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Arkansas Baptist Newsmagazine

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12-17-1970

### December 17, 1970

Arkansas Baptist State Convention

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# *Arkansas Baptist*

*newsmagazine*

December 17, 1970

# Helping you tell this story is our business

—The Baptist Building Staff  
525 West Capitol Ave., Little Rock, Ark.



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Pat Elder  
Evelyn Eubank  
Nancy Cooper  
Sara Wisdom  
Frances Murphree

## Is God with you?

"Christmas in Bethlehem!"

Have any other words brazened by travel agencies ever sold so many tickets?

In our day of swift, easy, and economical travel, crusades to the Holy Land are within the reach of untold millions. And for those who cannot make the trip, the magic carpet of television brings to nearly all of them, in our part of the world, the most distant places and events.

This Christmas, by plane or tv, just about every one of us having the slightest desire to do so can "go to Bethlehem."

For Christian tourists by the hundreds of thousands, Bethlehem's Church of the Nativity is the focal point at Christmastime. Here, where there has been a church building since about 330 A.D., is the very place, so many believe, that God through the Lord Jesus Christ came into the world and the human stream.

The site was officially designated by the mother of Constantine—St. Helen, our Catholic friends call her. She was helped, in determining the authenticity of the place, it is reported, by an ancient, pagan ruler.

Report Paschal Kinsel and Leonard Henry, in their book, *The Catholic Shrines of the Holy Land* (London: Cassell and Company Limited, 1951, page 91):

"From earliest times this site, one of many caves cut into the rock, has been venerated as the place of the Nativity. A temple to the god Adonis was built here by a hostile emperor whose efforts to efface the memory of Christ only served as a more certain identification. Worship to the god disappeared as worship of the Infant Jesus gained adherents; thus there was no question about the right place. When St. Helen arrived the site was one of devotion. She transformed the cave into a great sanctuary and her son, Constantine, decorated the interior."

Seeing the place where the baby Jesus lay is a thrilling experience. But having the risen and reigning Lord abiding in our hearts is marvelous beyond words for all of us who know him as Immanuel—"God with us."

Whether you ever go to Bethlehem is not too important. But whether you open the door of your heart and your home to Christ is important for all time to come.

"Behold, I stand at the door and knock. If anyone listens to My voice and opens the door, I shall come in to him and dine with him and

he with Me" (Rev. 3:20, *The New Berkeley Version, The Modern Language New Testament*).

*Erwin L. McDonald*

## IN THIS ISSUE:

BAPTIST STUDENTS in Arkansas plan a mission project during semester break this year. A report on the annual BSU state meeting in Hot Springs tells about this activity. See page 9.

\* \* \*

REHABILITATION is seen as a task of missions in an article this week on the work of the state convention. See page 10.

\* \* \*

VIEWPOLL, Southern Baptists' opinion survey, reflects attitudes on churches, church people, and pollution problems. It is found on page 12.

\* \* \*

SPEAKING in tongues has been a controversial subject among Baptists. One man's observations on this phenomenon is found in "Gibberish is not a gift!" on page 13.

\* \* \*

THE PRESIDENT of the SBC urges the de-nomination to get into the arena of life. Read about it on page 15.

## Arkansas Baptist newsmagazine

December 17, 1970  
Volume 69, Number 50

Editor, ERWIN L. McDONALD, Litt. D.

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

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

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

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

# On the need for lay involvement

Why do Southern Baptist laymen go deer hunting, in the fall, in larger numbers than attend the annual sessions of the Southern Baptist Convention, in the spring?

This was food for thought dropped by Layman Owen Cooper, of Yazoo City, Miss., at a national consultation on Baptist lay utilization in Nashville, Tenn.

Mr. Cooper, a former vice president of the Southern Baptist Convention, who is currently serving as chairman of the SBC Lay Utilization Study Committee, said: "We laymen ought to be pleased and appreciative that the leadership of the SBC has seen fit to have this conference in the interest of better utilizing laymen."

The Cooper committee will be making recommendations to the Executive Committee of SBC, and to the SBC in annual session.

More than 300 conference participants, who divided into 25 different small groups to discuss various aspects of church and denominational lay involvement, turned in 16 pages of suggestions for deeper involvement of laymen.

Suggestions in six different areas included:

**Evangelism:** Increased motivation among laymen for involvement in witnessing, greater awareness of witnessing opportunities, more effective approaches, leadership and training by pastors for laymen in evangelism.

**Denominational involvement:** More attendance of laymen at Baptist conventions, education of laymen on the structure and functions of the denomination, more effective use of laymen on denominational committees and boards, financial help by churches for laymen to attend denominational meetings, better communication between the denomination and the laity, better ratios of laymen and pastors on denominational boards, agencies and committees.

**Lay-pastor relationships:** Laymen should develop better personal and social relationship with their pastors; laymen should help pastors perform pastoral ministries such as visiting, counseling; laymen should seek personal involvement in their churches; laymen should assume business and administrative responsibilities in the church; pastors should guard against professionalism; more information is needed among laymen concerning adequacy of compensation of ministers; laymen

should be honest in dealing with pastors, and vice versa.

**Local church involvement:** There is not a job in the church, including preaching, that the laymen cannot do; laymen should offer whatever services their training will provide to their churches; the pastor should learn the abilities of laymen and never under-estimate them.

**Community involvement:** Laymen should participate in political action by nominating Christian candidates and supporting them; laymen should be involved in social service by helping others in the name of Christ; pastors should encourage laymen in these areas; denominational leaders should refrain from making public political utterances which seemingly speak for the denomination.

**Missions involvement:** Laymen should participate in mission projects and visit mission fields; laymen should become involved with nationals who work in the same professional fields; laymen should be more involved in the SBC Brotherhood program; a special mission offering by Baptist men and boys could finance mission projects by laymen and ministers; churches should be encouraged to have a staff member specializing in enlisting laymen to become involved and active in mission and outreach programs.

Kenneth L. Chafin, director of the Home Mission Board Division of Evangelism, Atlanta, one of the speakers at the conference, described the laity as "Southern Baptists' greatest untapped resource." He said that involvement of Baptist men in Southern Baptist efforts "needs to be enlarged, broadened, and deepened, both drastically and immediately."

This is good. But we do not have to wait for further studying and programming. Our churches need us now. In most local church situations, laymen can have just about any assignment they really want, including the most needed of all—going out to visit with and witness to people in the church community.

*The best of evidence to be found in the Bible and in experience teaches and demonstrates that we can have a faith that is vital, alive, practical and helpful.—C. W. Franke, in Defrost Your Frozen Assets, Word, 1970, page 23*

# Gentlemen preferred

God works with and uses all sorts of people, however, he prefers to work with gentlemen. God has worked with some unsavory characters with



DR. ASHCRAFT

good results. A saying in Oklahoma is, "God can hit a straight lick with a crooked stick." All aspects being considered, the quality of any service and the end result of any enterprise is in ratio to the quality of those who direct it. There is considerable roughness within the Kingdom of God. The brute inside of many has not yet been mastered by the Prince of Peace. Horning

in, bucking the line, demanding special attention, throwing one's weight around, threatening reprisals, giving someone a bad time, or putting someone in his place is not uncommon among God's nice people. Walking rough shod over others, snubbing someone, poor manners, driving a hard bargain, putting someone over the barrel, sweating him out, telling someone off, and obvious contempt does not constitute the definition of a gentleman.

God delights in high-level negotiations. He is pleased to conduct business on the Christian's code. He does not cherish giving dignity, accommodation, or encouragement to the base, crude, brusque, brash, churlish, or mongrel qualities in difficult people.

A close scrutiny of God's dealings with his people will unearth another truth, "The gentleman will ultimately get ahead." The gains of a gentleman are more secure and enduring while they may not come as quickly as others. The gentleman has the advantage over the brawler in that others will plead his case while he needs not offer one word in his own defense.

When the noise, clamor, threats, accusations, insults, and loud denunciations of the bully have been fully vented the soft voice of the gentleman will still be turning away wrath. One quick glance on the horizon of the people whom God is using *most* will reveal the gentlemen. God prefers to do business with a gentleman. Gentlemen are always ahead at the end of the day.

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

## The people speak

### Stirring at noon

What was it? It was "as the sound of a going in the tops of mulberry trees" (Sam. 5:24). Startled, I lifted my eyes slowly from the rain-spattered concrete where I stood in front of the Capital Nov. 19, at noon time. My eyes and ears took in a mixed group of young people singing: "No one is an island to himself. . . . No one lives alone"; and "I'll tell the world that I'm a Christian." As my eyes continued heaven-ward, trying to find reason for the "going" sound, my spirit seemed to soar to great heights.

#### What was God trying to tell this group of His people?

As I beheld the two layers of clouds above, the feathery, light ones were nearest the earth and seemed to be whirling and rushing, rushing and whirling to nowhere in particular—but in a great hurry to get there—depicting in my mind's eye the greater part of the people we see daily.

Above these clouds there was another layer of white, heavy clouds serenely, calmly, and in a more determined manner going in the opposite direction as if determined to carry out a quest required of them!

Christians? Was that what they represented?

Full of amazement, my eyes slowly re-traced their way back to the choir high on the steps, the choir composed of beautiful black and white young people.

Down came a brown leaf serenely whirling as it came swinging this way and that over the heads of the lovely choir members and finally, with the aid of the wind, coming to its final resting place in a flower bed.

"Spiritually, is summer time over?" I mused. "In these last days, as that leaf in its last days whirled this way and that as if delaying its final landing, God just may be trying to tell us that our time is short—that in the Autumn of time are we, here on earth!"

Arthur Blessitt had so sweetly told us, "We can witness anytime, anywhere, to any people!"

Tom Skinner had already reminded us how narrow-minded we have been toward his race, but that history shows they are capable. . . .

Then along comes Bob Harrington beating our ears down for not obeying God's command of "Go Ye!". . . .

Again, what was it that God was really telling this group of His people?

Through that "rushing noise" I seemed to detect these words: "Have you not heard? . . . "Don't you know? . . .

Then all things fell into place. The rushing noise subsided. Of course, before we become wind-blown and wind-tossed by this age of frustration and confusion; before we become too negligent and careless, we are to get out of our seats of organized do-nothing and "go out into the highways and hedges and compel them to come in, that His house may be filled"!

Are we going to do it?—Louisa Craig Dickinson, Malvern, Ark.





Mr. and Mrs. Eddie Mills and their six grandchildren, of First Church, Russellville, have perfect attendance Sunday School records totaling 101 years. Front row, left to right, with the years of perfect attendance: Marsha Neal, 14 years; Mrs. Mills, 18; Paul Neal, 10; Eddie Mills, 14; and Mark Chronister, 11. Back row: Chris Chronister, 11; Guy Chronister, 12; and Eddie Neal, 11.

### Paul Barrington is NLR pastor

Paul R. Barrington has resigned as pastor of First Church, Augusta, to become pastor of Central Church, North Little Rock, and he and his family are on the new church field. Under his leadership at Augusta, where he was pastor for four years, the church received 173 new members, 89 by baptism, and saw its budget increase from \$30,000 to \$55,000 per year, with 16½% going through the Cooperative Program for Baptist world mission causes. The church acquired property for a new parking lot, created a new staff position for a minister of youth and music, and inaugurated a church bus transportation system. Other improvements included the purchase of cushions for the auditorium pews and the curtaining of the baptistry. The annual Lottie Moon Christmas Offering for foreign missions grew to more than \$2,000, with the goal this year being \$2,500.



MR. BARRINGTON

A church kindergarten was established and the radio broadcast of the Sunday morning preaching service started, with emphasis on ministering to shut-ins.

In his new position, Mr. Barrington succeeds Bennie Hindmon, who left the Central Church pastorate to become pastor of Little Rock's South Highland Church.

A native of Florida, Mr. Barrington has the B.A. degree from William Carey College, Hattiesburg, Miss., and the theology diploma from New Orleans Seminary.

Mr. and Mrs. Barrington have four children: Rick Paul Barrington Jr., 19, a freshman at Ouachita University, and an announcer on the staff of Radio Station KVRG, Arkadelphia; Vicki, 16, a sophomore at North Little Rock High School; Wally, 13, an 8th-grader at Jefferson Davis Junior High School; and Kyle, 8, a 2nd-grader at Park Hill Elementary School.

The Barringtons reside at 719 West B, in the Cherry Hill community, North Little Rock.

## From the churches

### Youth world musical

The youth choir of Philadelphia Church, Jonesboro, directed by Charles Tankersley, minister of music, has recently given two performances of a youth world musical entitled "Life," by Otis Skillings. The cast is made up of 32 singers.

### Herman Voegele now at Woodlawn

Herman Voegele Jr. assumed his duties as pastor of Woodlawn Church, Little Rock recently. He came to his new post from Hillside Church Camden, where he had pastored for 11½ years. Mr. Voegele received the B. A. degree from Ouachita University, and expects to receive the B. D. degree from Southwestern Seminary, Ft. Worth, next summer. While at Hillside he served as moderator and clerk



MR. VOEGELE

of Liberty Association and president of the Camden Ministerial Alliance. In 1961 he took part in the Scotland Crusade following which he and his group toured ten other countries, including the Holy Land.

In 1967 Hillside Church completed a new building featuring a new auditorium which will seat 300 people, and office and educational space. The membership of the church almost doubled during Mr. Voegele's pastorate, with 275 additions being received into the fellowship.

He and his wife, Bernice, have three children, Susan Kay, 15; Trudy Ellen, 13; and David Joe, 10. They reside at 507 N. Polk.

### Ouachita professor named 'outstanding'

Mrs. Helen Frazier, associate professor of secretarial science at Ouachita University, has been named "Outstanding Business Teacher of Arkansas" by the Arkansas Business Education Association. The announcement was made at the annual Arkansas Education Association convention held recently in Little Rock. Mrs. Frazier was also elected president of the Arkansas Business Education Association at the meeting. She has been a member of the Ouachita faculty for eleven years, and is a member of the National Business Education Association, and Delta Kappa Gamma Business society.



MRS. FRAZIER

She has a B. A. degree from State College of Arkansas and a M. Ed. degree from the University of Arkansas.

### McCrary ordained to ministry

James McCrary, pastor of Batson Church, northwest of Clarksville, was ordained to the gospel ministry, Nov. 29, by his home church, First, Hayti, Mo. Serving on the council was Sid Peterson, host pastor, as moderator. Jimmy Milligan, member of Southern College faculty, preached. Bruce Cole served as clerk, and M. S. Lloyd led the questioning. Mike Mathis presented the Bible, in behalf of Batson Church, and J. F. McCrary, father of the candidate, led the ordination prayer.

First Church, Mulberry, ordained Sam Kizer, David Marvin, and David Moody as deacons, Nov. 15. Council members included Mulberry deacons Ermon Crabtree, clerk, and Ray Jackson, who presented the candidates. Edward L. Smith, pastor of First Church, Alma, led the questioning. Leonard Lester, pastor of First Church, Dyer, led the ordination prayer. W. H. Jenkins, pastor of Kibler Church, gave the charge, and Wayne Davis, pastor of the Oak Grove Church, preached.

Paul E. Wilhelm, associational missionary, served as moderator. Wendell Morse, Mulberry First pastor, led the benediction. Additional deacons from churches mentioned above and deacons from First Church, Van Buren, assisted.

First Church, Dyer, ordained Morris Herring, Johnny Swafford, and Price Pipkins as deacons, Nov. 29. Ada Burrow, deacon of Dyer Church, presented the candidates and later presented the certificates. Leonard Lester, pastor, presided and led in the questioning. H. J. Morris, former pastor, read the scripture. Frank Rhodes, Dyer deacon, led the ordination prayer. Paul E. Wilhelm, associational missionary, preached.

### Greene Association has missions banquet

Eleven churches of Greene County Association, Carroll W. Gibson, missionary, recently held a missions banquet at First Church, Paragould. T. K. Rucker, secretary of the Annuity-Stewardship department of the Arkansas Baptist State Convention, was the featured speaker. Joe Taylor, a member of the Executive Board of ABSC, presented the plans of the Convention adopted recently for special promotion of the Cooperative Program during the coming year. Forty-five people attended.

Missionary Gibson said that the association plans to have a similar banquet next year.



*This is the new pre-school building of First Church, Siloam Springs. The building is 49 feet by 98 feet and houses all pre-school children. It also provides space for a kindergarten, which the church operates, and is to be the home of a day-care center which is now being planned, Bill Bruster, pastor, reports.*



Woman's  
viewpoint

BY IRIS O'NEAL BOWEN

## As stars, bowed low

If stars could kneel, I think they would have knelt  
The night the Savior made his way to earth;  
If stars could feel, I think they would have felt  
The warmth of wonder at the Savior's birth.

Perhaps the rugged mountains skipped as rams  
And flint was changed to fountains full of joy...  
The smallest hills...did they not play as lambs  
In honor of this new-born special boy?

O, all creation, bow before the Lord,  
Who, loving sinful people, still could give  
Part of himself...his only son...the Word,  
As Jesus came into this world to live.

O, people, come—as hills—as stars, bowed low.  
Sing praises for this gift of long ago!

Suggestions and comments are welcomed. Mrs. Bowen may be addressed at 4115 Ridgeroad, North Little Rock, Ark. 72116.

### New subscribers:

Church	Pastor	Ass'n
<b>One month free trial:</b>		
Eastside, Osceola	J. C. Nanney	Miss. Co.
First Southern, Sheridan	Gib Williams	Pulaski
<b>New budget after free trial:</b>		
Morrison Chapel	Raymond E. Jackson No.	Pulaski





DEACON-barber-artist Dee Wilson, left, of Central Church, North Little Rock, presents to C. Gordon Bayless, right, a portrait he painted of Dr. Bayless from a photograph. The painting was one of several gifts presented to Dr. Bayless at a reception for him recently as he completed a four-month tenure as interim pastor of Central Church, where he formerly was pastor for many years. (ABN Photo)

## About people

Darold H. Morgan, 46, pastor of Cliff Temple Church, Dallas, has been elected senior vice president and assistant to the



DR. MORGAN

president of the Southern Baptist Annuity Board, Dallas. He will assume his duties March 1. Dr. Morgan was the unanimous choice of the executive committee of the board for the post which is expected to prepare him for a promotion to the agency's top executive position upon the retirement in March, 1972, of R. Alton Reed, president and chief executive officer. All officers are elected annually by the board of trustees. According to the board's bylaws, no board can elect officers for a succeeding board.

In his new work, Dr. Morgan will understudy the activities of Reed, who has served in the top position since 1955. The president is responsible to the trustees and the Southern Baptist Convention for the administration of the protection programs and for the investment of funds held in trust for thousands of Baptist ministers, church and denominational employees. As of Oct. 1, the funds held in trust totaled almost \$244 million.

Dr. Reed praised the election of Morgan. "The committee found the most qualified man in the denomination for this position," he said.

Morgan has served on about every committee at the Annuity Board since becoming a trustee in 1967. In addition, he participated in a 19-month long range study of the board's organization, which resulted recently in the re-organization of the agency. For the past two years, Dr. Morgan has served as chairman of the board.

## Winning, losing, and God

"God is dead. He died this afternoon in Fayetteville, Ark., Dec. 6, 1969. Do not disturb. I am in mourning."

This was the note I pinned on my door at the dorm that drizzling afternoon. Our hopes for a national championship had just gone up in flaming orange. Little did I know I was in for an instant replay!

Humorous and in jest? Certainly. Unrelated to truth? No!, for I have a confession to make. I have always toyed with idolatry. I have made too much of a game and a season record. I suspect I may not be alone.

Before all the Saturday coaches come up in arms, let me emphatically declare: I LOVE my Razorbacks! But on the Astro-Turf trod men of clay feet. But clay feet we often won't see, and the product of that illusion is the idol. And idolization is sometimes not far from idolatry.

I would shout: Support your team. Yell for your colors, be they red, orange, blue, purple, or the eternal hope—green and gold! But keep a proper perspective on the event. It is only a football game—not the final judgment.

P.S. There's only One living God. The others get beat!—Jerry W. Reeves, Graduate student, Southwestern Seminary, Ft. Worth, Tex.

## SBC TV film gets top rating

A Southern Baptist archaeological film has received a first-place Christopher Award in the 18th annual Columbus (Ohio) Film Festival.

Titled "Of Picks, Shovels and Words," the half-hour documentary tells the story of the archaeologists who uncover the buried past with their discoveries of such relics and ruins as the Dead Sea Scrolls, the walls of Jericho, and the remains of such ancient cities as Babylon and Persepolis.

The film, produced for television by the Baptists' Radio and Television Commission, won in the "Education: Social Studies" category in a field of 24 entries.

## "Baptists Who Know, Care"

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

# Arkansas student plan mission for semester break



Students attending the 1970 Baptist Student Convention in Hot Springs adopted a \$9,000 budget which added Christmas to the already summer-mission program and Easter-mission program of the Student Department.

Because of the long break between semesters now at all AIC schools, the students decided to have campus visitation to the University of Utah and to other universities not yet chosen. BSU directors and students will meet with local Baptist churches and Baptist Student Union meetings in an attempt to strengthen BSU work on those campuses.

Easter projects will include witnessing on the beaches at Daytona Beach, where Arkansas students pioneered for Southern Baptists four years ago, and Fort Lauderdale.

The Arkansas students will again send out migrant teams, a ministry that was opened by the Arkansas BSU in 1968. The students will work in the fields with the migrants of the West and at night lead in recreation, hold Bible classes, and share their faith in daily living.

Other summer projects include sending students to Jamaica, Venezuela, the Bahamas, Virginia, Oregon, Minnesota, Kansas, Illinois, Florida, California, and ten students to various mission projects in Arkansas.

Bob Fraser, student at State College of Arkansas presided at the Convention, assisted by Mike Weaver of Arkansas State University, state vice president.—Tom J. Logue, Director, Student Department



TOP: Students from twenty campuses in the state register and visit in the foyer of First Church, Hot Springs.

ABOVE: Brock Watson, new pastor at Lake Village and recent Vietnam chaplain, chats with students.

LEFT: Students crowd the table display of Baptist Book Store.

# Your state convention at work

## Missions

### Sees rehabilitation as mission task

An old Chinese proverb says, "The journey of a thousand miles begins with a single step." Adult and juvenile



DR. SNEED

rehabilitation ministries lightens the way through dedicated persons who help these people to take their first and second steps. The need for rehabilitation programs is all too evident, for every newspaper and newscast is filled with violent acts—from murder down to drunkenness. The individual who is guilty of a misdemeanor today is perhaps a felon tomorrow. Normally, the only thing that can interrupt this recurring syndrome is the compassionate message of Christ.

Historically, the church of Jesus Christ is rooted in a keen sense of ethical responsibility. Both the Old Testament and New Testament abound with examples of the very highest sense of responsibility for people, whether they were family, friend or stranger. Indeed, Christ in his ministry sought to give himself to help others.

The Southern Baptist Convention has rightly assigned adult and juvenile rehabilitation to the missions departments, for this is missions in action. Currently in Arkansas we are working with the superintendents of missions to develop programs to reach these oftentimes forgotten people.

The following are but four of the many advantages that such a program offers the church: (1) It seeks through its whole program to win the lost to Christ, to enlist them in church membership, to utilize them in Christian service, and to lift the standards of the whole community; (2) It attains its objectives with the minimum of duplication, effort and expense; most rehabilitation programs cost the church little or nothing; (3) it provides a seven-day-a-week mission endeavor for the local church; (4) it utilizes the skills of people who are in the congregation in areas where they are already trained.

A contemporary church can be redemptive by ministering to the whole man. Volunteer programs where work is done with alcoholics, youth who are in conflict, adults who because of tensions in their lives have no joy, is, indeed, evangelism in action. Just as it was necessary for "the word to become flesh," it is often necessary for us to show Christ's love to those around us.

Assistance in structuring adult and juvenile rehabilitation programs is available through Special Missions Ministries. —J. Everett Sneed, Director

## Evangelism

### Gwin Turner is conference teacher

Gwin Terrell Turner, pastor, First Church, Mar Vista, Los Angeles, Calif., will be the Bible teacher for the Arkansas



MR. TURNER

Baptist Evangelism Conference Jan. 25 and 26. The Conference will be held at Life Line Church, 7601 Baseline Road. Mr. Turner, a native Mississippian, was converted at age 14 and surrendered to God's call to enter the gospel ministry at age 17. He became pastor of his first church at age 18 and, in his first baptismal service in a farm pond, he baptized 43 believers.

He holds both the bachelor and master of arts degrees in history from Mississippi College and the bachelor of divinity degree from Southwestern Seminary. He is also a graduate of the Spanish Language School in San Jose, Costa Rica, and has preached in Panama, Costa Rica, Guatemala, and Mexico while in the employ of the Foreign Mission Board of the Southern Baptist Convention.

From July, 1962, until April, 1969, he was pastor of Bowmar Avenue Church, Vicksburg, Miss. For five consecutive

years he led his church to grow three times as fast as the growth of the local population. By consistent use of the methods outlined in his *Soul Winning Manual*, the church's baptisms skyrocketed—to over 100 annually. The annual income of the church rose from \$48,000 to \$120,000 during his pastorate. The church gave 17 percent of its budget through the Cooperative Program, even though the major emphasis was on teacher training and soul-winning training.

His preaching program is unique in that it consists of one message on each consecutive chapter of a book of the Bible until the book is completed—one book being used in the Sunday morning series, a second book on Sunday night, and a third book on Wednesday night.

He also teaches the "Basic Bible Course" as one of his church's five adult Training Union sections, having some 25 to 50 to complete the course every six months.

Bowmar Avenue Church is one of the few churches where trained lay counselors counsel individually with every person who comes forward during the invitation.

Since April 15, 1969, Mr. Turner has been pastor of First Church, Mar Vista, 11811 Venice Boulevard, Los Angeles, Calif. 90066.—Jesse S. Reed, Secretary of Evangelism

## Beacon lights of Baptist history

### Love for truth

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

If history forms a basis for credence and gives direction some of its principles set forth must be incorporated in the present. One of these shows how men have sought truth. No doubt men will go on seeking it. A Baptist leader of the last century, Exekiel Gilman Robinson, scholar, educator, and preacher affords an illustration of this fact.

After his death in 1894, a contemporary, H. L. Wayland, paid high tribute to him, pointing out his strength and weakness in his love for truth and its presentation.

He said, "As I recall my intercourse with him during these past forty-two years, it appears to me that the leading feature in his character was reverence for truth, allegiance to truth. . . an allegiance supreme and undivided. The love of truth was an instinct, was a passion. No other consideration seemed to enter; it was not a matter of question, whether truth should rule the hour. I cannot conceive that any motive would lead him to deliberate upon any other course than the quest of the truth.

"He did not any more ask, 'Shall I abide by the truth?' than a mother asks, 'Shall I love my child?' For the attainment of truth no price was too high. Hours of midnight toil, studies prosecuted through the dry and repulsive pages of mediæval theology . . . all was nothing, if with it came the attainment of truth.

"As I look back now, it seems possible that this supreme regard for truth made him negligent of some of the rhetorical arts by which men help to gain acceptance for the truth. He had less tact, less of the power of graceful little turns by which sympathy is enlisted, friends quickened, enemies conciliated, than any public speaker I ever knew. I think his idea was that the truth itself was its own sufficient commendation; that if anything was true, it ought to be enough to set it before people, and that they ought not to expect to be won to the reception of it; and he would have regarded any such device as a sacrifice of the dignity of the truth."

# Your state convention at work

## Knowing the unusual

"More than 1900 years ago there was a man born contrary to the laws of life. This man lived in poverty and was reared in obscurity. He did not travel extensively.

"He possessed neither wealth nor influence. His relatives were inconspicuous, and had neither training nor formal education.

"In infancy he startled a king; in childhood he puzzled doctors; in manhood he ruled the course of nature.

"He healed the multitudes without medicine and made no charge for his service.

"He never wrote a book, and yet all the libraries of the country could not hold the books that have been written about him.

"He never wrote a song, and yet he has furnished the theme for more songs than all the songwriters combined.

"He never founded a college, but all the schools put together cannot boast of having as many students.

"He never marshaled an army, and yet no leader ever had more volunteers.

"He never practiced psychiatry, and yet he has healed more broken hearts than all the doctors far and near.

"Once each week the wheels of commerce cease their turning and multitudes pay homage and respect to him.

"The names of the past proud statesmen, scientists, philosophers, and theologians have come and gone; but the name of this Man abounds more and more. Though 1900 years have passed since his crucifixion, he still lives. Herod could not destroy him, and the grave could not hold Him.

"He stands forth upon the highest pinnacle of heavenly glory, proclaimed of God, acknowledged by angels, adored by saints, and feared by devils, as the living, personal Christ, our Lord and Saviour."  
—Community Conversations

The Prophet Isaiah said of this unusual person in chapter 9 verse 6, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Might God, Everlasting Father, Prince of Peace."

Many minds will be turned to think of this person, Christ, at this season of the year. We are made to wonder how many really know him or will come to know him through a personal experience as they celebrate the day of his advent into the world. It is our prayer that many will not only pause to think about

Christ in this holiday season but that many will make him a real part of their lives.

As we come near to the end of this year, we pause to give thanks for those who have made Christ a real part of their lives in this year, and to rededicate our lives to a more zealous sharing of Christ with those who do not know him.

It is with gratitude to God that we remember the fine group of Royal Ambassadors who have been active in sharing Christ with others through their personal witnessing. We are also mindful of those who have had special mission activities in sharing with those who are less fortunate.

We give thanks for the fine group of Baptist Men in so many of our churches who have done a tremendous job in sharing Christ with others through personal witnessing and in special mission-action projects. Especially are we grateful for those groups who have accepted a special project for pastors in the Utah-Iadho Convention. In January we will list those who shared in this project.

We are grateful that through knowing this unusual Person, Christ, men and boys are changed, and being changed they share Christ and his hope with others.

May the Lord's blessing be upon you at this holiday season and throughout the coming year.

Merry Christmas and Happy 1971 from the Brotherhood Department.—C. H. Seaton

## Christmas service broadcast Dec. 24

The Manhattan Baptist Church Christmas Eve service, featuring a sermon by Kenneth Chafin, director of the Home Mission Board's division of evangelism, will be telecast live from the chapel of the United Nations Church Center, in New York, as a CBS Christmas Eve "special."

The program, an hour-long cooperative production of CBS and the Southern Baptists' Radio and Television Commission, will begin at 11 p.m., Central Standard Time.

Traditional and informal elements will be combined in the service, which will celebrate the birth of Christ. Mel Hawthorne, pastor of the Manhattan Church, will preside.

Dr. Chafin will present an interpretation of the Christmas message. Simultaneous translations will be provided for the multi-national, multi-racial congregation.

Christmas carols, hymns and other music performed by the Choir will be arranged and directed by Buryl Red, music director of the church and consultant for the Radio-TV Commission.



## Texas Board elects Negroes; approves loan, hospital study

DALLAS (BP)—The Executive Board of the Baptist General Convention of Texas elected the first Negroes in its history to membership on two of its commission, underwrote a \$100,000 loan to rescue a financially-plagued Baptist hospital, and heard its executive secretary call for an examination of the convention's "institutional crisis."

Marvin Griffin, pastor of Ebenezer Baptist Church, Austin, Tex., was elected to the 15-member Christian Life Commission, the state convention's social concerns agency; and Harold Branch, pastor of St. John Baptist Church, Corpus Christi, Tex., was named to the 15-member State Missions Commission, which coordinates the state Baptist mission program. Both are pastors of black churches affiliated with the convention.

The loan was approved to cover a \$100,000 deficit in operating capital for the

Baptist Memorials Geriatric Center in San Angelo, Tex., one of nine hospitals owned and operated by Texas Baptists. Baptist officials said the hospital probably would have to close if its debt is not paid by Dec. 31, 1970.

The convention's program coordinating committee has appointed a committee to study the situation at the San Angelo hospital for aging and sick people, and form recommendations concerning its operations.

Meanwhile a special study committee has been examining the entire Baptist hospital situation in Texas. The study is focusing on the needs, problems and alternatives faced by the hospitals and the convention.

No indication has been forthcoming about a decision on the future of Baptist hospitals in Texas, observers reported.

# Baptist leaders speak out on pollution problems

By KENNETH HAYES

NASHVILLE (BP)—Local Southern Baptist churches should lead their members to involve themselves in attempts to solve the problems of air and water pollution, according to a poll taken among a representative panel of Southern Baptist pastors and Sunday School teachers.

The Baptist VIEWpoll asked this question: "How should a local Southern Baptist church be involved in attempts to solve the problems of air and water pollution?" Panelists were asked to select one of four alternate responses.

The overwhelming majority of pastors (81.7 percent) and Sunday School teachers (76.3 percent) indicated that a local Southern Baptist church should "lead church members to involve themselves and cooperate actively with the authorities" in attempts to solve air and water pollution problems.

A small proportion of the representative panel (4.4 percent of the pastors and 3.6 percent of the teachers) feel that a local church should "preach and teach on the subject; but refrain from encouraging active involvement."

## Senate acts to speed up church war claim payments

WASHINGTON (BP)—The U. S. Senate has acted favorably on a long-delayed bill to give equal treatment to non-profit charitable and religious organizations in the payment of war damages claimed after World War II.

Two Baptist denominations, the American Baptist Foreign Mission Society and the Seventh Day Baptist Missionary Society are among 33 non-profit groups to receive full payment for their claims.

Under the terms of the bill, non-profit organizations "operated exclusively for the promotion of social welfare, religious, charitable or education purposes" will receive the same priority of payment as small business concerns. Partial payment of about \$15 million has been made to these groups. The present bill amends the war claims act of 1948 to put the non-profit groups in a priority category to receive full payments as funds are available in the war claims fund.

The bill passed the House in 1969, but will be sent back to that body for minor adjustments before going to the President for his signature.

There are those on the panel who feel that attempts to solve the problems of air and water pollution "is none of the church's business" (7.0 percent of the pastors and 13.5 percent of the teachers).

Of the 13.5 percent of the teachers who feel that air and water pollution "is none of the church's business," over one-half (53.3 percent) are classed as politically conservative and one-fifth, conservative in religious matters. It would appear from the findings that there is some relationship between a conservative life style and this position.

Some of the panel (6.9 percent of the pastors and 6.6 percent of the teachers) had "no opinion" on the local church's role in dealing with air and water pollution problems.

The findings for the current poll are based upon a 92 percent response from the Baptist VIEWpoll panel members, composed of 312 pastors and 375 Sunday School teachers selected to represent a cross section of leadership in the Southern Baptist Convention.

The total amount of unpaid claims of these non-profit organizations comes to more than \$9.2 million. The war damage claims of the American Baptist Foreign Mission Society totalled \$813,000. According to a spokesman for that group, the society is due to receive, upon final action of the bill, up to \$310,000. The Seventh Day Baptist Missionary Society will receive around \$20 thousand.

The war claims fund does not come from the public treasury, therefore no appropriation is required. Instead, the funds come from the proceeds of German and Japanese assets claimed by the United States during World War II.

At present, about \$5 million is available for further distribution. Also the justice department is holding over \$60 million, pending the result of litigations involving the United States. It is estimated that approximately \$26 million may be available for eventual transfer to the war claims fund to satisfy the unpaid portion of existing awards, which would include groups other than the non-profit organizations.

## Baptist Hour

### Human suffering to be probed

The reasons for human suffering and its meaning in the life of the Christian will be the subject of a series of sermons to be delivered by Herschel H. Hobbs on "The Baptist Hour," beginning in January.

Fear and the provisions God has made for reassuring those who trust him will be discussed in "A Song in the Night," the sermon for Jan. 3. "Suffering: God's Will or Satan's Will?" is the title for the Jan. 10 sermon, on physical suffering.

On Jan. 17, the topic will be "Jesus Also Wept," a discussion of grief and sorrow. The Jan. 24 sermon, "When the Books Are Closed," will emphasize God's promise that blessings will outweigh sufferings in his eternal plan for the Christian, and "The Stewardship of Sorrow," scheduled for Jan. 31, will explain how the Christian can use his suffering for the glory of God.

"The Baptist Hour," a Radio and Television Commission program heard on more than 450 radio stations, will continue the series in February with sermons on the subject of death.

### Study awards up for October, 1970

NASHVILLE—Southern Baptist churchmen earned a total of 129,954 study course credits during October, 1970, according to a report from the Sunday School Board of the Southern Baptist Convention.

Requests came from 61,383 persons. The total represents an increase of 28,044 more than the same period in 1969.

An increase was also reported in the number of churches requesting credit. The October, 1970, total was 5,497 churches compared to 2,215 for October, 1969.

Oklahoma led all state conventions in the number of individual credits, with 7,943 during the month.

Alabama was second with 6,600 credits. Georgia was third with 5,181, followed by Florida, 4,874, Tennessee, 4,551, North Carolina, 4,499, and Texas, 4,332.



# Gibberish is not a gift!

BY JACK GULLEDGE  
Chaplain Director  
Baptist Hospital  
of Scottsdale, Ariz.

Peace and tranquility are shattered when somebody in the church cuts loose with an outburst of ecstatic speech.



MR. GULLEDGE

He claims to be the recipient of the "gift of tongues" and "prophecy" as a result of "being baptized of the Holy Spirit." The pastor panics! The disrupted membership casts a censorious frown toward the offenders and becomes extremely uncomfortable. They don't know what to do with a movement that has some similarity to first-century Christianity as recorded in the Scriptures.

Church members learn for the first time that glossolalia means "gift of tongues," and refers to an unintelligible utterance. The majority of church people try to ignore the disrupters of the status quo out of existence, or at least out the front doors. If that does not work, labels of "fanatic" and "holy rollers" usually freeze them out and the congregation returns to "normal," but not without suffering some casualties and a fractured fellowship.

Unfortunately, there are groups in some churches that follow every religious fad that comes along. However, some believe that sincere groups of seekers of special gifts can evidence deep spiritual needs that are not usually being met in churches. If so, instead of shooting them down, why not channel them into productive avenues of Christian fulfillment? It could be that a deeper and more meaningful life is the object of their search.

That is what happened in the Clairmont Hills Baptist Church in Decatur, Ga. When some private prayer groups within the church membership began "speaking in tongues," and exercising the "gifts of prophecy," Pastor Bryan Robinson faced the matter squarely, sanely and Scripturally. No panic button for him!

"It drove me to my knees in prayer," Pastor Robinson said. "And it buried me for about three months

in my study, searching for everything the Bible had to say about the subject."

After reaching some conclusions that he believed were guided by the Holy Spirit and in accord with the teachings of the Bible, Pastor Robinson invited the leaders of the tongue-movement to join him in his study for several soul-searching sessions. Met with resistance, argument, and misinterpretation of Scripture, the burdened pastor slowly led the group to realize that:

1. Unintelligible gibberish is not the New Testament gift of tongues. Glossolalia is a form of Spirit-inspired language which is unintelligible apart from the Spirit-given capacity of interpretation. Any other form is a fake.

2. Baptism of the Holy Spirit in the Book of Acts was a phenomenon that was completed in this early and unusual period of church history. The Holy Spirit continues his work of guidance, empowering and other ministries. It is never for personal display, but for the ongoing of Christ's Kingdom.

3. Prophecy, soothsaying and witchcraft can be distinguished by

the fruits borne. True prophecy is the work of the Holy Spirit and produces an abundant harvest. False attempts produce disunity of fellowship and distortion of understanding.

Most of the group, searching with the pastor, caught the basic truth: if it is of God's Spirit it is constructive and finds expression in productive Christian service; if it is of a spurious spirit, it is destructive and finds expression in exhibitionism and disunity.

Instead of private meetings in futile attempts to reproduce first-century phenomena, today these same people are producing twentieth-century phenomena by conducting Bible schools, leading conferences and other helpful projects in minority areas of the city. So outstanding have been their efforts, that recently an editorial in *The Christian Index* called attention to the year-long perpetual spiritual surge in the Clairmont Hills Baptist Church.

"The compassion and desire to help others which our young people have demonstrated has been one of the richest blessings of my entire ministry," says Pastor Bryan Robinson.

*Editor's Note: Chaplain Gulledge is a former Arkansas Pastor. Before moving to Arizona he held pastorates in El Dorado and at Brinkley. His articles have been carried widely in Southern Baptist publications.*



**CHAFFIN HONORED:** Floyd Chaffin (center) senior vice president of the Southern Baptist Annuity Board was honored during a special ceremony at the Louisiana Baptist Convention meeting in Shreveport. Mrs. Chaffin looked on as Robert Lee, executive secretary for Louisiana Baptists, presented Chaffin a plaque of appreciation for his leadership as executive secretary in Louisiana from 1952 until 1955 and his work with the Annuity Board since 1955. Dr. Chaffin will retire as of February.

# Cooperative Program gifts stay at November, '69 level

NASHVILLE (BP)—Contributions to world missions through the Southern Baptist Cooperative Program (unified budget) for November stayed at virtually the same level as November, 1969, gifts, a report from the SBC Executive Committee indicated here.

With November gifts only .52 of one per cent higher than November, 1969 contributions, total Cooperative Program contributions for the first 11 months of 1970 increased by 2.46 per cent or \$621,765 over total Cooperative Program gifts for the same period in 1969.

Porter W. Routh, executive secretary of the SBC Executive Committee here, said that it appears that the denomination will be able to distribute to its agencies all of the 1970 operating budget, all of the 1969 capital needs not reached last year; and about \$200,000 to \$250,000 on the 1970 capital needs schedule.

Dr. Routh added that if contributions in December follow the same pattern as the rest of the year, the denomination will be about \$750,000 to \$800,000 short of the total Cooperative Program goal, in the capital needs section of the budget.

The 1970 SBC budget includes \$27,158,119 for operating funds of the 19 SBC agencies receiving Cooperative Program funds; \$650,000 in capital needs to finance building projects approved for 1969 but not distributed in that year; plus \$1,050,000 in 1970 capital needs. According to convention action, the funds are to

be distributed in that order of priority—operating needs, 1969 capital funds, and 1970 capital needs.

Routh explained that if Cooperative Program gifts for December of 1970 stay at the same level as December, 1969, contributions (as November receipts did), the denomination would be about \$800,000 short of the 1970 capital needs goal. If December contributions reach the same level as the average increase for the year (2.46 per cent), the SBC would be short of 1970 capital needs by about \$750,000.

It would take a total of \$2,974,802 in Cooperative Program gifts during the month of December to reach the total 1970 budget goal of \$28,858,119.

During the month of November, Cooperative Program gifts totalled \$2,315,850, an increase of \$11,941 over the contributions in November of 1969.

The November receipts brought total Cooperative Program contributions for the year to \$25,883,317, an increase of \$621,765, or 2.46 per cent, over the first 11 months of 1969.

In addition to the \$25.8 million in undesignated funds distributed to all the agencies receiving Cooperative Program funds, gifts to specific designated SBC causes for the same 11-month period totalled \$22,039,519.

Designated gifts actually decreased slightly over 1969 designations. The dif-

# Congress votes to provide family planning services

WASHINGTON (BP)—Both houses of Congress have agreed on a major national effort to provide family planning services for all persons who want and need them.

Under the measure, grants can be made both to public and non-profit groups for research in birth control methods, training of personnel for family planning projects and for the distribution of birth control information and contraceptive devices. Priority for these grants will go to groups serving persons from low-income families.

The new bill, requested by the president and now awaiting his signature, authorizes \$387 million to be spent over the next three years. This amount represents a compromise between the Senate, which asked for \$967 million over a five-year period, and the House, which voted to spend \$267 million over three years.

The legislation, known as the Family Planning Services and Population Research Act of 1970, specifically prohibits the use of any of the funds in programs "where abortion is a method of family planning."

Many poor persons will benefit especially from the new legislation since the bill specifies that no charge will be made for services provided to those from a low-income family.

According to testimony heard last summer by the Senate Labor and Public Welfare Committee, there are five million American women of child-bearing age who want family planning information and do not have it.

The legislation would establish an Office of Population Affairs in the Department of Health, Education and Welfare to coordinate federal family planning and research programs.

ference was \$20,441, or .09 of one per cent.

Combined undesignated and designated gifts totalled \$47,922,836, an increase of \$601,323 or 1.27 per cent over 1969 contributions for the first 11 months.

The amounts included in the monthly report from the SBC Executive Committee reflect only funds given to support nation-wide SBC mission causes, and do not include amounts given to state and local Baptist mission efforts.

## Annuity Board offers tax help

DALLAS—Ministers needing help with their 1970 income tax may find their answers in the 15th annual income tax booklet available from the Southern Baptist Annuity Board.

Minister's Guide for 1970 Income Tax is designed to help the minister whose income is primarily from salary and fees from ministerial activities. Because of a limited supply, they are available on a first come, first served, basis.

Ordained ministers may secure a copy of the booklet by writing: Minister's Income Tax Guide, Annuity Board, SBC, 511 North Akard Building, Dallas, Texas 75201.

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A pusher.  
A thief.

Now Freddie  
Gage is  
pushing  
Jesus Christ.

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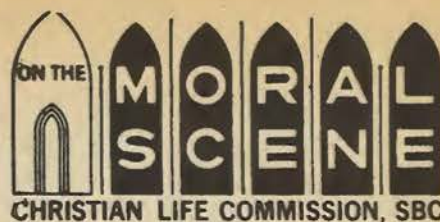
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ZONDERVAN



# SBC prexy urges denomination to 'get into arena of life'



ATLANTA (BP)—"It is time for the Southern Baptist Convention to stand on its feet and get into the arena of life," the president of the Southern Baptist Convention, Carl E. Bates, Charlotte, N. C., declared here.

Southern Baptists must go into a world that has little sense of direction and show love and purity of morals in a time when hate and immorality are rampant, Bates told staff members and the elected board of directors of the SBC Home Mission Board, at a luncheon here. He said that he is as concerned about what he called "the crisis within the convention" as he is about "the crisis in the world."

Bates, pastor of Charlotte's First Church, expressed frustration that the denomination should find itself polarized over doctrinal differences at this time, and that opinion polls disclose that the church has less influence on society.

"All of the things that are happening happened when we had every reason to be confident that the church would have a greater influence on people than even in its history," he explained. "Surprisingly enough, the impact of the church has become weaker and weaker."

Explaining the cause of the growing weakness, Bates cited the transition of people. "I keep hearing that people have moved from the country to the city," he said. He chided those who fear the city and its problems. "The only problem I face in the city is how to get my heart and arms stretched big enough to take in all the city," he said. "Somebody ought to look at our New Testament and see that this is a book about the city. Christianity began in the city," Bates said.

Dr. Bates called Baptists' ignorance of doctrine and procedures "abysmal."

## Squaw Valley possible site for Baptist youth conference

WASHINGTON (BP)—The Baptist Youth World Conference in 1973 will take a realistic look at world problems, seek solutions on the basis of Christian principles, and then propose youth involvement in these solutions.

This is how Karl-Heinz Walter of Hamburg, Germany, chairman of the Baptist World Alliance youth committee, summed up plans for the conference, after a 16-member committee, most of them college age youth, discussed the 1973 meeting.

"Christian youth wants to be involved,"

"Many of our people don't really understand what the Christian faith is all about," he said. "There was a time when the average Baptist member knew what Baptists believed."

He added that Baptists must find new ways of communicating the gospel, saying that some of the old approaches are no longer effective.

"We can no longer preach in the death complex we used to," he said. "Evangelism based on the death complex is no more." He added that evangelism which appeals to guilt is also ineffective today.

Speaking to the question of a personal and social gospel, Bates said Baptists must find some way to combine both aspects. He disputed the idea that changed people will automatically change society.

"You can't say any more that concerned people will change society," he said. "I know a lot of concerned people who're not doing anything to change anything in society."

He challenged the group to develop a deeper commitment before beginning new activities, however. "We ought to get involved but we need to come apart occasionally," he explained. He added that some have meditated too long. "It's just as true that some of us have spent enough time at the altar and ought to get involved."

He said that the Southern Baptist posture must be one of spirit-guided flexibility which neither compromises nor capitulates on principles.

As president of the convention, Bates is an ex-officio member of the agency's board of directors. He was an elected member of the board for eight years.

said Walter. "We want to do more than talk and pass resolutions."

No meeting site has yet been set, but the alliance youth department's administrative subcommittee leans to the selection of Squaw Valley, Calif., a winter resort between San Francisco and Reno, Nevada, Walter said. The proposal is contingent on a vote of the full 150-member international youth committee, and on making satisfactory arrangements with Squaw Valley authorities. If Squaw Valley is accepted as the site, it will be the first time that the conference, which generally meets every five years, has been scheduled in America.

"Ramsey Clark . . . has produced a book that could stir people of conscience to demolish the courts, the prisons, and the police networks and to replace them with a system that is decent. Clark's barren scene: (1) Criminal justice exists only in theory. Civil justice exists only for the 10 percent who can afford lawyers. (2) White-collar crooks get away with more booty than all the street bandits, prostitutes, pushers, and kindred bad types put together. But the U. S. system of justice, having been contrived by the upper crust, takes care of its own: in some federal judicial districts there has never been a tax-fraud conviction. (3) Two thirds of all arrests are made where most of the disease, hunger, and mental retardation occur. Organized crime would go broke if it were not for the poverty-bred habits of slum dwellers. These are the people behind the FBI's quarterly statistics, which are often misleading. The murder rate may be up compared to 1960, but it is down compared to 1933. The use of opium derivatives may be up since 1965, but it is way down from 1900. Statistics are too dangerous for J. Edgar Hoover to play with. (4) Courts and police have little impact on criminals. The odds are four to one that a crime will not result in an arrest, 50 to one it will not result in a conviction, and 200 to one it will not result in a jail term. (5) Society sees no reason to make losers comfortable. Up to 1965, many units of the only all-female federal prison had no toilets; the inmates used jars. (6) FBI wiretaps and bugs mostly produce a Peter Sellers comedy sound track—'days of silence, water running, family quarrels, sneezing, housewives' gossip, lovers' meetings and snoring,' which should convince the listeners that they would be better off learning an honorable trade like digging ditches—or investigating crime. . . . Since drunk drivers kill 25,000 people every year and only 250 people died in all riots of the '60s, none being killed by looters, Clark asks, 'Why not shoot drunken drivers?' . . . 'Guided by reason,' Clark predicts, 'America will soar on wings of humane concern.' " (From Review of Ramsey Clark's *Crime in America*, in *Life* magazine, Nov 13, 1970)



## Consumer Education Campaign



### Be a happy customer

Have you ever noticed that some people are always in a constant turmoil over most of their purchases, their relations with repair and service people, their doctor, their lawyer; in short, every time they spend a dollar they seem to buy trouble.

Other people go for months at a time with never a complaint. Why is this? Are they just lucky? Probably not.

It's more likely that they follow a few simple rules that enable them to buy good merchandise at the best price with a minimum of fuss and bother.

In these times when we all want every dollar to do the most, it is more important than ever to observe these rules.

The first is to buy from reliable, well-established businesses. Companies do not become established by losing customers. They know their product and know their competition. And a guarantee, no matter how beautifully printed, doesn't mean much unless the firm intends to make it good.

People who buy on price alone are usually destined in the long run to pay more for less. When the price is "ridiculously" low, so usually is the quality. A merchant knows what his product is worth. A low price reflects his opinion.

This is not to say that satisfactory products cannot be bought at reasonable prices. It simply means that a price that is very much below the prevailing market price should act as a red flag. It says: "Proceed with caution—at your own risk."

Take contracts seriously. Never sign a contract until all the blanks have been filled in. Insist that verbal promises or extras are put in writing. Once you've signed, that's it; so be sure you understand all provisions. If you don't, ask the salesman for an explanation. That's his job and he's glad to do it. If he is reluctant or changes the subject, maybe you'd better back off a little. Remember, contracts are easier to make than to break.

Read guarantees carefully. Sometimes they give in one paragraph and take away in the next; depending on certain conditions of use, elapsed time, etc.

It is perfectly proper for a salesman to show you two or three styles or types of

# SBC mission agency names eight lay missionaries

RICHMOND (BP)—The Southern Baptist Foreign Mission Board appointed four couples to overseas posts, heard its executive secretary call for keeping the channels of giving for mission causes wide open, and added an assistant business manager to its headquarters staff, at its November meeting here.

The new missionaries are Mr. and Mrs. Robert S. Erwin, Concord, Tenn., appointed to Zambia; Mr. and Mrs. James C. Harless, Wake Forest, N.C., to Nigeria; Mr. and Mrs. Bob G. Magee, New Orleans, to Chile; and Mr. and Mrs. Shelley P. Richardson, Nashville, to Peru.

All are laymen. One couple is assigned to do agricultural work, another for camp and recreation ministries, a third for church music development, and a fourth for work with students.

Executive Secretary Baker J. Cauthen told the board members that "a victorious Lottie Moon Christmas Offering will be an inspiration to Baptists all across the Southern Baptist Convention and will serve to reaffirm the missionary convictions of Southern Baptists and call us forward in the great task which our Lord has commanded."

Financial pressures are great and many claims are being made upon monies available at the local church level, Cauthen pointed out. Therefore, suggestions are made frequently to hold back funds from convention causes and use them for local church needs, he said.

"What does that do?" Cauthen asked. "It sets off a movement that says let's not consider needs beyond our own. But I believe a spiritual response goes the other way."

"The task of worldwide ministry and service rests on each church," Cauthen continued. "Southern Baptists must keep the channels of giving open, wide and deep. The man in the pew must know that when he puts his money in the offering plate it will flow out to all the places in the world where it is needed."

He expressed appreciation to the SBC Woman's Missionary Union and all church organizations, pastors and workers for

an item you are looking for. This gives you a basis for comparison, but beware of the "switch-up" from an advertised low price to a much higher priced item. If the salesman runs down the advertised item, it's time to "switch-over" to another store.

In short, stick with reputable stores. Do not rush; do not expect something for nothing. Read contracts and warranties carefully.

Be a happy customer!

making the most of the week of prayer for foreign missions, beginning in late November, and the Lottie Moon Christmas Offering.

Cauthen also noted that although all the men appointed to missionary service by the board are laymen, this in no way implies that the need for ordained ministers is declining.

The opposite is true, he said. "There are more calls today for ordained ministers with experience in church leadership than ever before, and we hope that this number may greatly increase in 1971."

Ward S. Hildreth Jr., who has been graphic arts director for the board since 1962, was named assistant business manager, effective Nov. 15. In the newly created position, he will assist the business manager, Elbert L. Wright, and will review business office operations and conduct studies of purchasing costs.

The board voted to transfer missionary field representative A. Clark Scanlon from the Caribbean area to the Middle America area, effective Jan. 1. He will be field representative for Mexico, Guatemala, Honduras, Costa Rica and the Baptist Spanish Publishing House in El Paso, Tex.

Southern Baptist missionaries in Chile, where a Marxist has been elected president, "have been looking forward to the continuing of their efforts with full dedication," reported Winston Crawley, the board's Overseas Division director. "They have no plans for exodus," he added.

Crawley, who returned recently from a 17-day visit with missionaries in six South American countries, said that Salvador Allende's electoral plurality Sept. 4 was followed by rumors of a possible outbreak of civil strife. "Now things are settling down more," Crawley said. Allende was inaugurated as Chile's president Nov. 4.

With the appointment of Mr. and Mrs. Magee, 53 Southern Baptists are under Foreign Mission Board assignment to Chile.

Missionaries in Uruguay, where guerrillas have killed one U.S. government representative and are holding another captive, "are moving ahead with their work in spite of the situation" and are experiencing "no serious immediate pressures," Crawley reported. He also visited missionaries in Paraguay, Argentina, Brazil and Peru.

The board voted to invite L. Jack Gray, professor of missions at Southwestern Seminary, Ft. Worth, to serve as pastor of the English-language Baptist Church in Blantyre, Malawi, beginning in June 1971.

# Joint Baptist board meetings suggested for 76 celebration

WASHINGTON (BP)—The North American Baptist Fellowship central committee discussed the possibility of scheduling simultaneous and joint meetings of general boards of Baptist conferences and conventions in North America during 1976, on the 200th anniversary of the independence of the United States.

The committee requested the executive secretaries of the member Baptist groups to study the proposal, and asked Porter Routh, executive secretary of the Executive Committee of the Southern Baptist Convention, to serve as convenor.

More than 40 representatives from eight Baptist groups in the United States and Canada participated in the annual meeting. G. K. Zimmerman of North American Baptist General Conference was named chairman of the fellowship, succeeding Duke K. McCall of the Southern Baptist Convention.

Discussion of the proposal of simultaneous and joint meetings of the various boards emphasized that Baptist ideals of religious liberty and human rights were significant in the founding of the new nation, and, therefore, the 1976 anniversary date would be appropriate.

## Baptist beliefs

### An interrupted sermon

By **HERSHEL H. HOBBS**  
Pastor, First Baptist Church, Oklahoma City, Oklahoma,  
past president, Southern Baptist Convention

**"While Peter yet spake these words, the Holy Ghost [Spirit] fell on all them which heard the word"—Acts 10:44**

An examination of Acts 10:34-43 shows that Peter had finished his message, but he kept on speaking. For "spake" renders a present participle, keeping on speaking. Would you say that he was a typical preacher?

True he had called on his hearers to believe on Jesus that they might receive remission of sins. Note that at this point he said nothing about baptism (cf. Acts 2:38; 10:47f.). So evidently at that point his hearers responded in faith. And even though Peter kept on speaking, the Holy Spirit came upon them. Each time in Acts that the Holy Spirit is seen coming upon people, other than the church, it is in connection with the conversion experience (cf. John 14:17b; Eph. 1:13f.). So the Holy Spirit took up his abode in these who believed. He did not even wait for the invitation.

Peter had brought other Jews with him. He wanted Jewish witnesses to what he was doing (cf. Acts 11:1ff.). All these Jews marvelled that the Holy Spirit would come upon Gentiles (v. 45). "Tongues" may be regarded as an ecstatic utterance as these converted Gentiles praised God for his salvation. Robertson and Knowing call this "a Gentile Pentecost." They Holy Spirit's manifestation was necessary to show the Jews that it was truly a work of God.

Note that it was after they had been saved and had received the Holy Spirit that Peter baptized them. His words in Acts 2:38 certainly should be interpreted in the light of this. Baptism was the result not a part of the cause of their being saved and receiving the Holy Spirit.

It was a glorious evangelistic service indeed. What preacher would not welcome having his sermon interrupted in such a manner?

Philadelphia, birthplace of the new nation, was mentioned as a possible meeting place.

The fellowship group, a committee of the Baptist World Alliance, interrupted its meeting to visit the White House, where President Richard M. Nixon greeted each person and spoke to the group of the relationships of Christian ideals to America's national objectives.

During the committee's discussion, outgoing chairman McCall, president of Southern Seminary, Louisville, traced the progress of the fellowship since it was organized in 1966 as an outgrowth of cooperation by various Baptist bodies during the Baptist Jubilee Advance emphasis from 1959 to 1964.

"We have moved gently, gently through these past five years as we explored ways for fellowship and understanding," McCall said. "Now we have a relationship that enables us to plan together a little more venturesomely. One of the most profitable things we have done is to provide a forum for those of our leaders who do similar jobs. We thus have created an avenue for sharing."

In addition to general meetings, the 40 representatives divided into discussion groups to probe fields of special interests. One group, studying "the financing of Christian enterprises," recommended that heads of the stewardship programs of the various conventions meet at a convenient time to share together in the planning and promotion of their budgets.

A group studying denominational mission strategies similarly proposed that mission executives from all Baptist groups in North America be invited to a conference for "sharing ideas and problems, but that such meetings be held purely on a fellowship level."

A third group sought ways of enlisting youth in denominational planning and policy making, recognizing that "youth are in reality setting the agenda for the church by their relationships, concerns, and their degree of readiness to give themselves to these concerns."

Cooperative work in evangelism, including the enlistment of laymen in evangelism and mission projects, was proposed by a fourth group.

### Ohio sets goal 100 new churches

WILLOUGHBY, Ohio (BP)—The State Convention of Baptists in Ohio, throughout its annual meeting here, emphasized a goal of establishing 100 new missions during 1970-71, and adopted a record budget of \$1.34 million aimed at helping carry out the goal.

Ray E. Roberts, executive secretary of the convention, pointed out that Southern Baptists in Ohio had never before established 100 new missions in a single year, "but neither have we had the resources and opportunities that are ours now," he said.

A resolution adopted by the convention pledged dedication to the goal of 100 new missions as the top priority program in 1971.

An earlier report by missions and evangelism leaders in the convention disclosed that last year, Baptists in Ohio reported more than 7,000 baptisms (conversions) for the first time in a single year, and led in establishing 21 new churches and 22 missions.

Despite the establishment of the 43 new churches or missions, the convention lost in the total number of churches and missions within its membership, since two state conventions were formed by churches in Pennsylvania and South Jersey, and in West Virginia, that previously were affiliated with Ohio Southern Baptists.

In other major actions, the convention adopted a budget of \$1,342,898 for 1970-71, elected a new president, and voted to ask a committee to study the convention's constitution and report back next year with findings and any recommendations it feels are needed.

# Baptist World Alliance plans reconciliation theme, 1973-75

WASHINGTON (BP)—The Baptist World Alliance administrative subcommittee has taken action to implement plans for a worldwide "Mission of Reconciliation through Jesus Christ" during a three-year period, 1973-75.

The committee asked Baptist World Alliance President V. Carney Hargroves, Philadelphia, to name an international committee to draft plans and implement the proposal which was proposed in a resolution adopted by the 12th Baptist World Congress in Tokyo last July.

The congress resolution issued "a call and invitation to the churches of various Baptist conventions and unions to participate in a World Mission of Reconciliation through Jesus Christ." Each group would be left to determine the manner of its own participation, but there will be a general cooperative emphasis.

The administration committee also authorized three other committees designed to strengthen the alliance's mission for world outreach and cooperation. One will study revision of the alliance constitution. Another will study staff functions and personnel. The third will give attention to logistics for Baptist World Congress meetings, recognizing the problems inherent in bringing 10,000 or more people together from many nations as in last July's meeting at Tokyo.

The meeting marked the first anniversary of Robert S. Denny's service as general secretary of the alliance. He was installed last November following the death of Josef Nordenhaug in September.

A 1971 budget of \$194,000 was adopted on recommendation of the BWA treasurer, Carl W. Tiller. The figure is an increase of \$13,000 over 1970, but less than originally projected.

Owen Cooper, Yazoo City, Miss., layman and chairman of a special gifts committee, told of increasing participation in a "500 Club" through which individuals give at least \$50 a year to the alliance.

Tiller had suggested that each of the 87 member Baptist bodies be asked to give a "fair share" of one per cent per member per year as a minimum, and two cents per member per year as an objective.

In another meeting, the alliance's relief committee reported that gifts to Baptist world relief projects are expected to total \$200,000 by the end of the year. Natural disasters in Peru, Romania, Hungary, and East Pakistan brought calls this year for help, in addition to a list of projects approved earlier by the committee.

Frank H. Woyke, associate secretary of the alliance with responsibility for relief work, said that many member conventions and unions have given direct assistance in needy areas in addition to the monies coming through the BWA's Washington office. He explained that the alliance has no actual administrative facilities, but works through member groups and agencies. Funds for assistance in Peru, Romania, Hungary and Pakistan all went through missionary representatives or Baptist unions in those countries.

Gerhard Claas, executive secretary of the Baptist Union of West Germany, told the committee of increasing cooperation between Baptists of Western and Eastern Europe in meeting relief needs.

"The Baptists of Europe, especially young people, are not satisfied only with giving money," Claas said. "They seek to become personally involved."

The Baptist Union of Germany, giving about \$50,000 so far this year, led the list of contributors to the relief fund. Others leading the list were the Baptist Federation of Canada, \$40,000; and the Baptist Union of Australia, \$28,000. Contributions thus far in 1970 have come from 24 Baptist conventions and unions, Woyke said.

## Pledging comes to Scandinavia

The 974-member Filadelfia Baptist Church in Oerebro, Sweden, has undertaken a "faith-promise" (pledging) program for its 1971 budget. Observers say it may well be the first Baptist Church in Scandinavia to enact the plan.

Members of the church, affiliated with the Oerebro Mission, were promising in writing to put aside a stipulated sum of money per week or month in 1971 for local and international work supported by the large downtown congregation.

Individuals turned in their promise (pledge) cards, showing their expected 1971 contributions, during the pre-Christmas 1970 Advent season. They did not sign their names on the cards, as is the custom in many American churches, where pledging is widespread.

The pledging project is designed to help the church set its budget more realistically. Knowing the promised donations, it hopes to have a better idea of income.

So far, other churches in the 19,238-member Oerebro Mission are watching the Filadelfia project with interest, a leader said, but have not taken any steps to follow suit. This is the largest church in the Oerebro Mission and second largest Baptist congregation in Sweden (and all Scandinavia). (EBPS)

## Baptists in Denmark use Catholic church

A small circle of Baptists in Denmark, lacking their own building, are now holding services in the local Roman Catholic Church. It is the first such arrangement in Denmark, and perhaps in all Scandinavia, said the pastor, A. Baungaard Thomsen, a former president of the European Baptist Federation.

About 20 adults comprise the Baptist group, in Ringsted, a city of 35,000 about 35 miles west of Copenhagen. The Ringsted group is one of five Baptist meeting centers in a wide, mainly rural, area which together form the Mid-Zealand Baptist Church, with a total membership of 300. The rural church building at Nyrup, where Thomsen lives is the only one having services every Sunday.

Thomsen said the Ringsted group, about 10 years old, had used a variety of rented halls, encountering all sorts of difficulties. Sometimes the hall was not available for a service, at other times a dance would be going on in an adjacent space and it drowned out the worship service.

He said he and the local priest discussed the agreement for Ringsted's Baptists to meet in the Catholic church wished it well, Thomsen reported.

The first service in the Catholic building, using the central auditorium where regular masses are held, was on a Monday night. It was a communion service. Catholic church members were invited. Several came, according to Thomsen, but none partook of the wine and bread even though it was open communion and all believers were invited to partake. Some school teacher nuns were among them.

Ringsted Baptists will use the Catholic church one Sunday night a month and one weekday night a month, Thomsen continued.

In addition, Thomsen said, seven Lutheran ministers, the Catholic priest in Ringsted, and Thomsen have formed a pastors' study group that meets every third week to discuss various doctrinal questions. Thomsen hopes the number of participants will increase. (EBPS)

## About people

Martin B. Bradley, secretary, Research and Statistics department, Southern Baptist Sunday School Board, has been named president of the Association of Statisticians of American Religious Bodies. Bradley was elected to a two-year term in office at the group's 36th annual meeting recently in Washington, D. C.

Porter Routh, executive secretary-treasurer, executive committee, Southern Baptist Convention, was a speaker at the meeting.

## The frankincense tree

By JENNIE E. HARRIS

High on the island Socotra in the Indian Ocean grows a tree so weird and speckled that it looks like blotched snakes all twisted together. Its leaves grow in bunches. Its bright red flowers stand out in clumps. If you should see it, you might exclaim, "That must be the ugliest tree in the world."

As you approach the tree, you find that it has a fragrant odor. Then you notice gashes in the partly peeled bark. In pockets under the gashes is a gummy resin. This is the source of its fragrance. This is frankincense.

Each month from June till October, natives come out with their families, each to his own group of trees. They cut gashes in each tree. Then they cut the pockets for the resin to ooze into.

The resin is white like milk as it oozes. Later it hardens to an amber color. By the end of the month, the resin has partially hardened. Now men scrape it out and make gashes for the next month's oozings. About eight pounds of frankincense a year oozes from each tree.

Taste it; it is bitter. Burn a

little, and you realize its remarkable fragrance. Ancients used it as perfume and an emblem of prayer in their churches. The Chinese even today use it as medicine against leprosy. We know frankincense mostly as one of the three gifts the Wise Men gave to the baby Jesus—gold, frankincense, and myrrh.

Myrrh also is a resin. It comes from a low thorny tree in Arabia and Abyssinia. It is best when it oozes out without man-made gashes. Yellow-white at first, it then hardens to reddish-brown. Like frankincense, it is prized as a perfume and an incense.

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## Real Christmas present

By CLARE MISELES

Eight days before Christmas in Kittyhawk, North Carolina, the wind was blowing up wintry gusts of welcome for the approaching yule season. Signs of Christmas were everywhere. Even the scent of pine was in the air. But to the brothers, Orville and Wilbur Wright, only the true spirit of Christmas was present. In fact, it was a part of this spirit that had inspired and led them to the happenings of this day.

These two had come a long way together although neither had much formal schooling. Yet these brothers were ambitious, with plenty of faith in their hearts, too. These traits had led them on to one experiment after another until this moment. Now Orville, the younger of the two, was about to make the first piloted flight in a powered air-

plane. It was the plane the brothers had built.

Both Orville and Wilbur stood looking at the sky. To an observer, the gesture might have been just a survey of the shifting winds and clouds. It was more than that. It was a prayer to God, a prayer that he might grant them victory at last.

Finally, Orville, with a lump in his throat, shook his brother's hand and got on the airplane. The total weight of the plan was only about 750 pounds. The twelve horsepower gasoline motor it was carrying weighed less than 200 pounds.

At first the take-off was slow. Then the plane climbed up and remained in the air for twelve seconds. It covered a distance of 120 feet.

How Orville felt during this exciting flight cannot easily be described. One thing is certain. Whatever joy and gratitude he did feel was also shared by his brother Wilbur, who stood watching from the ground.

That flight was only the beginning. The same day the brothers made three more test flights. Wilbur had his turn to go, too, and he flew the longest flight. In fifty-nine seconds he traveled a distance of 852 feet.

After the last flight and the sweet taste of victory, the two were truly reminded of Christmas. As they embraced, as only two brothers who share the greatest event of their lives could, they knew that theirs was a real Christmas present.

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# The bookshelf

**Wild Flowers of the United States, Vol. IV: The Southwestern States**, by Harold William Rickett, McGraw-Hill, 1970, 832 pages, \$52.50

Three books in one volume, with exhibit case, this is a must for libraries and highly desirable for flower and nature lovers. Another in McGraw-Hill's six-volume series, this volume covers the rich botanical region found in Arizona, New Mexico, and Southern California. The series is published in cooperation with the New York Botanical Garden and constitutes an unparalleled guide for the identification of flowers in all areas of our country.

Volume IV contains 2,000 full-color photographs and 250 line drawings of the plants in their natural surroundings. The color plates are printed with as many as six colors, on specially-made, extra-heavy, fine vellum paper, to insure the greatest possible color fidelity.

Plant groups included—such as the composites, lupines, flea-banes, and the painted cups—take in extraordinary numbers of species in the Southwest. The diverse terrains of Arizona and New Mexico, ranging all the way from snow-covered mountain peaks to arid lowlands, provide habitats for a wide variety of plants. In addition, Southern California grows many endemic species found only in that area.

Volume IV is the largest and most colorful volume in the series to date.

Author Rickett is senior botanist at the New York Botanical Garden. He has written a detailed summary of up-to-date botanical information on each of the Southwestern wild flowers, along with accounts of the major types of cacti.

A cooperating specialist reviewed each of the major families of wild flowers to ensure authenticity. Descriptions are scientifically accurate, but, at the same time, technical language is kept to a minimum for the advantage of the layman. Both Latin and common names of the flowers are provided. An illustrated glossary explains the few botanical terms required for precision.

The new volume, as was the case of previous volumes in the series, is receiving a profusion of accolades from reviewers. The *New York Times* describes Volume IV as "an awesome achievement—physically, visually, and in contents." Commented *Atlantic Naturalist*: "Some works are beyond criticism because they are peerless. Such is the only way to describe this sumptuous work."

**Charlie Brown & Charlie Schulz**, by Lee Mendelson in asso. with Charles M. Schulz, World, 1970, \$6.95

To celebrate Charlie Brown's 20th anniversary, here is an in-depth investi-

gation of the *Peanuts* phenomenon prepared by the producer of the *Peanuts* TV specials and feature film, with the assistance of Schulz himself. The only biography of both Charlies extant, the book is filled with illustrations—75 drawings and 95 pages of photographs.

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# Observing Christmas as Christians

BY VESTER E. WOLBER, TH.D.  
Religion Department, Ouachita University

International

December 20, 1970

John 1: 1-18

This year we are studying the deepest theological interpretation of the nature and meaning of the appearance of Christ which is to be found in the New Testament.

John's central term is "Logos," which is translated "word" in English. The term was selected by John because it was meaningful to both Jews and Greeks, and conveyed ideas which he wanted to express. To the Jews the Word of God was the energy of God creating the universe or bringing order out of chaos. It also revealed God's will or purpose. To the Greeks it personified wisdom and ultimate reality.

John followed the method of Philo in attempting to bring together Jewish theology and Greek philosophy. If the Jews thought of the Word as alive and powerful the Greeks thought of it as sharp and true—the rational principle of Creative Wisdom. Although the term did not convey the same ideas to both Jews and Greeks, it did provide a good start in establishing communication with both groups.

## Background verses (1-8)

1. The Word is eternal (1-2). Twice he uses the Greek translation of "In the beginning" from the Genesis account of creation. While Genesis begins with the creation act, John goes back beyond creation and says that the Word eternally was.

2. The Word is divine. In the strongest possible word order John said that the Word was divine in essence.

3. He is the creator. Some pupils are not aware that Christ is the agent of creation. He is not an intermediate agent between God and creation as some Gnostics held, but the person within God who spoke all creation into existence.

4. He is the source of life and light. Life inheres in him and is the source of light and truth. All out-going revelation of God is through the Son.

That light which has its source in Christ shines into the darkness of sin and unbelief and that darkness has not been able to put it out. John seems to think of darkness as the established state of being, and light moves in to overcome it.

The darkness of evil and doubt reacts against light and revelation, trying to destroy it. John made a happy choice in the selection of his figures of speech, be-

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cause no amount of darkness can ever be able to put out a light.

5. John the Forerunner came to bear witness to that light which shines out from Christ. The author is careful to make a clear distinction between John and the light which exists in Christ—probably because at Ephesus, where the author lived near the end of the first century, some were deifying John the Baptist. We see some misunderstanding of John in Luke's record (Acts 18-24-19:7).

John was not the light of truth and revelation; neither was he an agent through which the light was mediated; he came to bear witness to that light. John the Baptist was faithful to his task, and if men misinterpreted his role that was not his problem.

## The revealing word (9-13)

1. Christ was the light of the world. The text describes him as "the true light" as opposed to those who made false claims of revelation from God. He is the universal light "which enlightens every man."

2. He came into the world but the world which he had made did not know him. He was a bright light in a blind world. Elsewhere in the book John teaches that unbelief is willful in nature (9:39-41) and that men prefer darkness rather than light (3:19). Officially the world rejected him in toto, and the reader at first sees that rejection to be universal and final as his own people did not receive him.

3. But a remnant did receive him. As many as received him, i. e., believed on his name, were enabled to become children of God. They were brought into being as spiritual children by an act of God. This is John's first use of the birth analogy which he borrowed from Jesus' conversation with Nicodemus (ch. 3). To receive Christ into one's life is like being born a second time to start life over again.

## The incarnate word (14-18)

Up to this point in his prologue, John has spoken in rather abstract terms of the eternal and divine Word who created the universe and enlightened all men; but in the remaining five verses he will identify with the human race and, from

a position within the race, reveal God and redeem man.

1. The Word became a man. Matthew and Luke emphasize the truth that Jesus was miraculously conceived in the body of a virgin woman. After the virgin conception the normal laws of the birth process went into operation and Jesus was born, just as other babies are born. But John did not see fit to discuss the procedures which the Word followed in becoming a man: in one bold stroke he simply stated "the Word came to be flesh."

2. As a human, the Word dwelt among human beings, characterized by grace, truth, and glory. His glory was such as befitted an only Son of the Father. John claims that he was one of those among whom the Son dwelt and that he, along with others, saw him and knew him.

3. John the Baptist identified the humanized Word as the One who was to come after him in time but ahead of him in rank and dignity.

4. John the author also testifies that out of the fullness of the Incarnate Word "we all" received "grace upon grace." The "we all" refers to believers in the community of Christian fellowship. It is noted here that John does not give personal testimony so much as he bears corporate witness—expresses the combined witness of the Christian body of believers.

5. Grace and truth found expression in Jesus Christ. The law came from God to us through Moses, but grace and truth came to be in Jesus Christ. Moses was the agent but Christ was the source. Moses brought the law that condemns, while Jesus brought grace and truth that save.

6. Thus the Son revealed God. We do not often read from John during the Christmas season because he did not tell the birth stories of Jesus; nevertheless it was he who gave the most precise meaning to the Christmas story when he wrote that no one has ever seen the form of God, but the Son who has now gone back to the Father has made him known—revealed him in human terms that we can understand. What John is saying is that the God of this universe is like the child who was born in Bethlehem and grew up to be the man who lived in Galilee and died outside the walls of Jerusalem.

## The eternal Christ

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

Life and Work

December 20, 1970

John 1: 1-18

Revelation is always progressive. Genesis 1:1 states: "In the beginning God created the heaven and the earth."

That is as far back as Moses could go. After all, he had only things to look at; so, naturally, he went back to the beginning of things. But John took a close look at Jesus and saw beyond creation to the eternal Word existing with God. Though God's handiwork is great, it cannot reveal God the way Jesus does.

John was one of the closest earthly friends Jesus had in the flesh. His close association with Jesus helped him greatly in the writing of his gospel: Therefore, he gave us not only the words and deeds of Jesus but the meaning behind those words and deeds. He interpreted for us the redemptive mission of Jesus Christ.

E. F. Haight tells us that the difference in John's gospel is the difference between a photograph and a portrait. John carefully selected certain "signs" and conversations of Jesus to make him come alive in the believer's heart. He painted a portrait of Jesus. This approach, no doubt, helps explain why John omitted such events as Jesus' birth, baptism, temptation, transfiguration, institution of the Lord's Supper, the agonies in Gethsemane, and the ascension. Yet, what he put in certainly made up the difference as we shall see in our study through Easter.

**'And God said...'**

Jesus entered into time for us so that we may enter into eternity with him. The Christ has always been. There never was a time when Christ was not. He was always face to face with God.

Remember those three words used to introduce each phase of creation in Genesis 1? Well, Jesus is what God said to man. The Word (Christ) is the

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outward expression or revelation of God's thoughts. Do you want to know what God is like? Look at Jesus! Would you like to know God? Come to Jesus! Jesus can reveal God not only because he was with God but because he was with God from the beginning. And God has always been.

**'Let there be...'**

When John tells us the Word was the agent of creation, he means to stress the unity of creation and revelation. The Word made the world. Thus the Word best reveals God's purpose for the world. No one can understand the world apart from Jesus Christ. History makes no sense without its central figure. Its true movement cannot be discerned except in Jesus Christ. The Christian finds the greatest fulfillment in life because he knows him who is life.

An interesting parallel of John 1:3 is Colossians 1:12-22. How would you compare Paul's concept of Christ with John's?

**'Light!'**

In the garden, God came to man and they enjoyed each other. Then man decided to take over and run things the way he thought they should be done. So God deported him from the garden so that he would not eat of the tree of life and live forever in his rebellious state.

Later, God found man in the world, completely lost in his own sin. Jesus came to show him the way out of the darkness into the light. Immediately Jesus was seized by the darkness and every effort was made to put him out. He was thoroughly rejected by his own creation.

But one man stood up for a witness. His name was John, and he testified that Jesus really was the Son of God, the true light of the world.

And do you know what happened? People started accepting Jesus and those who did were adopted into God's eternal family.

"Amazing grace! How sweet the sound,  
That saved a wretch like me!  
I once was lost, but now am found,  
Was blind, but now I see."

**'And God saw that it was good.'**

Light looked down and beheld Darkness.

"Thither will I go," said Light.

Peace looked down and beheld War.

"Thither will I go," said Peace.

Love looked down and beheld Hatred.

"Thither will I go," said Love.

So came Light, and shone.

So came Peace, and gave rest.

So came Love, and brought Life.

And the Word was made Flesh and dwelt among us.—Laurence Housman  
**in Good Housekeeping**

At last God spoke to man in a way he could really understand—a fellow human being.

At last God gave man a long look at himself—nearly 33 years long.

At last God made clear his great love for us—his only Son died for our sin.

At last God reversed the trend of hopelessness in the world—he raised up Jesus from the grave.

At last God brought a new dimension to man's otherwise dreary life—the living presence of Jesus Christ.

"And of his fullness have all we received, and grace for grace."

B—Barrington, Paul, to NLR, Central p6; Bayless, C. Gordon, presented portrait p8; BSU, report of annual state meet p9; "Beacon Lights," love for truth p10; "Baptist Beliefs," an interrupted sermon p17.  
 C—Christ, finding without going to Bethlehem (PS) p3.  
 F—Frazier, Mrs. Helen, named outstanding teacher of business p6.  
 G—Gentlemen, preferred for the work (fMSI) p5.  
 L—Laymen, more involvement needed (E) p4.  
 M—Mills, Mr. and Mrs. Eddie, hold attendance record p6.  
 S—Siloam Springs, First, new preschool building p7.  
 V—Voegele, Herman, to Woodlawn Church, LR p6.  
 W—"Woman's viewpoint," awe at the Savior's birth p7.

## A Smile or Two

### Not practical stuff

As his car went into a skid, the new driver immediately thought back to the question about skidding on his written driving test. "But all I could remember," he groaned, "was that the right answer was (b)."

### The minimum

A Georgia housewife told a driver's license examiner she didn't want to take the whole test, just enough to take the kids to school each morning!

If you want the world to beat a path to your door, just lie down and take a nap.

Success is the progression from frayed cuffs to frayed nerves.

## Attendance Report

December 6, 1970

Church	Sunday School	Training Union	Ch. Addns.
Alicia	63	58	
Banner, Mt. Zion	25		
Berryville			
Freeman Heights	130	60	
First	131	38	
Blytheville, Calvary	222	118	1
Booneville, First	280	220	2
Charleston, North Side	80	43	
Cherokee Village	86	29	
Crossett			
First	564	150	
Mt. Olive	275	149	1
Dumas, First	255	50	
El Dorado			
Calendonia	45	24	
Ebenezer	154	62	
Ft. Smith			
Enterprise	55	46	1
First	1,317	368	13
Haven Heights	280	182	3
Gentry, First	180	86	
Glenwood, First	137	64	
Greenwood, First	301	108	
Hampton, First	144	48	
Hardy, First	24	25	
Harrison, Eagle Heights	210	67	
Helena, First	255	86	1
Hope, First	468	132	3
Hot Springs			
Emmanuel	68	25	
Lakeshore Heights	131	43	2
Jacksonville			
Bayou Meto	119	80	
First	443	112	
Marshall Road	388	139	2
Jonesboro			
Central	470	165	2
Nettleton	290	138	
Lake Hamilton	131	64	5
Little Rock			
Geyer Springs	711	319	4
Life Line	674	221	6
Luxora, First	86	27	
Magnolia, Central	701	284	2
Marked Tree			
First	165	58	
Neiswander	90	47	
Monroe	66	22	
Monticello, Northside	114	75	
North Little Rock			
Baring Cross	597	198	
Southside Chapel	32	17	3
Calvary	467	137	2
Central	272	79	9
Forty-seventh St.	192	72	4
Highway	157	62	
Levy	479	101	
Sixteenth St.	62	36	
Sylvan Hills	261	89	
Paragould, East Side	273	155	
Paris, First	333	100	
Pine Bluff			
East Side	208	112	4
First	764	185	
Green Meadows	83	65	
Second	171	70	
South Side	636	145	2
Oppelo	23		
Tucker	15	9	
Sherwood, First	232	115	3
Springdale			
Berry St.	121	61	
Elmdale	379	138	2
Mission	25		
First	520	250	7
Van Buren, First	420	190	2
Jesse Turner Mission	21		
Chapel	45		
Vandervoort, First	54	17	
Walnut Ridge, First	286	119	1
Chapel	29	14	
Warren			
Immanuel	357	93	1
Westside	85	57	
West Memphis			
Calvary	271	119	5
Second	80	90	8

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## Christmas in the Congo

By LILLY W. JENKS  
Missionary of the British Baptist Missionary Society

As the Christian faith has not been in Congo a hundred years, and the way of life is so different, Christmas there is naturally somewhat unlike ours in its external manifestation, though just like ours in its great joy and real meaning.

The celebration varies a little from place to place but it is always centered in the Christian church. The commercialization of the festival has not yet reached Central Africa.

On Christmas Eve Christians will flock to their village chapel or large city church where, right through the night, they will sing untiringly of the Saviour's coming. There will be our well-loved carol tunes and African rhythmical settings to the Bible words with the accompaniment of drums and other instruments.

Worn out but happy, the folk wend their way home by the light of their oil lamps. Refreshed by a few hours' sleep and a drink of tea, and clad in their new clothes (if possible they all like to have a new length of cloth or shirt) they later return to the church for more singing and a good preaching service.

This is a great evangelistic opportunity. For many will come who never enter the church at other times. The building—mud or brick—is sure to be decorated with palm fronds and even with paper chains in the towns, and gay flowers such as the red hibiscus or poinsettia.

The "piece de resistance" is the Christmas story acted often at great length. (This may have been on Christmas Eve.) With the comical side rather unexpectedly popping its way in, one is reminded of what the Middle Ages Miracle Plays must have been like.

There seems no end to the number of little children squeezing their way in to gaze wide-eyed with wonder at the brightly clothed actors and to listen spell-bound to their words.

After the long service, followed by joyous greetings, comes the eating part, either in the homes or sometimes the Christians will eat together under an open-air palm frond shelter specially built for the occasion. There is as yet no traditional food for the Congo Christmas meal. Indeed, some of the people may have had quite a struggle to get a reasonably good meal together at all.

In village centres the young people may enjoy a football match in the afternoon. While some older folk look on, others will stroll about to chat here and there with friends resting in or outside their houses.

Some of them will be reading the Christmas story in the attractive illustrated leaflet prepared by the Bible Society and eagerly accepted at the close of the church service.

If there is a mission hospital or dispensary nearby, the local church will probably have brought the message of Christmas to the patients in song, word and gift, be the last ever so small. A gaily striped vest sent from abroad by a kind friend will rejoice some little child's heart at Christmas and a blanket will bring comfort to big brother, maybe lying ill.

So comes the evening. While some people will spend it in riotous revelry, most of the Christians in villages or cities under the stars of the tropical night sky will gather their children round them and thank God once more for having sent them "the bright and morning star," Jesus the Saviour, Light of the World. (EBPS)

### Russians extend traditional greeting

Russian Baptists have sent out their traditional Christmas and New Year's message to "all Christians of the world," in which they call for an end to war and for constantly preaching a message of peace.

"We see how far" modern Christianity "has strayed from the ideal Christ gave us," the message says. "Where are the tears of Christians for the disasters that befall mankind? Where are the tears of Christians for the blood flowing today wherever the flames of war are kindled?"

"Dear Christians!" it exclaims. "In these days when we celebrate the birth of Christ, let us remember that He is the Prince of Peace, so that we may bring peace and love to all mankind and every individual man and woman, always and everywhere!" (EBPS)

### Dutch youth counseled on drugs

More than 200 Baptist young people from churches in northeastern Holland learned at a district youth rally how to witness for Christ among fellow students who are taking narcotics.

The rally, one of three or four held every year in the area, took place in Coevorden, near the German border. An American minister who has worked among drug addicts described his work, and told the Baptist young people how to make their witness count in everyday life. An American hippie, converted to faith in Christ, backed the minister up with his personal testimony.

To the drug user who contends that drugs "set me free," the Christian young person must give evidence in his own life that the only power to set men free is the power and person of Christ, the young people were told.

The rally was held on Sunday.

After the afternoon presentation on drugs, the young people questioned the visiting minister and hippie converted to Christ. Then, with the crowd of young people swelled to more than 500, including some who were known drug users, an evangelistic service was held after supper.

At the close of the evangelistic service, where the power of Christ to set men free was theme of the main message, four young people (none of them on drugs) made professions of faith in Christ. Nieman said several more young people remained afterward to ask questions. (EBPS)

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