

6-17-1971

June 17, 1971

Arkansas Baptist State Convention

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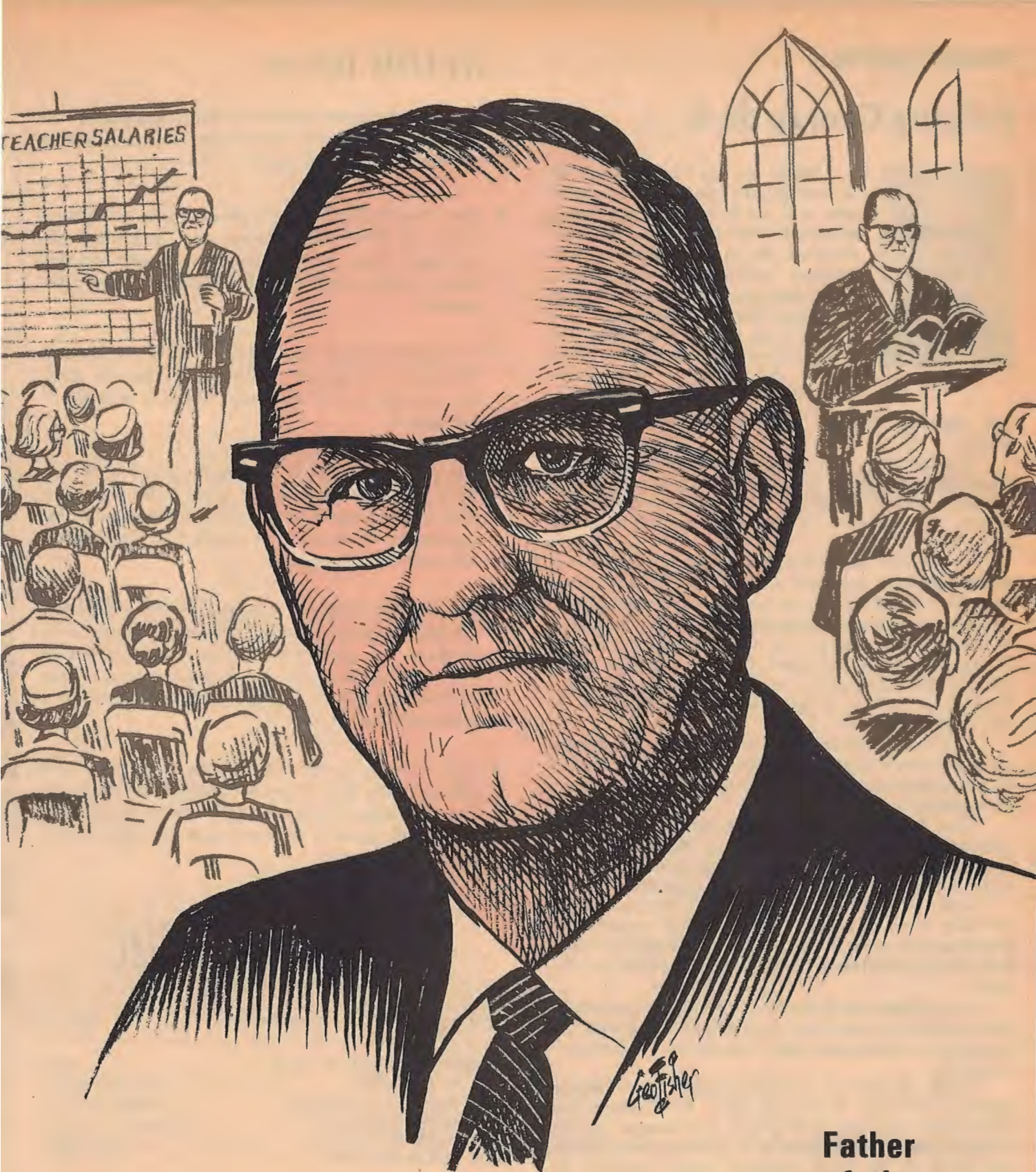
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### Recommended Citation

Arkansas Baptist State Convention, "June 17, 1971" (1971). *Arkansas Baptist Newsmagazine, 1970-1974*. 67.  
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**Father  
of the  
year,  
page 7**

# Arkansas Baptist

**NEWSMAGAZINE**

**June 17, 1971**



# Helping George do it



ELM

When we say "Let George do it," we usually mean "Let anybody who will, do it, for I am not going to myself." But none of us will ever measure up to his maximum possibilities without enlisting many, many Georges to help and doing all we can to help these Georges.

This was one of the things that stuck with me as I listened the other day to the president of a multi-million-dollar fertilizer manufactur-

ing company discuss "The Art of Getting Things Done."

The speaker was Owen Cooper, industrialist-churchman of Yazoo City, Miss. He was one of the speakers enlisted by Wayne Dehoney, Louisville, Ky., pastor, for seminars on personal dynamics, in St. Louis, Mo.

"If you can do everything yourself, you are not doing enough," said Mr. Cooper. So the first thing every one needs to do is to recognize his own limitations—as to education, experience, talents, and time.

Next, enlist George—or many Georges. Train the Georges and motivate them. Getting people enlisted and committed to given tasks so that they will "turn themselves on" is a high priority—in business, in church, at home.

And remember this, said Mr. Cooper: "A person can learn when he doesn't know, but he can't learn if he can't understand." So, enlist the people who have the capacity to learn.

Give George authority commensurate with his responsibilities. Be careful not to insist on always looking over George's shoulder, otherwise you can yourself become a bottleneck to the operation.

And here is a very important item: Permit George to make some mistakes. This is one we parents and grandparents need, do we not? Are Dad and Mom the only ones in the home who are permitted to flub the dub?

Mr. Cooper has found that he and his operations have frequently profited tremendously by giving the Georges on the second team—the junior executives—a chance.

Other points Mr. Cooper listed: Give George specific direction; make big plans for George, but break them up into small pieces. Encourage George to read, listen, and observe so as to know what others are doing in the same business. Find a way of removing George when it is obvious that he is not, cannot, or will not get the job done. Provide adequate rewards. And remember, "An ounce of taffy is worth a pound of epitaphy."

*Erwin L. McDonald*

- A state education leader has been designated Arkansas Baptist Father of the Year. The story behind the cover is found on page 7.
- First Church, Charleston, is preparing for the observance of their 125th anniversary, beginning this coming Sunday. The history of the church and the plans for the celebration are found in a story on page 6.
- A special feature for Fathers Day is this week's "Woman's viewpoint" column. Mrs. Bowen gives her answer to the question "What is a father?" See page 9.
- The "Jesus movement" among the youth of America is still growing and is a force to be reckoned with by the organized church. An overview of the movement by Baptist Press asks how the church will respond. See page 12.
- "Speaking in tongues," has become the object of a renewed interest among Bible scholars and theologians. An exploration of the subject is begun this week by Jimmy A. Millikin, a faculty member at Southern Baptist College. This first article in a series is found on page 15.
- How can an interim pastor speak more freely and prophetically than a regular pastor? An article on page 19 explains how the interim pastor can preach more and dread it less and give the church the medicine it needs.

# Arkansas Baptist

NEWSMAGAZINE

VOL. 70                      JUNE 17, 1971                      NO. 24

ERWIN L. McDONALD, Litt. D. .... *Editor*  
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 MRS. HARRY GIBERSON ..... *Secretary to Editor*  
 MRS. WELDON TAYLOR ..... *Bookkeeper*  
 MISS LINDA FLESHER ..... *Mail Clerk*

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

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

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

Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press; LC Local Correspondent; AB Associational Bulletin; EBP5 European Baptist Press Service.



# Religion cannot be forced

The practice of the U. S. government of requiring cadets in its military academies to attend religious services is being challenged in the courts.

Six midshipmen at the U. S. Naval Academy and one West Point cadet maintain, in a case currently before the U. S. Court of Appeals, Washington, that the military regulation is in conflict with First Amendment guarantees of freedom of religion.

In defending its practice, the government is taking some interesting turns. In the present case, an assistant U. S. attorney argues that compulsory attendance at church or chapel services for men in the military academies has "no entanglements whatsoever" with religion, being merely "a part of the officer's training package." This legal spokesman said that the Department of Defense had found "no other way" to accomplish this particular part of an officer's training.

In August last year, U. S. District Court Judge Howard F. Corcoran upheld the Pentagon's practice, agreeing that the purpose of compulsory chapel "is purely secular" and "its primary effect is purely secular." (Top Pentagon officials had testified before the U. S. District Court, Washington, last spring that the required attendance at worship services helped future

officers to understand "the impact of religion on various individuals.")

Religious worship in public gatherings actually may not rise above the secular. But if it is to be worthy of its name, it must be characterized by spiritual aspiration. And in this realm, the compulsion of outside authority, even that of the Defense Department, is off bounds. God himself does not force man to worship him.

In our judgment, there is no justification for compulsory attendance of worship services through government fiat—no more for those in military service than for those in civilian life.

If those in worship services sometimes fall short of worshipping and actually receive nothing for their time and efforts better than mere secular benefits, this is no justification, as we see it, for anybody being compelled by law or government policy to attend such meetings for out-and-out secular reasons.

God, who made us and the world we inhabit, has set the bounds of our habitation. And that goes for governments as well as for individuals. In the matter of religious devotion, a man must necessarily be his own free agent.

## Guest editorial

### Under/over 30

Followers of Jesus Christ, regardless of chronological age, recognize that the essence of Christian discipleship is to be seen in the personal relationships of life. Jesus taught clearly that the test of one's professed relationship with God was his actual relationship with his brother. He emphasized this truth in sermon, parable and in response to direct question.

Concern for and ministry to persons is often the common ground where those below 30 and those beyond 30 find each other.

Our day has been called "age of anxiety," "age between ages," "time of transition." Much of the old, familiar and comfortable has gone; never to return. New forms and methods are being sought and tested. Persons of genuine authority are rare in an uprooted culture.

It is important to remember that forms of worship and methods of ministry can, and should, change without any basic alteration in the substance of Christian belief.

This has been the recurring pattern historically, and rightly so. "Jesus Christ is the same yesterday, today and forever," but His true followers in every age must become "all things to all men in order to win some."

One of our greatest needs at present is renewed emphasis on incarnational Christianity. This means that because of what one is, he earns a hearing for the

sharing of his faith.

Phillips Brooks once said of preaching that it was "the communication of truth through personality."

That truth cannot be restricted to preaching; it is a good statement of what it means to be Christian—the communication of truth by a person to persons.

Let us resolve in Christ's strength and for His sake to accept young people warmly and without affection, to listen to their thoughts and to endeavor to sense their feelings, to encourage their participation in the work of the kingdom and to rejoice in unique contribution.

— Julian H. Pentecost, Editor, *The Religious Herald*, Virginia.

## Receipts up for 1971

The Cooperative Program receipts of the Arkansas Baptist State Convention for the months of January, February, March, April, and May this year totaled \$1,110,261.92. This is an increase of 5.48% over the total of \$1,052,482.44 received for the corresponding months of last year, Charles H. Ashcraft, executive secretary of the Convention, reports.

For the first two months this year, the total Cooperative Program receipts were in excess of the total budget. But, as of May 31, receipts were \$36,479 below the total budget. This deficit will affect the capital needs section of the budget, reducing the funds available for some of the Convention institutions and other mission causes, unless it is overcome by giving in the remaining months of the year.



**I must say it!**

## Leaders for tomorrow



*Dr. Ashcraft*

Great enterprises are not perpetuated automatically or accidentally. Our great institutions, agencies and boards are only as secure as is our determination to arrange for their leadership in the generations of tomorrow. Leaders are not drawn from every area of life. There are relatively few sources from which capable leadership can be found.

Due to the particular nature of our great projects leaders must possess particular abilities and qualifications. Among these special qualifications will be theological orientation. Everything we operate from a coffee house to a theological seminary demands leadership which is conversant with biblical theology.

For us the whole basis of the existence of all our work is the Christian witness. This requires more than just administrative skills. Those who would direct the course of an institution which spans the centuries must be more than just familiar with the eternal designs of Almighty God; these are found only in the pages of biblical writ on a first-hand basis.

Another particular skill of tomorrow's leaders is mastery of the democratic process upon which all our projects are predicted. Knowledge of our past history will be among the skills of tomorrow's leaders as no

intelligent change in direction can be effected apart from it.

The number one men of tomorrow will need a gracious portion of God's grace mingled with great patience which can come only from the ranks of those whose advantages have included a wholesome home, adequate education, and a rare sort of commitment. Our colleges and universities have in other days furnished us many highly qualified men to man our great institutions. While God does not bind himself to any resource area in choosing his leaders it is of no small comfort to know we have two fine schools, Ouachita Baptist University and Southern Baptist College, our very own which are dedicated to Christian higher education.

Should we neglect to provide the needs of these institutions of higher Christian education we may well be closing the springs from which flow the health giving source of dynamic leaders. Every Baptist will be challenged in the next two years to do the best he has ever done for our two fine schools.

Our greatest fear of a shortage of qualified leaders for our noble agencies, boards and institutions can be readily erased if we rise to the challenge of our present leaders to strengthen the service where prepared men prepare others as number one men to give strength, direction, and security to the unborn generations of tomorrow. Christian higher education represents our best hope for a better tomorrow.

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



*SOUTHERN BAPTIST PRESS ASSOCIATION—Joe T. Odle, editor of the Mississippi Baptist Record and president of the Baptist Press Association, presides at a breakfast meeting of the association during the SBC in St. Louis.*

## The people speak

### For hospital ship

May I put in a word for the Floating Hospital Ship.

At the National Executive Housekeeping Association, Inc. School in St. Louis, Mo., six years ago or near that one of the speakers in class was the executive housekeeper supervisor of the Ship of Hope Hospital Ship. His class was the most interesting of any. He told of what they did at each port to doctor the natives, also that it had to be as clean as a hospital.

My idea is, it can be staffed with retired Christian doctors, lab technician, X-ray technician, dietitians, cooks, executive housekeeper supervisors, and assistants, and porters that do not have a home. Their checks are not enough to keep them and can use extra money; they can work cheaper than ones that are not retired.

I am a former assistant supervisor of housekeeping of Missouri Baptist Hospital of St. Louis, Mo.—Mrs. Lacy Webb, P. O. Box 84, Hoxie, Ark. 72433.



## Clear Creek Cushman resigns Van Buren pastorate

Bruce Cushman, pastor of First Church, Van Buren, since December, 1966, has resigned to become pastor of First Southern Baptist Church of Canoga Park, Calif. During the 4½ years Mr. Cushman has been pastor at Van Buren First there have been 681 additions to the church, 417 of these by baptism. Last year Van Buren First led the state with 136 baptisms. Income for the church has increased from \$91,473 in 1966 to \$123,043 in 1970. The church budget has increased from \$83,901 to \$125,505. The church has built a new dormitory at Baptist Vista and remodeled another.

New property and buildings have been purchased around the church. The parking lots have been paved. The auditorium and other areas of the church have been carpeted. A \$12,000 air conditioned bus has been purchased. A new brick, carpeted, and air conditioned mission has been built. Through the State Mission Department another mission site has been purchased.

The kindergarten has been enlarged, the staff now has two additional teachers. The church staff now has two secretaries, a youth director and church hostess, and the church has voted to begin a day care program.

Mr. Cushman has served as associational budget committee chairman, moderator, chairman of evangelism and as member of the state executive board. He was this year's chairman of the program committee. He has served each year on the Baptist Vista staff and was camp pastor in 1967 when 548 were enrolled.

Mr. Cushman is a graduate of Baylor University and Southwestern Seminary. He and Mrs. Cushman have three children.



Mr. Cushman



Dr. Ehren

Dr. Ralph Ehren, pastor of the Woodland Church, near Clarksville, has resigned to become pastor of Calvary Church, Rapid City, S.D.

For the past year Dr. Ehren has been associate professor of education and director of student teaching at the Col-

lege of the Ozarks. Having resided in Wyoming four years prior to their return to Arkansas last summer, the Ehren family are returning to the pioneer mission area of our convention.

Dr. and Mrs. Ehren are both graduates of the College of the Ozarks in Clarksville. Mrs. Ehren is the former Betty Hodges, daughter of Mr. and Mrs. M. D. Hodges, Hagarville. Mr. Ehren has both the B.D. degree and the Th.D. degree from Southwestern Seminary in addition to a master of education degree from Sam Houston College in Texas. Mr. and Mrs. Ehren have two children.

First Church, Clarksville, has begun a weekly mail out communication called, "First Baptist News." A 32 sheet church handbook covering church policies, listing the church family, plus officers, and organizational leaders has just been completed. Miss Marietta Sterling, public school music teacher, and a graduate of Arkansas Tech, has recently become director of music and youth. She has served as summer missionary with the Home Mission Board. Clarksville First has recently paid all indebtedness on their church plant. A community study is now being made of community and mission needs. Billy R. Usery is pastor.

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Mr. Akins

James Kirkpatrick, member of the Oak Grove Church, has accepted a call to become minister of music of Kibler Church, near Alma. Mr. Kirkpatrick has also served as minister of music at Oak Grove, and First Church, Prairie Grove. The Kibler Church has recently acquired a bus and a route for its use has been established. Jan Akins, a member, surrendered to the ministry recently. He is a student at Westark College in Ft. Smith, and plans to enter Ouachita this fall. W. H. Jenkins is pastor.

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Roy Gean Law, pastor of First Church, Ozark, acting on behalf of the associational executive board, presented a metal and wood plaque to Mrs. Faber L. Tyler, associational treasurer during a morning service in May. The inscribed plaque read: "Presented to Mrs. Faber L. Tyler in grateful appreciation for her many years of Leadership and Dedicated Service for the Lord in Clear Creek Baptist Association." Also taking part in the presentation were Lawrence Truett, lay board member of Ozark First, and Paul E. Wilhelm, missionary.

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First Church, Ozark, has called Glynn Stewart, Greenwood, as summer music and youth director. Mr. Stewart graduated in May from Southwestern Seminary, Ft. Worth, with the master of church music degree. He is also a graduate of Ouachita University. He plans to enroll again this fall at Southwestern and complete work for the master of religious education degree. Ozark First WMU has received the highest recognition given which is a "Distinguished Organization", every year for the last 11 years. Mrs. Leona Kimble was director for the past year just recognized. Mrs. Billy Young is the present director. Roy Gean Law is pastor.

— Paul E. Wilhelm, missionary

## Laubach Literacy head to visit Arkansas

Robert S. Laubach, president and executive director of Laubach Literacy, Inc., Syracuse, N. Y., will be in Little Rock Monday and Tuesday of next week (June 21,22) for meetings with volunteer literacy workers of Arkansas.

At noon, June 21, Dr. Laubach will speak at a luncheon meeting of literacy leaders at Franke's Mall Cafeteria, 300 S. University, with Erwin L. McDonald, Laubach Literacy chairman for Arkansas, presiding. Attendance will be by invitation.

A general meeting, open to the public, will be held Monday night at Asbury United Methodist Church, W. 12th and Schiller streets, at 7:30 o'clock. This meeting is being sponsored by the Greater Little Rock Literacy Council, of which Mrs. Paul Galloway and Mrs. Samuel A. Pallone, both of Little Rock, are co-chairmen.

Dr. Laubach, the son of the late Frank Laubach, missionary whose development of the "each one teach one" method helped him and his organization to teach people to read by the millions in countries all over the world, was actively associated with his father for many years before the senior Laubach's official retirement. He has continued to head the organization since his father's retirement. This will be his first visit to Arkansas.

At the Monday night meeting, Dr. Laubach will hear a progress report from the Greater Little Rock Literacy Council, which had its beginning last February. According to Co-Chairman Mrs. Pallone, 200 volunteers in the Little Rock area have attended workshops and qualified as teachers of the Laubach method. These workers have helped 175 people to learn to read and there are 34 people now on the waiting list to be assigned to teachers, Mrs. Pallone said.



## Ouachita announces President's List

ARKADELPHIA—Twenty students have been named to the President's List at Ouachita University for recording perfect, 4.0, grade-point averages for the spring semester.

They are: Lee Kuyper and Lillie Munn, Arkadelphia; Beverly Beadle, Sharon Lynn Gilstrap, Vicki Hubbs, and Mike Moore, Little Rock; Robin Smith, North Little Rock; Jo Ann Smith, Camden; Mark Bowles, McGehee; James Gilbert, Texarkana;

Susan Coats, Pine Bluff; Tom Chambers and Bettye Passen, Benton; Mary Beth Byerly, Hot Springs; Anna Bryan, Booneville; Gail Mitchell, Greenwood; Ginger Murdoch, Atkins; James Babcock, Chanute, Kans.; Paulette Jerome, Perryton, Tex., and Alana Ichter, Rio de Janeiro, Brazil.

## Billy Ferguson ordained

Billy Ferguson, pastor of Turner Church, was ordained to the ministry, May 23 at Second Church, West Helena.

The pastor, Robert F. Tucker, served as moderator of the council that was made up of pastors and deacons. Ivan Fletcher, pastor, Petty's Chapel, LeGrange, served as clerk.

The associational missionary, Carl Fawcett, preached the ordination message. The chairman of deacons of Second Church presented the Bible on behalf of Second Church. Charles Jones, pastor of Moro Church, gave the charge to the candidate and to the church. Billy Ferguson led in the benediction after the hand of fellowship was given.

## Arkansans get degrees



Mr. Cunningham



Mr. Bullington

Of the 51 students graduating from Midwestern Seminary, Kansas City, Mo., during the May 8 commencement, were two native Arkansans. Danny Herbert Cunningham, Weiner, received the master of divinity degree, and Billy L. Bullington, Charleston, was awarded a master of theology.

The commencement speaker was Thomas S. Field, president of William Jewell College, Liberty, Mo.

## First Church, Charleston, to observe 125th anniversary, June 20-27



First Church, Charleston, will observe its 125th anniversary the week of June 20-27, Eugene Ryan, pastor, has announced.

Evangelistic services will be featured throughout the week, with former pastors preaching, a different one each night. Former pastors who have accepted invitations include C. C. Roberts, Ft. Smith; Arthur Hart, Springdale; Don Hook, Little Rock; E. J. Tankersley, Farmington, N. M.; Cecil Staton, Del City, Okla.; and W. J. Clements, Hockheim, Tex.

Other program personalities will include: Charles H. Ashcraft, executive secretary, Arkansas Baptist State Convention; James Griffin, superintendent of missions, Concord Association; William Heard, a former supply pastor, now of Booneville; and Roland Crawford, Memphis, Tenn.

The celebration will conclude on June 27, at which time there will be a dinner on the grounds, followed by an afternoon meeting at which Governor Dale Bumpers, a resident of Charleston, is being invited to speak.

Historical items connected with the history of the church will be on exhibit during the anniversary week.

Two early church buildings, including one that had bullet holes in its doors from the Civil War, no longer exist. One of the pews from the church during the Civil War period will be on exhibit.

First pastor of the church was Charles R. Kellum, who served from 1846 to his death, in 1850. The town of Charleston was named for him.

Darius Buckley, a grandfather of Perry F. Webb, now retired and living in San Antonio, was the second pastor.

One of the early pastors, Ebenezer Lee Compere, was exceptionally well educated for his time, having an M.A. degree. He frequently started schools in the local communities. A county paper editor wrote of Pastor Compere: "Rev.

E. L. Compere was a strong character with a broad vision and untiring energy. He was the leading Baptist preacher of his day in this section of the country."

At the meeting of the Arkansas Baptist State Convention at Charleston in 1858, two significant actions were taken: the decision to begin publication of a state denominational paper and to endow a Baptist college or university. A son of Pastor Compere, J. S., who was born in Charleston, served as editor of the state paper, *Arkansas Baptist*, 1919-1929.

One of the most unusual of the 34 pastors who have served the church was P. S. Mays. He came to the state in 1882 and made his living dealing in stocks and banking. He was pastor of the Charleston church 1899-1902. At one time he gave \$8,000 to Ouachita College out of his personal fund. He died in 1933 after 58 years in the ministry and with the unusual record of having never accepted as much as a dime for his ministerial services.

Oldest member of the church today is Alonzo Yancey, 93, retired minister who has supplied the Charleston pulpit many times. The following have been members for 50 years or more: Nannie Van Meter, since 1907; Joe Burt, since 1908; Frank Shelby, since 1909; Earl Bond and Myrtle Van Meter, since 1910; Grace Sturdy, since 1911; Virgil Gibson, since 1912; Clyde Spiller, since 1914; Tom Robertson, since 1915; Lillie Mahan, since 1919; Victor Baker, Lillian Van Meter, Mayme Brotherton, Carrie Looney, and J. D. Hansard, since 1920; and Brittie Cone, since 1921.

According to Baptist Historian George T. Blackmon, First Church, Charleston, appears to have been the first church in the state to record a set amount of money as pastor's salary, in the church's unified budget.

Last year the church rated second in the Concord Association in its per capita giving to missions.



# Arch W. Ford, Arkansas educator, designated Father of the year

By Betty Kennedy

Archie W. Ford, Arkansas Commissioner of Education, has been designated Arkansas Baptist Father of the Year for 1971. He was selected for the honor by a committee chosen by the *Arkansas Baptist Newsmagazine*. Nominations were submitted by readers.

Dr. Ford (Ouachita University conferred upon him the honorary doctor of laws degree in 1962) has been a professional staff member of the Arkansas Department of Education since 1941. He is serving his nineteenth year as head of the department.

Dr. Ford began his education career at age 20, teaching for eight years, coaching, and serving as superintendent of schools in Van Buren and Faulkner Counties. He also worked five years with the Civilian Conservation Corps before joining the state organization. In the summer of 1958 he was visiting instructor at Northwestern University.

His professional affiliations include the Arkansas Education Association and the National Education Association, where he is a life member, The American Association of School Administrators, The Council of Chief State School Officers, and the Board of Trustees of the Joint Council on Economic Education. He is listed in *Who's Who in America*.

Arkansas educated, Dr. Ford holds the B.A. degree from Arkansas State Teachers College (now State College of Arkansas), the master of science in vocational education degree from the University of Arkansas, and a diploma of advanced study in educational administration from the U of A.

Dr. Ford is part of a Baptist family. He and Mrs. Ford, the former Ruby Lee Watson, were married Christmas Eve, 1927, and are the parents of three children, two of whom died early in life. Their son, Joe T. Ford, is a state senator. The elder Fords are members at Greenbrier Church, Wallace Glover, pastor, where Dr. Ford teaches a men's Bible class. He has been a deacon for many years. Senator Ford is also a deacon, serving at Pulaski Heights Church, Little Rock, where he and his family are active.

Dr. Ford now lives within a few miles of his birthplace, Wooster in Faulkner County. Home to Dr. Ford is a 123 acre farm where he raises livestock and tends a garden. Four years ago he built a modern brick veneer home on the

property. Dr. Ford commutes to Little Rock most of the time, but does stay with his son on occasion, especially when the legislature is in session.

When the younger Fords take a trip, Dr. and Mrs. Ford have the grandchildren at their farm. Visits by Allison, 11, and Scott, 9, are eagerly awaited by the Fords.

Arch Ford's example as a Christian father is shown in a statement by son Joe T. whose letter of recommendation accompanied the nomination. Said Senator Ford, "Dad has not only given me good advice, but he has always demonstrated by his actions the highest of ideals. He has always been active in the church, and expected the same from his family. He has shown the ability to go to the heart of a problem and not be delayed by the trivial. He has taught me that honesty, fairness, integrity, and hard work are the keystones to success and he has always tried to live up to his own expectations."

The "Father of the Year" award will be conferred on Dr. Ford by Editor Erwin L. McDonald of the *Arkansas Baptist Newsmagazine* at the Sunday morning worship service at the church on Father's Day, June 20.



Arch W. Ford

## 380 enrolled at Ouachita

ARKADELPHIA—Total summer enrollment figures at Ouachita Baptist University show an increase over last year according to OBU Registrar Frank Taylor. There are 313 students enrolled in undergraduate courses with 67 enrolled in graduate-level work.

## Is there a credibility gap in our local churches?

By Ken Hayes

NASHVILLE (BP)—The majority of a representative panel of Southern Baptist pastors and Sunday School teachers feel that, to some degree, a credibility gap does exist in local churches, according to a recent survey conducted by the Baptist VIEWpoll.

Panel members were presented with the following: "Much is heard today about 'credibility gap,' that is, the con-

traditions between what leaders say they plan to do and what they actually do. In the Southern Baptist Convention today, what would you say regarding a 'credibility gap' in the local churches (between members and leaders)?"

Three alternatives were given to the panel—"quite prevalent," "exists, but to no great extent," and "hardly exists."

### BAPTIST VIEWpoll

More than half of the pastors (51.3 per cent) and slightly less than half of the teachers (46.4 per cent) feel that a credibility gap in local churches "exists, but to no great extent."

About one-fourth (24.8 per cent) of the pastors and one-fifth (20.6 per cent) of the Sunday School teachers feel that the existence of a credibility gap in local churches is "quite prevalent."

A credibility gap in local churches "hardly exists," according to 20.4 per cent of the pastors and 26.2 per cent of the teachers.

Some pastors (3.5 per cent) and teach-

ers (6.8 per cent) did not respond to the question.

Pastors with a "liberal" orientation toward religion and politics seemed to indicate a greater awareness of a credibility gap in the local churches than did others on the panel.

The findings are based on 91 per cent response from the Baptist VIEWpoll panel, composed of approximately 300 pastors and 300 Sunday School teachers selected to represent a cross section of persons holding those leadership positions in the Southern Baptist Convention.



## Beacon lights of Baptist history

# Contacts for communication

By Bernes K. Selph

Communication has always proven a factor in presenting the gospel. Jacob Knapp found those who complained of his remarks as he broke across customs and expressions of speech in his revival efforts of the 1830's. They did not always accord with every person's notions of propriety.

On one occasion he said "Atheism was the little end of nothing whittled to a point. Since the atheist denied everything and admitted nothing, it was itself the little end of nothing." Notwithstanding that an atheist heard him, thought through what he said and sought him out for counsel and conversion, two women complained to Knapp about his statement.

They thought such comments would do much harm. The evangelist saw that these earnest women were not busy bodies who discussed the preacher behind his back but soliticious of his welfare and the revival effort that was in progress. Knapp patiently listened to them, thanked them for their good intentions, but told them that if they would keep on doing their duty that they would find his method best before the revival services closed. That this was the way he worked for his Master.

Two weeks later they came and told him that what they thought hindered had actually "fallen out for the furtherance of the gospel." There are many ways, honorable ways, to catch attention and present the Gospel.

\*Autobiography of Elder Jacob Knapp (New York, Sheldon and Co., Boston, 1869) p. 90

## News about missionaries

Rev. and Mrs. W. A. Solesbee, Southern Baptist missionaries on leave from the Philippines, may now be addressed at 1804 Hickory Tree, Mesquite, Tex. 75149. Solesbee was born in Greenwood, Ark., and reared in Texas. Mrs. Solesbee is the former Ella Ruth Enloe of Seymour, Tex. They were appointed by the Foreign Mission Board in 1947.

Mr. and Mrs. James H. Nelson, Southern Baptist missionary appointees, were scheduled to leave the States on May 14 for Ethiopia (address: P. O. Box 5539, Addis Abeba, Ethiopia). Born near Smithville, Ark., Nelson grew up in Glendale, Ariz. Mrs. Nelson, the former Roberta Bos, was born in Everett, Wash. As a girl she lived in nearby Lowell and in Seattle. The couple lived in Seattle for 11 years before their appointment by the Foreign Mission Board last October.

Mr. and Mrs. Carl R. Hall, Southern Baptist missionary appointees, left the States on May 14 for Kenya (address: P. O. Box 30514, Nairobi, Kenya). Both are natives of Arkansas. He was born in Heber Springs and also lived near Monette and Manila and in Paragould while growing up. She is the former Gerry Wright of McCrory. Before their appointment by the Foreign Mission Board last October they lived in Jonesboro.

Dr. and Mrs. Merrill D. Moore Jr., Southern Baptist missionaries to Gaza, may now be addressed at Baptist Hospital, Gaza via Israel. Born in Selma, Ala., Dr. Moore lived in Newport, Murfreesboro and Nashville, Tenn., while growing up. The former Patricia

Pitchford, Mrs. Moore was born in Hartshorne, Okla., and spent her childhood in Ada and Fittstown, Okla., and Rodeo, Calif. They were appointed by the Foreign Mission Board in 1964.

Rev. and Mrs. Billy H. Love, Southern Baptist missionaries to Malaysia, are scheduled to arrive May 30 for furlough in the States (address: 523 N. Ninth, Frederick, Okla. 73542). An Oklahoman, Love was born in Oklahoma City and grew up in Frederick. Mrs. Love, the former Thelma Hayes, was born near Booneville, Ark., and lived in Truth or Consequences, N.M., and Warsaw, Mo., while growing up. They were appointed by the Foreign Mission Board in 1966.

## Hampton is ordained



Mr. Hampton

Allen Hampton, son of Rev. and Mrs. Charles Hampton, was ordained to the ministry Sunday, May 9, at First Church, Camden.

The examination was led by John R. Maddox, pastor. The ordination prayer was given by T. J. Watts, and Conway Sawyers presented the Bible. The charge to the candidate was given by his father, pastor of First Church, Capitola, Ca. The charge to the church was given by Bernes Selph, pastor of First Church, Benton.

Allen is a 1970 graduate of Ouachita University and plans to attend Southern Seminary in Louisville, Ky. He served the past two summers as youth director at First Church, Camden, and the summer before that at First Church, Benton.

## Ouachita coach receives honor



Jake Shambarger of Ouachita University has been named "Baseball Coach of the Year" in District 17 of the NAIA.

Since coming to Ouachita in 1966, Shambarger's teams have won the AIC championship every year. They also won the NAIA championship in District 17 in 1968, 1969 and 1970.

His overall record at Ouachita includes 110 wins and 43 losses. The Tigers finished the 1971 season with a 22-8 record.

In addition to sporting their long string of AIC and NAIA victories, the baseball Tigers have also produced two All-Americans and 19 all-conference players.

Shambarger, who holds the rank of associate professor of physical education at OBU, is a native of Mulberry. He has a bachelor of science in education degree from Arkansas Tech, and a master of education degree from East Texas State University where he is now in the doctoral program.

## Dame joins staff of Philadelphia Church

Philadelphia Church, Jonesboro, has called Larry Dame as minister of music and youth director.



Mr. Dame

Mr. Dame was born in Little Rock. He moved with his family to Jonesboro in 1962. There he joined Central Church. He graduated from Nettleton High School in 1967

and is presently completing work on the B.M.E. degree at Arkansas State University. He expects to graduate in December.

Mr. Dame served as minister of music at First Church, Leachville, before coming to his present position.

Mrs. Dame is the former Wanda Clark of Flippin. She received the B.M.E. degree from Arkansas State University and is presently teaching music in the Jonesboro schools.

The church has recently redecorated the former parsonage, where the Dames now live.



# What is a father?



Mrs. Bowen

By Iris O'Neal Bowen

June, and the garden flourishes from an abundance of sunshine, rain, and tender, loving care. No day dawns warm and clear but that I know my father will be in his garden, unless something goes wrong!

The long, straight rows give testimony to his belief that "anything worth doing is worth doing right!" The hills are clear of weeds and the only growing thing in each hill is what should be there.

Pole beans are exactly that, and I helped carry some of the poles up to the garden the other day. In a couple of days I was back and those poles were already planted next to the young bean vines!

Good fathers raise their children as young, tender plants in a garden full of love and concern. Straight, disciplined rows; weeds of sin eliminated; strong stakes of truth to help the children grow tall for God—and the gardener always there.

Oh, what is a father?  
Why, he is the one  
Who strives without tiring  
At work or at fun.

In rearing his children,  
He's proud of them all,  
Enjoys their successes,  
Sustains if they fall;

And drawing his strength  
From the Father above,  
He teaches his children  
The meaning of love.

So hoping and praying  
And showing the way,  
As long as they need him,  
he serves every day!

— From LATCHSTRINGS, North Little Rock Times.

## Wiley Ellen ordained



Mr. Ellen

Wiley Adair Ellen, a former Arkansas pastor, has been ordained to the ministry by Calvary Church, Alton, Ill. He is the son of Mr. and Mrs. Wiley Ellen of El Dorado.

Mr. Ellen is a graduate of El Dorado High School. He studied

at Louisiana Tech, Mary Hardin-Baylor College, and Southwestern Teachers College. He is a 1963 graduate of Southwestern Seminary.

He has pastored First Church, Monticello and First Church, Paragould, and currently serves as minister of education and youth at the Illinois church. Mr. Ellen also serves as Sunday School Director for the Illinois convention.

He is married to the former Jane Watkins, and they are the parents of a son and a daughter.

## Seminary graduate



Mr. Atchison

L. B. Atchison received the master of theology degree from the New Orleans Seminary in commencement exercises last month.

Mr. Atchison, who is pastor of Spring Cottage Baptist Church, Columbia, Miss., is the son of Mrs.

Walter Lynn Crutchfield and Eugene Atchison, both of Newport. He is a graduate of Newport High School and attended the University of Houston, Tex. He received the B.A. degree from East Texas Baptist College, Marshall.

Mrs. Atchison is the former Delores Ann Morgan, a native of Newport. She is the granddaughter of Mrs. W. A. Mink of Newport, and the late Rev. W. A. Mink, who was for many years pastor of Horseshoe Church, near Newport.

## Revivals

**Johnson Church**, May 9-16; James Threet, pastor, Jamie Coleman, evangelist, Bill Bailey, song leader; 10 professions of faith, 7 by letter, 1 for special service, many rededications.

**Trinity, Searcy**, May 9-16; Paul Myers, pastor, Ben Bates, Memphis, evangelist, Clyde Snyder, music director; 27 professions of faith, 5 by letter, 100 rededications.

**Mt. Vernon Church**, May 31-June 6; Willis Calhoun, pastor, Ed Walker, evangelist, Clay Fulcher, singer; 1 profession of faith, 1 for baptism, 29 rededications.

**Morning Star, Marshall**, May 31-June 6; Amos Threadwell, pastor, Bill Fleming, evangelist, Vernon Cypert, song leader; 8 professions of faith, 2 by letter, 1 for baptism, several rededications.

**Dallas Avenue Church, Mena**, May 24-30; O. R. Looper, pastor, Rick Ingle, evangelist, Herman Gober, singer; 50 professions of faith, 40 rededications, 4 by letter.

**Batavia, Harrison**, May 17-23; Daniel Threet, pastor, Clarence Shell, evangelist, Gary Ellis, singer; 3 for baptism, 2 by letter.

## Arkansas-born pastor retires in Texas

E. Hermond Westmoreland, pastor of South Main Church, Houston, Tex., since May 1, 1938, has announced his retirement effective the end of the year.

His 33-year pastorate of Houston's largest Baptist congregation is only the third in his 46 years as a minister. His previous pastorates were First Church, Monticello, Ark., and First Church, Leland, Miss.

He is a native of Booneville, and a graduate of Ouachita University and Southern Seminary. He also holds honorary doctorates from Ouachita University and Baylor University.

During Westmoreland's Houston pastorate, the church has grown from 2,334 members to 5,849, while total gifts have jumped from \$66,630 in 1938 to \$843,313 in 1970. In 1958 the church exceeded \$1 million in total offerings.

Westmoreland was the first chairman of the Golden Gate Seminary Board of Trustees after the convention took over its operation and served in that capacity 13 years. He has also served on the state convention's Executive Board, as vice-president of the Southern Baptist Convention and president of the Baptist General Convention of Texas and on the Southern Seminary trustee board.

He has also been on the boards of trustees of Baylor University, Memorial Baptist Hospital in Houston and the Institute of Religion in Houston.



## Your state convention at work

### Missions

# Special Ministries workshops to aid Arkansas churches and associations

Four special ministries workshops will be held in Arkansas July 19-23 under the sponsorship of the Special Ministries department of the Missions division of the Arkansas Baptist State Convention.

Purpose of the workshops will be to give practical assistance to churches and associations in meeting both the spiritual and physical needs of people. Special emphasis will be given to methods of enlisting and training volunteer workers for participating in various types of ministries, such as day care centers, adult and juvenile rehabilitation, drug abuse, resort ministries, and the relating of special ministries to evangelism.

Church and associational leaders are urged to send pastors and

superintendents of missions to the conferences, providing travel expenses. All persons interested in developing programs of special ministries in their churches will find the conferences constructive.

The workshops, first of a series, have been scheduled as follows:

Monday, July 19, Baptist Building, Little Rock

Tuesday, July 20, Calvary Church, Ft. Smith

Thursday, July 22, First Church, Camden

Friday, July 23, Frist Church, Newport.

Each of these workshops will begin at 3:15 p.m. and will be followed by evening sessions beginning at 6:30 p.m., with adjournment at 8:45 p.m.

### Sunday School

## Bluff Avenue Church, Ft. Smith sets pattern for growth

Seventy new Sunday School members in seven weeks was the goal set by the Sunday School leadership in Bluff Avenue Church, Ft. Smith. They reached their goal and more.

The Bluff Avenue Church is not located in a new, thriving section of Ft. Smith. It is located in an older residential section. On Oct. 1, 1970, they reported 1,190 in total church membership and 575 enrolled in Sunday School. On May 1, 1971, their Sunday School enrollment had reached 656 and was still climbing.

Bluff Avenue is proving that people can be reached for Bible study

Prayer, planning, and hard work brought good results. Basic principles of Sunday School growth were applied. They discovered the prospects, enlarged their organization, enlisted and trained workers, provided more space, and engaged in visitation. The involvement of all Sunday School leadership, especially the outreach leaders, and definite, positive pastor involvement proved to be two necessary ingredients.

Goals were set for departments and classes. Weekly evaluation on Wednesday and Sunday was a part of the strategy. The general outreach director and the pastor met with directors and outreach leaders each Wednesday. Recognition was given in the Wednesday and Sunday bulletins to those units reaching goals. Progress of the campaign was kept before the people at all times. Everything pointed toward reaching people.

Many good things come from such a campaign. The pastor, C. D. Peoples, mentioned these:

- Forty came on profession of faith to join the church.

- An all-time high has been reached in Sunday School enrollment.

- A record high attendance was reached after the third Sunday of the campaign.

- The high attendance record was broken on several Sundays.

- The church continues to set new records in giving each month. The pastor says: "This will help us to go forward with our program of growth, provide additional space, and increase our mission gifts."

- The Sunday School workers are more faithful and more conscious of their responsibilities.

- The leadership does more planning.

- Weekly contacts have increased to an all-time high of 822 in one week.

- It brings revival in the church.

The Bluff Avenue leadership is sold on the new organizational pattern with the focus on outreach. The pastor says, "It sure works. The Lord gave the increase as the people were faithful."

Surely there are many more opportunities for success like that experienced by Bluff Avenue. Where will the Lord find more who are willing to pay the price in prayer, planning, and hard work?—Don Cooper, associate director, Sunday School Department.

Mrs. Noble Y. Beall, Home Mission Board, will lead a conference on weekday ministries. Mrs. Beall is considered by many as the nation's leading authority on church and community programs.

Mrs. Adalene Patterson, day care specialist of the Arkansas Welfare Department, will lead a conference on day care. She and her staff have the responsibility of licensing all day nurseries in Arkansas. She will discuss the licensing requirements as well as an ideal day for a child in a day care center.

A conference on adult and juvenile rehabilitation will be led by Charles L. McCullin of the Home Mission Board. From his wide experience in working with the hurt and forgotten people, he will be able to give invaluable assistance to churches in working with people who are in conflict.

Warren A. Rawles, Home Mission Board, will lead a discussion on drug abuse. He is uniquely qualified, both by training and experience, to give information to those who desire to help those who are involved in illegal drug usage.

Clinton Watson, of the Missions Department of the Baptist General Convention of Texas, will lead the conference for those who are interested in resort ministries. The growing number of tourists who come to Arkansas each year points up the need for utilizing the opportunity of resort ministries.

Other personalities on the program will include Jesse S. Reed, secretary of evangelism, who will preach on "Special Ministries and Evangelism Working Together." Dr. Jimmy Millikin, professor of Bible, Southern Baptist College, will conclude the program with a message on "The Biblical Basis for Special Ministries."—J. Everett Sneed, Director, Special Missions Ministries.

## Drug workshop set for Waco, Aug. 5-7

A drug education workshop sponsored jointly by Texas Alcohol Narcotics Education (TANE) and Baylor University will be held in Waco, Tex., Aug. 5-7, for teachers, church leaders, and lawmen.

The three-day meeting will consist of seven sessions, each with a major content presentation followed by workshops divided into 12 categories.

"We have arranged for top men in their fields to make the content presentations, and for well qualified men and women to lead the individual workshops where we'll get down to practical applications," said Albert F. Tucker, executive director of TANE.



## Financing of church building through bonds is good approach

Church bonds have been mentioned prominently in both the secular and religious press in recent months, but not usually in very complimentary terms.

One Southern Baptist state convention has been in serious trouble because of inadequate leadership in the handling of church bonds, and other state conventions have had some difficulties. The pastors of several prominent Baptist churches (some were Southern Baptist and some were not) have been charged with fraudulent dealings in church bonds. One of the nation's largest and best known companies in the bond promotion industry has had its operations suspended completely by the Securities and Exchange Commission.

Tragically, most of the problems have involved either Baptist churches or organizations owned or staffed by Baptist persons. All of these negative reports have not only hurt the Baptist name but have also raised question marks on the entire church bond industry.

It needs to be said that the financing of church properties and buildings through the issuance and sale of church bonds was and still is a legitimate method of church finance. There are countless solid, stable Baptist churches in existence today that never would have had adequate buildings had this means of financing not been available.

Many times the personal contact necessary in a successful church bond program has also resulted in a spiritual revival in a church. Many pastors have testified to the evangelistic results along with the financial results of such a campaign.

There are, however, certain basic differences between financing with bonds and with a conventional loan. One of these is the method by which the financial program is initiated.

When a church seeks a building loan from a bank or other similar lending agency, the church must approach the agency and justify its need for the loan and ability to repay it. The lending institution is not likely to approve any loan which appears to be excessive or not vindicated by sound building plans unless, of course, the church has concealed the truth. Thus, the burden of proof is on the church to justify its request.

When church bonds are used, the procedure is almost completely reversed. Usually a commercial bond promotion agency learns of the church's

interest in a bond plan and initiates a meeting. A representative of the bond agency then visits the church or its committee and proceeds to "sell the church" on the merits of a bond program as well as the merits of his own company.

He may also counsel with the church committee on the amount of bonds that likely can be sold. If he is well trained and conscientious, he may perform a real service for the church. But sometimes even a reputable company may unknowingly have an over-zealous representative on its staff who may encourage the church into a building debt beyond its financial means.

In some cases the church itself has been at fault by insisting on a bond issue in excess of recommended limits. In many such cases, the bond company has acquiesced to the wishes of the church and has rationalized its actions with an attitude of "if we don't, some other company will."

Any church contemplating a building program has a heavy responsibility as a steward of the people's tithes and offerings to consider very carefully and prayerfully the source and amount of financing for buildings. Professional counsel is always available and should be sought early in the church's planning.

The Stewardship office of the Arkansas Baptist State Convention will offer counsel to any church seeking help in determining the proper amount to borrow or the best source from which to secure it. Suggestions can also be offered concerning the fund raising program and services of the SBC Stewardship Commission.—Roy F. Lewis, Secretary, Stewardship-Cooperative Program Department.

### Elder to Charleston

Harold Elder, Ft. Smith, has been employed as a full-time summer youth director at First Church Charleston.

Mr. Elder, a graduate of Northside High School, is a sophomore at Arkansas Tech, Russellville, in pre-med. He is currently music director of Fair Park Church, Russellville. He has been active in the work of the Baptist Student Union at Tech and is a member of the B.S.U. Council for the coming year.

Mr. Elder is 19 years of age and plans to become a medical missionary.

## WMU Missionary to Brazil girls' camps guest



Miss Latham

Miss Dorothy Latham, missionary to Equatorial Brazil, serving as director of a good will center, will be a guest at Girls' Camps, Camp Paron, July 12-17.

A week at camp is filled with new and different experiences and with much fun and ac-

tivity as the girls participate in the many activities of camp. Make reservations now so that girls may have this wonderful opportunity in missions education.

Registrations are now being received at the State WMU Office.

### What's new in WMU

WMU plans recommend election of two new officers: a mission action director and an enlistment and enlargement director. These officers take the place of the assistant WMU director previously recommended. If a church does not elect these officers, the WMU director fulfills their duties. In keeping with the flexibility of the WMU organization, the new officers are elected only when a church WMU sees the need.

Leadership committees should be aware of these recommended officers as they seek leadership for 1971-72. — Nancy Cooper, Executive Secretary and Treasurer, WMU.

## Deaths

**Cecil Stafford**, Caddo Gap, June 8, when struck by lightning. A member of First Church, Mena, he was president of the Arkansas Baptist State Convention for the Deaf.

**Charles S. Anderson**, 93, retired rural pastor in Ouachita Association. He served churches in the area for 40 years.

**Charles Armon Webb**, 18, son of Rev. and Mrs. J. D. Webb, Mineral Springs, June 9. He was a member of Central Church, Mineral Springs where his father is pastor. He was a student at Ouachita University.

**William M. Lewis**, 73, Jacksonville, June 8. He was a member of Second Church, Jacksonville.

**Miss Carolyn Ann Prince**, 43, Camden, June 12. She was a member of First Church and an employee of International Paper Co.

**Elmer F. Hightower**, 66, Mountain Home, June 9. He was a carpenter and a member of First Church.



# The Jesus movement: How will the church respond?

— By the Baptist Press —

**W**hat does it mean, this so-called "Jesus movement" that is causing youth across the country to "turn on" to Jesus and his love? And how will the church respond? How *should* it respond? Will the movement roll into, or around, the churches? Will the churches embrace it? Run from it? Claim it? Or fight it? There are no clear answers to some of the questions the Jesus movement raises.

"It may be only history will be able properly to tag what is taking place," wrote *Home Missions Magazine* Editor Walker Knight, in an evaluation of the movement. "But I have no doubt we are in the presence of a religious phenomenon within the youth culture. Like the revitalizing movements of history, this turning to Jesus is as fresh and new as dogwood blossoms in spring."

Continued Knight: "In our reporting, we have tried to catch the national pattern to this thing, to capture its stormy, surging feeling and rolling expression—to present a clear picture of what we could no longer ignore: a deeply emotional religious experience rushing West-to-East across the land. We tried to look without being judgmental and we learned this: you better look—look skeptically if you want, but look."

In their reporting and investigation, the Baptist Press and *Home Missions* reporters detected at least three major trends in "the movement": an emphasis on love that has evangelism as its response; the moving of the Holy Spirit and the joy, celebration and rapture that results; and a strong belief among youth that Jesus is coming again, soon.

These same three streams (Jesus' love, the Holy Spirit, and Jesus' return) were also dominated in the great Shantung revivals in the 1930's in China, said C. L. Culpepper, San Antonio, a retired missionary to China.

The retired China missionaries who were part of those revivals feel God may be preparing the American churches for a national catastrophe like the Communist takeover of China. Missionaries in Indonesia only recently

"WOW. I'VE NEVER BEEN SO HAPPY in my whole life," declared one young girl as she emerged dripping from her baptism in the Pacific. In joy and celebration, her friends swallowed her up with open arms and shouts of praise.

ARKANSAS BAPTIST NEWSMAGAZINE





reported the same kind of manifestation breaking out among Baptist missions workers in that country.

If, indeed, a spiritual awakening is happening today, not only among youth but elsewhere, it may be simultaneous with an international world self-consciousness arising from the electronic explosion of communications, from man's venture into space where he gained a new world view of himself, and from living in the midst of the longest, bloodiest undeclared war in history, in Vietnam.

Could it be that the movement is a breakthrough into new cultural patterns? Whenever the Christian faith has become institutionalized and formalized, it has broken out of confining walls with force and vitality.

The kids involved feel the movement is preparation for the imminent return of Jesus Christ, his second coming signaling the end of the world. They feel God is preparing for the evangelization of the world. And they believe God is powerful enough to do it with or without the institutional church.

The movement does not, however, seem to reflect a hostility toward previous church experience. There are, of course, exceptions. Most of the kids interviewed did feel "cheated" by their previous church life. "Why did it take so long for me to find this, man?" they asked. "Why didn't someone offer me this before?"

**T**wo young Baptist evangelists, Richard Hogue, Houston, and James Robison, Hurst, Tex., are seeking to bridge the gap between the openness of youth to Jesus and the institutional church.

Robison expresses a preference for a church-centered revival, but he questions the possibility. "No great spiritual movement has started in the churches," he said. "I wish it would, because I think it would be more lasting."

Hogue might be one of the best at bridging the obvious gap between the affluent, administratively-efficient churches and turned-on young people who do not want any clutter between them and their Jesus. And his views on the role of the church in the movement are strong. "If we don't discipline these kids—if the Jesus movement folds, it will be the church's responsibility," Hogue said.

"If we just bend a little, I think we'll see the greatest spiritual revival there has ever been," he continued. "But if

this Jesus movement doesn't go, man, you can just put it down: the churches blew it.

"These kids are open to the church," Hogue declared. "It's just a matter of the churches being open to the kids."

Hogue is banking on the churches not only to accept the movement, but to cultivate it, nourish it, indoctrinate it, and guide it to maturity.

"I think both the kids and the churches as we see them today will have to give a little," he said. "There's got to be more for kids because churches will never fulfill their needs with Sunday morning services. They need opportunities for spiritual expression and Bible study." He added he felt the church should place more priority on evangelism and spend less on buildings.

The Jesus movement is already sweeping into many churches to varying degrees; but probably the majority of the churches are not yet aware of the manifestations of the phenomenon in other localities.



*INTENSE BIBLE STUDY—Youth take their Bibles to school and read at every spare moment.*

Some pastors, particularly of the more dignified, affluent congregations, are frankly afraid of anything that is so "out of control."

Said one minister: "We've said we want revival, but I'm afraid we have meant revival that wouldn't change anything. We've wanted to reach our own kind on our own terms."

Some Baptist pastors in Tennessee

and North Carolina, for example, did not know just how to react when their youth returned from statewide youth evangelism conferences where the kids "turned on" to Jesus. More than 20,000 overflowed the Greensboro, N.C., coliseum for one rally, and more than 12,000 packed a gymnasium in Nashville.

One pastor came away from a California mass rally depressed, calling it "a Jesus pep rally." Shaking his head, he added, "from a positive standpoint, there are more youth involved, with seemingly greater sincerity, than I've ever seen before. The movement is sweeping radically, and I think it is going to get a lot stronger before it dies out.

"But the superficiality of it alarms me," the pastor said. "I asked one girl about the implications of the gospel (concerning pollution, racial injustice and poverty) and she said indifferently, 'Oh, they're bad. But the main thing is to love Jesus!'"

Another observer said he was excited that so many kids are turned on to Jesus, "but I'm concerned that we take them where they are and equip them to live in this world. How long can they sustain this 'high'? The pep rally can only last so long. What's the next step?"

John R. Bisagno, pastor of Houston's First Church which sponsored Hogue's SPIRENO crusade that resulted in 11,000 decisions in four months, strongly believes that the church must embrace the movement.

"I am disturbed about the future," Bisagno said. "If this thing does not become church-centered, I'm afraid it will give rise to all manner of heresy—tongues, snake charmers, etc. There must be church-centered guidance."

But Bisagno warns that some of the kids the church can reach by embracing the movement may shock some of the older members, because the kids often do not know how they are "supposed" to act in church.

Telling of the revival in his own church, Bisagno said that "when some of those really tough kids were saved . . . the kids just spontaneously shouted: 'Praise the Lord, he needed that!' We didn't try to thwart this," Bisagno continued. "It was so refreshing, we just let 'er rip."

Bisagno urged the churches to strike now with bold leadership to assure the churches a necessary role in this revival of the young.

"Revival will sweep around the church if the church does not become a part of it, and then, unfortunately, all sorts of unbiblical heresy will spring from the revival," Bisagno said. "We need to get these kids into the church and make a place for them."



In an evaluative sermon concerning the Jesus movement, Pastor James Monroe of First Church, Ft. Walton Beach, Fla., raised a few red flags, both for the youth, and for the church. He put it this way:

"One could become attracted to the movement, and not to Jesus; to enjoy the sensations and never know Jesus.

"One could make a superficial attachment to Jesus out of curiosity or personal need, like most of the 5,000 Jesus fed who were satisfied with the bread but never ate of the bread of life.

"One could fail to see the total involvement of growing spiritually, or to find nurturing fellowship and place of service, or to see the larger implications of one's faith as applied to racism, poverty, war, pollution and other such issues."

Monroe also found these dangers facing the church, and the establishment:

"The temptation to dismiss this as a fad and to fail to see the involvement of the Holy Spirit.

"Continuing the hypocrisy which caused many of the young people to lose respect for the churches.

"Staying aloof by failing to open hearts and doors to alienated youth."

Editor Knight, in the special issue of *Home Missions* magazine covering the

phenomenon, offered several other specific suggestions to churches on "how to encourage the movement," or, conversely, how "to nip it in the bud" by reversing the suggestions. He wrote:

"Maintain an open, uncritical attitude, at least until more information is secured. Refrain from condemning it for such unimportant manifestations as applause or cheering.

"Be flexible enough to allow joy and celebration to be expressed in new forms in worship services.

"Allow young people leadership roles, but do not permit deviations of doctrines. Make sure it is not culture or tradition you are defending, however." (Knight quoted one pastor as saying he was concerned that the youth would incorrectly interpret the Scripture, but he soon found them to be intelligent and perceptive. If one got off track, someone else would straighten him out.)

"Find and encourage new ways in which to communicate the message.

"Open church facilities for youth services on other nights than Sunday, and keep adults in the background.

*THE ELECTRIC EVANGELIST, Richard Hogue, softly urges youth at Nichol Hills Baptist Church in Oklahoma City to accept Christ, and dozens respond. Hogue is one of several youthful evangelists seeking to bring the Jesus Movement into Southern Baptist churches. His message is bold, dynamic, dogmatic, even nostalgic; his dress and manner is mod, as he grooves, paces, slides in the delivery of his sermon. (All photos by Baptist Press)*

"Provide substance through Bible study that is informal, positive, sounds the notes of joy and celebration, and, if possible, is led by a young person.

"Provide for a free sharing of experiences, taking the risk that someone might drop a careless remark.

"Trust the young people to do any disciplining necessary.

"Allow the Holy Spirit the freedom to lead. Don't force the situation to "succeed" or attempt to institutionalize the movement."

Whether the movement is the beginning of the greatest spiritual awakening to hit America, or just another youth fad, remains to be seen.

Much may depend on the way that the church—the body of Christ and not just the local institution, responds. For the Jesus movement, too, is a part of the church. It remains to be seen if the institution will embrace these joyous, happy, turned-on-kids who have suddenly found Jesus, and bring a depth to the movement that it needs; or if the institutional church will reject them because it did not start the movement.





# The modern tongues issue

By Jimmy A. Millikin

Faculty Member, Southern Baptist College

One of the most discussed topics in Christian circles today is the issue of "speaking in tongues." Bible scholars and theologians who showed relatively little interest in the subject a few years ago are now scrutinizing the New Testament passages dealing with the occurrences. A whole new literature and vocabulary is developing on the subject.

*Editor's note: This article is the first of a series by Professor Jimmy A. Millikin of the faculty of Southern Baptist College, Walnut Ridge, written especially for the Arkansas Baptist Newsmagazine. Because of the timeliness of the series, readers who do not usually preserve the Newsmagazine might like to clip and file these articles.—ELM*

In the last ten years a number of books with varying approaches have been published. Since about 1963 articles of a varying nature have been consistently appearing in scholarly journals and influential religious periodicals by leading scholars of widely differing theological persuasions. The phenomenon has even caught the attention of the secular press.

## The outbreak of tongues in non-Pentecostal churches

The reason for this new interest in tongues-speaking is the outbreak of tongues among the non-Pentecostal churches. It is well known that the tongues experience has been a prominent feature of the Pentecostal movement since its beginnings at the turn of this century. Until recent times, however, tongues-speaking was almost totally restricted to historic Pentecostalism.

As long it was confined there, it received only a passing interest from the large majority of Christian denominations. In the late 1950's and the early 1960's outbursts of tongues appeared in several non-Pentecostal churches. This new development has brought the tongues issue before the non-Pentecostal churches in a new light.

The outburst of tongues among non-Pentecostal churches has been variously called "New-Pentecostalism," "New Penetration," "Spiritual Renewal," and "Charismatic Revival." No clear picture can be given as to its beginnings, but it is becoming common to date New-Pentecostalism as a distinct movement Sunday, April 3, 1960, when Dennis J. Bennett, rector of St. Mark's Episcopal

Church, Van Nuys, Calif., told his congregation of his Pentecostal experience. He was asked to resign, and as a result the event gained national publicity, which drew attention to the beginnings of a penetration already under way.

At present there are no accurate figures available to determine the size of the outbreak, but the evidence is clear that the movement has reached such proportions that nearly all the major denominations have been affected. Tongues-speaking has appeared in such widely diverse congregations as Catholic, Episcopal, Lutheran, Presbyterian, Baptist, Methodist, and Nazarene.

Perhaps one of the most dramatic aspects of this "New Pentecostalism" is that it has appeared pre-eminently among the liturgical churches, especially the Episcopalians and Lutherans. In addition, the nation's colleges and universities have felt the impact of this new tongues movement. And most recently it has appeared among the widely publicized revivals breaking out among the youth.

While there are a great many differences between the "New-Pentecostalism" among the main-line denominations and the Pentecostalism of the traditional Pentecostal churches, they have essentially the same view toward "speaking in tongues." Briefly it includes the following:

1. There is an experience called the "baptism with the Holy Spirit" which in addition to and subsequent to conversion; this Spirit-baptism bestows power for life and service, and every believer should seek it.

2. The one initial outward sign or evidence of this Spirit-baptism is speaking with other tongues.

3. The modern manifestation of tongues is identical with the biblical gift.

4. The gift is not mere gibberish or ecstatic babbling; it consists of real languages, known and unknown.

## Attitudes toward New-Pentecostalism

For Christians in non-Pentecostal churches, the new outbreak of tongues has posed a number of questions. The question in the minds of most who have either heard about or come into contact with the experience is, What attitude should we have toward it? Is there any biblical evidence for a genuine tongues experience? If so, is the current

manifestation of tongues-speaking the same thing described in the Bible, or is it a spurious experience either psychologically induced or demon inspired? And there is perhaps the most perplexing question of all, What course of action should a church take if tongues-speaking breaks out in its congregation?

Responsible non-Pentecostal leaders have responded differently to these questions. Some prefer to ignore the whole matter, feeling that it is only a temporary phenomenon characteristic of over-emotional revivalism.

A second attitude often expressed is that all current manifestations of tongues-speaking are Satanic in origin and must not be tolerated but exposed as heresy.

A third group approaches the experience as merely a psychological response to an experienced-oriented culture and an emotionless church life and has both positive and negative values. Still others acknowledge that the outbreak is a genuine work of God's Spirit, and non-Pentecostals should take heed to what the Spirit is trying to say through it.

## Southern Baptists and the modern tongues movement

The question, of course, in the minds of most who read this article is, What attitude should Southern Baptist churches take toward the tongues issue?

It seems to me that the approach suggested by the Nazarene writer, Donald S. Metz, is the one Southern Baptists should follow. It is "the method of biblical exposition united to historical and logical analysis."\*

Baptists have long held that our only rule of faith and practice is the Bible. A Pentecostal scholar has stated that "the doctrine stands or falls on its Scripturalness, or lack of it."\*\*

Baptists find themselves in ready agreement with this statement. Our approach to the issue must be to insist that all claims for religious experience must be brought under the close examination of the Bible. This we will attempt to do in future articles on this very lively issue today.

\*Donald S. Metz, *Speaking in Tongues: An Analysis* (Kansas City: Nazarene Publishing House, 1965), p. 15.

\*\*Carl Brumback, *What Meaneth This?* (Springfield, Mo.: Gospel Publishing House, 1947), p. 278.



# Edna Srygley Is promoted

Edna Srygley, formerly senior clerk in the Accounting Department has been promoted to the position of supervisor in that department, according to an announcement by Accounting Services Director Allen Smith.



MRS. SRYGLEY

Mrs. Srygley joined the hospital system in 1966 as an auditing clerk. She became payroll clerk in 1967 and was appointed senior clerk in 1968.

Her husband, Fletcher, is a data processing manager. The couple have two

grown children, Carolyn and Judy.

## News from the Baptist Medical Center System

The information on this and the following page is provided and paid for by the Baptist Medical Center System

## 35 new students Begin LPN class

Thirty-five students have been accepted into BMC's School of Practical Nursing for the class which began April 8, 1971. The students will attend classes and have clinical work in various areas of the hospital during their year of training. At the end of the year's program they will be eligible to take the examination for Licensed Practical Nurse. Those accepted for the class are:

Barbara Beck, Hatfield; Betty Bolden, Little Rock; Etta Bonner, Little Rock; Dwayne Branham, Little Rock; Glennie Bradley, North Little Rock and Alma Brock, Little Rock.

Faye Cobbs, Little Rock; Elinda Coleman, Little Rock; Linda Davis, Little Rock; Linda Deliman, Little Rock; Bar-



Lela Henry, R. N., Head Nurse on 2-J Nursing Station observes as Dr. K. W. Cosgrove, Jr. attaches the special lens to the new Zeiss Photocoagulator.

# Photocoagulator purchased For BMC eye surgery use

A Zeiss photocoagulator is the newest addition to the equipment available in the eye surgery operating rooms at Baptist Medical Center.

The \$21,000 xenon arc unit provides an intense light beam that may be used to

bara Gifford, Hamburg; Brenda Guenther, Little Rock; Paula Harrington, Little Rock; and Mary Harper, Malvern.

Elizabeth Heard, Little Rock; Donna Jones, Conway; Martha Jones, Little Rock; Judieth Joslin, Augusta; Lynn Loe, Benton; Phyllis Major, Paron; Sharon Mayfield, North Little Rock; Elizabeth Miller, North Little Rock; Patricia Otto, North Little Rock; Alexa Popp, North Little Rock; and Karlotta Rhea, Little Rock.

Nancy Roberts, North Little Rock; Brenda Sanders, Campbell, Missouri; Lella Smith, Jacksonville; Mary Smith, Jacksonville; Peggy Smith, Little Rock; Thelma Volker, Little Rock; Bennie Wesley, North Little Rock; Arvelle Ward, Little Rock; Penny Wilson, Arkadelphia; and Barbara Lloyd, North Little Rock.

"weld" some detached retinas of the eye back in place.

In recent years, it has also been used in cases of diabetic retinopathy, a serious condition found in advanced cases of diabetes which often leads to blindness. In these cases, new blood vessels which develop inside the eye are seared by the heat of a very fine beam of light which is focused through a series of carefully ground lenses to a point inside the eye. This destroys the abnormal blood vessels in an attempt to prevent repeated bleeding inside the eye.

### MANUFACTURED IN GERMANY

The machine, which is manufactured by Carl Zeiss of West Germany, is the most versatile of the photocoagulators available. It may also be used to control some tumors inside the eye and in some cases of infections and other conditions.

While the photocoagulator is not the final answer to many eye problems, it will provide ophthalmologists with another valuable tool in the treatment of patients.





**FORMER HOSTESS BACK AT BMC** — Pat Blaylock has returned to work at Baptist Medical Center, in the position of hostess supervisor. She will also be responsible for providing information on nursing homes to families in need of this information. She was a surgery hostess from 1965 through 1967. She is a native of Fort Smith, Ark. and attended the University of Arkansas at Fayetteville. She and her husband, Marvin, reside at 22 Kingspark Road with their two daughters; Karen, age 19; and Kim, age 15. Mrs. Blaylock is a member of the Bible Church. Her hobbies are sewing and interior decorating.

## Gifts to BMC

Recent Memorial contributions to the Building Fund of Baptist Medical Center were received from Mr. and Mrs. R. A.

Lile, in memory of Mr. Monroe Frank and Mr. Scheitel. Contributions, in memory of Mr. Roby Bearden, were received from Mrs. Kenneth Harrison and Mr. R. A. Lile. Mr. R. A. Lile also made contributions to the Building Fund, in memory of Mr. Howard Brantley and Mr. William E. (Billy) Nowlin. Another Building Fund contribution was received from Mrs. Merle Ansley, in memory of Mr. L. Howard Schwander, Sr. A contribution to the Coronary Care Fund of BMC was received from Mr. and Mrs. James M. Walker, in memory of Mr. W. A. Johnson.

**Hilda (Van Cleave) Mathews**, 1963 ABH graduate, writes that she has two children and is now living in Atlanta, Texas. She would enjoy hearing from her former classmates. Write her at P. O. Box 562, Atlanta, Texas 75551.

**Attention — Graduates of the 1961 nursing class** — a class reunion is scheduled for June 26, 1971. Coffee will be served from 9:30 a.m. to 11:30 a.m. in the Student Union Building. Lunch will be served from 12 noon to 2:00 p.m. A tour of the hospital will be available for those who are interested.

**Linda (Vail) Holbert**, 1961 ABH graduate, and husband, **Don**, are the proud parents of their first child, **Steven Lee**, born March 27 at BMC.

**Imogene (Sewell) Burgess**, 1948 ABH graduate, visited BMC recently. She is the school nurse at Greenbrier, Ark. where she lives with her husband, **Rev. Wassel Burgess**, and three children. Rev. Burgess is pastor of the Baptist Church at Greenbrier.

**Ginger (Pate) Ervin**, 1966 ABH graduate, and daughter, **Gwen**, visited relatives in North Little Rock and Clinton recently.



**SPRING SPN CLASS GRADUATES** — A lucky 13 student nurses graduated April 2, 1971 from BMC's School of Practical Nursing. Graduates are, from left, Linda Crace, Fai Wilson, Gail Horned, Terri Fisher, Susan

Roark, Suzanne Micheal, Deanne Wingfield, Frances Banks, Janet Turner, Diane Castleberry, Jody Guenther, Lillian White and Jean Wells.



# MANY LIGHTS

By Enola Chamberlin

WHEN we light a candle, we may think of the town of Bougie in Algiers. The name of this town is the French word for candle. Although not a well-known village, Bougie has a harbor on the Mediterranean Sea. It is one of the oldest towns in North Africa.

Several hundred years ago the town was as much in the news as any place could be at that time. Here the Arabs are said to have made the first wax candles. Before this, lighting had come from fires or from pieces of cloth burning in a pan of grease. Those first candles started the world on a path of light which has led to our daylight-strong electric lights.

Long before those candles were made, Mother Nature had given to certain of her creations the power to send out light. Fungi, microorganisms, bugs, worms, beetles, and fish have been found with this light-giving power.

The will-o'-the-wisp, which is said to have lured travelers to their deaths in quagmires, might have been the glow from fungus plants. In the Solomon Islands many palm trees have leaves holding great patches of light. These are balls of fungus. When the balls are dropped to the ground, sparks of heatless light scatters in all directions.

Many varieties of fireflies and their larvae, the glowworm, exist in widely separated parts of the world. They are more brilliant and more plentiful in the warm, moist tropics.

The large beetles of the West Indies carry lights so bright that they look like shooting stars when they are flying. One in South America is two inches long. Natives going out at night tie these insect lamps to

# HIDDEN BOOKS

By Mina Arnold Young

BEGIN at the G in the upper left corner. Move one space at a time in any direction—up, down, forward, backward, or cornerwise. Can you find the names of the first twelve books of the Bible?

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

their ankles or put them in bottles to light their way.

Cuban women pin these and smaller fireflies in their hair for evening ornaments. Ever so often, newspapers will carry ads such as this: "Wanted: ten gross of lightning bugs, alive and very fiery. Will pay five cents each."

One tribe of South American Indians used to hold ceremonial performances at night under the stars. Should it appear that a designated night would be cloudy, they would catch beetles, arrange them on the ceiling of a cavern, and celebrate under the bugs.

Many fish cut through the water with lights aglow. One of these has rows of luminous spots along its sides. It looks like a Lilliputian ocean liner with all ports open. Another fish has a stalk which extends from

its head with a light bulb on the end of it. Still others, the squid especially, squeeze out a luminous secretion at need.

The sea is full of microscopic creatures which make the water glow like fire. At one place along the West Coast of the United States, waves filled with these tiny creatures strike a rock slightly offshore. The water shoots high into the air. At night it looks like a fan of fire leaping out of and sinking back into the ocean.

At other places these bits of light are washed up onto the sand. They stay dark until disturbed. But as one walks along the beach at night, he marks the sands with light as those Arabs in Bougie marked the sands of time with the path of their candles.

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# An interim pastor psychology

By Ray K. Hodge, pastor  
Yates Baptist Church, Durham, N. C.

"I'm preaching more now and dreading it less." Such sentiment seems to express the attitude of many retired pastors who are continuing to serve churches as interim pastors.

In a day of increasing demands and pressures on pastors, when large numbers of men are leaving the pastoral ministry, and when more churches are without pastors for longer periods, it would improve the contribution made by active pastors if they had some of the "interim pastor psychology," so as to reflect more joy in their work. A pastor need not wait until he retires to enjoy his preaching and overall ministry.

The interim pastor relationship seems to be a wise development, both for pastors and churches. A pastor who steps aside to retire frees the church and himself at a critical period for both. Once retired, however, and with his experience, he can still offer wise and prophetic leadership to a church.

Use of retired men as interim pastors conserves valuable leadership, it adds great usefulness to the lives of these men, and it provides stable leadership to churches in the transition periods. There are things an interim pastor may help a church to see and do that a pastor could not.

Perhaps having an "interim psychology," both as pastor and church, is an unrealistic one for both and beyond the realm of possibility for either under a pastor-church relationship. It is a kind of paradoxical-relationship, for because of its detached and temporal nature it can be unusually pointed and relevant.

Both interim pastor and church know the arrangement is temporary and, therefore, the interim pastor can speak quite freely and prophetically without fear of losing his future, his income, or his pulpit. And the congregation will tolerate and rather enjoy the kind of pointed preaching the interim pastor may offer, while the same emphases by the pastor may be less acceptable.

A regular pastor is more likely to follow a course of greater restraint. This is because of several reasons:

1. He may fear for his future and the security of his family.

2. He may be younger and have less experience and wisdom than the retired man.

3. He may want to give dosages in such measure as not to kill the patient, but to help him little by little. That is, he takes an approach which will allow him to continue to have a hearing from his people.

4. His people look upon him, not as an outsider, but increasingly as one of them. Out of fear and kindness he may be more reluctant to be outspoken with his own people. The interim pastor, on the other hand, may be more direct, knowing well that his stay will not last anyway.

Still, the interim pastors I have known have reflected a joy and contribution that are desirable for all pastors. Somehow the regular pastors need to "get on top of" their jobs, so that they can "preach more now and dread it less." Fewer men would leave the pastoral ministry if they had less fear of people, less fear of economic and career failure, and could preach with the abandonment of the interim pastor.

It may be impossible to be attached as a pastor and detached as a prophet. A church cannot progress on a succession of interim pastors; instead, someone must closely identify with the people if much is to be gained. It would be wonderful, however, if pastors could feel the freedom and joy and acceptance of the interim pastors.

Perhaps it is similar to the grandparent-grandchildren relationship. Grandparents seem to enjoy their grandchildren more than their own children. This is so true that some way needs to be devised whereby people could be grandparents first and have their children later. Part of their joy is because they are detached; they can be kind and generous to the grandchildren and then walk away and leave the discipline to the parents. Consequently, the grandchildren love the grandparents in a way different from their parents.

It may be impossible to have both, but pastors and churches need this grandparent relationship often found in an interim pastor-congregation relationship. Then both church and pastor would experience "preaching more and dreading it less."



CHRISTIAN LIFE COMMISSION, SBC

• WASHINGTON (AP)—Dr. Milton S. Eisenhower asserted recently that there is a possibility of racial war in the United States. Black racism, he said, has developed as a backlash to white racism. "Arsenals are being built by the extreme right and the extreme left; if we saw trouble break out there would be devastation," he said. The brother of the late President Dwight D. Eisenhower and chairman of President Lyndon B. Johnson's Commission on the Causes and Prevention of Violence ex-

pressed his views to a Senate judiciary subcommittee. Eisenhower said he is disappointed that "nothing has happened" since his commission presented its report to President Nixon 18 months ago. Asked whether he visualized a racial war, Eisenhower said: "It is possible. The weapons are there and I only hope a spark doesn't light the fuse." Eisenhower urged a strong federal law restricting the possession of handguns. He said 25 million to 30 million of them now have been sold and "they have no other purpose than to kill." Very few guns are used in the home for protection of the household, he added, but "the possession of a gun is an invitation to murder in a fit of rage." Eisenhower blamed environment rather than racism for the 100% in-

crease in crime in the 1960s. Most violent crimes, he said, are intraracial. An increase in the criminal justice machinery will not, by itself, solve the problem, he continued, but there also must be an attack on the social causes of crime—poor housing, education, and unemployment. He said the \$5 billion a year spent on criminal justice will have to be increased to \$10 billion and another \$20 billion invested in social programs. Much of this money, he suggested, could come from reductions in military expenditures. "I am more concerned," he said, "about the disintegration of American life and our institutions than the military threat from any nation."

(The Nashville Tennessean, May 27, 1971)



## 'This is your life' honors McCall on 20th anniversary

ST. LOUIS, June 2—Television personality Ralph Edwards of Hollywood, Calif., was master of ceremonies for a special production of "This Is Your Life" Wednesday at a luncheon during the annual meeting of the Southern Baptist Convention.

The program honored Duke K. McCall on his 20th anniversary as president of Southern Seminary, Louisville, Ky., and was the highlight of the annual luncheon of the seminary's alumni association.

Anecdotes from McCall's varied career were recalled by friends and family of the Baptist executive, including his four sons, his college roommate, and his two brothers.

Robert Denny, executive-secretary of the Baptist World Alliance, noted that McCall has served on the BWA executive committee longer than any other man, "24 years and counting." He praised the seminary official as "a citizen of the world," whose most recent contribution to international understanding was as chairman of the North American Baptist Fellowship.

Edwards reminded the 950 alumni present that McCall had been the youngest pastor of Louisville's Broadway Baptist Church, the youngest president of New Orleans Seminary, the youngest executive-secretary of the Southern Baptist Convention Executive Committee, and the youngest president of Southern Seminary. He was elected to

the seminary post in 1951 at the age of 36.

Among those who participated in the salute were McCall's roommate at Farman University, Walton Smith, now an insurance executive in Clarksville, Tenn.; and his closest friend during his seminary-student days, Elwin Skiles, now president of Hardin-Simmons University, Abilene, Tex.

The program closed with a tape-recorded salute from evangelist Billy Graham, who praised McCall as "a Christian statesman...with a strong commitment to the centrality of the Bible and the local church as instruments of God."

Graham, a personal friend of McCall for many years, has placed the records of his ministry in a special endowed collection in the seminary's library.

The program was not televised nationally. Edwards, himself an active Christian layman, accepted no fee for his appearance at the alumni presentation.

In a business session during the luncheon, the alumni elected J. Herbert Gilmore, Birmingham, Ala., to serve as national president, and Don Gillis of Lancaster, Ohio, as secretary. John McClanahan, Pine Bluff, Ark., was named president-elect of the association.

The seminary, oldest of the six operated by the Southern Baptist Convention, has 11,000 alumni.

## Baptist beliefs

### The answer of greed to grace

By Herschel H. Hobbs

"And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers"—Acts 16:19

Paul and his company were in Philippi preaching the gospel of God's grace. In so doing they ran head on with man's greed.

These men had a slave girl who was possessed with "a spirit of divination" (v.16). Literally, "a spirit of python." Python was the name of the serpent-god said to guard the pagan shrine at Delphi. Plutarch says that the term *pythones* was applied to ventriloquists. The serpent allegedly supplied the priestesses with oracles. So evidently this girl was a ventriloquist who was used by her owners for financial gain.

For days she followed Paul's group shouting that they were "servants of the most high God" or Jehovah (*Yahweh*). Paul cast the evil spirit out of her.

Seeing that they were deprived of their source of income her owners seized Paul and Silas and brought them before the magistrates. They charged them with being troublemakers who taught against the Roman way. Jews were known as troublemakers. So both the mob and the magistrates believed the false charges. The magistrates had them beaten and put in jail without even checking on the charges. It was illegal to whip Roman citizens.

It has ever been thus when God's messengers have challenged the sources of ill-gotten gain. Or social customs which violate the dignity and worth of men. Paul and Silas were not the first nor the last so to suffer. If one would be true to Christ he must be prepared to do the same today. However, like these early preachers he may land in jail, but he will have liberated some poor soul from evil.

## The bookshelf

*Highways and Our Environment*, by John Robinson, McGraw-Hill, 1971, \$24.50

Mr. Robinson contends that commercial forces, through pressure and propaganda, are over-controlling the number, placement, and design of highways. The book criticizes the belief that we must continue as rapidly as possible to build highways to match the increasing number of automobiles in the United States.

The author begins by tracing the history of roads in the world and the development of our U. S. highway systems. He blueprints the economic motivation which has been added to road building through industry involved in selling, fueling, and maintaining our automobile population, and in road building as an industry itself.

This book should have special appeal for conservationists and everybody interested in the improvement of the general environment.

\* \* \*

*Come Back to the Farm*, by Jesse Stuart, McGraw-Hill, 1971, \$6.95

This is a collection from the works of the well-known writer of novels, short stories, poetry, and articles depicting the Kentucky hills, its people, their traditions, their integrity. Reflected here is Appalachia at its essence. All of the selections have a reverence for the land, its creeks, trees, fields, and vital inhabitants.

\* \* \*

*Changing Sources of Power*, American Politics in the 1970's, by Frederick G. Dutton, McGraw-Hill, 1971, \$7.95

Mr. Dutton, a national political strategist for more than a decade, sees new social and political forces "gathering momentum as they build toward a showdown with the nation's prevailing politics and public attitudes. He predicts that in the 1970's "no man will be elected for more than one term." He foresees four major Presidential candidates on the ballot in 1972 and in 1976. He predicts that at least one President will be elected with not more than 30 percent of the total popular vote.

\* \* \*

*Mary Queen of Scots*, by Antonia Fraser, Dell, \$1.50. This has a record of 40 weeks on the best seller lists.

\* \* \*

*Bible Study Source-Book*, by Donald E. Demaray, Zondervan, \$3.95

The purpose of this book is to provide ready information about the Bible, for the general reader. It gives facts aimed at helping the average person read the Bible more intelligently and purposefully.



# God requires economic justice

By Vester E. Wolber

Religion Department, Ouachita University

International

June 20

Micah 2:1-3, 8-9; 3:1-4

This week and next we study the messages of Micah, the last of the eighth century prophets of righteousness and mercy. Micah was a contemporary of Isaiah. While the latter was sounding God's word in and about the courts of Jerusalem, Micah was proclaiming the word in the rural areas on the western slopes of Judah. There is some evidence of a working relationship between the two in that one of them borrowed a beautiful passage from the other (Micah 4:14; Isa. 2:2-4).

Micah was the champion of the poor and the downtrodden. Although Amos had brought up his heavy artillery against Bethel because of its oppression and injustice, and Isaiah had lambasted the leaders in Jerusalem on these same issues, only Micah was able to identify with the poor whom he championed. He observed that Samaria and Jerusalem were centers of concentrated iniquity (1:5) and, in a passage spoken before the fall of Samaria, concluded that the wound of Samaria was incurable (1:9). He warned that the sins which made the fall of Samaria inevitable were deeply embedded in Jerusalem.

### Premeditated oppression (2:1-3)

The passage depicts covetous men lying awake at night, devising schemes whereby they can make use of their power and influence to seize property and wrest it from the poor. When powerful men are wicked and officials are corrupt injustice is inevitable. Micah pronounces down upon them and warns that God was devising evil against the evildoers. Although the fall of Jerusalem was not to come for more than a century, the seeds of destruction were already germinating in Micah's day.

After studying the prophets of the Old Testament and the Revelation of John in the New, one can see that it is easier for the Almighty to control the external forces of world empire that would destroy his people from without than it is for him to control the internal forces of moral rotteness that would destroy his nation from within.

### False assurance (2:6-9)

Micah had been warned by community leaders and false prophets not to preach about any judgment of God upon his people. They mouthed their pleasing platitudes that disgrace would not overtake them. Micah responded that the preacher most fitted for them would be one who uttered "wind and lies," and endorsed wine and strong drink (2:11).

The printed text (6-8) is difficult: as rendered in the RSV it seems to indicate that the selfish leaders of the land ruthlessly took advantage of the innocent and peaceful people. They took advantage of every legal technicality to dispossess the poor even when their greed separated mothers from their children.

### Let justice prevail (3:1-4)

In a strong passage addressed to national leaders the prophet called on them to practice and promote justice and fair play.

1. He accused them of inverted morality. They had come to "hate the good and love the evil". A person comes to approve of that which he practices. The human mind tends to rationalize until it can justify and approve of that which it practices. The leaders of Judah allowed their practice to determine their ethical values when they should have allowed a set of true ethical values to determine their practices.

2. He accused them of heartless cruelty. In all likelihood they insulated themselves against any direct knowledge of the consequences of their oppressive deeds, Micah declares that they were just as guilty as a robber who beats up the victims which he robs. The national and community leaders made use of legal technicalities, political pressures, bribes and corrupt officials to accomplish their evil deeds; but they were none the less guilty.

3. He warned that the affluent society of Judah could not count on God coming to their rescue unless they turned from their wickedness. Jeremiah (26:18) indicates that the king did hear Micah and repented.

In the America's society, minority groups and the poor have felt that they could not get justice solely because of right, so they made use of other means; and now that many injustices have been corrected they feel that it is pressure and not reason which gets things done in America.

Who is to blame? If America is to survive as a free society, we must learn to do right because it is right and not wait until someone builds a fire under us; and the victims of injustice must

learn to employ ethical means in achieving ethical goals. Unless we make some real progress along both of these lines the future may not bring a conflict between the greedy rich and the needy poor but a confrontation of the needy rich and the greedy poor.

### Conclusions

1. Micah indentified with the underprivileged and oppressed who were the victims of injustice.

2. He noted that the capitol cities were the centers of iniquity.

3. His preaching influenced King Hezekiah to repent and seek God's favor (Jer. 26:19).

4. The impact of Micah's ministry was remembered and cited by Jeremiah 100 years later (Jer. 26:18)

## Southeastern approves new doctoral degree

WAKE FOREST, N. C. (BP)—The board of trustees for Southeastern Seminary here approved a program of study leading to the doctor of ministry degree, with plans to offer it in the fall of 1972.

The advanced degree, recommended by the faculty, is based upon the master of divinity degree and will provide more adequate preparation for professional practice of ministry, according to President Olin T. Binkley.

Elected as assistant professor of New Testament was Thorwald Lorenzen for a definite term of two years. Lorenzen is a graduate of Sydney University in Australia and Baptist Seminary in Ruschlikon, Switzerland, where he currently serves as a teaching fellow. He recently received the doctor of theology degree from the University of Zurich.

Sabbatical leaves were granted J. Leo Green, professor of Old Testament interpretation, and John W. Eddins Jr., professor of theology. A leave of absence was granted to Raymond Bryan Brown, academic dean, for Jan. 1-Aug. 15, 1972.

Re-elected president of the board was Claud B. Bowen, pastor of First Church, Greensboro, N. C.

James F. Heaton, pastor of Tabernacle Baptist Church, Raleigh, N. C., was named vice president; Henry L. Bridges, state auditor for North Carolina, as secretary; and Nash H. Underwood, a dentist from Wake Forest, as treasurer.

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## An optimistic faith

By C. W. Brockwell, Jr.

Minister of Education, Calvary Church, NLR

God often works most when he is seen and felt least. For instance, one writer saw 1809 as the "world's bleakest year." Yet that same year saw the birth of Abraham Lincoln, William Gladstone, Alfred Tennyson, Felix Mendelssohn and a host of others who made a profound contribution to the world.

Also, most people associate the year 1812 with the war between the United States and England. But the most important event took place when Adoniram Judson and Luther Rice set sail for Burma, thus beginning the American Foreign Mission Movement.

And every history teacher will tell you that the Civil War of 1861-1865 threatened the destruction of American economic, educational, and spiritual structures. Yet during those years God saw fit to bring into the world such men as George Washington Carver, Charles Mayo, Henry Ford, John Pershing, and Billy Sunday (adapted from *Fire in my Bones* by Fred Wood).

Now that the Seventies have gotten off to a controversial start, Christians must believe God is working to bring history into line with his will. We who have difficulty seeing God at work can learn much from Jeremiah's optimistic faith.

### Surrender now!

Jeremiah was treated as a traitor to his country. Consigned to the dungeon beneath the palace, he waited patiently for Jerusalem to fall. But do not think Jeremiah was glad his country would fall. He was certainly no Jonah in this respect. He simply believed God had served notice that his people would soon be evicted from his land. Their lease was cancelled on the grounds of infidelity.

Even now the Babylonian Army surrounded Jerusalem and Jeremiah was rightly accused of lowering the morale of the people and weakening their will to fight. "Why fight the facts?" He told Zedekiah again and again. "You can't win!"

How does Jeremiah's attitude compare to that of the demonstrators and Congressmen advocating the immediate withdrawal from Vietnam? Is God speaking to America through them or is God's will in another direction.

Yes, but . . .

If you talk about God's will being such and such, sooner or later you will have occasion to practice what you preach.

Jeremiah believed God would one day bring his people back from captivity but

he had mixed feelings about how much he believed it.

For instance, he felt God wanted him to buy the family farm from Cousin Hanamel in Anathoth. Thus when Hanamel came and offered it to him at a reasonable price, Jeremiah saw the offer as a confirmation of God's will. However, he bought it under protest.

"Lord, you are something else!" Jeremiah said in essence. "Nothing is too hard for you. You know everything there is to know about man and yet you still let him have a part in your work. You even brought Israel out of Egypt and gave her a rich land flowing with milk and honey."

"But your people did not keep the faith so now you have sent the enemy to squeeze them out. The land will soon be worthless, yet you say buy a piece of it today."

Jeremiah was no economics major, but he recognized a buyer's market when he saw one.

### I will replant

God saw Israel and Judah as a field of weeds and a few plants. Once they produced some fruit but they had never lived up to his expectations for them. Instead of winning their neighbors to Jehovah worship they had permitted these same people to pervert their thinking about God. They forgot about God's purpose for putting them in Canaan. "For Israel and Judah have done nothing but wrong since their earliest days; they have infuriated Me with all their evil deeds" (Jeremiah 32:30, *Living Psalms and Proverbs*).

Babylon would uproot God's people for a time while God made the field ready once again. Then he would transplant his people once again in Jerusalem where they could live in peace. Just as he had scattered them abroad, so would he gather them home. Just as he sent the bad, so would he send the good. Now they are being cultivated so one day they could produce a harvest.

Though he did not understand, Jeremiah acted in faith. Only then did God reveal his plans. Without faith it is impossible to please God. He only waits

for us to trust him in the darkness so he can show us the light.

It is alright to express your doubts to God, but you must act upon your faith.

Do it now!

## Dallas Baptist church wins award for growth

DALLAS (BP)—Hampton Place Baptist Church, which has added 782 new Sunday School members in six months, has been named winner in the National Sunday School Association's 1971 attendance growth campaign.

The award is both international and interdenominational in scope.

The Hampton Place Church, located in a declining area of Dallas' Oak Cliff section, enrolled 173 new Sunday School members during the judging period, consisting of four Sundays in March.

Its percentage of gain in attendance was 54.7 per cent compared with 44 per cent for the second place church. Its Sunday School has a cross section of Anglos, Mexican-Americans, Negroes and Orientals.

Also during March, said the church's pastor, James D. Springfield, there were 58 candidates for baptism and 114 additions through church membership.

"The results during March were part of our continuing program of outreach for Christ," said Springfield. During the past six months, the 3,224-member church has added 782 new Sunday School members, and has had 220 professions of faith in Christ and 121 additions by church membership.

The main reason for the gains, said Springfield, was an outreach program under-girded by a strong public relations program. The church's 216 Sunday School workers made 16,464 visits during March. An average of 368 church members took part in the visitation program each week.

Also the church expanded its bus ministry, bringing 429 people to Sunday School and worship services on nine buses the last Sunday in March.

During March, the church started 17 new Sunday School classes and one new department.

Since the Hampton Place sanctuary only seats 1,050, it has become necessary to hold three worship services simultaneously. Two of these are children's services, conducted by some of Hampton Place's 40 special service volunteers.

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## 'X' Films on way out?

NEW YORK (EP)—Although X-rated films continue to draw crowds, some segments of the American motion picture industry are retreating from sexually-explicit scenes in movies, according to *The New York Times*. *Times'* reporter McCandlish Phillips said that several companies have put an "outright ban on X-category films in their production schedules."

Wife to depressed husband: "What do you mean you have nothing to live for? The house isn't paid for, the car isn't paid for, the washing machine isn't paid for, the television isn't paid for..."

When a pessimist thinks he's taking a chance, the optimist feels he is grasping a great opportunity.

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## The unseamly

### A smile or two

A woman writes to tell how when her son, Danny, was a small boy, she once had to chew him out for walking across a neighbor's yard. "You shouldn't do that," she said, "because it's trespassing."

"But, Mother," he protested, "every night when I say my prayers, I ask God to forgive my trespasses, and some days I don't even trespass!"

Describing the first day back to classes after a long absence, a grade school teacher said, "It was like trying to hold 35 corks under water at the same time."

The machinists' publication tells about the woman who took four swings at a golf ball and missed all four. Turning to her instructor, she asked: "Am I out? Or do I walk?"

The sergeant shouted: "Company attention! Lift up your left leg and hold it straight out in front of you."

One of the rookies became nervous. He held out his right leg by mistake, so that it was next to his buddy's left leg.

After a moment, the sergeant yelled, "Okay, okay. Who's the joker holding up both legs?"

As an example of both a failure to understand everyday words and the way careless enunciation can give a word an entirely different meaning, there's an incident that arose in a court case in Kentucky in which a man, perhaps not the smartest fellow around, was suing his wife for divorce.

"Do you have any grounds?" the judge asked him.

"Just a few acres in the country," he replied innocently.

"Do you have a grudge?" the judge pressed.

"Yes, sir," the man answered, again with complete candor, "but it's not big enough for but one car!"

## Attendance report

June 6, 1971

Church	Sunday School	Training Union	Ch. Adns.
Alexander, First	46	22	
Alicia	82	59	
Arkadelphia, Second	217	200	
Banner, Mt. Zion	35		
Berryville			
First	125	25	
Freeman Heights	126	42	2
Rock Springs	96	68	
Booneville, First	256	230	
Camden, First	452	159	
Cherokee Village Mission	102	23	4
Crossett			
First	459	130	1
Mt. Olive	266	121	1
Dumas, First	258	53	
El Dorado, Caledonia	40	32	
Farmington, First	87	52	
Forrest City, First	471	205	
Ft. Smith			
Enterprise	45	38	
First	1194	481	12
Haven Heights	256	136	
Gentry, First	175	69	
Grandview	64	34	
Greenwood, First	290		3
Hampton, First	137	36	
Hardy, First	39	23	
Harrison, Eagle Heights	201	52	
Helena, First	210	150	
Hot Springs			
Emmanuel	74	35	
Lakeshore Heights	144	74	3
Mt. Valley	74	38	
Hope, First	425	132	
Jacksonville			
Bayou Meto	120	69	2
First	375	92	1
Lake Village, Parkway	41	35	1
Little Rock			
Geyer Springs	613	144	5
Life Line	480	147	5
Woodlawn	120	39	2
Luxora, First	69	27	
Magnolia, Central	605	186	9
Marked Tree, First	166	69	
Melbourne, First	137	42	3
Monticello			
Northside	101	73	
Second	199	69	
Norfolk, First	84	78	
North Little Rock			
Baring Cross	510	167	1
Southside Chapel	29	17	
Calvary	374	139	3
Gravel Ridge	164	94	
Park Hill	705	118	14
Sixteenth St.	50	41	1
Paris, First	348	60	
Pine Bluff			
Centennial	187	75	
East Side	171	88	
First	652	121	2
Green Meadows	54	40	
Second	173	60	
St. Charles	89	33	
Springdale			
Berry Street	111	43	
Elmdale	337	110	
Van Buren, First	406	161	4
Mission	62		
Vandervoort, First	30	15	
Warren			
Westside	63	48	
Immanuel	223	77	1
West Memphis			
Calvary	228	105	1
Vanderbilt Avenue	78	36	

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### Evangelical social action urged as way to stem revolution

GRAND RAPIDS, Mich. (EP)—The nineteenth book by evangelical theologian Carl F. H. Henry appears this month in a driving appeal for Bible-oriented Christians to thrust themselves deeply into the contemporary struggle for social justice.

Titled, *A Plea for Evangelical Demonstration*, the slim 125-page work published by Baker Book House warns that evangelical youth will predictably enlist for social change under alien flags unless the evangelical community encourages them to loft a biblical banner for public justice.

Henry is editor-at-large of *Christianity Today* which declined to run the opening essay for which the book is named. It appeared instead in *Christian Herald*, another mass circulation magazine.

Henry has paced American evangelical interest in social ethics since the appearance in 1947 of his book, *The Uneasy Conscience of Modern Fundamentalism*, a small volume that gained wide influence. Dr. Dirk Jellema, then professor at Case Institute of Technology, ten years later called

Henry's work "the manifesto of neo-evangelicalism, if one single thrust had to be picked." Later Henry wrote *Christian Personal Ethics and Aspects of Christian Social Ethics*, and he is currently editor-in-chief of *Baker's Dictionary of Christian Ethics* which has enlisted leading evangelical scholars globally in a major cooperative effort to appear in 1973.

The latest volume includes a critique of the theology of revolution, but warns that revolution is probably inevitable if evangelicals do not wrestle the status quo on superior principles.

Henry considers *A Plea for Evangelical Demonstration* no less a turning-thrust than *The Uneasy Conscience of Modern Fundamentalism*. Soon to be in the Near East as program chairman of the Jerusalem Conference on Biblical Prophecy scheduled June 15-18, he says: "The hope of the Lord's return gives every reason for us, like the apostles, not to relax but to revive the plea for personal and social righteousness, and to proclaim the evangelical resources for new life on earth and in the unending age to come."

### Failure on welfare scored by minister

DALLAS, Texas (EP)—Dr. James M. Dunn, secretary of the Christian Life Commission of the Baptist General Convention of Texas, has charged Texas legislators and the public with failure to meet the state's welfare crisis.

Dr. Dunn declared that the defeat of welfare Proposition 3 in last week's election "has measured the depth of public misunderstanding and apathy regarding welfare.

"A rejection like that by people who knew what they were doing would be totally contradictory to the Judeo-Christian ethic, thoroughly undemocratic and socially destructive," the church leader said.

He scored legislators for their refusal "to allow a constitutional amendment to be submitted to the people which, if passed, would have permitted the garnishment of wages to pay child support."

Writing in the current issue of the *Baptist Standard*, Dr. Dunn asserts: "In the last days of each legislative session, good bills die for lack of citizen support, and bad laws are slipped by an unsuspecting public."

### Jesus spots on TV

SACRAMENTO, Calif. (EP)—"Jesus Spots" by Screen Gems, dramatizing key elements in Jesus' teachings are part of a multi-media campaign to show to a mass audience "Jesus, the reconciler, bringing man to God and man to man," according to Charles Brackbill, mass media programming director for the United Presbyterian Church.

The first cooperative venture of its kind by major protestant denominations, the United Presbyterians and United Methodists, it includes newspaper features, television specials and a book, "The Jesus Story," written by former Saturday Evening Post editor William A. Emerson. Future plans include the production of a film short for release in the theaters.

British actor Tim Hardy portrays Jesus in the 30-and 60-second spots written by Brackbill and Bob Thomson of the Presbyterian staff. "The Rich Young Ruler," "The Woman Taken in Adultery" and "The Coin," the TV spots, have taken the spotlight in the multi-media campaign eliciting a flood of comment—most of it favorable.

### Hargroves urges effort at China communication

ST. LOUIS (BP) — Communication with Christians in mainland China and other restricted countries was the goal expressed by the president of the Baptist World Alliance.

V. Carney Hargroves, Philadelphia, told messengers to the Southern Baptist Convention that renewing contacts with Chinese Christians should be a result of the Alliance's emphasis on reconciliation through Christ. "Reconciliation of man to God and man to man will be the thrust of the Baptist World Alliance in the years immediately ahead," Hargroves said.

"This theme will challenge us to pursue peace in the world," he said. "It will encourage us in a vast program of evangelism intended to involve every Baptist today in the Alliance."

Hargroves referred to Alliance action in Cuba, where both American Baptists and Southern Baptists have had missions work. Neither convention has been able to maintain contact with Baptists there.

"The Baptist World Alliance has been able to do in Cuba what neither convention could do by itself," he said.

Hargroves, a member of the first Christian group from America to enter the Soviet Union after Stalin's death, praised Baptists in Eastern European countries.

"Their church activities are often limited, as is religious freedom. Some suffer persecution and hardship. Yet they often exhibit faith and courage which challenge and inspire us who live in the west," he said.

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