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### March 15, 1973

Arkansas Baptist State Convention

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March 15, 1973  
**Arkansas Baptist**  
NEWSMAGAZINE



**Marjorie Jones**



**Theo Patnaik**



**Bobbie Sorrill**



**Beverly Hammack**



**STATE WMU ANNUAL MEETING**

**Baring Cross Baptist Church**

**North Little Rock**

**March 20-21, 1973**

## One layman's opinion

# Tribute to a compassionate carpetbagger



Dr. Grant

Winthrop Rockefeller once shared with Dr. W. O. Vaught what he called the happiest memory of his youth. He told of his childhood days in New York when his father on Sunday afternoon would invite the distinguished Baptist pastor, Dr. Harry Emerson Fosdick, into their home and make Winthrop and all his brothers sit down in a circle and listen to a Christian lesson taught by Dr. Fosdick — sometimes

for as long as an hour or more.

I strongly suspect Winthrop Rockefeller was a typical child and this was not actually a happy experience, but rather a happy adult memory of what was at the time a painful childhood experience. But I am also convinced that he learned some wonderful lessons at the feet of that great teacher. He must have, because we can see it in the life of service he lived in his adopted State of Arkansas.

Arkansans should increasingly feel this way about some valuable — though often painful — lessons we learned from Winthrop Rockefeller. He came to us almost twenty years ago as a most unlikely candidate for the role of effective Christian teacher of Arkansans. He was very rich and very Republican in a state that was very poor and very Democratic. He ate and drank things most Arkansans were not familiar with, and he was not traditionally religious in our more familiar Southern Baptist pattern. He was by no means perfect. Yet he lived and shared some deeply religious lessons for Arkansans about such things as racial justice, compassion for prisoners, the value of education and especially of education with Christian values, and the preeminence of public service above self service.

Although we had long sung in our churches, "Red and yellow, black and white, all are precious in God's sight," it was Winthrop Rockefeller who had the courage to add by his own example, "and all must be precious in our sight." No other governor did so much to bring black citizens into the mainstream of Arkansas political life.

None of us liked the cruelty and neglect so often exposed in our prisons, but we seemed to feel that it was inevitable. It was Winthrop Rockefeller whose compassion became practical and caused prison reform to begin moving in Arkansas.

None of us liked for Arkansas to be at the bottom of the ladder in education, but we delighted in blaming it on the improper allocation of economic resources among the fifty states. Winthrop Rockefeller led us to see that there was much more we could do with our present resources.

Ouachita Baptist University will remember Winthrop Rockefeller in special ways in the bricks and mortar of our gymnasium that bears his name, in the deserving students supported by the Arkansas Opportunity Fund, and in our Riley Library improved through his ingenious lesson in cooperation with other col-

leges. And Ouachita especially appreciates his generous vote of confidence in the Christian college when the faint of heart were predicting that private higher education was going down the drain. But they will join all Arkansans in remembering him for his remarkable commitment to a life of service to the people of his adopted state.

May God give Arkansas — and America — more compassionate carpetbaggers like Winthrop Rockefeller. — Daniel R. Grant, President, Ouachita Baptist University

## In this issue

### Prayer in public schools

*A reader states his views on Christians and religion by law in space provided for an open forum 5*

### Tongues and the Holy Spirit

*An article by Bernes K. Selph examines one of today's dynamite topics 16*

### God sustained the POWs

*A chaplain relates how recently released prisoners give God credit for their survival in Vietnam captivity 19*

### Staff changes 8

### Your state convention at work 10

### Seminary series 12

# Arkansas Baptist

## NEWSMAGAZINE

VOL. 72

MARCH 15, 1973

NO. 11

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## Witnessing is exciting



Editor Sneed

One of the most exciting opportunities we have had in some time was the privilege of leading in a Lay Evangelism School. Those who have already participated in one will know that it is not a study course or another denominational program, but a method of developing witnesses.

The priorities of this endeavor are (1) to build spiritual foundations for evangelism, (2) to develop a strategy for lay leaders for lay evangelism, and (3) to provide materials for evangelism that are simple, adaptable, and biblical.

In our school we followed the recommended schedule which provides for a 15-minute opening, a 35-minute Bible study, a 35-minute creative activity, and a 35-minute witnessing-learning activity. The whole thrust is to equip those who attend so that they can move out of the four walls of the church to have successful witnessing-visits.

There are many things which point to the success of this training method. One unusual aspect is the fact that everyone is on equal footing — there is no distinction made between pastor and laymen, each seeks to become an effective witness.

There are two important tools which each witness possesses. The first is his personal testimony. Although each person's conversion experience is unique, no one can argue with the validity of it. Dr. Kenneth Chaffin observed in *Speaking in His Name*, that a testimony is undeniable, it communicates, and it relates to today.

Second, the booklet, *How to Have a Full and Meaningful Life*, is an invaluable instrument. It consists, basically, of well organized scriptures. It is planned so as to move to a logical decision. There are many advantages to such a booklet. For instance, it requires only that the witness be able to read. The fact that the person to whom you are making the presentation can see an end is helpful.

Finally, the organization of the booklet helps to keep down arguments and efforts to sidetrack a person.

We feel that the school at Wynne was quite successful for several reasons:

- Good preparation had been made. Pastor Bittle had followed the steps in preparing for the school, providing an excellent foundation.

- Plenty of prospects were available for the witnessing-visits. Pastors Boone and Bittle had recently made an excellent religious census.

- The trainees which went out had successful visits. Eleven groups went out, making 16 visits, producing four immediate conversions. It should be remembered that a successful visit is where a Christian makes a friend or cultivates a friend for Jesus and leaves their witness for Christ. The results are in the hands of God.

- Finally, others receive leadership training who will be able to direct Lay Evangelism Schools. There were nine people who qualified.

We believe that Lay Evangelism Schools hold the greatest potential of anything developed by our leadership in years. If your church hasn't done so already, we would urge you to prayerfully consider this exciting outreach opportunity.

## Our home mission offering

The week of prayer for home missions is now past. There are many who, undoubtedly, had intended to give, but, who, as yet have not. When we look at the work of our Home Mission Board it would be impossible to over-emphasize the importance of this offering, for it serves as the lifeblood to carry missions across our nation.

The list of activities carried on by our home missionaries is self-explanatory and exciting: evangelistic projects, language missions, church extension, Christian social missions, associational services, work with National Baptists, inter-faith witness, chaplaincy ministries, student summer missions, US-2 missionaries, scholarships, and many other special projects.

At first thought, \$6,600,000 seems to be a very large goal, but as one remembers that inflation has made it impossible to increase the approximately 2,200 missionary force for the last three years — the importance of this offering becomes evident.

Last year Southern Baptists gave \$6,059,603.10 to the Home Mission Board, which represented a 13 percent increase over the previous years.

Our present goal is only slightly less than a 10 percent increase over last year.

To attempt to maintain the status quo is disastrous. Any church or convention which tries to do business as usual will sustain a loss. The goal represents less than a \$600,000 increase, of this inflation will take up at least \$200,000. The additional money can and will place more missionaries on the field as well as develop many needed projects.

We cannot afford a decline in our mission outreach. There are more opportunities for Christian witness today than ever before. If we meet or surpass this goal many others will learn of God's redeeming love.

As we consider our offering we should think of the countless communities without churches, people who have never heard of God's love, and children who live in poverty — children who need to feel the touch of a loving hand.

If you haven't given, your money is needed. If you have given an offering — is it enough? Each of us should seek God's direction in determining how much we should invest in home missions. Jesus said "In as much as ye did it unto one of the least of these my brethren, ye did it unto me." (Matt. 25:40.)

I must say it!

## Jesus and abortion



Dr. Ashcraft

Abortion poses more questions than answers. Does life begin at the point of conception or at the time of normal birth? When does killing become murder? Who decides when abortions are to be done? What is meant by a woman having control of her body? Is abortion of the unborn but a prelude to mercy killing for the aged?

Many fine theologians and physicians agree that pregnancies due to rape, incest and the factors which may endanger the health of the mother or of the child should be terminated. The present dilemma seems to be the termination of pregnancies due to promiscuity, irresponsibility and adultery. What about this thing of the control of the body as posed in the abortion question?

The Christian faith makes no arrangements or permission for promiscuity, adultery or sexual irresponsibility. The Holy Scriptures make no provisions for the killing of undesired infants regardless of their age. The Holy Bible is strong in its denunciation of abnormal sexuality (Rom. 1:26.)

At some point in this quest for meaningful sexual-ity the matter of control must be confronted. Since

the two major sins of murder and adultery are involved in many abortions control is of no small significance. Jesus bothered to list the two sins of murder and adultery together. He gave a special ruling on them.

Lust is the equivalent of adultery and hatred is equivalent to murder. If murder is to be prevented, control must begin at a point earlier than the funeral. If undesired pregnancies are to be prevented, control must begin at a point earlier than conception.

The constitution allows both men and women the right to control their bodies. The problem of abortion would be considerably less if controls were exerted previous to the trip to the hospital.

The Christian home has been suggested as the most complete solution to the problems and privileges of sexuality. The bringing of children into the world through this context meets with divine favor. For a life to be terminated after conception in this concept is murder.

Christian men and women who are really interested in control of their bodies will find no problem in this context. Surely Matthew 7:6 was addressed to those who exercise great excesses and who take extreme liberties in the moral field.

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." Jesus said it.

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

## Letters to the editor

### Shares church's success

God truly was good to us during our recent Lay Evangelism School. I would like to share with you the results thus far.

First of all, the statistical results. We enrolled 40 in the school, with an average attendance of 31. On Thursday evening, we had 26 in attendance. Since then we have had from 18 to 20 out visiting and witnessing each Tuesday evening.

The spiritual results have just begun. The enthusiasm and growth that I have seen this past week in unbelievable. People were out witnessing on Thursday evening that I never dreamed would be there. They were bubbling over on return from their visits. Only one team did not find anyone at home. The other seven witnessed to lost people. None received a decision, but I believe some of these will be saved soon. Even Sunday morning I called for testimonies from these and the response was wonderful.

Since our Lay Evangelism School, we have seen five saved, ten by letter, and one couple surrendered to the ministry, also a host of rededications. Christians have come to me wanting jobs to do and people to visit. The results have only begun.

Dr. Tommy Bridges did an excellent

job as the teacher. I recommend him highly to lead any church in this school.

Pray for us here at Park Hill —Tommy G. Cupples, Pastor, Park Hill Church, Arkadelphia

### Plain as 'black and white'

For those who haven't found, as did the Apostle Peter, that God is no respecter of persons, it is very probable that you did not attend the Sunday evening worship services at Higginson Church, Feb. 11, 1973.

As Southern and National Baptists know, this day was set aside as National Race Relations Sunday. With the cooperation of Robert Ferguson of the state Missions office we arranged a special service with Pastor O. C. Jones, of Mount Pleasant Church, North Little Rock. Pastor Jones brought some of his men, women, and children, each with their own expectations for the evening.

While the men sang and Pastor Jones brought the message for the evening the Holy Spirit was the most evident and welcomed guest of the day. God richly blessed each heart that was present with a message delivered with the power of the holy Spirit.

It is as plain as the "black and white" people that met together in God's

House that the answer to long felt prejudices with many people is unity together in Christ. —Tommy Price, pastor, Higginson Church, Higginson, Ark.

### Revival for the deaf set at Little Rock

A revival for the deaf will be held at First Church, Little Rock, March 21-25. The evangelist will be Clifford Bruffey, who is deaf.

Bruffey is a missionary of the SBC Home Mission Board to the deaf in Washington, D.C., where he has served since 1967. He also has served as minister to the deaf in Virginia, Maryland, North Carolina, and South Carolina.

Plans for the revival include a fellowship supper on Wednesday, March 21, at 5:30 p.m., with evening services at 6:30. On Thursday and Friday nights services will be at 7 p.m. Plans for Friday also include a pot luck supper. A banquet will be held at noon Saturday and services will begin at 1:30. Sunday services are planned for 10 a.m. Fellowships will follow each service.

## Erwin McDonald gets human relations award

Former Editor Erwin L. McDonald of the *Arkansas Baptist Newsmagazine* received an annual award from the Arkansas Council on Human Relations, at the Council's annual meeting in Little Rock.

In a "certificate of principle," the Council commended Dr. McDonald "for his dedication to the principle that each human's worth to his society should be determined by his public and private courage, action, utterances and benevolence in his community without regard to skin color, religion, creed, or prejudices."

Since his retirement from editing the Arkansas Baptist State Convention's weekly journal, January of last year, Dr. McDonald has been religion editor and special columnist for the Arkansas Democrat, Little Rock afternoon daily. In addition, he serves as staff consultant for the Arkansas Region of the National Conference of Christians and Jews.



**PRESIDENT VISITS** — Jamie Jones (left) of Fayetteville, visits here with two Southwestern Seminary students, Cecile and Camille Robertson of El Dorado, and seminary trustee Jay Heflin of Little Rock, during a recent meeting of Southwestern's thirty state alumni presidents. Jones is the president of the seminary's Arkansas alumni association.

## Open forum — equal space

### On prayer in the public schools

"The Supreme Court has taken prayer out of the public schools," the state representative cried in anguish as he appealed to the banquet crowd for support. Less than a week later the minister struck the same note of despair as he lamented the sad condition of our nation's youth.

No power exists that is strong enough to keep prayer out of the public schools — unless there be no prayers. Where ever a Christian is, there prayer is — or can be. If there is no prayer in your classroom, Christian teacher, Christian student, it is not the fault of the Supreme Court or Madelyn Murray O'Hair: It is your fault. No man, no government, can control what goes on in your mind, your heart, your spirit. If you are a spiritual pauper who cannot pray and who cannot make the Spirit of Christ evident through your attitudes and your behavior, you alone are responsible.

Our Bill of Rights provides that the government shall not dictate to citizens of these United States concerning religion. Granted that some change in emphasis has occurred since 1776 from open, public recognition of God to timid, private devotion. (Given the existence of slavery and concomitant attitudes toward women's and children's rights, obviously some discrepancies

existed even in the early days of our nation.) But is it the Supreme Court or the Constitution that has failed? I think not. Rather, I cannot escape the idea that is the Christian who has failed, individually and collectively. It is the Christian who has allowed himself to be intimidated by the awesome responsibility thrust upon him by individual salvation, preferring the ease of authoritarian dogma to the pain of personal seeking. It is the Christian who has been seduced by the harlot of popular approval, who has sought material instead of spiritual suffering.

Not only do we avoid physical suffering — we dare not do or say anything that might threaten our jobs (and thus our central heat and air, our 300-horse engines, and our rich diets); not only do we avoid intellectual pain as we refuse to question anything we read or hear that is spoken with the note of authority and condemn anything that does not agree with our preconceived notions; but we also avoid the spiritual agony demanded by Jesus Christ in "taking up a cross to follow him," in searching out the nature of God and man, in recognizing humbly that God does indeed "so love the world" — all of it: black, yellow, red, brown, and white (as well as the mixtures); East, West, North, South; bigot, liberal; rich, poor;

mighty, weak; male, female.

Yet we dare blame someone else — anyone else — for our smallness, our faithlessness, our mundaneness. The only force that ever changes anything is the force of ideas. And it is precisely ideas that we modern Christians fear, ignore, and evade at any cost, when it is God Himself whose Supreme Idea in the person of Jesus Christ blasted this planet with shock waves that continued to reverberate throughout the world in the lives of the early Christians. Where is that power today? It is available, with no shortages possible. But we Christians, in our passion for trivia, our yearning for *status quo*, refuse to use it, even within the privacies of our closets, much less the public arena of the marketplace. No wonder the world snickers — we weave ropes of sand with our futile murmurs and make daisy chains of empty promises, while our brothers starve; while our children remain spiritual and intellectual infants; while our government deceives us, robs us, and manipulates us, all in the name of morality and ethics, while whistling the tune of "strict constructionism."

And the best defense we can muster spills its blood, thin and weak, on the palings of "They won't let us pray in the public schools." God help us! —E. E. Hartsell, Magnolia

## Woman's viewpoint Where Jesus walked

By Iris O'Neal Bowen



Mrs. Bowen

"Walk a Mile in My Shoes" is a song we have heard quite often on the radio and is based on the thought of the old Indian who reflected that we shouldn't judge a person until we have walked a mile in his moccasins.

Few of us are willing to do this! We are afraid we might have to change our opinions, or it might be a painful experience we don't want to go through. And we'd rather not get involved, which should be the next step for the true Christian.

As a writer, I have been admonished many times to "project" myself into the situation I am writing about. Sometimes I must discard myself for a while and become a cold and hungry old tramp, or a tearful, emaciated war orphan. This way I get inside my character and suffer with him the bitter cold, the ravages of hunger, the humiliation of the underdog.

Once I was trying to write a poem about Mary's reaction to Christ's ago-

nizing trip to the cross. As I thought about it, I realized I must put myself in Mary's place; I must literally watch as my eldest went through the same torments that Christ, himself, had suffered.

It was so painful that for a while I couldn't do it. When I finally wrote the poem, I could not write for crying! But when the poem was finished, it said what I had felt — and here is the poem:

### Mary at Calvary

*I pray that I might bear the tree  
On this sad road to Calvary,  
And wear the crown of cruel thorns,  
Or kiss the brow that it adorns.  
One said a thorn would pierce my soul,  
But is this how I yield the toll  
To be the mother of a king?  
(See how they stare, un pitying!)  
He said that he must pay the price —  
I also make a sacrifice.*

*His mother's heart is breaking through.  
I touch his feet — What can I do?  
Oh, Father, God, what have they done  
To this my first-born, this my son?*

Have you walked in his shoes? Have you knelt at the cross?

## From the churches

**West Church, Batesville** had an outstanding Lottie Moon Christmas offering. Pastor Ross O. Ward reports that the church has recently received an additional amount of money for their foreign mission offering bringing their total for the year to \$3,835.50.

**Nettleton Church, Jonesboro**, recently gave Pastor Harold B. Ray a 10-day tour to the Holy Land. The trip was led by Dr. W. A. Criswell who delivered special lectures on the history and significance of Israel. Ray has been pastor of the Nettleton Church since 1964.

Ken Freemyer completed his first year as pastor of **Trinity Church, Ft. Smith**. Under Pastor Freemyer's leadership the church has shown substantial growth with 38 professions of faith and 26 additions by letter. The average Sunday School attendance is up from 150 to 200.

**Haven Heights Church, Ft. Smith**, reports a record Lottie Moon offering. Pastor Joseph A. Hogan declares "This church began as a mission of First Church, Ft. Smith, eleven years ago and became a church three years later. We have a record of our Lottie Moon

offerings beginning in 1964 — \$199.87, 1965 — \$264.99, 1966 — \$427.70, 1967 — \$419.08, 1968 — \$502.55, 1969 — \$593.65, 1970 — \$1,045, 1971 — \$1,045, and 1972 — \$1,566. During the 23 years of my ministry as pastor, I have noted that mission offerings never hurt the regular giving. I have supported all of our special offerings, long before Mrs. Hogan became president of the state WMU. I firmly believe the Bible teaches that a New Testament church is a witnessing church, praying church, and a mission-involved church."

The "Triple Sounds" from Oklahoma Baptist University provided the entertainment for the Youth Sweetheart Banquet at **First Church, Alma**, Feb. 24. The "Triple Sounds" are identical triplet boys from Siloam Springs. Darrel, Gerald, and Harold Ware are the first set of triplets to be enrolled at OBU. The boys are church music majors.

Harry Puryear of **First Church, Bentonville**, received his 20 year perfect attendance Sunday School pin during the morning worship services on Sunday, Feb. 11. Mrs. Puryear made the presentation of the 20 year wreath to her husband.

## Arkansans involved in Bible conference

NASHVILLE — "Do the specific job you have been assigned, and pray for the Mid-America Bible Conference." This was the challenge issued by Chester Russell, steering committee chairman, to more than 200 persons attending a planning banquet at Bellevue Church, Memphis, Tenn., site of the Mid-America Bible Conference, March 26-29.

Committee chairmen, committee members, youth and other persons interested in making the conference a success attended the Jan. 30 meeting to receive instructions and information concerning content and purpose of the Bible conference to relay to fellow church members. More than 4,000 persons are expected to attend.

Principal speakers will be Jack R. Taylor, pastor of the Castle Hills Church, San Antonio, Tex.; Ray F. Robbins, professor of New Testament and Greek at New Orleans Seminary; and James B. Henry, pastor of Two Rivers Church, Nashville, Tenn.

Arkansans on the faculty for the conference are William L. Bennett, pastor of First Church, Ft. Smith, and J. Everett Sneed, editor of the *Arkansas Baptist Newsmagazine*.

"Both Lord and Christ" is the theme of the conference. The purpose is to lead Christians toward a deeper commitment to Jesus, the Lord and Christ and to challenge Christians to express their submission to the lordship of Jesus by becoming effectively involved in God's efforts to redeem men.

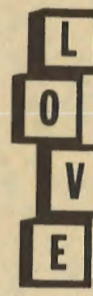
Individual conferences on Old and New Testament books of the Bible will be offered in addition to general conferences addressed by Taylor, Robbins and Henry.

To register, write to Box 4270, Memphis, Tenn., 38104.

## Deaths

**Dr. L. E. Ross**, 76, DeWitt, died Jan. 27. He was a retired Baptist preacher and a veterinarian.

**Henry Holmes**, 61, a deacon in the Clear Lake Church, Blytheville, died Feb. 14.



The  
Cooperative  
Program is the  
A. B. C.'s  
of God's  
Love.





The mass choir of the "A Festival" met at Immanuel Church.



This ensemble from Elmdale, Springdale, participated in the "A Festival." The director is Ken Miles.

## State music festivals draw 1140 young singers to Little Rock

The State Youth Choir Festivals were held Saturday, Feb. 24, in Little Rock, with a total attendance of 1140 for the day.

The Senior High and combined choirs were hosted at Immanuel church while the Junior High and beginning choirs were at Second. There were 40 choirs and six ensembles attending.

Guest director for the festivals was Dr. Wesley L. Forbis of William Jewell College in Liberty, Mo.

Outstanding choirs chosen were from First; Ft. Smith, Charles Collins, director; First, Van Buren, Bill Mitchell, director; Junior High Choir from Immanuel, Little Rock, Joe Helms, director; and First, Monticello, Carbon Sims, director. The outstanding ensemble chosen was the Matthews Memorial Singers from Pine Bluff. The director is Mrs. Viva Jenkins.

Junior Choir Festivals are scheduled for April 14, to be held at Fayetteville, Monticello, Newport, Conway, and Texarkana. Choirs planning to attend are encouraged to send in registration to Church Music Department, 525 West Capitol, Little Rock.



Chosen one of the outstanding choirs was this group from First, Van Buren, directed by Bill Mitchell. State Music Secretary Ervin Keathley (back, left) posed with the choir.

## Everyone's Talking About



one Lord  
one mission  
one people



## Staff changes

**Thomas H. Farris** is serving as interim pastor of Northside Church, Ft. Smith. He has previously served the Anchor Church, Dondalson, and Silent Grove Church, Springdale.

He is a 1962 graduate of Ft. Smith High School, and holds a degree from Ouachita University. Farris also attended the University of Arkansas and New Orleans Seminary. He was licensed and ordained by the Elmdale Church, Springdale.

He and Mrs. Farris, the former Rose Lewis, are the parents of three-month-old Alex Nathan.



Farris



Plummer

**Danny Plummer** has recently accepted the position of Youth-Education Director South Highland Church, Little Rock. Danny comes to South Highland from Elmdale Church, Springdale, where he served two and one-half years.

Plummer has attended Westark College, Ft. Smith, and will graduate in May from the University of Arkansas. Churches Plummer has served include North Side, Ft. Smith, and Brush Creek, Springdale.

He is married to the former Miss Carolyn Painter of North Carolina. They have one son, Bradley, who is one and one-half years old.



Taylor



Sims

**Gerald Max Taylor** is the new pastor of First Church, Monticello, and Carbon Sims is now serving the church as minister of music and youth.

Taylor, a native of Warren, has served churches in Arkansas and Missouri since

## Doctrines of the faith

# The doctrine of justification

By Jimmy A. Millikin  
Southern Baptist College

There are several words in the New Testament which describe what God does for the sinner in saving him. Justification is one of those terms. It is at the very heart of the Gospel. Justification by faith is God's answer to the question, "How can a sinful man gain a right standing before a Holy God?"

### The meaning

Justification is a legal term. It was taken from the law courts of the Roman world. Basically, it means to declare righteous or innocent. With reference to salvation the term refers to the act of God's free mercy by which he pronounces the believing sinner righteous and frees him from the guilt and condemnation of breaking His holy law. In other words, justification is God's method of setting the sinner right with Himself.

### The need

The need for justification is based upon man's condition before God as a law-breaker. The Bible teaches that "all have sinned" (Rom. 3:23.) It further describes sin as the transgression of the law (I John 3:4.) As a transgressor of the law man is guilty (Rom. 3:19,) and has the sentence of death pronounced upon him (Gal. 3:10.) Man's great need is to have that guilt and condemnation removed. In his sinful condition he is a guilty criminal before God and needs this relationship or standing before God changed.

### The grounds

Upon what grounds does God declare the guilty sinner not guilty? It is plain that it is not by the deeds of the law (Rom. 3:20; Gal. 2:16; 3:10.) The Law is only able to reveal man a sinner (Rom. 7:7; Gal. 3:19-24,) and condemn him for his sin (Gal. 3:10.) It can only stop the mouth of every man, and declare him guilty before God (Rom. 3:19.)

How then is a sinner justified, accepted as righteous in God's sight? It is not on the basis of man's achievement but Christ's redemptive work for man. Justification is made possible only through the death of Jesus Christ on the cross (Rom. 3:24; II Cor. 5:21.) It is "by the blood of Christ" (Rom. 5:9,) by his "righteousness" (Rom. 5:18,) by His "obedience" (Rom. 5:19.)

What, then, must man do to be justified? In a real sense, nothing. Christ has done it all in His atoning death. Man is justified "freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24.) "Freely" denotes that it is granted without anything done to merit or deserve it. Man's only part is to believe in Jesus (Gal. 2:16; Rom. 3:26; 4:5.) Faith is not to be understood as a work itself which saves. It is merely the medium or the instrument by which Christ's redemptive work is received by man.

### The results

Justification results in a new standing and relationship with God. Its effects are manifold. The sinner is forgiven of his sin and consequently sin's guilt and punishment are removed (Rom. 3:25-26.) Justification brings peace with God and access to God's presence (Rom. 5:1-2.) In justification Christ's righteousness is imputed to the believing sinner and God sees him as without sin (Rom. 8:33-34.) The justified man is accepted "in the Beloved," adopted into the family of God with all the rights and privilege thereof (Gal. 5:5; Rom. 8:23; Eph. 1:5,) and has an undoubted title to eternal life (Rom. 5:9; 8:30.)

1952. His latest pastorate was First Church, Stamps. He holds the B.A. degree from Ouachita University, and the master of divinity degree from Midwestern Seminary. He has served in denominational positions in Arkansas, including a term on the Executive Board and one as President of the Arkansas Baptist Pastors' Conference. He was a teaching fellow at OBU in 1965. He is married and has four children.

Sims is a graduate of the School of Music at Southwestern Seminary and has studied at the Juilliard School of Music in New York. He comes to the church from Immanuel, Pine Bluff. He has served as President of the Arkansas Baptist Religious Education Association and was recently elected president of the board of trustees of the Arkansas Baptist Foundation. Sims and his wife have three children.



Dr. Millikin



"God, even in the corners of your life," was the theme of Religious Focus Week as sponsored by the Baptist Student Union at Henderson State College in Arkadelphia. Prentice Gaunt, former professional football player and now assistant coach at the University of Missouri was a featured speaker. Other speakers for the week were Jerry Buckner of National Student Ministries and Mrs. John Russ of Arkadelphia.

## Between parson and pew The preacher's dress

By Velma Merritt



Mrs. Merritt

Can you judge a book by its cover or a preacher by the clothes he wears?

Styles in men's clothing have changed drastically the past two years. Prices have doubled since the first POW's were captured, a TV news commientator said. This

leaves the pastor in somewhat of a dilemma. How can he stay well groomed with prices soaring and styles changing so rapidly? Are clothes really that important to the pastor that they should be a matter of concern? Definitely.

One of the churches my husband pastored had a story which they related to their new pastor, my husband. The church had tried in its beginning days, 10 years earlier, to buy a piece of property on a main road in the area. The pastor, was working at secular employment and on his way home from work stopped, introduced himself, and asked the owner of the property if the church could buy it. She told him he couldn't be the pastor because he was dressed in a sports shirt instead of a suit. After

several attempts she still refused to sell the property to the church, she said, because the preacher wasn't dressed in the way she expected.

In the same community my husband was making visits to newcomers in the area. One lady did not invite him in. After he left she asked her neighbor, a member of our church, what the pastor of her church looked like. She described my husband. "Then," said the one who was visited, "he really was your pastor. I wouldn't let him in because he had on white shoes and I didn't think a preacher would be wearing white shoes!"

Clothes do make an impression, but there is no way a pastor can please everyone in his dress. He can, however, dress as well as he can on the income provided him by the church. He can be fashionable but not be the first to take up a new style. He can beat the high cost of clothing by shopping the sales. If his wife is an exceptional seamstress, she can make some of his clothes for him since pattern books now include a variety of men's wear. (Ladies, don't tackle this job unless you can produce clothes which look tailor made. You certainly don't want your husband to

## Library department conducts clinics

NASHVILLE — Three church library clinics will be conducted in April and May, 1973, according to Wayne Todd, secretary of the church library department of the Southern Baptist Sunday School Board, here.

The first clinic will be conducted April 6-7 at Cedarmore Baptist Assembly located between Louisville and Frankfort, Ky. A second clinic, April 13-14, will be held at California Baptist College, Riverside. Immanuel Church, Little Rock, will be the site of the third clinic, May 4-5.

All clinics will begin with a banquet on Friday at 6 p.m. and end Saturday at noon. A presentation of slides and a tape recorded narration entitled "Services and Ministry of the Church Library" will follow the Friday banquet. Saturday's program features "Outreach and the Church Library" and "Media: Library Services Journal."

"The Clinics are designed to aid church library workers but other church staff members will find them informative and helpful," said Todd.

Each clinic will consist of four conferences. These conferences will include "Beginning Library Workers," "Classifying Books for the Church Library," "Audio-visual Education," and "Introducing: Educational Media Workshop Guide and The Church Library Record and Plan Book, 1973-74."

Faculty members for the California clinic include Carlton Carter and James Rose, both consultants in the board's church library department; and Mrs. Jewell Carter, circulation and reference librarian at Golden Gate Baptist Theological Seminary in San Francisco. In addition to Rose, Jacquelyn Anderson and John Hack, also church library consultants, will conduct the clinics in Kentucky and Arkansas.

A registration fee of \$4 for each clinic will pay for the banquet and a notebook of materials. For registration contact the Church Library Department, The Sunday School Board, 127 Ninth Avenue, North, Nashville, Tenn., 37234.

look like he has fireside clothes — like you sat by the fireside and made them by hand!)

Clothes look better when the man looks good. His hair should always be well groomed. His body should be clean and free of odors, and his breath fresh. A pleasing personality with a man who is nice and neat can work wonders with a suit of clothes.

## Your state convention at work

### Stewardship

## 'Little' church is big in giving

Bigness isn't always represented in the enrollment or attendance figures in church. Sometimes one of the smaller churches in our state convention demonstrates a bigness that makes it stand tall.

The Union Baptist Church, in Boone-Newton Association, just out of Harrison, is such a church. Its Sunday School attendance averages about 30 and Training sessions about 14; weekly income averages about \$65. Yet this church just recently voted to increase its mission giving, both to associational missions and to world missions through the Cooperative Program, from six percent to 10 percent for each.

Pastor Leonard L. Herring reported what happened: "We had a motion under consideration to raise the giving from 6 percent to 7 percent, and before the vote could be taken an amendment was offered and seconded to raise the

giving to 10 percent. In the discussion that followed (all affirmative) our newest convert, a man about 45 years of age by the calendar and three weeks a Christian, offered the suggestion that, 'If we find it hard to do, we can all just give a little more.'"

One statement in the pastor's letter reflects the bigness of heart found in the church and its missionary vision. He said, "I doubt that anyone in our church will ever be on a foreign field of service ourselves, but we do want to have a part helping to send others who have received that blessed call."

On the authority of God's Word and the promises it contains, it doesn't take a prophet or the son of a prophet to know that Union Baptist Church will receive some special blessing from our Lord. —Roy F. Lewis, Secretary of Stewardship-Cooperative Program

## Workers with deaf hold first workshop

The first Interpreters' Workshop for workers with the deaf was held in the chapel of the Baptist Building, Little Rock, recently. Leading the conference was Mrs. Jonnie Duncan, who works with the deaf patients in the State Hospital in Terrell, Tex. Interpreters attended from churches in El Dorado, Pine Bluff, Mena, and from First, Olivet, and Mt. Zion churches in Little Rock. Also in attendance were representatives from the Counseling, Information, and Referral Center, Little Rock, and Mr. Brock, Student Counselor at Arkansas School for the Deaf.

Pastors of three of our churches which have a deaf ministry were present and spoke to the group. They were Dillard Miller, First, Mena; Bruce Murphy, Second, El Dorado; and John Wright, First, Little Rock.

Material covered by Mrs. Duncan included new signs being introduced, new books on the Language of Signs, the role of the interpreter in the church, and interpreting in a variety of situations — for doctors, lawyers, in court, etc. She discussed new regulations that will govern interpreting in places outside of the church and reported on the Evaluation Clinic held recently in Memphis.

Interpreters attending the clinic are to set up clinics in their home states for evaluating interpreters and rating them A, B, C, or D, according to the situations in which they are qualified to interpret. The tests were given in Ameslan (the deaf's own language and construction), Siglish (signing perfect English language construction), translating (verbatim), and interpreting (the same meaning but not necessarily the same words,) interpreting for those of lower education level, and certain situations in which the deaf, themselves, could be interpreters. An "A" rating indicates the ability to interpret in any situation.

There were 28 participants in the Workshop.

Officers elected for 1973-74 were Mrs. Betty Spillyard, Pine Bluff, president; Mrs. C. F. Landon, Little Rock, vice-president; and Mrs. Opal Moore, Pine Bluff, secretary.

The next meeting of the interpreters will be held during the Arkansas Baptist Conference of the Deaf at Spring Lake Assembly, Lonsdale, June 15-17. —C. F. Landon, Director, Deaf Ministry.



C. H. Seaton (right), Arkansas Brotherhood Department Director, discusses with Arkansas men Mission Activities Clinics to be held this year. The men were attending a Leadership School at Texoma Lodge on Lake Texoma, Kingston, Okla. The school, sponsored by the Brotherhood Commission and the Home Mission Board was a three state meeting. From left are Charlie Brown, Siloam Springs; Joel Moody, Robert Hall, Bob Nordman and Ray McClung, all of Little Rock.

What is



one Lord  
one mission  
one people

## Ministering to migrants

# A progress report on mission center



Bridges

Mission Center directed by Bob Gross.

Housed in a new building (opened May 15, 1972,) the Center provides a valuable ministry to those constantly on the move seeking employment. There were 25 professions of faith at the Center in 1972. Thirty-nine requested and received health services. Many copies of *Good News for Modern Man* were distributed as well as thousands of tracts written both in English and Spanish.

Various WMU groups stock and maintain a clothing supply for free distribution. The clothing is donated to the Center from churches throughout the state.

Gross indicates that one of the most satisfying things that the Center does is to provide good usable toys to the children. Often, because of the transient life they have lived, the toy they receive is the first one they have ever owned. The child will remember the rest of his life that it was a Christian missionary that cared enough for him to make him happy.

The Migrant Farm Labor Center opens March 1 for the migrants. Evening worship services will begin March 11 at the Mission Center. The Center will be open each evening until 9 for counseling, tract distribution, recreation and other ministries.

An immediate need at the Center is a paved parking area (costing approximately \$1,300) to solve the mud problem. A TV would also be most helpful to draw crowds, and a softball backstop is needed to protect the building.

Last year 48,463 migrants registered at the Farm Center and of this number slightly over 3,000 visited the Migrant Mission Center. It is anticipated that 1973 will see a large increase in those visiting the Mission Center.

The Migrant Mission Center is supported by the Hope Baptist Association, the Arkansas Baptist State Convention, and the Home Mission Board

of the Southern Baptist Convention.

Pray for Rev. and Mrs. Bob Gross as they serve at the Migrant Mission Center. Support this mission effort through cash contributions and items that could be used in this ministry. Visit this Home Missions project with a group from your church. Involve yourself in this ministry by volunteering time. This Center is missions in action. Why not be a part of it? — Tommy Bridges, Director, Special Missions Ministries

## Brotherhood

### Mission activities clinics are planned

Mission activities is the key to an active, productive Baptist Men's Organization. Men like to be a part of happenings that are really worthwhile.

Mission Action Guide books are available for some 21 projects. Observation and a community survey would probably reveal many other needs and opportunities for mission activities.

Witnessing is always an opportunity for men becoming involved in a continuous mission activity. Certainly sharing Christ with those who do not know him is missions. In reality that is what the teaching of Christ is all about.

Learning how to plan and organize mission activities is simply a matter of study. There are several men who have attended training sessions and are qualified to lead a conference on mission actions.

Recently 12 men attended a training session in Kingston, Okla., in preparation for clinics in their associations. Six of the men were from Washington-Madison Association. Peter Petty, Supt. of Missions and Joel Collins, Associational Brotherhood Director have scheduled a clinic for March 26. The clinic will be held at Caudle Avenue Church, Springdale.

Ray McClung, Superintendent of Missions, Pulaski Association, and Robert Hall, Associational Brotherhood Director, have a clinic scheduled for April 12-13. The clinic will be at South Highland Church, Little Rock.

The Brotherhood Department will be happy to assist in setting up clinics in any association that is interested. Let me know if you desire assistance.

Men are anxious to become involved in worthwhile projects. The Brotherhood program has the materials. Brotherhood is the key to involving men and boys in rich, meaningful mission experiences. —C. H. Seaton

## International students to hear BWA worker



Theo Patnaik

Theo Patnaik, a native of India, will be the principal speaker at the Annual International Student Retreat to be held at Camp Paron on March 23-25.

One hundred of the 300 international students studying in Arkansas are expected to accept the invitation to attend the retreat. Other conference leaders include Dr. Dan Grant of Ouachita Baptist University and Mrs. Margaret Kolb of Little Rock.

Patnaik is Associate Secretary of the Baptist World Alliance with responsibility for youth work. A native of India and a graduate of British and American schools, he directed a Baptist ministry among international students in Northern California, working particularly among international students on 11 university campuses in the San Jose-Stanford area, between 1967-71.

## Church Training Coming soon

• You've heard about it, but we want you to hear about it again. We hope to be able to send to pastors and Church Training Directors the brochure entitled "Here's Help to Make Your Church the Sunday Night Place" by the first of April. We will send it to you the day after we get it! The brochure will contain a reply form so that you can order the CHURCH: the Sunday Night Place Church Guide. You can then begin the big emphasis for 16 months — June, 1973-September, 1974. —Ralph W. Davis

## Versatility in degree design distinguishes

Midwestern

Baptist

Seminary



Midwestern Baptist Theological Seminary, located at Kansas City, Mo., was established by the Southern Baptist Convention May 28, 1957, at the annual meeting of the convention in Chicago, and at that time a board of trustees was elected.

At the second meeting of the board of trustees on Oct. 8, 1957, the members unanimously adopted the requirements of its committee on nominating a president and elected Millard J. Berquist, pastor of First Church, Tampa, Fla.

Although Dr. Berquist's 15 year presidency officially terminated with his retirement July 31, 1972, he continued as acting president until Feb. 1, 1973, when his successor, Milton Ferguson, assumed office.

Dr. Ferguson, a native Oklahoman, came to the president's post following an 18 year association with Southwestern Seminary as a member of the faculty.

Covering 200 acres of rolling meadows and forrests, the campus of Midwestern strategically adjoins Interstate 29 and is located within five miles of Interstates 35, 70, and 435.

Campus facilities include a library with nearly 60,000 volumes, faculty, administrative and business offices, classrooms, a cafeteria-student center, maintenance building, residence hall for single students, 108 apartments for married students, a child care center for pre-school children of students, and a Baptist Book Store.

Fully accredited by the American Association of Theological Schools and the North Central Association of Colleges and Secondary Schools,

Midwestern Seminary offers master of divinity, master of religious education, and doctor of ministry degrees, and diplomas in theology and religious education. Entrance into the degree programs requires prior graduation from a college or university with the B.A. or B.S. degree or the equivalent.

Accreditation with the North Central Association affords Midwestern a direct relationship at the level of accreditation with colleges and universities of the larger Midwest area. Being accredited by this diversified and comprehensive agency not only assists the seminary in fulfilling its roll within the academic community, but also commends its graduates to the larger academic and professional world.

Midwestern's degree program is somewhat unique in that it operates on a four-week term system 11 months a year. A full load consists of two courses taken four weeks for four hours of credit. This type of scheduling allows a student to intensify his study efforts over fewer subjects as he sets his own academic pace.

Called "The Midwestern Plan," the innovative curriculum structure provides for major fields of study with each degree program, allowing students maximum flexibility in shaping their course of study in keeping with their specific vocational goals.

Another feature of the new schedule plan offers a chance for the seminary to bring specialists in various fields of ministry to the campus for one-month periods of instruction.

The versatile degree plan includes an optional master's program. For those

students with specialized vocational goals such as music, social work, journalism, campus ministries, etc., the university master's degree in one's area of vocational emphasis may be substituted for the major field of study. Such an option recognizes a concept of ministry in today's society and seeks to utilize specialized resources of the larger academic community in preparing theological students for the ministry.

During the first half of this academic year, students were enrolled from 31 states and 97 colleges and universities. In addition, Israel, Hong Kong, Korea, Bahamas, Nigeria and Japan were represented in the student body.

Midwestern students are studying for a wide variety of vocations, and the school's alumni, over 650 strong, are serving all over the world in capacities such as pastors, missionaries, chaplains, denominational workers, church staff members, and teachers.

A strong missionary and evangelistic spirit has always been a part of the Midwestern philosophy of education and ministry. In a recent article entitled "Missions at Midwestern," written by Jesse Fletcher, Director of the Foreign Mission Board Division of Mission Support, Fletcher, said, "Considering the brevity of its history, Midwestern has written a unique chapter in seminary impact on the foreign mission task since it first opened its doors to students in 1958."

Midwestern students attempt to make consistent contributions to area churches as pastors and staff members and at times go beyond state lines in

**This is the sixth in a series of articles covering all of the Southern Baptist Convention's theological seminaries.**

their service. For the second consecutive year, a group of students will go to Iowa during the spring recess to conduct revivals and religious surveys, and in other ways be of vital assistance to churches in that state. This year, a second group will also go to Illinois for the same purpose.

In addition to the Arkansas students who have regularly been a part of the Midwestern fellowship, other "family" members have connections with the state. Morris Ashcraft, professor of theology, is a native of Malvern and a graduate of Ouachita University. M. Pierce Matheny, professor of Old Testament Interpretation and Hebrew, claims El Dorado as his home. S. W. Eubanks of Van Buren, retired professor of English, Southern Baptist College, Walnut Ridge, is a member of the seminary board of trustees.

Rowlan Crowder, secretary of the church architect department of the Sunday School Board will serve as an adjunct professor during the 1973-74 academic year. He is an Arkansas native and a Ouachita graduate.

Convention personnel from states adjoining Missouri periodically visit Midwestern's campus. For the third consecutive year, an "Arkansas Day" will be observed on campus this spring with state convention staff members being special guests during the day.

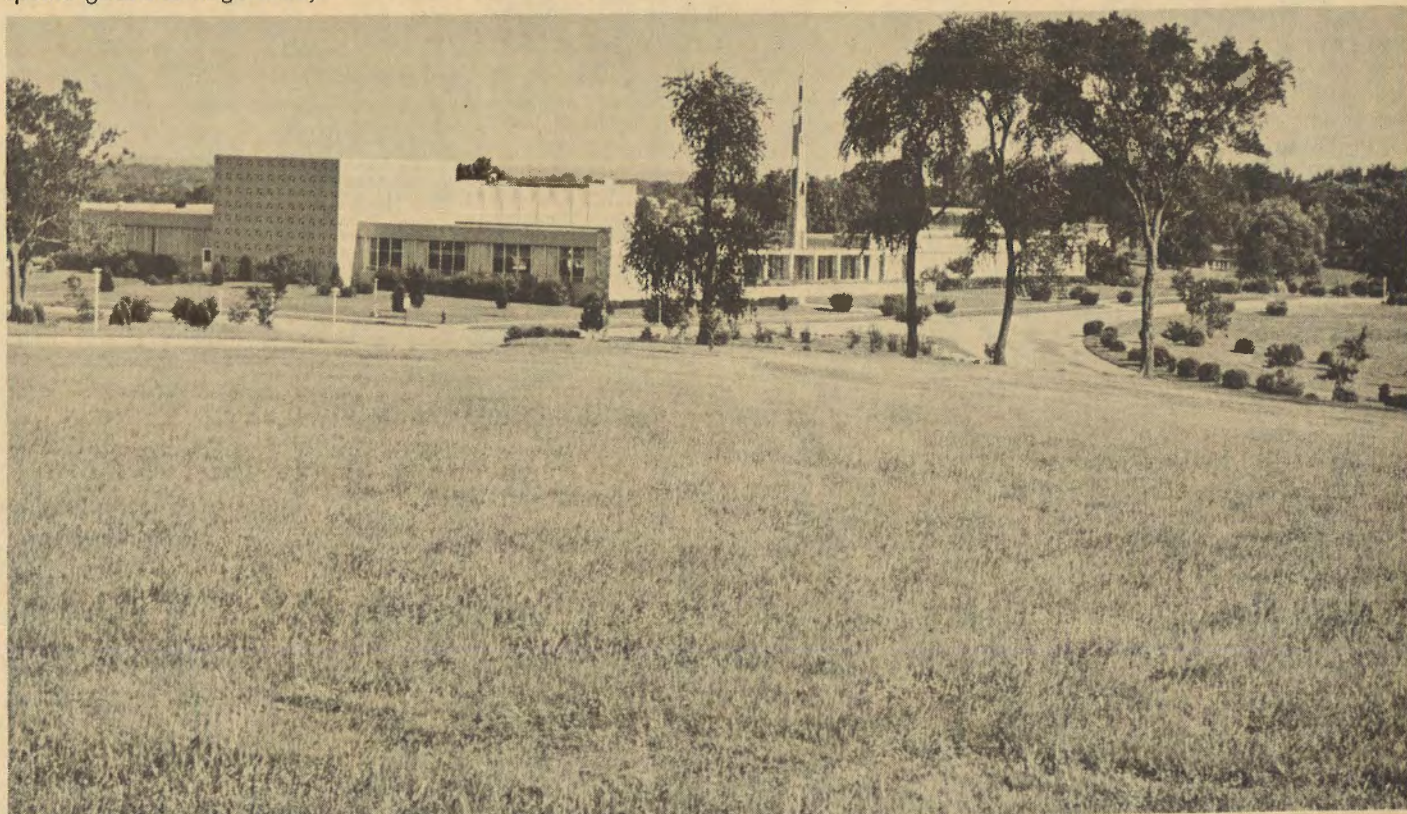
Midwestern Seminary seeks to provide services to the community as well as the world. An evening school, called the School of Christian Training, offers depth study on a lay level for area church leaders on Tuesday evenings.

In commenting on Southern Baptists' youngest theological school, President Ferguson says, "I am excited about the future of Midwestern Seminary and its ministry in providing leadership for Southern Baptist churches. It is my deep

conviction that the alpha and omega of all our agencies, institutions and commissions lies in meeting the needs and extending the mission and ministries of our local churches in this complex, troubled world. I believe the seminary family, as a community committed to the fellowship of learning and ministry in the name of Christ, will continue to make significant response to the immense challenge God has given us."



*ABOVE: The Calvary mural adorns the student center, cafeteria and classroom building. BELOW: The school is located on 200 acres of rolling meadows and forests.*





Mr. Hampton

# ARKANSAS' WMU ANNUAL MEETING

March 20-21, 1973

Baring Cross Church

North Little Rock

## Program features

10 a.m., Tuesday

Miss Bobbie Sorrill, WMU, SBC, Representative  
Theo Patnaik, Associate Secretary, Baptist World Alliance  
Soloists: Mrs. Orman Simmons and Bill Canary



Mrs. Hampton

1:30 p.m., Tuesday

Miss Marjorie Jones, Brazil  
Miss Beverly Hammack, Home Mission Board, USA  
Mrs. G. A. Nichols, Paraguay  
Mrs. C. T. Braughton, Malaysia  
Mrs. Acie Ford, Huttig  
Mrs. G. D. Grober, Brazil  
Mrs. J. E. Hampton, Tanzania  
Miss Amanda Tinkle, Nigeria  
Dr. Charles H. Ashcraft  
Vocalists: Ural Clayton, Ervin Keathley, and Archie McMillan



Mrs. Braughton

7 p.m., Tuesday

Theo Patnaik, BWA  
The James Hampton family, Tanzania  
Vocalists: Ira Scoggins and Ladies' Trio, First Church, Little Rock



Mrs. Nichols

## Reception

9:30 a.m., Wednesday

Miss Hammack, USA  
Miss Jones, Brazil  
Miss Sorrill, WMU, SBC  
Nigeria 1938-72: Miss Tinkle and Mrs. James Sawyer  
Vocalists: Jim Raymick and Joe Helps; Ladies' Ensemble, Park Hill Baptist Church

\* \* \*

Mrs. J. A. Hogan, President  
Ervin Keathley, music director  
Mrs. C. S. White, organist



Mrs. Grober



Miss Tinkle

## Child Care

# Memorial gifts also aid the living

More and more people are using memorial gifts as a practical means of honoring the memory of a friend or loved one. A living memorial given to the Baptist Home for Children lives on in the lives of countless numbers of children. These memorials have come from Baptists all over our state and are deeply appreciated.

In this way, individuals and church groups honor the memory of someone by helping us provide a fuller program for the children in our care. These gifts express a continuation of concern for young people and interest in them. Memorial giving is another way of spreading flowers along the drab and sometimes dreadful way that others must travel.

Each time a contribution is received by us in honor or in memory of someone, we send the family of the one so honored an acknowledgement card and a receipt to the donor.

In our newsletter, *Current Events*, recognition of individual memorial gifts are listed. A complete list of the names of the ones honored and the names of the donors are included as a regular feature of our newsletter. This is another way that Christians may express their thoughtfulness and concern for the children who are entrusted to our care. Many prefer to perpetuate the memory of a loved one by improving the way of living for others —Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

## First endowed chair funded at Ouachita

ARKADELPHIA — A gift of \$150,000 from George Young, a Dallas businessman and 1924 Ouachita University graduate, has been made to OBU for the establishment of an endowed chair of instruction in business.

This is the first endowed chair of instruction established at Ouachita. Dr. Daniel R. Grant, OBU president, said the endowed chair "will provide continuing support for quality instruction at Ouachita, and we are deeply grateful for Mr. Young's generosity. Our plans are to seek the establishment of several such posts."

Young is the owner of Restland Memorial Park and Laurel Land Memorial Park, both in Dallas. He is a director of the Fidelity Union Life Insurance Company and the Mercantile National Bank. He received a Distinguished Alumnus Award from Ouachita in May, 1972.

The Young gift also marked the kickoff of the alumni phase of the Ouachita Advancement Campaign. The alumni drive, known as the "You Plus 2" Campaign is aimed at getting former students to pledge \$500,000 to Ouachita over a five-year period.

According to Lane Strother, OBU's associate director of development, "The main thrust of 'You Plus 2' will be to involve each of our former students in support of Ouachita by asking them to pledge two percent of their income to the University."

March 15, 1973

## Foundation

### A will can prevent burden of money woes

From another state comes the story of a man who died a short while ago. His passing was neither sudden nor unexpected. His spiritual needs had been cared for. His life insurance was adequate to protect the family's future.

On the day immediately following his death, his widow went to a downtown shop to buy a black dress for the funeral. Because she was unknown to the clerk, a routine call was made to her bank to verify her checking account before accepting her personal check for the purchase. In a few moments the reply came back, "That checking account is temporarily closed."

The deceased had died without a will. According to state law, all his assets were frozen, and his safety deposit box was sealed. He left money in the bank, but his widow could not spend it. In her time of grief, she had to contend with additional frustration and confusion because of his oversight. An attorney, one she had never met, had to be retained to help with her problem. Money was borrowed from friends in order to operate her household until her attorney could unravel the strings on the estate.

Then, without asking what she needed or what the deceased had intended, the state divided her husband's possessions according to state law, giving two-thirds to the children and only one-third to the widow.

Such a problem can very easily be



The Ouachita-Southern Advancement Campaign  
The Arkansas Baptist Campaign for Ouachita Baptist University and Southern Baptist College

## Phase 2 film available

By Jim E. Tillman, Director

A new color slide presentation of Phase 2 of the Ouachita-Southern Advancement Campaign is now ready for use in your church or association. There is a Cassette tape included with the presentation. This new tool is ideal for opening assemblies, a portion of a service, deacons meeting, committee meetings, or a spot on an associational program. The Phase 2 Presentation is only twelve minutes in length.

Highlights of the slides include pictures of the construction now in progress on both campuses as a result of the Campaign. You will hear the voices of President Grant and President Williams as they thank Arkansas Baptists for their outstanding support. Bill Elliff, a Junior at Ouachita, gives his personal testimony regarding his school. The student Body President of Southern Baptist College, Paula Cooper, expresses her feelings for Southern and Christian Higher Education.

Churches considering involvement will want to use these slides as well as the churches already in the campaign. If you would like a set of these slides, contact the Higher Education Development Office in the Baptist Building, Little Rock, to reserve a date for your program.

If you would prefer to have someone come and show this film for you, my services are available at no cost to your church. This is of real importance to any size church that does not have this Campaign in the budget. We also have teams of college young people who are available to come into your church with special music, testimonies and the film presentation.

If you are interested in any of the above, you may call or write Jim E. Tillman, Director, Christian Higher Education Development, Suite 105, Baptist Building, Little Rock, Arkansas 72201.

prevented. If you need help or counsel in the preparation of a Christian will, the Arkansas Baptist Foundation is available to serve you. —Roy F. Lewis, Acting Executive Director



# Tongues and the Holy Spirit

By Bernes K. Selph  
Pastor, First Church, Benton

The following sermon, submitted at the request of the editor, was delivered at First Church, Benton, on Feb. 25. The material is pertinent to the contemporary tongues movement and should be exceedingly helpful.



Dr. Selph

Speaking in tongues is given prominence in public worship services in our day, a much sought after experience by many. What does this mean? For some it is the sign of a world-wide revival. Others view it as a sign of the Holy

Spirit's power. Many see it as a restoration of true, New Testament Christianity. Others, though not all, think it the result of the Baptism of the Holy Spirit. Many argue the genuineness of it because they have experienced it.

Various approaches could be made to this study: Its place in history, the psychology of it, its subjective experience, the consequences of such a movement. I choose to take the scriptural interpretation concerning speaking in tongues.

Perhaps we should remind ourselves that "tongues speaking" is related to a still larger theological problem — the place and work of the Holy Spirit in salvation. The forensic view of justification which sees the sinner accounted just in God's sight, but separated in time and experience from sanctification, sets the stage of the view of a subsequent work of the Holy Spirit. (If one sees the work of the Spirit in bringing conviction and stimulating faith, and recognizes sanctification in the initial stage of salvation, as well as a process, this leaves no place, nor necessity, for a subsequent work of the Holy Spirit.) Salvation may be thought of as both a position before God, justification, and a relation with God, sanctification.

As I understand the Modern Spirit Movement, one receives Christ through faith. Then one receives the Holy Spirit in a definite act of faith in a second phase of his Christian life, as he received Christ by an act of faith in the first phase. Proponents view Spirit baptism as dis-

tinct from, and subsequent to, the experience of grace. The initial physical sign of such baptism is that of speaking with tongues, hence tongue speaking is supposedly related to the larger problem of the Spirit's work.

Space permits only a brief outline approach to the subject. Five scriptures usually alluded to are Mark 16:17b; Acts 2:1-13; 10:44-46; 19:1-7, and I Corinthians 14. The Mark reference is such a textual question that in all honesty it cannot be given serious consideration. Verses 9-20 are missing in many New Testament manuscripts. Scholars say it did not come into copies until the Fifth Century. The word "new" with reference to tongues is missing in some manuscripts of those included.

When Acts is considered we find three different occasions where tongues are mentioned. The first reference is 2:1-13, and concerns the coming of the Holy Spirit on the Day of Pentecost. The Apostles and disciples were gathered and the Spirit came upon them (Jews), and they began speaking "with other tongues." When Jews from other parts of the world gathered to the sound they heard the group speaking in their own tongues.

The second reference is 10:44-46. This is Peter's occasion of preaching to Cornelius in Caesarea. Cornelius, a centurion of the Italian court (Gentile) heard and believed, and the Holy Spirit came upon them and they spake in tongues.

The third reference is Acts 19:1-7. In Ephesus, Paul found some disciples and after discussing the Spirit and baptism with them was not satisfied with what he heard. We do not understand all that went on, but after instructing them they were baptized and the Holy Spirit came upon them. They spake with tongues and prophesied.

Now what does all this mean? Well, there are some things which seem quite evident. The Holy Spirit coming on the Day of Pentecost is distinct and different from all other comings. On this particular occasion the Spirit came at a definite time, upon definite people, for a definite purpose never to be repeated. This marked his official leadership in the church. Some see his work in a symbolic sense. Whereas men were

divided at Babel (Gen. 11:9) because of differences in tongues, through the Spirit they may be unified again. But the important thing the Spirit came upon the Jews, and they understood the gospel irrespective of the difference in language.

The second reference is that the Holy Spirit came upon the Gentiles and they understood. This is important. If the Spirit had not come in full measure upon the Gentiles, as he had upon the Jews, there would have been a division in the followers from the first. Enough of this existed as it was.

On the third occasion mentioned the Spirit came upon a people quite some distance away, a totally different culture and circumstance, and later in time. This was proof that such matters as provincialism, culture, or distance in time did not, nor does now, effect the work of the Holy Spirit. Paul brings these two ideas together in Ephesians 2 to show that God has made of two (Jews and Gentiles) one nation through the work of the Spirit.

The Holy Spirit that liberated the tongues in Acts 2:1-13 and enabled the Jews to speak the Gospel also liberated the tongues of Cornelius' household and the disciples in Ephesus. They spake in tongues (languages.) What language? A heavenly language? Not necessarily. Both groups possessed a native language different from those of the Apostles. In the new experience of conversion and excitement of the moment it would be most natural for them to break out in their native tongues as they expressed their new found faith to one another and to those standing by. The simple explanation of these scriptures is that the Holy Spirit came upon the Jews at Pentecost enabling them to speak that all would understand the Gospel in their language. The Holy Spirit came upon the Gentiles who understood the gospel and as the result spake in their own language so their people could understand also.

You will note this is a natural explanation. Most often we have made it a supernatural explanation. But we do not take anything away from God to call it natural, because he is God of the natural as well as the supernatural. We are under no obligation to seek out the supernatural in interpreting the scriptures when the natural will do.

We are seeking a meaningful experience in the use of tongues here, and this explanation gives a clue.

**A**cts and I Corinthians show us two classifications of tongues. I recognize that some make no distinction, but this seems true, nevertheless. Tongues in Acts deals with language, or dialects. Tongues in I Corinthians 14 deals with ecstatic utterances. The former is understandable language; the latter is unintelligible noise, for the most part. Ecstatic utterances are the results of being caught up in an overwhelming feeling of rapture or exhilaration, delirious with joy.

A source of misunderstanding is that we have tried to make Christianity an ecstatic religion. It is not. Nature religions are much better for expressing ecstatic religion than Christianity. Paul confronted them on every hand around the Mediterranean Sea. There is good reason to believe that this is what he faced in the Corinthian Church. If one is looking for ecstasy, drugs can produce this. Some have taken this view and made the drug culture a part of their religion. Ecstatic religion is subjective, looking inwardly, examining itself through feeling. Christianity is an experiential religion but is objective, looking outwardly, and examining itself in relation to love, trust, and obedience to Jesus Christ.

This is not to say that there is no ecstasy. It is basically of an ethical nature, of character. We would not exclude ecstasy from Christianity, but when we try to make it the undergirding factor in Christianity we are in serious trouble. The ecstatic one is satisfied when he has experienced ecstasy. Paul seems to be pointing toward ecstasy when he says, "Covet to prophesy, and forbid not to speak in tongues." I Corinthians 14:39. He is not forbidding ecstasy, but goes beyond this to the basic element of the Christian life.

What is the purpose in tongues? In Acts they authenticated the words of our Lord who promised that the Spirit would take his place to complete his work. The Spirit prompted them. Too, tongues authenticated the gospel message, along with other signs. Those who heard in their language, believed and were saved. They played the part of vehicles of communication.

In I Corinthians 14, however, you have something else. There, tongues do not authenticate; they confuse. As a matter of fact, in the light of Paul's discussion, it is a bit difficult to know what good they really accomplished. They certainly did not help build the church, nor explain the gospel message. A casual reading of the chapter reveals this.

In verse 6 Paul is puzzled. He asks how tongues can help. In verse 9 he says tongues not understood is like speaking in the air. One might as well be speaking in the wind. He goes on to show that musical instruments or buglers must sound proper notes if one is to understand the meaning, or there is no authentication that harmonious music is being played, or charge to battle given. Paul urges in verse 12 to ask for the best gift if they are going to ask, so the whole church will be helped. Sounds as though gift of the tongues is not the best gift.

Five words understood authenticates the gospel more than 10,000 unknown words will, verse 19. If an unsaved person hears such tongues, verse 23, he is likely to think the one speaking is mad (crazy.) But the crowning blow to the idea of tongues not authenticating the gospel comes in verse 28. If no one is present to interpret tongues the speaker must keep silent in the church and talk silently to himself and to God. There is no authentication of the gospel in the use of tongues in I Corinthians such as found in Acts.

**T**ongues speaking is not necessarily a Christian experience. Evidence of this is seen since tongue speaking has broken out in religions which do not profess Christ as Saviour. Paul says "no man can say that Jesus is the Lord, but by the Holy Spirit," I Corinthians 12:3. Does it not seem strange that the Holy Spirit would honor those who do not honor Jesus Christ? This experience is not a distinct Christian experience in itself.

Tongues may be experienced which are not Holy Spirit produced. From scripture study I do not know whether the Holy Spirit is prompting tongue speaking today. In all honesty, I would have to say that in spite of claims I have heard. I am sure that there is "tongues speaking" today. They are spirit produced. They may not be, nor is it necessary to claim, that they are Holy Spirit produced.

Man is body matter and spirit. He is mind, emotion, and will as well as flesh. He is psychical as well as physical. It is possible for many factors to stimulate his spiritual or psychical nature which might cause ecstatic expressions. The subconscious in man is little understood. Retention and subliminal processes produce actions beyond one's control. One can be conditioned to do certain things by suggestion and past events. The conscious and the will are swept away by emotion. One is carried along as though he were engulfed in powerful psychical forces. No doubt one might speak strange things in a strange way. But it would hardly be

proper to claim this is of the Holy Spirit simply because it was spiritually or psychically produced. This is my reason for saying one might be moved to speak in tongues but not moved by the Holy Spirit to do so.

Paul is very plain about tongues in I Corinthians 14. In chapters 12-14 he speaks of the unity of the church and what preserves its harmony. His first observation is that one who speaks in tongues builds up himself, verse 4. Perhaps this is why some who speak in tongues speak disparagingly of the church. They are interested only in building up themselves. It is self-centered experience. The church suffered at Corinth. It still does under this emphasis. Only prophesy builds up the church.

Prophesy means to teach, to communicate knowledge to another, to explain difficulties, and to bring the mind up to the right level of information. Teaching is the very first condition of the building up of mind and character. Edification is not the fixing of one's attention upon self, his personality, attainment and progress, or building up others whereby we build up ourselves. Christianity calls for every human power to its highest uses, it never encourages sentiment for sentiment, nor allows itself to be made the convenience of genius. Its work is redemption of the person and society. Mere sound cannot edify. It may excite and stimulate, please the ear, but make no contribution, because it is not distinctive.

Paul is easily understood in 14:5. "Greater is he that prophesies than he who speaks in tongues, except he interprets." If one is going to interpret after he has spoken in tongues, why not speak understandingly in the first place? Paul said the spirits of prophets are subject to prophets, verse 32. He placed responsibility upon the speakers. One was to control what he said. In simple language Paul says if one thinks he has attained superior merit for having spoken in tongues he is wrong, because he who speaks understandingly is greater. For one who may have had a guilty feeling about not speaking in tongues such a statement should be helpful.

According to Paul tongues are the signs of children in understanding, verse 20. It is permissible to be children in malice but in understanding be men. The Apostle is calling on those who had been indulging in tongue speaking to become mature in their thinking and experiences. It is no harm to be children; it is harmful to remain children when mature manhood is needed. He did not think tongue speaking expressed maturity.

He pretty well throttles tongue speaking in verses 27-28. If there was to be tongue speaking in public it was to be

two, or at most by three, and that to be done in turn. Let one interpret. If there be no interpreter then let there be no speaking in public, whatsoever.

Perhaps you have heard the expression. "But Paul did not forbid speaking in tongues." That is right. He did not. There was no need to. He exposed them. In the light of I Corinthians 14, he so revealed their inadequacy to express New Testament Christianity that he felt such exposure sufficient to solve the problem.

**M**isplaced emphasis is the whole issue of tongue speaking. Christ did not speak in tongues, nor command anyone to do so. There is no suggestion that the disciples spoke in tongues when he asked them to receive the Spirit in John 20:22. No Apostle advocated it. No command is given for it. No appeal is made to it. Paul, the theologian of the Holy Spirit, did not advocate its usage to build the church. It has been blown out of proportion to its value in Christian experience. Paul admitted he had his ecstatic moments, but never used these as the norm by which he lived, nor encouraged others to do so. It seems to have been used as a subterfuge, a method of escapism from reality and difficulty, and an end in itself. Its emphasis has substituted ecstasy for ethics, feeling for facts and faith.

It seems ironical that in a day when men are turning heaven and earth to communicate, trying to be understood, that so many are turning to unintelligible tongues to convey a message. If there was ever a day when men should hear in their own language it is now. Jesus became man so man could better grasp what God had done for man. The clearer and more precise we can make the language man understands the better off he will be.

In conclusion, let me say this study grew out of personal involvement. I have been acquainted with the tongues movement all my life. During the past 10 years numerous books and pamphlets have been turned my way. Friends have wanted me to have this experience. About two years ago a small book was given me written by a Presbyterian layman in California on his experience with tongues, with directions to attain this experience. Before reading the book I engaged in prayer. As honestly as I knew how I promised God I would read the book with as open mind as possible. I asked him to give the ability to do so. If there was something lacking which was available I wanted it. I told him I had no idea what I might be asked to do by the author, but I was willing to put myself at his disposal. I knew from the introduction the book's general contents. I also knew

what had been taught and the doctrine of my church. I had come to the cross roads. There was the possibility I would have to resign my church and leave the Baptist ministry. I might be called to go another direction. All this, and more, I faced. I promised God that I was in his hands; at his disposal, and was willing to be led, whatever the consequences.

I began praying. I had been instructed to start praying and as I moved into real prayer and communion I would be led into a state where God took over my speech and I would begin speaking in a language not my own, a most beautiful language and experience. As I earnestly entered into prayer, sincere and open as I knew how, something began happening. Gradually, but clearly, as if someone had pulled the blinds of a window to shut out light I began freezing up in my prayer. I had the sensation to stop praying, get up off my knees, and go on my way. My interest died. The impression was that for me there was nothing to be gained in this and I was to go about my business without any further worry on the subject.

## Peace to bring chaplaincy reduction

ATLANTA (BP) — With the wind down of the Vietnam war, a reduction of chaplains serving in the armed forces is being felt, Southern Baptist Director of Chaplaincy James W. Kelly, said here.

"The reduction started some years ago and is now being more keenly felt by some denominations than others — including Southern Baptists. The SBC is experiencing a lull in the recruitment of chaplains for active duty, and this is likely to continue for a few years," he said.

Kelly, formerly Navy Chief of Chaplains, learned recently in a Washington briefing that the Navy expects to reduce their chaplaincy force by as much as 150 from the 950 Navy chaplains now serving. The Air Force, now with about 1,040 chaplains will decrease nerally 100. The Army expects to maintain its corps of chaplains at 1,450.

While all branches of the military will be taking new chaplains this year, Kelly said he thinks Chaplains will be recruited mainly from denominations which are under quota.

He said Southern Baptists exceeded their quota some years ago when qualified pastors volunteered for the chaplaincy when the need was great and other denominations were not providing their quota of chaplains.

At present time 738 Southern Baptist chaplains are serving in the reserve, National Guard, and Civil Air Patrol chaplain corps. There are 539 Southern Baptist chaplains serving on active duty.



- Are Americans becoming more alcoholic? Apparently so. The American Hospital Association recently declared that 25 to 30 percent of all adult medical-surgical patients in metropolitan hospitals, regardless of diagnosis, were found to be suffering from alcoholism. An estimated 9 million members of our society are alcoholics. They are involved in approximately 50 percent of our highway and home accidents.

(From "Intelligence Report," Parade magazine, Jan. 28, 1973)

- Parents who feed upon a steady dose of alcohol, tobacco, and tranquilizers are more likely to have children who swallow their elders' habits along with the daily pabulum. At adolescence, the second generation is more likely than not to add marijuana and LSD to their other home-grown addictions. This association between parental and adolescent drug use was explored by Reginald G. Smart and Dianne Fejer of the Addiction Research Foundation in Toronto, who studied 8,865 suburban and urban high-school students. The relationship was even closer when parent and child used the same drug, such as tranquilizers, barbiturates, or depressants.

(Human Behavior, p. 28, Jan. 1973)

- The first comprehensive probe of credit-card use in the United States found evidence that berating the card that feeds you is a favorite national pastime. Half of all American families use at least one credit card, but 75 percent complain credit is an annoying convenience because it makes it too easy to buy things they don't really need or can't afford. "Few Americans tend to think of credit cards as a good thing whether they use them or not," says Lewis F. Mandell, who directed interviews with 3,880 heads of households for the Institute of Social Research at the University of Michigan.

(Human Behavior, p. 43, Jan. 1973)

## Prayer and faith encouraged POWs

SUBIC BAY NAVAL AIR STATION, THE PHILIPPINES — (ABNS) — Almost all of the returning American prisoners of war are testifying to the power of prayer and faith in the prison camps, according to an American Baptist Navy chaplain stationed here.

"The key to their survival and to their mental and emotional health was a deep abiding and growing relationship with God," said Chaplain (LCDR) Alex B. Aronis, an American Baptist involved in the ministry to returning POWs here, in a letter to Chaplain Charles F. Wills, Director of American Baptist Chaplaincy Services, Valley Forge, Pa.

"The story of the religious experiences of these men is inspiring beyond words," Chaplain Aronis wrote. "During the most difficult, the most painful, the darkest hours, God sustained them and enabled them to get through."

One returning POW told Chaplain Aronis, "Without God, I would not have been able to survive."

"In other words," Aronis replied, "God really helped you."

"No," the returnee said, "not merely helped. I mean it when I say I could not have made it without God pulling me through."

The former POWs told Chaplain Aronis of worship services, choirs, and scripture studies which occurred in most of the prisoner of war camps. The favorite hymns of the prisoners had been, "In the Garden," "You'll Never Walk Alone," "What A Friend We Have in Jesus," and, "Holy, Holy, Holy!"

The 23rd Psalm, beginning, "The Lord is my Shepherd, I shall not want," was cited by the POWs their major means of Scriptural support. "Everyone should know the 23rd Psalm," one returnee told Aronis. Also memorized and shared among the men were the Beatitudes, Romans 12, and I Corinthians 13. The men reconstructed whole sections of Scripture out of their memory due to the unavailability of Bibles.

Their by-word, Aronis said, was "God Bless You." The greeting was addressed freely to one another, even to those who professed to be agnostics or atheists.

"You know," one POW said after his

release here, "now that we are back we'll have to remember Philippians 4:13 all over again, and instead of, 'I can do all things,' it should be, 'We can do all things, through Christ, who strengthens us.'"

When the returning POWs sat down for their first meal at the Subic Bay Naval Air Station here, a Navy dietician noted that she had never seen so many people bow their heads to say a table grace.

"The religious experience was so significant and so beneficial for some," Chaplain Aronis wrote, "that two that I know of said they were glad they had the prison experience because of what they learned in terms of life, values, and priorities." One POW went so far as to tell Aronis that everyone would benefit from one or two years in a POW camp. "However," Aronis pointed out, "He didn't feel it was particularly beneficial after the second year."

Most of the returnees were in good physical condition, in many cases because of a rigorous calisthenics routine. One POW has performed a record of 600 push-ups, and several had accomplished over a thousand sit-ups.

"The cleanliness of the hospital here impressed most of the POWs, Aronis said. "One grabbed the tooth paste made available to him and kept brushing his teeth until the tube was squeezed out. His escort asked me where he could find more toothpaste."

One of the returnees told Aronis that he had eaten three steaks and six eggs at his first meal.

The prison experience made the men "so thankful to God that the thankfulness expressed itself in a spirit of courtesy, graciousness, and thoughtfulness," Aronis said. "I was tickled by the way one man spoke of God's presence: 'The moment my feet touched down on North Vietnamese soil, God was standing next to me. He was three buildings tall, and the tip of his shoes came to my forehead and he said to me, "I'm going to be with you and I'm going to take care of you.'"

"The stories just kept coming," Aronis wrote, "not because I was pumping but because they just had to be told. It was the kind of spontaneous sharing of 'Good News' that is apparent in the New Testament."

Chaplain Aronis is a graduate of the U.S. Naval Academy in Annapolis, Md. He was commissioned as an ensign in 1955, and resigned his commission in 1959 in order to enter Fuller Theological Seminary, Pasadena, Calif. He returned to active duty in the Navy as a chaplain in 1964, and has been stationed at Subic Bay since 1971.

## Nixon plans tax credit aid to private schools

WASHINGTON (BP) — President Nixon said in his State of the Union message on the economy that he will ask Congress soon for tax credit legislation to benefit parents of children in parochial and private elementary and secondary schools.

"Tax credit for non-public schools" was one of seven items which the President listed among those included in his 1973 economic package. The list, minus details, was in the third installment of President Nixon's State of the Union message, traditionally given at the beginning of each year.

Earlier when the 1974 budget went to Congress, the President included proposals to provide a tax credit of up to \$200 a year per pupil for parents of children in non-public schools.

"These institutions are a valuable national resource, relieving the public school system of enrollment pressures, injecting a welcome variety into our educational process, and expanding the options of millions of parents," Nixon said in his State of the Economy message.

The President's views on finding some way to aid parochial schools are well known. This issue was prominent in his

campaign last fall and he has said repeatedly that the government must help the ailing parochial school system.

The ultimate outcome of such legislation is subject to much debate in Washington. On one hand, the powerful chairman of the House Ways and Means Committee, Wilbur D. Mills (D., Ark.), supports the idea as a part of a larger tax package. He believes the plan is constitutional and will pass the House of Representatives.

"I back this type of aid, which goes to the parent and not to the school, because of the unsound financial condition the private schools are in. It is fair to give tax support to all schools, not just public schools," Mills said.

On the Senate Side of Congress the outlook for tax credit legislation is unsure. Sen. Sam J. Ervin (D., N.D.), the Senate's foremost constitutional lawyer, is strongly opposed to the idea.

Ervin said recently that such aid to parents in essence gives government money raised from all the people to benefit certain churches. Ervin accused President Nixon of lacking "devotion to the First Amendment" in his dedication to give public funds to parochial schools.

## Book reviews

By E. A. Pipkins

### Guidebook for The New Christian

Author: Gordon, Ernest, and Funk, Peter  
Publisher: Harper and Row, 1972  
Price: \$4.95 (134 pages)

A primer for the new convert who does not have a strong tie to a local church. Systematically the authors discuss theological concepts as living experiences a new believer would encounter.

Speaking to a broad audience, concepts of the church would naturally be weakened. More emphasis is given the free expression of the Christian life.

According to the authors, "no, one may determine exactly where his or her conversion takes place." Quite a lengthy space is given to divine healing and tongues are a language to speak to God.

Sacraments are something visible to tell us about the invisible. The action of God makes common things holy. It is the sacrament of our lives that binds us to Christ, and that to which we bear witness.

A selective bibliography is included, but it is somewhat advanced (*I and Thou*) for the new convert.

Not especially helpful for most new Christians with whom we have contact.

### How I Changed My Thinking About the Church

Author: Halverson, Richard C.  
Publisher: Zondervan, 1972  
Price: \$3.95 (120 pages)

Frustrations that plague us have been shared by Halverson. Pastors find themselves thinking up tasks to keep their people busy. People are so busy in church work they have not had time to do the work of the church. One of the ironic facts about the institutional church is that all of the criteria for its success are materialistic.

The Christian community represents the chief resources for all the efforts to oppose oppression and racism, to meet the needs of the inner city, and to oppose forces which demean and dehumanize. There is no greater challenge today to a servant of Christ than to pastor a local congregation, supplying the resources necessary to attempt to solve the problems of the community.

Optimistic and constructive but highly overpriced for the contribution it makes. But, it's nice to read.

### Psalm 23

Author: Keller, Phillip  
Publisher: Zondervan, 1972  
Price: \$3.95 (142 pages)

Experience as a sheep rancher in East Africa is used to write this devotional on

the Shepherd's Psalm. With the plethora of material on this psalm, the author makes two additional points. His has experience with the animal. (If we accept him in all he says, he must have been the best sheep rancher in all East Africa.) Also, he does not repeat the maudlin sentimentality usually associated with Psalm 23.

Beyond this, the book has some shortcomings. Allegory is often strained as when a mixture of brandy and water used to warm a frozen sheep is likened to the blood of Christ poured out at Calvary. A sweeping statement such as "wool in scripture speaks of the self-life, self-will, self-assertion, self-pride," is used without basis in fact and ignores a passage such as Isaiah 1:18.

Other than treating lightly the biblical revelation, the book is interesting and informative about sheep ranching. It does help us get a step closer to the environment which gave birth to the Psalm. It is not difficult to see why God's people are so often likened to sheep or why we are so fond of the Good Shepherd motif of Christ.

### Barefoot in the Church

Author: Allen, Donald R.  
Publisher: John Knox, 1972  
178 pages

The house church movement is a catalyst for renewal. Scriptural in basic (oikou ekklesia; Rom. 16:5, 1 Cor. 16:19, Col. 4:15) the house church is the primary structure of the Trinity Presbyterian Church, of which the author is pastor.

Church renewal is a search for the basic purpose of the church's existence. New life to some means speaking in the vernacular, others are interpreting new life as a discovery of unknown tongues. Denominations with a history of aristocratic formality are leading the way in "shoes-off" human interaction, while those low churches who have had their shoes off for decades are wondering where the renewal is in all of this.

A helpful book for those interested in the type of ministry provided by a growing number of "house churches."

### Why I Am A Baptist

Author: Odel, Joe T. (Compiler)  
Publisher: Broadman 1972  
128 pages

Brief statements by well-known Baptists, giving their reasons for being Baptist. Most all SBC, but other denominational groups are represented. There are six sermons on the same theme, each man representing a different area of Baptist life.

The compiler sets out in theological structure a summary of Baptist

distinctives as he has found them through research. Nothing much is suggested in the section of the ordinances. Local church authority for baptism is only given one line. The idea of "close communion" being "close baptism" is set out as the historic baptist distinctive with practices differing today.

### Probing The New Testament

Author: Hunter, A. M.  
Publisher: John Knox Press, 1972  
Price: 156 pages (\$2.45 paper)

By the author's own admission he has wondered through the New Testament picking out words which modern scholars have illumined with fresh meaning.

Previous writings give Hunter a "built in" readership. His word studies are "personal, idiosyncratic and discursive," and his readers would have them no other way.

"Mansions" are not "over the hill top" but the promise of Christ that we will always have rooms in God's house.

The root meaning of *koinōnia* is "one who shares with you," i.e. a partner. But it is vertical as well as horizontal.

Paul indulges in a "pun" - a play on words - with Philemon about the return of Onesimus.

Well worth the investment for just pleasurable reading. It is also loaded with useable material.

### DIO #1

Author: Stainback, A. H.  
Publisher: LeRoi, Jefferson City, Mo., 1972  
Price: \$4.95 (164 pages)

Among the things that will always be with us are books of illustrations and sermon outlines. This seems to be a combination of both in a dictionary format. It is the first in a series of six volumes. Illustrations are stock and somewhat removed from reality. Sermon outlines are reproductions of a topical concordance.

\* \* \*

## SHARE THE GOOD NEWS...



Through the  
Cooperative  
Program



## Man has gone astray

By Roy Gean Law, Pastor  
First Church, Ozark

### International

March 18, 1973

Genesis 3:1-19

Psalm 14:1-3

Jeremiah 10:23; 17:9-10

Romans 1:28 - 2:24



Law

Once upon a time in Arkansas, a man owned a country store. It was a typical store of its day. Outside stood one, glass-topped gasoline pump from which customers usually bought two or five gallons. Inside there were shelves down each

wall with candy, canned goods, flour, meal, etc., stacked neatly on them. There were bins for potatoes, onions, and beans. In the back just behind the old pot-bellied stove was the storage area for sacks of livestock feed.

The store owner had two sons. Everything in the store was available for these boys to use as needed except one item — the "smokin'" tobacco. This they stole, from their own father's store, and went to the barn to smoke.

In this unit we have been studying "Our Human Situation." We looked at the world God created and the man he had made to care for it. We studied about the responsibility of this man. In today's lesson we find that the man had access to everything "in the store" except one thing. Like the little boys, he had to have that forbidden item also. "Man has gone astray." Thus sin came into the world to harrass mankind to this very day.

### The first time man went astray (Gen. 3:1-19)

Man's great adversary is Satan. He found Adam and Eve in this perfect state and sought to destroy them. He brought great temptation to bear on Eve and she sinned. Then, feeling no immediate ill effects, she led Adam to sin also.

There is a definite pattern of sin which Satan still uses today. Eve first looked at the fruit. She had undoubtedly seen it before. Yet this time she looked with desire. The fruit suddenly was "good for food" and "pleasant to the eyes" (Gen. 3:6.) Sin always begins with desire! The second stage of a sinful action is association. Eve "took of the fruit" (Gen. 3:6.) She touched the fruit. God had not forbidden touching, just eating. Satan added this twist (Gen. 3:3.) For Eve to have come into contact with the tree was not forbidden, but this was no casual contact. It was deliberate association with that which

was forbidden by God. People come into contact on occasion with sin, but Christians are not to allow themselves to be constantly associating with it. The final stage of sin is submission. Eve looked (desired), touched (associated with), and finally ate (submitted to) the forbidden fruit.

The consequences of the sin of Adam and Eve was threefold: Submission of the woman to the man, physical labor of the man against the elements, and death, (Gen. 3:16-19.)

### Man continued to go astray (Ps. 14:1-3)

So corrupt did man become that the Psalmist says some were foolish enough to deny the very existence of God. They were vile and had done evil works. In fact, there was no one doing good. "... all are disloyal, all are rotten to the core; not one does anything good, no, not even one" (vs. 3 N.E.B.) The New Testament expresses it, "... there is none righteous, no, not one," (Rom. 3:10) and, "... all have sinned and come short of the glory of God" (Rom. 3:23.) A man's action grows out of his philosophy. When he declares there is no God, his action will always reveal it.

### The cause of man's going astray (Jer. 17:9)

Preachers will often preface a remark with the words, "if I know my own heart." Who can know his heart? Can he really know the terrible sin or the great joy it is able to cause? Because of our modern knowledge of the human organ known as the heart, it has lost much of its mystery. However, heart in the Bible refers to the center of the man's emotions and passions. This control center of man is "the most deceitful of all things, desperately sick" (N.E.B.) Some say, "let your conscience be your guide." There is something wrong with the conscience of man which can only be repaired by God. Your conscience will trick you! You can trust your conscience only if you are saved and if you are allowing yourself to be led by the Spirit of God.

### The result of man's going astray (Jer. 17:10; Rom. 1:28 - 2:24)

The Old Testament tells us that God knows the mind and heart of a man. He will call every man to account for his sin (Jer. 17:10.)

The Apostle Paul dealt with this prob-

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lem in the Roman letter. He spoke of people who had gotten so evil they did not even acknowledge God. As a result God allowed them to become victims of their own passions. They did every kind of sin known to them and even invented some new ones. "They tried to misunderstand, broke their promises, and were heartless — without pity. They were fully aware of God's death penalty for these crimes, yet they went right ahead and did them anyway, and encouraged others to do them, too" (Rom. 1:31, 32 L.N.T.) Paul says it is natural for people to judge this kind of individual though it should not be done. The very ones who do the judging stand in need of judgment also. God will judge every man because of sin. "For there is no respect of persons with God" (Rom. 2:10.) There will come a "day when God will judge the secrets of men by Jesus Christ..." (Rom. 2:16.)

There is punishment for all sin. The sin of the believer is covered by the death of Jesus while the sin of the unbeliever is punishable by death. The lust (desires) of the heart give birth to sin, and when sin is full-grown it causes death (James 1:15.)

### The answer for man's going astray (Jer. 10:23)

Man is not capable of determining a course of action which will please God. All of the religions of the world except Christianity have one thing in common, a path for man to follow to be assured of eternal life. Buddhism has its Noble Eightfold Path and Islam has its Five Pillars of the Faith. Christianity is dramatically different! While it has the Ten Commandments, the Bible nowhere teaches that eternal life is a matter of keeping rules — even these. The Old Testament individual was secure only by faith in the promise of God (Heb. 11) and the New Testament explains that "Because of His kindness you have been saved through trusting Christ" (Eph. 2:8 L.N.T.) Salvation is not man striving to please a dead, unmovable god, but it is God coming down to man. It was the plan of the Heavenly Father to make a way for man to become a child of God through personal faith in Jesus, plus nothing and minus nothing! Only then can it truly be said to be a work of God's grace.

Next week we advance to a new unit on the subject of "Christian Redemption."

# The danger of self-trust

By Roy E. Chatham, Minister of Education  
Central Church, Magnolia

Life and Work  
March 18, 1973  
I Cor. 10:1-13



Chatham

In our study last week, Paul told the Corinthians: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

This verse prepares the way for our study in this lesson. Paul made this statement, not that he was afraid he would lose his relationship with the Lord, but concerned lest he should lose his apostleship. Somehow, he evidently feared that the sense of divine authority, the knowledge that God was speaking to and through him and the consciousness of the Holy Spirit's power in his testimony would be taken from him. If that happened, he felt he would have nothing left for this was the way God showed His approval of Paul's ministry.

This "holy fear" ought to possess every Christian — the fear that we might so live and so grieve the Spirit that we would become as Samson, who imagined he had strength, not knowing that the Spirit of the Lord had left him.

**All did partake (I Cor. 10:1-4)**

Notice how Paul begins our lesson today in chapter 10 by showing the inclusiveness of God's love for His people. The first four verses reveal the privileges of "all" people: they were all under the cloud; all passed through the sea; all baptized into Moses; all did eat the same spiritual meat; all drank the same spiritual drink. Every one was brought through — delivered of God from Egypt.

They were all sustained by the same supernatural power that provided them with food and water. Everything about the journey was humanly impossible for it was all of God. This is a picture of the tremendous privileges of Christians, the children of God, today. No matter how weak we are, how ineffective, we are still under His guiding hand. We have been delivered from the bondage of sin by the shed blood of Jesus at Calvary.

**Saved but defeated (I Cor. 10:5)**

Of the vast number of Israelites, 20 years of age and older, who came out of Egypt, only two went through with the real purpose of God — Caleb and Joshua. God was not pleased with the others and they died in the wilderness.

They were saved from the Egyptians but defeated in their original goal of reaching the land of Canaan. Out of Egypt but short of Canaan. This group would represent believers who are saved and redeemed by the blood of Christ, but who, like many of the Corinthian believers, never reach the place of real victory and service for God.

**Examples which cause defeat (I Cor. 10:6-12)**

In verse 6, Paul points out the first of several examples which helped bring on the defeat of the people of Israel as well as any generation. It was lust. The full story can be found in Numbers 11: the desires of the people for things completely out of the will of God. He had provided them with everything they needed but they were not satisfied — they wanted something different. God knew what was best for them but their insistent demands caused Him to give in and give them what they wanted even though it was not best for them.

God meets a person on the level of his desires. If we hunger and thirst after righteousness, He provides us with the fruit of it. If we desire something out of the will of God, He allows us to have that, too. The sad truth here is, He also sends leanness to our souls. When this happens, the only thing that sets one apart as a Christian, from other people, vanishes.

The next thing Paul mentions is idolatry. This incident relating to the people of Israel is found in Exodus 32. We must realize that idolatry does not necessarily mean the worshipping of an idol or any material object. Idolatry can be anything which is placed before God. It may consist of our own will, pride, unconfessed sin, covetousness or anything which keeps us from knowing the fullness of joy and victory in the Lord.

The third point Paul brings out is pleasure. After they fashioned the golden calf, verse 7 says "The people sat down to eat and drink, and rose up to play." They evidently substituted playtime for prayer time and indulgence for reality. They made religion something comfortable and easy. Something they could fit into their own pleasures.

Then Paul mentions a grosser sin, that of fornication. Some of the Israelites committed this evil and it resulted

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in the death of three and twenty thousand in one day. This story is found in Numbers 25 as relating to the Israelites. It is found on the pages of history in the 20th Century in every city in our country.

The fifth thing mentioned by Paul is that of tempting Christ. Numbers 21 relates this story which resulted in the death of great multitudes.

The last thing is murmuring. This event, Numbers 21, finds the people weary of the journey and had become discontent and sour on the whole idea of going to the Promised Land.

**A way of escape (I Cor. 10:13)**

But then — ah, then, Paul points out that God is faithful and just in His dealings and that there is deliverance in the Lord Jesus. Very often, God allows temptation to come along in a particular way, that He knows we need, in order to draw us to Him. But — with the temptation, there is a way out — a way of escape. Check it out in your own life — with every temptation, there is another direction you can take if you will just choose it. It comes not before or after the temptation, but right alongside of it. When you choose this "way of escape," at that very moment, there is victory.

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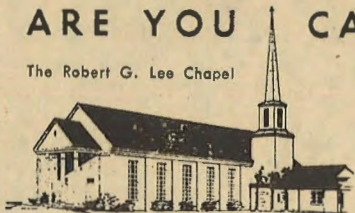


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## A smile or two

A burglar broke into a modern  
artist's home, but the artist caught a  
glimpse of the thief as he was leaving  
and made a sketch, which he gave to the  
police for identification. Within a few  
hours, thanks to the sketch, the police  
had arrested two vultures, a rusty  
tractor, a gorilla, and a talking horse who  
refused to talk until he saw his lawyer.

\* \* \*

People are more comfortable with old  
problems than with new solutions.

\* \* \*

Sign on a church bulletin board:  
"Drive carefully. Drive defensively. It is  
not only cars that can be recalled by  
their maker."

\* \* \*

The new storekeeper had been told  
that a lot of Indians came there to trade.  
What he hadn't been told was that most  
of them spoke English. When he noticed  
an Indian woman near the glove counter  
one day, seeking to be helpful, he asked,  
"Squaw needum gloves?" To which she  
replied, "No, thank you. I'm just waiting  
for someone." "Then, eyes twinkling,  
"you needum learn English?"

\* \* \*

The Sunday School teacher asked one  
little girl if she knew the story of Adam  
and Eve. "First God created Adam," she  
said, "then He looked at him and said, 'I  
think I can do better.' So, He created  
girls."

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## Attendance report

March 7, 1973

Church	Sunday School	Church Training	Ch. Adds.
Alexander, First	65	25	
Alicia	50	35	
Alma, First	337	100	
Alpena	71	37	
Banner, Mt. Zion	35	14	
Beirne, First	56	30	
Bentonville, First	275		3
Bella Vista Mission	32		2
Berryville			
First	187	63	
Freeman Heights	120	30	
Rock Springs	101	55	
Blytheville, Gosnell	180	77	
Booneville			
First	215	194	
Glendale	83	37	1
Cabot, Mt. Carmel	191	56	1
Camden, First	504	61	
Cherokee Baptist Mission	107	35	
Conway, Second	313	95	
Crossett			
First	591	168	1
Magnolia	197	152	
Mt. Olive	353	207	5
Dermott, Temple	103	53	
Des Arc, First	197	78	
El Dorado, Caledonia	31	21	
Farmington, First	105	41	
Forrest City, First	769	159	2
Ft. Smith			
First	1194	323	5
Haven Heights	228	114	
Oak Cliff	203	77	2
Temple	130	57	
Trinity	198	60	
Grandview	90	73	
Greenwood, First	276	94	
Hampton, First	130	29	
Harrison, Eagle Heights	258	113	
Westside First, Heber Springs	103	42	3
Helena, First	260	100	
Hope			
Calvary	156	76	2
First	486	137	
Hot Springs			
Leonard Street	78	69	2
Park Place	381	126	
Vista Heights	103	74	2
Jacksonville, First	401	68	4
Jonesboro, Central	592	159	
Nettleton	287	121	
Lake Village, Parkway	49	31	
Lavaca, First	293	115	
Lincoln, First	220	76	5
Little Rock			
Crystal Hill	149	75	
Geyer Springs	704	221	3
Life Line	629	163	3
Martindale	96	50	
Nall's Memorial	100	38	7
Wakefield, First	56	40	
Woodlawn	104	44	
Mablevale, Shannon Hills	72	40	
Melbourne, Belview	146	70	
Monticello, Second	187	81	
North Little Rock			
Baring Cross	540	136	1
Calvary	379	153	3
Gravel Ridge	170	82	
Levy	398	75	
Park Hill	723	96	5
Sylvan Hills	260	89	
Paragould, East Side	218	110	1
Paris, First	350	81	
Pine Bluff			
Centennial	183	62	1
First	671	173	
Green Meadows	75	35	
Second	166	63	
South Side	764	213	6
Prairie Grove, First	187	82	
Rogers, First	638	108	4
Roland, Natural Steps	87	52	1
Russellville			
Kelley Heights	52	30	2
Second	200	90	
Springdale			
Berry Street	127	49	2
Caudle Avenue	123	37	
Elmdale	381	87	
First	846	12	
Van Buren, First	493	191	
Mission	42		
Vandervoort, First	30	16	
Warren			
Immanuel	294	88	
Westside	65	40	
West Helena			
Second	229	124	
West Helena Church	266	70	3
W. Memphis, Vanderbilt Ave.	119	63	
Wooster	96	76	1



### Pay expenses to get lay involvement, SBC urged

NASHVILLE (BP) — More laymen could be involved in annual sessions of the Southern Baptist Convention if local churches would pay their travel expenses to attend, an opinion poll of a random sample of Southern Baptist laymen disclosed here.

The survey was conducted at the request of the SBC Executive Committee in response to a motion adopted at the SBC in Philadelphia last June asking the Committee to study means of involving more laymen in the annual convention.

Glendon McCullough, executive secretary of the SBC Brotherhood Commission, the denomination's organization for laymen and boys, made the motion, proposing the possibility of changing the convention dates "to a time laymen can attend more conveniently."

At the same convention a survey of the 6,429 "messengers" (delegates) attending disclosed that 82.8 percent of those attending were church staff members, denominational workers, missionaries or the wives of such church professionals; and only 13.3 percent were lay persons.

In an effort to urge more laymen to attend the convention, and in response to the findings of the survey just completed, the Executive Committee voted to encourage churches to pay, or share, expenses of lay persons attending the annual convention sessions, as well as the pastor.

The opinion poll showed that most lay leaders surveyed felt that the expense of attending the convention kept more laymen away than did the meeting dates or times.

In fact, June was the runaway choice of the lay leaders as the best month for the convention, and almost two thirds said they would prefer it to start on Monday or Tuesday. The convention traditionally meets the second or third week in June, Monday through Thursday.

Almost 43 percent said they would pick as either first or second choice the third week of June as the best time for the convention. Beginning the Convention on Monday was

selected by 33.5 percent, or Tuesday by 32.4 percent.

The opinion poll summarized the views of 173 deacon chairmen, Sunday School directors, Training Union directors, and Women's Missionary Union directors. The questionnaire was sent to a random sample of 400 churches, polling 100 persons in each of the four categories.

Almost 90 percent of the lay persons surveyed said they had never attended an annual session of the SBC.

An overwhelming 80.9 percent said they felt there should be about as many laymen at the annual convention as there are church staff members.

More than half (55.5 percent) of those who have never attended a convention said they would attend one if their churches paid the travel expense. Of the 38.7 percent who said they would not attend, even if expenses were paid, about one fourth said vocational responsibilities would not permit it, and one fifth said family responsibilities would not allow it.

When asked for their suggestions on ways to encourage more laymen to attend the convention, four major suggestions were most often proposed: the local church should pay their expenses (14.5 percent); the local church should stress attendance at the convention (13.3 percent); laymen should be made to feel they are needed there (9.2 percent); and provide better scheduling or meet on weekends (9.2 percent).

Other findings of the survey disclosed that 57.8 percent felt the annual convention is "very important," that about 53 percent followed closely actions of the convention as reported in news media and Baptist state papers, that more than half knew the names of the president and immediate past president of the SBC and the meeting place for the 1973 convention in Portland, Ore., and that 61.3 percent read their Baptist state paper "quite regularly."

About two-thirds of those surveyed were men, and respondents were fairly evenly divided in age, with about 30 percent between ages 40-49 and 20 percent each in other ten-year age brackets between 30 and up.

The survey was conducted at the request of the SBC Executive Committee by the research services department of the SBC Sunday School Board here.

### Baptists help produce new TV series, two network shows

FT. WORTH (BP) — The Southern Baptist Radio and Television Commission here announced plans for a new television series designed to show spiritual dimensions of Christian athletes, plus two network telecasts on the faith of a Baptist astronaut and an 80-year-old woman who suffered persecution in Nazi concentration camps.

Filming is to begin in March on the new television series, "The Athletes" produced by the Radio-TV Commission in cooperation with the Fellowship of Christian Athletes.

On March 18, the National Broadcasting Co. (NBC-TV) will broadcast an hour-long conversation between Apollo 15 astronaut James B. Irwin, Harvard University professor of archaeology G. Ernest Wright, and NBC London correspondent Jack Paxton. The

program will be carried from 2:00 to 3:00 p.m. EST, Sunday, March 18.

The following Sunday, March 25, the American Broadcasting Co. (ABC-TV) will present "A Tramp for the Lord" featuring the life story of Miss Corrie ten Boom, in conversation with ABC Newsman George Watson. The program will be carried on the ABC "Directions" series from 1:00 to 1:30 p.m., EST.

Both the network programs were produced by the networks in cooperation with the SBC Radio-TV Commission here.

Chicago Cubs infielder Don Kessinger will be the first professional athlete to be featured in "The Athletes," a series of 13 films to be produced yearly in cooperation with the Fellowship of Christian Athletes. The series will be filmed, in color, in 15 minute segments, for release early in 1974.

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