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Arkansas Baptist Newsmagazine

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### January 22, 1970

Arkansas Baptist State Convention

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# Arkansas Baptist

*newsmagazine*

JANUARY 22, 1970

## Some glad, some sad

One of my pastor friends in the state wrote me a notoriously noncommittal word of greeting at Christmas. Says he, sezze: "During the year just closing you made some people glad and some sad."

My reply to this friend was that writing editorials is a lot like preaching sermons. If the preacher or the editor ever gets to the point that his main concern is not to ruffle anybody's feathers, he is already out of business, whether he realizes it or not. We have a pretty sorry picture in the Bible of those who claimed to be prophets of the Lord but who "cried 'peace, peace!' when there was no peace."

In 13 years of editing the *Arkansas Baptist Newsmagazine*, I have discovered that many of my readers fall into one of three categories—those who do not like what I write; those who do not like the way I write it; and those who like neither what I write nor how I write it. And, of course, there is a lot of overlapping.

My heart goes out to these folks. I know pretty well how they feel, not just from my mail but from frequent reading and re-reading of the stuff myself. Quite often, after a given issue of our paper has "hit the street" and I am reading the editorials for the umpteenth time, I climb aboard all three categories myself.

So, be long-suffering with your editor—and your pastor. For we not only have to live with what we write or preach—we have to live with ourselves!

There is still another way that preaching sermons and writing editorials are much alike. Nobody is ever smart enough or clever enough to get either job done acceptably. And if all a preacher or an editor has to draw on is his own gumption, he is licked before he starts. For either job, without real and constant help from the Lord, is impossible. Even with the Lord's help, some of us fall far short of sinless perfection!

Some things you ought to be able to expect of your editor and/or your preacher. You ought to be able to expect of them that they feel they have been born again and that they are earnestly trying to know and follow the Lord's leadership. You ought to be able to give them credit for being properly motivated at least most of the time. But, of course, you ought not to expect them to see everything just the way you see it.

And surely you would not want a man either for editor or preacher who would be a chameleon

that changed his convictions with every wind that blows. We Baptists must insist on having the freedom of expression that goes with integrity of character.

*Erwin L. McDonald*

## IN THIS ISSUE:

THE EDITOR or preacher whose main concern becomes avoiding ruffling anyone's feathers is already out of business, says Editor ELM. Read more about this observation and others on preaching and editing in "Personally speaking," found on this page.

FIRST CHURCH, Piggott, takes its ministry to the community via cable television. See story and pictures on page 6.

THE WHOLE FAMILY of J. T. Elliff, Missions Department head for the state convention, are engaged in the Gospel ministry. Read about the Elliffs, featured on this week's cover, on page 8.

ASSOCIATIONAL LEADERS meet to plan for the 70s at a conference held last week in Little Rock. What they learned is explained on page 11.

THE SECOND in a series of articles by T. B. Maston is found on page 17. The retired seminary professor explores the race relations policies of Southern Baptist churches.

## *Arkansas Baptist* newsmagazine

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January 22, 1970

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

# Southern Baptists shaping the '70's

We Southern Baptists, along with everybody else, have been concerned over the much-talked-about generation gap between young people and older people. Now, on the threshold of a new decade, we are beginning to deal with the generation gap on a much broader basis.

(See related article elsewhere in this issue.)

We are gaining a new vision of the word "generation." We are thinking of all of us—young, old, and in-between—as one generation. And we are concerning ourselves with a gap so much greater than any that exists between different segments of our society as to make the lines that divide us seem insignificant by comparison. For we are focusing on the gulf that separates us—all of us—from God and his tremendous purpose for us.

We are beginning to see ourselves for what we really are, and we do not like what we see. We are seeing ourselves for what we claim to be as over against what God wants us, with his help, to become. As we tremble on the brink of this vast precipice, we are being overwhelmed by our sense of helplessness. We are beginning to realize as never before that there is nothing we can do to bridge the gap.

## Guest editorial

### The habit

Believers in the rationality—or at least the common sense—of man will take satisfaction and encouragement in the news that more and more Americans are kicking the cigarette habit. The people who are quitting are even outnumbering the teen agers who start smoking in droves every year. Total cigarette consumption is down for the second straight year.

The trend indicates that when people are advised year after year that cigarettes are a causative factor in lung cancer, heart disease and emphysema, well, finally the message gets across. People can still get exercised about matters of survival.

There is also the factor of example and suggestion. When one person is hooked on cigarettes and quits, his example reminds his family, friends and acquaintances that it can be done. We know of one editorial office where everyone has quit smoking except the secretary and cartoonist. Editorial writers are, of course, widely known for their rugged character but the power of example has been nonetheless formidable in the instant case.

We expect the trend to accelerate, as smoking

But all is not lost. There is a bright spot of hope for us. There is now a concentrated effort in our denomination to lift our vision from ourselves and our hopelessness to God. This movement is called "Shaping the '70s." It brings fresh emphasis to something the Apostle Paul emphasized a long time ago: that we Christians are not to be shaped by the world about us, but that, with God's help, we are to shape the world (Rom. 12:1-2).

The programing that is taking shape, the planning sessions that are being held, and the literature that is being produced are all tremendous. But these are only means to the greater end of calling us all to a closer walk with God. All of which reminds us that as we enter the most challenging decade in history, God is walking with us to show us the way and to help us walk in it.

"Do not act like the sinful people of the world. Let God change your life. First of all, let Him give you a new mind. Then you will know what God wants you to do. And the things you do will be good and pleasing and perfect" (Rom. 12:2; *The Children's New Testament*, Word Books, 1969).

becomes less of a social requirement in adolescent peer groups, and as the medical evidence piles higher and higher all the while. For a time there will be many of us maintaining a rather lower tolerance level for human frailties, but even the anxiety of withdrawal has its compensations in heightened senses of taste and smell and an ability to get work done faster.

We are not at all sure, however, about the forthcoming prohibition of cigarette advertising on television—at least not if the deal is to be the elimination of both the commercials and the anti-cigarette advertisements that are required in answer. The anti-cigarette spots are well done and, for smokers, positively scary. For entertainment we especially liked the one with a confrontation in a Western bar between a hero-type and three vicious gunmen, all with cigarettes hanging out of their mouths. (All three of the gunmen have coughing spells and collapse before they can make a draw.)

We would rather continue the cigarette ads and require one of the antidote spots for, say, every three commercials.—*Arkansas Gazette*, Jan. 11, 1970

# Denominational primacy

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

(First in a series)

Wallace H. Carrier, formerly pastor of Harrodsburg (Ky.) Church, has been named editor of adult materials in the Southern Baptist Sunday School Board's Sunday School department. A native of Tennessee, Carrier is a graduate of Carson-Newman College, Jefferson City, Tenn., and Southern Seminary, Louisville. He has also served as pastor of First Churches of Rockwood, Tenn., and Hartsville, Tenn.

Dan Padgett, formerly minister of education for Hendricks Avenue Church, Jacksonville, Fla., has been named consultant in the pre-school and children's section of the Southern Baptist Sunday School Board's Sunday School department. A native of Florida, Padgett is a graduate of Florida State University, Tallahassee, and Southwestern Seminary, Ft. Worth. He served the Florida Baptist Convention, Jacksonville, as associate in its Training Union department, 1965-67, and was pastor of Thomasville Road Church, Tallahassee, 1958-65.

Dallas M. Lee, associate editor of Home Missions Magazine and news director for the Southern Baptist Home Mission Board, has taken a five month leave of absence without pay to research and write a book on the story of the Koinonia Farms in Americus, Ga., and its founder, the late Clarence Jordan.

Jordan was the controversial Baptist preacher and Greek New Testament scholar who founded the interracial community patterned after Jordan's concepts of Christian fellowship and service. He died in October.

Lee has been a close friend of Jordan's and was chairman of the board for Koinonia Partners, a new organization founded by Jordan shortly before his death. The book will be published by Koinonia Partners and marketed as one of its products. While writing the book, Lee will live in the small house at Koinonia Farms once occupied by Jordan.

Miss Mary Kathryn Jasper, admissions counselor for Houston Baptist College in Texas, has been named the new executive secretary of the Woman's Missionary Union of Kentucky, effective in September, 1970. Miss Jasper will assume the post upon the retirement of Mrs. George R. Ferguson in October.

A native of Somerset, Ky., Miss Jasper previously was Baptist Student Union director at Eastern College, Richmond, Ky., and at Mississippi State College for Women, Columbus, Miss.; youth director for First Church, Owensboro, Ky.; city-wide Baptist Student Union director in Jackson, Miss.;

The matter of denominational primacy rests to a large degree with our seminaries. Our denomination is blessed with six great seminaries to prepare leaders for kingdom service.

These six seminaries represent an investment of approximately \$35,000,000, employing approximately 250 faculty members, with 5,836 students and an operating budget of approximately \$7,291,890. They are manned by six strong, able leaders who enjoy warm fellowship and excellent communication. All these men are highly qualified to operate these schools and have the advantage of trustees from the broad cloth of our Southern Baptist constituency to give direction and surveillance.

An old man of another persuasion prophesied that the seminaries of the leading denominations would one day destroy their sponsoring denominations. He made this statement predicated on an unhappy experience of other days. Indeed, seminaries possess the greatest potential to destroy us but likewise represent our highest hopes for maximum achievement, unity and a place in the sun. I disagree with my aged prophet friend and predict our seminaries will have just the opposite role. I believe these seminaries will come to their finest hour in our time because our 34,295 churches and 11,332,229 brethren have never been more interested and involved than now in these fine theological institutions.

Truth is truth whether it is found in a history book, medical journal, a laboratory, outer space, a King James Bible, visions, dreams or the pastor's sermon.

Truth can never divide us and there are far too many of us committed to

and director of activities and admissions, Memorial Baptist Hospital School of Nursing, Houston.

She is a graduate of Eastern College, and the Woman's Missionary Union Training School (now merged with Southern Seminary), Louisville.

John R. Bisagno, pastor of First Southern Church, of Del City, Okla., which has led the Southern Baptist Convention in the number of baptisms for the past two years, has resigned to accept the pastorate of First Church, Houston.

truth to allow God's bright investment to fade. I believe these tall men of the academic fraternity will help in the definition of certain terms which will prove us to be closer in our beliefs than we had imagined.

The able professors are committed by oath to various accepted statements of faith and abstracts of principle to the Biblical Revelation. They are capable of interpreting the Word, teaching the historic truth, searching for further light, motivating the young prophets and assuring the brethren. When the Bible is the common denominator of our total lives, there is no basis for disunity.

The new Broadman Commentaries are now coming off the press. We cannot afford the ink, newsprint, and heart-rending agony of other days without checking the definitions, respecting the context, doing a firm exegesis of the original language and the principle of "saying what we mean and meaning what we say." We must respectfully request all who deal with the treasure of inspired scripture to join in this concept.

Helpful accessories in this time might include a good dictionary, a good version of the scriptures, an alert mind, close friendship with the Holy Spirit and a good attitude. It would be unfortunate if we hanged the man whose eyes were stronger than ours as well as endow the man who had no eyes at all.

The final test of theological education, and the highest validation of any church-related seminary manifests itself in the capability, desirability, and suitability of its product to fill the pulpits, man the mission enterprises, and serve with distinction within the structure and framework of the corporate brethren who sponsor it. This is one man's opinion but I must say it!

During the nearly five years Bisagno has pastored the Del City church, the church has grown from about 1,600 members to more than 4,000 members and is building what is reported to be the largest church auditorium in the Southern Baptist Convention.

Gene A. Triggs, Yazoo City, Miss., president of the New Orleans Seminary Foundation, has announced allocation of \$6,000 from its investment earning to supplement faculty salaries at the Seminary for the 1969-1970 school year.

**Baptist beliefs**

**A united family**

BY HERSCHEL H. HOBBS

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

"These all continued with one accord in prayer and supplication, with the women, and Mary, the mother of Jesus, and with his brethren" (Acts 1:14).

Ten days separated Jesus' ascension and the day of Pentecost. During that time the eleven apostles, certain women, and others were in "an upper room" (v. 13, probably the home of Mark's mother, see Mk. 14:15, Acts 12:12), giving themselves to prayer.

Specifically mentioned are Mary, Jesus' mother, and his "brethren." Note that Mary is not given a position above others. She is not seen as the mediatrix but as one among others in prayer. She is not mentioned again in Acts.

Of especial interest is "his brethren." Mark 6:3 names them as James, Joses (Joseph), Juda, (Judas, Jude), and Simon.

Stagg (The Book of Acts) mentions certain theories as to their relationship to Jesus.

Epiphanius (Fourth Century) said that they were Joseph's children by a former marriage, though there is no evidence of such.

Jerome (Fourth Century) argued that they were Jesus' cousins.

Helvidius, Jerome's contemporary, accepted "brothers" in a literal sense.

The positions of Epiphanius and Jerome are followed by those who hold to the perpetual virginity of Mary. But the New Testament does not teach such a view. Luke's "firstborn" (2:7) calls for other children born to Mary.

Of greater interest is the fact that Jesus' brothers (half-brothers) were present at this time. They once had not believed in Jesus as the Christ (Jn.7:5). Probably this had created a strained relation between them and Mary. But Jesus' appearance to James after his resurrection (I Cor. 15:7) had convinced them.

So here in the upper room we see the mother and her sons "with one accord," bound together in their mutual faith in Jesus as the Saviour. It is a blessed thing when this relationship exists within any family circle.

**New superintendent for Independence**

S. D. Hacker has assumed his duties as superintendent of missions for Independence Association. He succeeds J.

Everett Sneed, who resigned in September to become special ministries director for the state convention. Mr. Hacker has served as superintendent of missions for White River Association for the past six years. He has pastored churches at



MR. HACKER Lonsdale, Anderson, Alpena, and Flippin. Mr. Hacker is a native of Cisco and a graduate of Berryville High School. He attended Ouachita University.

The new missions superintendent is

...serving this year as president of the Arkansas Baptist Missionaries Fellowship.

**Seminary professor to lecture at OU**

Wayne Ward, professor of Christian theology at Southern Seminary, Louisville, and a graduate of Ouachita University and Southern Seminary, will present a series of talks on "Faith for the Space Age," March 9-11, at Ouachita University.

Pastors are invited to attend the lectures and will be furnished rooms for \$1 per night. Meals may be bought in the OBU cafeteria.

The talks are part of the Ralph Smith Lectures in Religion established by Wallace Johnson, head of the Holiday Inn chain. The programs are named for Ralph Smith, pastor of Hyde Park Church, Austin, Tex.



MR. NEWKIRK



MRS. NEWKIRK

**Couple celebrates 59th anniversary**

Being married 50 years is not exactly a common accomplishment, so it should be of some note when a couple can celebrate anniversaries beyond that. In the case of Mr. and Mrs. Forrest Newkirk of Jessieville it's 59 years of married life of which they can boast.

The Newkirks marked their anniversary Jan. 8.

The couple, natives of Garland County and charter members of the Jessieville Church, are the parents of six sons and a daughter. All of the children were born in the 91-year-old house where the Newkirks still live.

Their sons are all Baptists—three are deacons—and their daughter, Esther, is the wife of a Missionary Baptist minister. Jeff and John are deacons at Central Church, Hot Springs, and Billy is a deacon in the First Church, Monroe, La. Sons Howard, Ward, and Witt are members of Baptist churches.



MRS. MILES



MR. MILES

**New Christians celebrate anniversary**

On Dec. 28, Mr. and Mrs. Guy Miles, Rt. 3, Marianna, celebrated their golden wedding anniversary. To the Mileses, it was an extra special occasion. This was the first anniversary they had spent in church together, being the first anniversary they had celebrated as Christians.

Mr. Miles is 74 and Mrs. Miles is 65. They were both saved during a fall revival at Petty's Chapel Church, Marianna, Arkansas Valley Association. Ivan Fletcher is their pastor.



## Piggott First reaches people through TV

A fortuitous arrangement with Video Cable Co., Channel 2, Piggott, is helping First Church, Piggott, to have an unusual ministry in the greater Piggott area.

There are 900 televisions hooked to the local cable, and Pastor Kenneth Threet is finding that a high percentage of the local viewers forego national network programs to tune in on the First Church programs.

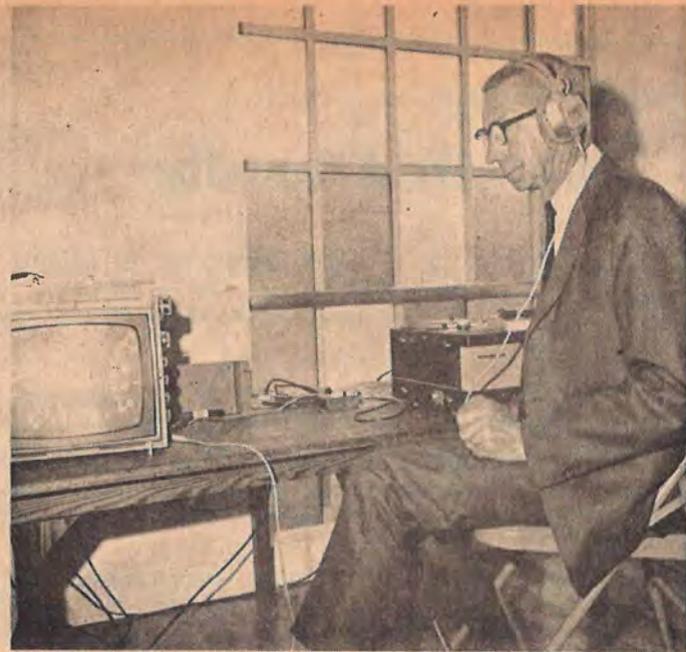
In addition to the regular Sunday morning and evening services of the church, the station carries a 15-minute daily devotion by Pastor Threet, beginning each week day at 9:15 a.m., and the Southern Baptist Convention's "The Answer" series is on each Wednesday night from 7:30 to 8 o'clock.

Mrs. Denver Romine, a member of the church, has a 30-minute show on each Saturday beginning at 5 p.m., which is called "Tell It Like It Is," featuring character-building stories related with the use of properties and special sound effects.

Revival services and special events are also carried.

A program of color slides which the editor of the Arkansas Baptist Newsmagazine presented at the church on a recent Sunday, dealing with missions in Africa—and borrowed, incidentally, from Pastor W. O. Vaught of Immanuel Church, Little Rock—was televised. Pastor Threet had reports that the slides projected well, though in black and white.

The church's kindergarten, which was started last September and which serves the whole community through cooperating with the local Economic



*AT LEFT: Pastor Threet helps Bill Mayo prepare the sound for the broadcast.*

*RIGHT: Norman Cox serves as engineer.*

Opportunity Agency, is frequently featured on television.

(Incidentally, the church plans to begin a day-care program next September.)

Pastor Threet has had some very interesting responses to his television ministry.

One Sunday night, a man listening to the pastor preach, on television, was converted and hurried over to the church, eight blocks away, in time to make public his profession of faith in Christ, as the invitation was being given at the close of the service.

At the beginning of his daily devo-

tional program one morning. Mr. Threet announced that he would like to know whether or not anyone was tuned in. He requested that all who were listening, and who could, telephone him at the church immediately after the program. In 30 minutes he received 70 calls.

The Piggott church got into its new ministry last August at the unbelievably low cost of \$3,000 expended for camera equipment. There is no charge for its time on the air, its programs being broadcast as public service features.

Members of the church give their time free in the broadcast operations.



*CAMERAMAN CAMPBELL*

Bill Mayo, chairman of deacons, who has a place of business he calls "Mayo's TV Clinic," serves as chairman of the TV committee and can do anything that needs to be done. Norman Cox serves as engineer and J. D. Campbell, treasurer and bookkeeper of the church and a member of the Executive Board of the Arkansas Baptist State Convention, serves as cameraman.

Bill Gookin serves as operator and Dwaine Moss is another cameraman.

The Threets touch the community at many different points.

Mrs. Threet, the former Miss Ruth Taylor, of Monette, is a niece of the late J. S. Rogers, former executive secretary of the Arkansas Baptist State Convention. In addition to her church activities, she teaches school.

The two older Threet children—Bill and John—are regulars on the Piggott High School football team, Bill at left tackle and John at halfback.

The two daughters, Kenne Lynne, 10, and Lisa, 8, are busy in their age groups at school and in the church.

Papa Threet has just about maneuvered himself into a full-time position. Aside from being pastor, he is in his third year as second vice president of the Arkansas Baptist State Convention; is president of the board of trustees of Southern Baptist College; and, among other things, for seven years now has been chaplain of the Piggott Hospital and of the local unit of the National Guard.

But with all of their many and varied activities, the Threets—I can testify from personal experience—are a delightful and hospitable sextet. Let me invite you to drop in on them the next time you are out that way!—ELM



A PIGGOTT Church junior made this sign for use when sound fluctuates.

## Beacon lights of Baptist history

# Understanding our times

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

The word "new" seems to be a much overworked term of our time. We hear of the "new" era, "new" theology, "new" morality, "new" this and that. That there are many areas where "new" can be aptly used none would deny. But "new" used with reference to theology and morality may be a misapplication of the term. About the only thing "new" in these areas is the zeal and scope with which followers imbibe old teachings or practice new sins.

Much of the new theology and now morality is the resultant effects of agnosticism and infidelity spawned of Deism which swept across Europe and England in the late 1700's. Its roots go back much farther in history. These teachings found expression in Unitarianism and Transcendentalism in America. Ralph Waldo Emerson was a leading proponent of the latter. Simply stated, such views looked upon God as being far beyond this world, and too detached to care for it, if he existed. The Bible and religion, as taught by it, was superseded by enlightened minds of this age. Man could now handle his affairs. A new, higher, better suited religion needed to be and would be established by enlightened man.

The results of this great experiment leads one to take a second look. Emerson's brilliant oratory captured the minds of many. He greatly influenced readers through his essays and books for the 50 years of busy life, and beyond. But the compelling force and progress of enlightened man proved disappointing.

He said in the "North American Review," May, 1878, "I confess our later generation appears ungirt, frivolous, compared with the religions of the last or Calvinistic age. There was in the last century a serious, habitual reference to the spiritual world, running through diaries, letters, and conversations . . . yes, and into wills and legal instruments also, . . . compared with which our liberation looks a little foppish and dapper. The religion of 70 years ago was as an iron belt to the mind, giving it concentration and force. A rude people were kept respectable by the determination of thought upon the eternal world.

Now men fall abroad, want polarity, suffer in character and intellect; A sleep creeps over the great functions of men; enthusiasm goes out. In its stead a low prudence seeks to hold society stanch; but its arms are too short: cordage and machinery never supply the place of life. The more intellectual reject every yoke of authority with a petulance unprecedented. It is a sort of mark of probity and sincerity to declare how little you believe, while the mass of the community indolently follow the old forms with childish scrupulousness; and we have punctuality for faith, and good taste for character."\*

\*William Hague, Life Notes or Fifty Years Outlook (Boston, Lee and Shepard Publishers, 1888) pp 195-6

## Harold Elmore honored by church

Harold Elmore observed his 10th anniversary as pastor of First Church, Mountain Home, on Jan. 18. Pastor Elmore is a graduate of Ouachita University and New Orleans Seminary. Before beginning his ministry in Mountain Home, he was pastor of Rison Church. He has held other pastorates at Nall's Memorial Church, Little Rock; Gould Church; and Portland Church.



MR. ELMORE

During his ministry at Mountain Home First, the resident membership has grown from 427 to 495, the largest in the church's 100-year history. There

have been 232 baptisms and 557 other additions to the church.

The value of church property has grown from \$150,000 to \$263,000, and total receipts from \$31,916 to \$69,288.

Mission gifts have increased from \$5,638 to \$18,638, and local missions sponsored have increased from one to three. Cooperative Program gifts have increased from \$3,000 to \$5,523.

Also under the leadership of Mr. Elmore the church constructed two mission buildings, a mission parsonage, and a new church parsonage—all debt free. He led in the organizing of Midway Mission into a church with resident membership of 86 and property valued at \$20,000, in 1967.

Mr. Elmore was given special recognition by the church at a reception in his honor following the evening worship service Jan. 18.

## The cover:



## All six of J. T. Elliff family engaged in Gospel Ministry

With the ordination of Bill Elliff to the ministry, during the Christmas holidays, all four of the children of the J. T. Elliffs have now followed in the footsteps of their parents and are now in the ministry. (J. T., an ordained minister since he was 18, has been head of the Missions division of the Arkansas Baptist State Convention for many years.)

Bill, who at 18 is a senior at Hall High School, Little Rock, and has been preaching for two years, was ordained Dec. 28 at Rosedale Church, Little Rock, where he is associate pastor and youth director.

Bill's older brother, Tom, now in his third year as a student at Southwestern Seminary, Ft. Worth, is pastor of Vickery Church, six blocks from the North Park Shopping Center in Dallas.

His other brother, Jim, is a senior this year at Ouachita University and plans to enroll next year at Southwestern Seminary.

His sister, Sandra Lee, is now Mrs. Bailey Smith. Her husband is pastor of First Church, Hobbs, N. M.

All of the J. T. Elliff family, including husbands and wives of those now married, are, as J. T.'s parents, Rev. and Mrs. A. P. Elliff, Fordyce, graduates of Ouachita University. And Bill is headed for Ouachita next fall.

Mrs. J. T. Elliff, the former Jewell Carter of Warren, has a nephew, a brother-in-law, and two uncles in the Baptist ministry. She has five brothers who are Baptist deacons and two nieces married Baptist ministers.

Mrs. Elliff's father, Judge T. A. Carter, who died last year at the age of 98, had been a Baptist deacon for 70 years.

The Elliff clan believe in and practice tithing, giving a minimum of a tenth of their incomes to their respective churches. And they feel that the Cooperative Program, the plan through which Baptist gifts are distributed to all the Baptist mission causes around the world, is the best plan ever devised for mission support.

All of the immediate J. T. Elliff family, along with Grandfather A. P. Elliff, now 82, were present for Bill's ordination service, and several had special assignments in the service.

Papa J. T. questioned the candidate, and "spared no punches." One of the questions was: "Do you believe in tithing?" The next one was "Do you tithe?"

Brother Jim served as clerk of the ordination council. Grandpa A. P. prayed the ordination prayer.

Pastor L. E. (Red) Baker, whom Bill

*THE ELLIFFS—Papa J. T.; Son Bill; Son Tom; Mama Jewell; Daughter Sandra Lee; Son Jim; and Grandpa A. P.—Photo by*

*ELM*

will be serving as associate, served as council moderator and presented a Bible on behalf of the Rosedale Church.

Jesse Reed, secretary of evangelism for the Arkansas Baptist State Convention, gave the charge to the candidate.

All of which led Herbert Hodges, pastor of South Highland Church, Little Rock, preacher of the ordination sermon to declare facetiously that "this is the most-rigged council I have ever seen."

If Jim and Bill follow the precedents set by their brother, their dad, and their Grandpa Elliff before them, they will take as their wives Ouachita coeds.

Already there is a new Elliff crop coming along, with their Baptist work pretty well cut out for them: Scotty, 3½, and Stephen, 1½, sons of the Bailey Smiths; and Beth, 1½, daughter of the Tom Elliffs.—ELM

### Thank thee, Lord

For sunshine bright that warms  
the earth,  
And cheers this heart of mine;  
For gentle Zephyrs that fan my  
face,

For the peaceful sighing of the  
pine—  
I thank Thee, Lord.

For warbling birds that croon the  
world to sleep,  
For bees that hum, and roads  
that wind;

For fleecy clouds that pile in  
drifts,  
For friends to love, for voices  
kind—

I thank Thee, Lord.

For hills that pierce the azure  
blue,

For fragrant astor beds to see;  
For running brooks and meadows  
green,

For children's prattling glee—  
I thank Thee, Lord.

For Heaven's stary canopy,  
For everything that Thou dost  
give;

For hope and faith, and joys that  
come,

For just the privilege to live—  
I thank Thee, Lord.

—Daily Newberry Crowe

### "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.

## Gearings honored by Mississippi Ass'n



Mr. and Mrs. Gearing

*(Editor's Note: This story was scheduled for publication last fall, but inadvertently was miss filed on the desk of the managing editor. It was found only after a thorough search for it last week. We extend our regrets to Missionary John D. Gearing and the Mississippi County Association and ask their pardon.—ELM)*

Superintendent of Missions and Mrs. John D. Gearing of the Mississippi County Association were given special recognition by the association at its annual meeting on the occasion of Mr. Gearing's 16 years of service in his present position.

On behalf of the association, Moderator E. A. Boyer presented the Gearings with a check representing cash gifts from a number of the churches of the association.

Following the associational meeting, Mr. Gearing reported in the association bulletin, the couple received other gifts, including a pitcher that had belonged to one of the oldest members of one of the churches of the association.

The association recently paid off, six years ahead of schedule, the indebtedness on its property, now valued at more than \$50,000. Now the association is in the process of establishing a camp and recreational facility for a year-round recreational and camp program. A special fund has been set up for this purpose.

## Deaths

### Edward Galloway

Edward Davis Galloway, former Southern Baptist missionary to China and Thailand, died Jan. 11 following heart failure in an Oak Ridge, Tenn., hospital. Galloway, who was 51, had entered the hospital for observation.

He had been pastor of First Church, Oak Ridge, since 1957.

Following missionary appointment in 1945, Galloway and his wife were evangelistic workers in Kwangsi Province in China for about five years. When missionaries were forced to leave China because of the Communist take-over, the Galloways were transferred to Bangkok, Thailand. They returned to the United States in 1951 and resigned the following year.

He is survived by his widow, Betty Ellis Galloway, and two children, Mark Ellis, a senior at Wake Forest University, Winston-Salem, N. C., and Elizabeth Ann, a senior at Florida State University, Tallahassee.

### 'Dehonkify' history says black leader

WASHINGTON, D. C.—Black evangelist William E. Pannell declared at a gathering of evangelical historians here, "We have got to dehonkify history."

His topic was "The Evangelical and Black History," at the session of the Conference on Faith and History, during the annual American Historical Association convention.

The younger generation of blacks have a distinct conception of the value of history, Pannell said. "They feel that in its study they will find the key to their own desperate search for meaning, manhood and identity in America." (EP)

### Baring Cross calls minister of music

Larry Masters is the new minister of music at Baring Cross Church, North Little Rock. Mr. Masters came to the church from a position with First Church, Hughes Springs, Tex.

He is a native of Norman, Okla., and holds a Bachelor of Music degree from Oklahoma Baptist University. Mr. Masters received the Master of Church Music degree from Southwestern Seminary in December.

Mr. Masters was a member of the Bison Glee Club at OBU, and is a member of the newly formed Century Men, composed of Southern Baptist ministers of music.

Mr. Masters and his wife, Barbara, and daughter, Lori, arrived in Little Rock early this month.

### Says church key to solving problems

BOSTON—"Only the church can do anything significant to relieve our underlying problems," the new executive director of the Evangelistic Association of New England declared here.

Speaking was Donald H. Gill, executive head of the 82-year-old association, in an address to several hundred clergy and lay leaders from all parts of New England during the 10th annual New England Congress of Evangelism, Jan. 6.

Among immediate problems cited by Mr. Gill were the increasing use of drugs and alcohol as escape from the sordid realities of our time, the increasing crime rate, sexual immorality, racial injustice, class hatred, and the general feeling of "lostness" by millions. (EP)

**"...but for them also  
which shall believe on me  
through their word..."**

**CHRIST'S PRAYER - GOD'S ANSWER  
OUR RESPONSIBILITY**

it's a small world  
but it's got big challenges



**The Cooperative Program  
extends through all the world  
the kindly ministries of Him  
who came for the healing of  
the nations.**

# State associational leaders attend Shaping the '70's Meet

A total of 310 representatives from local Baptist associations all over the state were here Monday and Tuesday of last week for the Arkansas Shaping the 70's Conference at Immanuel Church.

Lawson Hatfield, Sunday School secretary of the Arkansas Baptist State Convention, who served as director of the conference, said that this represented 80 percent of association committee members and all of the associations in the state except one.

Program personnel from the Sunday School Board in Nashville; from the Brotherhood Commission, Memphis; from the WMU in Birmingham; from the Home Mission Board, Atlanta; and from Baptist Building, Little Rock, swelled the attendance to more than 350.

Purpose of the association Shaping the 70's committees will be to help local churches in their preparation for inaugurating the Shaping the 70's program. Suggested schedules for the various phases of the preparation period are:

Phase I, Getting the Challenge!, October 1969 through February 1970; Phase II, Understanding the Task!, January-April, 1970; Phase III, Organizing for Work!, March-June, 1970; and Phase IV, Training for Action, May-September, 1970.

The preparation period is designed to help churches:

1. Get a comprehensive preview of life anticipated in the 70's;

2. Evaluate their message and mission and relate these to the anticipated circumstances of life;

3. Renew their spirit, structure, and operation to face the challenge of the decade ahead.

Associational Shaping the 70's clinics will be held for church council members to;

Help the members to have an understanding of adjustments required in the church program beginning Oct. 1, 1970;

Enable them to be able to identify and use the resources available to churches for use in the 70's;

Prepare them to lead their churches in a preparation period including the four phases listed above.

Extensive plans and materials are already available for associations and local churches.

(For related editorial, see page 3.)

*Upper left, Philip Harris, of the Training Union department of the Baptist Sunday School Board, Nashville, begins a session with Associational 70's Opportunity representatives, with an assist from Missionary Carl Overton of Ashley County Association.*

*Right, Director Hatfield has some last-minute announcements for the conference registrants at lunch in the dining room of Immanuel Church, lower pictures, left and right—ABN Photos*



# Your state convention at work

## What to talk about during the seventies

Amen, chief!

Your recent column "Talking about the right things" makes a lot of sense.

Sunday School leaders need to talk about positive things, right things, Biblical things.

### Baptist Men's day

The state-wide Baptist Men's meeting is scheduled for March 6-7, and will be held at Calvary Church in Little Rock. This meeting for Baptist Men will be solely for mission information, inspiration, and fellowship.

The general theme for the meeting will be "Baptist Men and Missions in the Seventies". Speakers for the meeting will be discussing such topics as "Men and the stewardship of time," "The stewardship of abilities," and "The stewardship of money." There will be messages on Baptist Men and personal witnessing, Baptist Men and Christian education, and Baptist Men and mission action projects.

The program will also feature good singing and special music. Each of the featured speakers for the program will be presented in later articles. Every Baptist man and young man will profit and be blessed by attending the meeting. If the Lord's work in missions and witnessing to reach the lost is done, it will take the best of our manpower educated to the cause and needs of our times. Men who know care and will respond to the challenge of the seventies. Attend yourself and invite some others to attend with you.

Time is growing short for planning observance of Baptist Men's Day on Sunday, Jan. 25. If your church hasn't made plans to observe this special day, maybe another day can be selected. Don't let the opportunity to give special recognition to the men of the church go by completely. It is better to do it at a later date than not to do it at all. Make 1970 a better year by utilizing the potential of the manpower of your church in promoting missions through your church and in the church community as well as throughout the world. Call on us if we can assist you in missionary education for men and boys through the Brotherhood program.—C. H. Seaton

In the seventies we will be talking about:

Teaching the Bible in more relevant ways.

Reaching prospects for the church in greater numbers.

Informing our members in more challenging ways.

Performing the Biblical functions of witnessing, worshipping, educating, ministering and applying in more extensive ways.

We are talking with optimism concerning positive performance of the fundamentals.

Let's think, "reaching more people."  
Let's plan, "reaching more people."  
Let's pray, "reaching more people."  
Let's hope, "reaching more people."  
Let's work, "reaching more people."  
Let's believe, "reaching more people."  
Let's visit, "reaching more people."  
Let's reach more people.

Reaching more people in Sunday School is the only permanent way to develop our stewardship potential, cut-off mouthings of pessimism; accent the proper place of Bible doctrine; advance mission giving and mission action; increase the number of tithers; provide more cooperative program gifts; and form an endless resource of more people to develop other assigned organizational and Biblical tasks.

How can we do other than make Sunday School growth a priority along with evangelistic preaching, if we really want to grow numerically and spiritually.

I must borrow your phrase, chief, "I must say it."—Lawson Hatfield, State Sunday School Secretary

### Music department secretary leaves

On Jan. 14, Baptist Building employees held a going-away get-together in honor of Vi (Mrs. Frank) Arnall, office secretary in the music department. The Arnall family is moving to Mexico, Mo., where Mr. Arnall has been called as minister of music by First Church.

Mrs. Arnall has been with the music department since Jan. 1, 1969. The department has been without a department head since Jan. 31, 1969, and Mrs. Arnall has shouldered the work load.

### Dr. Manuel Scott will be preacher

Dr. Manuel D. Scott, pastor, Calvary Church, Los Angeles, Calif., will preach four times during



DR. SCOTT

the state-wide Evangelism Conference to be held at First Church, Little Rock, Jan. 26-27. The conference will begin at 1:45 p.m. Jan. 26 and close Tuesday night, Jan. 27. Rev. Scott was born at Waco, Tex., in 1926. He has served as President of the Sunday School and Baptist Training Union Congress and was the principle speaker on two occasions for the National Baptist Convention, U. S. A., Inc. He is widely used in Evangelism Conferences in Texas, California, Oklahoma, Missouri, North Carolina, New Mexico, and Arkansas. He was one of the featured speakers for the pastors' conferences at the 1969 Southern Baptist Convention in New Orleans. He has conducted city-wide revivals in Lawton, Okla., Ennis, Tex., Dallas, Tex., and Oakland, Calif.

Last year Dr. Scott thrilled our hearts each time he spoke. Please hear this warm-hearted preacher if at all possible.

Brother pastor, if the weather forecast is to be bad Monday, January 26, come on to Little Rock Sunday night. Plan to stay through the last session. Please check the schedule when your association is to be in prayer during the all night prayer meeting Jan. 26 and attend if possible.—Jesse S. Reed, Sec. of Evangelism

### About people

F. Eugene Brasher has been named assistant professor of conducting at New Orleans Seminary, effective Aug. 1.

Brasher, a New Orleans Seminary graduate, is presently completing requirements for his doctor of performing arts degree at Florida State University.

Mr. Arnall had been minister of music at Calvary Church, Little Rock, since February of 1967, and served as interim minister of music at Second Church, Little Rock, this summer.



**There are 21 Baptist Student Unions in  
Arkansas waiting for you...**

*"But grow in grace, and in the knowledge  
of our Lord and Saviour Jesus Christ."  
II Peter 3:18*



**BMC CORPORATION MEMBERS** — The 1969-70 Baptist Medical Center Corporation members, the "owners" of the nonprofit BMC System, sit for their formal portrait during the 1969 corporation annual meeting. They are, from left, front row: B. J. Daugherty, Little Rock; Rev. J. T. Elliff, Little Rock; Rev. W. Harold White, Pine Bluff; Shelby R. Blackmon, Little Rock; Jacob L. King, Hot Springs; Rev. Homer A. Bradley, North Little Rock; Dr. Don B. Harbuck, El Dorado; Rev. D. C. McAtee, Smackover; Rev. E. E. Goodbar, Little Rock.

Second row: Rev. H. L. Lipford, Mabelvale; Kenneth Price, North Little Rock; Dr. Art B. Martin, Fort Smith; J. Leo Armstrong, Little Rock; Rev. R. H. Dorris, North Little Rock; Rev. Earl R. Humble, Walnut Ridge; O. A. Cook, Little Rock; Rev. L. H. Roseman, Little Rock; Hardy Little, Jonesboro.

Third row: Floyd A. Chronister, Searcy; Clarence W. Jordan, Hot

Springs; William S. Miller, Jr., Little Rock; W. M. Freeze, Jr., Cash; R. A. Lile, Little Rock; A. James Linder, Little Rock; Rev. J. W. Royal, Judsonia; Louis A. Lanford, Little Rock; and Rev. W. H. Hicks, Little Rock.

Not shown are: Jimmie Alford, North Little Rock; Dr. James W. Burnett, Texarkana; James M. Gardner, Blytheville; Dr. Henry H. Good, Little Rock; Rev. E. E. Griever, Hamburg; B. T. Harris, Little Rock; Dr. Thomas L. Harris, North Little Rock; Rev. Charles Lawrence, Little Rock; Roy Mitchell, Hot Springs; George B. Munsey, Little Rock; Rev. Jessa Reed, Little Rock; Rev. T. K. Rucker, Little Rock; Dr. Joe F. Rushton, Magnolia; Harlow Sanders, Pine Bluff; Keith Smith, Hot Springs; Rev. Wayne Smith, Arkadelphia; John R. Thompson, Little Rock; Rev. W. R. Vestal, Searcy; Rev. Lehman F. Webb, Hot Springs; Ray M. Wilson, Little Rock; Harold Wood, El Dorado; James M. May, Little Rock; and new member, Hugh R. Wilbourn, Jr., Little Rock.

## BMC System Corporation Holds Annual Meeting

Annual meeting of the Baptist Medical Center System Corporation was held December 2, and a Board of Trustees and officers for the coming year were elected.

The Corporation, a non-profit organization, operates Baptist Medical Center in Little Rock and Memorial Hospital in North Little Rock. The members elect an 18-man Board of Trustees to oversee the System.

Elected as officers of the board were: R. A. Lile of Little Rock, president; Louis A. Lanford, Little Rock, vice-president; Kenneth Price, North Little Rock, secretary; and Floyd Chronister, Searcy, treasurer.

Other members of the board are: B. J. Daugherty, Little Rock; Rev. R. H. Dorris, North Little Rock; W. M. Freeze, Jr., Cash; Dr. Don B. Harbuck, El Dorado; Clarence W. Jordan, Hot Springs; Jacob L. King, Hot Springs; A. James Linder, Little Rock; Dr. Art B. Martin, Fort

Smith; James M. May, Little Rock; William S. Miller, Jr., Little Rock; Dr. Joe F. Rushton, Magnolia; Rev. W. Harold White, Pine Bluff; Hugh R. Wilbourn, Jr., Little Rock; and Ray M. Wilson, Little Rock.

## Seven are added to BMC's Staff

At the December meeting of the BMC's Board of Trustees seven new members were added to the BMC Medical and Dental Staff.

They are:

Dr. Richard E. Walters, Arkansas State Hospital, 4313 W. Markham, Little Rock.

Dr. Jasper L. McPhail, Department of Medical Education, Baptist Medical Center, Little Rock.

Dr. Thomas P. Rooney, Hundley Clinic, 412 Cross, Little Rock.

Dr. C. G. Massey, N.L.R. Diagnostic Clinic, 400 Pershing, North Little Rock.

Dr. William Gary Darwin, 6924 Geyer Springs Rd., Little Rock.

Dr. Ashley S. Ross, 500 South University, Little Rock.

Dr. Roosevelt Brown, 704 E. 21st, Little Rock.



**JAYCETTES DONATE TOYS** — Pictured above is Mrs. Judy Morris (center), pediatrics supervisor at BMC, receiving toys for the pediatrics unit from two members of the Little Rock Jaycettes, Mrs. Jim Gee (right), and Mrs. Mike Huddleston. These toys were just a few of the large number collected at the Cactus Vick Birthday party, and distributed by the Jaycettes.

# "We take steps at once to build a great central hospital at Little Rock"



... The first Baptist Hospital was housed in this frame building previously occupied by Battle Creek Sanitarium.

**Editors Note:** This is the first in a 12-part series which commemorates 1970 as the 50th year of the founding of the Baptist Medical Center System.

The Sixty-sixth Annual Session of the Baptist State Convention was held November 12-14, 1919. At that time the only Baptist Hospital in the area was Baptist Memorial at Memphis which had members of the Arkansas State Convention on its Board. Davis Hospital at Pine Bluff had been donated to the State Convention but was not yet ready for patients.

The Hospital Committee submitted a two-page report pointing out the scriptural basis for a Christian hospital (Luke 10:30-37) and chastizing Arkansas Baptists for not doing their part by "providing a place where the sick and the wounded can be treated and healed."

The committee, consisting of T. H. Plemmons, E. P. Allredge, Calvin B. Waller, J. R. G. White, and Frank Jones, as a part of their report, proposed the following resolution:

"Therefore your committee would recommend ... that we take steps at once to build a great central hospital at Little Rock ..."

The Standing Committee on Hospitals, which had been appointed the year before, was more specific as to the procedure to follow.

The motion to establish the hospital outlines the planned procedure for financing a project of such magnitude.

The resolution provided that "the work of launching and putting into operation a great modern, scientific hospital at Little Rock, to cost not less than \$500,000.00 and to provide for 300 hospital beds, be immediately undertaken."

It further asked "that the citizenship of Little Rock be asked to contribute not less than \$150,000.00 and the necessary grounds for the location of said hospital in Little Rock."

A Hospital Commission of seven members was established in the resolution with "the authority to take out charter, and take all necessary steps incident to establishing this hospital work."

This Commission consisted of the following members: Dr. C. E. Witt, president; Dr. J. H. Estes, J. O. Johnston, C. B. Waller, Judge W. R. Donham, R. Carnahan, and Rev. G. D. Faulkner, secretary.

This committee reported back to the State Convention held at Fort Smith on December 8 of 1920, on their progress in fulfilling these goals.

Dr. J. E. Allport of Cleveland, Ohio was hired to work with the architects in drawing up the plans and specifications for the new building and, by the time of the 1920 convention, the plans were complete.

The campaign to raise a half-million dollars was progressing well, with over that amount already subscribed to. The committee did note, however, that "under present financial conditions, a considerable shrinkage must be expected."

The site committee was having their problems. The commission reported that they had investigated several locations. A site of at least one block of ground should be secured, they reported and "to secure this within reasonable distance of the center of the city was very difficult."

About October 1, 1920 a location that

met these requirements was found. It was bounded by Twelfth, Thirteenth, Marshall, and Wolfe streets, and cost \$58,350.00

The committee reports that, "in addition to being a suitable location, the property contained three houses which can be utilized to good advantage in the hospital work."

In addition to the houses, they also report that there is "located on the site, a fine building, together with an annex, formerly known as the Little Rock Sanitarium."

The building was also referred to as the Battle Creek Sanitarium, according to some news reports of the day.

They pointed out that this building and all its equipment was included in a purchase price that was only slightly higher than the bare land itself.

It was in this building that the Baptist Hospital was born. After installing some additional equipment which could be utilized in the planned new hospital, the board opened an 80-bed unit in the existing building.

They planned to convert this to a nurses residence for 75 nurses, on completion of the new building.

They further recommended that a new board be established with nine members and staggered terms.

The first report of operation of the new hospital concluded with a financial report showing that in the first month of operation, the organization had earned \$189.00 more than expenses incurred.

The hospital was now a reality. The next step was to build "the great central hospital" that the state so desperately needed.

## Plans Complete for New Building

A set of plans that weigh 55 pounds, and some of the most complicated detailed drawings ever produced in Arkansas are the visual progress symbols of the new Baptist Medical Center.

The plans, which were completed in time for the new year, were called the most elaborate plans ever produced by the architectural firm of Erhart, Eichenbaum, Rauch, and Blass.

In fact, as far as can be determined, they are the largest set of plans ever produced for an Arkansas building.

The site of the construction is the 53 acres of property on University Avenue bounded by "O" Street on the north and Evergreen on the south.

The site will be dominated by an eight-floor bed tower and a medical tower housing doctors and other allied health offices.

A one-story and basement building surrounding the 500-bed high rise section will house the service areas of the hospital as well as the pathology, emergency, radiology, surgery, and administrative areas.

Parking will be located on all four sides of the building, with entrances on "O" Street, University Avenue, and Evergreen, to provide access in all directions.

The main entrance to the building will face the University Avenue side of the property with a four-lane entrance on University.

After plans undergo a final detail check, they will be offered for bids. Groundbreaking ceremonies are tentatively scheduled for March.

## Marks is named BMCS programmer

Ronald M. Marks, a native of New Edinburg, Arkansas, has accepted the position of chief programmer in the Computer Services Department at BMC.

Mr. Marks attended high school in New Edinburg, and is a graduate of Arkansas A & M College in Monticello, where he received a BBA degree.

He is a member of the Third Baptist Church and serves as deacon and treasurer.

Mr. Marks and his wife, Elizabeth, live at 8504 Shelley Street in Little Rock. They have two daughters, Carla, age 5, and Sheila Kay, 2 months.



**67 YEARS OF SERVICE** — BMC Employees retiring during 1969 were honored recently with a special luncheon and awards ceremonies. Those honored, and the number of years of service were, from left: William Goacher, 6 years, Housekeeping; Alice Cook, 13 years, Ward Clerk-3H; Alma Price, 17 years, Ward Clerk-Nursery; Velda Simoneau, 3 years, LPN-2J; and Mary E. Womack, 16 years, Med Tech-Lab. Not shown is Lillie Ducall, Aide-5H, who had 12 years of service at BMC.

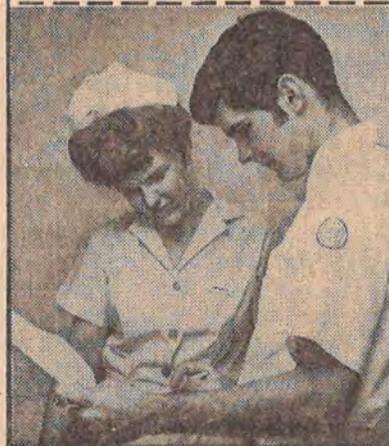
# This may be the most important ad you've ever read. It could change your life.

A Career in nursing counts. If you're between the ages of 17 and 39 and have a high school diploma you are eligible to apply as a student at the Baptist Medical Center School of Practical Nursing.

When you complete this one year comprehensive program you will be eligible to take the state exam for Licensed Practical Nurse.

Not only will you receive complete training in the state's largest hospital system, but you also receive free meals, uniform, laundry, and a monthly stipend of \$75.00.

Both men and women are eligible for this challenging career opportunity. Mail the coupon today and find out how you can change your life with a nursing career.



**To: PRACTICAL NURSING  
PROGRAM  
BAPTIST MEDICAL CENTER  
1700 W. 13th St.,  
Little Rock, Ark. 72201**

Please send me information on your practical nursing program that begins April 6, 1970.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

STATE \_\_\_\_\_ ZIP \_\_\_\_\_

## Urges no mercy for drug pushers

NIAGARA FALLS, Ont.—Canadian courts should be merciless with drug-pushers but not so strict with users, the United Church of Canada moderator said here.

Robert B. McClure told the 13th annual conference of the Youth Section of Alcohol and Drug Concerns Incorporated, "Drug peddlers are completely merciless and mercenary men, who don't give a hoot about kids. Slug the pusher, but really hard."

The veteran medical missionary said the pusher should receive a minimum two-year sentence. But the user of marijuana or hashish should get a suspended sentence on first conviction for possession of the drugs, and 15 days for the second, he said.

Under current Canadian law, there are no minimum penalties in the Narcotic Control Act for either possession or for trafficking. Maximum for possession is seven years if the crown proceeds by way of indictment, or \$1,000 and six months imprisonment if the case is handled by summary conviction before a magistrate. (EP)

## Billy Graham helps start new agency

OKLAHOMA CITY—Evangelist Billy Graham will help launch a new agency formed by Baptist, Catholic, and Protestant leaders here in order to provide an interdenominational cooperative ministry to meet human needs in the city.

Graham was invited to speak at a rally here Feb. 3 to kick off the Agency for Christian Cooperative Ministry, by a former president of the Southern Baptist Convention, Herschel H. Hobbs, pastor of First Baptist Church here.

Hobbs, a member of the steering committee for the interdenominational agency, said that the major purpose of the rally was to install the executive board of directors for the agency, after which the organization will become incorporated.

Hobbs said that the steering committee, in issuing the invitation to Graham, left Graham free to speak on any subject, but did request he relate the message to "this sort of cooperation between Christians."

Earlier, in an interview, Hobbs had said that the new agency was not a council of churches, but would sponsor community projects involving churches and individuals participating on a voluntary basis.

"This approach won't compromise our (Baptist) churches," Hobbs said. "None of these projects will involve the matter of doctrinal belief. It is an open

## Problems of the Christian life

# Southern Baptist churches and race relations

BY T. B. MASTON

Retired professor of Christian Ethics  
Southwestern Seminary

Southern Baptists have done more for and are doing more in the area of race relations than most people realize, including many Baptists. Most of us will confess, however, that we fall far short of doing what we should.

It is time for Southern Baptists to take some giant steps forward in our attitudes toward, our relations to, and our work with Negroes. Entirely too many of us, including churches, associations, and conventions, as well as individuals, have been satisfied to give a little material aid.

What can be done on the local church level? We can seek to maintain or restore lost lines of communication. White pastors and Negro pastors can

way for Baptists to cooperate where we have a mutual concern for community needs."

A telephone poll conducted by the Baptist Messenger, Baptist state paper in Oklahoma, disclosed however that Dr. Hobbs' church was the only Southern Baptist church to join the agency.

Hobbs said that the agency envisions "a more effective evangelism ministry with an impact over all the city." Hobbs added that new ideas for the agency had been presented to him almost daily since news of the cooperative ministry was first announced. (BP)

## 'Communicate love' urges church man

MARION, Ind.—If churches are going to stop the outflow of youth from their own families and reach the youth of the community they must "learn to communicate a feeling of love to young people."

So said Robert S. Zuhl, new general secretary of youth for the Wesleyan Church, headquartered here.

The youth leader made the remarks to more than 600 delegates at the Wesleyan Church's Conference on Evangelism, in Cincinnati.

"We must not forget that love is a universal language to all generations," Zuhl said. "This love doesn't lose patience with failures. It looks for new ways of being constructive to meet changing situations. It is not hung up on its own traditions and stock answers." (EP)

have fellowship together in prayer and study. Groups of young people, women, men and others can exchange programs. Pulpits can be exchanged. Special music can be provided.

Churches should open their doors to people of all classes and races. Some have done this; many more should. How can any church claim to be "the church of God", the church where Christ is head, if it does not open its doors for worship to all, and its membership to all men and women of "like faith and order?"

When we open our doors we may discover that few, if any, Negro Baptists want to be members of our white churches. Most who will come at first will be college students. They are in colleges and universities with young white people. It is more or less natural that some of them will want to attend church with friends they have made on the campus.

Although it seems for the indefinite future that comparatively few Negroes will want to be members of Southern Baptist churches, they do want the doors open. They want every phase of our predominately white society available to them. Would not we, who are white, want the same thing if we belonged to a minority group and if we were excluded from any aspect of the society in which we lived? We doubtless would have knocked harder and more persistently on those doors than they have.

Let us not forget that churches may desegregate without real integration. The latter has not taken place until Negroes are accepted into the life of the church on the same basis as white members. They must be utilized in places of leadership on the basis of their ability, training, and spiritual maturity. Most churches that have Negro members, and there is a considerable number have not progressed very far in integrating them into the life and structures of the church.

Churches, however, will be moving in the right direction if they recognize the need for an open-door policy regarding peoples of all classes and colors. If they will open their doors, and if their members will open their minds and hearts, then Negro neighbors and friends will determine how much desegregation and integration there will be in our churches.

## The bookshelf

Don't Sleep through the Revolution, by Paul S. Rees, Word, 1969, \$2.95

Too many church members today are sound asleep in their comfortable pews while revolution rages on many fronts, says Dr. Rees. He indicates that the purpose of this book is "not to cut anyone down, but to prick them awake with jabs to the conscience, the mind, the sense of the ridiculous. . . ."

Sunday Dinner Cookbook, by Phyllis S. Prokop, Broadman, 1969, \$1.50

This book was written for "those women who dash in from church each Sunday, hat leaning precariously, Bible and purse in hand, to answer the question, 'Mother, what are we having for dinner today?'"

The History of Southern Baptist Hospital, by Glen Lee Greene, Southern Baptist Hospital, 1969

This is the story of a comparatively young institution which has long since become a landmark in New Orleans, where it attracts an average of 40,000 patients a year.

Saint J. D., by James Cole and Robert Lee, Word Books, 1969, \$3.95

"In the year of the dove and the hawk, even an amateur bird watcher would be forced to conclude that J. D. Grey is a rare bird." Thus begins the preface to a delightful biography of the pastor of First Baptist Church, New Orleans, for more than 30 years.

Described as "A man without sham or pretense," the authors say of Grey's orthodoxy that it "is neither dull nor rigid, but flexible and refreshing."

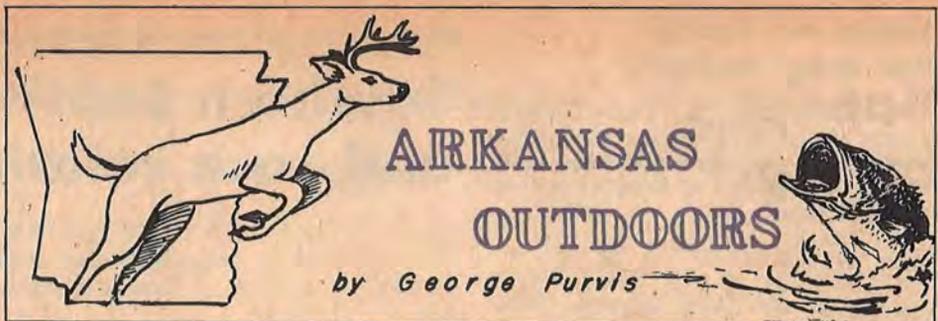
The Me Nobody Knows, edited by Stephen M. Joseph, World, 1969, \$4.95

Nearly 200 primary and secondary school children from the ghetto speak, in this book, describing the world as they see it and as they wish it to be. Here are the brightest of dreams and the darkest of nightmares.

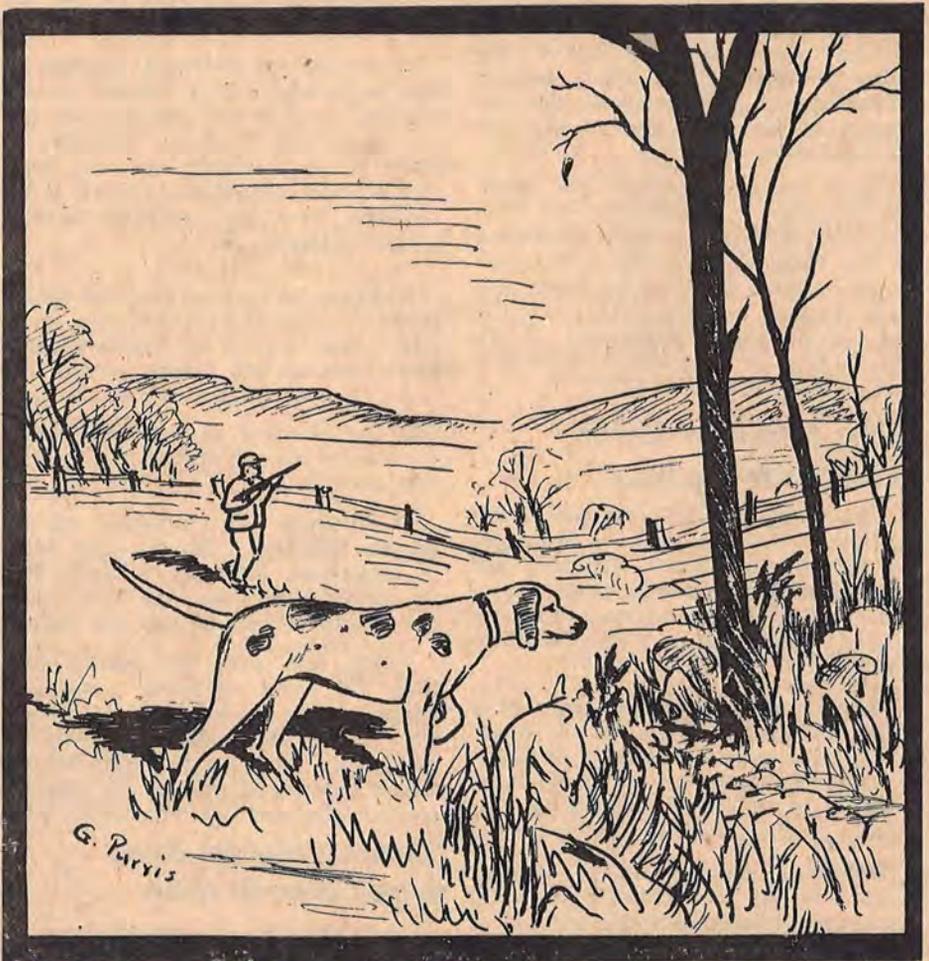
Questions Christians Ask, by C. E. Colton, Broadman, 1969, \$1.50

The idea for this book came from questions asked by boys and girls in Training Union. The author, pastor of Royal Haven Baptist Church, Dallas, in answering the questions, has produced a most interesting and helpful book.

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## Beware trespassing, hunters



*The man-dog team has long been a successful combination in hunting quail.*

Quail hunting is a popular sport in Arkansas and is a type of hunting where man and dog must work as a team. A well trained bird dog is a joy to hunt with, but a poorly trained dog is no pleasure and is the reason for many unsuccessful hunts.

There seems to be an average quail crop in many areas of the state.

Good quail habitat—year round food, and cover is the primary reason for good quail crops, where-as poor habitat is usually the reason for few or no quail.

Most quail are on private land. The annual pursuit of them by over zealous hunters, who do not obtain permission to hunt or disregard posted signs, justifiably irritates and angers landowners. The resulting strained relationship between hunters and landowners is a 'fence that badly needs mending' and will require real effort on the part of hunters all over the state. This is an area where hunters need to practice the golden rule.

The man and dog team has long been a successful combination—it is past time for hunters to work out a compatible relationship with landowners.

# Baptist churches hard hit by crackdown in Ghana

RICHMOND—A recent crackdown on alien residents by the government of Ghana has sapped about two-thirds of the Baptist strength in that West African nation.

"This may be the most critical time Baptists have faced in Ghana; it must be the most challenging," said Maurice Smith, Southern Baptist missionary stationed in Kumasi, Ghana.

The Ghanaian Ministry of Interior announced in mid-November that all aliens must have proper passports and residence visas by Dec. 2. According to Smith there were over 1 million aliens—Africans from other countries—in Ghana at the time of the announcement.

Smith said missionaries were not personally affected by the government's action, as they have proper credentials.

However, the majority of Baptists in Ghana were Yorubas, of Nigeria. Last year 66 of the 106 Baptist congregations in Ghana were Yoruba in membership.

By the end of December, 95 percent of the Yorubas, including all but two of the Yoruba Baptist pastors, had already left the country and more were preparing to leave. At least 60 church buildings and 20 pastoriums were left vacant by the dispersing Baptists. Muslims and other non-Christian groups attempted to take over much of this vacated property.

### Property is secured

Missionaries and Ghanaian pastors hastily prevented the take-over by informing these groups that the property had not been abandoned.

By the first of January, only eight organized Baptist churches remained functional. "Some Yoruba members will remain and some will return, but it will never be the same," Smith said.

He added that the convention and work programs there would have to undergo a complete reorganization and that missionaries would have to make a redeployment of personnel and resources.

When the crisis first erupted and it became evident that Baptist churches would be affected, Southern Baptist missionaries attempted to arrange transportation, care for displaced persons, and help churches and pastors to secure church records, keys, and property.

Smith commented that some churches formally disbanded but others just seemed to melt away when their members were not able to gather to "organize or to unorganize" the church's business.

Members of many of the Yoruba churches expressed the desire that their facilities continue to be utilized for Baptist witness; to this end some of them left their church funds with Southern Baptist missionaries.

All 60 members of a small church in Ejura left Ghana in early December. Before they left, however, they met officially and handed over their building, pastorium, furniture, and church funds to Mrs. Ossie Littleton, veteran Southern Baptist missionary there.

In another church, members met for the first and last time at the end of November in their new \$5,000 building. Only two or three members remain.

### Organ is moved

In less than two months the attendance of a church in Kumasi dropped from 1,997 to 167 and most remaining members planned to leave. They gave their pastor three months' salary and allocated money to charter a bus to carry him and his family to Nigeria. They asked another pastor to take their new organ with him as a gift to the First Baptist Church in Ogbomosho, Nigeria.

A \$40,000 construction for a second church in Kumasi was completed early in December, after 98 percent of their 1,000 regular Sunday attendants had left the country.

Church members never met in the building; they assembled at its site only for the cornerstone dedication. Before disbanding they turned the structure over to Southern Baptist missionaries.

A third Baptist church in Kumasi had a congregation of over 500; members dispersed before the church could get its affairs in order.

### Causes of crisis

Smith attributes the dilemma of the Yorubas to the following causes:

—Africans had not needed passports and visas for years, and when the law was suddenly enforced many were caught short. Aliens were required to have a current passport, and income tax clearance certificate, and a letter of authorization to do business.

—Petty trading was stopped by the "quit order" and this radically affected most Yorubas. Even though some of them were able to remain in the country they would no longer be able to earn a living.

—A new law in Ghana, to be instituted over the next two years, restricts certain sectors of the economy and most small businesses to Ghanaians.

—The confusion of these radical changes brought about a general ill feeling against the Nigerians; many of them were taunted as "aliens."

At first, most people were confused at the new crackdown and made no moves to comply. Then the situation became clearly serious and the police began making arrests of those not possessing proper credentials.

As the mass exodus began toward border posts the cost of transportation skyrocketed. Many people had to wait days for available buses. Ghanaian police and border guards were usually helpful in trying to alleviate hardships for those who had suddenly become refugees, Smith said. (BP)

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## Little country man

BY MARY ROUSE

While Americans were celebrating the birthday of the Prince of Peace, the killing continued in Vietnam. On December 13, 1969, the Department of Defense released the following cumulative battle deaths from Vietnam:

Americans—39,827

South Vietnamese—99,110

North Vietnamese and Vietcong—  
 582,378

American deaths have far exceeded those of the Korean War (33,629) and are moving toward the World War I total (53,401).

Church-going in the U. S. continues to decline from its 1958 peak, with the falling off in attendance during this 11-year period twice as great among Roman Catholics as among Protestants. The Gallup Poll's 1969 audit of church attendance shows that 42 percent of the nation's adults attended church during a typical week of the current year, down a point from last year, and a new low. In 1958, a record of 49 percent of adults went to church in a typical week. The previous high, also 49 percent, had been recorded in 1955, the year these Gallup audits were instituted on a regular basis. The drop in attendance among Catholics over the last 11 years has been about twice that for Protestants. Catholic attendance has declined 11 points since 1958, from 74 percent to 63 percent, while Protestant attendance is down 6 points, from 43 percent to 37 percent. The drop in attendance over the last 11 years has come about principally among young adults of all faiths. (The Nashville Tennessean, Dec. 28, 1969)

When you travel in cholla country at about fifteen or twenty miles per hour, suddenly a bird may dart out in front of the car. He starts running before you as if daring you to chase him.

"Side-step, silly chicken," you say. No, he isn't a chicken. His tail is a foot long. A magpie? No, his feet are like those of the parrot, the woodpecker, and the cuckoo. Two toes point forward and two turn backward. Why, he's the ground cuckoo, the roadrunner.

So you've heard of him? The roadrunner—what a bumpkin!

After a long, merry chase the bird grows tired. Suddenly turning on his slim rudder-like tail, he glides off the road and slips behind a bush.

Next day you may see him, half-hidden in the sagebrush, peeking out at you. Something dangles from his bill. Probably it is six to eight inches of snake. He has met this snake, won the battle, pecked it in two, and crammed a piece in his mouth. Since he can digest only a few inches at a time, he lets the rest wait. His occupation then must be killing snakes, and his hobby is running along the road.

Besides reptiles, the bird eats seeds, eggs, snails, beetles, tarantulas, centipedes, pocket mice, caterpillars, grasshoppers, and kangaroo rats. For desert, he eats cactus berries when they are in season.

Wherever you find the grotesque cholla cactus, you may also find the grotesque roadrunner. He goes even to Death Valley. Pioneers saw him along the Santa Fe Trail over one hundred years ago. This trail leads northeast out of Santa Fe, New Mexico.

New Mexico loved this pound of friendliness and adopted him as her state bird. He has a spiny crest and is twenty-four inches long. Some Mexicans keep him as a pet. He rides their gardens of bothersome insects. They call him paisano, their fellow countryman. They also call him correo del camino, runner of the road.

The paisano and his mate are brown streaked, with touches of green. This coloring camouflages them in the vegetation of desert sands. The hen chooses the cholla, an extremely prickly, tree-like cactus, for her nest. She and her mate bring sticks and twigs to form the outside of the nest. Then they gather bark, roots, grass, feathers, and dried snakeskins for the lining.

As soon as the hen lays an egg, she begins sitting on it. There she sits, a shaggy-looking bird with her tail erect.

Time passes. The last egg of her brood may not have hatched, though some of her chicks are good sized. The reason is that after laying her first egg she waited a few days. Then she laid another one in the nest—and another.

Eventually, she will have hatched all her naked babies. Dad, though, has taken turns sitting on the eggs during this long period of incubation. The parents now are kept busy catching lizards and snakes to feed their family of from two to nine.

One of the queerest traits of the roadrunner is his delight in racing. In 1908 a Mrs. Hudson wrote that he had been known to meet the same person every day at the same spot and to start off for his morning race of half a mile.

Down goes his head. Out shoots his neck. Then with his long tail lying horizontal with his olive-colored bill, he streaks down the road or highway. You think of a sleek, miniature jetliner moving down the runway for take-off. His strength lies in his long legs and strong, black feet. He runs rapidly awhile, he glides awhile, but he seldom flies.

You will enjoy meeting the roadrunner. Watch him go off to digest another inch of snake. He would make you a loyal pet, but better than that is to expect to see him again another day.

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Share the Saviour



WITH THE WORLD

### The rain

The rain soaks deep into the earth to things we take for granted. It finds its way to every root, to every stem, to everything on earth that God has planted.

The want of every thirst is filled until it bursts with life and joy. It knows no sorrow, no grief, no pain, It's just the simple gift from God—the rain.—Vendon Hays

## Blessings of salvation

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

Life and Work

January 25, 1970

Romans 5:1-21

The first three lessons of this quarter dealt with "Why Salvation Is Needed". We concluded that all men are guilty before God because all men live under the dominion and power of sin. All men stand in need of a righteousness found only in Christ. The Jew is as guilty as the Gentile. The next five lessons will deal with "What It Means To Be Saved". Chapter five begins with an account of the fruits of justification.

### Joy and confidence in Christ (Rom. 5:1-5a)

What the law could not do, Christ did. The law certainly brought an absence of joy and assurance; no one could keep the law. If a person broke one law he was guilty of breaking all of God's laws. The law was a burden; grace found in Christ was a blessing.

In this passage Paul triumphs with joy in his confidence in God. A saved person, having been saved by grace through faith, has peace with God. The three key words in this passage are "peace", "access", and "rejoice". The believer has a new status with God. There is new meaning in life's experiences.

Strangely, in the passage Paul glories even in suffering and tribulation. Why? Because tribulations initiate a sanctifying process which ends in hope (vs. 3-4). Paul's discussion begins and ends with hope. Please read I Corin. 15:19 and see another sunray associated with hope: the perplexities of this life are in great contrast to the glory to be revealed in the future. Our pilgrimage now will lead to the glory of God then.

### God's great love (Rom. 5:5b-8)

No greater thought stands out in the book of Romans than God's great unselfish love for unworthy humanity. The proof of God's love is seen, demonstrated, and magnified in the cross of Christ. Our hope is secure and well grounded because of God's love. The emphasis is God's love for us rather than our love for him.

Note Paul's line of thought in presenting the fact of God's love. How difficult one's task to find a person to die for a just man. A person might be persuaded to die for some great, abiding principle. However, please take another

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look at the death of Jesus. He died for us when we were and are sinners, evil men, and in a state of enmity against God. Can love go farther than what we find in Christ? "Greater love hath no man than this, that a man lay down his life for his friends" (Jn. 15:13).

Therefore Paul glories in the love of God. This is the basis of assurance for the believer in the judgment. For the soul to make its boast in God and His great love is the perfection of religion. The whole saving process, Christ's death on the cross, is the great proof of God's love. Oh how much He loved us!! God is love (cf. I John 4:8, 16).

### Ruin and rescue (Rom. 5:9-11)

The remaining verses in chapter five have been the basis of a great deal of theological thought and discussion. A great deal could be said about the fact that all men sinned in Adam. As Adam sinned, so have all men sinned. We are sinners by birth, choice, and practice. Man's ruin came because of sin but our rescue came through Christ.

Please take a close look at verse nine. We have been reconciled to God through the death of Christ. Christ died for the ungodly. He died on our behalf. Why do some folk rebel at the thought of the "blood of Christ"? If you take the blood of Jesus out of the gospel you have taken away the essence of the gospel. The song writer stated, "What can wash away my sin? Nothing but the blood of Jesus". This is correct.

Also in the same verse is the statement of the great truth that we are saved from the wrath of God. Having beautifully discussed the love of God, Paul mentioned God's wrath. Both are aspects of God's character. He is both love and wrath. Please see the wrath of God through John 3:36. God's wrath abides upon those outside the love and grace of Jesus Christ.

A reference is made in verse ten to salvation through the life of Christ. Of a certainty are we saved by the life of Christ. His life was the foundation or ground of his death. Why argue the

proposition of whether we are saved by Christ's life or death? We are saved by both. Christ's death was the basis of the sacrificial atonement for our sins. His death was voluntarily and substitutionary. He died the just for the unjust, the innocent for the guilty. But his life was sinless. By the power of the Spirit he was able not to sin. His life was our great example. Without his life think of the teachings, miracles, and parables which we would not have. His very life taught and pointed to his death. Truly, he was born to die. His mission was redemption; redemption came through his death at Golgotha.

In verse eleven the word reconciliation is significant. Man was estranged from God because of sin (see Isa. 53:6 and Rom. 3:23). In Christ we are reconciled to God; God's alienation from us has been removed. Reconciliation was accomplished once and for all through Christ's death. Having been reconciled to God, we are in the "reconciling business" (cf. 2 Corin. 5:19, 20). We are to bring men to Christ who alone can give grace, peace, salvation, and reconciliation.

### Conclusion:

The blessings of salvation are too numerous to name, too glorious to state, too marvelous to measure, and too far-reaching for us to comprehend.

Since these blessings are so very wonderful, why don't we share these blessings with others? We are recipients of God's blessings but these blessings are to flow through us to others.

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# Jesus interprets God's law

By VESTER E. WOLBER  
Religion Department  
Ouachita University

More than any other passage of comparable length, these three chapters of Matthew set down the basic principles of the kingdom of God. In these chapters, which we call the Sermon on the Mount, Jesus interpreted the moral laws through which God operates the moral order.

The official interpreters of divine law in Jesus' day were the scribes, who were of the Pharisee party. They assumed that God had a specific regulation for every life situation and that that rule could be found either in the written law (the Pentateuch) or in traditional interpretation of those scriptures (oral law). The oral law had come to be voluminous in size and the Pharisees memorized massive amounts of it.

## Preamble (5:17-20)

Before he began to interpret specific laws from the Old Testament, Jesus first laid down some guidelines regarding his attitude toward the Old Testament and his use of it.

1. Jesus endorsed the Old Testament. He said that he had not come to abolish it but to fulfill it. He reinterpreted the law and the prophets by pouring more meaning into them, thus filling them full. He took the laws of Moses and carried them inward to make them spiritual and personal.

2. He perpetuated the principles of Old Testament law. This solar system would break up before the basic moral laws of God would break up. The Old Testament, as interpreted by Christ, sets out the moral principle by which God governs the human order and these principles will not be set aside toward the law.

3. He warned against a light attitude. He said that the man who loosens the law, relaxes it, tones it down, and thus disregards and breaks it and teaches others to do the same, will have a low rank in God's sight—the lowest rank. On the other hand, the person who observes these spiritual principles and teaches others to observe them will have a high ranking.

4. He said that ceremonial religion is not sufficient to salvation. Scribes and Pharisees were most meticulous in observing the letter of the law, but Jesus said that that sort of legalistic righteousness would not gain entrance into the Kingdom.

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The righteousness which God requires is inward and personal, spiritual and dynamic. It is something which a person experiences.

## Retaliation (5:38-42)

Jesus selected six representative laws from the books of Moses and reinterpreted them, pouring more meaning into them—laws concerning murder, adultery, divorce, swearing, retaliation, and love. In this lesson we concentrate on the last two.

Although Christ endorsed the law of Moses, he did not hesitate to assert his own authority as superior to that of the Old Testament. What he did in the case of retaliation was to lift the provision to a higher level.

Moses, in an effort to place some restraint on the practice of vengeance, permitted controlled retaliation. The injured party was not to injure his enemy more than he himself had been injured. Thus, the intent of the law was to restrain the spirit of revenge. But Jesus would restrain it further, even denying that there is any place for revenge.

It may be that the best translation is: "But I say to you, not to resist with evil." This translation is in exact keeping with the spirit of the context, and the meaning is supported by Paul who said, "Do not be overcome by evil, but overcome evil with good" (Rom. 12:21). Instead of returning evil for evil, the Christian should return good for evil.

It is hardly accurate to say that one is not to resist evil: Jesus did. And Paul's idea is to resist evil with good. What Jesus meant was that we must not resist evil with more evil, and in resisting evil we must not become evil.

1. Turn the other cheek. If someone insults you by slapping you, turn the other cheek and thus expose yourself for additional insults. This principle is often misinterpreted by being applied in extreme cases. He does not mean if someone is trying to murder you that you should make it convenient for him, or if someone is attempting to destroy

your usefulness you should not try to protect yourself. The passage deals more aptly with the trivialities of life: a person rebukes you unjustly in public, drops a snide remark about you, or spreads a bit of false gossip concerning you—do not resist the evil with more evil of your own, but resist evil with good and thus overcome it.

2. Be generous toward those who take advantage of you. Jewish law permitted one to sue another for his coat in payment for a debt, but not his outer cloak, for a poor man could use the latter for a covering at night. In a poverty-ridden land, for one to take another's cloak was hardly a trivial matter. But if one's central aim is to do that which is right and to help redeem those who are wrong he must learn to be generous with his material goods.

3. Go the second mile. If a Roman soldier requires you to carry his pack a mile, carry it an extra distance. Do more than is required of you, and be generous with your services.

4. Respond to those who would beg or borrow from you.

## Love (5:43-48)

From the Levitical law they had been taught to love their friends, and from the oral law they had been taught the logical reverse—to hate their enemies.

1. Jesus taught that his people are to love and pray for their enemies. The enemies here are not those who slightly irritate you, but those who persecute you.

If one loves and prays for such extreme enemies he becomes like God (son of) who manifests his love toward unjust men by providing sunshine and rain for them. God provides general blessings for all mankind, not because they are deserving but because he is loving. One does not show any excellence of character by loving his friends—even religious outcasts do that—but in loving his enemies one does show kinship with God.

2. Jesus taught that one must strive after moral perfection. Impeccability of character is and must be the prize for which one reaches, but it is never attained in this life. A few people have persuaded themselves that they have attained perfection, but these people often lie to themselves in other matters as well.

International

January 25, 1970

Matt. 5-7

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# A Smile or Two

## Big spender

Lady: "Here's a nickel, my good man. How did you become so destitute?"

Beggar: "I was like you, mum . . . always giving vast sums to the poor and needy."

## Pater's pride

One teenager to another: "My dad wants me to have all the things he didn't have when he was growing up—especially all A's."

## Just Learning

Husband to bride: "What makes this meat taste so queer?"

Newlywed Nelle: "I don't know. I burned it a little but I put sunburn oil on it at once."

## Races

Daughter: "Jack makes me so tired."

Mother: "It's your own fault, dear. You should stop running after him."

## Fame

A celebrity is someone who works all his life to become famous enough to be recognized and then goes around in dark sunglasses so no one will know who he is.

## A little rye, too?

"What is college bred, Pop?"  
"College bred, son," the father orated, "is a four-year loaf made from the flavor of youth and his old man's dough."

# Attendance Report

Church	January 11, 1970		Ch. Addns.
	Sunday School	Training Union	
Arkadelphia, Shiloh	18	13	
Berryville			
First	74	85	
Freeman Heights	74	85	
Booneville, First	243	183	1
Camden			
Cullendale	372	112	1
First	400	103	
Crossett			
First	494	148	5
Mt. Olive	218	105	
El Dorado			
Caledonia	42	28	
Ebenezer	162	80	
Fayetteville, First	445	139	4
Forrest City, First	286	98	
Ft. Smith, First	1,011	435	5
Gentry, First	66	35	
Greenwood, First	307	104	
Harrison, Eagle Heights	86	25	
Helena, First	213	86	
Hope, First	431	187	1
Jacksonville			
Bayou Meto	52	72	
First	219		
Marshall Road	164	148	2
Little Rock			
Archview	29	44	
Geyer Springs	281	218	5
Magnolia, Central	643	249	4
Marked Tree, First	72	40	
Mineral Springs, Central	95	48	
Monticello			
Northside	98	65	
Second	239	97	
Norfolk	21	38	1
North Little Rock			
Baring Cross	97	146	1
Southside Chapel		21	1
Calvary	230	135	1
Highway	81	49	
Sixteenth St.	22	29	
Paris, First	300	65	
Pine Bluff			
Centennial	203	100	
East Side	136	96	3
First	679	135	1
Green Meadows	54	23	4
Second	160	80	
Springdale			
Berry St.	56	38	
Elmdale	349	112	1
Van Buren, First	332	140	
Jesse Turner Mission	17		
Vandervoort, First	22	14	
Warren, Westside	77	44	

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# In the world of religion

## Mississippi ministers back integration

JACKSON, Miss.—A contingent of Mississippi clergymen has called for efforts to make their state's public school system a model for the nation in the face of court-ordered desegregation.

The statement was released by a group of ministers seeking to form a permanent Mississippi conference of religious leaders. The committee contains leaders of all major faiths.

"What better incentive could God give us for racial harmony than concern for our children?" the ministers said. (EP)

## 'Defense of God' in newspaper ad

NEW YORK—A small ad in the New York Times states the theology of an anonymous advertiser who bought space to say:

"In Defense of God: A soldier confessed on TV to shooting women and children and he said God had punished him later when he stepped on a mine. The Christian God of love does not strike down the wicked nor cause the innocent to suffer. Any form of Divine punishment in this World is in the withholding of God's help. If you desire God's help for yourself or for a loved one, you must learn, trust and obey His moral and spiritual laws.

"Think on These Things." (EP)

## Read whole Bible in 88 hour project

GLENDALE, Calif.—At midnight, New Year's Eve, the first of a team of 80 readers began reading aloud the entire Bible here. They finished 88 hours later at 3:45 p.m. Sunday, Jan. 4 in a crowded broadcast theater here where Seventh-day Adventist radio preacher H. M. S. Richards records his weekly "Voice of Prophecy" program.

During the continuous reading volunteers read in 30-minute shifts.

"We read it as a recommendation to men and women everywhere that the good counsels of the Bible are as useful in 1970 as they were in the past," said Richards. (EP)

# \$1,000 a month needed for war relief in Biafra

RICHMOND—As the war-torn Biafran section of Nigeria fell to federal troops, H. Cornell Goerner, Southern Baptist Foreign Mission Board secretary for Africa, announced that Baptists expect to play a vital role in the massive relief and reconstruction program which will be necessary in the devastated areas.

"It is impossible to estimate the amount of money that will be called for in the relief project which should be put underway just as soon as conditions permit," Goerner said.

"Relief money sent to the Foreign Mission Board will be channeled through the Nigerian Baptist Mission (organization of Southern Baptist missionaries) to help insure that the hungry will be fed and the needy clothed and that the homeless will soon be able to sleep under a roof," he said.

A relief team of four missionaries of the Nigerian Baptist Mission has been stationed at Port Harcourt for several months. They have assisted in feeding the hungry and helping to rehabilitate uprooted families.

Other Baptist missionaries have conducted relief operations in the Enugu and Benin City areas.

Approximately \$1,000 per month has been required in both areas, and the missionaries in Port Harcourt recently requested \$5,000 per month. Goerner expects that needs will escalate as refugees who had fled return to their homes.

He estimates that at least \$10,000 per month will be needed for the first half of 1970 to meet the needs of Baptists directly involved in relief work.

Goerner expects that other missionaries will now join those already actively engaged in relief operations. No Southern Baptist missionaries are directly involved at present in the distribution of food and drugs on the Biafran side of the battle line.

Until shortly before the capture of the Uli airstrip, Missionary J. Bryant Durham, working in cooperation with other church-connected agencies, was assisting with the distribution of food and medicine not far from the airstrip.

When it appeared that this source of supply would be cut off, Durham flew out with other relief workers. He is expected to be reunited shortly with his family in Rome, Ga.

Baptist churches close to the battle zone on both sides of the conflict have often held services within sound of gunfire. Groups driven from their homes by the fighting have gathered in new localities to hold Bible study and worship services in temporary quarters.

"Reconciliation and re-establishment of unity and cooperation must be achieved," said Goerner, "if Nigeria is to take her place of leadership once again among the free nations of Africa. It is our hope that the Nigerian Baptist Convention will be a means of spreading peace, good will and the gospel of Christ throughout the vast nation."

More than 215 Southern Baptist missionaries are under appointment for service in Nigeria, a country with a population of more than 61 million. There are about 80,000 Baptists in Nigeria, according to statistical reports from the Baptist World Alliance.

Currently, about 150 Southern Baptist missionaries are in Nigeria, which has been granting visas to medical personnel but not to general missionaries for several months prior to the surrender of Biafra. Missionaries who have been out of Nigeria for more than one year (except medical personnel) have been denied re-entry visas to Nigeria. It is not known what the end of the war will do to visa policies. (BP)

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