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### July 20, 1972

Arkansas Baptist State Convention

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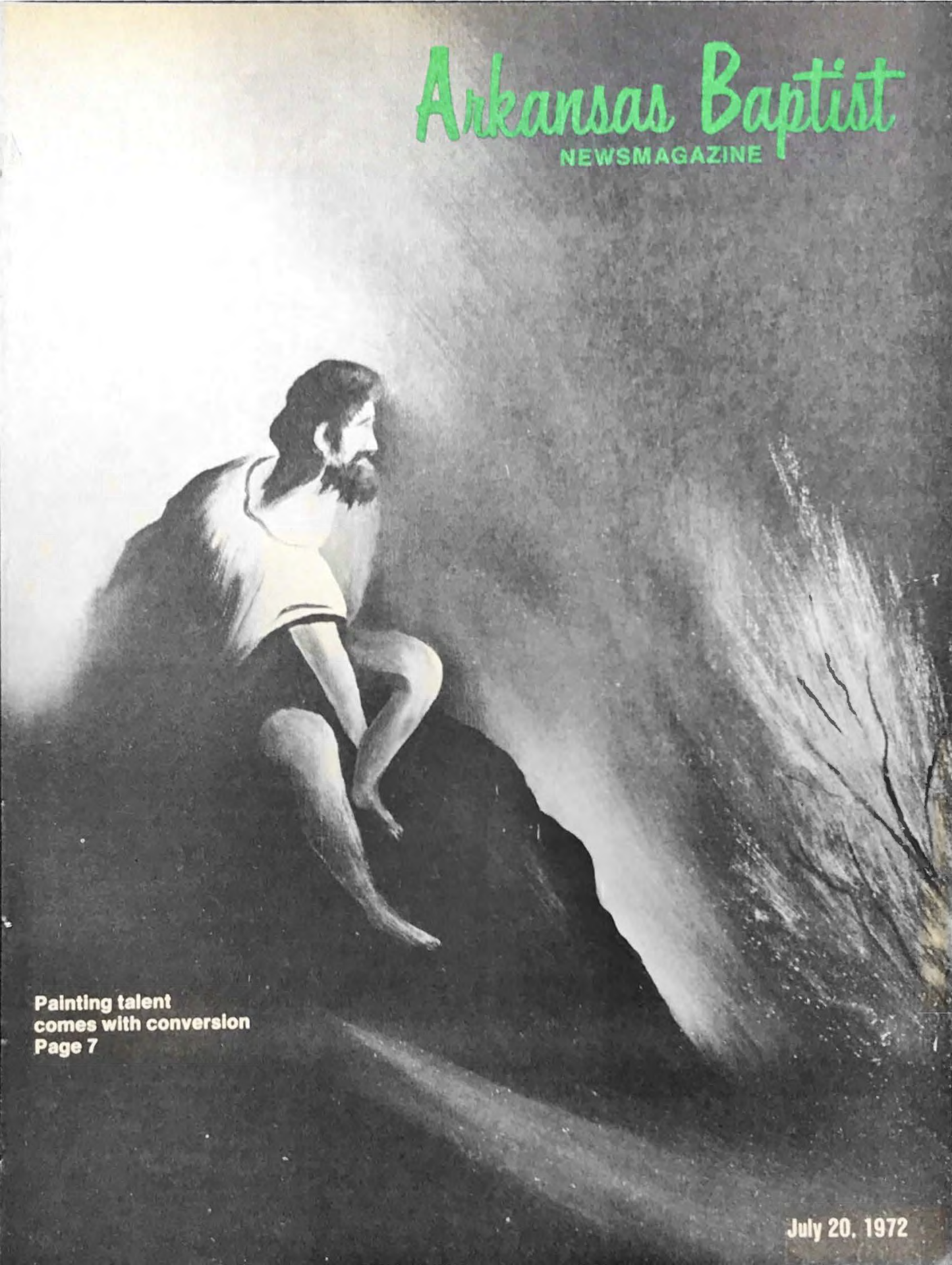
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# Arkansas Baptist

NEWSMAGAZINE



**Painting talent  
comes with conversion  
Page 7**

**July 20, 1972**

## One layman's opinion

# Thoughts about Baptist busing



Dr. Grant

Busing has come to be a dirty word these days.

But I saw a line up of 14 buses in a church parking lot recently that made me proud to be a Baptist. Mrs. Grant and I had driven to Hot Springs on a Sunday afternoon to help the Second Baptist Church celebrate the departure of their pastor, Dr. Walter Yeldell, to North Greenwood Baptist Church in Mississippi. Well, really, "celebrate"

is not a fair description of the sad farewell that was taking place. It was just that there were some who felt an obligation to contribute to Dr. Yeldell's humility by saying, "Mississippi's loss is Arkansas' gain." And I tried to admonish the church by reminding them that when they ran off the preacher, they ran off a member of the Ouachita Board of Trustees.

But back to busing. On inquiring about the meaning of the 14 beautifully painted green-and-white buses in their parking lot, I discovered that in less than one year this church had plunged head over heels into a bus ministry. The testimony of the church members is that, while ministering to those who are bused to the church from all parts of the city, a surprising bonus has been the revitalization of the membership of the church. They were obviously excited about the new bus ministry.

At a time when it is all too easy for a church to become a comfortable sanctuary for "our kind of people," the Baptist bus just might help us rediscover the Christian open-door policy. I asked one of the church members if they were experiencing any problems from the influx of children from all parts of Hot Springs, and from all income and education levels. He said that occasionally there will be a little more disturbance during the worship service, but that they were learning anew the importance of Jesus' admonition to "suffer the little children to come unto me..." Parents come to a saving knowledge of Christ when they discover a church that loves their children.

In educational circles these days much is being said about the vital importance of early childhood and pre-school learning as setting the stage for all that follows. We would do well to rediscover this central truth in religious education for the very young, even if Baptist busing is the only way to expose them to the teachings of Christ.

Perhaps Southern Baptists can redeem the symbol of the bus in these controversial times in much the same way that the cross was transformed from a symbol of hatred to one of divine love.

I am sure there are many problems involved in the theory and practice of the bus ministry for a church, but I suspect that this new symbol of Christian

outreach will help many Southern Baptist churches to rediscover the needs of the world about them.

If so, then busing can be beautiful!

Daniel R. Grant

## In this issue

- The cover story this week tells of a Harrisburg man who received a gift of a talent for painting upon his conversion. More about Don Gardner and photos of additional paintings are found on page 7.
- First Church at Greenwood not only has rebuilt but has experienced a great growth since a tornado destroyed the town a few years ago. The story of this comeback is told in a story and photos on page 5.
- Featured this week in "Your superintendent of missions at work" is Rocky Bayou Association. See page 6.
- The quarterly report of contributions to the Cooperative Program begins on page 16.
- Some Royal Ambassadors have collected and submitted in an unusual way money for use by a Royal Ambassador camp in South America. See a photo and story on page 8.

# Arkansas Baptist

NEWSMAGAZINE

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

ARKANSAS BAPTIST NEWSMAGAZINE

## The motive behind giving



JES

When an Associational Superintendent of Missions arrived a bit late at a rural church one Sunday morning, the Sunday School Director was just completing the devotional reading on stewardship from *The Builder*. Seeing his missionary the director declared "The tithe is clearly taught in the Bible, but how does one figure it? You pay all of your debts and then take 10 percent of what's left, don't you?"

"According to the Scriptures," the missionary responded "we are to give of our first fruits. It's obvious, therefore, that the tithe is to be taken from our income before anything else. Many of us would give only a few cents each month if we gave to the Lord from our remaining income." The rural church leader paused a long moment and said "That sure is rough. The classes will pass."

In reality, a great deal more is meant by stewardship than just tithing. It is true that giving a tenth is part of stewardship, but it is only the beginning. The word "steward" is derived from the Greek word *oikonomos*, which is a compound of two words — *oikos* meaning "house" or "household" and *nomos* meaning "law." It then means the lawful or orderly management of a house or household first.

The word "steward" so grew in scope that the Bible translators chose it to convey this colorful and important concept. The secular usage undoubtedly contributed to this decision since it conveyed the idea of trusteeship and responsibility.

From its background, it is easily discerned that stewardship is neither a department of life nor a sphere of activity, but a concept of life as a whole, which affects all attitudes and actions.

The heart of Christianity is the matter of giving. "God so loved . . . he gave." (John 3:16) God's love embraces the totality of man. The psalmist tells us that "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." (Psalm 24:1) Thus, as far as physical substance is concerned, we are using what belongs to God.

In the spiritual area we must acknowledge that we have merited death, but God by his grace has given us life. (See Eph. 2:8-10)

There perhaps could be many motives for giving of one's substance. Some seem to regard God as a policeman or a bill collector. These would say, "If I failed to give, God would cause some calamity to befall me."

Still others would give because of a sense of duty or from the motive of self respect. "It is my responsibility to give," they would say, "or if I failed what would others think?"

A few would support the Lord's work out of a sense of compensation or as an attempt to make up for past or present wrongs committed.

The only true New Testament motive, and the only one which will provide an adequate steward, is the motive of love.

Jesus had a great deal to say about giving. In Acts 20:35 the Master said, "It is more blessed to give than to receive." The word blessed carries the idea of happiness or satisfaction, so giving with the right motive will produce great satisfaction.

Christ further taught that giving is a vital part of the worship experience. The wise men, as they came to worship the new born king, brought their gifts of gold, frankincense and myrrh. Certainly, some of the harshest words of Christ dealt with the matter of self-glorification or self-exaltations in giving, for He cautioned "when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward." (Matthew 6:2)

We would note especially that Jesus did commend the age-old principle of tithing. Men of many races were giving a tithe far back in antiquity. Abraham (see Hebrews 7) and Jacob both gave ten percent as a minimum to the Lord and God admonished Moses "the tithe is the Lord's."

Jesus approved of sacrificial giving, for he commended the woman who brought the alabaster box and broke it over him as well as the widow who gave her mite.

Perhaps, of greatest importance is the stress Christ placed on the motive, as he said, "freely have ye received, freely give." (Matthew 10:8) Paul enlarged upon this same thought with the statement "not grudgingly, or of necessity: for the Lord loveth a cheerful giver." (2 Corinthians 9:7) The Greek word cheerful is *hilaron* from which our English word "hilarious" is derived. The idea is that we are to give from a heart overflowing with enthusiasm. When our motive is love we can give of time, talent and substance with great joy. May God help each of us to know joy.

I must say it!

## That North Ireland affair



Dr. Ashcraft

Next in line of the most troublesome thing of Vietnam is the impasse of the Protestants and Catholics of North Ireland. When, if ever, the most concerned in world affairs are asking, will these two dilemmas ever be settled?

While there is more than meets the eye of a political nature in the North Ireland affair there is the religious overtone in it. Since the terms "Protestants" and "Catholics"

are so pronounced in press reports many will appraise the conflict as an all religious matter. While this is not true altogether there can be no divorcing of the religious aspect from this tedious, complicated, almost impossible conflict.

The author would analyze the whole affair as the natural outcome of people who have nothing better to do. Such an impasse is a tribute and testimony to a people who have no great centralizing, controlling, unifying cause to claim their better energies.

An entire nation can languish for the tonic of a great cause. Those who have nothing better to do can be easily enlisted in lesser causes. Churches and their respective leaders may awaken to find them-

selves doing useless, wasteful, and even destructive ministries because they have found nothing better to do.

While many young, backward countries are building a new world of hope for their citizens this old country is engaged in self-destruction. This is but the natural outcome of a people who have missed the thrill of a great cause.

There are casualties in the forward motion of a great compelling obsession but no suicides or civil war. The thrill of a noble adventure dispels the agony required to do it.

One of the finest spectacles on earth is a happy church - happy pastor combination. It brings the smile of heaven down and lifts the emotions of the people upward. When the soul is filled with love, excitement, enthusiasm and devotion there is no room for hate, distrust, belligerence, aggressions or divisions.

If Catholics and Protestants, one or the other, or both could become obsessed, possessed and captivated by the thrust of a world wide mission venture they would see the barricades, military personnel and burning hatreds vanish in a fortnight.

Such lowness, debaseness, degeneracy, depravity, and gross dishonor can only find a lighting place where there is the absence of a fine, noble, better reason for living. Only the tonic of an exciting endeavor for Christ will erase the illness of life's dark dilemmas.

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



- Perhaps the most significant break with tradition among the nation's college students is found in how they view marriage. No longer is the husband seen as the ruler of the household in whose hands the ultimate power of family decision-making rests. In a recently completed student survey, a little under six in every 10 felt that both husband and wife should share time, nearly four in 10 did feel that the man should still have the most say. These findings reflect a significant change since a year ago, when students were posed similar questions. In that survey, a slight majority felt that the man of the house should have more influence in making decisions on important family matters. Traditionally, couples have doubtless considered the

daily responsibility of taking care of children as falling in the woman's domain. In last year's college survey, the number of students subscribing to this traditional idea was a little under six in every 10. In this most recent survey of young people's attitudes, only a thin majority — 50.2 percent — felt that daily responsibility for children was solely the wife's. While almost no one felt that this chore should be exclusively the husband's, a strong four in every 10 indicated again that the responsibility should be shared equally.

(The Louisville *Courier-Journal*, June 29, 1972)

- Hot dogs are on the grill both literally and figuratively these days. Ralph Nader calls them "among America's deadliest missiles," and New York City's Consumer Affairs Commissioner Bess Myerson says, "After I found what was in hot dogs, I stopped eating them." Here are the facts: According to U. S. Dept. of Agriculture regulations, a frankfurter labeled "all

meat" must contain at least 85 percent meat (beef, pork, veal, mutton, lamb, goat, chicken, or turkey). But because meat itself contains a lot of water and fat as well as protein, the hot dog ends up being about 26 percent fat and only 13 percent protein. One hot dog gives you only a quarter ounce of protein — less than a meal's worth even for a child.

(*Life* magazine, June 30, 1972)

### Minister's golf tournament set

A golf tournament for ministers and full-time staffers in Arkansas will be held Aug. 8 at the Rebsamen course in Little Rock, beginning at 12:30 p.m. This is the third such tournament.

There will be two flights — one for those golfers who shoot 90 or less, and the second for those above 90. A small entry fee will be charged.

Included on the committee planning the tournament are Walter N. Hill, Johnny Jackson, L. H. Coleman, and Harold White.



Rev. and Mrs. Lasater stand in front of their new home in Greenwood. The new parsonage was part of the church's plan to enlarge the staff.



The educational building and fellowship hall was completed three years ago.

## Greenwood church rebuilds and grows



Efurd

recent months are adding one other word. "Greenwood is such a pretty town." The answer to that statement is "yes" also.

Greenwood as a city has made remarkable recovery in the past four years. The tornado struck April 19, 1968. Many new businesses have been built and numerous new homes constructed.

The First Church property received

Mention Greenwood any place in this state and you get a question like this asked. "Oh, isn't that the town that was struck by a tornado some years ago?" The answer to that question is "yes." However, people who have seen Greenwood in

slight damage from the tornado. The church property was 150 yards from the center of the devastating wind that destroyed all of downtown Greenwood.

Lonnie Lasater is pastor of First Church, Greenwood. He came to this work in 1965. The church's first major objective was to build adequate Sunday School space for a growing school. Property was bought and old buildings were torn away for the new \$180,000 unit of educational space and the new fellowship hall. In the three years since construction the new facilities are filled to capacity.

In 1970-71 the church began plans for enlarging the staff. A new home was built three blocks north of the downtown church plant. The \$15,000 home was completed just before the new year, 1972. Charles Efurd was called to fill the staff needs as Minister of Music and Education. At present a youth ac-

tivities court is under construction just west of the auditorium. This activity area will be used in the summer and fall for extensive youth and children activities.

These financial matters do not tell the whole story of First Church. Where people gather in small towns and large cities, there are growing opportunities to help each other in Jesus' name. Rest home ministries, extensive hospital visitation, evangelistic preaching, youth activities, summer camps, and summer mission work are all a part of this church's day by day work.

Lasater and the deacons took the Ouachita-Southern Advance Campaign to the congregation. It was accepted as a challenging goal. This church is committed to Christian education.

### Hill is licensed

Gary Hill, 22, has been licensed to preach the gospel by Liberty Church, near Lawson.

He is the son of Mrs. Sam Brazeal and the late Ralph Hill of Lawson, and is the grandson of Mrs. Abbie Ward of Lawson.

He is a graduate of El Dorado High School and received a B.S. degree from Southern State College in Magnolia. He is presently attending Louisiana Tech in Ruston.

He is available for supply and may be contacted through Liberty Baptist Church, Lawson, Arkansas—Clay Hale, pastor

### Deaths

In this column will be reported deaths (not obituaries) of members of Arkansas Baptist State Convention churches. Those reporting deaths should do so promptly. Give name, age, date of death, name of church, position.

**James Lee Hobgood**, 78, Monticello, died July 11. He was a member of First Church.

**Mrs. Erie Beatrine Megee**, 83, Bigelow, died July 12. She was a member of the Bigelow church.

**William M. Moore**, 92, North Little Rock, died July 11. He was a member of Baring Cross Church.

**Martin V. Jackson**, 89, Jacksonville, died July 9. He was a member of First Church.

**Your superintendent of missions at work**  
**Rocky Bayou Association**  
**is one of state's oldest**



Montgomery

Rocky Bayou Association is one of the oldest in the state. The first Baptist church in this area was organized in 1832 at Lunenburg, about six miles from Melbourne. In 1847, the territory of the association covered what is now Izard, Fulton, Randolph, Lawrence, Independence, Sharp, and Stone Counties. Today it consists of Izard and a part of Sharp County. Rocky Bayou has held 129 annual meetings, and in all of these years, the records have never failed to show some baptisms.

J. C. Montgomery came to the association as superintendent of missions Feb. 20, 1969, from a similar position in Tennessee. At that time, he served both Rocky Bayou and Big Creek Associations, but became fulltime missionary for Rocky Bayou in November, 1971. He lives in Melbourne in a home provided by the association.

Of the 18 churches and 1 mission that make up the association, about 80 percent have preaching every Sunday. Less than a third of the churches provide pastors' homes.

Montgomery spends much of his time supplying for the churches, holding revivals, teaching study courses, assisting the churches in finding pastors, and encouraging them to have preaching every Sunday, if possible. Laymen are often used as supply preachers because of a lack of preachers in the area.

Through the leadership of the missionary, Horseshoe Bend Mission was started in August, 1971, under the sponsorship of First Church, Melbourne. Services were conducted at the mission for four months before a pastor was secured, but Bill Smith, from Tennessee, was called as fulltime pastor, and the mission is growing in a fine way. The congregation is now worshipping in a mobile chapel provided by the State Missions Department. They plan to build an adequate building to meet future needs on the site donated by the Horseshoe Bend Development Company.

Rocky Bayou shares with 7 other associations in an excellent camping program at Ravenden Springs Encampment.

The association is in an area where the work of a superintendent of missions is badly needed, and Missionary Montgomery is dedicated to the task of helping his churches in every possible way.

"Rocky Bayou is located in a very

wonderful part of the state," says Montgomery, "and God is blessing the work here real good."



**More churches pledge to college campaign**

Since the last listing in the *Arkansas Baptist Newsmagazine*, the following churches have made commitments to the Ouachita-Southern Campaign. Those marked with an asterisk have accepted or exceeded their suggested goals. From time to time, as churches make commitments, there will be additional listings in the *Arkansas Baptist Newsmagazine*.

**ADVANCE CHURCH PLEDGES:**

- Baptist Tabernacle, Little Rock
- Little Rock, Second\*
- Morrilton, First
- Southside, Pine Bluff\*
- Windsor Park, Fort Smith

**GENERAL CHURCH PLEDGES:**

- Brownstown, Lockesburg
- Calvary, Blytheville
- Calvary, Timbo
- Columbus\*
- Cove
- Grannis
- Hardy, First
- Harris Chapel, Pangburn\*
- Hopewell, Harrison\*
- Keo\*
- Lake Hamilton
- Lead Hill\*
- Lone Star, Heber Springs
- Maple Avenue, Smackover\*
- Marcella
- Pearcy
- Southside, El Dorado
- Weiner, First
- Yocana, Mena



Pastor Bill Smith and mobile chapel in which the congregation of Horseshoe Bend Mission worships.

# Converted to Christian and painter

A Harrisburg Baptist feels that a special talent came to him along with his salvation. Donald R. Gardner, a member of Calvary Church at Harrisburg, began painting soon after his conversion six years ago. He had no previous training in this art.

Gardner, who was 25 when he was saved, says that he sees this talent as something given him to replace worldly things which he gave up. He paints mainly religious subjects in the style and colors of the 14th Century, which he considers the time of "some of the greatest art."

He doesn't know how many paintings he has done in six years, but he has sold about 25 of them.

Gardner is a deacon in his church, and serves as a substitute Sunday School teacher. "The Lord's work is first," he says. "It's first in my life, also my wife's."

## The cover



*Moses and the burning bush is the subject of the painting featured on the cover. Variations of this work have been done many times by several artists.*



*Cruelty, death and love are depicted in this painting, according to the artist. The figure with the torch represents God descending from heaven.*



*The artist calls this painting the "Angel of death," referring to the winged figure descending on the two men in battle with each other.*



## R.A.s give for R.A.s in Brazil

A challenge was given by C. H. Seaton, State Brotherhood Secretary, to Royal Ambassadors at the state wide R.A. Congress held on May 5 — if each R.A. Boy in the state were to deny himself the price of one cold drink, enough money could be collected to buy a refrigerator for an R.A. Camp in Brazil.

The boys had just heard an inspiring talk on mission work in Brazil by Bill Hatton, who is an MK (Missionary Kid). Slides of the Brazilian Camp were shown and several needs of the camp were shared with the boys.

Hatton is now a student at Ouachita University, but has lived most of his life in Brazil. His parents, Mr. and Mrs. Alvin Hatton, have been missionaries to Brazil and his father is director of the R.A. camp Sitio de Sossego.

First response to this mission cause was a check from Good Hope Church in McCrory, where J. D. Heathcoat is pastor.

The second contribution was turned in by Robert Tucker of Second Church, West Helena, in quite a different style — pennies had been stuck onto strips of tape! The R.A. boys of Second Church worked at odd jobs to collect the pennies. Gary Chappell collected 750 pennies by mowing lawns. Glen Lovell came in second with 350 pennies which he collected by breaking a piggy bank and asking friends to contribute. Lynn Skinner denied himself cokes and also asked friends to contribute, for a total of 225 pennies. The enthusiasm and ingenuity of this group of boys, as well as their desire to help others for the Cause of Christ, is to be commended.

Why not begin mission action projects for your R.A. Chapters so they can be a part in contributing to this state wide mission project? Any contributions may be sent to C. H. Seaton, Brotherhood Department, 105 Baptist Building, Little Rock 72201.

## Sunday School

### Associational briefing to be held next month

What about Package A? Who gets Package B? Is there a filmstrip available this year? Do we still need an Associational Sunday School organization? Should we enlist age division leaders for next year? What materials are available to help regarding associational Sunday School projects? What assistance is available in personnel and finances to help in associational Sunday School projects?

These and other questions will be discussed at the Associational Briefing Meeting, Aug. 1, 1972. All Superintendents of Mission and all Associational Sunday School directors are urged to attend this meeting, to be held in the Baptist Building, Little Rock. The meeting will begin at 9:30 a.m. and adjourn at 2:30 p.m. — Don Cooper, Sunday School department

## Preaching and steak

It was my privilege to preach to 42 boys, their counselors, and their leader, Rev. Ralph Shaddox, at the Bonanza in North Little Rock, June 12. Chaplain Shaddox, of the Craighead and Greene County jails, gathered up 42 boys in that area to take to RA Camp.

Bob Alexander, pastor, Fisher St. Baptist Church, Jonesboro drove the Fisher Street Bus. Of course, some of the boys would have rather had hamburgers than chopped sirloin steaks, but everybody seemed to have a good time. After a fine meal, it was my privilege to preach in the Bonanza Steak House.

The preaching in a place like that is more like hamburger than having a steak worship service, but the Gospel is still "the power of God unto salvation to everyone that believeth", regardless of where it is preached. There were four decisions for Christ.

Brother Ralph Shaddox said, "Brother Jesse, this is one of the greatest experiences of my life". — Jesse S. Reed, Director

## Revivals

**First, Mountain Home, June 11-18;** Larry Taylor, evangelist, Gary Wood, singer; 102 professions of faith, six by letter, one dedication to missions. Harold Elmore is pastor.

**Pine Ridge Church, June 11-18;** Dell Paskewitz, evangelist; one profession of faith, one by letter. Spencer House is pastor.



Tucker presents the rolls of pennies collected by R.A.s at Second Church, West Helena, to Mrs. Arrant.

## Student helps at Boy's Ranch



Miss Bagby

Dear BSUs: The two weeks since my last report have been filled with hard, enjoyable work. I basically help Mrs. Strickland, the dorm mother, cook and clean. I have witnessed another boy find Christ. He asked Christ into his heart during devotions, which we have each night before retiring. Our devotions are presented by all the people at the dorm and always closed by a round of prayer. Personally, I have shared many experiences with fellow Christians and we have had our own "prayer meetings" where the spirit was with us strongly. I have had beautiful experiences like this during my entire stay here. I also have been receiving mail from the boy who was saved the first week I was here at Kyle's Boys Ranch. He is very excited about Christ and has been witnessing to his friends! All and all Jesus has been beautiful and very real to me — what more could I want?

Sincerely,  
Carol Bagby

(Carol Bagby, Arkansas State University, is serving this summer at Kyle's Boys Ranch for four weeks and as a counselor at GA Camp at Paron for four weeks.)

## Stewardship Audio-visual aids available at no cost

"A picture is worth a thousand words" is a truth so well known that it is frequently overlooked. Educators have proven time and again the value of audio-visual aids in the educational process.

Religious motion pictures, if well done, are quite popular. However, what most persons do not realize is that the production cost of a motion picture of about 25 to 30 minutes, if produced commercially, runs about \$15,000 or more. One state convention, which produces some of its own motion pictures, has found that its minimum cost, even by cutting corners where possible, still runs near \$5,000.

Even the print cost of a motion picture, apart from the production cost, is still about \$50 per copy. These cost factors make it most difficult to secure adequate motion pictures for church use.

Filmstrips, however, can be produced much more economically and can be distributed on a mass basis, since the print cost is only about \$3-\$5.

The Stewardship-Cooperative Program Department has a library of 20 different filmstrips on various aspects of stewardship and the Cooperative Program. These filmstrips, as well as two 16 mm. color films, are available to any Southern Baptist church in Arkansas without charge on a loan basis.

In addition to this source, most associational missionaries also maintain a library of filmstrips, and will usually have the same ones available from the Baptist Building in Little Rock. In fact, each time a new filmstrip is received by this department a copy is given to each missionary.

It is true that some filmstrips are more effective than others. In a brochure entitled "May I Help You?" this department has listed each filmstrip available and has attempted to rate the effectiveness of that particular film. Each pastor has been given a copy of this brochure, but anyone wishing a copy, or even a quantity of copies for local distribution, may have them upon request.

A picture really is worth a lot more than a few spoken words, but even a picture is worthless unless it is seen. Audio-visual aids are available for those who will use them. — Roy F. Lewis, Secretary of Stewardship-Cooperative Program

## Woman's viewpoint Human frailties to the fore

By Iris O'Neal Bowen



Mrs. Bowen

Eldest daughter will be working in Daily Vacation Bible School this coming-up week and needs a banner carrying their theme for the week.

Her brother, Danny, who, in his position as Jack of All Chores at the store, has become very adept at making colorful, eye-catching signs. So I have been approached as go-between to ask Danny if he will take butcher paper and brush in hand and make the much needed sign for his sister.

I promise her I will ask Danny, and what does she want on the sign? She gives me the four word phrase, and by the time I reach the store I have forgotten it.

Danny agrees to do the work before the due date and I check again with Martha — stamp the words indelibly on my brain to save for the next time I am at the store and can give Danny the message.

Apparently I picked up the wrong bottle of ink, for the indelible words somehow are erased again, and my mind is a blank.

This time when I check, apologetic and red-faced, with Martha, I go around for several minutes repeating the phrase:

"God uses special people! God uses special people! God uses special people!"

Triumphantly I tell myself I really have it down this time, no matter what happens!

But by this time the busy week end that is normal for a grocery store is upon us — preparations for Sunday are being made — I have even waded in campaign waters a little for a favorite uncle and worked up a small family birthday celebration.

Suddenly I look up and it is Sunday night. The potential banner still lies undisturbed on the roll, the paints untroubled by the brush, and I can't even get Daughter on the phone to tell her wherein I have failed.

— And just when I was beginning to believe I might be one of those special people God uses!

## Between parson and pew Music wanted: dead or alive?



Mrs. Merritt

"If you won't sing in the unknown tongue, I won't preach in it!"

This statement was made by a pastor while having a heart-to-heart chat with the Minister of Music in his church. The Minister of Music was enjoying the perfection of high church music, but the pastor felt only some of those who participated and an occasional congregation member received any kind of inspiration from the style music being presented.

Seminary trained Ministers of Music are generally highly skilled; however, I seriously doubt that this is the concern of the average church member. I strongly suspect that if a poll about church music was taken in an upper, middle, or lower-income bracket church, one common feature would be found among the answers. Basically, it would be, "I want music which inspires me."

Observing from the choir congregations ranging in size from 80-1600 since I was 13 has led me to the conclusion that people are bored with much of the music being presented because it appears to be only a performance totally lacking in meaning.

A person can be extremely talented and trained in music, but if there is no feeling behind a song, it might as well not be sung. On the other hand, nothing can be more soul-thrilling than a trained, talented person performing for the Lord an expression of his soul through music.

Too often we look toward the musical part of the service as a tacked-on feature of the sermon. Music which speaks to the congregation can and should be as much a part of worship as the sermon and invitation.

The type music a congregation likes may vary from church to church; but if the music is over the layman's musical level or is done without meaning, the Lord is not honored and people are not blessed.

## Church honors worker with children

The members of the North Side Church in Ft. Smith paid tribute to Mrs. James (Mildred) Johnson Jr. recently for her great contribution to the lives of children of the community and the church by having a reception in her honor at the church. A special invitation was extended to all those with whom she had worked or taught to attend.

Pastor Orville Haley reports that Mrs. Johnson is active in every phase of church life working with children whether it be Sunday School, Church Training, Vacation Bible School or auxiliary of the WMU. She devotes many hours each week in the "tutoring program" sponsored by the church and in addition to this, when any child needs special help with a lesson, she is always available at the home.

Not only does she work with children, she is a Special Approved District Worker of the Church Training Department to work with others who work with children. In recognition of her work, she was also recognized by her church as "Honorary Mother of the Year."

In the local PTA, she is Director of Parent and Family Life and a member of the executive Board.

## Dunn is chaplain at Girls Training School



Dunn

Billy D. Dunn has arrived to assume the office of the chaplain at the Arkansas Training School for Girls. Chaplain Dunn will conduct worship services and make himself available for counseling with individuals and groups. He will be minister, pastor, counselor, and confidant to up to a capacity of 150 girls.

Dunn comes to us from San Antonio, Tex., which is the state of his birth. His re-birth came about in New Mexico, and there he was baptized into church membership. But Arkansas is his state by adoption. In our state he has received much of his training including the B.A. degree at Ouachita University. He returned to the state of his birth to get his seminary training at Southwestern Seminary at Ft. Worth, Tex. Additional special training includes an internship at the Texas Medical Center, Houston, Tex., and a resident at the

## Doctrines of the faith The nature of man

By Jimmy A. Millikin  
Southern Baptist College



Dr. Millikin

In the last issue we dealt with the fact that God created man. We now turn our attention to how God created him, just what kind of being is man? What is his make-up? Is man composed of body alone, or is there an aspect of man which is other than body? Is man simply the highest developed animal, or is there something about man which clearly distinguishes him from the beast?

The Christian Scriptures clearly teach that man is more than a body. Man is a composite creature; that is, there are two distinct principles or substances in man — his body and his soul. This is made plain in the account of man's creation in Genesis 2:7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." This truth is explicitly taught in many other places in the Bible, and it implicitly underlies all the teaching of the Word of God (cf. Eccl. 12:7; Zech. 12:1; Matt. 10:28; John 12:27; I Cor. 5:3-4; I Thess. 5:23; Heb. 4:12; 12:23; James 2:26).

It is obvious that man has a body. It is only necessary here to stress that the Christian faith holds that the body is a real and essential part of man's nature. It is divinely made, and thus is good and is never to be despised nor downgraded (I Cor. 6:19-20).

But man is more than a body. He is a soul. Admittedly, the soul is difficult to define. It is abundantly clear in the Bible, however, that it is a real substance distinct from the body (Gen. 2:7; Matt. 10:28; James 2:26). It is the life principle of the body, and without it the body would be only clay, lifeless, dead (James 2:7; James 2:26; Eccl. 12:7). Thus, the soul inhabits the body, removes from it at death, and exists in a separate state after death (Phil. 1:20-24; II Cor. 5:8; Rev. 6:9-10).

In affirming the existence of the soul, it thus follows that man is more than the highest developed animal. Man's body certainly has many things in common with animals. However, man was endowed by his Creator with an element which puts an unbridgeable gulf between him and the highest developed animal. He is said to be created in the "image of God" (Gen. 1:26-27).

The "image of God" in man is as difficult to define as the soul. Some feel that it refers to man's freedom of will; others identify it with man's intelligence; and others his ability to make moral decisions. Perhaps it includes all of these. The one thing that is clear is that the image of God distinguishes man from the rest of God's creatures. None of the others is created in his image. It makes man's life more sacred than the animals and gives him his superiority over them (cf. Gen. 9:1-7).

In short, the image of God consists in the possession of a spiritual nature. Originally, it consisted of a knowledge of God, and gives man, even in his fallen state, a capacity to know and worship God (Col. 3:10). It also consisted in a righteousness and holiness, and thus means that man is a moral creature, one who has the capacity for moral choices and actions (Eph. 4:24). Man is not, therefore, simply the highest form of animals; he is a moral and spiritual creature.

In our day, particularly, we need to be reminded that man is more than a body and an animal. There are powerful tendencies in our culture today which would have us to believe this is all man is. Everything in our world about us is geared to reminding us that we have bodies. Bodies to feed, cloth, and adorn. Many voices tell us on every hand that man is only an animal, and are encouraging us to act the part. As Christians we must ever remind ourselves and others that man is more than body and animal; he is a soul and a moral and spiritual creature responsible to a holy God.

Center of Clinical Pastoral Studies at San Antonio.

Dunn has enjoyed periods of extended active duty with the army and now serves as a Reserve Army Chaplain.

Mrs. Dunn and their five children will soon be joining him in their Arkansas residence.

The cooperating churches in the Arkansas Baptist State Convention who provide the financial support for the Girls Training School chaplaincy extend a warm welcome to the Duns as fellow Christian workers. — W. C. Deese, Director of Chaplaincy Ministries.

## State chaplains hold conference



Wilson Deese (left), Director of Chaplaincy Ministries, had as special guests at the conference Chaplain James W. Kelly, Chaplain Joe Ellison, and R. H. Dorris.

## Deaf Baptists hold annual meeting



The annual meeting of the Arkansas Baptist Conference of the Deaf was held at Spring Lake Baptist Encampment, Lonsdale, June 16-18, with deaf in attendance from Little Rock, North Little Rock, Jacksonville, Pine Bluff, Hot Springs, El Dorado, Texarkana, and Fayetteville, and two from Texas.

Jerry St. John, Missionary to the Deaf for Mississippi, was the inspirational speaker.

Officers elected for the incoming year were: Robert Marsden, Little Rock, president; Mrs. Diane Bledsoe, Jacksonville, president-elect; Bob Parrish, Little Rock, first vice president; Mrs. Maryann Scoggins, Pine Bluff, secretary; Mrs. Tressie Smith, North Little Rock, treasurer; A. Crow, Little Rock, parliamentarian; and Mrs. Clyde Nutt, Pine Bluff, trustee.

For the first time, a nursery worker, Teresa Belew, was provided to take care of the children of the deaf parents.

An Interpreters' Conference was also conducted with Interpreters from Fayetteville, Pine Bluff, El Dorado, and Little Rock participating. Mrs. C. F. Landon was elected president, Mrs. Nancy Parrish, vice president, and Mrs. Betty Marsden, secretary. Methods and problems of interpreting were discussed and plans were made for a statewide workshop to be held in Little Rock in January, 1973, with the assistance of some outstanding interpreters from out of state.

The ABCD voted to meet at Spring Lake Encampment again for the 1973 session. — C. F. Landon, Director of Deaf Ministry.

Baptist Chaplains of Arkansas recently enjoyed an overnight stay at Camp Paron. Three meals were served by Mr. and Mrs. Dewie Hart and the fine ladies assisting.

There were two extended sessions of sharing and discussing plans and objectives, Thursday evening and Friday morning. There were representatives from the Active Air Force, the V.A. Hospital, and the State Hospital chaplaincies. Also attending were chaplains from the Army Reserve Units who serve in active pastorates. Three of the chaplains attending are being paid and supported by the Arkansas Baptist State Convention. They were: Dewie Williams, Cummins Prison; Ralph Shaddox, jail ministry in Jonesboro and Paragould; and Joe Rubert of the Rehabilitation Center, Hot Springs.

Special guests to the conference were: Chaplain James Kelly, DADM, USN (ret) Director of Division of Chaplaincy, Home Mission Board, Southern Baptist Convention; Chaplain Joe Ellison, a Southern Baptist, Reserve Forces Chaplain, Fifth U.S. Army, Fort Sam Houston, Tex., and R.H. Dorris Director of the Missions Department, Arkansas Baptist State Convention.

Chaplains are committed to the compassionate service of their fellowmen wherever they are and whatever the activities, whether it be with the fighting forces, work or play, sick and suffering. Ours is a mobile ministry to assist those in training, travel, or recreation. In bereavement we would bring comfort, in strange behaviors we would offer Christian counsel. To those who sleep, eat and meet in our motels, we stand by on call. We offer our service in the Name of Him who said: "I have compassion on the multitude." (Mark 8:2) — Wilson Deese, Director of Chaplaincy Ministries

## Adult Training Guide

Does your adult Church Training group receive the *Adult Church Training Guide*? This is the basic resource piece for planning, directing and evaluating the church training program. The material in this periodical includes leadership guidance and training procedures for the units of study found in *Source, Skill and Now*. This one piece replaces *Source for Leaders, Skill for Leaders* and *Now for Leaders*.

Now is the time for adult training groups to decide the units of study that they will use for the entire year beginning in October of this year. A description of the units of study for all four adult periodicals may be found in

(Continued on page 12)

## Adult Training Guide

(From page 11)

the May 1972 *Church Training Magazine*. If you do not have a copy of this magazine, write to your Church Training Department in Little Rock for a free copy.

A brochure giving the units of study for all four periodicals for the year October 1972 through September 1973 will be available from the Church Training Department in Arkansas sometime in July.

By planning in advance groups of adults can decide which periodical they would like to use each quarter in order to have a well balanced program of study for the entire year. It is not necessary to use the same periodical each quarter. Most adult training groups are now using Baptist Adults which has proved to be very popular. Many other prefer to use Source. A number of the groups of younger adults are using Skill and Now.

Your Church Training Department also has a one page list of resource units for adults which may be obtained free of charge from your Arkansas Church Training Department.—Ralph W. Davis

## Baptist Home youth take a summer tour

On Monday, June 26, at 8:30 a.m., 21 Arkansas Baptist Home youth, two B.S.U. summer missionaries, a P. E. instructor from the University of Arkansas at Monticello, and the Recreation Director from the Home, who was driver of the bus, departed from the Monticello campus for a five-day tour of Arkansas. The purpose of the trip was to view God's creation in the beauty of the state, visit churches for food and fellowship, see "The Great Passion Play" at Eureka Springs, and to have meaningful fun and fellowship within the group.

Sights visited by the group included Petit Jean Mountain, Devil's Den State Park, Lake Ft. Smith, University of Arkansas, Mount Oberammergau in the Arkansas Ozarks, where the giant statue "Christ of the Ozarks" and the amphitheatre of "The Great Passion Play" are located, Bull Shoals, Crowley's Ridge State Park, back through Little Rock, and on to Monticello.

Special appreciation is expressed to the following churches and groups who provided food and fellowship for the group along the way: First Church, Van Buren; B.S.U., University of Arkansas, Fayetteville; First Church, Alma; First Church, Bull Shoals; First Church, Walnut Ridge; First Church, Jonesboro; and Pulaski Heights Church, Little Rock.

The impact of the week's activities was felt as members of the group rejoiced

## Oklahoma evangelism head at retreat



Dr. Hogue

Dr. C. B. Hogue, Secretary of Evangelism, Oklahoma Baptist Convention will speak twice at the Pastors' Personal Witnessing Retreat, Camp Paron, Sept. 7 and 8. He will speak on "Witnessing in the Spirit."

The retreat will begin with a fish-fry at 6 p.m., Sept. 7 and close at noon Sept. 8. Ralph Shaddox, Chaplain of jails at Jonesboro and Paragould will speak on

"Jail Evangelism." Roy Hilton, pastor of Immanuel Baptist, El Dorado, will be the Bible Teacher.

Manuals for the Lay Evangelism Schools will be reviewed by Jesse Reed, Ralph Davis, Lawson Hatfield and Bob Holley.

Chairmen of Evangelism, Superintendents of Missions, full time evangelists and student pastors will be guests of the Department of Evangelism. Others are welcome on first come first served basis. Send reservation fee of \$2.50 to Jesse Reed, 525 West Capitol, Little Rock, Ark. 72201. — Jesse S. Reed.

## Respectful attitude necessary for Christian teaching in China

Los Angeles — "The first Christians who go to China will have to go as individuals — businessmen, educators, scientists, agricultural experts, athletes — Christian individuals, yes, but not as members of churches or missions. They will be accepted for their abilities, not for their faith. Any ministry they may have will be on a one-at-a-time basis."

This service-first, essentially practical approach to resuming Christian missionary work in mainland China, was the keynote of an address delivered by Ted W. Engstrom, vice president of World Vision International, a worldwide Christian education and emergency relief organization based in Monrovia, Calif., which began in 1950 as a direct response to the poverty and suffering of the Chinese. The occasion of the speech was the annual convention of the National Association of Evangelicals in St. Louis.

Engstrom emphasized that those foreigners most welcome in China are those who have skills to offer, "and most probably the overseas Chinese who may be the first to return, especially those whose professions will contribute to the building of the Chinese nation."

The well-known Christian leader also cautioned against simplistic or condescending attitudes toward the

Chinese — Christian and non-Christian alike. In speaking of the possible reception to foreign Christians by the present Christian population in China, Engstrom quoted from a book by Dr. Stan Mooneyham, World Vision's president, "If God widens the crack in the curtain enough to allow any of us to go through, we will likely find an incredibly pure Church, refined in the flames of suffering. It might be more appropriate to respectfully ask to sit at their feet rather than to stand in their pulpits."

As to the possible reaction of the non-Christian majority, it will probably be courteous and curious, according to Engstrom. "But they will be a people conditioned by two decades of communist thinking and propaganda, and by the experience of a China renewed, stable and proud brought about by the communist rule. This will not be modified quickly."

Engstrom's speech also dealt with the history of missionary work in China, the impressive advances made in that country since the communist take-over, and the almost total lack of concrete information regarding the fate of the four million Christians alive in China in 1949 or their numbers and condition today.

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when a 15-year old boy made a profession of faith, and rededications were made by other members of the group.

We continue to be grateful to Arkansas Baptists for providing such opportunities for children who need our help. — Johnny G. Biggs, Executive Director

# Near air tragedy brought Baylor coach closer to God

By Bill Sorrell

WACO, Tex. (BP) — When Grant Teaff, new football coach at Baylor University here, speaks about his faith, he often begins by recalling a frightful night in Monroe, La., in 1963 when he had an opportunity to die four times.

"I was a Christian at 12, but didn't start to understand God's plan and will for my life until 1963 when I was head football coach at McMurry College," says the 38-year old Baptist coach.

After a game in Monroe, Teaff and his 28 football players, plus three other coaches, boarded a DC-3 and prepared to take off. At the end of the Monroe runway stood telephone poles, lights and pine trees.

"The plane lifted enough to get up over the light poles, but the wings clipped the pine trees," Teaff recalled. "We came back in and circled for a landing. The left stops on the tail section elevators were locked. We were in the air with the elevators locked," he said.

Sailing at 158 miles per hour the plane nose dived into the runway, crumpling the left landing gear. The force lifted the plane off the runway.

"I thought we were going wing-tip over wing-tip but the pilots miraculously gained control of the plane," Teaff remembers.

"We circled again. The plane came in for another landing. Sparks started to fly, and we were tottering on one wheel on the runway. The pilot shot the power and we were in the air again.

"We were loaded with gasoline and our electrical system was damaged," he continued.

"The pilot decided to go to Shreveport to the Strategic Air Command base, and he radioed for the runway to be foamed down for a landing.

"With three opportunities to die going in for a crash landing loaded with gasoline to a place you've never been before, it gives you an opportunity to think," Teaff said.

"I thought of my family, my life as a coach working with young men, my Christian life, and what God had done sending his son to die on the cross. I tabulated myself and I came up short."

Teaff said a player called out and asked him to pray. "I stood in the back of that plane in pitch darkness and prayed the most fervent prayer I've ever prayed in my life.

"Sometimes during that prayer, I said, 'God, if it be your will that these young men and these coaches and this crew live, let it be. God, you have a plan and purpose for every life on this plane. If it be so, let every person survive this nightmare.'"

The plane started into Shreveport at a speed of 158 mph. Three feet over the runway, the pilot cut the engines and the plane dropped. The right wing sailed out into space, and the right engine caught fire," Teaff said.

Thinking the pilot's distress call was only a practice alert, the air base crew chief had not foamed the runway.

"The crew chief said he had never seen a plane this hot and not explode," Teaff said, "That's a miracle."

"I went to church the next day," Teaff recalled. "The preacher said, 'I believe God spared these young men and coaches because He has a will, plan and purpose for each life.'"

"I was completely overcome with emotion. What this man had said was registering. I jumped out of my seat and ran to the fieldhouse," Teaff related.

"I locked myself inside and cried uncontrollably when I realized what God had done. Then on my knees, I thanked God fervently for the delivery of these young men and coaches. I made up my mind then and there to impress on these men that God had spared us for a reason and a purpose."

At a team meeting the next day, the players suggested they form a club because of their unique fellowship and in 25 years get together and see what God had done in their lives.

They named their club "the Brotherhood of the Indian Belly Landing Experts" and had membership cards printed. The players asked Teaff to put a scripture on the card.

At the printer's, Teaff opened a Bible to Romans 8:31. "What then, shall ye say to these things? If God be for us, who can be against us?"

"The next day, I picked up the cards and handed them to the team. 'Coach, wait a minute,' a player said. 'They abbreviated the name of our club.'"

"I said, 'Yes, I told them to do that.' 'But coach,' the player said, 'Do you know what we formed? We've formed the B.I.B.L.E. Club.'"

Ever since, Teaff said he felt he was following God's plan. How he came to Baylor as head coach is part of that story.

Teaff, then head coach at Angelo State University in San Angelo, Tex., was considered for the Baylor job, but it was offered instead to Rudy Feldman, head

coach at the University of New Mexico.

Disappointed, Teaff went home that night, only to have his wife tell him he was still going to Baylor. "I told her she was crazy," he said.

But less than 24 hours after accepting the Baylor job, Feldman reneged, and they offered the job instead to Teaff.

"It's not any great earth-shaking fact that I'm here at Baylor," he said. "I'm just a football coach, and I think I'm a good one. But I'm also a football coach who loves the Lord, and I have no qualms about saying so."

**Bill Sorrell, a 1972 graduate of Baylor, is a staff writer for the West Tennessean, Jackson, Tenn. His story first appeared in the Baptist Standard.**

## Book reviews

By E. A. Pipkins

*Come Alive*

Author: Bennett, William L.

Publisher: Christ For the World, 1970

Price: \$2.50 (92 pages)

People who love their pastor, of which this one seems to have a multitude, enjoy reading what he writes. Preached to his own people, these conventional sermons are simple, and usually in the second person.

Long on application, with adequate illustration, the sermons are more topical than expository, and therefore cover a wide range of ideas.

Those who know the author recognize him as conservative and evangelistic. He preaches this way. For those who poll views on Romans 7, Dr. Bennett sees it as autobiographical.

\* \* \*

By Robert U. Ferguson

*They Chose to Live* (The Racial Agony of an American Church)

Author: J. Herbert Gilmore Jr.

Price: \$2.95 (paperback) 206 pages.

Publisher: Wm. B. Eerdmans Publishing Co.

This book should be read by every Southern Baptist for at least three reasons. First, it reveals what can happen in a church fellowship when people reject New Testament principles of missionary activity. Second, it points up the varied conceptions we have concerning the nature and function of a church program, and third, it is about a concern that is current for most of our churches.

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Open To Anyone — Jesse S. Reed, Director

**COUNSELING THE COUNSELORS:** An ordained Southern Baptist minister, Miss Shirley Carter (center) and her fiance, W. Pringle Lee (right), a former Catholic priest, talk over their marriage plans with Eddie Rickenbaker, pastor of Kathwood Baptist Church in Columbia, S.C., who will perform the historic marriage. Miss Carter, a chaplain at the state prison for women in Columbia, and Lee, a counselor at Columbia Technical Education Center, met when both were chaplains at the state mental hospital in Columbia. Both are professional counselors. It will be the first time in history an ordained Southern Baptist minister will marry a former Catholic priest. (BP) Photo by Bill Payne



## Southern Baptists in the news



**DR. JERRY P. BEDSOLE**, Southern Baptist missionary veterinarian in Ethiopia, examines a chicken that will be used in a breeding project in rural Menz District. Dr. Bedsole flies into remote areas for medical clinics, treating animals and assisting the missionary physician. Crowds that gather for treatment hear the gospel message. In these areas, where a cow or horse is often a farmer's most prized possession and veterinary medicine is virtually unknown, the vet's skills are appreciated.



**CONSTITUTING SERVICE** of First Baptist Church of Sun City, Arizona has Mrs. Eva Wasem leading congregational singing, Herbert Everett, chairman of the board of deacons (center), and pastor Eugene Virt (right) singing. The church is believed to be the first Southern Baptist church to be constituted in a retirement community. (HMB photo by Knolan Benfield)









## God's way

I know a minnow.  
He lives in our lake.  
He wants me to play in there.  
I'd like him to play out here.  
But I am a boy,  
And he is a fish.  
God made us this way.

Poem and photo by  
I. Dale Redgrave



## Strange fish

By Enola Chamberlin

To swim in water; to creep, hop, amble, climb on land surfaces; to roll into a ball of mud—these are things which the lungfish of the world may choose to do. However, all of them can't do all of these things.

Some of these strange creatures look like fish because they have fins of sorts. Others with no fins look more like shortened, flattened out eels. But one thing they have in common. They can breathe two ways: either under water through gills as fish do, or out of water through lungs as land animals do. They can shut off at will, or nature shuts off for them, whichever part they don't want to use.

The lungfish of Africa rolls himself into a ball of mud when his pond begins to dry up from drought. There he stays, breathing through a little hole he has left, until the rains come again — even if they are delayed for years. He can do this unless he is found by a native and taken home for dinner! Lungfish hunting is a great sport among the African boys, and they are considered a great treat. If they are found before they've been in their mud balls too long, they are fat. But they use up their own flesh while in the mud. After a few months they become gaunt and wrinkled with little meat left on them.

The New York Aquarium keeps specimens of these fish on a shelf! When the curator wants to bring one "back to life" he puts the dry ball into water. As the mud soaks away, the fish comes out ready for a meal.

When the curator is tired of feeding the fish, he puts mud in the tank, then slowly drains off the water. The fish then

rolls itself up in the mud. The curator puts the mud into an oven and bakes it at 80 degrees until the mud is dry and hard. Back to the shelf goes the fish. It can sleep for as long as four years without damage being done to it.

Other lungfish do not put on the mud-ball act, but they do things just as strange for a fish. The one from South America looks much like the African one. It grows to be about eighteen inches long and has no fins. It does have pipe-stem legs on which it can and does amble along on the ground whenever it wishes to do so.

The Australian lungfish is shorter and broader. It has fins at the sides but none on the back. It does not come out of the water often. It does come to the surface a lot and breathes with its lungs.

The mudskipper of the East Indies has back fins and side fins. This makes it look more like a fish than some of the others. It comes onto land often. It hops around on the front fins, hunting land insects. It climbs on a log and lies basking in the shade.

The four-eyed lungfish of tropical America is perhaps the strangest of them all. It has double eyes, one set to see under water, one set to see above water. This fish goes happily along like a half-submerged submarine. It has one small back fin close to its tail. It does not come out of the water as often as the mudskipper; but when it does come out, it is most agile. It can jump as far as two feet, hopping like a grasshopper on its two short side fins.

All of these fish have to have water. They cannot live out of it indefinitely. They produce their young in it. But they do not act like fish when they leave it. Nor are they really fish, because then their gills do not function.

(Sunday School Board Syndicate, all rights reserved)

## Bunny hop

By Gudrun I. Carriveau

Bunny Hop was a kind and gentle little fellow. Every evening he washed himself thoroughly, especially his neck and long ears.

Bunny Hop lived right behind a big, red barn, underneath an apple tree root.

One day a squirrel came down the tree. He was looking for Papa Hop.

"Good day," said Papa Hop.

The squirrel said, "I have just come from the woods. I have come to warn you that Mrs. Fox is on the prowl again."

"Thank you, I will keep my children close by the nest," answered Papa Hop. All day long Bunny Hop, his two brothers, and three sisters played close by the nest.

The following day, Papa Hop called, "Bunny, you are the oldest. You are going into the field with me."

Just as Papa Hop instructed Bunny how to hide in the tall grass, Mrs. Fox came slowly out of the woods, carefully looking in every direction.

"She has spotted us," whispered Bunny, sounding very frightened.

"Don't worry, Son," replied Papa Hop, "no fox has outsmarted me yet." Wearing a confident smile, Papa Hop stepped right out in front of Mrs. Fox's long nose.

"Good morning," snarled Mrs. Fox. Papa Hop bowed deeply before Mrs. Fox. "You are not afraid of me, Mr. Hop?" asked Mrs. Fox, showing her sharp, white teeth. Papa Hop only jumped and somersaulted. "Well, then," shouted Mrs. Fox angrily, "I will have to show you who is master around here!"

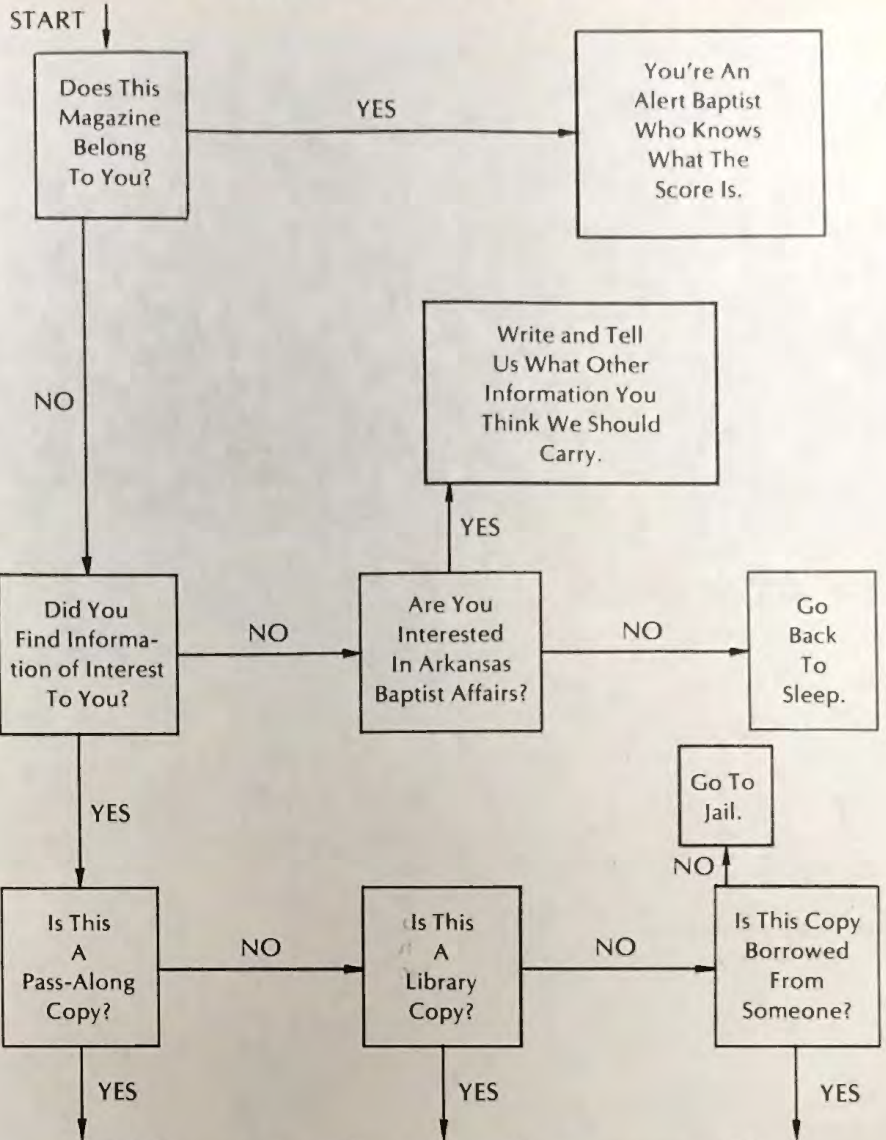
"Your words do not impress me at all," answered Papa Hop, jumping higher and faster, always staying one step ahead of Mrs. Fox.

After chasing Papa Hop all around the field, Mrs. Fox called, "I'm exhausted. Today you have got me beat, Mr. Hop. Someday I'm going to eat you and your whole family."

But Papa Hop and Bunny only hopped off as if she hadn't spoken.

Back in his soft, warm nest underneath the apple tree root, Bunny smiled. "I have the smartest, the bravest, the greatest dad in the whole wide world."

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# Creating opportunities

By L. H. Coleman

Pastor, Immanuel Church, Pine Bluff

Today we begin a new unit (4 lessons) of study entitled, "Bold Evangelism". For the past three weeks we have studied Paul's First Missionary Journey and the Jerusalem conference. For the next three Sundays we shall be studying together Paul's Second Missionary Journey (Acts 15:36 - 18:22).

### Prior to the journey (Acts 15:36-41)

Never let it be said that the personalities mentioned in the book of Acts were not human. Evidently there was a personality problem between Mark and Paul. A breach occurred and Luke presented the facts in a straightforward way in these verses. Paul proposed to Barnabus that they revisit the churches they had planted on their first missionary journey. Barnabus agreed and suggested they take Mark with them. Paul, believing that Mark's desertion at Perga on the first journey was not justified, point-blank refused to take him along again. The difference between them was so sharp that they split company and did not work together again.

However Barnabus saw qualities in his cousin, John Mark, that were commendable. Barnabus took Mark with him and they went to Cyprus. Thus we have two missionary parties instead of one. (Later Paul forgave Mark and considered him a co-labourer in the work of Christ as reflected in Col. 4:10; Philemon 23 and II Tim. 4:11).

Paul now had to find a new travel or missionary companion and he chose Silas from the Jerusalem church. It is also noteworthy to mention that both Paul and Silas were Roman citizens.

### Journey to Galatian churches (Acts 16:1-5)

Paul and Silas left Antioch of Syria and went northward, then westward to Derbe and Lystra. At Lystra Paul decided to take as a second travel-companion a young man named Timothy. Paul later considered Timothy his "son in the Ministry." Timothy, along with his mother Eunice, had been converted to Christianity on the previous journey and had made great progress in the Christian faith since conversion.

Please note in verse 3 that Paul circumcised Timothy before taking him along as a member of the missionary team. Isn't it a bit strange that almost immediately upon the decision at the Jerusalem Conference that circumcision was unnecessary, Paul insisted upon circumcision in the case of Timothy? Why? Certainly salvation was not the

issue. Timothy was saved and circumcision had nothing whatsoever to do with it. Paul, noting Timothy's mixed parentage, felt that more would be gained than lost in the light of Jewish opposition which would be encountered. (Paul encountered his greatest Jewish opposition at Lystra on the first journey.) This was a matter of simple expediency because Timothy already was a half-Jew and by Paul's readiness to conciliate Jewish susceptibilities he felt this would give Timothy greater usefulness in the ministry. Please read I Corin. 9:10 in the light of Acts 16:3.

The missionary party continued through Galatia and reiterated the decision of the Jerusalem Conference. They were well received and the churches visited were strengthened in the faith.

### The Macedonian call (Acts 16:6-10)

Paul's missionary journeys exhibited good, logical planning and excellent strategy. Nonetheless, Paul kept his life open to the guidance of the Holy Spirit. Each of us should keep our lives open to the daily revision of the Lord. The Holy Spirit forbade Paul to preach throughout the province of Asia. Paul desired then to go farther north into the highly-civilized province of Bithynia in northwest Asia Minor.

We are not certain exactly where Paul, Silas and Timothy went after they left Lystra, but we know a real turning point in Christian history occurred at Troas. Troas, whose full name was Alexandria Troas, was a regular port of call for vessels journeying between Asia Minor and Macedonia. This proved to be a key city on the itinerary.

Paul received a vision in the night at Troas. This has been referred to by Bible students as the famous "Macedonian call". Here Paul was given positive direction by the Lord. Please note that the call was:

1. Emphatic
2. Evangelistic
3. Positive
4. Missionary
5. Divine of God

Paul obeyed God's command.

Please note the word "we" in verse 10. Undoubtedly this refers to Luke, the author of the book of Acts. We deduct, therefore, that Luke was there, an eye-

witness and companion of Paul.

It is difficult to overemphasize the importance of the Macedonian call. Perhaps Paul was not the first individual to take the gospel to Europe; however, from this point on, we must note the westward flow of the gospel. History records that the center of Christianity pushed westward (i.e. Jerusalem, Antioch of Syria, Ephesus, and Rome). By continuing in a westward direction, eventually the gospel reached America, where it has found its greatest stronghold since the days of Paul.

### The visit to Philippi (Acts 16:11-40)

#### 1. Conversion of Lydia (vs. 11-15)

The new enterprise began on a good note and the missionaries went to the isle of Samothrace, anchored for the night and thence to Neapolis. They went 125 miles in two days, which on the return voyage took five days. Then they proceeded to Philippi, a city of Macedonia. Philippi was named after Philip of Macedon and was an important city; later Paul wrote "The Letter To The Philippians", a book in our New Testament.

At Philippi they found lodging at the home of Lydia, who became their first convert in Macedonia. After conversion she was baptized. Her house seems to have been the earliest home for one of the choicest of all Paul's churches. (16:40).

#### 2. The Arrest of Paul and Silas (vs. 16-24.)

Previously in other places the team had encountered Jewish opposition. In Philippi, however, there was pagan opposition. The issue was money. A slavegirl, who had brought her owners great financial gain by her sooth-saying or divination, lost her power of speech as Paul ordered the spirit of divination out of her. The owners were infuriated and charged the missionaries with disturbing the peace and teaching customs unlawful for Romans (v. 21). Paul and Silas were beaten with rods and placed in stocks.

#### 3. Philippian Jailer and Family Saved and Baptized (vs. 25-40.)

This is a very familiar story and a great one. Paul and Silas, placed into the inner prison and under tight security, were singing praises to God and praying at midnight when an earthquake occurred. The jail doors were opened and the prisoners' chains were released. The jailer, knowing his life would be taken if the prisoners escaped, drew his sword

(Continued on page 22)

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## Receiving God's forgiveness

By Vester E. Wolber  
Ouachita University

The background study for Psalm 51 begins with chapter eleven of Second Samuel. King David was walking on the roof of his palace when he saw a soldier's wife bathing. It cannot be determined from the record whether the woman was careless or designing, but the results were the same: the king sent for her and when she became pregnant attempted to disguise his involvement by recalling her husband from the battle zone and sending him home. When his camouflage failed he had the soldier murdered.

The seriousness of David's two great sins is seen in the light attitude which he took toward moral law: with him, as it was said of Ahab, it became a light thing for him to sin (1 Kings 16:31). It seemed almost a casual thing for him to take a man's wife and then take his life.

The story spills over into the twelfth chapter where a prophet of God confronted the king with the enormity of his sins in committing adultery and murder. David confessed his sins and the prophet assured him of God's forgiveness: nevertheless, the forgiveness of God did not annul the normal consequences of his sin. It is believed that David wrote Psalm 51 after Nathan had made him acutely conscious of his sin.

The great theological truth running through this series of events is that one's consciousness of sin does not run deep until God gets involved. One's sin-consciousness is not apt to run any deeper than his God-consciousness. The failure of many modern Christians is

attributable to their neglect of the moral nature of God and, consequently, of the sinful nature of man.

The remainder of this study is given to an analysis of the fifty-first Psalm.

### Confession (1-5)

1. The opening petition is a plea for forgiveness. David asked God to have mercy upon him, to blot out his transgression, to wash him thoroughly, and to cleanse him from his sin. These are expressions of a man who was fully conscious of the defilement of sin, from which defilement he wanted to be free.

When the subject of sin is brought up we are inclined to look about us and to note the various manifestations of sin in the lives of others and in society at large; but David, assisted by Nathan, showed us how to look back upon ourselves, and into our own hearts. The evil which he found there he called sin, transgression, and iniquity. To transgress is to walk in forbidden paths, to sin is to miss the mark — miss the target which God has for us — and to be iniquitous is to be twisted or perverted. So deeply were these evil forces embedded in his personality that only the grace of God could blot out and wash out their stains.

2. The next item in his confession is to acknowledge his transgressions, his sin, and his iniquity. The ardor of the sinner's cry for forgiveness will be in proportion to the degree of consciousness of his sin. From the New Testament we learn that the Spirit of God works on the human conscience and brings about a vivid awareness of sin. David cried out that his sin was ever before him.

Moreover, he was made aware that the one ultimately offended by sin is God. He did not deny that we sin against other individuals, or against ourselves, or even against society in general; but he correctly saw that all sin has God as its target. From the New Testament we learn that Satan and sin are in conflict with God, and that Christ was manifest in the flesh that he might overcome sin (1 John 3).

3. The third item in his confession is that sin is inherent and therefore universal in human nature. In saying that he was conceived and brought forth in iniquity he does not mean that these

(Continued from page 21)

with the intention of committing suicide. Paul intervened and won him to faith in Christ. How is a pagan (or anyone else) saved? Read and reread Acts 16:31. Faith in Jesus is the basis of salvation. Here salvation is simply stated. The jailer, then, and his family accepted Christ and were baptized.

Thus, the miracle of escaping from the jail occurred along with the miracle of the new birth (Here we see an earthquake and "new birthquake"). The release of Paul and Silas is recorded in verses 35 through 40.

Next week we shall continue our study of Paul's Second Missionary Journey.

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### International

July 23, 1972  
2 Samuel 12:1-15  
Psalms 51  
1 John 1:8-9

were sinful acts by his parents; what he means is that sin, as depravity, can be found in the human personality right back to the beginning of that personality. A person does not inherit guilt but he does inherit a morally impaired nature which practically makes certain that he will sin.

### Forgiveness (6-9)

1. In confidence made possible by faith, the psalmist asks the Lord to purge him inwardly and wash him outwardly to make him clean, whiter than snow.

2. He aspires to be filled with "joy and gladness," that the bones which God had broken might rejoice. He felt that the judgment of God upon him had been like breaking his bones, but the forgiveness of God was like the healing of broken bones.

### Renewal (10-12)

1. David longed for a clean heart in which the Spirit of God might dwell. This line reaches beyond a request for clean quarters in which the Spirit might dwell: it also longs for "a new and right" human spirit within. The New Testament has a new word for this request — regeneration. Jesus told Nicodemus that this birth from above is an absolute essential if one is to find a place in the kingdom of God (John 3:1-5).

2. In a related request, he made known his desire for full restoration of the joys of salvation. This true religion of the Bible is characterized by joy; and when the believer's relationship with God is restored to normalcy, joy is in like manner restored.

### Testimony and sacrifice (13-19)

In the remainder of the psalm the author vows to become a witness for God, and says that the sacrifices of praise from "a broken and contrite heart" are fully acceptable unto God.

Sin destroys, but God in grace repairs and fulfills — if we repent.

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# Attendance report

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Church	Sunday School	Church Training	Ch. Addns.
Alexander, First	49	25	
Alicia	49	35	
Alma, First	323	121	4
Bentonville, First	258		
Bella Vista Mission	33		
Berryville			
First	168	58	
Freeman Heights	139	47	7
Rock Springs	97		
Blytheville, Gosnell	162	102	
Booneville			
First	238	189	
Glendale	68	31	
Camden, Hillside	107	45	1
Cherokee Village Mission	115	33	7
Concord, Mt. Zion	35	14	
Crossett			
First	441	112	6
Mt. Olive	230	88	
El Dorado, Caledonia	40	11	
Ft. Smith			
First	1105	370	6
Grand Avenue	722	286	2
Moffett Mission	21		
Haven Heights	225	111	4
Trinity	151	53	2
Garfield, First	38	18	2
Gentry, First	135	67	
Grandview	79		
Greenwood, First	292	109	2
Hampton, First	129	36	
Harrison, Eagle Heights	264	130	3
Helena, First	238	100	3
Hope			
Calvary	167	91	
First	468	149	
Hot Springs, Park Place	364	99	1
Jacksonville, First	327	86	1
Jonesboro			
Central	462	163	6
Nettleton	271	95	1
Lake City, Bethabara	111	95	3
Lake Village, Parkway	63	35	
Lavaca, First	291	128	
Lepanto, First	245	107	2
Little Rock			
Crystal Hill	124	44	
Geyer Springs	676	215	4
Life Line	534	229	6
Magnolia, Central	567	179	1
Marked Tree, First	133	39	
Melbourne			
Belview	170	98	3
First	108	49	
Horseshoe Bend Mission	32	2	
Mountain Home, First	287	81	3
North Little Rock			
Baring Cross	541	159	
Calvary	391	139	2
Levy	387	64	
Park Hill	683	139	1
Sixteenth Street	43	23	2
Sylvan Hills	310	150	
Paragould, East Side	213	116	
Paris, First	380	103	1
Pine Bluff			
Dollarway	98	52	
East Side	160	107	
First	608	117	2
Green Meadows	59	44	
Rogers, First	665	100	3
Russellville, Second	215	77	
Springdale			
Berry Street	96	34	
Caudle Avenue	86	29	1
Elmdale	269	46	5
Oak Grove	79	29	
Stephens, First	123	79	
Van Buren, First	491	169	2
Mission	37		
Vandervoort, First	35	26	
Warren, Immanuel	236	79	

# A smile or two

An embarrassing situation marked the passing of a well-known fire service official. And none of the members of his family has spoken since the funeral to any members of his engine company.

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\* \* \*

A business man received a computer-calculated bill from his friendly local department store for \$00.00 amount due. A month later he received a past-due notice for the same \$00.00 balance due. Determined to settle the matter once and for all, he made out a check for \$00.00, marked it "Paid in Full" and mailed it back with his card enclosed. The computer was obviously satisfied, for the gentleman received no more delinquent notices.

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### Children's book award launched

A fiction book about a Nisei (Japanese-American) girl and her life in the big-city world of Chicago has taken top honors in the first year of an annual contest to choose the best children's literature with a distinctive Christian message.

Winner of the NACS (National Association of Christian Schools) Children's Book Award for 1971 is *Suki and the Wonder Star*, by Joyce Blackburn, illustrated by Stephanie Clayton and published by Word.

The contest and the results were announced in the current issue of *Christian Teacher*, house organ for NACS which serves 8,000 Christian educators nationwide.

"The aim is to stimulate production of all types of children's literature that incorporate Christian values and to reward those that do so with a measure of literary subtlety and grace," commented Dwight Baker, book review editor and a judge in the contest.

He cautioned that the contest is not designed "to spur the production of children's sermons under other guises. A book which discusses Christian values has some merit; a story, novel or examination of ecological problems that depicts Christian values has even more merit. We wish to encourage the production of the latter type work."

Baker said Christian books for children deservedly have a bad reputation. "It seems that the more ostensibly Christian they are, the more determinedly dismal they are, judged by literary criteria."

The new contest hopes to stimulate excellence in Christian literature for children.

In its first year, the contest produced 35 entries from a dozen publishers. A nine-man screening committee met early this year at NACS headquarters in Wheaton, Ill., where they reduced the field to 13 finalists.

The five judges included: Baker, a freelance writer from Leonard, Minn.; John Blanchard, executive director of NACS; Mrs. Nancy Dick, secretary of the Evangelical Church Library Association in Wheaton; Gladys Hunt of Ann Arbor, Mich.; and Phil Landrum, editor of the *Christian Teacher*—the crusader in the contest who had been beating the drums for this type of innovation for the last half decade.

Seven publishers guided entries into the finale, with only two—Herald Press and Augsburg—placing more than one book in the lucky 13. Herald had two. Augsburg of Minneapolis dominated the finalists—even though they didn't win top honors — by placing six books.

### New street boy house opens in Vietnam

Saigon, Vietnam — Another beachhead was established in the fight to rescue Vietnam's street boys when World Vision of Vietnam opened a fourth street boys house early in June. The house is located in the Saigon suburb of Gia Dinh near the city's truck and bus terminal. In this area, roam wide-eyed boys who have fled the countryside by hitch-hiking into Saigon on produce trucks. Many are still in their early teens.

They are just a few of the thousands of young boys living on Vietnam's city streets. No one knows how many boys live on the streets, but they seem to be everywhere. The war-disrupted society continues to throw these boys into the rough life of the streets. Not yet criminals, these boys can usually be helped to return to their family, if relatives are still alive, or they can be directed into academic or vocational training. They can be, that is, if there is somewhere for them to go for help, someone to take an interest in them. If they don't receive help, they become prime targets for organized crime.

With the cooperation of the Vietnamese government, World Vision, a non-profit Protestant relief organization, opened its first street boy house in Saigon three years ago. Under the direction of Gene Ainsworth, a retired U.S. Air Force pilot, the home has helped more than a thousand boys by providing basic discipline, nutrition and health care, educational opportunities, spiritual training, and above all, personal attention.

In addition to the big house which is called "home" by 100 boys, there are smaller homes in the Cholon area of Saigon, at Gia Dinh, and in Cam Ranh, north of Saigon. There is also a part-time work at Nha Trang.

The street boy work is made possible by individuals in the United States who sponsor a bunk for a boy and through contributions of funds and goods by various groups and individuals. A United States Air Force unit provided lumber for the new house from surplus supplies.

### Youth Fellowship to host encounter

COLEGIO BAUTISTA DE CAROLINA, Puerto Rico — (ABNS) — The fifth Baptist Youth Encounter of Central America and the Caribbean will be hosted here December 27 through January 3, 1973, by the Baptist Youth Fellowship of Puerto Rico.

More than 300 young people from 20 different countries are expected to gather for the encounter to discuss the topic, "Christian Youth faces the Challenge of a Changing World."

Youth organizations from the following countries have promised to send delegations to the Fifth Encounter: El Salvador, Nicaragua, Honduras, Costa Rica, Panama, Jamaica, Mexico, Guatemala, Dominican Republic, Bermuda, Guyana, Trinidad, Virgin Islands, and the British Antilles. In addition, representation is anticipated from Cuba, Haiti, Columbia, the Bahamas, Venezuela, and the French and the Dutch West Indies.

The budget for the Fifth Encounter is more than \$10,000, and the Baptist Youth Fellowship of Puerto Rico is requesting donations to help support the meeting to be sent to Victor M. Vazquez, Calle 8 Bloque 30-2, Villa Carolina, Puerto Rico 00630.

Some of the subtopics of the meeting include: development of better youth leadership; sensitizing youth to the call to the ministry; knowing Baptist work in other countries; and cultivating international fellowship.

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