

1-1-1970

January 1, 1970

Arkansas Baptist State Convention

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Recommended Citation

Arkansas Baptist State Convention, "January 1, 1970" (1970). *Arkansas Baptist Newsmagazine, 1970-1974*. 15.
https://scholarlycommons.obu.edu/arbn_70-74/15

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Arkansas Baptist

newsmagazine

JANUARY 1, 1970

Personally speaking



Beginning the 70's

If you have not completed your resolutions for the beginning of a whole new decade, you will surely want to include one to the effect that you will continue—or begin—to read the Bible each day. For the reading of the Scriptures provides light and spiritual nourishment not to be found anywhere else.

An especially good place to begin reading at this point is Romans 12. The following is from *Good News for Modern Man*, The New Testament in Today's English Version:

"So then, my brothers, because of God's many mercies to us, I make this appeal to you: Offer yourselves as a living sacrifice to God, dedicated to his service and pleasing to him. This is the true worship that you should offer. Do not conform outwardly to the standards of this world, but let God transform you inwardly by a complete change of your mind. Then you will be able to know the will of God—what is good, and is pleasing to him, and is perfect (vv. 1-2).

"For because of God's gracious gift to me, I say to all of you: Do not think of yourselves more highly than you should. Instead, be modest in your thinking, and each one of you judge himself according to the amount of faith that God has given him. We have many parts in the one body, and all these parts have different uses. In the same way, though we are many, we are one body in union with Christ and we are all joined to each other as different parts of one body. So we are to use our different gifts in accordance with the grace that God has given us. If our gift is to preach God's message, we must do it according to the faith that we have. If it is to serve, we must serve. If it is to teach, we must teach. If it is to encourage others, we must do so. Whoever shares what he has with others, must do it generously; whoever has authority, must work hard; whoever shows kindness to others, must do it cheerfully (vv. 3-8).

"Love must be completely sincere. Hate what is evil, hold on to what is good. Love one another warmly as brothers in Christ, and be eager to show respect for one another. Work hard, and do not be lazy. Serve the Lord with a heart full of

devotion. Let your hope keep you joyful, be patient in your troubles, and pray at all times. Share your belongings with your needy brothers, and open your homes to strangers (vv. 9-13).

"Do not let evil defeat you; instead, conquer evil with good" (v. 21).

Erwin L. McDonald

IN THIS ISSUE:

WHAT ARE STUDENTS thinking? An editorial on page 3 lists some of their concerns, as reflected in a recent Gallup poll, and promises a report on a student gathering.

W. O. VAUGHT JR. is elected president of the Executive Board of the Arkansas Baptist State Convention and calls for a "spirit of harmony" among Baptists. See an article on page 6 and an editorial on page 3.

ANOTHER STAFF member retires. Read about WMU worker, Mrs. R. E. Hagood, on page 9.

A REVIEW of religious events in 1969, a year-end feature of Evangelical Press services, begins on page 17.

DR. CHARLES H. ASHCRAFT calls on Baptists to "talk about the right things" in his column, "I must say it." See page 4.

Arkansas Baptist

newsmagazine

Volume 69, No. 1

January 1, 1970

Editor, ERWIN L. McDONALD, Litt. D.

Associate Editor, MRS. E. F. STOKES

Managing Editor, MRS. WILLIAM L. KENNEDY

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

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.

What students are thinking

As this issue of the *Arkansas Baptist News-magazine* goes to press, the editor is in Atlanta on the invitation of Tom Logue, secretary of the Baptist Student Union department of the Arkansas Baptist State Convention, attending the Mission 70 conference of Baptist young people. Next week we shall bring our readers a report on this outstanding event.

It will be interesting and profitable to learn first-hand what our Baptist college students are thinking and daring to project in their plans for the future.

A Gallup Poll released Christmas week reveals that college students in general have some very definite concerns about problems at home and abroad. And it is not surprising to learn that 76 percent of those interviewed favor lowering the voting age to 18, to give students more of a voice in the election of public officials and the deciding of public issues.

On the domestic front, the students listed aid to poverty-stricken areas and persons as their No. 1 concern. Other concerns in order were:

Improvement of race relations and providing equal opportunities;

Attending to urban problems (cleaning up

cities, slums, ghettos);

Improving and expanding education;

Revising welfare programs;

Fighting air and water pollution and practicing conservation;

Controlling inflation and lowering the cost of living;

Overhauling the present tax system to make it fairer;

Cleaning up politics; and

Devising ways to control crime and violence.

On the international front, students gave first place to "ending the war in Vietnam." Many indicated that this is a problem that will have to be solved before full attention and money can be devoted to problems here at home.

Second international concern was the promotion of relations with other nations, including Communist nations.

Other concerns, in order, were: stop being "policeman of the world"; cut back on foreign aid; give economic but not military aid; promote arms treaties; re-evaluate our foreign aid policy and foreign commitments; help underdeveloped countries; strengthen the United Nations; and improve the image of the United States abroad.

His work's cut out for him

The election of W. O. Vaught Jr. to the presidency of the Executive Board of the Arkansas Baptist State Convention brings a new honor and a heavy responsibility to this former president of the State Convention and long-time pastor of Little Rock's Immanuel Church.

Nothing in Baptist life is closer to the heartbeat of the denomination than the various state executive boards.

As the business and legal agent of the Arkansas Baptist State Convention, the Executive Board administers all business committed to it by the Convention, which is now considerable. The Board has the specific authorization "to employ such paid agents as it may deem necessary in carrying out the missionary, educational, benevolent and financial enterprises of the Convention."

Further, the Board raises, collects, receives, and disburses all funds of the Baptist Cooperative Program, both state and worldwide.

The man who heads such a board necessarily must be a key man. No other Baptist in the state—not even the president of the Convention—is

more strategically situated to exert his influence of leadership in the shaping of the policies and programs of the Convention than the president of the Board. This is especially true at this time, with the administration of Executive Secretary Charles H. Ashcraft just getting underway and with the coming next month of Daniel Grant to the presidency of Ouachita University.

Arkansas Baptists are fortunate in having a leader of Dr. Vaught's caliber to fill this strategic position. His lifetime of rich, varied, and fruitful experiences, both in the pastorate and in denominational service, should stand him in good stead in the days immediately ahead.

Dr. Vaught's challenge to Baptists of the Convention to fill their hands so full of high and holy tasks that they will have no time to fret over lesser things should have unanimous acceptance. And the raising of millions of dollars for the undergirding of Southern Baptist College and Ouachita University should prove, as the good Doctor suggests, a timely and worthy starting point for positive and purposeful Baptist endeavor.

I must say it!

Talking about the right things

BY DR. CHARLES H. ASHCRAFT
Executive Secretary
Arkansas Baptist State Convention

What people talk about most unveils their inner soul. We have difficulty these days even with paid staff people to get them to talk about the right things. Job descriptions may have to be re-written to include witnessing. All over Arkansas at this moment God's good people are discussing many things. The subjects range from race riots, atrocities in Vietnam, football scores, Christmas presents to alien immersion, mini-skirts, Texas, taxes, mortgages

and Agnew. Compute the man hours and woman hours and you could start a revolution. As a matter of fact, we have.

Projected estimates by the Research and Statistics Department of the Southern Baptist Convention indicate in 1969 there will be losses in baptisms of 4,737, losses in Sunday School enrollment of 140,347, losses in Training Union enrollment of 75,485, losses in WMU enrollment of 116,485, losses in enrollment of Brotherhood of 15,661.

This indicates people have been talking about the wrong thing.

An interesting story in the Bible (Matt. 25:14-30) relates how the five-

talent man brought in five more talents, the two-talent man brought in two talents more, while the one-talent man brought in a voluminous report. He spent more time explaining, analyzing, documenting and appraising his failure than he did in producing.

While one is analyzing the losses in baptisms he could be witnessing to a lost person and would then need no excuse for his failure. There are 226 churches in Arkansas who failed to baptize one soul in a whole year. Many losses are incurred by just low mouthing (for want of a better word).

We spend too much time planning things we do not intend to do and reporting on things we have not done. The projected estimates indicate we will gain \$44,040,105 in total gifts, which means we talk more about money than we do souls.

About 10 percent of God's people are talking most about reaching people, meeting spiritual needs, a census for a needy area, someone who recently came to Christ, prospects who must be visited, spiritual growth in a fellow Christian, how to witness more effectively, and prayers which God has answered. This sort of talk can reverse the revolution and put us over the goal line.

A coach once remarked at the half-way period of the game, "Men, everything about this ball club is just wonderful except certain deficiencies in the touchdown department." To explain how and why we lost the game is not equated the same as a touchdown. We must come up with more than surveys and voluminous reports when we face our God.

Let's leave criticism of others, endless debates, verdicts on atrocities, alibies for failures, gossiping, defamation, accusation, pessimism and just low mouthing to the dark demons of the damned. They are better suited to it and have more reason for it.

I must say it!

Commends youth team

I would like to take this means to recommend to Arkansas Baptists a youth revival team who will be available for revivals this summer. The team will be composed of Billy Bowen, a preacher boy from our church, who will be graduating from Ouachita this spring, and Douglas West, a first-year music major from First Church, Dumas.

These young men feel led of God to organize this team for his service this summer. Any pastor or church interested in talking with them, is urged to write them in care of Ouachita University.—K. Alvin Pitt, Pastor, Baring Cross Baptist Church, North Little Rock, Ark.

The people speak

Calls attention to atrocities on other side in Vietnam

Your Editorial on the My Lai incident in Viet Nam contained some good points, some not so good. With you, all Christians deplore the deliberate killing of Civilians by American service men, if this actually occurred.

No justification for shooting of women, children, unarmed civilians can be made, regardless of the bitterness the men may have felt due to high casualties among their buddies. It should be made clear to the world, that such conduct and actions, do not represent either the Christian spirit, nor the attitude of true Americans.

Noticeably absent in your editorial was any mention of the wholesale execution of civilians by the Viet Cong and North Vietnamese in the Tet offensive against the Ancient Capitol city, Hue, in 1968, and also the women, men and children killed by Viet Cong Rockets fired into the city of Saigon and other Viet Nameese cities. Nor do we recall any castigation in past issues of Ho Chi Minh for the wholesale slaughter of 50,000 people when His regime took office in Hanoi, nor the inhumane treatment of American prisoners of war, nor the unwillingness of the North VietNameese delegation to negotiate seriously in an effort to end the war. This is too much like the liberal secular press which is always ready to casti-

gate America, but strangely blind to the cruelty, unfairness, unreasonableness, and viciousness of the Communist regime.

You opine that it is equally cruel for our soldiers to kill the fathers, husbands, sons and brothers of the Viet Cong folks—agreed, all war is cruel, and deplorable, but a cruel fact and reality that we must face, until somehow men can be led to lay down their arms and beat their swords into plowshares.

In the meantime, our soldiers on foreign battlefronts, or anywhere else, can't wait until they are shot before shooting back at the enemy, for then it is too late. The current slogan, 'let's get out of Viet Nam' is catchy, and it expresses the sentiment of all. However, implied in this statement sometimes is the suggestion that we abandon the south VietNameese people to their fate and the mercies of the communists. If we do this, wholesale public executions will follow a communist take-over in South Viet Nam, and we will hate ourselves for having passed by on the other side of the road and history will judge us harshly. Let's be realistic and objective in our views on the Viet Nam matter.—Walter H. Watts, P. O. Box 662, Fort Smith, Ark. 72901

Newport First Church holds groundbreaking

Newport First Church broke ground for a new educational building at the close of the morning worship service Dec. 7.

The two-story buff brick building will contain approximately 15,000 square feet of space, and will cost \$250,000. The building will contain nursery, beginner, and married young adult departments as well as a choir rehearsal room, library, and office space.

The structure was designed by Bruce R. Anderson of Little Rock, and is being constructed by Sparrow Construction of Stuttgart.

Little Rock native arranges TV music

Buryl A. Red of New York City, formerly of Little Rock, wrote and arranged music for two network shows televised nationwide in December. The first program was on American Broadcasting Company channels, Sunday, Dec. 21. Writing the original music for the production, Mr. Red supervised, arranged all music, and was musical director for the entire television program aired from studios in New York City.



MR. RED

The musical was presented on the "Directions" program, a one-hour special ABC News-Public Affairs Religious-Cultural Series, The "Magical Mystery Miracle Box", song, music and spirit of Christmas, with the famous Texas Boys Choir, and illustrated by Children's art from around the world as collected by UNICEF. The ABC Orchestra, conducted by Mr. Red, accompanied the choir.

Mr. Red, senior music editor for Holt, Rinehart & Winston Publishing Company in New York City, is also conductor, musical director, arranger of hymns and orchestra music that is sung by the "Century Men", a new 100-voice men's chorus composed of fulltime Southern Baptist Ministers of Music. Accompanied by the NBC Orchestra, they were scheduled for their first nationwide telecast on National Broadcasting company channels, Sunday, Dec. 28, on The Baptist Hour Broadcast.

Mr. Red holds music degrees from Baylor and Yale Universities. He is a former member of First Baptist, Little Rock. His parents are Mr. and Mrs. W. A. Red of 920 Booker Street, Little Rock.



PARTICIPATING in groundbreaking ceremonies at Newport were (from left) Mrs. Jerry Canant, Kenneth Marlar, Ovie Lewallen, Gary Anderson, Roy Evans, Billy Bennett, Gary Morris, and Leslie Riherd, pastor.

Baptist beliefs

A childish question

BY HERSCHEL H. HOBBS

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

"Lord, wilt thou at this time restore again the kingdom to Israel?"—Acts 1:6

What did the disciples mean by "the kingdom"? Was it an earthly Messianic kingdom in which Christ would overthrow the Romans, and in which Israel with him would rule the world? This was the current popular belief. Some hold that the disciples after the resurrection had grasped the idea of a spiritual kingdom. However, the context seems to favor the former.

In Matthew 21:43, Jesus had said that the "kingdom of God shall be taken from you [Jews,] and given to a nation bringing forth the fruits thereof." So the apostles asked if Jesus would now restore again the kingdom to Israel. The word rendered restore again means to restore to its former state.

The verb rendered "asked" is an imperfect tense. It means that they kept on asking. The disciples were like little children who ask repeatedly for something. It would appear that Jesus sought to ignore the question, as a parent sometimes does in hope that the child will forget it.

Finally, when he could ignore it no longer, Jesus replied, "It is not for you to know the times or the seasons, which the Father hath put in his own power" or "authority" (v. 7). "Times and seasons" may read "periods and points." The details as to the Lord's return and the final consummation of the kingdom are in God's authority, not man's.

It is not the Christian's responsibility to figure out these things. His responsibility is to help bring the kingdom in human hearts through declaring the gospel (v. 8). We should be busy doing what God has decreed that only we can do. We should leave the matter of the consummation of God's redemptive purpose to him. For he alone can accomplish this.

Dr. Vaught named president of ABSC Executive Board

W. O. Vaught Jr., pastor of Immanuel Church, Little Rock, has been elected president of the Executive Board of the Arkansas Baptist State Convention for the coming year.

Dr. Vaught was chosen for the position in a run-off polling of the board,

The cover:



conducted by mail, between him and Dillard Miller, pastor of First Church, Mena, according to an announcement by Dr. Charles H. Ashcraft, executive secretary of the Arkansas Baptist State Convention.

The election is regularly held at a special meeting of the board at the conclusion of the annual meeting of the Arkansas Baptist State Convention but had to be postponed from the Ft. Smith meeting in November for lack of a quorum, Dr. Ashcraft said.

Dr. Vaught, in his 25th year as pastor of Immanuel Church, was born in Versailles, Ky., the son of Mr. and Mrs. W. O. Vaught, and was reared in Mississippi. He is a former pastor of University Church, Abilene, Tex., and Bethany Church, Kansas City, Mo., and served for five years as Baptist Student Union secretary for the Missouri Baptist Convention.

Active in denominational affairs, Dr. Vaught has served as president of the Southern Baptist Pastors Conference, as first vice president of the Southern Baptist Convention, as a member of the Annuity Board of the Southern Baptist Convention, and is now serving a second term on the Foreign Mission Board, Richmond.

He is a past president of the Arkansas Baptist State Convention, has served several terms on the convention's Executive Board, and has also served on the boards of the Arkansas Baptist Home for Children and Ouachita Baptist University.

Dr. Vaught is a past moderator of the Pulaski County Association and a past president of the Greater Little Rock Ministerial Association. He received the B.A. degree from Mississippi College and the Th.M. degree from Southern Seminary, Louisville, Ky. He has the honorary D.D. degree from Ouachita Baptist University. Last spring he was honored by Southern Baptist College, Walnut Ridge, as "Distinguished Baptist Minister of 1969."

Mrs. Vaught is the former Miss Mary Frances Bostick, daughter of the late Dr. W. M. Bostick, a former pastor of Bellevue Baptist Church, Memphis.

The son of the Vaughts, Dr. Carl Gray Vaught, is director of the Graduate School of Philosophy at Penn State University.

In accepting his new assignment, Dr. Vaught called on his fellow Baptists for "harmony of spirit," "Christian fellowship," and a united effort to secure greatly needed financial support for the state convention's two educational institutions—Ouachita and Southern.

"I have discovered that harmony of spirit and Christian fellowship are absolutely necessary for spiritual advance," Dr. Vaught said. "I could wish that we would undertake such a significant program that we could forget those things that divide us and center on the big, positive things in the bringing in of the Kingdom of God."

Dr. Vaught described the need of the state Baptist colleges as the major need of the convention. He said that he hoped to see the Baptists of the state unite in the raising of "several million dollars to undergird the program of our Baptist schools in Arkansas."

"I would hope in the decade of the 70's that the Executive Board could undergird the program which the new executive secretary is forming," he said.

The next meeting of the Executive Board is scheduled for Jan. 20 at 10:30 a.m., at Immanuel Church, Little Rock.

Kenneth Everett to Louisiana

Kenneth R. Everett, pastor of Mt. Olive Church, Crossett, for the past three years, has resigned to accept the pastorate of Central Church, Springhill, La.

Before coming to Mt. Olive, Mr. Everett served as pastor of Ebenezer Church, El Dorado, for four years. He served two years as moderator of Liberty Association and was elected for the second term as moderator in Ashley Association.

He served on the B.S.U. Committee of Southern State College; building committee of the B.S.U. Center, Arkansas A & M; and was a member of the Christian Life Commission from Arkansas.

While at Mt. Olive, a new \$20,000 pastorium was built and the note burned this year. Also a new educational building was recently completed and dedicated.

The Everetts have five children: Mrs. Bart Reed, a senior at Southern State; Randel, a junior at Ouachita University; Neil, 16; Timmy, 10 and Tommy, four.



MR. EVERETT



CHAPLAIN MIZE

Chaplain to Germany

Chaplain (Captain) Jerry Mize, son of Mr. and Mrs. Harold Mize of Benton, has been assigned in Stuttgart, Germany, where he will be stationed for the next three years. He has just completed a tour of duty in Vietnam. Chaplain Mize and his family left recently for the assignment after visiting his parents. His address is H.Q. 3rd Missile Bn., 71st Artillery, A.P.O. New York 09154.

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Martinez leads Nashville revival

The "Christmas for Christ Rally" at the First Church in Nashville with Evangelist Homer Martinez evolved into a community-wide crusade when overflow crowds at the beginning of the campaign made it necessary to move to the court room of the Howard County Court House, conveniently next door to the First Church.

The youth of the area attended the services after their interest was won by the young evangelist of Ft. Worth, Tex., as he shared the gospel with them at the Nashville schools. Visitors came from over the state.

First Church received three members by baptism and one by letter, and there were numerous rededications.

Also, three youths made professions of faith but wished to be baptized in the churches they were attending. Among them was one of the Negro boys who came to the services after hearing Rev. Martinez speak at the school assemblies. This was probably the first time in Nashville's history for a Negro to be converted in services sponsored by a white church, reports the church.

Music during the crusade was under the direction of Joe Starr, music director of First Church.

Pastor honored for long tenure

Chester Sharrah, Jamesport, Mo., who has been a Baptist minister since 1913, was honored recently by his church and by friends from numerous points in Missouri. Jamesport Church gave him a plaque and a book of letters sent from friends, churches and associations of the area.

Pastor Sharrah is the father of Dr. Paul Sharrah, professor of physics at the University of Arkansas, who was a charter member of Fayetteville's University Church and who has served as Sunday School superintendent and chairman of deacons of his church.

Slavens in 'Who's Who

G. Everett Slavens, chairman of the department of history at Ouachita University, has been listed in the current issues of Who's Who in the South and Southwest, The Directory of American Scholars, and Arkansas Lives.

A native of St. Louis, Dr. Slavens who received his B.A., M.A. and Ph.D. degrees from the University of Missouri, joined the Ouachita faculty in 1961.

He is a member of the Organization of American Historians and the American Association of University Professors and is an elder in First Presbyterian Church. Arkadelphia.



YOUTH REVIVAL team members from Ouachita University have been commended by Pastor Don Nall of East Side Church, Pine Bluff, where they helped in a weekend effort recently. Pastor Nall recommended them to other churches as "sound spiritually and doctrinally" and very effective among the young people. He noted three "significant conversions," one a hardened Marine sergeant. Members of the team are (from left) Paul Miller, Peggy Sisson, Darrell Cluck, and Helen Gennings.



ARKANSAS NATIVE Earl Ray Duncan is shown being commissioned a chaplain in the United States Air Force by Chaplain Captain Bennie H. Clayton. Chaplain Duncan, a native of Batesville, holds a bachelor of arts degree in religion from Arkansas College, and a bachelor of divinity degree from Midwestern Seminary. He is pastor of Grosse Point Park Church, Detroit, Mich., and has pastored at several Arkansas churches.

The shadow of a man

BY BERNES K. SELPH, TH.D.
PASTOR, FIRST CHURCH, BENTON

The dim shadow of the eighteen year old preacher did not extend very far that day in 1934 when he walked into the small, rural church in Saline county to conduct revival services.

But his shadow kept extending. . . through college, in pastorates, the Navy Chaplain, expanding across Western states as a denominational leader, and finally coming to rest, full-grown, upon his home state as Executive-Secretary. For the substance of that shadow is Dr. Charles H. Ashcraft, who assumed the duties as Secretary of the Arkansas Baptist State Convention, Sept. 1, 1969.

Mr. and Mrs. Coran Wray, 908 South Street, Benton, remember him well. He stayed in their home during the above mentioned meeting. When he preached in the First Baptist church of their city last summer he visited them. Mrs. Wray asked him if he knew what subjects and texts he used during the week in their church. Of course, he confessed this had long slipped his memory.

She surprised him by taking down her Bible and showing them to him. She had copied them at that time. They were, in order: "Choices Moses Made," (Heb. 11:25); "He Pitched His Tent Toward Sodom," (Gen. 13:18); "And Jacob was Alone," (Gen. 32:24); "And Cain Went Out," (Gen. 4:16); "Remember Now," (Eccles. 12:1-10); "Watchman, What of the Night?" (Isa. 21:17); "Ye Must be Born Again," (John 3); "There is a God in Heaven that Revealeth Secrets," (Dan. 2:28); "And Who is Willing to Consecrate," (I Chron. 29:5); "For he looked for a city," (Heb. 11:8-11).

One other thing was recorded in the Bible. Young Ashcraft had written a letter of appreciation to his host and hostess on its fly-leaf. Two statements seem prophetic. He hoped she might live to see better times and conditions, closing with, "I am asking your prayers that I might have a part in this much needed Reformation."

Again, "I also thank you for the faith and confidence you have in me. I hope to prove to you, my God, and my people, my sincerity and earnestness in the Lord's work."

After thirty-five years the boyish ambitions are becoming concrete realities as Dr. Ashcraft assumes a greater "part in this much needed Reformation" and proves his "sincerity and earnestness" in the Lord's work by his leadership among his people.

Missourians continue annual scholarships

For the twelfth year, Mr. and Mrs. L. F. Richardson of Nevada, Mo., are providing ministerial scholarships through their church. The scholarships are for \$500 each. Twelve of them are available for the 1970-1971 school year. The final date for receiving applications for the 1970-1971 scholarships is Feb. 28, 1970. The awardees will be notified by May 1, 1970.

Although the scholarships are designed primarily for students preparing for the Gospel ministry, consideration is given to worthy and qualified students who may be preparing for other full-time, church-related vocations such as mission service, the ministry of music, or the ministry of religious education.

Any Baptist ministerial student interested in a scholarship to attend a Southern Baptist College or seminary should write to: First Baptist Church, 300 N. Main, Nevada, Mo. 64772.

'Deacon of year'

Ira Corn, owner of the Corn Barber Shop in the Wallace Building, Little Rock, was honored as "Deacon of the Year" by the deacons of First Church, Little Rock. A plaque was presented to Mr. Corn at the annual Christmas banquet for the deacons and their wives. Mr. Corn was ordained a deacon in 1926, and served as chairman in 1931 and 1955. He served for eight years as superintendent of the Sunday School, and has long been active in departmental and committee leadership. He has always led those under his direction to faithful fellowship of the church's leaders.



MR. CORN

Mr. Corn arranged for the display in Little Rock recently of one of the 16 original printed copies of the Declaration of Independence. The rare broadside, of which his son, Ira Jr., of Dallas, is joint owner, was displayed at First Church and the University of Arkansas at Little Rock.

Mr. Corn is a World War I veteran. He and Mrs. Corn were listed in the Arkansas Who's Who last year.



PEOPLE WHO

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Grandfather Hatfield takes new interest

"Shaping the 70's" has been the concern of Sunday School Secretary Lawson Hatfield for some time. But recently something happened which Mr. Hatfield, who serves as "Shaping the 70's" state coordinator for Arkansas, states, has greatly enhanced his motivation as he plans Arkansas' "Shaping the 70's" Conference.

The big event was the arrival, in Dallas, Tex., of Jennifer Elizabeth Hilton, on Dec. 10. Jenni, as the newcomer is already being called, happens to be, the granddaughter of Secretary and Mrs. Hatfield.

Jenni is the daughter of Mr. and Mrs. Jerry Hilton. Her father is a dental student at Baylor Dental College, Dallas. Her mother, the former Gracie Hatfield, served one summer as a staff member of the Arkansas Baptist Newsmagazine.

At the time of Jenni's birth, Grandfather Hatfield was attending a briefing meeting on "Shaping the 70's," in Nashville, Tenn. Soon after receiving the news he disappeared and was not heard from again till he and Mrs. Hatfield put in an appearance in Dallas.

The planning group in Nashville wired their erstwhile collaborator:

"ALL NEW PRESCHOOL PROGRAM BEING PLANNED FOR JENNIFER ELIZABETH AND SENIOR ADULT FOR GRANDFATHER."

Jenni, who weighed 8 pounds and 11 ounces at birth, shows prospects of growing up to be a busy Baptist. Already she is enrolled in the Cradle Roll department of Park Cities Church, Dallas, and in the Pre-school Nursery department for crib babies.

"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.

Your state convention at work

Cooperative Program support for foreign mission work

Our Baptist people need only travel to a foreign mission field to be convinced that the Cooperative Program has been greatly used of God to promote his kingdom here on earth," said a missionary to Tanganyika.

Let us travel to several foreign mission fields and hear the testimonies of missionaries around the world.

From Indonesia—"The Baptist Hospital in Kedri, Indonesia, where I work, stands as an outreach of the Cooperative Program. It is not only a place where men and women find help for physical suffering but is where they are pointed to the Way of Truth."

From Colombia—"The reason I always boost the Cooperative Program way of giving is that all our work everywhere, attractive or not, is undergirded according to the need and not according to the personal ability of the preacher to present his work and to raise money in the church."

From Hong Kong—"All of us here realize how much we depend upon the Cooperative Program. Without it our ministry would not last long. We feel it is the lifeline which sustains our work."

From Nigeria—"We know it is only through the Cooperative Program that we are sent and maintained in the Lord's work here. It is the very backbone and strength of the financial part of God's work."

From Lebanon—"We are exactly where God wants us at this time. From a human standpoint, this would have been impossible except for the Cooperative Program. We are deeply grateful to Southern Baptists who have made this venture in faith possible for us."

From Mexico—"I can show you a pastor on my field, a father of ten children, who could not preach the gospel of Jesus Christ in the small mountain village high in the Sierra Madre Range if he did not receive some help toward supplementing his salary by means of the Cooperative Program. I can show you churches that are able to rent store buildings in which to worship only through aid they receive from the Cooperative Program."

From Israel—"The one thing I appreciate above all else about the Cooperative Program is its great dependability. Because of this we are able to carry on our work, launch new pro-

grams of advance, and meet the most pressing needs without wondering whether or not these activities will be supported by Southern Baptists."

—T. K. Rucker



Mrs. Hagood

Retirement ends long WMU tenure

Mrs. Bertie Hagood retired from the staff of the Woman's Missionary Union of the Arkansas Baptist State Convention as of Jan. 1, after 17 years of service. She will live at her home at 213 S. College, in Dumas, from which she will continue to operate a cotton and soybean farm.

Born and reared in Monticello, Mrs. Hagood, who before her marriage was Bertie Berry, is a graduate of Monticello High School. She received her higher education at Monticello A. and M. College, State Teachers College (now State College of Arkansas), and at the University of Arkansas.

She taught elementary education, physical education and coached girls' basketball at Parkdale, Monticello, and Dumas.

In 1929 she married Robert Earl Hagood, Dumas merchant-planter. Mr. Hagood died in 1949. She has a son, Dr. R. E. Hagood, orthodontist of Pine Bluff, and a daughter, Mrs. T. J. Robinson, Dumas.

For the past four years, Mrs. Hagood has served as Woman's Missionary Society director of WMU. Prior to that, she was state WMU assistant for 14 years.

Mrs. Hagood was honored by Baptist Building employees in a reception during the Christmas season.

Deaths

CARL WILSON LOCKE, 57, of Hamburg, died Dec. 14. He was president of the Ashley Realty Co. and the Farmers Bank. Mr. Locke was a deacon in First Church at Hamburg, a partner in the Locke and Spivey Lumber Company, and a past president of the Hamburg Rotary Club, the Hamburg Chamber of Commerce, and the Hamburg Industrial Development Corporation.

He was also a former member of the board of trustees at Arkansas A&M College, chairman of the Ashley County Equalization Board, and secretary of the Ashley County Welfare Board.

Survivors include his widow, Mrs. Valeria Ashcraft Locke; a daughter, Mrs. Sara Prince of Hamburg, a brother, Edward Locke of Crossett, and five grandchildren.

Everett I. Sneed

Everett I. Sneed, 71, of Southside (Independence County) died Dec. 15. He was a retired Baptist minister and school teacher. He had served as pastor of most of the Southern Baptist churches in Independence County, and had been a school superintendant for 33 years.

Survivors include his widow, Mrs. Lillian Allen Sneed; a son, J. Everett Sneed, director of special ministries for the missions department of the Arkansas Baptist State Convention; a brother, Byron Sneed of Ravenden; two sisters, Misses Lillie and Ora Sneed, both of California; and two grandchildren.

Guy F. Jenkins

Guy F. Jenkins, 77, Oklahoma City, a retired Baptist minister, dies Dec. 21. He had been pastor of the Baring Cross Baptist Church at North Little Rock, and churches at McGehee and Sweet Home.

He was born at Jackson, Mo., but spent his early years at Batesville. He was a graduate of Ouachita University. Survivors are his wife; a son, Dale Jenkins, Amarillo, Tex.; three sisters, Mrs. Earl Kerr, Dallas; Mrs. Charles Alexander, Monroe, La.; and Mrs. Harvey Watter, Harrisburg, Ill.; two brothers, Fred Jenkins, Little Rock, and Luther Jenkins, Batesville.

W. Floyd Sharp

W. Floyd Sharp, 73, a Little Rock lawyer who was the state administrator for the Works Progress Administration during the Depression, died Dec. 18.

A native of Knoxville, Tenn., he moved to the state in 1907. Mr. Sharp worked as a printer before earning his law degree. He served as attorney for



Feminine intuition

by Harriet Hall

Spotlighting 1970

In the year 1970 you will have at your disposal 8,760 hours. The average person will sleep away about 2,900 of these hours. This leaves you about 5,800 hours in which to find spiritual growth and attempt to find satisfaction and achievement during this new year.

I once read of a group of people who met on New Year's Eve and began to discuss New Year's resolutions. One member of the group suggested that instead of making resolutions that they each write their New Year's expectations. The group accepted the idea and a hush came over them as they thought seriously about the matter. They sealed their written statements and agreed to meet a year later and open them together.

On the following New Year's Eve they met and opened the sealed envelopes. One man read, "All I can expect is more of the miserable same."

"What did you get?" they asked him.

"That's what I got—the same!" he said.

One woman listed ten things which she expected to receive, but added, "if it be God's will for me to have them." She had received nine out of the ten.

God tells us, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

If you could tune in to a magic channel on your television set and see what will happen to you in 1970 what do you believe you might see? The philosopher, William James, said, "Our belief at the beginning of an undertaking is the one thing that insures the successful outcome of our venture." Christianity tries to teach us the importance of belief and faith. Alone we may be weak, but with God's strength we can do mighty things for him.

We need to say with William Carey, "Attempt great things for God; expect great things from God." Happy 1970.

Comments, suggestions, or questions, may be addressed to Mrs. Andrew Hall, Mt. Sequoyah Drive, Fayetteville, Ark.

the state labor department, as war manpower director for Arkansas from 1942-45, and as state director for the War Assets Administration. He moved to Chicago in 1949 to accept a job as assistant regional director for the federal health, education, and welfare department.

Mr. Sharp returned to Little Rock in 1950 to become executive vice president of the Fagan Electric Company, a post he held until his retirement in 1964.

He was a deacon and men's class teacher at Immanuel Church, Little Rock.

Survivors include his widow, Mrs. Leone Elliott Sharp; a brother, Walter Sharp of Hot Springs, and a sister, Mrs. Edna Davis of Phoenix, Ariz.

Claude Hatfield, Jr.

Claude H. Hatfield Jr., of Atlanta, Ga., formerly of Little Rock, died Dec. 20 at New Orleans. He was the brother of Lawson Hatfield, Sunday School Department Secretary for the Arkansas Baptist State Convention.

Other survivors are his widow, Mrs. Johnnie Kitchen Hatfield; and a daughter, Mrs. Claudia Ann Holt of New Orleans.

William H. Pitt

BATON ROUGE, La.—William H. Pitt, 52, Nashville, long-time Southern and Tennessee Baptist Convention stewardship executive, died of a sudden heart attack in his car as he was driving about 30 miles north of here.

Pitt, director of endowment and capital giving service for the Southern Baptist Stewardship Commission in Nashville, had been in Baton Rouge leading a major fund campaign for First Church here.

The Louisiana Highway Patrol found his car and body stopped on the highway right-of-way where Pitt managed to bring the car to a stop after apparently suffering heart failure.

Pitt had been stewardship secretary for the Tennessee Baptist Convention in Nashville for nine years prior to joining the SBC Stewardship Commission. (BP)

Southern Baptists differ on rebaptism

NASHVILLE—Slightly over one-fourth of Southern Baptist Sunday School teachers surveyed in the latest Baptist VIEWpoll feel that "any person who has been immersed by any church" should be admitted into membership of a Southern Baptist church without being "re-baptized," compared to about one-fifth of Southern Baptist pastors with the same view.

A representative cross section of Southern Baptist pastors and Sunday

BAPTIST VIEWpoll

School teachers were asked this question in the survey: "Who should be admitted into the mem-

bership of a Southern Baptist church without being 'rebaptized'?"

Any person transferring from any, or almost any, Baptist church was the judgment of 52.6 percent of the pastors and 31.6 percent of the Sunday School teachers.

"Only persons transferring from a Southern Baptist church" was the alternative chosen by 31.1 percent of the Sunday School teachers and 22.4 percent of the pastors.

The third alternative, "Any person who has been immersed by any church," was selected by 27.9 percent of the Sunday School teachers and 19.7 percent of the pastors.

A fourth alternative, "Any person 'baptized' in any manner by any church," was indicated by 7.4 percent of the teachers and 2.0 percent of the pastors.

The remaining 3.3 percent of the pastors and 2.0 percent of the teachers chose not to respond to the question.

The same question was asked of messengers to the 1969 Southern Baptist Convention in New Orleans with one difference in the alternatives. The phrase "or almost any" was not placed in the alternative "Any person transferring from any Baptist church."

The largest portion of the messengers to the Convention (36.4 percent) chose the alternative "Any person who has been immersed by any church." The second largest portion of the messengers (28 percent) chose the alternative "Any person transferring from any Baptist church;" and "Only persons transferring from a Southern Baptist church" was a very close third (27.2 percent) choice.

The survey of messengers to the Southern Baptist Convention is not considered to be representative of Southern Baptists, as the VIEWpoll is for pas-

Church fires pastor after shotgun blast rips home

WAKE FOREST, N. C.—On Saturday night, a shotgun blast sent buckshot ripping through the living room of the home of Baptist pastor J. Wesley Shipp here, while his daughter was entertaining white and Negro youths at a party.

The next morning, the deacons at Ridgcrest Baptist Church fired Shipp as pastor.

"They told me that I was a disruptive influence in the community, that my views on racial matters would hurt the church," Shipp said.

Shipp's views on racial matters are, he said "simply that black is as good as white. I believe that," he stated. "I've always believed that, and no one's going to change my mind."

Shipp said that the shotgun blast that pelted his living room would have killed someone if it had happened ten seconds earlier. About eight or ten persons, most of them students at Wake Forest High School, were in the den popping popcorn, and several had just left the living room.

The youth, including several Negroes and liberal-minded students who have vocally opposed the Vietnam war, had been invited to the pastor's home by his 16-year-old daughter, Karen.

Shipp has decided to stay in Wake Forest, where he is currently studying at Southeastern Seminary here.

Through the ordeal, he has received a lot of support from his fellow students and faculty members at the seminary.

The faculty, in meeting just a few days after the shooting, adopted a resolution deploring the "act of cowardly terrorism."

The faculty members urged the people of Wake Forest to "create the kind of community in which freedom of thought and association of persons will be upheld, and the sanctity of their homes respected."

Though Shipp has decided to stick it out in Wake Forest, he has moved from the Ridgcrest church parsonage to a house in the city of Wake Forest.

The church is located in a rural community, described by one news report-

tors and teachers. The poll of conventional messengers indicated a less traditional position on the question than did the VIEWpoll panel. The current VIEWpoll findings are based on 87 percent response from panel members. (BP)

er as "a hard-scrabble community of simple brick farmhouses, rundown country stores and rolling red-clay landscape just off Highway 98 northwest of Wake Forest.

Shipp said the deacons gave him an opportunity to resign, but "I refused because I want it on my record that this is the reason I've been asked to leave the church."

"I'm no hero," he continued, "I'm scared and I'd probably be smart to get on out of this area. But I want to expose this attitude of hate and bigotry that these so-called Christian people are filled with."

Shipp said that he had preached on the race question "once or twice" since coming to Ridgcrest church about eight months ago from a church near Richmond. He is a native Virginian and a graduate of the University of Richmond.

"I never tried to cram my views down the congregation's throat, but my views have been fairly well known in the community," Shipp added.

Shipp said he thought that "those shots were aimed pure and simple at the fact that this (party) was a social gathering where whites and blacks were together."

Other people in the community, who told reporters they agreed with Shipp on very little else, said they agreed with him on that.

An elderly farmer told a Raleigh newsman, "I don't know any of the details, but I hear he had colored people in his house. That's just asking for trouble."

A deacon at the church told the same reporter he was "real sorry" about the shooting, but plead with the newsman not to use his name because "it could be my house tonight if someone heard me say that."

"I don't think Wesley (Shipp) should have had those colored people in there, but I think it's awful someone would do this," the unidentified deacon said.

"We begged him before the party not to have any mixin' but he wouldn't listen," the deacon continued. "Now he's paying for it."

Shipp believes the entire church, not just himself, is paying for the incident.

"There's a lot of hatred within a mile radius of this house," he said. "But mostly there's fear. The man who shot at me and my family has this entire community in his grip."

ARKANSAS BAPTIST EV

January 26-27, 1970

MONDAY AFTERNOON 'The Recovery Of Relationships'

- | | | |
|------|---------------------------------|---|
| 1:45 | Song & Praise
Prayer | Ray McClung
Dr. Paul Roberts
Herbert Hodges |
| 2:00 | Bible Study | |
| 2:30 | Congregational Singing | |
| 2:35 | "The Recovery of Joy" | Dr. Charles Ashcraft |
| 3:00 | Baptist Book Store | Robert Bauman |
| 3:05 | "The Recovery of Relationships" | Jack Stanton |
| 3:30 | Special Music | |
| 3:35 | "The Hope of Salvation" | Dr. Manuel Scott |
| 4:15 | Adjourn | |

MONDAY NIGHT 'Beliefs That Strengthen'

- | | | |
|------|-------------------------------|---|
| 6:45 | Song & Praise
Prayer | Ray Holcomb
Dr. Tal Bonham
Herbert Hodges
Russell Clearman |
| 7:00 | Bible Study | |
| 7:30 | "The Ordinances of Our Faith" | |
| 7:55 | Congregational Singing | |
| 8:00 | "The Living Lord" | Dr. J. Harold Smith |
| 8:25 | Baptist Book Store | Robert Bauman |
| 8:30 | Special Music | Ouachita Men and
Southern Baptist College Choir |
| 8:40 | "The New Birth" | Dr. Manuel Scott |

PRAYER FOR REVIVAL

10 p.m. January 26-9 a.m. January 27

- | | |
|-------|--|
| 10-11 | Arkansas Valley, Ashley, Bartholomew, Benton Co. |
| 11-12 | Big Creek, Black River, Boone-Newton, Buckner |
| 12- 1 | Buckville, Caddo River, Calvary, Carey |
| 1- 2 | Caroline, Carroll, Centennial, Central |
| 2- 3 | Clear Creek, Concord, Conway-Perry, Current River |
| 3- 4 | Dardanelle-Russellville, Delta, Faulkner, Gainesville |
| 4- 5 | Greene Co., Harmony, Hope, Independence |
| 5- 6 | Liberty, Little Red River, Little River, Mississippi Co. |
| 6- 7 | Mount Zion, No. Pulaski, Ouachita, Pulaski Co. |
| 7- 8 | Red River, Rocky Bayou, Stone-Van Buren-Searcy, Tri-County |
| 8- 9 | Trinity, Van Buren Co., Washington-Madison, White River |



Manuel L. Scott



Jesse S. Reed



JACK STANTON



RUSSELL CLEARMAN



ROBERT BAUMAN



RAY McCLUNG



JACK JONES



RAY HOLCOMB

EVANGELISM CONFERENCE

First Church, Little Rock



Charles H. Ashcraft

Living
the Spirit
of Christ

TUESDAY MORNING 'Living The Gospel Of Christ'

9:15	Song & Praise	Alton Bush
	Prayer	Don Williams
9:30	Bible Study	Herbert Hodges
10:00	Baptist Book Store	Robert Bauman
10:05	Special Music	A. L. Presley
10:10	"Compassion for the Poor"	Maurice Caldwell
10:35	Congregational Song	
10:40	"The Love of Righteousness"	Dr. Charles Ashcraft
11:05	Congregational Song	
11:10	Special Music	
11:15	"The Call to Holy Living"	Dr. Manuel Scott

TUESDAY AFTERNOON 'A New Decade For Evangelism'

2:00	Song & Praise	Archie McMillan
	Prayer	Leo Hughes
2:15	Bible Study	Herbert Hodges
2:45	Congregational Singing	
2:50	"The Seventies an Open Door"	Jesse S. Reed
3:20	Congregational Singing	
3:25	"Tourism and Evangelism"	J. T. Elliff and Others
3:50	Special Music	
3:55	"A Revived Christianity"	Dr. J. Harold Smith
4:30	Adjourn	

TUESDAY NIGHT

'The Spirit Of Christ In Personal Evangelism'

6:45	Song & Praise	Dr. Jack Jones and First Baptist Church Choir
	Prayer	John Gearing Herbert Hodges
7:00	Bible Study	
7:30	Congregational Singing	
7:35	"Loving the Lost"	Dr. Manuel Scott
8:00	Singing	First Baptist Church Choir
8:05	"Using the Scriptures in Personal Evangelism"	Jack Stanton
8:35	Special Music	First Baptist Church Choir
8:45	"Evangelism Our Priority"	Dr. Charles Ashcraft



ALTON BUSH



ARCHIE McMILLAN



J. T. ELLIFF



MAURICE CALDWELL



HERBERT HODGES



J. HAROLD SMITH

Institutions - Baptist Medical Center System



Schuh is named Info Director

Appointment of Lloyd E. Schuh, Jr. as new director and a change of name for the Department of Public Relations for the Baptist Medical Center System was announced recently by John A. Gilbreath, executive director of the system.

"The new name, Department of Informational Services, more accurately describes the functions of this Department," Gilbreath explained.

The Department is responsible for coordinating all employee, patient, and community relations programs for both Baptist Medical Center and Memorial Hospital, North Little Rock.

The Department's areas of responsibility also include employee publications, volunteer workers, and press information.

A native of Little Rock, Schuh is a graduate of Central High School and Oklahoma State University. His background includes broadcast experience and work in the utility and advertising agency public relations fields. He is a member of the Board of Directors of the Little Rock Advertising Club.

He serves as Chairman of the Work Area of Education and teaches a Senior High Sunday School Class at Western Hills United Methodist Church.

Mrs. Schuh, the former Shirlene Howard of Tyronza, has a degree in Elementary Education from Ouachita Bap-

tist University and has taught first and second grades in the Hot Springs and North Little Rock Public Schools. She is presently serving as director of the Western Hills Nursery and Kindergarten.

The couple has one son, Todd Alan, who is nine months old.



Memorial gifts to BMC's Building Fund, in memory of Mr. A. M. Gilbreath, have been received from the following people: Mr. Clarence W. Jordan, Mr. R. H. Hagaman, Mrs. Peggy Echols, Mr. and Mrs. Ray Thomas, Dr. and Mrs. James Hagler, Mrs. Glenna McHughes, Mr. and Mrs. R. C. Reynolds, Miss Martha Seaton, Miss Edith Kincheloe, Mr. and Mrs. Floyd Lofton, Mr. and Mrs. R. A. Lile, Dr. and Mrs. Forrest Henry, Mr. and Mrs. H. T. Gardner, Mr. W. S. Miller, Jr., Mr. Henry E. Spitzberg, Mr. and Mrs. Jacob L. King, Mr. and Mrs. David Langley, Mrs. Merle Ansley, personnel of the Patient Accounts Department, and personnel of the Medical Records Department.

Other memorial contributions to the Building Fund were received from: Mr. and Mrs. W. H. Patterson and Mrs. Merle Ansley, in memory of Mrs. Jennie Thomas Smith; Mr. and Mrs. W. R. Stephens, in memory of Judge Gordon Young; Mrs. Ruth Hardeman, in memory of Dr. Hardeman; Mrs. T. D. Wilkins, in memory of Mr. Charles F. Wilkins, Sr.; Dr. and Mrs. James L. Hagler and sons, in memory of Mr. L. D. Redden, Sr.; Mr. and Mrs. R. A. Lile, in memory of Mrs. Winton R. Mizell, Mr. Albert J. Stephens, Mr. Hardy Winburn, and Mr. Morgan Walker's daughter, Mary Lou; and Mr. Roy C. Turner, Jr., in memory of Mr. Albert J. Stephens.

Contributions to BMC's Coronary Fund were received from: Mr. and Mrs. Floyd Chronister and Mrs. James L. Bodie, in memory of Mr. A. M. Gilbreath; Mr. and Mrs. Harold Williams and the operating room nurses at BMC, in memory of Mrs. Jennie Smith, mother of Dr. John W. Smith. Other contributions to the Coronary Care Fund were received

from the Current Missions Group No. 4, and WMS Bible Study Group No. 1 of Immanuel Baptist Church of Little Rock.

A contribution to the Center's Cobalt Unit, in memory of Mr. A. M. Gilbreath, was received from Mr. and Mrs. W. M. Freeze, Jr.

Gifts to the BMC Auxiliary's Scholarship Honorarium Fund, in memory of Mr. A. M. Gilbreath, were received from the BMC Auxiliary and from Mrs. H. C. Thomas.

Memorial gifts to the Center's library, in memory of Mr. A. M. Gilbreath, were received from the SCA Faculty; Dr. and Mrs. M. D. McClain, Mr. and Mrs. J. C. Fuller, and Mrs. Hulda Rampey. The BMC Auxiliary presented a comprehensive Zondervan Pictorial Bible Dictionary to the library, and other books were received from Mrs. Ruth Opal Cannon and Mrs. W. D. Pye. Dr. and Mrs. M. D. McClain presented a book, in memory of Mrs. Brynhill Ahrens.



Betty Dean is Nurse of Month

Miss Betty Yvonne Dean, charge nurse on 3J, was named "Nurse of the Month" by the Little Rock District 10 Nurses Association, at their November meeting.

A 1958 graduate of BMC's School of Nursing, she received her bachelor of science degree in nursing from the University of Arkansas School of Nursing. Currently, she serves as the program chairman for the Arkansas State Nurses Association, District 10.

Planning and Progress Continues for New Baptist Medical Center Building

How do you make certain that a new 500-bed hospital will have patient rooms designed for the utmost safety and convenience to the patient and be practical to build and maintain as well?

This is the problem that was faced by Baptist Medical Center as planning began on a new \$19.5 million dollar complex to be built in western Little Rock.

The solution — try out the design before you build.

AREA REMODELED

Earlier this year, an area in the present hospital was renovated according to plans and specifications set up for a patient room in the new Center. All of the features planned for the new building were incorporated into this model room.

Since construction, it has been tested by the best method known — everyday usage.

A GOOD INVESTMENT

"This is one of the best investments we could make," explained J. A. Gilbreath, executive director of the BMC System. "We were able to check out all of the equipment and avoid costly mistakes. This room has shown that our plans are right on target."

One of the most dramatically different features to be found in the room is the console that controls all of the room's functions. On one panel built into the bedside table, are the controls for the nurse's call, television and radio volume and station selector, both the reading and room lights and even a motorized drapery control. A remote unit plugs into the console with a nurse's call button and speaker and remote controls for the color television which will be a standard feature of all rooms.

PROGRESS REPORT NUMBER 1

The bath features emergency call switches in both the shower and lavatory areas, a radiant panel ceiling that provides an even heat to the entire room and even a special door hinge that makes it possible for the door to be opened to the outside, should a patient collapse and block it from the inside.

The colorful rooms have vinyl, easy to clean walls and floors. Closets and shelves are built into the wall to provide attractive storage space. A patient examining light is built into the ceiling above each bed.

HOLD COSTS DOWN

The model room is also designed to help hold the line on patient care costs. The planners specifically cited such features as the electric bed adjustments and T.V. and drapery controls. Presently, a nurse or aide must make these for the patient. In this new room, it's possible for them to make the adjustments themselves. "This freedom from detail can result in making more people available for patient care," stated Assistant Administrator Robert LeMaster.

VALUE IN PLANNING

"This model room is just one more example of the planning and care that is going into the design of our new Medical Center," he adds. "We want to be certain that we get the most value out of every dollar spent."

The photo below shows what BMC of the future will be like.



... BMC Hostess Lynne Reed demonstrates what it's like to be a patient in the model room. She is holding the remote

control unit which plugs into the master console built into the bedside table.

BMC Prepares for 50th Year

1970 will mark the 50th anniversary of the organization now known as the Baptist Medical Center System.

It was in 1920 that the Arkansas Baptist State Convention voted to purchase the Battle Creek Sanatorium and create Baptist Hospital.

Plans are underway to celebrate this anniversary throughout the coming year.

A special history of the hospital system for the past 50 years will be published in "the Buzzer" during the next twelve months. The first installment will be featured in the January issue.

In addition, special materials and a special "50 Years of Service" emblem will be featured in the information materials for the coming year.

All friends of the system are urged to take this opportunity to tell the story of our Golden Anniversary at any opportunity. A special slide talk will be available for presentation to interested groups, and special tours of the medical center may be scheduled by appointment.

If you have any old pictures or historical information on the hospital, "the Buzzer" editors would appreciate your sharing it with our readers. Please contact the Informational Services Department at 374-3351, extension 501.



LARRY GOES HOME — After more than seven months, Larry Blackmon pictured here with his father, William A. Blackmon, said goodbye to the many friends he made at BMC, and returned to his home at Houston, Arkansas. Larry had been hospitalized since March, after being hit in the head with a garden rake. He underwent brain surgery and had been back to the operating room a number of times to have his wound cleaned, packed and dressed. Larry made many friends, in all areas of the hospital, and was given a surprise birthday party by the employees on Pediatrics, on the occasion of his third birthday, October 9.



CONTRIBUTE TO BUILDING FUND — Another step was taken recently in an effort to relieve Little Rock's acute shortage of hospital beds, when the 3 M Company presented a check for their contribution to the new Baptist Medical Center to W. R. "Witt" Stephens, Chairman of the Development Council. Stephens, left, accepted the check from W. H. Walters and T. C. Cronin, right, of Minnesota Mining and Manufacturing Company.

New School of Health Sciences to be established by BMC, SCA

Establishment of a new School of Health Sciences has been announced jointly by Baptist Medical Center and State College of Arkansas, Conway.

"The new school will offer many advantages to the student interested in a health science career," explained Dr. Jasper McPhail, Director of Medical Education for BMC, "and it will enable students to have more opportunity for health careers in Arkansas."

One advantage cited was the ability of students to transfer into the program from other colleges which do not offer the clinical courses necessary for certification in the particular specialty that they want to make their career.

Students enrolled in the courses will receive preparatory work and general education on the SCA campus and then receive their clinical training at Baptist Medical Center.

Courses of study to be offered in the program will include: schools for paramedical careers in inhalation therapy, radiologic technology, physical therapy, occupational therapy, dietary, medical records, and medical technology, as well as, nursing.

Dr. Don Corley, who has been active with Dr. McPhail in establishing the school, pointed out that SCA also hopes to be able to offer a degree in Hospital Administration in the near future.

Another advantage cited by BMC Ad-

ministrator W. H. Patterson, was the ability to reclaim many students who are now being lost to the health fields. "Many people begin a Pre-Med course with the idea of becoming a doctor," he explained. "Because of the difficult competition for medical school openings, not all of these people make it. Before, many would be lost to health careers. Now it is possible for us to channel them into another rewarding career in an allied field."

Details on the new program to be offered may be found in the 1970 SCA Catalog which will be issued in January, 1970.

Special Loan Funds Available

Two special loan funds are available to students in nursing and other health careers.

Mrs. James Puddephatt, president of the BMC Auxiliary, reminds interested students that the Lila Pye Loan Fund and the Scholarship Honorarium Fund can provide student loans.

If the loan is repaid within one year of the date the student leaves the school, there is no interest charge.

Anyone interested in obtaining information on the loan funds available should contact the Auxiliary committee chairman through the Informational Services Department.

1969—Doorway into man's new realm

BY NORMAN ROHRER,

Director

Evangelical Press News Services

(A year-end feature of EP News Service)

The opportunities of 1969—seized or neglected—have cast their long shadow into history and disappeared.

This was the year science gave man the new realm of the moon while on earth the tides of religious impact tugged at an increasingly reluctant society.

The high crest of the early fifties which had swept record numbers of people into the churches became a backwash in 1969 dragging many of them out again. Seventy percent of adult Americans believed religion was losing its influence on society.

The sweaty Christianity of street protests for civil rights receded somewhat in 1969, turning stronger and stronger against U. S. involvement in the Vietnam war. Minorities controlled large movements and secured a big share of attention. James Forman of the National Black Economic Development Conference struck a blow to white churchmen from which they never fully recovered, demanding \$500 million in "reparations" for past sins of white Christians against blacks. Most denominations ignored him, but Forman did get at least \$215,000 for his conference.

1969 was a year in which almost everyone seemed to be spending his energies on something that was not his main business. Protestant clergymen raided the offices of draft boards or harbored AWOL soldiers; Catholic priests were preoccupied with thoughts of marriage; the theater and movies gave billing to inter-racial love, homosexuality, and nudity; civilians argued and advised on the strategy of war.

The population of the world in 1969 grew by about 2.2 persons per second, 132 per minute, 190,000 per day and more than 1.3 million a week. On July 1 the world's population reached 3.551 billion persons.

The first-billion mark had been reached about 1800. The two-billion milestone had been passed about 1930.

World population is expected to pass the four billion mark by 1975.

In this burgeoning society of 1969 fertile minds provided an array of innovations:

A tool to compress recorded speech cut listening time in half, designed "for wide application in Christian education";

Presbyterians introduced the audio-visual sermon;

The British Parliament, disturbed by the "industrial disruption" of Christmas advocated a fixed Sunday rather than the traditional Dec. 25;

Biologists, successful in their attempts to remake a frog, began looking with confidence to the day when they can overhaul a human being and give him a more desirable heredity;

Industry built "Clyde the Claw" as a forerunner to machines that will one day assume all of man's boring, dull labor;

Episcopalians introduced the "environmental eucharist" and a Canadian Unitarian composed a new prayer for the Manitoba Legislature which begins, "To whom it may concern. . ."

Scientists increasingly struggled with the problem of when a person is officially dead, and the American Medical Association foresaw "psychological horrors" if the transplanting of human organs continues.

Civil engineers have begun building planned communities, where one sanctuary serves the needs of all religions.

The year saw a Quaker enter the White House and establish ecumenical worship services. A year in the Presidency made Richard Nixon "a more prayerful man and deepened his sense of dependence on God," Evangelist Billy Graham said.

Famed atheist Madalyn Murray O'Hair was defeated in her first try to prohibit prayers and Bible reading by U. S. Astronauts from being broadcast around the world but she vowed to fight harder.

California survived the predictions of mystics that in April the state would be split from the nation and slide into the sea.

Other headline grabbers for 1969:

One out of every 50 Americans became a victim of crime;

30,000 in the Orange Bowl supported the teenagers' crusade for decency in entertainment;

Southern Baptist youth were told that the U. S. is no longer religion-oriented—not even in the so-called Bible Belt;

Biological warfare pursuits were officially abandoned by the President;

Churches were urged to spur road safety;

64 percent of U. S. adults drank alcoholic beverages;

A New York psychologist said people are turning away from belief in God because childhoods are happier and death has lost its sting.

Roving Episcopal priest Malcolm Boyd stressed that with the death of the autocratic society a whole new style of life is emerging, banishing tradition and ushering in "Christian imagination."

An assortment of mini-religions characterized the American scene, a New York publisher declared.

A clergyman in Minnesota was applauded when he said the drinking age of 21 was totally unrealistic for today's sophisticated youth.

Non-profit religious institutions reeled under a threat instituted by Frederick Walz of New York whose case against tax exemption for church and synagogue property was accepted by the Supreme Court.

The doomsday clock of the Bulletin of the Atomic Scientists, whose hands had stood at seven minutes until "doomsday," were moved back when the U. S. Senate ratified the nuclear non-proliferation treaty. The clock now shows 10 minutes to go.

Denominations

U. S. Churches owned \$102 billion worth of real estate, but a United Presbyterian education specialist predicted in 1969 that the organizational structures of the churches are not going to make it to the end of the century. However, long-range prospects for Judeo-Christianity are good, he allowed.

In the current slough, major Protestant denominations and the National Council of Churches suffered major funds cutbacks and liberal theologians admitted the need of something beyond social justice.

"When you come right down to where the rubber meets the road, the evangelical who loves Jesus is the only one who will stick in the inner-city tur-

(Continued on page 18)

Religion in review

(From page 17)

bulence," a ghetto minister flatly declared.

Jargon—a sort of insiders' language—was seen to be flourishing among ministers, theologians and laymen attempting to speak out to the world.

A Pennsylvania representative offered a bill that would provide collective bargaining for workers in churches and charitable organizations and a new welfare plan offered by President Nixon was seen as creating an opportunity for churches once again to care for the needy.

The United Missionary Church and the Missionary Church Association merged to form The Missionary Church.

The General Synod of the Reformed Church in America adopted a "Plan for Understanding" which could result in the eventual dissolution of the historic church.

Canadian Presbyterians recorded a membership drop and the Regular Baptist Association quit the International Council of Christian Churches led by fundamentalist Carl McIntire.

Although applicants to some seminaries have increased it was the general feeling in 1969 that for most students the church was the last place they wanted to carry out their ministries.

Ecumenicity

The appointment of a Southern Baptist theologian by Roman Catholics to teach in Rome indicates the giant leaps ecumenicity made in 1969.

The year also found nuns teaching in a Cincinnati Episcopal Sunday school, British pastors swapping pulpits, the half-century-old Associated Church Press conducting a joint convention with the Catholic Press Association, and a Presbyterian-related university and two Catholic colleges in Iowa moving closer toward formal merger.

At year's end, the Catholic Biblical Association was co-sponsor of National Bible Week with the American Bible Society. Six top U. S. Protestant leaders were welcomed as "my dear brothers in Christ" by Pope Paul VI in the Vatican. And Roman Catholics joined the executive staff of the National Council of Churches.

The president of the American Jewish Congress predicted a new and historic era of understanding and cooperation between Jews and Christians too as old boundaries fell and communication lines were established.

The bitterest ecumenical disappointment in Britain came with the voting down of the anticipated Anglican-Methodist merger. Evangelicals had opposed it, however, because of the proposed "Service of Reconciliation."

About the time Catholics and Protestants began fighting over civil liberties in Northern Ireland, Cardinal Cushing in Boston granted his official approval to Today's English Version of the New Testament, published by the American Bible Society. And in Latin America, evangelicals praised Catholic renewal and called on their brothers to show "understanding and Christian brotherhood" toward the Catholic Church.

Education

The thrust of religion was felt in the classroom. Here and there local school boards defied the U. S. Supreme Court decree banning Bible reading and prayer in school but the court usually ignored them. A congressman inserted a child's prayer in the Congressional Record each day so school officials in his Indiana district could read it legally on the premises; a New Jersey group arranged for public school prayer before classes officially began. Other groups carried out the letter of the law, evidenced in a New Hampshire suit challenging the right of Gideons to place Bibles in public schools.

Americans United for the Separation of Church and State found itself advocating Federal aid to schools in impacted areas when parochial schools closed or cut back their quota. More and more private and parochial schools were closed in 1969. Catholic elementary and secondary schools shifted 60,000 students on the public system in a move that would cost U. S. taxpayers an estimated \$32,000,000.

In keeping with the drift toward secularization, Columbia University, believing that "a university should not offer official sponsorship or funding for denominational activities," dissolved its 112-year-old chaplaincy post.

The hottest school issue of the year revolved around sex education in elementary schools prepared by SIECUS (Sex Information and Education Council to the United States). Irate parents rose up in strength to oppose literal drawings and words designed to portray the reproductive process of humans for youngsters in grade school.

Missions

The long arm of missions reached farther and farther around the globe, making an historic first encounter with savage Mayoruna Indians of Peru. . . progressing downriver to contact a new group of Ecuador's vicious Auca Indians. . . raining the message from the skies through radio. . . and scattering

the gospel seed in a blizzard of literature.

At least a dozen missionaries were slain by the people they came to bless. In other countries scores were driven out. Ten were deported by the National Parliament of India; an Episcopalian couple in Guyana were withdrawn from a hostile environment; approximately 1,000 members of the Jehovah's Witnesses lost their homes as they fled a Zambia purge; the revival in Indonesia moved quietly ahead and, in many wholesome strategy moves all over the globe, national Christians replaced missionaries in leadership posts.

Evangelism

A poll of evangelical editors voted as the top 1969 news story the late-summer U. S. Congress on Evangelism at Minneapolis. The six-day congress gave evangelicalism a new birth of freedom and unity in America as nearly 5,000 delegates from 95 denominations in 50 states gathered for the effort which grew out of the 1966 World Congress on Evangelism, in Berlin.

Four major Billy Graham crusades were staged—in New Zealand, Australia, New York City, and Southern California at Anaheim.

Myron Augsburger introduced the new TV evangelism series "Breakthrough";

John Haggai opened Evangelism International's new training center at Arosa, Switzerland following his large-scale meetings in Indonesia.

1969 found the long-planned-for "Crusade of the Americas" involving 24 million Baptists in 32 countries of North, Central and South America, half over.

Evangelists like Leighton Ford, Bob Harrison, Luis Palau, Leonard Ravenhill, "Hermano Pablo," Barry Moore, and thousands more got out the Word for vast audiences.

Evangelism congresses were staged in Spain, the Philippines, Colombia, and Congo while the Baptist World Alliance met in Austria to work out a plan for global evangelization to be carried out by churches of its affiliation by 1974.

And on the tiny island of Malta the first series of sanctioned evangelistic crusades produced screaming headlines, the subject of justification by faith without works being hotly debated in the press.

Notables

The shuffle of men and positions created interesting patterns in 1969—Dr. Edward L. R. Elson to the U. S. Senate chaplaincy; James Boice to radio's Bible Study Hour; David A. Hubbard to the "Old Fashioned Revival Hour" (now "The Joyful Sound"); W. Stan-

Religion in review

ley Mooneyham, to World Vision as president; Sherwood E. Wirt, as president of the Evangelical Press Association. . . .

Death in 1969 took such stalwarts as Abraham Vereide, founder of International Christian Leadership. . . R. G. LeTourneau, internationally known manufacturer and evangelist. . . Mrs. Elizabeth Strachan, wife of the late missionary statesman Kenneth Strachan. . . Harold B. Street, former executive secretary of Evangelical Literature Overseas. . . Quaker columnist Drew Pearson. . . Senator Everett M. Dirksen, fighter for renewal of prayer in public schools. . . controversial clergymen James A. Pike. . . and Clarence L. Jordan, founder of an interracial cooperative farm in Georgia.

The year ended with a scramble to find ways of taking the boredom out of Sunday worship, with emergency steps to end hunger, with action to banish pollution of the environment, and with less attention to the verbiage of ecumenicism and more casual action. The top executive of the National Council

Honey for a Child's Heart, by Gladys Hunt, Zondervan, 1969, \$3.50, is meant to be helpful both to parents and teachers in the choice and use of the best of books for children and child development.

"Children and books go together," says Mrs. Hunt, and there is no greater pleasure than bringing to the uncluttered, supple mind of a child the delight of knowing God and the many rich things he has given us to enjoy."

You Can Teach Creatively, by Elizabeth Allstrom, Abingdon, 1969, \$3.50

For those who continually seek new and imaginative teaching methods, this book should prove to be an inspiration as well as a valuable resource book. The importance of individuality and nonconformity are emphasized, as suggestions are offered for helping students to grow as persons while learning how to express themselves creatively.

One Way to Write Your Novel, by Dick Winfield, *Writer's Digest*, 1969, \$5.95

Rich with creative disorder and rollicking humor, this book contains about everything a beginning novelist needs except pencil, paper, and the determination to write. The author shows how to produce a rough draft of a novel in 100 days, working two hours a day.

of Churches, in a surprise move, proposed at year's end that the embattled NCC be scrapped in favor of a new "general ecumenical council" embracing all major religious bodies in the United States.

The scientific accomplishments of 1969 were indeed the triumphs of the squares, but so were the ugly, brutal wars in Southeast Asia, in the Middle East, in Northern Ireland, and, increasingly, among tribes of Africa.

1969—what a year! The swell and swale of religious thought and action pushed and tugged at the people living on the blue-brown wispy agate marble spinning beautifully in an inky black universe. Yet, another year the Lord delayed his coming. But 1970 gives the opportunity once again to sound the glories forth, "earnestly contending for the faith which was once delivered unto the saints."

"When the Son of man comes, shall He find faith on the earth?"

Four things come not back:
The spoken word, the sped
Arrow, the past life and
Neglected opportunity.

The bookshelf

For Missionaries Only, by Joseph L. Cannon, Baker, 1969, \$2.95

This carousel of impressions, opinions, and views of a veteran foreign missionary revolves around clusters of missionary concerns: comings and goings, successes and failures, support and lack of support, indigeneity and paternalism, etc. The author, presently serving on Okinawa, is a graduate of Harding College, Searcy, Ark.

Simple Sermons on Prayer, by W. Herschel Ford, Zondervan, 1969, \$2.95

"Man's greatest power," says Dr. Ford, "is the power of prayer. The man who prays is a thousand times stronger than the man who doesn't pray."

Much help and inspiration will be found here for life enrichment through prayer.

Last Things, edited by H. Leo Eddleman, Zondervan, 1969, \$3.95

Included here are messages by Bernard Ramm, Billy Graham, R. L. Lindsey, J. Graydon Dukes, W. R. White, Peter W. Stoner, David A. Warringer Jr., H. Harold Hartzler, W. O. Vaught Jr., Grady C. Cothen, W. K. Harrison, and Edward A. McDowell. The writers, in common agreement on accepting the Word of God "for what it says and on its own terms," point to the hand of God in the exciting events taking place today.



What will medicine and health services be like in the 1990s? Drugs to blunt curiosity and initiative will be available for use—or misuse. All parts of the body except the brain and spinal cord will be replaceable by transplant surgery. Seventy percent of cancers should be controllable. The aging process will be delayed and even partially reversed. Such, in any event, is the opinion of forty medical experts in a report issued by Britain's Office of Health Economics. ("The Periscope," *Newsweek*, Dec. 1, 1969)

The staff of the Senate anti-trust subcommittee has prepared a new report on automobile insurance showing that in the last ten years motorists have paid premiums totaling \$81.5 billion and got back only \$47.7 billion in benefits. The analysis said \$10 billion of the balance went for lawyers' fees. The high amount for lawyers' fees led James M. Cahill, general manager of the Insurance Rating Board, to recommend to the subcommittee that a "no-faults" plan of auto insurance be adopted. The "no-fault" plan would eliminate the need for court suits to determine liability in accidents and thus do away with a great deal of the legal cost in auto insurance. The subcommittee also heard evidence challenging the insurance industry's claim that it is making low profits. The subcommittee counsel said it had found the industry making profits comparable to other industries and greater than the profits of banks and public utilities. It is clear that much controversy still exists as to whether the insurance companies are making an inadequate profit or whether they are sticking the American driving public with the industry taking in \$33 billion more than it paid out in the last ten years, additional proof of need should be required before the industry is permitted to soak the motorists with another round of rate increases. (Nashville Tennessean, Dec. 7, 1969)

The great day

BY HILDA V. RICHARDSON

Under the faded blue shirt Jimmie's heart beat with pride as he stepped back to look at his work. The lamps on the carriage that stood in his father's shop shone like spotless crystal, all because Jimmie had worked on them since early morning.

"A perfect job, my son," said the boy's father as he inspected the work.

All the while Jimmie had been thinking about tomorrow as he polished the lamps on the carriage. Tomorrow the queen was to be crowned. It was to be one of the greatest days in the history of England.

Before sunrise the next morning Jimmie made his way through the crowded streets. There were people from all parts of the world who had come to catch a glimpse of Her Majesty in all her splendor.

More than three million people anxiously waited in the stands, on the streets, on roofs of buildings, and at windows along the six miles where the procession was to pass. It would start at Buckingham Palace and go to Westminster Abbey, where the kings and queens of England had been crowned for over eight hundred years.

Jimmie had a struggle to make his way through the mob of people. He was startled when a hand was placed on his head.

"Hello, Sonny," a voice said. "Do you think you will see any of the procession in this crown?"

Jimmie looked up into the face of a kind gentleman.

"Oh, I'll find a place to see, sir," he replied. "I must see the procession."

"Take hold of my coattails, and I'll take you where you will be able to see," the gentleman told Jimmie.

The boy did as he was told and found himself guided through the mob of people, into a building, and then up onto the roof.

"Oh!" he exclaimed, looking over the

edge of the roof. "This is a grand place!"

Very soon the beat of drums told that the procession was coming near. The band, with its members in bright uniforms, came into sight and was greeted with a roar of cheers. Next came ambassadors and other representatives from Africa, Australia, India, from countries around the world. Each was dressed in his splendid official uniform. The sight was one of wonder and beauty that would be hard to match anywhere.

Jimmie watched with a thrilled but anxious expression on his young face. The man beside him explained about each part of the procession as it passed along. Jimmie made no remarks and appeared not to hear. He was searching for what was yet to come.

A thunder of cheers rose from thousands of throats at the great moment when the beautiful golden state coach appeared, drawn by eight snow-white horses. In it was the queen in her magnificent robes.

"The queen is passing by," shouted the gentleman into the boy's ear. "This is something the whole world would give much to see."

"Look at the lamps on the coach!" cried excited Jimmie. "See how they shine!"

"But look at the queen! Isn't she beautiful?" said the gentleman.

"The queen must be proud of those lamps," Jimmie went on, his eyes bright as stars. "My, but they do look grand!"

The golden coach rolled on. As far as eye could follow it, Jimmie watched and continued to exclaim, "Wasn't it beautiful? Didn't the lamps look fine? Did you see how they shone?"

The gentleman at Jimmie's side felt disappointed in the lad, for he had not seemed interested in the royal lady. All his talk had been about the bright lamps.

"Tell me, Sonny," he said, "why you are so interested in the lamps on the queen's carriage."

"Well, sir," answered Jimmie, "I have a good reason to be interested in those lamps. The golden coach was overhauled in my father's shop, and I had the job of shining the lamps."

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- Reveals opportunities for sharing Christ
- Shows interest and concern of the believers

MY COMMITMENT TO WITNESS FOR CHRIST

"Ye shall be witnesses unto me" Acts 1:8

Having accepted Jesus Christ as my Lord and Saviour, I prayerfully commit myself to witness for Christ.

Date _____ Signature _____
† (Detach for wallet or Bible marker) (Turn in to church) ‡

MY COMMITMENT TO WITNESS FOR CHRIST

WITH GOD'S HELP I WILL SEEK TO:


- Pray for the lost by name
- Distribute evangelistic tracts
- Express personal concern to lost friends
- Tell what Christ means to me
- Visit with a more experienced witness
- Mark and use a New Testament in witnessing
- Participate in a witness-training program
- Share and explain Scripture passages on salvation
- Lead my family to witness as a family
- Help train others to witness

I will seek to lead the following to Christ:

Name _____ Address _____
Name _____ Address _____
Name _____ Address _____
Signature _____
Address _____

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Sin, the universal malady

BY DR. L. H. COLEMAN, PASTOR,
IMMANUEL CHURCH, PINE BLUFF

Life and Work

January 4, 1970

Romans 1:28-2:16

This is our first Bible Study for the new year. What a tremendous experience awaits us for this quarter as we study "Great Truths from Romans"! Paul is at his best in the book of Romans. This is a great treatise on basic Christian doctrine. What better follow-up of our study of the "Great Truths From the Old Testament" could we have?

The authorship of the book of Romans definitely centers around the personality of the apostle Paul. Those who deny Pauline authorship present a very weak case and can be answered without much difficulty. Primarily recipients of the epistle were Gentiles. He was addressing people he had never visited. The date of the writing probably was 56 A. D. The place where Paul wrote the epistle was in all probability Ephesus. The purpose of the letter was to give the Roman Christians a thorough grounding in the fundamental doctrines of the Christian faith; to indicate his interest in them; and to state his intention to visit them at an early date.

(Please if possible use the filmstrip "Great Truths from Romans, 50 frames, color, manual and recording, \$7.50 from Baptist Book Store in your class or department.)

Christ, the Judge. (Romans 2:1)

Chapter one depicts an accurate, awful picture of sin and human depravity. This chapter presents man's need of a righteousness that will stand before God. Paul discusses God's revelation of Himself before the Gentiles and their response. They had rejected God. Please read Romans 1:24, 25 for the predicament and plight of the Gentiles before God.

In the second chapter Paul states God's revelation of himself to the Jews and their response. The Jews also need to have right relationship to God. What God demands of the Gentiles, he also demands of the Jews.

In Romans 2:1, the indictment brought against the Jew as that he judged others for the very same identical things he himself practiced. The charge against the Jew, therefore, is hypocrisy because he judged others for

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the same sins of which he was guilty. He was blind to his own selfcondemnation.

The Jew is placed in the same category as the Gentile.

The Righteous Judgment of God. (Romans 2:2-5)

The Jews were and are not God's special pets. God did not, does not, and will not show favoritism. No one group or race have a monopoly upon God. All men, Jew and Gentile alike, are guilty before God. All men are sinners and are in need of righteousness found only in Christ. All men, if they are saved, are saved by grace through faith in Jesus Christ. God has but one plan of salvation. Men in the Old Testament were saved on the basis of their faith, not their works. Israel in the Old Testament was to be a channel of blessing, a giver of light to all nations. Likewise today the people of God are believers in Jesus Christ. Men today are saved on the basis of faith in Christ.

God's truths and equity govern his judgments and there are special privileges for none. God's judgment knows no respect of persons. In Romans 2:1-16 the Jews seemingly feel a sense of immunity to the judgment of God while doing the same things the Gentiles did.

When I pray

When I pray

I carry on a one way conversation.

I tell God what I want

And how and when and where.

I dutifully thank him

for his blessings—all in a lump.

I pray for those

who need his help—in general.

And then, of course, I ask for

His forgiveness—collectively.

Then in haste I say Amen,

Am up and on my way again.

Did he have anything to say to me?

I never thought of that!

—Edna Longenecker

The Jews sinned against "so great light". The entire book emphasized this truth.

Judgment According To Deeds. (Romans 2:6-11)

These verses continue the same thought pattern as the previous ones: God shows no partiality. The Jews have no privileged position in God's sight. The Jew will be judged on the basis of his relationship to Jesus as will all men. Verse six uses forthright language: God will "render to every man according to his works". This was so different to the prevalent Jewish attitude of Paul's day. Did the Jews in that day really believe the God would judge the Gentiles with one measure and the Jews with another? Definitely. But they were definitely wrong.

Paul is not arguing salvation by deeds or works. A faith which did not culminate in good works is no faith at all. Saving faith will produce works. James in his epistle emphasized the same great truth. A man's faith is seen in, by, and through his deeds. The person who believes the deepest will work the hardest for God. Paul taught salvation by faith in this and all his other writings.

Judgment and the Law. (Romans 12:12)

God will judge a person fairly, impartially and according to the light and knowledge he possesses. If a person knows the Law, God will judge him as one who knows the Law. On the other hand, if he does not know the Law, God will judge him on the basis of the light he has. Certainly the Gentile had the light of conscience. God is absolutely fair to everyone. There are different situations in which men are placed in reference to the knowledge of God's Law. Both the Gentile and Jew are under condemnation of sin. All sinners need Jesus, our Saviour. Our task is to point all men to our glorious Saviour and Lord.

Conclusion:

Next week our study will continue in the book of Romans. Please use more than the KJV in your reading. Both the ASVS and the J. B. Phillips' translation are excellent.

God's beloved son

By VESTER E. WOLBER
Religion Department
Ouachita University

The larger lesson for this week includes the full account of John's early ministry. He came to make preparation for the advent of the Lord by telling men to repent.

Phenomena at Jesus' baptism (Matt. 3:13-17)

1. John was reluctant to baptize Jesus. Since the two were distantly related, John may have known Jesus quite well; but it is significant that when he preached about the great one to follow him he did not call him by name. He was surprised when Jesus came for baptism, surprised and shaken.

But Jesus insisted, saying that it was fitting to fulfil all righteousness. We cannot know precisely why Jesus wanted to be baptized, but the following suggestions seem reasonable.

(1) By offering himself for baptism, Jesus put his approval on the ministry and message of John. Although John was fully confident that he was "a man sent from God," like others who try to pursue their Christian calling, he needed new tokens of assurance; and Jesus wanted to encourage and strengthen his subordinate. A mark of maturity is that one assists the immature, and those who are truly great encourage and help those who serve under them.

(2) In submitting to John's baptism, Jesus dedicated himself to the task ahead. He did more than place his approval on the new movement initiated by John: he joined with it and dedicated himself to head it as John had announced. His baptism was a commitment.

Somehow we must re-invest the spirit of commitment in Christian baptism. Paul said that in baptism one re-enacts in symbol what he has experienced in regeneration (Rom. 6:38), but the example of Jesus indicates that the elements of dedication and commitment are to be a part of the rite.

2. The heavens were opened and a dove alighted upon him. Had a modern news reporter been present, he might have reported that there was a strange rift in the cloud structure overhead and a dove gently floated down and settled on his shoulder. All four Gospels refer to the descent of the dove and all identify it with the Spirit. But

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it was John who first interpreted for them the meaning of the dove as a symbol of the Spirit (Jn. 1:33-34).

The baptism of Jesus was an anointment. One of the heretical views which plagued the early churches held that prior to his baptism Jesus was human only, but at baptism God's Spirit came upon him and that he was a human being in which God dwelt thereafter. The New Testament view is that from his conception Jesus was both human and divine and the two elements of his nature were fully fused into one unique God-man. At his baptism the Holy Spirit came upon him to anoint him for the work ahead. Thus, when viewed from the experience of Jesus, his baptism was a dedication; and, when viewed from the purpose of God, his baptism was an anointing.

3. A voice out of heaven expressed God's approval—"This is my beloved Son with whom I am well pleased."

Matthew's account reads as though God meant to recommend and endorse Jesus to John and any others who might have been present; but both Mark and Luke record the voice in the second person as though spoken to Jesus—"You are my beloved Son; with you I am well pleased" (Mk. 1:11; Lk. 3:22). Thus, it is seen that the voice did not signify heaven's impersonal endorsement of Jesus so much as it signified the Father's personal approval of Jesus.

International

January 4, 1970

Matthew 3;

John 1:19-36

John's interpretation of Jesus' baptism (Jn. 1:32-36)

The Fourth Gospel states that some time after baptizing his Lord, John was preaching and baptizing east of the Jordan when he saw Jesus coming toward him. John identified him as the one he had been telling about who was to come after him but rank ahead of him. He added that he had not known Jesus but had come to baptize in order that he might reveal Jesus to Israel (Jn. 1:31). He said that the descent of the dove was the clue for which God had instructed him to watch, and that he had seen and had born witness that Jesus was the Son of God.

A careful analysis of the contents of verses 29-34 reveals the following:

1. John identified Jesus as the one he had been telling about who was to come after him in time but rank ahead of him in office—"the Lamb of God, who takes away the sin of the world."

2. John said that he had not known Jesus (had not known him to be the great one to follow him, had not known him to be the Son of God) but that the real purpose for which he was sent to baptize was to reveal Jesus to Israel.

3. He stated that God who had sent him to baptize had given him a clue: the one on whom he saw the Spirit descend and abide, that one was to be identified as the one who baptizes in the Holy Spirit.

4. He said that he had seen the Spirit descend in the form of a dove and rest on Jesus.

5. Therefore, he testified that Jesus was "the Lamb of God, who takes away the sin of the world" and "the Son of God."

'Why can't Christmas last all year?'

"Why can't Christmas last all year?" a child asked soon after Christmas.

Yes, why can't it?

Must we act as though Herod was successful in his attempt to destroy the Babe of Bethlehem?

Must we let the attitudes of selfishness, hate, jealousy, and pride return so soon after the Christmas Season?

Why can't we let the joy of the Christmas Season, the love for others, the desire to give of ourselves continue through the new year?

Herod was unable to find the Christ Child to slay. Yet we destroy the Spirit of Christmas within a few days or weeks after it is past.

The Christ Child lived! Oh, how He lived, and taught, and ministered to others. He taught us how to live!

So why can't Christmas last all year? Because he lives, it can!

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V—Vaught, W. O. Jr., president of Executive Board (E) p3, p6; Vietnam attrcieties (L) p4.

December 14, 1969

Church	Sunday School	Training Union	Ch. Addns.
Arkadelphia, Shiloh	21		
Banner, Mt. Zion	37		5
Bay, First	120	68	
Berryville			
First	141	47	
Rock Springs	70	42	
Freeman Heights	139	53	
Booneville, First	281	241	2
Camden			
Cullendale, First	411	109	1
First	453	122	2
Cherokee Village	73	32	
Crossett, Mt. Olive	276	139	1
Dumas, First	271	42	
El Dorado			
Caledonia	42	23	
Ebenezer	159	64	
Fayetteville, First	613	152	
Forrest City, First	556	127	
Ft. Smith, First	1,168	403	3
Gentry, First	173	58	
Green Forest, First	177	79	
Greenwood, First	294	95	
Hampton, First	138	52	1
Harrison, Eagle Heights	226	59	
Helena, First	246	92	
Hot Springs			
Grand Avenue	180		
Piney	159	72	
Hope, First	471	144	1
Jacksonville			
Bayou Meto	148	68	
First	495	148	1
Jonesboro			
Central	460	99	
Nettleton	292	137	2
Lake Hamilton	138	44	2
Little Rock			
Archview	134	73	1
Crystal Hill	160	34	
Geyer Springs	538	222	
Life Line	594	186	
Magnolia Central	653	272	
Marked Tree			
First	157	37	1
Neiswander	103	66	
Mineral Springs, Central	108		
Mcroe	68	46	
Monticello			
Northside	113	72	3
Second	297	123	
Nashville, Ridgeway	90	65	
North Little Rock			
Baring Cross	627	213	1
Southside Chapel	34	24	1
Calvary	418	163	1
Central	254	77	3
Forty-Seventh St.	200	81	
Gravel Ridge First	168	92	4
Highway	157	63	
Levy	507	102	
Park Hill	326	132	9
Sixteenth St.	56	42	
Mark, First	231	80	
Paragould			
East Side	239	118	2
First	519		
West View	105	64	
Paris, First	328	116	
Pine Bluff			
Centennial	248	114	
East Side	163	91	1
Watson Chapel	206	70	
Springdale			
Berry St.	125	59	
Caudle Avenue	122	32	
Elmdale	357	110	
First	431	119	2
Trumann, Anderson Tully	45	50	
Van Buren			
First	395	161	5
Jesse Turner Mission	10		
Chapel	41		
Vandervoort, First	52	23	
Walnut Ridge, First	306	109	
Warren			
First	400	125	
Southside Mission	64		
Westside	85	54	
Williford, Springlake	69	42	

Forrest City, First	407	102	
Ft. Smith, First	1,433	436	3
Gentry, First	138	73	2
Green Forest, First	179	73	2
Greenwood, First	315	96	
Harrison, Eagle Heights	194	42	
Hot Springs, Piney	179	75	
Hope, First	461	152	
Jacksonville			
Bayou Meto	140	100	
First	398	104	
Marshall Road	243	108	
Jonesboro, Central	326	80	
Lake Hamilton	126	56	
Little Rock			
Archview	143	71	
Crystal Hill	171	43	
Geyer Springs	571	193	
Life Line	434	168	
Marked Tree, Neiswander	86	125	
Mineral Springs, Central	112		
Monroe	64	42	
Monticello			
Northside	103	63	
Second	206	65	
North Little Rock			
Baring Cross	509	159	
Southside Chapel	26	30	
Central	230	54	
Forty-Seventh St.	194	86	
Highway	143	95	1
Sixteenth St.	61	65	
Paris, First	308	151	
Paragould, East Side	201	138	
Pine Bluff			
Centennial	229	85	
East Side	152	93	
Second	195	68	
Watson Chapel	170	75	
Springdale			
Berry St.	110	80	
Caudle Avenue	113		
Elmdale	330	142	
First	413	234	
Van Buren			
First	376	164	
Jesse Turner Mission	9		
Chapel	69		
Vandervoort, First	45	27	
Warren			
First	344	134	1
Southside Mission	65	85	
Westside	87	62	

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December 21, 1969

Church	Sunday School	Training Union	Ch. Addns.
Arkadelphia, Shiloh	22		
Banner, Mt. Zion	38		
Berryville			
Freeman Heights	112	40	
Rock Springs	80	57	
Booneville, First	288	248	
Camden, First	413	108	
Greenwood, First	315	96	
Cherokee Village	33		
Crossett			
First	455	136	
Mt. Olive	205	103	
El Dorado, Caledonia	29	28	

About people

Rabun L. Brantley, executive secretary-treasurer of the Southern Baptist Education Commission here for the past 10 years, has announced plans to retire effective Sept. 1, 1970, his 11th anniversary as the secretary.

J. P. Allen has resigned as pastor of the 5,000-member Broadway Church, Ft. Worth, Tex., to become director of audience response for The Southern Baptist Radio and Television Commission.

His appointment to the commission was announced in a joint statement by Allen and Paul M. Stevens, commission director.

Allen, 57, told church members he had planned to remain at the church for only two more years because the felt he should retire from the pastorate at age 60. The opportunity to accept the newly-created position with the Radio and Television Commission prompted him to leave earlier than planned, Allen explained.

Also, he wanted to be relieved of the pressure involved in being a pastor, he said.

He said that the position with the commission was "an unlooked for opportunity" for several more years of service.

In the world of religion

Baptist World Alliance heads discuss reconciliation

An international committee to draw up proposals for a worldwide "program of reconciliation" has been appointed for the Baptist World Alliance. The chairman is a Negro minister, John W. Williams, of Kansas City, Mo., one of the BWA's vice presidents.

It is anticipated that the eight-member committee will mention evangelism, man's reconciliation with God, and also reconciliation between men and between nations in their statement or plan of action.

Proposals for a worldwide emphasis on reconciliation grew out of a suggestion made at the BWA executive committee's meeting last August in Austria. Rubens Lopes, Brazilian pastor who initiated the Crusade of the Americas evangelistic movement among Baptists of the western hemisphere, urged that the evangelistic emphasis be extended to all the world beginning with the Tokyo Congress of BWA next July.

The BWA committee on evangelism and missions then drafted a resolution commending the study of a more inclusive program of reconciliation. The appointment of this special international committee by alliance president William R. Tolbert of Liberia has resulted.

It is to report at the Congress in Tokyo.

Other members are Lopes; Shuichi Matsumura of Japan, another BWA vice president; C. Ronald Goulding, London, FWA associate secretary and secretary of the European Baptist Federation; Emanuel A. Dahunsi, Nigeria; Edwin H. Tuller, general secretary of the American Baptist Convention; Baker J. Cauthen, Southern Baptist Convention foreign missions secretary; and Frank H. Woyke, Washington, also an associate secretary of BWA.

The committee was appointed during BWA leadership meetings in Washington.

During the same meeting, the Baptist world leaders decided to review the organizational structure of the BWA which has been almost untouched since the BWA was launched in 1905.

The alliance's relief committee set a goal of \$160,000 for relief objects in 1970.

It was reported also that the site of the 1973 Baptist Youth World Conference rests, as of the moment, on a choice between the Kashmir area of northern India and four cities in the United States. The site will likely be determined during the Tokyo Congress

next summer.

The 1968 youth conference met in Bern, Switzerland. Conferences are held every five years.

In a statement written for use on Baptist World Alliance Sunday next February 1, the BWA officers paid tribute to the late BWA general secretary, Josef Nordenhaug. (EBPS)

Baptist attends Catholic synod

K. Kyro-Rasmussen, pastor of Kobner Baptist Church in Copenhagen, was a guest in attendance at the annual synod of Danish Roman Catholics. Representatives from the Lutheran state church and from other free churches in Denmark were also invited.

The non-Catholic visitors were permitted to join in various discussions during the synod, Kyro-Rasmussen reported. The two main themes under consideration were (1) the goal of the Catholic Church, and (2) the liturgy.

The Baptist pastor noted a distinct trend toward liberalization in Catholic attitudes. The younger clergymen in particular are looking for contacts in other Christian communities.

Catholics of Denmark are becoming less authoritarian, and permit a wider range of opinions to be expressed on church matters. "One could not help observing that Catholics in Denmark are so vastly different from Catholics in Spain," Kyro-Rasmussen commented.

(EBPS)

National Council votes study of broader groups

DETROIT—The National Council of Churches of Christ General Assembly voted here to ask its General Board to study a proposed plan to broaden its structure to include Southern Baptists, Roman Catholics, Pentecostals, and other religious groups not now involved in the council.

The proposal was made in a major speech by R. H. Edwin Espy, general secretary of the National Council and an American Baptist layman.

If ultimately the National Council approves the restructure, it would radically change the nature of the National Council. Espy said that implementation might take three to five years.

In a telephone interview with Baptist Press following the Council's triennial General Assembly, Espy said that he envisioned emphasis of the new proposed council to be on "fellowship, communication, and dialogue" rather than creation of a super-church ecumenical organization.

"My real concern is for communication and dialogue and fellowship and

understanding and collaboration," Espy said in the interview. "As such, it would become more natural for a religious group not now in the NCC to consider membership."

He added that his hope is that a broader, more inclusive body would make it easier for non-council members to become involved in the ecumenical movement, but said it was not a ploy to increase membership in the council.

On the final day of the General Assembly meeting, the delegates adopted a resolution authorizing its General Board to explore the possibility of the Espy proposal for a broader, more inclusive fellowship.

The Council also for the first time elected a former Southern Baptist Convention president as one of its vice presidents at large.

Brooks Hays, former Arkansas congressman and currently director of the Center for Ecumenical Studies at Wake Forest University, Winston-Salem, N. C., was named one of 20 vice presidents at large. Hays was president of the SBC 1958-60. (BP)

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