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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

April 2, 1970

'Doing unto others'

A poorly-attired Negro laborer was about to cross a down-town Little Rock street as a white woman approached in her car.

Seeing the car, the man stopped and waited for the car to proceed. But the woman brought her car to a full stop and motioned, with a smile, for the man to cross. Smiling back, and bowing low, the man insisted that the lady proceed.

Telling me about it later, the lady observed, "Because of our thoughtfulness, each for the other, we both felt better."

The Golden Rule would doubtless be even more golden for the most of us if we could start practicing it from where we are and quit worrying about how the "others" are going to "do unto us."

And speaking of people and people relations, there are likely to be people around for us to practice our thoughtfulness on for some time to come, all of the current talk about population control notwithstanding.

As frustrating as it is to have so many people trying to use the streets and freeways just at the time that you want to use them, it would probably be more frustrating to have nobody at all in the way.

As Arkansas-native Lucian Coleman Jr., now a member of the Southern Seminary faculty, points out in his study-course book, *Understanding Adults*, just imagine how un-soul-satisfying it would be to land a 7-pound bass with no one around to show it to; or to make a golf hole-in-one with no one but you in sight!

We would offer a word of counsel and encouragement here to parents—especially mothers—who sometimes have feelings of over-exposure to their children. Take it from some of us who are "back where we started," with the kids grown up and gone, the loneliness that comes afterwards is far more poignant than the over-exposure—and turmoil!—during the years when the children are growing up.

We are not likely to need a "save the people" campaign similar to the "save-the-whooping

cranes" emphasis. But, maybe, we do need to realize that while people as a whole are still plentiful, the ones dearest to us—along with some not so dear—are vanishing. If you do not believe this, start recalling the ones you were in school with years ago.

And the time to be thoughtful is also passing.

Erwin L. McDonald

IN THIS ISSUE:

AN SBC EXECUTIVE sees hope for Baptists in a "new openness and freedom" to be born out of today's "dedicated youth." An article on these positive conclusions reached by Albert McClellan in an address at Southwestern Seminary is found on page 12.

THE DEADLINE for nominations for "Mother of the year" is fast approaching. Rules for submitting names for the annual contest sponsored by the *Arkansas Baptist Newsmagazine* are found on page 7.

BAPTIST YOUTH from around the state gathered in Little Rock last week for their annual meeting. An account of activities at the youth convention is found on page 9.

IMMANUEL CHURCH, Little Rock, will honor Dr. and Mrs. W. O. Vaught for 25 years' service to the church. See page 5.

DR. DANIEL GRANT, new president of Ouachita University, discusses his first weeks as head of the institution. Read about his expectations and plans for the school on page 14.

Arkansas Baptist newsmagazine

April 2, 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.

Sensible policy on the schools

Without bowing to dyed-in-the-wool segregationists who would go to extreme lengths to avoid racial integration in the public schools, President Nixon has served warning on all-out integrationists that quality education, rather than race mixing, must be the ultimate goal.

The President's policy statement last week, while sure to pull down fire upon his head from extremists on both sides of the school controversy, should clear the air of many uncertainties and pave the way for constructive, forward steps for the strengthening and improving of the public school system, a system dear to the hearts of Baptists across the years.

The declaration that segregation of pupils solely because of residential patterns (sometimes called de facto segregation) will be permissible and that transportation of pupils will not be required beyond normal geographic school zones, for the purposes of achieving racial balance, should take away the main reason many have felt justified establishing private schools.

We have felt for a long time that anything that undermines the local neighborhood as the natural constituency for units of the public

schools ultimately weakens the schools. And the new emphasis the President's policy statement places on the judgment of local school boards, in devising local compliance plans, "provided they act in good faith and constitutionally," is refreshing.

The President is being courageous and wise, we believe, in facing up to the fact that, in the light of housing patterns in many places, immediate and full desegregation in every community is impractical.

Many Americans, white and non-white, will agree with Mr. Nixon's conclusion that "an open society does not have to be homogenous or even fully integrated," and that in a nation such as ours it is normal for "people with a common heritage to retain special ties."

Why, indeed, as the President has asked, should it not be "natural and right" for us to continue to have Italian, or Irish, or Negro, or Norwegian neighborhoods?

The really big achievement is facing up to the fact that no one may be barred from the public schools because of race or color. That is applying our American democracy.

The Baptist editor's job

With Dr. Ashcraft's suggested golden text for Baptist editors, Ephesians 4:11-13, proposed in his "I must say it" column in the *Arkansas Baptist Newsmagazine* of March 19, we predict no debate. For Baptist editors, as Baptist executive secretaries and all other "denominational servants," aspire to the high calling of doing all for the glory of God and for the furthering of the kingdom of God in the hearts of the people. Everything, then, that a Baptist editor does, certainly including his major assignment of reporting Baptist news and affairs, should be in harmony with this great and overall purpose.

Whether the news is good or bad, it should be reported—as promptly, as objectively, and as accurately as possible. For our Baptist people are entitled to know the facts, favorable or unfavor-

able. Any controlling or managing of the news that would result in withholding the news from the people would, in the long run, we believe, most likely prove hurtful rather than helpful to the Baptist cause. There are enough people interested in what is going on to guarantee that there will be "talk" about anything that comes up in Baptist affairs, and one of the best safeguards against false rumors is the factual reporting of the news. Not only is this true, but Baptists are most capable of making the right decisions when they are best informed as to what the facts are.

So, the faithful and full reporting of the news, as we see it, is in complete harmony with the calling of Christian journalists. Surely anything deliberately less than this would be out of character for Christian editors and reporters.

Clabe Hankins sez:

Trouble at Bunker Baptist

Looks like our new preacher is jist hankerin' fer trouble. You'd think he was tryin' to break in a congergation instead of us breakin' in a new preacher. He preached on th' text, "Thou shalt not steal," an' instead of hittin' at bank robbin'

an' house breakin' an' other things us ragler attenders ain't guilty of, he said we ought to quit cheatin' on our tax returns an' treat folks we trade hosses with th' way we'd like fer them to treat us. Th' nerve of th' feller

Denominational primacy —and the children

The really great families feature well mannered, respectful children. Highly respected parents must somehow arrange for dutiful and creditable offspring.



DR. ASHCRAFT

A preponderance of prodigals or wayward waifs does not make for a nice family portrait. Our denomination has many children which wear the family name. They enjoy the advantage of a good birth, full financial protection and the prestige of a noble heritage. They, in turn, should be well mannered, well behaved and should be the personification of the ideals, concepts, and philosophy of the tribe. When children get out of hand there is heartache, shame, dis-

honor, and defeat. The whole family suffers.

Our many children derive their right to existence, and to have their being from the integrity and authority of the corporate constituency. The fact of the very name "Baptist" attached to an institution makes every person wearing the name morally responsible for that institution.

In the state convention the executive board is the convention ad interim, declared by the constitution and corporate law to be in charge. The executive board cannot evade its responsibility before God or the courts of the land. They must operate the convention and direct its institutions according to the ideals, concepts, and philosophy of the greater family.

When children defy the sponsoring

body the charge of disinheritation cannot be lodged against the parents, but this does not lessen the agony of the rebellious prodigal who must undergo his self imposed exile outside the family. We hear of college trustees in a southern state who are defying the rules of their sponsoring convention. We hear about a hospital board in a western state seceding from convention control, defying the wishes of its sponsor. The people who love their denomination most are those most deeply hurt by the strange behaviour of such privileged children.

The natives are restless—I know because I am one of those natives. Had not the prodigal son repented and returned to his family I am sure his next move would have been to apply for federal aid to satisfy his extravagant way of life. This will ultimately be the plight of all whose tastes are such that family fare no longer suffices and whose attachment to the family is such that they could not care less if they were disinherited, disfranchised or banned to the hopen or governmental subsidy forever.

One man's opinion but a lot of people would like to say it—Charles H. Ashcraft, Executive Secretary

The people speak

'The Christian and government'

The article [Sunday School lesson] "The Christian and Government" in the issue of March 12, 1970, is well written and thought-provoking. There are, however, some principles expressed by Rev. Coleman that will bear some further discussion. He says, "Believers are to be in subjection to governmental authority . . . for human authority has its basis in divine authority."

Fortunately, America has been blessed with a government that has generally adhered to principles that do not conflict with Christian morality. Therefore, in obeying and supporting such a government, we have rarely been in danger of compromising our Judiac/Christian ethics. But, we, as human beings, must reserve the right to change the course of our governments if they become our masters instead of our slaves.

Unfortunately, the exercise of this right has many times required the fomenting of revolution and the shedding of blood. Surely, we must agree that there was a resistance against authority involved in the American Revolution! Would we propose that because we forcibly (and illegally, according to the British viewpoint prevailing at that time) severed ourselves from England's imperial rule, that we were morally wrong in so doing?

As for human authority having its basis in divine authority; that idea, al-

though expressed in the Scriptures, has served as justification for too much religious and political persecution to be palatable to those who believe that man's freedom is his most valuable earthly possession.

Rather, let us say that human authority exists because of "Divine Concurrence" as does everything else in this Universe. But, let us emphasize that "Divine Concurrence" by no means implies "Divine Approval." As a matter of fact, human authority derives its right to exist on the "consent of the governed" and nothing else. And it is upon this secular cornerstone that our own government is fashioned. Thank God!

Christianity has never been noted for its leadership in furthering the earthly welfare of the human race. Many of the great achievements in science, politics, human freedom and dignity have been made in direct (and often bloody), opposition to the Church.

The historical Christian Church has been more concerned with counting the angles dancing on a pinhead than helping the human race elevate itself from the primordial slime and guiding humanity's stumbling footsteps toward the sun. As I read about our Christian brothers in a neighboring southern state offering their church buildings for private schools, helping prolong the agony of segregation and bigotry, I suspect

that the Church will, as usual, have to be dragged by its theological hair, kicking and screaming, into the light of human reason.

So long as the Church turns a blind eye to history's indictments against it, so long will it remain in the rearward shadow of humanity's vanguard. Instead of becoming the dazzling beacon toward which all mankind could rally, it will continue to be a haven for smug and complacent individuals too fearful to pay the price of human brotherhood.—Russell Harper, Gillham, Ark.

Thanks, Baptists!

Thank You, Arkansas Baptists:

I should like to thank you for the \$1,000 you gave to me through ministerial scholarships during my four years at Ouachita. You not only helped me to go to a Baptist University, but you also made it possible for me to gain some practical preaching experience. My student pastorates were Antoine Baptist Church, Red River Association, and First Baptist Church, Kingsland, Harmony Association.

I am now in the full-time pastorate at Lake Hamilton Baptist Church, Lake Hamilton, Central Association.

May God bless you for remembering those who are preparing for the ministry, through your Cooperative Program gifts.—Darrell Stone, pastor, Lake Hamilton Baptist Church

W. O. Vaughts to be honored for long Immanuel tenure



DR. AND MRS. VAUGHT

Immanuel Church, Little Rock, will hold a reception honoring Dr. and Mrs. W. O. Vaught, Sunday night, April 12, on the occasion of the 25th anniversary of Dr. Vaught's tenure as pastor of the church.

Dr. Vaught will preach his 25th Anniversary sermon at the morning worship service, April 12. At a special service beginning at 6 p.m., Dr. H. Leo Edleman, now of Washington, D. C., a former president of Georgetown College and of New Orleans Seminary, will be the guest speaker.

Following the evening worship service, a reception for the Vaughts will be held in the fellowship hall of the church. Dr. Vaught is a native of Versailles, Ky. He received his education in the public schools of Mississippi; at Mississippi College, from which he received the A.B. degree; and at Southern Seminary, Louisville, Ky., where he received the Th.M. degree.

His former positions include five years as Baptist Student secretary for the Missouri Baptist Convention; two years as pastor of Bethany Church, Kansas City, Mo.; and three years as pastor of University Church, Abilene, Tex. He has been pastor of Immanuel Church since April 12, 1945.

More than 10,000 people have joined Immanuel Church under the ministry of Dr. Vaught, including 3,000 by baptism.

During the past 25 years, the annual budget of the church has increased from \$100,000, \$7,500 of which went to Baptist world missions through the Co-operative Program, to \$439,800 (1969), of which \$67,500 was distributed through the Co-operative Program.

In the same time, the value of the church property has increased from \$400,000 to \$2,300,000.

Dr. Vaught is a past president of the Arkansas Baptist State Convention and is currently serving as president of the Executive Board of the convention. He is a past first vice president of the Southern Baptist Convention and a former president of the Southern Baptist Pastors' Conference.

He served for six years as a member of the Annuity Board of SBC, a similar period on the Foreign Mission Board of SBC, and is currently a member of the latter board.

Dr. Vaught was chairman of the Building committee of the Foreign Mission Board at the time the board's present headquarters building was erected.

He has traveled widely and has attended meetings of the Baptist World Alliance in Atlanta, Copenhagen, Cleveland, London, Rio de Janeiro, and Miami. He is planning a tour of Egypt and Israel during the coming summer.

Mrs. Vaught is the former Miss Mary Frances Bostick, daughter of Dr. and Mrs. W. M. Bostick, Louisville, Ky. Her father was a widely known Southern Baptist pastor, having served Bellevue Church, Memphis; Clarksdale, in Mississippi; and Parkland Church, Louisville, Ky.

The Vaughts have a son, Carl Gray Vaught, now a professor of philosophy at Penn State University.

The people speak— Fool April

challenges today's of noontide the in us sustain not will sunset yesterday's of warmth fading the in basking But. errors and trial past by profit can we, Yes. world today's in living people today's by solved be must problems Today's. problems our all solve would days old the to return a that think we if ourselves fooling only We're. work Lord's the in backwardness that's And. backwards editorial an printing than worse much something there's But. backwards editorial an printing—trick Fool's April old an is this, Yes.—Robert J. Hastings, editor, Illinois Baptist

Ouachita women elect officers

Jane Thomas of Little Rock was recently elected as president of Ouachita's Association of Women Students.

Other officers elected were Judy Clowers, first vice president; Linda Selph, second vice president; Nancy Fray, secretary; Yvonne Harris, treasurer; Belinda Davis, reporter; Pam Hastings, parliamentarian; Kathy Otwell, social chairman; and Connie Bowie, publicity.

Four Ouachita athletes in 1970 awards annual

Four Ouachita University athletes—Cliff Harris, John Wayne Cunningham, Tom Jones, and Mike Pellizza—will be included in the 1970 edition of **Outstanding College Athletes of America**.

Nominated by the university earlier this year, these athletes were chosen to appear in the awards publication on the basis of their sports achievement.

Harris, an All-AIC safety for the football Tigers, led the conference last year in punt returns and ranked high in kick-off returns and pass interceptions. He has signed a three-year contract with the Dallas Cowboys, professional football team.

Cunningham, Ouachita's All-AIC tailback, was the conference's third leading rusher.

Jones, who was named to the honorable-mention All-AIC basketball squad, was a starter on Ouachita's AIC championship team. He is also the conference record-holder in the shot put.

Pellizza, co-holder of the AIC doubles championship in tennis, was an all-

American selection in tennis two years ago.

Outstanding College Athletes of America is an annual awards volume featuring the biographies and accomplishments of approximately 5,000 American athletes.

Ford to DeQueen

Gerald Ford, a senior in East Texas Baptist College, Marshall, has accepted a call as pastor of Kern Heights Church, DeQueen. He and his wife, Sherry, will be moving to DeQueen soon. He plans to finish his college work at Ouachita University. This will be Mr. Ford's first pastorate. He has preached in and conducted a number of evangelistic campaigns during the last three years, in North Carolina, Tennessee, Arkansas, Oregon, and Washington.



MR. FORD

He has done special evangelistic work with C. E. Autrey and Lewis Steed.

Roseville Church 'on the move'

Things are looking up for Roseville Church, north of Paris, reports Concord Association Missionary James A. Griffin, Ft. Smith.

Now in its 73rd year, the church has been establishing some "firsts" for itself.

Last December the church took its first offering for the Lottie Moon Christmas Offering.

The church is now giving systematically through the Cooperative Program to world missions.

Recently, the men of the church painted and insulated the building. And plans are now being drawn up for the building of an educational unit.

Another "first" was having a young person from the church entered in the associational speakers tournament, and three others entered in the Intermediate Sword Drill.

Richard Goodrum is pastor of the church.

Revivals

Caledonia, El Dorado, March 11-15; M. F. Copeland, evangelist, Wayne Post, song leader; 5 professions of faith, one by letter.

West Church, Batesville, March 15-22; George Havens, evangelist; 22 professions of faith, 2 by letter, 7 for special service, 43 rededications. Ross O. Ward is pastor.

Central, Jonesboro, March 12-17; Carl E. Bates will be evangelist. R. Wilbur Herring is pastor.

First Church, Marked Tree, April 12-19; Ted Savage, foreign missionary on furlough, will be evangelist. D. Bernard Beasley is pastor.

Greenwood, First, March 15-22; Claud Bumpus, missionary to Brazil, evangelist, Charles Eford, music director; 4 for baptism, 8 by letter. Lonnie Lasater is pastor.

Marianna, First, April 5-12; Robert Mounts of Seminary, Miss., will be evangelist.

Second Church, West Helena, April 6-12; Billy Pierce, evangelist, Doyle Neal will lead music.

First, Marshall, March 1-8; Noel Tanner, Harrison, evangelist, Herbert "Red" Johnson, singer; 12 baptized, 3 by letter, 20 rededications. Doresy L. Crow is pastor.

First, Almyra, March 8-15; Rufus H. Zachry, Anahuac, Tex., evangelist; 11 professions of faith, 2 by letter. Delton J. Cooper is pastor.

Beacon lights of Baptist history

Cross-currents of influence

By BERNES K. SELPH, THD.
Pastor, First Church, Benton

Robert Josiah Willingham took the secretaryship of the Foreign Mission Board of the Southern Baptist Convention in 1893 with enthusiastic zeal. His ability of expression matched his love for missions. District, state, and southwide meetings felt the heartbeat and suasion of the big-bodied, big hearted preacher.

Young men especially felt the power of his appeal. Dr. W. B. Glass, who for almost 45 years served in China as missionary, wrote of his experience of hearing him. "It was during my college days at Baylor that I first met and came under the influence of Dr. Willingham. It was he more than anyone else that in a public way influenced me to give my life to the cause of Foreign Missions.

The most notable occasion that I now recall was in the autumn of 1900, when the Texas Convention met in Waco in the old Baptist Tabernacle which stood on the same lot with our dormitory. It was Sunday afternoon. The hour had been set apart for a great mass meeting on Foreign Missions. The review of the world-field, world-conditions and the appeal for men and women to answer the call of God for laborers by Dr. Willingham was the most powerful I have ever heard. The great audience of 3,000 souls was moved as by a mighty wind. There was a great offering up of life in response to the mighty appeal. I felt that I ought to stand there and offer myself to God and to the Board, but I hesitated. Not many days after, however, I went to my teacher, Professor J. S. Tanner, and made known my decision."*

Our present secretary of the Foreign Mission Board, Dr. Baker James Cauthen is the son-in-law of Dr. W. B. Glass. Dr. Cauthen served as pastor in Ft. Worth, Texas, and taught missions in Southwestern Baptist Theological Seminary in the late 1930's. This writer had classes under him. Later Dr. Cauthen went to China as a missionary. Because of his knowledge and concern of missions he has his present position.

Did the white heat of interest which fired the heart of Dr. Glass flow through him to warm the spirit of Dr. Cauthen? Who knows? Life has its many cross-currents and over-laps of influence. At least in some sense, we might say that Dr. Willingham has a spiritual grandson in the missionary endeavour.

*Elizabeth Walton Willingham, *Life of Robert Josiah Willingham* Sunday School Board, S. B. C., Nashville, Tenn., 1917) p. 134.

About a clock

BY IRIS O'NEAL BOWEN

Have you ever thought you wanted something very badly, only to find that possession wasn't ninety percent of the joy, after all?

I have had just such an experience lately, and it has left me sadder, wiser, and, I might add, sleepier.

Ever since I was a child I have admired the old grandfather clocks swinging their pendulums and solemnly entoning the hours. I let it be known around that I would like to have such a clock, and my son announced he was getting me one for Christmas. However, he and I decided that a chiming mantel clock would do as well, considering the cost, and, after all, it was the chimes I had admired and dreamed of hearing through the night.

On Christmas Day, as family and friends came and went, we gathered on the half-hour before our Seth Thomas to show off our gift. Night came. . . eight. . . nine . . . then ten o'clock and we all paused to count each time the clock chimed.

Soon after ten we bid the clock goodnight and settled down to sleep. Before I could get to sleep, though, the lovely chimes began and I counted them all the way to eleven! In no time flat it was eleven-thirty, and close on its heels the chimes started again and I lay there and counted to twelve. . . then one. . . then one-thirty! At two I hid my head under the pillow and finally went off to sleep.

It was like this for several weeks. I counted chimes and lost sleep and became crosser by the half-hour! I was determined to get used to the chimes, however, and was afraid I would hurt Son's feelings if I let the clock run down.

It was at his suggestion that I did let the chiming part run down, and I am beginning to catch up on my sleep. Soon I am going to be brave and wind the chimes again. I refuse to be intimidated by an inanimate object—especially one that talks!

'Mother of year' time

May 10 is Mother's Day and the Arkansas Baptist Newsmagazine is now accepting nominations for the Mother of the Year, to be featured on the cover of the May 7 issue.

Entries must be typewritten and accompanied by a recent photograph. The nominee must be a member of a Southern Baptist church, and cannot be an employee or relative of a Baptist Building employee.

Nominations for Father of the Year will be accepted at the same time as Father's Day is only a month away. The same committee will select both.

Entries must be in the office of the Arkansas Baptist Newsmagazine, 525 West Capitol Ave., Little Rock, Ark. 72201, not later than April 16. The deadline applies to both contests.

Youth Congress set for Texarkana

The Baptist Pastors Conference of Texarkana is sponsoring a Four States Youth Congress, April 3-4. The sessions will be at Rose Hill Church, Texarkana, Tex.

Some of the outstanding program personalities are: Craig Baynham, formerly with the Dallas Cowboys, now with the Chicago Bears; Terry Bradshaw, former quarterback at Louisiana Tech, and number one pro draft choice; Miss Anne Landes, Arkansas Junior Miss from Magnolia; Bill Tisdale, missionary to the Philippines; Carols McLeod, pastor at Northwest Church, Oklahoma City.

Music will be directed by Gerald Ray of Ft. Worth. Special music will be provided by combined local youth choirs plus singing groups from Minden, La., and Marshall and Tyler, Tex.

"It is hoped that the Youth Congress will mean as much to the young people as a State Evangelism Conference means to pastors and other adults," said Harold D. Vernon, minister of music at Beech Street Church, Texarkana, a member of the congress committee.

Representatives from many Arkansas churches of the area are expected to attend. C. P. Boone, pastor of Calvary Church, Texarkana, is a member of the committee.

Baptists rebuild office

BUCHAREST, Romania (BP)—Fifty volunteer workers here are rebuilding the offices of the Baptist Union of Romania, which was damaged by fire apparently caused by overheating from a fireplace with a defective chimney.



MR. & MRS. STANFILL

Taylor Stanfills observe anniversary

First Church, Booneville, honored Rev. and Mrs. Taylor Stanfill on the occasion of their having served fifty years in the ministry. The entire evening service of March 15 was given over to the event, followed by a reception in their honor.

Theme of the program was, "There was a man sent from God."

Betty Hampton, daughter of the Stanfills, spoke on "I Know Him As A Daddy." Son-in-law Jeral Hampton spoke

on, "I Know Him as a Father-in-law." Grandson John T. Hampton spoke on, "I Know Him as a Granddaddy." And Pastor D. Hoyle Haire spoke on, "I Know Him as a Church Member."

The Church Choir dedicated a song to Mr. Stanfill, and then he was called on to relate his conversion experience and call to the ministry. All the Scriptures read were on the theme of "The Minister."

Among the churches Mr. Stanfill has served as pastor are First Church, Mena; First Church, DeQueen; and Baring Cross Church, North Little Rock. Perhaps his greatest work was the founding of Park Hill Church, North Little Rock, and serving for five years as its first pastor. Locally, he has served Magazine Church and Mixon Church as pastor, and Glendale Church as supply pastor.

Mr. Stanfill was the first pastor in Arkansas to serve under the Home Mission Board in its city missions program. He served in this capacity in the Greater Little Rock area from 1943 to 1948. He served as recording secretary of the Arkansas Baptist State Convention from 1941 to 1948.

Rev. and Mrs. Stanfill are now retired and living at Booneville. They are active workers in First Church, Booneville, teaching and filling other positions.—Reporter

Registration cards for SBC in Denver

Messengers to the Southern Baptist Convention, Denver, Colo., June 1-4, should have official messenger registration cards, authorized and issued by their churches, in order to be registered as messengers to the convention, Charles H. Ashcraft, executive secretary of the Arkansas Baptist State Convention, has announced.

The cards are to be presented by the messengers when they register at the convention, Dr. Ashcraft said.

Registration cards are now available on request from the office of Dr. Ashcraft, 525 West Capitol Ave., Little Rock, and may be secured there by pastors and church clerks.



MR. CLUCK

Darrell Cluck ordained to preach

Darrell Cluck was ordained to the gospel ministry by Bluff Avenue Church during the evening service March 1. C. D. Peoples, pastor, served as moderator of the presbytery; James A. Griffin, superintendent of missions, Concord Association, led in questioning the candidate; and A. G. Escott, former pastor at Bluff Avenue and superintendent of missions, Ouachita Association, preached the sermon.

Mr. Cluck is pastor of Columbus Church, Columbus, and a student at Ouachita University.

"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.

Baptist beliefs

A divine compulsion

By HERSCHEL H. HOBBS

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

"For we cannot but speak the things which we have seen and heard"—Acts 4:20.

The Sadducees could not deny that the lame man had been healed (4:16). They could not refute the claim that he was healed by the power of Jesus. Which meant that they could not even deny further that he whom they slew was alive and busy. Yet they feared that such a thing could incite the multitudes against them and the Romans, thus endangering their persons and position.

So what did they do? They simply told Peter and John to stop speaking and teaching about Jesus. Unable to refute the message, they sought to silence the messengers. Which is ever the way of the enemies of God and his gospel.

But hear the messengers. Literally, "For we are unable what we have seen and heard not to go on speaking" (v. 20). Their commission from God was greater than the command of men. They feared displeasing God more than displeasing men. Forced to choose between God's will and man's, they had but one choice—to do the will of God.

A Christian should obey the law, even when it oppresses him, except when that law contradicts God's will and his relation to him (cf. Matt. 22:17-21). The believer is responsible first of all to God. And no human power has the right to come between a man and his relation to God.

Christians may often find themselves placed in this dilemma. Especially when their Christian witness upsets the status quo or the temporary mores of a given age. But they should never compromise God's will for man's will.

Someone said that Christians will often find themselves out of step with the social order in which they live. But they are marching to the beat of a different Drummer.

'Short semesters' at Arkadelphia

ARKADELPHIA—Beginning this coming fall, Henderson State College and Ouachita University will move to a short semester which will start in August and end before Christmas, according to a joint announcement by the presidents of the two schools.

Classes are scheduled to begin Thursday, August 27, at both schools.

The first semester, which has ended in mid-January in previous years, will end, this year, on Friday, Dec. 18, according to the new calendar.

The spring term will begin Jan. 11 and end May 13.

Commenting on the schedule change, Martin B. Garrison, Henderson State president, said, "We are pleased that we could work with Ouachita in modifying the schedule for the 1970-71 academic year. We look forward to working with Ouachita on other projects of mutual interest."

Daniel R. Grant, president of Ouachita, said, "I'm very pleased with the action. Students and faculty are happy at the prospect of finishing exams before Christmas. Also, I'm happy to see Ouachita and Henderson move together in an

important decision like this and I look forward to an increasing amount of cooperation of this kind."

Henderson State is considering conducting a workshop during the semester break, according to Dr. Joe T. Clark, vice president for academic affairs.

"We are exploring the possibility of using the semester break to focus on an area of interest to both faculty and students," Dr. Clark said. "We think, for example, a study of environmental problems would have great appeal on our campus."

Memorial fund set up at OBU

A \$5,000 memorial scholarship fund has been established at Ouachita University by Mrs. Juanita Whitaker Green for her late husband, Dr. Marvin Green, former interim president at OBU and a long-time member of the board of trustees.

Dr. Green was killed last September in a two-vehicle accident on a county road east of Stephens.

He was chairman of the board at Ouachita twice and served as a board member for 20 years. He served as acting president of OBU from Sept. 1967 until Feb. 1968 while former President Ralph Phelps Jr. was on a leave of absence.

Drought broken at Siloam Springs

After 7½ years of marriage, Pastor and Mrs. Bill Bruster of First Church, Siloam Springs, have welcomed to their family circle their first child, six pounds-11 ounces, Julie Renee.

The little lady made her appearance on February 17 and officially attended church for the first time on Sunday, March 8.

The proud pastor-papa reports: "The thing that makes this unusual is that our church will be 100 years old in 1972 and we can find no record of another infant being born to a pastor and wife at First Church, Siloam Springs."

About people

J. Peter Grace, president of W. R. Grace & Co., has been named national chairman for the 30th Annual National Bible Week.

Sponsored by the American Bible Society and the Catholic Biblical Association, National Bible Week is an interfaith observance.

Mr. Grace is the second Roman Catholic to serve as national chairman for Bible Week. Besides a life long interest in the Catholic Youth Organization, which his father helped found, Mr. Grace is a director of Boys' Clubs of America and an active supporter of the Boy Scouts of America. He is a graduate of Yale and a board member of Notre Dame University.

The cover:



Spring signs

CHERRY BLOSSOMS herald spring in Washington, D. C. Here they frame the Jefferson Memorial.



STATE SPEAKER Kyle Cox, left, visits with Preacher William Lancaster and Church Training department Secretary Ralph Davis.—ABN Photo

Baptist youth overflow auditorium for annual State Convention

More than 3,000 Arkansas Baptist young people, from all sections of the state, filled Robinson Auditorium to overflowing Friday for the annual State Youth Convention, sponsored by the Church Training department of the Arkansas Baptist State Convention.

In line with the program theme, "Who Will Answer?," the various aspects of the program, including Christian folk music, a panel discussion, and preaching, all centered on problem solving.

A 90-voice choir of young people from Central Church, Magnolia, under the direction of Morris Ratley, opened the all-day program with the first of two sessions of a folk music presentation on "Tell It Like It Is." The same group opened the afternoon session.

An adult-youth panel discussed "Bridging the Generation Gap," at the morning session. Adult participants included: President Daniel Grant of Ouachita University; Jack Cowling of Magnolia; Mrs. W. Payton Kolb, Little Rock; and Miss Janet Hamm, of the staff of First Church, Batesville.

Youth participating included David Hart, Dean Shelton, Millie Bledsoe, and Bernice Battle.

Featured preacher for the convention

was William Lancaster, senior minister of First Church, Decatur, Ga., who spoke on the topics, "When Sheep Are Surrounded by Wolves," "True Grit," and "The Wizard of Oz."

The New Creations chorus of University Church, Fayetteville, just back from a concert tour that took them to Washington, D. C., presented "The New Sound of the New Generation," at the evening service.

Kyle Cox, a senior at Russellville High School, a licensed minister, and son of Mr. and Mrs. George Cox, of the Baker's Creek community, Rt. 4, Box 93B, Russellville, won the State Speakers' Tournament. Speaking on "Profiles in Finding Life," he urged his fellow young people to make the best possible preparation for the facing of future responsibilities, and to renew their determination "to achieve God's goals" for their lives.

Winner of the State Sword Drill was Sherry Hacker, daughter of Rev. and Mrs. S. D. Hacker, Batesville, where she is a member of West Batesville Church.

Cox and Miss Hacker will be given all-expense trips by the Church Training Department to attend the Training Union Week at Ridgecrest Baptist Assembly, Ridgecrest, N. C., July 16-22.

Minister, deacon ordained March 15

Sunday, March 15, Bethel Church, Rt. 1, Harrisburg, ordained its pastor, M. D. Chism, to the ministry, and Max Reynolds as deacon.

Jimmie Garner, missionary of Trinity Association, served as moderator, with Leland Worlow, Black Oak, as clerk.

E. W. Teague, pastor of Maple Grove, led the questioning of the candidates, and Waymon Carter, pastor of Weiner, led the ordaining prayer.

J. I. Cossey, pastor of Harrisburg First Church, gave the charge and preached the ordination sermon.

Mr. Garner presented the candidates with Bibles, and Gordon Reeves, deacon of Bethel, led the concluding prayer.

Several pastors and deacons of the association participated in the ordination service.—L. L. Worlow

Mt. Zion camp may be rented

Camp facilities of Mt. Zion Association are available for use by churches and other groups on a rental basis, Carl Bunch, missionary of the association, has announced.

The camp is located 15 miles north of Jonesboro, near Crowley's Ridge State Park. The all-weather building is completely heated and air conditioned. It will accommodate 100 to 120 people.

Ouachita to field good track team

ARKADELPHIA—Attitude and overall balance are the strong points Coach Bob Gravette sees in the 1970 Ouachita University track squad.

Ouachita returns 16 lettermen to form the nucleus of a 30-member team. Barring injury, Gravette feels that this team will be a contender when the AIC meet takes place in May.

Last year Ouachita finished fourth in the state meet behind State College, Southern State, and Harding.

Hardin-Simmons band in Macy's parade

ABILENE, Tex. (BP)—The Cowboy Band and six white horses unit of Hardin-Simmons University here has accepted an invitation to perform in Macy's annual Thanksgiving Day Parade in New York City.

The department store's parade will be staged on Nov. 26 and will be telecast by the National Broadcasting Co.

The Band and horse unit from the Texas Baptist school took part in the inaugural parade of President Nixon in January 1969.

Deaths

Thomas L. Peterson

Thomas Lemoyne Peterson, 46, Little Rock, a clerk for the Tuf-Nut Co., died March 21.

Mr. Peterson was a veteran of World War II and was a member of Baring Cross Church.

Surviving are his widow, Mrs. Lillie Mae Rollans Peterson; a son, Thomas Michael Peterson with the Navy in Maryland; his mother, Mrs. Ora Campbell Peterson of Dardanelle, and a sister, Mrs. Jewel Banks of Dardanelle.

Eugene S. Farrell

Eugene S. Farrell, 82, Dermott, died March 22.

Mr. Farrell was a member of Temple Church.

Surviving are his widow; three sons, Oather Farrell of Illinois, V. L. Farrell of Bauxite and Eugene Farrell of Dermott; two daughters, Mrs. Hazel Jones of Dermott and Mrs. Ernestine Stewart of Indiana; a brother, Hugh Farrell of Mississippi; 15 grandchildren, and 10 great-grandchildren.

Mrs. Hettie Golden

Mrs. Hettie E. Golden, 72, Arkadelphia, died March 22.

Mrs. Golden was a member of Second Church.

Surviving are her husband, Zib Golden; two sons, Lloyd H. Montgomery of Bismarck and Leonard Montgomery of Hot Springs; five brothers, Lee, Roy, Carl, Calvin and Alvin Montgomery, all of Bismarck; a sister, Mrs. Martha Wright of Malvern; a grandchild, and two great-grandchildren.

Earley F. Taylor

Earley Francis Taylor, 82, Pine Bluff, a retired farmer and Cotton Belt Rail-

road employe, died March 24.

Mr. Taylor was a member of Southside Church and was a deacon.

Surviving are his widow, Mrs. Alma Goodman Taylor; two daughters, Mrs. Nancy Mitchell of Texas and Mrs. Myrtis Chaffin of Pine Bluff; two stepdaughters, Mrs. Nedra Hagan of McGehee and Mrs. Jimmie Butcher of Malvern; eight grandchildren and seven great-grandchildren.

Mrs. Ida Fulmer

Mrs. Ida Elsie Sipes Fulmer, 59, Arkadelphia, died March 22.

Mrs. Fulmer was a member of Unity Church.

Surviving are her husband, E. O. Fulmer; a daughter, Mrs. Lloyd Donnohoe of Arkadelphia; two brothers, Rupert Jones of Arkadelphia and Luther Jones of California; three sisters, Mrs. Flora Shaw and Mrs. Murtle Wilbanks, both of Arkadelphia, and Mrs. Beulah Ruff of South Carolina; three grandchildren and two great-grandchildren.

John H. Thompson

John Harold Thompson, 54, North Little Rock, a retired warehouse manager, died March 19. He was born at Galloway near Jacksonville, son of the late Jess and Susan Galloway Thompson, and had lived at North Little Rock for seven years. He was a member of the Sylvan Hills First Baptist Church. Mr. Thompson was a former resident of Cabot and a former member of the First Baptist Church at Cabot.

Survivors are his widow, Mrs. Doris Robbins Thompson; a son, James Randall Thompson of North Little Rock; a daughter, Mrs. James A. Green of Malvern; three brothers, Jess Thompson Jr. of Alice, Tex., Charles G. Thompson of Memphis and Shelby Eugene Thompson of Jacksonville; a sister, Mrs. Cass Coffman of Jacksonville, and two grandchildren.

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April 2, 1970

Your state convention at work

Royal Ambassadors

Free hotdog supper for early congress registrants

There is going to be a happening on May 1-2, at South Highland Church, 27th and Elm Streets, Little Rock. It is the 17th Annual State Royal Ambassador Congress, and, boy, are things going to happen!

Happenings will include demonstrations of strength and physical fitness, music by the "Singing Frontiersmen," camping displays, inspirational and informational mission messages, and many other activities of interest to Royal Ambassadors and men.

Oh, yes, a free hotdog supper will be provided from 5 to 6 p.m. Friday for all who register for the Congress by April 28. To attend the hotdog supper registrations must be made by this date. Registration forms are being mailed to all counselors and pastors.

Missionary speakers will include Claud Bumpus, home on furlough from Brazil, and Orvil Reid, from Mexico. Brother Bumpus is a native of Arkansas and Brother Reid is from Oklahoma. These

Evangelism

'Hand-to-hand combat'

We are seeing and hearing a lot about demonstrations. In my opinion, bringing people to Jesus is the greatest demonstration there is.

Sharing our experiences and faith should be the natural thing after we have accepted Christ. Witnessing is sharing what we have experienced and learned. Many times people train and prepare for something but never intend to do it. This is especially true of personal witnessing. Large classes have been held on personal witnessing, but when time came to go out and share, only a few went.

In hand-to-hand combat you need some Scripture verses to answer excuses. One favorite excuse is, "I'm afraid I can't hold out." Read him John 10:28, 29: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

Another good verse is: Hebrews 7:25, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

Another excuse frequently heard is,

men will be a blessing to all boys and men who hear them.

The Baptist Men's Meeting, on March 6-7, was a real success. Our thanks to all those on the program who helped make the meeting a worthwhile adventure into the study of Baptist Men's work. Program personnel who contributed much to the success of the meeting include Charles Ashcraft, Carl Crow, Jerry Swafford, Don McMaster, Paul Dodd, Bob Holley, Padgett Cope, W. L. Deckleman, Daniel Grant, Edward Maddox, Paul Barrington, James Dussenberry, Johnny Biggs, Dick Maple, and Ray Holcomb and the Ouachita Singing Men.

Our thanks to all of these for a magnificent job. Plans are already in the making for the Baptist Men's Meeting next March 19-20.

More information regarding the Royal Ambassador Congress will appear in the next few weeks. Watch for it.—C. H. Seaton

"There is plenty of time." Isaiah 55:6 declared, "Seek ye the Lord while he may be found, call ye upon him while he is near." Proverbs 29:1 says: "He, that being often reproved and hardened his neck, shall suddenly be destroyed and that without remedy."

Still another excuse is, "I am doing the best I can." John 3:3 says: "Jesus answered and said unto him, verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." (Also, see John 3:17-18.)

The tools for hand-to-hand combat? A redeemed heart, a compassion for the lost, and "The Sword of the Spirit."

How long has it been since you have been in hand-to-hand combat?—Jesse S. Reed, Secretary, Evangelism

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Where Baptists are, where going is theme of SBC executive

Baptists have a future. God's Spirit is moving among Baptists. The Baptists hope comes out of an "openness and freedom to be born" out of today's "dedicated Youth."

These are the positive conclusions arrived at by Albert McClellan, of the staff of the Executive Committee of the Southern Baptist Convention, in a Founder's Day address at Southwestern Seminary, Ft. Worth, Tex., commemorating the 60th anniversary of the seminary.

As to his reasons for feeling that Baptists "have a future," Dr. McClellan said: "We have people and we have buildings. We have leadership and we have integrity. Above all, we have a few basic Christian ideas, unique in the Christian world and still untried by a secular world confused with materialistic values and rapidly becoming disenchanted with the positivistic rule of things."

The "sincere search" of today's youth is taken by McClellan as an indication that the Spirit of God is moving among Baptists.

"I see it [the evidence of God's Spirit moving among Baptists] in the moral side of protest and . . . in the soul searching of concerned lay people," he continued. "I see it also in a frantic search of people for meaningful community. There is a spiritual quickening that will prove that God can move in new ways in the new city situation."

The apostolic character of the New Testament "is about to be manifest again," McClellan said. "Baptists reborn out of the hearts of youth will be a great part of that manifestation. If our future was bright in 1910 and in 1940, it is just as bright, though in a different way, in 1970," he said.

Speaking to the 1970 generation of Baptists, McClellan said:

"You are more a product of the cultural present and less a product of the Baptist past than were your fathers of 1940 and your grandfathers of 1910.

"Another thing, you are not as certain about traditional Christian values as those who went before you. You belong less to the larger group and more to smaller groups than your fathers. You talk more about not conforming, but you more fiercely conform to whatever group you give your allegiance.

"There is perhaps not as much individualism in you as there was in your fathers. The odds are against you in this, for how can you be shaped as an individual in a mass culture, especially if you choose the alternative of rebelling against the culture instead of creatively using it? And if you are totally absorbed in the demand of things and events as not to have any time to think?

"Mass entertainment and mass sports have stifled your imagination. About the only way you know to effectively express your personality is through primitive anger. Your goals are more often form centered. This is apparent in your rebellion against forms. For example, the idea of the six-point record system matters terribly to some of you because you are willing to spill so much of your blood against it.

"You are much better talkers than your fathers, and actors, too. After all, you have been raised in a world of talk. You can get warmly vocal about involvement, but except for a few token short term projects, you find it hard to put action into your talk.

"You have better minds, you are better read, you are better students, you are better thinkers than your fathers. And you appear to have more freedom. Yet, I doubt that you are as free, really, as were your fathers in their youth. This is because you are more uncertain and more harassed . . .

"Your generation sees itself as the 'do gooders' of all time. At last, in one generation, you propose to save the world of all poverty, all pollution, all war, all disease. You propose to do this through the sheer power of yourself, and you propose to do it through good works. At long last, your generation thinks it has freed mankind from the doctrines of grace and patience and imperfection which it feels has crippled generations past."

Turning to "where we Baptists are as we close the decade of the sixties," McClellan said:

**We have allowed ourselves to become so pre-occupied with relevancy as to almost lose the sense of the ageless character of our mission. . . . We have come close to letting relevance be our God, only to find that what is relevant today is irrelevant tomorrow.*

**We have been too timid in asserting the claims of our faith as vital in an age of science and materialism. . . . We let ourselves be intimidated into an almost absolute loss of faith. But seminary leaders of today are beginning to move us into meaningful dialogue with the world.*

**We have been inclined to mistake Christian dialogue with the world as surrender to the world. There are times when we listen more to our critics, who hate us, than to our leaders, who love us.*

**We have consistently measured ourselves more with technical methods than we have with dialectical content. We have slapped John Dewey with one hand and embraced him with the other. We are content, too often, to settle for an image that is based almost wholly on supercilious externals.*

**We have consolidated ourselves around ideas no longer in tension with our communities. Our definitions of reality and sin have been too limited. Our agenda for talk and action have been too much identified with the concepts of other men in other times. For example, we talk a lot about Armenianism and Calvinism without bothering to translate these terms into living concepts. But this is changing.*

**We have assumed that too many things are fixed for all time to come. Because a few things are fixed, like the authority of the Scripture, the local character of the church, the need for personal regeneration, baptism by immersion on consent—we have assumed that special ways of stating these facts are also eternally fixed.*

But with new freedom there has come a willingness to change.

**We have built our progress around a series of slogans at the cost of satisfying the doctrinal or spiritual. The slogans are good, even "A million more in '54" and "Every Baptist a Tither," What is not good is that, for too many people, the slogans have become the content. Now we are about to return to the Word of God as our only slogan.*

**We have tried desperately to make our motivations rooted in a frontier evangelism work in an urban age. They have worked, too, to the extent that our people have been rural in fact and attitude. They will still work for a diminishing number of people, as people become more and more urban-*

... With new freedom there has come a willingness to change.'

ized. Sometimes we have let ourselves be fooled into thinking that this success presages all time to come. Hopefully, our leaders are beginning to point us to an urban evangelism.

**We have been unwilling to debate openly the great issues. We have acted like men afraid we might lose our faith and have consistently refused a stance of openness and freedom. We have had no hesitation whatever to debate labels and people, but considerable hesitation to debate ideas. We have been afraid to throw our wares to the market place lest flaws be found. At last, this is changing.*

*We have diminished the vitality of the basic Christian experience. Suddenly, real life commitment, conversion, an absolute surrender to the Lordship of Christ is meaningless to a great many who come into our churches. They have a creedal experience, an organizational experience, a group experience, perhaps even a church experience. But too few are caught up in the splendor of absolute and irrevocable obedience to the Lordship of Christ. They live by their own minds, not his, and they relate to others through their own spirit, not his.

Former Arkansans named missionaries to Africa

Before Sam G. Turner talked with Mrs. Turner about his desire to become a missionary he envisioned dragging a reluctant wife off to Africa by her hair. But as they talked it over he discovered that she was as eager to become a missionary as he.

The Turners, who live in Orrick, Mo., were appointed missionaries to Africa on March 12, during a special meeting of the Southern Baptist Foreign Mission Board in Lakeland, Fla.

Turner has been pastor of Union Church, Orrick, for the past three years. Also a student at Midwestern Baptist Theological Seminary, Kansas City, Mo., he expects to receive the master of divinity degree this spring. He received the A.B. degree from Ouachita University, Arkadelphia.

Turner was born and reared in Van Buren, Ark. After two years as a radarman in the U. S. Navy, he worked for an oil company in New Orleans and, later, for a fire and security alarm company in Ft. Smith and Little Rock, Ark.

Prior to appointment Turner traced the beginning of his Christian development to his friendship with a Little Rock fireman who showed him, he said, "that being a Christian was not just saying I was one." Through the fireman's influence, Turner joined Woodlawn Baptist Church, Little Rock; under the ministry of its pastor he "truly began to grow spiritually," he said.

The following year, 1963, was an eventful one for Turner, beginning with his marriage in August. In September, feeling led toward a missionary career, he enrolled at Ouachita; in December he was ordained.

During a week of religious emphasis at the university, the Turners talked with a furloughing Southern Baptist missionary. Soon they decided to seek missionary appointment.

Turner worked as painter, electrician, school bus driver and pastor to finance his education. He was a student pastor at Naylor (Ark.) Church for several months and at Richwood Church, Arkadelphia, for three years.

Mrs. Turner is the former Bonnie Sherman of Albion, Pa. As a young adult she went to Little Rock to live with an aunt; it was there, in Woodlawn Church, that she and Turner met.

Reared on a farm, she helped finance her first year at Buffalo (N. Y.) Bible Institute by selling her cow and horse and working as a switchboard operator. She has completed two years of college when her mother died; family responsibilities prevented her return.

She has since studied at Henderson State Teachers College (now Henderson State College), Arkadelphia, and Midwestern Seminary.

The Turners have a son, James David, 6½ months old.

[Editor's note: Mr. and Mrs. Turner were among seven persons appointed to overseas service March 12 by the Southern Baptist Foreign Mission Board. Turner, is the son of Mr. and Mrs. Sam K. Turner, Van Buren.]



MR. AND MRS. SAM TURNER

Church merger

(From page 24)

Consultation leaders agree, however, that the plan can be strengthened.

"The plan will be changed and it is now the churches that will change it," Dr. Beazley said.

Black leaders in COCU stress that the relevance of the Church of Christ Uniting for their memberships will depend a great deal on the seriousness with which the six predominantly-white churches take the existence of black churches in American society. Their churches, they said, are not interested in "playing games" and they will be more concerned "with how people demonstrate their convictions," than what is said on paper.

One of the issues in the plan expected to receive careful attention from the nine denominations is the concept of parishes and the holders of church property titles.

After lengthy debate here, the delegates approved a proposal to permit uniting churches to maintain "present forms" of holding property "during the transitional period" when the united church is being organized.

Another potential problem is that of apathy among members in the nine churches—more than one-third of U. S. Protestantism.

Other problems doubtlessly will arise in the months of study ahead and Consultation leaders have urged that these concerns be transmitted to both them and the denominations before any redrafting of the plan begins.

"Whether the Plan of Union becomes an instrument of renewal in our churches depends in a large measure on the commitment given to its study, reflection and revision," Dr. Crow said in his annual report.

Interview with Dr. Daniel Grant: March 25, 1970

Q. Dr. Grant, as you complete your first eight weeks as president of Ouachita Baptist University, what are your impressions?

A. I'm even more encouraged than I was when I arrived on February 1. After eight weeks, frankly, I'm overwhelmed—with the spirit of enthusiasm, the words of encouragement—not only from the administration, the faculty and students right here on campus, but people in the Arkadelphia community and perhaps most of all, the really genuine sense of enthusiasm from friends all over the state. Pastors are very enthu-

siastic about the future of Ouachita and to me this is very encouraging.

I am especially pleased with the quality of students, their ability, maturity, and Christian commitment. . . . I think we have an unusual diversity of talents and exceptionally high morale among the students, for which we can be very grateful.

So far as the faculty is concerned, I don't know of any other faculty any more loyal from a human standpoint

when they might have moved on to somewhere else. I am very pleased with what they are doing, with their dedication and with the way they are looking ahead to the future with optimism.

Q. Have you found anything to be any different from what you expected it to be before you came to Ouachita?

A. Well, the job is obviously different than any I've ever had and I'm trying to adjust to a new life style which involves seeing a lot more people than I did as professor of political science and director of an urban affairs center. And the volume of mail is far greater. I've been trying to pursue an open-door and an open-ear policy and this is working very well except that at the end of the day the mail is not answered and I'm having a little problem working this out.

The financial problems that we're faced with are about what I thought they would be. I expected them to be difficult and sure enough they are.

If anything, I didn't realize we were going to move so quickly toward improving our enrollment picture. I'm very optimistic about next year's enrollment. We've had applications for admissions running well in excess of last year's and the applications at this time are higher than last year or the year before last. We have to go back three or four years before we get the applications running the same—about 12 per cent ahead of last year and I think this is very good.

Q. Dr. Grant, as president of Ouachita, what are you seeking to accomplish?

A. I've tried to state it in terms of working equally hard for both educational excellence and Christian excellence.

I think this is a very difficult thing to do for the church-related college or university. So many of our church-related colleges either emphasize educational excellence at the expense of Christian concerns, or emphasize Christian concerns to the neglect of educational excellence. I don't think we really have any right to exist as a creature of the Arkansas Baptist State Convention and the churches of the state if we are not in the business of Christian education with a strong emphasis on both words—"Christian" and "education." So this is really what I hope to do: strengthen Ouachita in both respects so that we can be very proud of what we are doing as



AS HE SEEKS to maintain an "open door" and "open ear" policy as Ouachita University's new president, Daniel R. Grant spends much of his time on the telephone or in face-to-face discussions with students, administrators, faculty, pastors and other friends of the University.

an educational institution that is distinctly Christian.

Q. As you seek to carry out these objectives, with what major problems are you faced?

A. Perhaps one of the biggest jobs is a combination of public relations and leadership that looks internally to our faculty and students and looks externally to the people out in the state, our supporters, our alumni, the pastors in the state, the laymen in our churches, including friends and former friends.

The problem is convincing the denominational leadership in the state that we are doing a good job in matters of Christian excellence, and convincing the faculty that they can both be educationally strong and have these distinctly Christian areas of witness. And I think this can be done. I am deeply committed to interpreting denominational concerns to faculty and students, and interpreting faculty and student concerns to the denomination.

Q. How about Ouachita's financial problems?

A. Of course, this is our most obvious problem. Because of our sharp inflationary spiral of costs, with no corresponding increase in tuition, fees, gifts and cooperative program receipts in the past three years, Ouachita had an operating deficit last year and will have another this year. With everyone's support I believe this will be only a short-run financial problem and that after about twelve months we should begin to move out of the woods. We must be willing to pay more for Christian education, though, and to face some of the hard realities of rising educational costs. We must think and act big if we want to do the big job in Christian higher education. We must move as rapidly as possible toward implementing the tremendous enthusiasm and support for Christian education that I have sensed among Arkansas Baptists.

Q. What sort of role do you believe a church-related college such as Ouachita will play in the future?

A. I don't know of a time in our nation's history or, for this matter, in our region or our state's history when Christian education is needed more in colleges and universities. And I really believe we are coming to a turning point

when some of the talk of "gloom and doom" is going to turn around and we'll be moving back to a stage in which people begin to make a new commitment to Christian education. I am hoping that churches, pastors, and laymen can come together and look at the national crisis on campus with a new view of building at Ouachita a really creative and effective answer to much of the problem of where we seem to be going in higher education.

Q. How can the Baptists of Arkansas help Ouachita most?

A. In a practical sense, I think the things Arkansas Baptists can do in the next few weeks and months to help us most is to talk up Ouachita Baptist University among high school students who still haven't made up their minds concerning where to go to college next fall; to talk up the financial support which is so important to us, and to join me in a covenant of optimism, faith, and patience in making Ouachita even greater than she is now. The encouraging evidence about the enrollment in the fall means that those who want to come should get on the dotted line early. This is the only way to be sure they have a dormitory room.



AN IMPORTANT part of the president's job is to officiate in many of the school's activities. Here Dr. Grant congratulates an outstanding Ouachita University military student.



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Denominational politics

By T. B. MASTON
Retired Professor of Christian Ethics
Southwestern Seminary

Some contend that nothing should be said in public, particularly in print, about denominational politics. My viewpoint is that there is little hope for correction of the situation unless Baptists generally know about it.

It is also suggested that we should expect a certain amount of politics in denominational life. Such seems to be inevitable in a democracy.

Also, pastors and others who are involved in denominational work are human. Many of them have the ambitions of the natural man and we should expect, so it is claimed, that some of them would use political methods to gain the recognition they desire.

We may admit the validity of the preceding, but insist that as much political maneuvering as we have had in recent years is unhealthy and is a real threat to our spiritual democracy.

Many Southern Baptists may doubt if the problem is real. I have personally been convinced that it is a very real problem.

I have been told of gatherings in hotel rooms at state conventions, but particularly at Southern Baptist Conventions, that mapped out strategies to elect a certain person to a particular office.

I have even heard of trade-outs: "If you will get me elected to a certain committee, I will get you or a friend of relative of yours elected to an important committee or to the board of one of our institutions or agencies."

Campaigns are made to get an honorary degree for a particular individual or to secure recognition for him as a "distinguished alumnus."

Unfortunately, many individuals who seek through political means and pressure to gain position and prestige for themselves succeed. It is rather interesting that the positions and recognition that are most frequently sought are those where the prestige of the position is much more prominent than the work to be performed.

This may be one reason why the executive leadership of Southern Baptists, in the main, has been and is of the highest type. Also, such leadership is selected by a comparatively small group, such as a board.

Politics more frequently enter when a position is filled by popular vote. Too many Baptists are swayed by an appeal to prejudice. Their emotions rather than their intellects determine how they vote.

Let us do what we can to keep denominational politics clean. If there is to be any political maneuvering, let it at least be done by friends rather than by oneself. Also, let those friends do it without any suggestion from the individual. And, by all means, if we are going to have politics, let us never be involved in any trades.

Would it not be a wonderful thing if everyone who was elected to fill a position of trust and honor in the local church, the association, the state convention, or the Southern Baptist Convention was someone who had not sought the place personally or through his friends?

One answer to politics in the denomination is for more of our best, most capable, and thoroughly trained and dedicated pastors and laymen to become actively involved in denominational life. More of these men need to be willing to get their hands a little dirty, if need be, by mixing in denominational politics. Sometimes the more personally ambitious men take over the organizational structure of the denomination by default.

Midwestern adopts \$629,000 budget

KANSAS CITY, Mo. (BP)—Trustees of Midwestern Seminary adopted a budget of \$629,113 for the 1970-71 school year, elected a new board chairman, and appointed a visiting professor for missions.

J. Loyd Moon, professor at the Baptist seminary of Equatorial Brazil in Belem, Brazil, was elected visiting professor of missions for 1970-71, when he will be on furlough.

Elected president of the board of trustees was C. Harold Mann, attorney from Kansas City. He succeeds Norman McCrummen, pastor of First Church, Dalton, Ga.

Other new officers include: first vice president, Frank B. Kellogg, pastor, Maplewood Church, St. Louis; and second vice president, S. W. Eubanks, professor, Southern Baptist College, Walnut Ridge, Ark.

Re-elected to offices were Luther Dyer, secretary of the evangelism department, Missouri Baptist Convention, as secretary of the board; and Frank E. Myers, pastor, First Church, Warrensburg, Mo., as treasurer.

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COOPERATIVE PROGRAM

Layman proposes 'Pastor's Day'

WASHINGTON (BP)—The president of the District of Columbia Baptist Convention here has proposed that churches celebrate an annual Pastor's (or Pastors') Day similar to the Laymen's Day or Baptist Men's Day observed in most Baptist churches.

Carl W. Tiller, a layman, made the suggestion in his regular weekly column in the *Capital Baptist*, a publication of the District of Columbia Baptist Convention.

"Let us find some occasion each year when we can let our appreciation for our pastors overflow in a specific way," Tiller said.

In discussing the possibilities of such an observance, the D. C. Convention president said:

"Well-chosen words of tribute would be in order. Adequate advance publicity should be given, especially notifying former church members who might want to attend or to write a personal note to the pastor. Some churches will want to make a tangible gift, God bless them!"

Tiller went on to say that in many cases the best gift a congregation might give the pastor (or pastors) is a resolve "not to stand in his way next year when he seeks to innovate in church practices, or to preach frankly his convictions on controversial subjects."

Tiller, an official with the U. S. Bureau of the Budget, was formerly president of the American Baptist Convention. He is western treasurer for the Baptist World Alliance.

About people

Mrs. Dorothy J. Chapel, of the library science department at Ouachita University, has been named to "Personalities of the South" by the American Biographical Institute.

This award is presented annually to citizens from 15 southern states as a recognition for personal achievement.

Tom Roberts, a sophomore speech and religion major from Batesville, has been elected president of the new Religious Drama Guild at Ouachita University. Purpose of the organization is "to present the gospel of Christ through dramatic presentations in Arkansas and neighboring states."

LeElla Ratcliff, Ouachita University junior English and drama major from North Little Rock, was elected treasurer of the Arkansas Association of Women Students at the annual AWS Convention at Hendrix College.

Heart disease, cancer claim most pastors; war takes one

DALLAS (BP)—Although heart disease and cancer continued as the primary killers of Southern Baptist ministers and employees, the Vietnam War, for the first time, was listed as a cause of death in 1969, according to statistics released by the Southern Baptist Annuity Board here.

The list itemizes causes of 139 deaths of persons who participated in the protection program the Annuity Board administers.

Heart disease kept its first place ranking for the tenth straight year by claiming the lives of 66 percent of the participants, up one percent over 1968.

Cancer dropped one percent to 17 percent but still remained in second place as the cause of death.

The first member to die in Vietnam was a Kansas minister, Sgt. Blaine L. Honeycutt, who went there with his National Guard unit in February, 1969. He

was killed 33 days later while on patrol duty.

Suicide was noticeably absent from the 1969 report. Suicide claimed five percent in 1968.

Other causes of death included four percent as a result of auto accidents, three percent from strokes and two percent from pneumonia. Other deaths resulted from cerebral thrombosis, brain tumor, nephritis, leukemia, uremia, emphysema and Parkinson's disease.

Heart complications were the cause of disability for 31 percent of the disability applicants, reflecting a 12 percent decline over 1968. But mental disorder soared to 23 percent, a 17 percent jump over 1968.

Other causes of disability include Parkinson's disease, 10 percent; blindness, cancer, and arthritis, five percent each; and Bursitis and St. Vitus' Dance, the report showed.

Mission agency creates new loan fund for ethnic groups

AUGUSTA, Ga. (BP)—The Southern Baptist Home Mission Board authorized here the creation of a million dollar loan fund for Negro and other ethnic Baptist groups.

The agency, meeting in Augusta for its spring session as part of the board's 125th anniversary celebration, took the action as a response to crises needs in the nation. The action followed approval of the loan fund one month earlier by the Southern Baptist Convention Executive Committee in Nashville.

According to the board's Church Loan Division director, Bob Kilgore of Atlanta, however, funding and staffing of the new loans process will take a number of months.

"We will not take applications probably until next year," Kilgore said. He indicated that the tight money market in the nation would cause most of the delay, and that his agency would actually borrow a third of the money in setting up the loan program.

The move by the mission board has not been without criticism. Some critics have said the project would reportedly use Cooperative Program (unified budget) funds needed elsewhere, and that Southern Baptist churches needing loans might be denied them.

Kilgore said, however, that no current Cooperative Program money would be used. Instead, the funds would come from earnings of present loans. No qualified Southern Baptist churches have been turned down for loans in recent months, Kilgore pointed out.

The loan official, who heads a division with more than \$23 million in loan corpus funds, said the loans were proposed because the churches to be helped from the new fund do not have this type of assistance available to them from their denominations.

He predicted that probably the major assistance given the churches would be in the form of aiding them to establish a sound financial program which would enable the churches to secure local financing. Where local financing cannot be secured, the board will make the loans.

Southern Baptists, historically, have conducted missions work among Negroes in cooperation with their conventions and associations, since few Negro churches until the last decade have been members of the Southern Baptist Convention.

Kilgore indicated that most of the loans would be to new churches formed in urban areas. Maximum ceiling on the loans will be \$30,000 and the minimum loan will be \$5,000.

Commenting on other regulations governing the loans, Kilgore said they would be made to those churches "in agreement with the doctrinal position of Southern Baptists as set forth in the 'Baptist Faith and Message' adopted by the SBC in 1963."

Loans will also need the recommendations of the superintendent of missions of the local Southern Baptist association and the executive secretary of the Southern Baptist state convention where the church is located.

Animal pockets

By DOROTHY D. WARNER

Some lucky animals have pockets even as our clothes do—and for the same reason—to carry things. Seed-eating animals have a tough time getting enough food. These little fellows have so many neighbors who want to eat them. The less they run about after groceries, the more chance they have of survival.

Some species of mice have pockets in their cheeks. In their tiny cheeks, that stretch like rubber, they can carry supplies home after they have eaten their fill. They eat on the spot berries and bits of vegetables that won't keep. They are face-stuffers, as are the larger types of mice, squirrels, and rats.

Chipmunks have pockets inside big cheeks, too. They push their face so full they look like they have the mumps. Sometimes when a "chippie" gets to his home with supplies, his face is fatter than his doorway and he has to turn his head sideways to get in. He is wise, too, about what he puts in his cheeks. If nuts have sharp ends, he first bites off the sharp places.

The prizewinner of all the face-pocket animals is the funny pelican, who is in the wholesale fish business. Pelicans

usually fish in droves. What one misses, another gets. One kind of pelican flies low with his large beak wide open, scoops low into a school of fish, and flies back to shore with a pouchful. Then he eats his catch or takes it home. This is the way a mother pelican takes food home to her nest-bound babies. Junior Pelican just reaches in and helps himself.

The opossum has a pocket in the skin on her belly which she uses for a nursery for her young. A newborn opossum is about one half inch long. Sometimes there are as many as six or eight babies to finish growing in the mother's pouch. A baby opossum grows for about two months before he is ready to leave the warm pocket and go riding on his mother's back.

A baby kangaroo is about an inch long when it is born. It must also live in its mother's warm, soft pouch until it is old enough to leave. Then it will still jump back in whenever it is tired. No baby-sitters are needed for either the opossum or the kangaroo.

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Workers at my church

The pastor has a special job—
He tells us of God's care,
He tells us of God's loving plans
For people everywhere.

The custodian has his work—
To keep our church so clean;
He has the floors and windows
The shiniest you've seen.
The secretary at her desk
Types and prints things, too,
Answers the phone and greets
folks.

She has much to do.

The organist plays music
For everyone to share.
He helps us think about God
And makes us glad we're there.

Everyone who goes to church
Can be a worker, too.

We can tell about God's love;
There's much for us to do.

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Since that time, other botanists have noticed that many plants have this unusual habit. They have also found that, as leaf shoots become older, they shorten their snoozing time. In fact, some plants become so arthritic with old age that they completely lose their nocturnal leaf-shifting powers.

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Plant sleepyheads

By JOSEPHINE M. OPSAHL

Have you noticed that Mother Nature puts many of her plant children to sleep every night? She is particularly solicitous of those having composite leaves, especially when the leaf shoots are young and delicate.

The best-known group of these plant sleepyheads is the clover family. As darkness comes, nearly all of its members answer the sandman's call. The white clover folds its two lower leaflets together and bows the third over them, as though in prayer. Its relatives, the lupine family, have different bedtime routines. The blue lupine droops its leaves into a hollow cone, while the yellow lupine raises its leaves.

Other plants, such as sleeping, Bertha, spinach, wild oxalis, and the acacia tree, have built-in thermostats which remind them when it is bedtime. As twilight comes, they doze off.

Even though different species of plants have their own sleep patterns, all follow

a general rule. Each takes the position it had in bud. One will curl its leaves into a cone; another folds them stiffly against each other; still another drops its leaves downward against the stem.

The first person to notice the sleep habits of plants was Karl von Linneaus, the noted Swedish botanist, who lived about 250 years ago. Returning to his greenhouse in Upsala late one night, he stopped to admire the blossoms of a bird's-foot trefoil. As he had spent considerable time caring for the delicate tropical plant, he was greatly upset to find no blossoms.

The mystery deepened the next day. The bright, yellow flowers were there again. Thinking someone was playing a joke, he watched the plant closely for some days. He found that, as daylight faded, the leaves folded so protectingly around each group of delicate flowers that the flowers were completely hidden.

General Motors plans to invest up to \$1 million in a new organization to help provide loans to minority entrepreneurs. GM chairman James M. Roche said the new organization will apply to the Small Business Administration for a license to operate the company. GM's \$1 million investment in conjunction with financial institutions and SBA guaranteed loans can provide up to \$15 million in funds for loans to minority enterprises, Roche said. Sam Wyly, chairman of President Nixon's Advisory Council on Minority Enterprise, said the program is the latest effort to make existing programs work better and place the minority businessman in the mainstream of the nation's economy. (The Dallas Times Herald, March 4, 1970)

The nation's crime rate increased 11 percent in 1969 and police were able to solve only 20 percent of the serious crimes, FBI Director J. Edgar Hoover reported recently. In releasing preliminary figures on 1969 trends, Hoover noted that all types of major offenses remained on the upswing. He cited particularly a 16 percent rise in armed robberies. Nevertheless, the 11 percent rate was the smallest in four years. . . . Hoover said police arrests for all criminal acts except traffic offenses rose 7 percent, with adult arrests up 6 percent and arrests of persons under 18 years of age up 11. But police were able to solve only one fifth of the serious offenses, he noted, and the overall clearance rate—those crimes actually solved, recorded a 3 percent decline. Among violent crimes, the biggest increase was in forced rapes which went up 16 percent over the previous year. There were 7 percent more murders. . . . The FBI director, again pointing to offenses committed with guns, said serious assaults in which a gun was the weapon rose 1 percent during the year, and a gun was used in nearly one out of every four aggravated assaults. (The Atlanta Constitution, March 17, 1970)

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The strong and the weak

BY L. H. COLEMAN, TH.D.
Pastor, Immanuel Church, Pine Bluff

Life and Work

April 5, 1970

Romans 15

Today is the beginning of a new quarter. Our theme for the quarter is "Discipleship In Contemporary Life." Various passages in the New Testament will be studied. This and next week's lessons are based on the last two chapters of the book of Romans. They are entitled "Following Christ's Example" and are extremely practical.

Helping humanity heavenward (Rom. 15: 1-7)

Paul in these verses continues his discussion from chapter 14 of principles that should guide believers in moral differences. In chapter 14, he enjoined believers to have respect for the convictions of others, although they might not agree with them. Judgment is a divine prerogative. (Please see the March 22 lesson.) Consideration is a divine imperative, as noted in 14:13-23.

In these verses in Romans 15, Paul emphasized the fact that forbearance is a divine example. In making concessions to our neighbor's conscience we should follow the example of self-sacrifice which Jesus set for us. The strong should help bear the infirmities of the weak.

The Christian is to lose his life in the service of others. He is to lift up the fallen, comfort the weak, and help humanity heavenward. Have we forgotten a truth found in the book of Genesis that we are our brother's keeper (Cf. Gen. 4:9)? Did not Paul teach us: "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2)? Consideration for others is designed for the other person's good and his upbuilding in the Christian faith.

Paul's line of thought primarily is that we are to follow the example of our Lord. Christ is our pattern, example, inspiration, and dynamic. Christ did not please himself (v. 3). Christ came not to be ministered to, but to minister and give himself a ransom for many. (See Matt. 20:28.) Christ gave himself in sacrificial love to others, in life and in death. When Christ chose the course of serving others instead of pleasing himself, he set the pattern which all his followers should accept.

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Paul's confidence in the Romans (Rom. 15:14)

Paul expressed confidence in the Romans as to their Christian maturity. His approach was positive. Earlier, Paul had "thanked God through Jesus Christ for them all, that their faith was proclaimed throughout the whole world" (Rom. 1:8). In the above mentioned verse he commends them for three things:

1. They are full of goodness.
2. They are filled with all knowledge or Christian learning.
3. They are able to admonish or instruct one another (able to give advice or competent to counsel one another).

These three items referred to those inner gifts of the Holy Spirit which enabled them in Christian love to look after one another's spiritual needs. After all, they had not had the help of any apostle up to this time. Keep in mind that in writing to the Romans Paul was writing to a group of believers whom he had never visited.

Paul's Personal Plea (Rom. 15:30-33)

Paul closes the chapter with an appeal or personal plea for the supplications and prayers of the Christians at Rome. He wanted deliverance from prison at Caesarea. He wanted his ministry to extend to Rome. How he longed to visit the believers in Rome!

Paul wanted his journey to Jerusalem to be divinely guided. He was taking to the "Jewish" Christians at Jerusalem an offering from the "Gentile" Christians. Prejudice existed. He wanted the offering to be given and received in Christian love.

Paul simply wanted the Christians at Rome to agonize in prayer for these things. These prayers were answered. Paul was imprisoned at Caesarea for two years, released, and then sent to Rome. He reached Rome as a prisoner,

having suffered shipwreck en route. His ministry in Rome was used of God. His witness was effective. Souls were saved. Epistles were written. Thus, in due time, all three requests were answered through prayer.

Prayer changes things! Oh, God, convict us of our prayerlessness! Teach us to pray!

Conclusion:

The strong should help the weak. We should bear one another's burdens. We should give ourselves unselfishly to the service of others. By making others happy we discover happiness for ourselves. Do we pray for others? When was the last time we actually ministered to others in the name of Christ?

Next week concludes the lessons from the book of Romans.

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Empowered for witness

BY VESTER WOLBER, PH.D.
Religion Department, Ouachita University

International

April 5, 1970

Acts 2:1-6, 14, 36-42

With this lesson we begin the fourth quarter of a one-year survey of the Bible.

Pentecost was an important feast day on the Jewish calendar, fifty days after the Passover, at the beginning of the harvest season. Jesus was killed during the Passover, arose on the third day, and made numerous appearances to his followers during a period of forty days. Ten days prior to Pentecost he dramatically ascended before their eyes. His selection of Pentecost as the occasion for the sending of the Spirit upon them, indicates that the Christian Pentecost stands for the harvest scene of the initial Christian movement. That which Jesus had achieved through his death and resurrection was implemented by the Spirit on Pentecost, when three thousand converts were made.

Phenomena—what they saw and heard (2:1-13)

The arrival of the Spirit was ushered in with a terrific sound like the sound of a tornado. The sound was accompanied by fire-like tongues, which extended to each of the disciples. Being filled with the Spirit, they began to speak in other tongues. Instead of being bewildered by the mystery of the event, it would be better for us to be profoundly moved by the practicality of the event. There were Jews in the temple courts who had come from throughout the Roman Empire, speaking various languages. If the experience at Pentecost was meant to confirm and corroborate the claims and promises of Jesus, then that confirmation would be more meaningful if each man were to hear the interpretation in his native tongue. The miracle of Pentecost was performed, like most of the miracles of Jesus, to meet human need.

Great throngs of Jews assembled, probably in the temple court of the Gentiles, and were bewildered when they heard in their own languages the messages of the disciples.

Interpretation—what it all meant (2:14-36)

Peter stood up and interpreted for them all the strange events which they had witnessed.

The Outlines of the International Bible Lessons for Christian Teaching, Uniform Series, are copyrighted by the International Council of Religious Education. Used by permission.

1. This event was foretold by the Old Testament prophet Joel who foresaw that amid phenomenal events God would pour out his spirit upon all flesh, and that whoever calls upon the name of the Lord will be saved.

2. Jesus appeared among you fully attested by miraculous powers as God's messenger; and you, as God knew that you would, killed him; but God raised him out of death, exalting him to the Father's right hand.

3. The exalted Jesus has poured out the Spirit and you have seen and heard the outward phenomena.

4. The ultimate meaning of these events is that God has made Jesus both Lord and Christ. He is now actually Lord of the universe, to whom all men are accountable.

Instruction—what must be done (2:37-42)

The Spirit extended his ministry to the unbelievers by accompanying the words of Peter and through them bringing those who heard, to repentance. Their conviction ran deep as they were "cut to the heart" and cried out, "Brethren, what shall we do?"

Peter was ready with an answer: "Repent, and be baptized . . . in the name of Jesus Christ for the forgiveness of your sins." He added by way of promise that they would receive the gift of the Holy Spirit. The answer calls for an inward experience and an outward expression.

i. Repentance—inward experience. In conversion repentance, the intellect is involved as one is confronted by

recognizable truth concerning Christ and his role in dying for sin.

The emotions are stirred as one is "cut to the heart" with a feeling of guilt, and develops an aversion and antipathy for sin. In the words of Couner, "The love of sin dies in the heart."

The will is involved in the definitive role as one deliberately turns from sin in such manner as to repudiate and renounce it.

2. Baptism—outward expression. The inward experience of repentance is to be openly declared by baptism.

The ordinance of baptism has suffered distortion by misuse. On one hand, those who have made the rite sacerdotal in nature and a means of conveying grace have distorted it by teaching that it is essential for salvation.

Not many who read these lines are in danger of distorting baptism in that direction, but, on the other hand, there is danger of over-reacting to baptismal regeneration by moving too far in the opposite direction.

If one hears too often that baptism is not essential for salvation, he may conclude that it is also not essential for true discipleship. Baptism must not be thought of as an extrinsic appendage which has been somehow attached to the Christian movement; it had its genesis in the beginning days of the Christian movement and from the first was employed as an initiatory rite for those who were entering into the Christian way of life.

The churches should be careful lest they lead people to place their trust in baptism for salvation, but they should also be a little reluctant to trust the sincerity of those who knowingly thumb their noses at the Lord's command to be baptized.

Ordinarily the convert believes in his heart and confesses with his mouth (Rom. 10:9-10) prior to being baptized, but the more formal declaration of his conversion experience is portrayed by water baptism. In water baptism, one re-enacts in symbol what he has experienced in his heart—a death to sin and a resurrection to new life in Christ (Rom. 6:1-4).

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A Smile or Two

Attendance Report

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 M—"Mother of year," contest deadline told p7.
 O—Ouachita University, women elect officers p5, athletes honored p6.
 P—Peterson, Thomas, dies p10.
 R—Roseville Church grows p6.
 S—School policies, on integration (E) p3; Stanfill, Mr. and Mrs. Taylor, observe anniversary p7.
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 W—"Woman's viewpoint," on a clock p7.
 Y—Youth convention p9.



Really ready to go

Two foremen were comparing notes: "Do all the boys in your shop drop their tools the moment the whistle blows?" asked one.

"No, not at all," replied the other. "The orderly ones have their tools put away long before that time."

Quite a feat

The corporal at the Army receiving center was getting ready to fingerprint a recruit.

"Wash your hands!" he barked at the trembling newcomer.

"Both of them?" asked the recruit, shaking even harder.

After a moment's hesitation, the corporal said: "No, just one. I'd like to see how you do it."

Sign on the office door of a Cape Kennedy space executive: "Out to Launch."

Church	Sunday School	Training Union	Ch. Adns.
Arkadelphia, Shiloh	21	11	
Banner, Mt. Zion	54		
Batesville, Northside Mission	23	29	
Berryville			
First	140	57	
Freeman Heights	119	35	2
Rock Springs	82	46	
Booneville, First	269	225	
Charleston, Northside	77	44	
Cherokee Village	108	48	
Crossett			
First	599	141	4
Mt Olive	283	101	
North Crossett	140	76	
Dumas, First	283	56	
El Dorado			
Caledonia	50	31	
Ebenezer	139	41	
Trinity	169	58	
Forrest City, First	502	108	
Ft. Smith			
Haven Heights	210	104	
First	1,127	323	1
Green Forest, First	165	65	
Greenwood, First	298	97	9
Hampton, First	129	40	
Harrisburg, Valley View	44	30	
Harrison, Eagle Heights	245	69	
Helena, First	283	90	7
Hope, First	439	167	
Hot Springs			
Lakeside	180	76	1
Piney	153	93	4
Jacksonville			
First	374	82	
Marshall Road	326	141	8
Jonesboro			
Central	545	146	7
Nettleton	274	83	
Lake Hamilton	122	39	
Lavaca, First	300	185	5
Little Rock			
Archview	155	68	
Geyer Springs	672	275	7
Life Line	607	158	4
Rosedale	228	75	3
Magnolia, Central	666	223	
Marked Tree, First	153	48	2
Martinville	43	19	
Mineral Springs, Central	120	46	
Monroe	62	22	
Monticello			
Northside	104	71	4
Second	241	103	
North Little Rock			
Calvary	455	140	4
Forty-Seventh St.	186	62	6
Gravel Ridge	171	117	7
Highway	178	72	2
Levy	503	123	
Park Hill	840	131	64
Sherwood, First	202	98	6
Sixteenth St.	62	30	
Ozark, First	256	47	
Paragould, East Side	278	137	
Paris, First	345	75	
Pine Bluff			
Centennial	254	98	
East Side	179	120	3
First	795	160	
Green Meadows	74	39	
Lee Memorial	193	78	5
Second	213	77	
South Side	744	182	6
Oppelo	27	16	
Tucker	21	5	
Springdale			
Berry Street	111	65	
Caudle Avenue	116	29	
Elmdale	443	169	
First	450	139	
Van Buren, First	402	165	5
Jesse Turner Mission	6		
Chapel	43		
Vandervoort	50	16	
Walnut Ridge, First	330	120	6
Warren			
Immanuel	258	100	2
Westside	92	43	1

Artificial bait needed

The Sunday-school teacher asked her class how Noah spent his time on the Ark. Receiving no response, she queried: "Do you suppose he did a lot of fishing?"

"What?" replied a little boy, "with only two worms?"

Cheerful people, the doctors say, resist disease better than the glum ones. In other words, it's the surly bird who catches the germ.

Success is having your name in everything but the telephone directory.

High standards

The new bank president was being introduced to the employees. He singled out one of the men at the teller's windows, questioning him in detail about his work.

"I have been here forty years," said the teller, with conscious pride, "and in all that time I only made one slight mistake."

"Good," replied the president. "Let me congratulate you. But hereafter be more careful."

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In the world of religion

Nine U. S. denominations draft plan for new Church of Christ Uniting

ST. LOUIS, Mo.—More than 25,000,000 U. S. church members now have before them for study and response a plan that could unite them into the Church of Christ Uniting by the latter part of this decade.

The Consultation on Church Union (COCU) here in mid-March unanimously accepted for commendation to nine participating denominations a draft Plan of Union. After approximately two years for study, and additional time for necessary redrafting, the document is scheduled to go back to the churches for their final consideration.

If that action is favorable on the part of any two of the nine, the Church of Christ Uniting (CCU) will then come into being in what can be the largest union of churches in the nation's history.

Participating in the drafting and acceptance for transmittal for the study and response are the African Methodist Episcopal and African Methodist Episcopal Church, Episcopal Church, Presbyterian Church in the U. S., United Church of Christ, United Methodist Church, and United Presbyterian Church in the U. S. A.

Selected to head the Consultation on Church Union during the important biennium ahead is a man whose career as an ecumenical leader parallels almost exactly in time the process that resulted in the action taken here—George G. Beazley, Jr., Indianapolis, Ind., president of the Council on Christian Unity of the Christian Church (Disciples of Christ):

Dr. Beazley came from a pastorate in Bartlesville, Okla., to head his denomination's ecumenical activities just three days before Eugene Carson Blake preached the sermon in San Francisco, Calif., in December, 1960, that eventuated in the Consultation.

Officers elected to serve with Dr. Beazley are Charles S. Spivey Jr., New York, a member of the African Methodist Episcopal Church, vice chairman; Mrs. Ralph M. Stair, Waukesha, Wisc., United Presbyterian Church, second vice chairman; and George Mason Miller, Chicago, Ill., African Methodist Episcopal Zion Church, secretary.

Chairman of the group was William A. Benfield Jr., pastor of First Presbyterian Church, Charleston, W. Va.

After receiving the draft with an address from Dr. Benfield at the opening of a week-long session, and giving him a prolonged ovation for the group's work,

the 90 delegates dug into its proposals and made their suggestions for change.

When the many hours of discussion and debate were at an end, the plan stood basically as it had been submitted. Among other things it:

—Affirms the Lordship of Jesus Christ and the authority of the Bible;

—Continues the three historic ordained ministries—presbyters, bishops, and deacons;

—Sees as crucial the work and witness of lay men and women and provides for their inclusion at all policy-making levels on a ratio of two laymen to one clergyman;

—Stresses repeatedly that the church at every level must be open without discrimination to all persons regardless of race, age, sex, wealth or culture;

—Asserts that worship is a key ingredient in renewal of the church and provides for a wide variety in that worship;

—Provides for a distinctive new "parish" arrangement for local congregations and task forces;

—Declares the united church will seek communion and union with other churches in the U. S. and the world; and

—Pledges that the mission of the united church includes the public as well as the private sphere.

One major change voted during the debate was elimination of a provision that the first presiding bishop must be a black person. Substituted for this requirement was one that puts no restrictions on the race of the presiding bishop, but will limit him to not more than two four-year terms and require that his successor be a person from another race.

This change was proposed by Othal H. Lakey, Dallas, Texas, a pastor of the Christian Methodist Episcopal Church.

Mr. Lakey argued that providing only for a black presiding bishop as the first to hold the office "smacks of tokenism." He added that "it seems to me a lot of us who will be in the united church will have integrated a lot of cemeteries before we get another black bishop."

After a lengthy discussion, the revised procedure was adopted with only a scattering of dissenting votes.

Most of the other changes, Consulta-

tion leaders say, added needed editorial refinement, but did not alter the basic thrust and tone of the 145-page document.

Dr. Beazley believes the document will lead church members into what he regards as the greatest difficulty in connection with CCCU—"getting into the experience of being one."

Also adopted here today were outlines of a plan for study by the nine denominations that has as a fundamental premise the need for examining the draft Plan of Union in groups involving as many of the different churches as may be present in a given community.

Paul A. Crow, Jr., of Princeton, N. J., general secretary of the Consultation, has stressed that it is only as the study is carried out in these interdenominational, inter-racial groups that persons will begin to grasp the true meaning of unity.

Roman Catholic observers at the session here said the Consultation is an asset to Protestant-Catholic relations and will further the cause of an even broader unity.

A noted church union leader in India, Leslie Newbigin, Bishop of Madras, said the proposed plan could have "a refreshing effect on the life of the church in this country and the rest of the world." Bishop Newbigin was Bible lecturer for the meeting here.

(Continued on page 13)

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