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Arkansas Baptist Newsmagazine

4-6-1972

April 6, 1972

Arkansas Baptist State Convention

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Arkansas Baptist State Convention, "April 6, 1972" (1972). *Arkansas Baptist Newsmagazine, 1970-1974*. 183.

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Arkansas Baptist

NEWSMAGAZINE

April 6, 1972

One layman's opinion

A call for hurrying without worrying



Dr. Grant

A recent typical busy day in the life of this college president reminded me of two talks my father used to give at the drop of a hat and occasionally when hats were not dropped. One was on "Our Zipper Age," and the other was "How to Worry Scientifically." The first was a humorous commentary on all of the modern time-saving inventions, such as the zipper, in contrast to his slower moving childhood days in Gum Log, Arkansas. The second stressed the futility of worrying and contained tongue-in-cheek advice to worriers ("Keep careful records on the time you spend worrying; set a time limit and give yourself time-and-a-half credit for overtime.")

Since coming back to Ouachita I have thought often of both of these talks, but this was especially true one day last month. It started at 4:30 in the morning as I arose early in order to drive with two of Ouachita's cheerleaders, Yvonne Reynolds and Charlotte Vining, to the Little Rock airport to catch an airplane to Kansas City to cheer for the Ouachita Tigers in the first round of the NAIA basketball tournament. My plans were to fly back to Little Rock that evening and drive to Hot Springs in time to speak to a group of prospective students and their parents at a Ouachita "Forum for the Future."

There is many a slip between the cup and lip, I am told, and there were a few slips on this day. The first was a twelve-car smash up on Interstate Highway 30 at the Arch Street viaduct in Little Rock, just about 30 seconds before we arrived, followed by another twelve-car smash up just a few hundred yards behind us. We were safe but had no place to go for more than an hour, and our airplane undoubtedly shed a few tears and left without us.

If you will not tell the police, I will confess that I finally drove across the median and reversed my direction, escaped I30 via the Sixty-fifth Street Exit, and arrived at the Little Rock airport in time to catch a different flight to Kansas City.

It was one of those cross-country excursions that we used to refer to in railroad terminology as a "milk run." It made beautiful scenic stops in Hot Springs, Fort Smith, Fayetteville, Joplin (we almost never found Joplin — circling for sometime until it finally moved under us), and then on to Kansas City. Arkadelphian Kendall Hunter met the plane and was able to deliver the cheerleaders and me to the Municipal Auditorium just a few minutes before Ouachita began playing Elizabeth City State College of North Carolina.

Coach Vining and the Tigers came up with another of their patented cardiac-case one-point overtime victories, 90-89, leaving me in my usual calm, collected, self-assured state of mind. Following a short visit with the basketball team, I drafted old Ouachita grad David Moore to join me for a 3:30 lunch, which had been missed in the scrambling to get to the game.

The remainder of the hurrying for the day consisted of a trip to the Kansas City airport, a non-stop flight to Little Rock, a fast drive to my Hot Springs speaking engagement, and a final drive back to Arkadelphia, during which I reflected pleasantly on the possibility of having more students wanting to enter Ouachita next fall than we have space for.

Days like this particular one cause my friends to express concern about too much hurrying and worrying and ask what can be done to avoid it. Most of us are caught up in inevitable hurrying in this fast moving world — there's probably not a great deal we can do to eliminate hurrying. But I am convinced that worrying is not the inevitable Siamese twin of hurrying.

So why not make a solemn commitment as we ride the freeways and the airways, to worry less as we hurry more.

Daniel R. Grant

In this issue

- Featured on the cover this week are a trio of college students who spread the gospel on Arkansas campuses through their music. The story of the work of the "New Light" is told in pictures beginning on page 6.
- The proposed program for the SBC Pastor's Conference this June is carried this week on page 19.

Arkansas Baptist

NEWSMAGAZINE

VOL. 71

APRIL 6, 1972

NO. 14

CHARLES H. ASHCRAFT *Executive Secretary and Interim Editor*

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

Individual subscription, \$3 per year. Church budget, 18 cents per month or \$2.16 per year per church family. Club plan (10 or more paid annually in advance), \$2.52 per year. Subscriptions to foreign address, \$5 per year. Advertising rates on request.

Opinions expressed in editorials and signed articles are those of the writer. Member of Southern Baptist Press Association, Associated Church Press, Evangelical Press Association.

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

The consensus —

New life in old structures — Christian education

Most of the great universities in America had their origin as church-related institutions. They were established primarily for the preparation of those who wished to promulgate the Christian message.

Many of these noble schools are now operated by the state. The schools have a Department of religion but no longer receive their support or supervision from the churches.

There are a large number of church-related schools which still bless our nation with Christian higher education. Pressures continue to seek Federal aid and to release the schools into the hands of a private board of trustees.

Many have gone in this manner but there are some whose convictions are strong to remain a strictly religious institution under the care and support of their respective denominations.

Many educators have become weary of the eternal quest for funds to maintain a highly accredited academic Christian college. Indifference on the part of denominational leaders has increased the jeopardy of Christian colleges.

Some feel that a good state school with a Department of Religion will do as well and cost a lot less. There remains a certain nucleus, however, who cannot feel heroic over giving away schools which have been dedicated to God.

These are they who are of the persuasion that there is a place for the strictly Christian college and there can be secured adequate support for the operation of such a school.

We may not need a large number of new colleges but we do need to keep the ones we have, ever improving and enlarging them. One does not burn the barn down to destroy the rats, nor does a wise person go out of business because he has too much business.

My philosophy is that Christian higher education has been around a long time. It is an old structure which is worth saving. The reasons given years ago for the establishment of Christian schools could never be less valid in our distraught day.

If there is justification for a seminary the same reasons would prevail for a college. Most of the leaders within any fellowship are the products of the Christian school.

If it was wise 200 years ago to have a Christian college, nothing has changed which could lessen the need. The water hits the wheel not at the point of determining the need. The real point is do the people care enough to provide the resources for these unique institutions in our midst?

Those who disclaim loudly their desire for Federal aid and it's attendant supervision of religious schools will have to proclaim more loudly their plea for funds to run the schools without outside help. This can be done through liberal cooperative program funds and heavy endowments.

While God owns the cows on a thousand hills and all the gold on earth he owns only a few things in the sense that he has received such from his people as a recognition of his Lordship and this in a worship

experience. There are a number of things which God claims for himself but which we are asked to give to him.

If we do this from worshipful hearts as a recognition of his total Lordship of Christ the gifts become a greater significance and he owns them in a sense far higher than by the right of creation.

The Lord, in turn, is quite particular about the things which belong to him. The tithe is the Lords. The memorial supper is the Lords. The sabbath is the Lords. The first of everything a Christian has is the lords. Homes, colleges, hospitals, seminaries and churches have been dedicated unto him.

Assuming he has ever accepted them they are still his and he delights in them. Regardless of the turn of events in the unborn generations of tomorrow there should be upon the earth some highly accredited academic institutions belonging exclusively to God and his high purposes among men.

Many of us will be in the number who will rise to champion God's schools with the same fervor we would champion the place of his church in the earth, if ever the threat to disband, give away, or abandon is made. The Christian college is an old structure. It is worth saving. Baptists do not need nor do they deserve anything they cannot or will not pay for. —Charles H. Ashcraft, Executive Secretary.



I must say it!

How you feel toward others



Dr. Ashcraft

How we feel toward others gauges to some degree how God feels toward us. How we treat others also has something to do with the way God treats us. While no man earns or negates God's grace the merciful will continue to receive mercy and the unforgiving will remain unforgiven.

God's arrangement of his investment is a study in diversity magnified. He has so many different things and different people. He wishes all to coexist with a measure of appreciation and acceptance.

Perhaps the greatest sin one person can exert against another is contempt. To exercise contempt is to invite contempt. Any person who looks with contempt upon another sets in motion an evil force which rarely ever stops.

To look down on another, to condescend to notice, to slight, to disrespect, to scorn, to despise, to reckon for nothing, to consider one's self above another is contempt. One who exercises contempt is contemptible.

Two people for whom contempt is a mutual feeling render themselves incapable of any joint or co-

operative endeavor for Christ. They also reduce themselves as a poor conductor of God's grace for the prayers of such people are hindered. God does not requisition this sort of person for high level service.

God has created some people with limitations, not that he was angry or irresponsible or that their parents had sinned, but that his grace would have more room and range in which to operate (John 9: 1-3).

God has made some black, yellow, red and white. Not that he wished any to excel the other. God has just got this hangup on colors. In the springtime he almost goes mad with his paint brush.

God has caused some to be geniuses while others are retarded. Some, by reason of their own folly, have rendered themselves more than unlovely. Others have made a career of being hateful and despicable.

Put it all together and you must accept the fact — how you feel toward others gauges to some degree how God feels toward you. Contempt breeds contempt among God's creatures and the nature of God does not permit him to reward us favorably for it.

"Blessed are the merciful for they shall obtain mercy" (Matt. 5:7). Those who cannot extend forgiveness to others cannot find it for themselves. To look with contempt on anyone for whom Christ died is to insult God's highest moment and render one's self contemptible unto God.

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



• The Friends Committee on National Legislation discloses that nearly 60 percent of Congressional appropriations in calendar 1971 went for military and defense-related activities. . . . In a unique document categorizing federal appropriations by function rather than by department, the Quaker lobby organization found that 41.1 percent of the \$190.5 billion voted by Congress last year was for non-military purposes. Included in that percentage was 21.4 percent for health, education, housing and welfare. The FCNL compilation, published in the Committee's March Newsletter, shows that total military and war-related spending in 1971 amounted to \$112.2 billion, up \$5.8 billion from the

year before. Indochina war spending for Fiscal 1972, not found in government appropriation tables, is estimated to be \$11 billion. Of this, \$3 billion went for military and related aid to South Vietnam, Cambodia, Laos, and Thailand. . . . Other figures disclosed by the FCNL after studying Congressional appropriations bills show that nearly \$41 billion was allocated for welfare, housing, education, and health; about \$2.3 billion for administration of justice, \$5.5 billion for general government expenses, \$3.8 billion for economic aid to the developing world and \$5.5 billion for agricultural resources. The U.S. Arms Control and Disarmament Agency received \$9.4 million, the Federal Bureau of Investigation \$354.7 million, and the space program \$3.3 billion. (Friends Committee on National Legislation, 245 Second Street, N.E., Washington, D. C. 20002. From news release of March 17, 1972.)

Mountain Home church calls Charles Stanford



Stanford

Charles R. Stanford has accepted the pastorate of East Side Church, Mountain Home. He has moved to Mountain Home with his wife, Jo, and daughter, Joella.

Stanford comes to the East Side Church from the Northvale Church in Harrison.

While pastor of the Northvale Church, the church had the greatest amount of growth in the entire history of the church. All attendance records were broken. Stanford led the church in paying off its indebtedness.

Stanford also was active in the civic affairs of Harrison. He was president of the Harrison Area Ministerial Alliance and was chaplain of the Harrison Chamber of Commerce.

A native of Manila, he received his religious training at Ouachita University with additional studies through correspondence with the Moody Bible Institute in Chicago.

At 100 Cabot church member still teaches Sunday School

J. T. Lockard, who was 100 years old on March 6, was honored by Cabot First Church Sunday, March 12. The church had a goal to achieve a Sunday School Attendance of 400 — four persons for each year of Mr. Lockard's age — and to fill both the main floor and the balcony for the morning service. Attendance was 450 in Sunday School (an all time high), and the auditorium was packed.

J. T. Lockard was born at Gold Dust, Tenn., March 6, 1872, and has lived in Tennessee, Missouri, and Arkansas. Speaking of his childhood, Lockard says, "The times were hard—the Civil War was over just six years before I discovered America."

His father died when Lockard was a baby. He said his mother had little or no education, but that she was careful to tell them about Jesus Christ. She believed the Bible was God's Word, and Lockard said "I've never gotten over it yet; I still believe its God's Word."

Lockard says there were few Sunday schools when he was a child, but tells of going to a service in an ox-drawn wagon "when I was just a shaver," to a tabernacle with a sawdust floor. Lockard was converted at Point Pleasant, Mo., when he was 13 years old. He tells of an incident in early life, when at Sunday School, an "old man with gray hair and a long beard" was asked to take a group of boys and talk to them. The man told the young boys how Jesus lived and died on the cross. This made a lasting impression on the boy, who now says, "he took a knife out of his pocket, laid it on his finger, and made a cross. I never got away from it. I've often thought that old man never knew he was making an impression on a boy, but he was."

Still a teacher of a class of men, Lockard has worked in Sunday schools for 75 years. "I had to take over when I was 17."

He said he has been "too busy to be unhappy" and has always tried to smile. "The Lord has helped me, and is holding me up now."

When presented with a birthday cake at church, Lockard



J. T. Lockard (center) is aided by Cecil Cook while Pastor Harold O'Bryan holds the microphone.

asked to be allowed to "say something." Speaking softly into a microphone, he brought a three point message on how much it had meant to know Christ in youth, in middle life, and in old age.—Harold O'Bryan

Arkansan joins staff of Louisiana institution



McIlveene

MONROE, La. — Danny McIlveene has joined the Louisiana Baptist Children's Home staff as a social worker. The son of Mr. and Mrs. M. O. McIlveene of El Dorado, Ark., he is a graduate of Ouachita University and of Southern Seminary with a major in social work.

McIlveene was ordained to the ministry by Manor's Lane Church, Louisville, Ky., and is a former pastor of Cook Street Mission of Second Church, El Dorado.

He is married to the former Rhea Ellen Reed, daughter of Mr. and Mrs. Louis Reed of El Dorado.

Jonesboro church calls Kent to new position



Kent

Central Church, Jonesboro, has called Wes Kent to serve on the staff as Minister of Evangelism. He started this new work on Sunday, March 19.

Kent attended Arkansas State University for two years, was graduated from Ouachita University with a degree in religious education, and attended Southwestern Seminary, Ft. Worth, Tex. He was born and reared in Jonesboro, and finished the public schools there.

He will be responsible for the entire program of personal evangelism of

Central Church. He will give leadership to the Evangelism Committees, and will direct the Visitation Program. This is the first time that Central Baptist Church has had such a staff member, but the pastor, R. Wilbur Herring, has had a minister of evangelism on his staff in other pastorates since 1959.

During his student days, Kent served as a summer missionary for the Home Missions Board in the northwestern portion of the United States. He served for two summers, and the work was evangelistic in its nature. He also served under the Missions Department of the Arkansas Baptist State Convention in the North Central part of Arkansas.

Kent is married to the former Judy Philliber of Little Rock. Mrs. Kent is also a graduate of Ouachita University, having received her degree in music education. The Kents have one daughter, Jodi.

'New Light' takes evangelism to students

The "New Light," a three man singing group from State College of Arkansas, is a part of the Student Department's evangelism thrust this school year. Appearing on each of the large state campuses, the "New Light" does informal concerts in the college's Student Union Building in the morning and afternoon, advertising for a formal concert that night.

A mobile book display that accompanies the "New Light" is another part of the evangelistic thrust. Basic Christian books and Bible studies are displayed in student union buildings and offered for sale. Free hand out materials include the *Hollywood Free Press*, the most popular of the Jesus papers.

In the night concert a five minute sermon comes near the end of the 45 minute concert.

Jerry Foshee, a senior manual arts therapy major, is leader of the folk gospel singing group. The other members are Greg and Gary Jenkins, sophomores at SCA. Their brother Orville, now in Africa as a Journeyman with the Foreign Mission Board, started the group last year. State BSU Director Tom Logue says that the music speaks to the students where they are and presents the truth of the gospel to many who need and want to hear it but avoid the church and the Baptist Student Center.

The cover



Gary Jenkins, Jerry Foshee, and Greg Jenkins are the "New Light."



The book display is a popular part of the one day stand.



LEFT: Students pick up free literature, including the *HOLLYWOOD FREE PRESS*, the most popular of the Jesus papers, at the *BSU Mobile Book display*.

BELOW: There is time for dialogue between the informal concerts.



ABOVE: A decision is sometime difficult.



RIGHT: Though there are only three students in the "New Light," because of equipment, two cars are necessary. Here students help Gary load after *ASU* concert, attended by 300.



Enrolls in seminary



Carter

Eddie Carter, a member of the First Baptist Church of Clarksville, Ark., has enrolled for the spring semester of Southwestern Seminary. Carter is enrolled in the Seminary's School of Religious Education.

Carter has completed all of his requirements for graduation from the College of the Ozarks at Clarksville and will receive his degree from the college in May. For the past two years, he has been a staff member of the Glorieta Baptist Assembly.

Beck to Paragould



Beck

East Side Church, Paragould, has called James Beck for their pastor. Beck is the former pastor of Del View Church, of Del City, Okla. He has been in the ministry 6 years, attended Oklahoma Baptist University, and is 34 years old.

Beck and his wife, Bobby, and three children have now moved into the church parsonage.

PRAYER CALENDAR

For Superintendents of Missions

Please pray for these missionaries on their birthdays:

DAVID MILLER,
Little Red River Assn. . . April 7
CARL BUNCH,
Mt. Zion Assn. April 15

Architects get SS Board award for Baptist student center

The firm of Stiles and Jarrard, Architects, Inc., of North Little Rock has been presented with an honor award for the design of the Baptist Student Center at Arkansas Tech. The award was given at the Ninth Triennial Architects Workshop sponsored by the Sunday School Board in Nashville.

The four-day workshop was attended by architects from all over the nation. The program covered design, programming, maintenance, and all aspects of church construction relating specifically to Southern Baptist life.

The design of the Tech center was one of the entries from the 150 architects at the workshop.

The Tech building features wide expanses of glass so that passing students can view activities taking place inside. It also makes the outside world part of the overall plan. The preservation of trees on the building site adds to a relaxed setting.

A prayer room and library provide areas of quiet.

Brick, paneling, carpet, exposed wooden beams, and warm colors are used to allow the students to associate the building with home. The center establishes its identity with the University by the use of red brick and white trim, which are predominant on campus.



HONOR AWARD — Architect John D. Jarrard of North Little Rock, was one of three honor award winners in the Church Building Exhibit and Awards Program of the Ninth Triennial Architects' Workshop held March 13-16. Jarrard, of Stiles and Jarrard, received the award for the Arkansas Baptist State Convention Student Center at Arkansas Tech. The workshop and awards program were sponsored by the church architecture department of the Southern Baptist Sunday School Board.

Deaths

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

Mrs. Vena Ray, 79, Conway, died March 23. She was a member of First

Church.

Harold E. Turner, 44, Arkadelphia, died March 23. He was pastor of Harmony Hill Church.

Mack DeWeese, 63, Perryville, died March 30. He was a member of Harmony Church.

Robert E. Ward, 71, Stamps, died

March 28. He was a member of First Church.

Mrs. Lela Lingo, 60, Pine Bluff, died March 27. She was a member of Dollarway Church.

Mrs. Mary V. Stanfield Reynolds, 62, Warren, died March 27. She was a member of Westside Church.

New church has new building



THE NEW facilities of the Greenland church include this auditorium.

The newly constituted First Baptist Church of Greenland, Arkansas has dedicated its new auditorium.

The work in Greenland had its beginning in 1967 when First Church, Fayetteville, and Baptists in the Greenland community combined efforts to start a mission. Land for the mission was purchased jointly by the Arkansas Baptist State Convention and the Washington-Madison Baptist Association.

The first meeting of the mission was called on Sunday, June 25, 1967, in a mobil building church furnished by the Fayetteville church. There were 65 persons present at the first meeting, with 37 of these applying for membership. The membership now totals 189.

In January of 1968 the mobil building was replaced by a 30x40 foot auditorium and a 32x50 foot educational wing.

Construction of the new facilities, including a 24 foot addition to the educational wing, additional classroom space and pastor's study, and the auditorium which seats 250, began in August, 1971.

Those participating in the Dedication Day services included the dedicatory speaker, Gilbert Morris (the first pastor of the Greenland church), pastor of Lakeshore Heights Church, Hot Springs and Professor of English at Ouachita University; Paige Patterson, pastor of First Church, Fayetteville; Alexander Best, retired Superintendent of Missions for the Washington-Madison Baptist Association; Peter L. Petty, present Superintendent of Missions for the Washington-Madison Baptist Association; Deoin Martin, Chairman of deacons of the Greenland church; and Charles Bryant, pastor of the church.

Between parson and pew Overlooking an individual

By Velma Merritt



Mrs. Merritt

My husband had been pastor of our church for two months and I was still striving to learn people's names.

Between Church Training and the evening worship service I was walking down the hall and saw an unfamiliar face.

I smiled and said, "I'm Velma Merritt. I don't believe I've met you."

The lady smiled back in reply, "I'm Mrs. _____," she stated.

We walked down the hall toward the sanctuary as she continued to talk. Finally she said, "I've told you my name twice before!"

If there would have been a place to hide, I believe I would have sought refuge to cover my embarrassment for not only had I not remembered her name, neither did I remember her face.

As far as I was concerned, I had overlooked one of the cardinal rules of being the pastor's wife: A person's name is his most prized possessions and should be remembered.

After coming home from the services I was thinking about this error on my part and trying to make excuses for myself.

First, I thought, I must have been told her name in a receiving line or perhaps I had met her in a group of people in our first or second service at the new church.

The excuses did not satisfy me and I had to admit to myself that I was guilty of overlooking an individual.

Learning names is easier for some than it is for others. However, one author wrote that the way we recall a person's name shows the importance we place on him because if we value the significance of the individual, we will remember the name.

He gave some guidelines to help in name recall: (1) repeat the person's name as often as possible in the conversation (2) try to associate that name with something else (3) think about the person after the conversation has ended and (4) make a real effort to remember it.

In spite of these most helpful guidelines few people have developed this skill of immediate name recall so while we practice it, it would be helpful if the congregation would remember that they have only the names of the new pastor's family to learn. The new pastor's family has as many names as there are members of the congregation. Have mercy on us!

Harris is ordained

John William Harris was ordained to the ministry recently by Fellowship Church at Snyder. The ordination was requested by Sardis Church (Ashley County).

Jimmy D. Waller, pastor of the Fellowship Church was moderator. Thomas Adair served as clerk, and E. E. Griever led the questioning. The sermon was by John Noble, former pastor at Fellowship Church.

Houston Austin, pastor at the Keo church and uncle of the candidate, led the prayer, and Leroy Gullede presented the Bible.

Harris is married to the former Beverly Kaye Lott of Grenada, Miss.

Booneville, First, breaks ground

Building Committee Chairman Jeral Hampton turned the first spade of dirt at the site of the new sanctuary and education building of First Church of Booneville Sunday morning, March 12. Also participating were Charles Massey, chairman of the building finance committee; Chairman of Deacons Willis

Wagoner; and Pastor D. Hoyle Haire. These four and E. W. Savage comprise the church's building committee.

A group of the young people of the church received from the hands of young adults a lighted torch and the open Bible, representing the unifying of the past with the present and the future.



Charles Massey, Jeral Hampton, Willis Wagoner, and Pastor Hoyle D. Haire participated in the actual groundbreaking.



Members of the WMU organizations of Greene County and Mt. Zion associations in a combined mission action project gathered new clothing, bedding, a television, and other items for use by prisoners in the Greene County jail. Sheriff James Cox and Chaplain Ralph Shaddox and C. A. Johnson, pastor of the First Church, were present to receive the gifts. Chaplain Shaddox serves both Greene County and Craighead County jails as chaplain.

Older members of the congregation started the dramatic presentation of this part of the dedication program, which had originated in the auditorium of the present building and then moved onto the building site for its conclusion. More than 300 members and friends attended the ground-breaking services.

The new Doric-type building will be erected directly north of and adjacent to the present facility. The two-story unit will consist of an auditorium which will accommodate about 400, and provide an educational complex for adults, offices, choir room, a library, and other features of the modern church. The auditorium will be fully carpeted and the pews will be cushioned.

Plans for the new building were conceived in 1968, when First Church observed its 100th Anniversary with a week-long series of meetings, spiritual and social. All five of the former pastors now living participated in the anniversary festivities, with each one being honored for a day. Also appearing on the program was Dr. R. G. Lee of Memphis, a former president of the Southern Baptist Convention. Haire is now in his sixth year as pastor of First Church.

McConnell Construction Company of Charleston will erect the new building. Elwood Reames of Lake Charles, La., is the architect.

Dr. Sneed elected editor

The Executive Board in a special called meeting April 4, elected Dr. J. Everett Sneed as the new editor of the *Arkansas Baptist Newsmagazine*. The full story will be carried in the April 20 issue of the ABN.

Revivals

Second Church, Forrest City, 4th week in March; Larry Rice, evangelist; 30 professions of faith, 5 by letter. Marion Grambling is pastor.

Lavaca, First, March 19-26; Clifford Palmer, evangelist; 37 profession of faith, 28 for baptism, 1 by letter, several rededications.

Trinity, El Dorado, Feb. 20-25; Clarence Shell, evangelist, Bob Elmore, music evangelist; 7 professions of faith, 8 by letter 34 other commitments. Tommy Robertson is pastor.

Lakeshore Drive, Little Rock, April 16-21; Emil Williams will be evangelist. Jerry Wilcox is pastor.

Your superintendent of missions at work

Ouachita Association sponsors seminary extension, radio program

Ouachita Baptist Association was organized in 1867. Lower Big Fork Church, organized in 1852, is the oldest church in the association, and Board Camp Church is runner-up, having been organized in 1861. Both churches are alive and active in the association today.

Twenty-one churches, located in Polk and Sevier Counties, make up the association with a total membership of 4,845 and Sunday School enrollment of 2,619. There were 144 baptisms last year. Most of the churches are in small towns or open country. This is a retirement area, and the population has been declining for several years.



Escott

A. G. Escott has served Ouachita Association as superintendent of missions for the past 11 years. A beautiful three-bedroom home at 1210 Oak Grove Street in Mena is owned by the association and provides both residence and office space for the missionary.

In 1961, when Missionary Escott began his ministry in Ouachita Association, only two of the churches were supporting their pastors full time. Seven pastors now receive fulltime support from their churches, and all of the churches have fulltime preaching, although many of the pastors must supplement their income with secular work.

For several years the association has conducted a Seminary Extension Center through which many of the pastors have received much-needed training.

A monthly associational meeting promotes missions, fellowship and inspiration.

Each Sunday morning at 8:30 an association-sponsored radio program is broadcast over the Mena radio station with pastors in the association rotating as speakers. Dallas Avenue Church of Mena, First Church, Mena, and First Church, DeQueen, also sponsor weekly radio programs.

Most of the churches avail themselves of the opportunity to teach, train and win boys and girls to Christ through annual Vacation Bible Schools. The missionary sometimes helps in as many as 10 schools a year.

First Church, Mena, has recently purchased a bus to be used in outreach ministry, and First Church, DeQueen, already operating one bus, has acquired a second one.

Plans are underway for development of an associational camp on property the association owns.

All of the churches in Ouachita Association have the *Arkansas Baptist*

Newsmagazine in their budgets, and the association uses the front page once a month for promotion of its work.

With one exception, all of the churches give regularly through the Cooperative Program and over half have accepted their suggested quotas in the Ouachita-Southern Campaign, with others planning a special offering.

Missionary Escott feels that he has the finest of relationships with the churches and the Executive Board of his association and describes the pastors and people as most cooperative and considerate. "I am thankful to God," he says, "for every opportunity for service. . . The work of a missionary is very rewarding and never dull."



THIS HOUSE provides residence and office for the Superintendent of Missions.



FIRST, MENA has recently entered the bus ministry with the purchase of this bus.

Spradling Church breaks ground



TURNING SOD: Fay Hobbs, Chairman of Deacons; Dr. Charles Skutt, Pastor; Stanley Estep, Obed Dickerson, Olen Price, Henry McDaniel.

The Spradling Church of Ft. Smith held groundbreaking ceremonies on March 12 for the construction of the second wing of the church's educational facilities. The construction will complete the third phase of a four-phase master building plan adopted by the church in 1956.

Members of the Building Committee are Olen C. Price, Chairman, Obed Dickerson, Stanley Estep, John Greenlee, and Henry McDaniel. Charles H. Skutt is the pastor.

Child Care

Young people build future on their trust in God

For a child to face the future without undue anxiety and fear, someone has to be concerned about him and take responsibility for meeting his needs. Unfortunately not all children have parents who are able to fill this role. To give a young person purpose and direction for living and a foundation on which to build in life is to give him something far greater than wealth or material benefits. Arkansas Baptists have been making this kind of investment in the lives of children for over 75 years.

Children in our care, living in the Children's Home, are encouraged to seek and build for a better life. Our staff tries to help them see the advantages of preparing for tomorrow and the years of tomorrows ahead of them. We encourage them to build their hopes and plans on a foundation of Christian principles.

This is not always easy. Some of these children have been repeatedly disappointed by those closest to them. As a result they have lost their trust in people. Many with whom we work have lived a day to day existence with primary attention to the needs of today. The pressing needs and problems of today left little time for thoughts and planning for tomorrow.

Knowing how essential the quality of trust is to happiness and personal well being, our staff is constantly working to help our young people re-establish their faith in people and in themselves. Everyone needs to trust someone and to believe in his own worth as an individual. To make this trust complete and abundant, one needs to place their trust in God.

If we can give a young man or woman a foundation for life centered in God, not only are we giving them a trust that will pay dividends as long as they live, but we are honoring God and contributing to the good of all mankind.—Johnny G. Biggs, Executive Director.

Woman's viewpoint

On being out of pocket

By Iris O'Neal Bowen



Mrs. Bowen

It seems to me that every time our store boss leaves, someone, usually a salesman, comes in who thinks he must see him, right now!

And so it was, a few days ago when a stranger came in, asking for the manager.

"I'm sorry," I told him, "but Mr. Bowen is out of pocket right now."

"What did you say?" he asked, puzzlement furrowing his brow.

"I said he is out of pocket right now," I repeated.

"I don't think I know what you mean," the salesman said.

"You're not from Arkansas, are you?" I asked, and he admitted he wasn't, so I told him that the term, "out of pocket"

was just native slang for being somewhere else than where one is supposed to be.

Now, my store boss loves to carry a pocket knife. It is a handy gadget to have around a store. It opens cardboard cartons, sharpens pencils, loosens lost coins from tight spots, cleans old scotch tape from walls and windows, pares an occasional apple for nibbling — why, there is no end to what a pocket knife can do.

However, there is just one thing wrong at this time with Mr. Bowen's versatile and talented pocket knife — it is out of pocket — and in that sad state, unable to do the things it was meant to do.

Several years ago I heard a college student give a devotional about being in God's pocket. She emphasized the fact that Christians should stay so close to God — so inside his will — that they would be as comforted and safe as a small kitten cuddling in the warm pocket of his owner.

I submit that God's pocket is not only a safe place to be, but it encompasses a mighty large area, and we, as Christians, need to be right in there, doing the chores that we are supposed to be doing.

Otherwise we are "out of pocket" and, like Mr. Bowen's knife, of no value to our owner. Like Mr. Bowen's knife, it is also possible that we are out there somewhere in the mud collecting rust and becoming so useless that even if we turned up where we belonged some day, some one would have to do a pretty rough cleaning and polishing job before we could be of use to God again.

Cooperative Program Day can be a reminder

Cooperative Program Day will be observed throughout the Southern Baptist Convention on April 16. Each state convention will promote observance of the day and will make available to the churches various pieces of literature for local use. What is the purpose of such efforts?

Most Southern Baptist churches annually in December observe a week of special prayer for foreign missions and receive the Lottie Moon Christmas Offering. In March, similar emphasis is placed upon home missions with a week of prayer and the receiving of the Annie Armstrong Easter Offering.

Most state conventions, usually in the fall, have special prayer and receive a special offering for local mission work

within the boundaries of the state convention. Some also have special times of prayer and offerings for Baptist children's homes, Baptist hospitals, and other worthy causes.

Each of these provides an opportunity for the conscientious Christian to become better informed on Baptist work in his state and Baptist mission causes around the world, and none of the causes should compete with any other. It is equally important, however, to remember that the Cooperative Program has been the lifeline of financial support for Southern Baptist work since 1925.

The comprehensiveness of the Cooperative Program is both an asset and a liability. It is an asset because it is fair and equitable to every cause and gives the contributor an equal opportunity to participate in every phase of Southern Baptist work. The liability stems from the fact that we tend to get lost in figures and budgets, and lose sight of the missionaries and people involved; we like the results, but we begin to take them for granted.

Cooperative Program Day creates an opportunity for us to be reminded that Southern Baptists have been strong through the years primarily because of our cooperation in trying to carry out the Great Commission given us by our Lord.

Cooperative Program Day is already marked on the calendar, but only you can make it meaningful in your church.—Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Doctrines of the faith

The doctrine of the Trinity

By Jimmy A. Millikin
Southern Baptist College



Dr. Millikin

Any way you look at it, the doctrine of the Trinity is a deep mystery which cannot be fathomed completely by the finite mind. There is no way to adequately explain it to satisfy man's intellect. It defies logic and ordinary arithmetic. We can only say with another, "Off with our shoes, please, for the Holy Trinity is holy ground."

The difficulty of explaining and understanding the Trinity has caused it to be ridiculed by unbelievers and neglected by believers. It is very rarely the topic of a sermon. It is seldom discussed in Bible classes. As a result many Christians have never heard of the term "Trinity", and even more do not know what it means.

By the Trinity Christians mean that God is three persons existing in a single, undivided nature. The *Baptist Faith and Message* states it thus: "The eternal God reveals himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being." In other words, the one God is three-personed.

While the Trinity is admittedly difficult, there can be no reasonable doubt that it is taught in the Bible. It is intimated in the Old Testament and clearly taught in the New Testament. For this reason Christians have insisted that the doctrine is to be believed even though it cannot be completely understood.

There are four facts in the Old Testament which clearly intimate that God has a plural personality. (1) One of the most common names for God is a plural name (Elohim). (2) God is referred to with a plural personal pronoun (Gen. 1:26; 11:7; Isa. 6:8). (3) The "angel of the Lord" is often spoken of in such a way as to suggest he is God and yet distinct from him (see Gen. 16:7-14; and Gen. 18-19). (4) The divine Spirit is described as one with God and yet is distinguished from him (Gen. 1:2; Jgs. 6:34; Psa. 139:7-10).

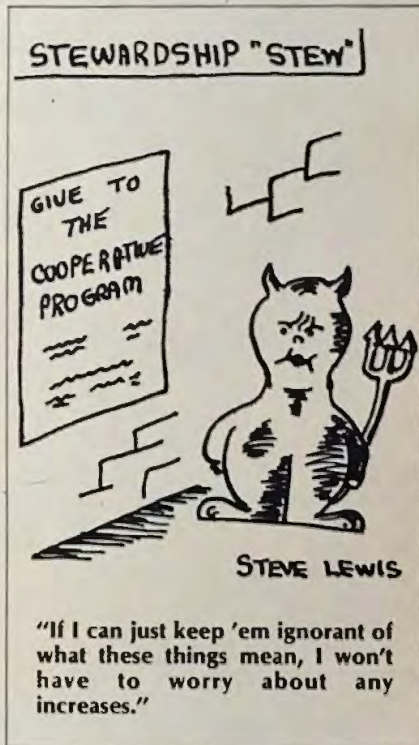
Where the Trinity is implied in the Old Testament, it is clearly taught in the New Testament. It is true that the word "Trinity" is not found in the New Testament, yet the idea is clearly there. "Trinity" is only a term which is used to describe the facts revealed.

There are three facts in the New Testament which demand the formation of the doctrine of the Trinity. (1) The New Testament clearly teaches that there is only one God (Jn. 17:3; I Cor. 8:6; Eph. 4:6). (2) The New Testament explicitly states that Jesus is God, yet distinct from the Father (Jn. 1:1; 20:28; I Tim. 3:16). (3) The Divine Spirit is revealed as a distinct personality (Jn. 14-16). Any Christian view of God must harmonize all of these facts. The doctrine of the Trinity is an attempt to do this.

In stating the Christian doctrine of the Trinity, two essential facts must be emphasized. First, the three "persons" of the one Godhead must be differentiated. God must not be seen as merely manifesting himself sometimes as Father, sometimes as Son, and sometimes as Holy Spirit. Father, Son, and Holy Spirit all exist at the same time with "distinct personal attributes", and enjoy a personal relation with each other (cf. Jn. 1:29-34; Matt. 28:19; II Cor. 13:14; Jn. 14-16; Eph. 2:18; I Peter 1:21-22).

Second, it must be stressed that God is still one. In confessing belief in the Trinity Christians do not believe in three gods. This would be tritheism. As the *Baptist Faith and Message* states it, the Father, Son, and Holy Spirit is "without division of nature, essence, or being." This simply affirms that there is but one God.

This threeness-in-one concept of God is without doubt the one concept of God which distinguishes Christianity from all other religions. One Christian writer has called it "the ultimate and supreme glory of the Christian faith." And that it is!



Last, first and extra

Last



Hatfield

This is the last call for the state Bible Conference. Place, Olivet Church (formerly Gaines Street Church) new location at 6711 West Markham, Little Rock, Ark. The conference will open Monday, April 10 at 2 p.m. and close Tuesday evening.

There will be five general sessions and five conference sessions during the two days. Featured speakers and teachers include Franklin Paschall and Chester Russell of Nashville, Tenn., and four men from Arkansas, including Bernes K. Selph, Vester Wolber, Jimmy Millikin and Roy Hilton. Books of the Bible to be studied are: Galatians, Acts, Matthew 5-7, Isaiah, Genesis and Revelation.

A Mini Conference for youth will be conducted each evening (no day session) at Markham Street Church, 9701 West Markham St. The Mini Conference will feature two studies: Matthew 5-7 by Bernes Selph and a study in Romans led by Dr. W. E. Harville, a Little Rock physician.

First

This is the first call to remind families who own campers that we have provided camper space at the Siloam Springs Assembly with all utility connections available. A rate sheet is available for family groups with rates for taking meals in the dining hall and rates for families who furnish their own food and cook inside their own campers. There are 6 spaces available with all connections and other spaces available for self-contained units. Dates for the four weeks of the assemblies are: June 19-24; June 26-July 1; July 3-8 and July 10-15.

Posters have been mailed to all churches and extra posters are available upon request.

Extra

An extra reminder includes the facts that comfortable air conditioned family rooms are now available and three new dormitories have been provided this year, bringing the number to five for new dormitories.

This means the total capacity now is 1000 campers in the valley with the older "hill" dormitories being held in reserve for overflow, if needed.

Why don't you get in your reservation now. See the poster for full information. — Lawson Hatfield.

DISCOVERY/ Exploring Church Vocations

Friday Night & Saturday — April 28-29, 1972

Immanuel Baptist Church — Little Rock, Ark.

Beginning with banquet at 6:30 Friday
Adjourn 4:30 Saturday

Target Group —

Senior high and college youth

Theme —

"What the World Needs Now"

Emphasis —

"Your World — Its Needs"

"The You the World Needs"

"A Place for You in the World"

Featuring —

- Eight Vocational Interest Conferences
- Two outstanding youth choirs/Immanuel, Little Rock and Baring Cross, North Little Rock
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- Discussion groups
- Exhibits depicting career opportunities

Cost —

\$2.00 including registration and banquet

Send name and \$2.00 registration to

Church Training Department

106 Baptist Building

Little Rock, Arkansas 72201

Hawaii Bible snatchers increase

HONOLULU (EP) — The most frequently stolen book on the Honolulu market is the Bible, according to Loretta Robinson of the *Star-Bulletin* here.

Trying to outsmart Bible-snatchers, one Honolulu book shop took its price tags off the outside of the covers and stuck them inside, hoping to make it a

little less encouraging to lift Godly merchandise.

The ploy failed. Thieves seemed to think there was no price tag on the Word of God. With the tag gone, it looked as if the book had already been paid for.

And some evangelists

(Eph. 4:11)

Johnny Green



Green

Johnny Green is pastor-evangelist of the Goodwin Church, Goodwin. During the past two years the church has sent him out to 56 revivals. The church also has prospered under his leadership, with a steady growth in attendance and church membership and the retiring of several thousand dollars in indebtedness.

Green is a native of Trumann and has been an ordained minister for 15 years. He attended Southern Baptist College. He has held pastorates at Lonoke, Newport, Ft. Smith, Jonesboro, and Muskogee, Okla.

Green is married to the former Frances Aston. They are the parents of four children.

Seminars for workers with preschool children



Biggs

Three seminars for workers with Preschool and Children's Divisions on "Meeting the Needs of the Child Today," will be co-sponsored by the Sunday School Department of the Arkansas Baptist State Convention and the Baptist Sunday School

Board, Nashville, Tenn. The meeting places and dates are April 24 at First Church, Mountain Home; April 26 at First Church, Blytheville and April 28, First Church, Fordyce.

Johnny Biggs, Executive Director of Arkansas Baptist Family and Child Care Services and Mrs. Doris Monroe, Consultant, Work with Exceptional Persons, Baptist Sunday School Board, will be the featured speakers.

Other outstanding leadership will be Mrs. Ada Rutledge, Miss Nora Padgett and Daryl Heath, Baptist Sunday School Board and Billy Hudgens, Mississippi Baptist Convention Board, Jackson; and Mrs. Thurman Prewitt, Bellevue Church, Memphis, Tenn.

The program will be from 9:30 a.m. - 2:30 p.m. at each location. There will be a short general session however, the time will be spent for the most part in the age-group conferences. The afternoon conference will be a continuation of the morning conference.

Pastors, superintendent of missions, church staff members, Sunday School Directors and all who work with or are interested in the child from birth through eleven years should attend. There also will be a special conference

(Continued on page 19)

Missionary to Angola to speak at R.A. Congress

First Church and Community Church of Luanda, Angola, have shown a tremendous growth in the past four years. First Church, a Portuguese-speaking congregation, has grown from a membership of 16 to 190. Community Church has an English-speaking membership.



Pike

since Angola is an overseas province of Portugal.

Pike will be one of the missionary speakers at the Royal Ambassador Congress scheduled for May 5-6. The Congress will be held at Lakeshore Drive Church in Little Rock.

Pike was appointed to the mission field in 1956. He served for 12 years in Brazil. He transferred to Angola in 1968. In addition to his pastoral duties, Pike serves as first Vice President of the Angola Baptist Convention and directs a Baptist radio ministry. He coordinates a weekly program which is heard five days a week in five different cities scattered over the province.

Pike is a native of Texarkana, Tex. He graduated from Ouachita University and received the bachelor of divinity and master of religious education degrees from Central Seminary in Kansas City. He served as pastor of First Church, Oden, Ark., for 2½ years before going to Brazil.

CP the Cooperative Program and ...

The Southern Baptist
Foundation

By Kendall Berry
Executive Secretary-Treasurer

Southern Baptist Foundation is designed to supplement the Cooperative Program. It offers to all with a deep sense of stewardship an opportunity to arrange their financial affairs in perpetuity.

Southern Baptist Foundation, an agency of the Southern Baptist Convention, with its primary purpose set out in its charter issued in 1947, offers its services to any person desiring to contribute to any Baptist cause by gift, deed, will, trust, gift annuity, or otherwise for the advancement of the various causes fostered by the Southern Baptist Convention.

Funds entrusted to it are managed by successful business-men according to prudent and sound business practices, thereby multiplying the benefits to the cause designated by the donor. One gift may be made through Southern Baptist Foundation to endow several institutions or agencies.

Many Convention agencies entrust their reserves and endowments to Southern Baptist Foundation for professional investment services. This relieves them of the expense and responsibility without endangering the corpus, and assures them of adequate returns in current income.

The services of Southern Baptist Foundation are available without expense to the individual desiring to share life's accumulations with southern Baptist causes. All funds are serviced without cost to the donor. Its operating budget is provided through funds from the Cooperative Program.

Continued support of the Cooperative Program is enhanced by proper usage of funds collected today. The future can be insured by conserving endowments and reserves for underwriting the expense of tomorrow.

He is married to the former June Summers, a native of Ft. Smith. They have a daughter, Donna (Mrs. Kenneth Lynn Brown), and two sons, David, 20, and Daniel, 18, who are both presently students at Ouachita. — C. H. Seaton

No turning back

(Ephesians 6:10-18)

By Stephen Hatfield

Why are so many Christians so often defeated? Why is it that most Christians have never experienced a spiritual victory? Why are not our churches simply on fire for God? Why is it that we often fail our Lord even though we know we are equipped with basic spiritual concepts?

The only answer to these many questions concerning the need for a strong Christian faith lies in Paul's description of a strong, stable, Christian soldier, found in Ephesians 6:10-18. In this passage Paul gives an excellent description of a Christian who is filled with the Holy Spirit and who is victorious, simply by wearing "the whole armor of God." (v. 11)

The main emphasis is on the "whole" armor of God. This is where many Christians fail in understanding this concept. This means a good Christian soldier cannot just wear parts of the armor. To leave off any one piece is to leave a gap or a chink in the armor upon which the devil can focus his attack. The good soldier of God must "put on the whole armor of God, that ye may be able to stand against the wiles of the devil." (v. 11)

But before we discuss exactly what God's whole armor consists of, it may help to know a little of the background of Paul's writing.

In Paul's time it was much harder for people to survive, both physically and spiritually, than it is for us in our day. The people of Paul's time were not under a free government as we are today. Instead, they were in a dictatorship which greatly limited their individual freedom, including religion. Paul, at the time he wrote to the church at Ephesus was a prisoner in Rome because he was a Christian.

The people of Paul's time also believed literally in demons, devils, and evil spirits. They believed the atmosphere was full of living evil spirits, which worked to do men harm.

This is why Paul specifically made it clear that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (v. 12) Words that Paul uses, such as powers, authorities, and world-rulers, are all names for different classes of the evil spirits and demons. To Paul, the whole universe was a battleground. The Christian had not only to contend with the attacks of men, he also had to contend with the attacks of spiritual forces which were working against God.

While Paul was in prison at Rome he

was chained wrist to wrist to the finest soldiers Rome had, the Protorian Guard. These "ideal soldiers" were frequently rotated in their duty to guard prisoners.

Now imagine if you will, that as Paul is writing the passage he occasionally glances at his guard, and as he writes, the soldier's armor suggest a picture to him. Part by part he takes the Roman soldier's armor and translates each piece into Christian terms.

First of all, Paul noticed the soldier's belt. The belt of a Roman soldier was a very valuable piece of equipment to him. His belt had many hooks, eyes, and buckles which held various items on it, including the soldier's sword. The soldier's belt actually gird him completely and gave him support. The Christian's "belt is truth." (v. 14) Truth keeps us together. We think truth. We should strive to learn truth. We should gather truth and consider it a valuable possession. And as we learn truth our whole faith is girded and supported. The Christian's belt actually holds things together at the seams!

Next, as Paul continued writing, he noticed the soldier's breastplate. The soldier's breastplate was a piece of armor which covered the soldier's chest. It was a protective covering, usually made of metal which was molded to the shape of his body which protected him against blows from the enemy. The Christian's "breastplate is God's righteousness." (v. 14) The Christian's heart and soul are protected by God's approval. When Jesus died on the cross and paid for all our sins and when we accepted this, God bestowed his righteousness on us. But we must remember it was his righteousness, not ours. Our breastplate of righteousness is made possible by the cross. By our accepting the cross, we are made holy in the eyes of God.

As Paul continued writing he might have glanced down at the soldier's feet and noticed his sandals. The soldier's sandals were made so that the soldier could walk long distances. The shoes of the soldier made it possible for the soldier to move around without stumbling because of weak feet. In this way, the soldier was ready to walk many miles for his emperor.

The Christian's shoes are the "preparation of the gospel of peace." (v. 15) The Christian must be prepared if he is going to be strong. An education is more important now than it has ever been before and a Christian that plans on getting anywhere must obtain one. But more important, the Christian must

learn God's truth. When the Christian accomplishes this, he will be prepared for any problem he may face in life.

As Paul continues his letter, imagine that he gazes now at the soldier's shield. The soldier's shield was one of the most important pieces of armor the soldier could possess. The shield of the Roman soldier was not a small circular shield, but instead it was a large, rectangular shield large enough to crouch behind and cover the soldier's whole body. It also had stripes of leather which would soak up fiery arrows that struck the shield. The Christian's shield is the "shield of faith." (v. 16) Satan is constantly hurling darts of temptation at us and our only protection is our faith in God. The Christian religion cannot be experienced unless you believe in faith and exercise your faith in times of need.

A tactic often used by Roman soldiers when they were attacking a village was called the "turtle tactic." The people of the village under attack would hurl stones over their city wall at the soldiers. For protection against this, the soldiers would put their shields over their heads and squat down, this deflecting the hurling stones. They could use their shield in many different positions in order to protect against attack from all angles. So must the Christian's faith be flexible. We must be able to maneuver our faith in all directions so we can continually keep facing Satan from whatever direction he attacks. Faith is one of the best protecting devices the Christian has.

Next Paul pictures the soldier's helmet. The head is the most complex and important part of the body. It contains the brain which is the central nervous center for all our bodily functions and thoughts. So the Roman soldier had a strong helmet to protect his head. The Christian's helmet is "the helmet of salvation." (v. 17) Our salvation is the key to our Christianity. Without the cross there would be nothing. Salvation gives all of life and its functions proper meaning. Without a Savior the Bible would be meaningless. How important our salvation is to us!

And finally, Paul notices the soldier's sword. This is the soldier's special piece of equipment. All of the previously described pieces of the soldier's armor are primarily for the soldier's defense or protection. But the sword offers the soldier an offensive weapon. With the sword the soldier can press forward. So is it with the Christian's "sword of the spirit" (v. 17) or the Bible. Here is the Christian's offensive weapon. By

learning this perfect book we can step forward and grow in the Spirit of our Lord. We win new converts through the teachings of the Bible. We learn how to live through the Bible. But Paul speaks of another spiritual weapon the Christian has — prayer.

And as the Christian prays and talks with God, God's truth will mean more to him. As the Christian prays, the righteousness of God will be more meaningful to him. As the Christian prays, his feet will be directed in the right path, which is God's will. As the Christian prays, his faith will become

stronger. As the Christian prays, his salvation will become more real and vital to him. And as the Christian prays, his Bible will become easier to understand as the Holy Spirit reveals things in God's Word that he had never seen before. All these things are possible through prayer.

As we have examined the "whole armor of God" that Paul has illustrated, one thing is left out, it seems.

Where is the armor for the backside of the Christian? There is no armor provided for the Christian's back because the Christian is never to retreat. The Christian who wears "the whole

armor of God" always faces the enemy. If the Christian turns his back on his objective, he has no protection, the armor of God will be without effect.

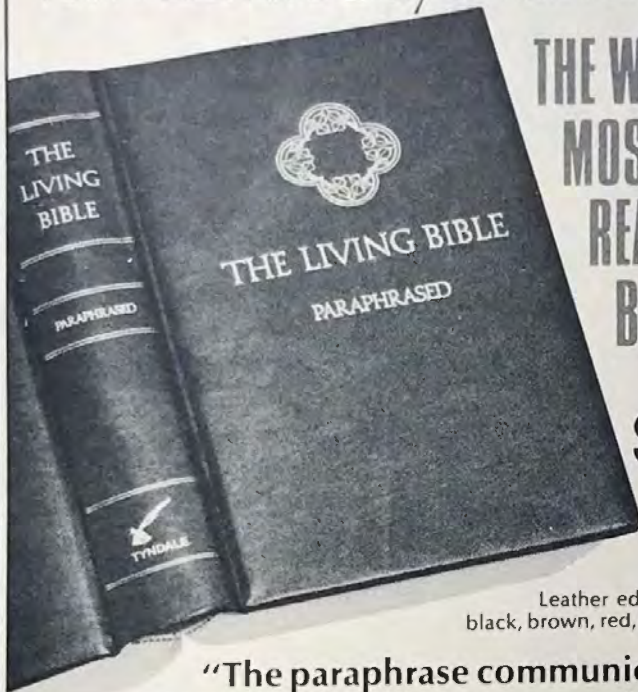
This is illustrated by the song which says: "I have decided to follow Jesus, No turning back, no turning back." At first, we asked why Christians seem to fail. In closing we ask, how can the individual experience victory? The answer lies here in the sixth chapter of Ephesians. For the Christian, the answer is "the whole armor of God."

Right on.

No turning back.

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About the author



Stephen Hatfield, Jerry Hatfield

On Feb. 27 at First Church, Coy, Stephen Hatfield preached his first sermon. Stephen made public his commitment to the gospel ministry at Immanuel Church, Little Rock, the week before. Immanuel will license him soon and Stephen plans to enroll in Ouachita University this fall.

Before the sermon his brother, Jerry, a senior music student at the University of Arkansas at Little Rock, led the congregational singing. Also, a singing group, the Son-Shine Singers, presented special music. "It is spelled with an O not a U," explained one member of the group, "We strive to sing for the Son of God."

Stephen and Jerry are the sons of Rev. and Mrs. Lawson Hatfield. Hatfield is director of the Sunday School Department of the Arkansas Baptist State Convention.

Kirtland's Warbler — a rare and unusual bird

By Sonia A. Randall

This spring, in one small area of the United States, the melodious trill of a rare warbler will ring through the pine. And almost no one will hear it. As Kirtland's warbler goes about his springtime activities of courting and nest-building, he sings his ditty almost constantly, sometimes two thousand times in a day. His song carries almost a quarter of a mile.

A small area of Michigan's Lower Peninsula is the only place in the world where this warbler will nest. Each year he makes a sixteen hundred-mile trip from his winter home in the Bahama Islands to his preferred habitat in Michigan. It is a desolate, sun-scorched, windswept plain where he is almost the only inhabitant.

No one knows yet why this lovely little bird is so particular about his nesting ground. He will build only under jack pine which is between six and eighteen feet tall. Anything over or under this height is simply not acceptable to him. He will often refrain from raising a family rather than choose a substitute nesting ground. This is the reason there are so few of these warblers—scarcely a thousand in the world.

To keep this fussy little bird in existence, it is necessary literally to set forest fires. Here is why.

Jack pinecones stay tightly closed on the tree until intense heat makes them pop open and release their seed. Then in five or ten years, these seed produce trees of a size suitable for warbler nesting. For a long time, wild fires performed the reseeding service for the jack pine. However, as fire control methods improved, there were fewer and fewer fires and less jack pine reproduction. Then Kirtland's warbler—or the jack pine warbler, as he is so often called—became almost extinct. Now several conservation organizations are setting fires to aid nature. They have set aside certain areas for warbler nesting grounds. They burn a different one each year. This controlled burning allows the area to reseed itself.

Kirtland's warbler, named for Dr. Jared P. Kirtland, who discovered him in 1851, is a tiny bird weighing scarcely half an ounce. He builds a compact little nest, two inches deep and two inches

wide. He uses dead grass, pine needles, and a tuft or two of deer hair. The eggs are pinkish-white with a wreath of brown speckles at one end.

The mature warbler has a bright lemon-colored breast and striped bluish-gray back. The dashing male has a black "mask" across his eyes and even "wags" his tail. The warblers eat insects

and huckleberries, but need little water. Usually morning dew is enough for their needs.

The warbler is an unusually trusting bird. A person moving quietly can come within an arm's length of him. Sometimes this unsuspecting little creature will even perch on a human being.

April fool!

By Sandy Breed Hodges

Don't feel bad if you were tricked or fooled this April Fools' Day. There have been lots of "April fools" down through the ages, and there are a number of jokes that are used successfully every year.

The custom of trick-playing on April 1 began in France when King Charles IX adopted the Gregorian calendar in 1564. Under the old Roman calendar, people celebrated the new year on April 1. The Gregorian calendar established January 1 as the beginning of the new year.

In 1564, news of the change traveled slowly. Many people were uninformed about the change for quite a while. Many other people were conservatives and refused to adhere to the new date for New Year's Day. So jokesters sent mock New Year's gifts to these people and made calls of pretended ceremony on April 1. These actions developed into the practice of joking and sending mock gifts on All Fool's Day.

All sorts of jokes, forerunners of our present-day jokes, were thus played in France. Early settlers from England brought the tradition with them to America.

One of the favorite jokes was to send unsuspecting people on foolish errands. A man would ask someone to deliver a note to a person. That person would ask the deliverer to carry the note to yet another person. History says that some men might spend their whole day on such foolish errands.

This set the precedent for some of our jokes today. Last year a friend with whom I was riding stopped at a stationery store and asked me to get a pen for him. I went in, but he drove off without me.

There is nothing quite so disappointing and surprising as getting an empty envelope from the postman on April 1!

(Sunday School Board Syndicate, all rights reserved)

Proposed program Southern Baptist Pastors' Conference

Convention Hall, Philadelphia Civic Center
Monday, June 5, 1972

Morning session

- 9:30 Congregational singing — Gerald B. Ray, minister of music, First Baptist Church, Houston
9:35 Invocation — Ken Chamblin, pastor, Horseshoe Drive Baptist Church, Alexandria, La.
9:37 Message — Carey Miller, pastor, Central Baptist Church, Aurora, Colo.
10:05 Special music
10:10 Message — Frank Minton, pastor, Tower Grove Baptist Church, St. Louis, Mo.
10:35 Congregational singing
10:40 Solo — Wm. R. O'Brien, Southern Baptist music missionary to Indonesia
10:45 Message — Vander Warner, pastor, Grove Avenue Baptist Church, Richmond, Va.
11:10 Congregational singing
11:15 Offertory Prayer — Eugene Phillips, pastor, University Baptist Church, Peoria, Ill. Music — Youth Choir, First Baptist Church, Houston, Gerald Ray, director
11:30 Message — Jess Moody, pastor, First Baptist Church, West Palm Beach, Fla.
12:00 Benediction — C. Wade Freeman, director, Evangelism Division, Baptist General Convention of Texas, Dallas

Afternoon session

- 1:45 Music — Youth Choir, First Southern Baptist Church, Del City, Okla., Aubie McSwain, director
2:00 Congregational singing
2:05 Invocation — W. T. Furr, pastor, Queensborough Baptist Church, Shreveport, La.
2:07 Special music
2:10 Message — Adrian Rogers, pastor, First Baptist Church, Merritt Island, Fla.
2:30 Congregational singing

- 2:35 Message — Jarry Autrey, Friendswood, Tex.
3:00 Mini-Concert — Miss Cynthia Clawson, Houston
3:10 Message — Charles Graves, pastor, Nichols Hills Baptist Church, Oklahoma City
3:30 Offertory Prayer — William Wallace, pastor, Flint Groves Baptist Church, Gastonia, N.C.
3:35 Election of Officers
3:45 Music — Youth Choir of Urban Park Baptist Church, Dallas, Tex.; Ashley L. Huey, director
3:55 Message — James Coggin, pastor, Travis Avenue Baptist Church, Fort Worth
4:15 Benediction — Joe Ingram, executive secretary, Baptist General Convention of Oklahoma, Oklahoma City

Evening session

- 7:00 Concert — Combined Youth Choirs of First Baptist Church, Houston; First Southern Baptist Church, Del City, Okla.; and Urban Park Baptist Church, Dallas
7:10 Congregational singing
7:15 Invocation — Harvey Kneisel, director of ministries, First Baptist Church, Houston
7:17 Message — Doug Tipps, Conroe, Tex.
7:45 Presentation of New Officers
7:50 Congregational singing
7:55 Message — Richard Hogue, evangelist, Houston
8:20 Offertory Prayer — Felix Wagner, secretary of evangelism, Baptist Convention of New Mexico, Albuquerque
8:25 Combined Youth Choirs in Concert
8:40 Solo — Bettye Stalneck, evangelistic singer, Lake Charles, La.
8:45 Message — R. G. Lee, pastor emeritus, Bellevue Baptist Church, Memphis
9:30 Benediction — Roy McClung, president, Wayland Baptist College, Plainview, Tex.

The bookshelf

Every Head Bowed . . ., by Carl Farrer and Fred Bock, Word

Says Art Linkeletter, in the introduction: "Here is a little book which captures some of those moments when we unintentionally switch roles with God, either becoming too divine, or making God a little too human. The Church likes to picture the Christian life as perfect, peaceful, and pure. But those of us who are truly honest with ourselves sometimes experience moments of rebellion and revenge . . . In this life, when someone turns the other cheek, we must be careful not to slap it — he may have his tongue in it!"

Holy Bible, The New Berkeley Version in Modern English, Zondervan, \$8.95

Here is a fresh rendering in today's language of the message divinely inspired and set down in the Old and

New Testaments. This version makes the Bible easy to understand and meaningful to all.

* * *

Timely Messages for Times Like These, by J. Guy Cothran, Droke House, \$3

Author Cothran, a former Arkansas Baptist pastor, for many years now has lived in Greenville, S.C. The sermons recorded here are very timely and should be especially helpful for teachers preparing to teach the Bible or for preachers getting ready to preach. The messages are replete with comforting and encouraging thoughts for all facing the opportunities and responsibilities of Christian living.

* * *

Moment before Summer, by May Gray, The Golden Quill Press, Francetown, N.H., 1970, \$4

Mrs. Gray, who lives in Ft. Smith, is a

poet who finds many interesting themes both in the present and in the past. She has received more than 60 prizes for her poetry and was named Poet of the Year by the Poets' Roundtable of Arkansas, and the Dylan Thomas Award from the Poetry Society of America. A large percentage of the poems in this book have appeared in major newspapers and magazines.

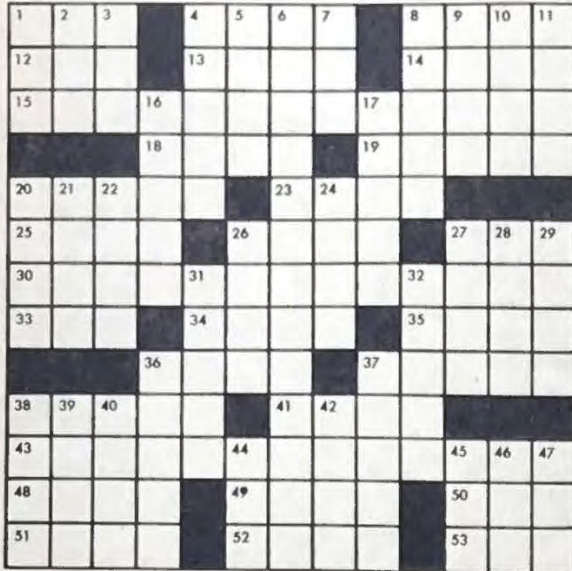
Preschool workers

(From page 15)

for those interested in work with exceptional persons.

Bring a sack lunch, drinks will be furnished. The nursery will be open for all preschool children. Attend the conference closest to you and bring your teacher's book, notebook, pencil and Bible. — Mary Emma Humphrey, Sunday School Department.

Bible puzzle



ACROSS

- 1 He resteth in the law (Rom. 2:17)
- 4 Kind of bed
- 8 Snow vehicle
- 12 Money of account
- 13 Greedy
- 14 Hiding place (Jer. 13:4)
- 15 Where the vessels were brought (Dan. 1:2; two words)
- 18 Reduces light
- 19 "in the _____ of his course" (Luke 1:8)
- 20 City of Judah (Josh. 15:42)
- 23 Book
- 25 Widespread expansion

- 26 Skin disease
- 27 Before the Common Era (abbr.)
- 30 We receive eternal life through him (Rom. 5:21; three words)
- 33 He can do nothing of himself (John 5:19)
- 34 Cavaliers (abbr.)
- 35 Nautical word
- 36 "he _____ upon a cherub" (Psa. 18:10)
- 37 More peculiar
- 38 Wine stings like one (Prov. 23)
- 41 It was John (John 1:6)
- 43 "No shall _____" (Ezek. 30:16; three words)

- 48 He is not a God of these (Luke 20:38)
- 49 Instance (abbr.)
- 50 Exist
- 51 Definite doctrines
- 52 Girl's name
- 53 Affirmative vote

DOWN

- 1 One shall in no wise pass (Matt. 5:18)
- 2 They do it in their hearts (Heb. 3:10)
- 3 When actually employed (abbr.)
- 4 Antelope of India
- 5 Egg
- 6 It was not faultless (Heb. 8:7; two words)
- 7 Summer drink
- 8 Where they kneeled and prayed (Acts. 21:5)
- 9 Clamorous
- 10 Otherwise
- 11 It can be eaten (Deut. 14:5)
- 16 Biblical place (Josh. 19:33)
- 17 Its seed shall yield an ephah (Isa. 5:10)
- 20 The alphabet
- 21 London district
- 22 "an _____ of salvation" (Luke 1:69)
- 24 Burden
- 26 Threshingfloor location (Gen. 50:10)
- 27 Impudent
- 28 American Indian
- 29 Town of Judah (Josh. 15:21)
- 31 Contempt
- 32 "silly women _____ with sins" (2 Tim. 3:6)
- 36 Burned with fire (Jer. 51:32)
- 37 Japanese city
- 38 Father of Kish (2 Chron. 29:12)
- 39 Letters
- 40 Small amount
- 42 Assistant (abbr.)
- 44 "and _____ them about thy neck" (Prov. 6:21)
- 45 Part of the week
- 46 Before
- 47 The tumeric



Calvin Fox

I will never be able to repay God and the Baptists of Arkansas for what they did for me when a Baptist Student Union was placed on the campus of the University of Arkansas.

BSU was the instrument that God used to show me his will for my life. I was a typical college freshman and BSU provided that very much needed island of Christian atmosphere and fellowship. This is in itself worth the investment in BSU, but in my junior year, it took on a much deeper dimension. God began dealing very strongly with me about surrendering my life as a missionary.

In December 1961, Miss Josephine Scaggs spoke at the BSU and a local church. After her address, I gave my life to Agriculture Missions with no idea where I would serve. That same month, word came that the Arkansas BSU was sending a BSU Summer Missionary to the Philippines. It was in the Philippines that I saw the multitude of lost people and their openness to the gospel. In this setting, I surrendered to preach. From that day, God has led me on a very rewarding combination of preaching and teaching his word and sharing my knowledge of agriculture to the Filipino people.

(Calvin L. Fox is serving with the Foreign Mission Board in the Philippines.)

Cryptoverse

VUJ IV KDI DIQ PLOIB, HGP PV SVTJ VIJ
DIVPLJW

Today's Cryptoverse clue: I equals N

Instructions for working CRYPTOVERSE

One letter simply stands for another. Here's how it works: N X O H X O K L is S H E P H E R D. In this example, X is used for H, O for E, N for S, etc. Single letters, apostrophies, and length and formation of the words are all hints.

The worshipping community

By Vester E. Wolber
Ouachita University

International

April 9, 1972
Matthew 18:19-20
John 4:19-24
Acts 2:41-47
Colossians 3:14-17

What is the primary function of a church? It is not necessary to rank the answers in their degree of importance, but the most characteristic function of a church is worship. So definitive is worship in the church that one might define a church as a community of Christians who worship God.

God and the church

1. Christian worship is a togetherness with Christ (Matt. 18:19-20). Jesus said that if two shall agree on earth concerning their requests, God will grant it. These words do not constitute an unconditional and unlimited promise, but stress the importance of joint requests unto God.

The reason given for such tall promises is that where more than one are assembled in Christ's name he is in their midst. Here, then, is the essence of the church, a togetherness with Christ which is a prerequisite for Christian worship.

2. Christian worship is a spiritual communion with God (John 4:19-24). In conversing with the Samaritan woman, Jesus said that worship is not a matter of place, such as Jerusalem or Samaria, but a matter of "spirit and truth." God is spirit in essence, and if men are to worship Him it must be in spirit and in truth.

Doctrine, fellowship, and prayer (Acts 2:41-47)

In closing his account of the great Day of Pentecost, Luke states that the expended church membership devoted itself to the apostles' doctrine, to Christian fellowship, and to prayer.

1. The church exists to preach and teach truth, the revealed truth as it came to us in Jesus Christ. The early churches prospered because the resurrection gave them something to talk about—something exciting. Some circles of modern polite society seem to have run out of anything important to talk about, so they revert to the vulgar and the blasphemous to get a laugh.

The church can move into this vacuum with its fresh and stimulating doctrines. The people of God need something to think about, and this need cannot be supplied apart from careful preaching and teaching of the Christian doctrines.

In recent years we have been challenged to move away from the church and out into secular society to carry and implement the Christian message. The theme song might well be "When the Saints go Marching Out."

All that is good, but if we neglect to assemble ourselves together to assimilate the Christian message we will soon find ourselves in a secular world to which we have nothing to say.

2. The church exists also to express fellowship. Christian fellowship consists of interpersonal sharing which arises out of a common experience with God. The convert to the Christian faith qualifies for this fellowship by virtue of his experience of the new birth, and the church provides a means for expressing this fellowship. John said that we love because God first loved us, which is to say that our love for others is but the continuing flow of God's love which comes to us.

God's people also need the people of God. An occasional recluse might be found who can get along quite well in isolation, but the rest of us need and must have Christian fellowship if we are to survive and prosper.

3. The church exists, finally, to worship God. In the passage to be studied, Luke says that the Jerusalem church prayed and praised God. Jesus told the woman of Samaria (John 4) that the Father seeks such to worship—those who worship in Spirit and in truth.

A good case could be made in support of the thesis that worship is the first responsibility of a church, the most telling argument being that the people who truly worship God will be moved to do his work. In worship we strive to become like Christ in character, while in service we try to imitate him in conduct. If we would put more of ourselves into the worship of God, we would take more of God's Spirit with us when we go away from worship to serve. John Wright told our ministerial students that their first desire ought to be to become holy men, and that desire must take precedence over the desire to be used of God.

The primary need in America is the need for men and women who are holy in character. Some of us may try harder to act holy than we do to be holy; but if we would spend all our energy in trying to surrender ourselves unto the lordship of Christ we would not have any to be used in trying to act like holy people.

One hears charges that there are come "holy Joes" among us; to which charges two answers can be made: (1) to the extent that the charges are true, it can be concluded that such people are more concerned with being considered righteous than they are with being righteous, and (2) the secular world and the worldly set have a penchant for leveling such charges against sincere Christians, whether or not they are true.

From reading the closing verses of Acts 2, one gathers that the Christians were hilariously happy — within themselves and with one another. When God's people begin to worship God the joy juices begin to flow.

Bible Puzzle Page Answers

O	M	A	R	A	W	N	C	A	S	A
L	A	V	E	D	I	E	A	R	A	S
D	Y	N	E	I	C	A	B	O	W	S
A	F	S	E	E	K	O	H	O		
G	O	P	A	L	E	S	O	M	E	R
E	R	R	O	R	D	R	A	G	R	T
G	O	D	L	Y	S	O	R	R	O	W
R	I	O	S	E	E	N	E	W	E	R
E	V	E	R	T	R	I	O	N	E	E
P	E	G	V	A	N	E	P			
E	Y	R	E	B	A	G	D	A	I	S
N	O	E	L	O	N	O	A	N	N	E
T	U	T	S	W	T	S	R	I	G	A

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Endued with power

By L. H. Coleman
Pastor, Immanuel Church, Pine Bluff

Life & Work
April 9, 1972
Acts 1:12-2:21

Today's lesson embraces one of the greatest passages in the entire New Testament. The blessings of the Pentecost experience were so great until from that time forward Christians in every century have tried to duplicate part or all of what happened. The church experienced revival. Souls were saved. The early church was off to a great start following the ascension of Christ.

Assembling in the upper room (Acts 1:12-14)

The upper room experience is recorded in verses 12 through 26. Christ ascended to heaven from the Mount of Olives. In verses 12 and 13 there is the relating of the disciples' return to Jerusalem. In verse 14 we note an earnest season of prayer of the 120 who were gathered together. What a prayer meeting this must have been! They were of one mind, one spirit, one accord, in one place, all tuned in to heaven and God was present.

The element of prayer is a necessary ingredient to kingdom progress. Prayer preceded Pentecost. The greatest advances we can make in our churches are on our knees prostrated in earnest prayer before God.

Please note several things about the upper room prayer meeting:

1. They prepared themselves for the coming in power of the Holy Spirit.
2. They were obedient to the commands of Christ as found in Luke 24:49 and Acts 1:8.
3. A dominant element of their prayer was praise.
4. Their prayers were earnest and united.

The Experience of Pentecost (Acts 2:1-4)

Pentecost came 50 days following the feast of the Passover. Pentecost is a Greek word meaning the fiftieth day. It was called "the feast of weeks".

At Pentecost the fire of heaven fell. The Spirit of God moved with great power. In verses 1 through 13 we note the experience of Holy Spirit enduement. They spoke with other tongues after gathering together in one place.

Much disagreement exists concerning exactly what happened on the day of Pentecost. Certain groups today feel it is impossible to be filled or baptized with the Spirit until and unless one speaks in tongues. The gift of tongues

at Pentecost was a means to an end, not an end within itself. The Holy Spirit so touched, enlightened, and empowered those disciples until people from other nations and cultures each heard and understood the gospel message in his own tongue. Thus to them it became a *known* tongue. They understood the message in their own language.

The end result was the salvation of three thousand souls. Anytime the speaking in tongues results in conversions, speak on, brother! What was the greatest thing that happened at Pentecost? Thousands were saved. The Holy Spirit came to the early church in a very special way.

The experience of tongues (Acts 2:5-7)

As already noted the disciples suddenly acquired the gift of speaking in foreign tongues. A problem existed because people from several nations were present in the congregation the day Peter preached at Pentecost. The problem involved languages. The Holy Spirit promptly solved the problem "because that every man heard them speaking in his own language". (v.6). There was not the "jibber-jabber" of confusion. Those present understood the message of God, were convicted of their sins, repented, and were saved.

Peter's text at Pentecost (Acts 2:16-17)

Peter's text was Joel 2, Pentecost was a fulfillment of the passage in Joel 2: 28-32. What a change had taken place in the life of Simon Peter! Prior to the crucifixion of Christ, Peter had denied Christ three times. Peter the coward became Peter the conqueror. Peter the "deny-or" had become Peter the defender of the faith. Why such a change?

1. The resurrection of Jesus.
2. The coming of the Holy Spirit in power.

Please note the manner used by Peter in his sermon.

1. He was scriptural; he preached the Scriptures.
2. He was straightforward as he preached straight to the people.
3. There was a note of authority in his message.
4. There was an orderly arrangement in his message.
5. His message was courageous (Did you note that Peter in verse

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36 accused his hearers of murders?)

Conclusion

The world has long remembered what happened at Pentecost. Today we are too busy to spend 10 days in a prayer meeting. The typical Baptist would probably pay somebody two dollars to go to the church to do his praying for him rather than take the trouble to agonize in earnest prayer for the enduement of the power of the Holy Spirit.

Today in our churches we have know-how, organization, finances, facilities, and prestige but very little Holy Spirit power. In 30 A.D. they had little influence, little money, few buildings, almost no organization, but plenty of God's power. Nothing is said about a study course on evangelism, no clinics or conferences, just praying, preaching and Holy Spirit power. Can we learn any lesson from this lesson?

George C. Scott buys Baptist film on pollution

FT. WORTH (BP) — Actor George C. Scott, who refused an Oscar for his performance in Patton and is an avid collector of "fine films," has purchased a copy of a Southern Baptist produced documentary film on pollution for his private film collection.

James Holcomb, head of marketing services for the Southern Baptist Radio and Television Commission, was sitting in his office when a representative of the famed actor called from New York.

Scott had seen the documentary on ecology entitled "Home," on the American Broadcasting Co. (ABC-TV) network and was so impressed he wanted to buy a print for his personal film collection, the actor's representative told Holcomb.

The documentary film depicts pollution as a life-threatening evil stemming from man's loss of the spiritual perspective in regard to his environment, a commission official said. Scenes of modern man-made pollution are presented in stark contrast to an Indian chief's poetic description of the worth and beauty of nature.

A columnist for the Ft. Worth Star Telegram here, Elston Brooks, reported Scott's desire to purchase the film, asking "what better tribute" could be given the film.

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Attendance report

March 26, 1972

Church	Sunday School	Training Union	Ch. Adns.
Alexander, First	32	23	
Alma, First	233	70	
Alicia	73	62	
Arkadelphia, Second	184	171	
Beirne, First	65	21	
Berryville			
First	181	58	1
Freeman Heights	121	46	
Rock Springs	110		1
Biscoe	94	41	
Blytheville, Gosnell	219	110	1
Booneville			
First	198	143	2
Glendale	57	36	
Camden, First	482	118	
Cherokee Village	121	16	
Charleston, North Side	75	60	
Concord, Mt. Zion	35	14	
Crossett			
First	522	138	
Mt. Olive	281	143	
Dumas, First	261	60	
El Dorado			
Caledonia	43	29	
Ebenezer	164	54	
Farmington, First	101	60	
Forrest City			
First	654	182	
Second	264	123	
Ft. Smith			
First	1059	354	1
Haven Heights	215	119	2
Oak Cliff	154	69	
Trinity	156	62	
Gentry, First	154	71	3
Grandview	91	54	1
Greenwood, First	247	140	
Hampton, First	156	36	
Harrison			
Eagle Heights	285	107	3
Northvale	139	82	
Helena, First	334	72	1
Hope			
Calvary	181	72	
First	556	187	1
Hot Springs, Park Place	513	119	3
Jacksonville			
First	431	81	3
Marshall Road	327	109	
Jonesboro, Nettleton	289	111	1
Lake City, Bethabara	155	126	13
Lake Village, Parkway	78	55	2
Lavaca, First	387	180	24
Little Rock			
Crystal Hill	135	63	3
Geyer Springs	724	235	2
Life Line	711	171	16
Magnolia, Central	704	283	3
Melbourne			
Belview	156	91	4
First	133	56	2
Horseshoe Bend	26		
Monticello, North Side	99	67	
Mountain Home, First	326	102	5
North Little Rock			
Baring Cross	616	163	3
Gravel Ridge	220	129	
Levy	454	66	1
Park Hill	787	127	1
Sixteenth Street	55	33	
Sylvan Hills	315	130	
Paragould, East Side	233	113	
Paris, First	350	68	3
Pine Bluff			
Dollatway	101	61	20
East Side	190	84	3
First	658		2
Green Meadows	65		
Rogers, First	712	114	
Russellville, Second	243	111	2
Springdale			
Berry Street	110	56	1
Caudle Avenue	105	45	2
Oak Grove	67	29	
Stephens, First	150	98	
Texarkana, Beech Street	503	122	3
Van Buren, First	405	176	1
Jesse Turner Mission	52		
Vandervoort	40	27	
Warren, Immanuel	262	90	
West Memphis			
Calvary	242	85	1
Vanderbilt	115	60	3

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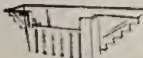
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TO THE MOON AND BACK: A special Christian flag, a photograph of the Apollo 15 moonwalk and a flight insignia are the newest additions to the "International Room" of the Foreign Mission Board's library in Richmond. Executive Secretary Baker J. Cauthen and Librarian Nell Stanley are shown discussing the recent gifts which were sent to Cauthen by astronaut and Baptist layman Jim Irwin for presentation to the board in its March meeting. The small flag, on which six Foreign Mission Board staff members signed their names and wrote Scripture references prior to the mission, was carried in the space capsule when it went to the moon last July. The framed gift carries the following greeting signed by astronauts Dave Scott, Al Worden and Jim Irwin: "To the Foreign Mission Board of the Southern Baptist Convention with warm personal regards from the crew of Apollo 15. 26 Oct. '71." (Photo by James E. Legg)

Baytown, Tex. experienced its first Mission Fair recently. Trying to answer the question, "What in the World are Baptists Doing?", it was the first fair of its kind to communicate missions to the general public. Sponsored by the San Jacinto Baptist Association, the three day fair featured 16 booths showing local, state, home and foreign mission work. Mack Smoke, area missionary, estimated that more than 2500 people visited the tent which was set up on a local department store parking lot, and that the fair definitely communicated the gospel. (HMB Photo)

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