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Arkansas Baptist State Convention

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# Arkansas Baptist

NEWSMAGAZINE



ST JOHN

...and with those that are  
in these days  
of the spirit of the promise

When the Jews heard that  
he said these things, they  
said unto him, saying, How  
knowest thou these things,  
seeing thou art a man?

J R 1

For John was

...from God, for no man can

...of death.

...the kingdom of

...can be born when he

...his mother?

...Jesus answered

...I say unto thee,

...born of water

...he cause of

...of God.

...the kingdom of

...can be born when he

...his mother?

...Jesus answered

...I say unto thee,

...born of water

...he cause of

...of God.

...the flesh

...is born of

...the Spirit and

...water.

...who will

...hear these things

...and believe

...shall have

...eternal life.

...and shall

...not come into

...judgment.

...I have

...written these things

...unto thee,

...that thou

...mayest believe

...that Jesus

...is the Son of

...God.

...Amen.

...The end.

CHAPTER 4  
...therefore the Jews  
...how the Pharisees  
...Jesus made and  
...disciples than John,  
...but his disciples  
...of Judea, and departed  
...must needs go thither  
...whither he to a city of  
...which is called Sychar  
...parcel of ground that  
...to his son Joseph.  
...Joseph's well was there,  
...before, being weary  
...of their journey,  
...it was about the sixth  
...cometh a woman of  
...to draw water. Jesus  
...to her, Give me to drink.  
...his disciples were gone  
...into the city to buy bread.  
...then saith the woman of  
1319



# Our ecological load



ELM

A couple with a little daughter about four years old went into a Little Rock pet shop and ordered two dozen goldfish.

As the pet shop saleslady started to fill the order she could not help being curious. "What are you going to do with so many goldfish?" she asked.

"We are going out tonight and leaving our little daughter with a baby sitter," the mother explained.

"Our daughter gets a big kick out of flushing the little fish down the commode. We are getting these for her to have fun with tonight."

"Not with my fish!" stormed the pet shop lady. And she would sell them not a one.

Quite aside from what was about to happen to the goldfish, just think what the parents were doing to their daughter!

If children grow up to be hard hearted in their attitudes toward God's creation, surely the parents are largely responsible. And if the children have no concern for keeping their neighborhoods free from clutter and other contamination, surely the parents have failed them in a vital matter.

All of which is to remind that May 16-23 is being observed as Soil Stewardship Week.

More and more Christians are facing up to the fact that our dereliction in failing to be good stewards of the world we live in is threatening us with an ecological armageddon. If adults would just set the right examples and give children the proper training, many of our problems of contamination would soon be solved.

Foy Valentine of the Christian Life Commission of SBC has suggested some things we Christians can do, as stewards of our environment:

We can face up to our Christian stewardship of the soil, water, and air.

We can support public officials who are working for a reordering of public priorities regarding the environment.

We can use the power we have—in buying, selling, and influencing—to support individuals and companies working for betterment of the environment.

We can bear our Christian witness concerning God's ownership and man's responsibility of stewardship.

As we have said here before, the earth really is the Lord's. And our responsibility of stewardship dates back to God's instruction to Adam to dress and keep the garden (Gen. 2:15).

— Erwin L. McDonald

*Erwin L. McDonald*

# In this issue

- An Arkansas association has voted to disband and urge the churches to join other associations. Read about this action taken recently by the churches of Stone-Van Buren-Searcy Association on page 5.
- A young layman tells an evangelism meeting why he thinks the church is not reaching young adults. This article, by a Malvern lawyer, is found on page 6.
- A new seminary president has been ordained, and he has some thoughts on Christian training through these Baptist institutions. See page 9.
- Ouachita president Daniel Grant tells what the Cooperative Program means to Ouachita University in an article on page 11.
- Carl Bates, SBC President, urges harmony and unity at the upcoming meeting of the convention. An interview with Dr. Bates is found on page 12.
- The program for the SBC annual meeting is found on pages 14 and 15.
- Another view of harmony for the Southern Baptist Convention is written by Chester Swor. See this on page 16.

# Arkansas Baptist

NEWSMAGAZINE

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NO. 20

ERWIN L. McDONALD, Litt. D. .... Editor  
 MRS. E. F. STOKES ..... Associate Editor  
 MRS. WILLIAM L. KENNEDY ..... Managing Editor  
 MRS. HARRY GIBERSON ..... Secretary to Editor  
 MRS. WELDON TAYLOR ..... Bookkeeper  
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Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press; LC Local Correspondent; AB Associational Bulletin; EBPS European Baptist Press Service.



## Southern Baptists' new stewardship thrust

"You've got to tithe to be a Christian."

"God will always bless you materially if you tithe."

"When you put a tithe into the church treasury, you have given God his part, and the other nine-tenths are yours."

"I'll give my tithe through my church as long as the pastor and church do as I want them to do. But if they cross me, I'll withhold the tithe, or use it somewhere else!"

These are some of the false ideas commonly held about tithing, according to Professor William Hendricks, of Southwestern Seminary, Ft. Worth, in a study prepared for the first national conference on stewardship, held recently at Glorieta. (See article on page 14 of last week's *Arkansas Baptist Newsmagazine*.)

But, hold on! Dr. Hendricks was not saying Christians are not obligated to tithe. He, as others participating in the Glorieta conference, was emphasizing that Christian stewardship calls for total commitment—for all that one is and all that he possesses, not just one-tenth.

Professor Hendricks would agree with Jerry Horner, of the faculty of Southwestern Baptist College, Bolivar, Mo., that "Christ did not die on the cross to enable us to give 2 per cent instead of 10 per cent." He would agree further that "grace is not a cloak of covetousness to do less instead of more."

According to our Roy F. Lewis, newly appointed stewardship-Cooperative Program director here in Arkansas, the Glorieta conference participants search-

ed the Scriptures from Genesis to Revelation for God's total word on stewardship. Just back from the conference, Mr. Lewis told the Program committee of the Arkansas Baptist Convention's executive Board: "We were amazed at the extent of what we found."

Something Cecil Ray, director of stewardship for the Baptist General Convention of Texas, said at the conference is worth repeating. "In the New Testament," he said, "there is really only one distinctly Christian motive—that is in response to one's love for Christ and others." Mr. Ray observed that "it is easier to present rule of law than to present the meaning of the Lordship of Christ—it is easier to demand the tithe."

On one thing all conference participants heartily agreed—that giving under grace should be more, not less, than giving under law.

The emphasis Southern Baptists have had now for several decades, on every Baptist being a tither, has "paid off" in tremendous increases in giving. (This despite the fact that three out of four of us still don't tithe!) But we have lavished the most of our gifts on our local church fields. Only an average of a thin dime out of each dollar has "escaped" to meet human needs around the world.

The new, total commitment called for in the latest thrust should result in still greater giving. But, what is more important, it should see a better distribution through a stewardship more in harmony with the spirit and intent of Christ's Great Commission.

## Easy abortion — a dangerous trend

One of the things that always saddens me on visiting biology departments is the sight of "pickled" human fetuses on exhibit as a part of the education process. For, as I see it, such fetuses are human beings, made—or started—to be in the image of God.

The thing that saddens me at the sight of such fetuses is not the use that is made of them in the science laboratories. Rather, it is the realization that here are human beings who never had the privilege of being born and of living and developing.

Feeling this way about human beings, I am horrified at the prevailing trend among us to make abortion just a minor thing, as far as morality is concerned. For a long time, abortion has been, legally, a last resort, where the physical life of the expectant mother was believed by her physicians to be at stake. But now this is being extended to the mental happiness of the mother-to-be. If the pregnant woman does not want

the child, lying helpless within her body, she can get rid of it. Or, if there is prospect that the baby might be deformed, if permitted to be born, the fetus can be destroyed, legally, in some states.

As I see it, getting rid of a child, before it is born, is not much different from getting rid of it after it is born. And the idea of human beings being disposable—for whatever reason—by other human beings sounds like Nazism, Fascism, or Communism—not Democracy. Hitler's not liking Jews resulted in the horrendous slaughter of 6,200,000 men, women, and children.

It is my firm conviction that God, not man, is the Lord of life and death. I cannot by any stretch of my conscience or theology see easy and whimsical abortion as the Christian approach toward solving personal or societal problems.



I must say it!

## To stay in business



Dr. Ashcraft

To stay in business a merchant must move the inventory, a car dealer must sell some cars, a college must find students, a hospital must have patients, a statesman must have votes, a church must reach people and a convention must serve churches.

Everything in a convention should serve the best interests of individual churches. The test of any department, agency, institution, committee or board is how well it contributes to the ministry of local churches. The ability of the convention to stay in business is in direct ratio to the degree in which the convention serves not the invisible church but the ones with street addresses and local phone listings. The convention is allowed to serve the churches by the good will and charity of those churches through cooperative giving.

Colleges, seminaries, periodicals, hospitals, children's homes, student centers, counselling services, associational offices, related special ministries, the executive board and the Baptist Building have forfeited their right to existence if local churches do not feel their redemptive touch.

While the denomination is chargeable and responsible to the churches, the churches in turn, through messenger representation and board participation, have created the authority to establish and operate institutions who, likewise in turn, are responsible to the convention. All democratic concepts are

observed in this unique arrangement.

It is more than just important for the convention to stay in business because when it goes so will the institutions. Any convention which wishes to remain long in a place of maximum service and acceptability will give more than casual concern to the following items. Until these matters are satisfactorily confronted distrust will never cease in our ranks.

They are: constitutions not amenable to the master constitution of the convention; salary adjustments in all levels in relation to duties performed; giving away institutions previously given to God, accreditation agencies as they affect Baptist policy and polity; inequities in Cooperative Program allocations in the light of changing needs and priorities; wild use of endowment and other non-Cooperative Program money; denominational ventures, ecumenical or not, which place Baptists in any position less than control; reaching outside the faith for strategic personnel assignments; low key or no key emphasis on Baptist distinctives; endowment of state papers, manipulating of boards; and anything less in behavior than submission to the Lordship of Christ.

Is Ashcraft making charges or attacking his brethren? No, he is speaking on his own to his own heart as he watches red lights on the control board and listens to the people who love their convention and its institutions most. God's people can take bankruptcy and go on welfare, merge with a sicker crew and die with them, or improve the merchandise and encourage the sales force. Only losers retain losers as consultants. I prefer to get out front and stay out front, and I find I'm not alone in this conviction.

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

## The people speak

### Likes us—right now

Let me join my appreciation to that already expressed by many others for the new format and the recent excellent articles in the *Arkansas Baptist*. It's a tremendous improvement and you're to be commended for the outstanding work. I feel it is much more readable and that there has even been an increase in the relevancy and depth of the articles. God grant it might continue. I continue to pray that the Lord will increasingly use the *Arkansas Baptist* in the spread of a Christ-centered, Holy Spirit work among those of us who love Him here in Arkansas.—H. D. McCarty, Pastor, University Church, Fayetteville, Ark.

### Appreciation from Africa

Would you accept a belated fan letter telling you how great your magazine is? We've enjoyed it for many years and appreciate your firm stand on controversial issues.

Now, as missionaries outside of Arkansas, we no longer receive the "Arkansas Baptist." In this modern day, we have few sacrifices to make, as compared with missionaries of earlier days. But doing without our state paper is a sacrifice we feel could be avoided. Can you send it to us? Include an invoice and we'll gladly pay for the subscription.—Mrs. Darrel E. Garner, Lilongwe, Malawi, Africa

### 'Optimism' and 'hope'

Thank you for the excellent coverage you are giving to the various news stories that relate to what we are doing in evangelism.

There is so much going on in the world that discourages our people and makes them fearful. I know that when they read of optimistic and hopeful plans being made in evangelism that it is a source of encouragement to them.

I continue to be thankful for the very responsible role that you play both in

reflecting and creating opinion.—Kenneth Chafin, Director, Division of Evangelism, Home Mission Board of SBC, Atlanta, Ga.

### Joy of being Mother

I'm writing to you expressing my love as a mother. I've never been depressed taking care of my girl and we always have Bible devotion time everyday together and also prayer time. Without the help of God, I know I couldn't have made it. I enjoy so much being a mother and a Christian. My girl and I read the Bible daily and thank our God for all he's done for us. We attend church.

Some people aren't blessed with children and I've got my dear God to be thankful for. The Lord has done so much for our home and I wouldn't trade motherhood for anything in this world. God has done so much for all our lives and we cannot thank him enough. I hope all young mothers will feel the same as I always will.—Mrs. Sandra Mahan, Mena, Ark.



## Stone-Van Buren-Searcy Association votes in called meeting to disband

Stone-Van Buren-Searcy Association, in a called meeting May 4, at First Church, Leslie, voted to disband and encourage the churches in its membership to affiliate with other associations. According to a report by Amos Greer, pastor of First Church, Mountain View, and chairman of the association's Missions committee, carried in his church bulletin, the vote to disband was 25 to 13.

The association dated from its organization, at Pee Dee Church, in 1923.

Reasons for disbanding, according to Dorsey L. Crow, pastor of First Church, Marshall, and association moderator, were financial difficulties and lack of active support from the association's churches.

The Arkansas Baptist State Convention annual for 1970 lists 11 churches in Stone-Van Buren-Searcy Association: Calvary, Newnata; First, Clinton; Half Moon (which had made no report since

1969); First, Leslie; First, Marshall; Morning Star; First, Mountain View; New Hopewell; Snowball; First, St. Joe; and Zion.

The churches last year gave a total of \$9,930 through the Cooperative Program; \$17,570 for missions; expended \$147,037 for local operation; gave \$164,607 for all causes; and received 144 new members.

Mr. Crow said that his church had been invited to join the Boone-Newton Association. The church voted May 12 to request membership in that association.

The association will continue to operate until the association property, including a home and office at Leslie, can be disposed of. Proceeds from the sale, by sealed bids to be received between now and midnight of June 19, will be given to the Missions department of the Arkansas Baptist State Convention.

Items for sale include an oak desk, two swivel chairs, a mimeograph machine

and cabinet, typewriter and stand, tape recorder, paper cutter, adding machine, steel file cabinet, library table, and heating stove. The property may be seen by contacting Mr. Crow or Ray LeMarr, Leslie.

## Charles M. Covington ordained to ministry



Mr. Covington

Charles M. Covington, who will graduate from Southern Seminary, Louisville, Ky., this month, was ordained to the ministry by Tyler Street Church, Little Rock, Sunday afternoon, April 25.

Mr. Covington is the son of Mr. and Mrs. Mont Covington, Little Rock.

Harold Hightower, pastor of Tyler Street Church served as the moderator. Opening prayer was by a former Tyler Street deacon, Mike King. Don Hook, pastor of Baptist Tabernacle, Little Rock, led in the Council questioning.

In lieu of public questioning, Hook introduced Mr. Covington, who gave a personal testimony of his conversion experience and his call to the ministry.

Doug Dickens, chaplain at Ouachita University, led in the prayer of dedication. Lawson Hatfield, Sunday School secretary, Arkansas Baptist State Convention, brought the charge to the candidate and the church, and Vester Wolber, professor at Ouachita, preached the ordination message. The candidate's father, a deacon of Tyler Street Church, presented the Bible in behalf of the church. The benediction was by Mr. Hook.

## News about missionaries

Mr. and Mrs. J. Allison Banks, Southern Baptist missionary associates, were scheduled to leave Israel on April 26 for furlough in the States (address: Box 468, Lake City, Fla. 32055). Traveling by an indirect route, they expect to arrive in the States June 2. A Floridian, Banks was born in White Springs and reared in Perry. Mrs. Banks, the former Sue Bradley, was born in Bradley, Ark., and reared in Florida; her family made several moves before settling in Lake City. They were employed by the Foreign Mission Board in 1968.

## Beacon lights of Baptist history

### Missions and prayer

By Bernes K. Selph

When the English Baptist Missionary Society was organized, Oct. 2, 1792, it faced opposition among leaders of the churches. Some argued that "gift of tongues" must be granted before attempting anything. Others held that only the "elect" could be saved in any land and they were secure. And others thought the movement good but that no action should be taken whereby the whole denomination would be committed.

A formidable foe proved to be the East India Company which controlled vast holdings and general policy in the Far East where much of the work was anticipated. It "declared that they had hoped the age would become too enlightened for attempts to make proselytes . . . that the conversion of fifty or a hundred thousand natives of any degree of character would be the most serious disaster that could happen, and they thanked God that it was impracticable."\*

"Every step was made amid hinderances, but the men who went everywhere preaching had evidence that the Lord was working with them confirming the Word."\*\*

America and England joined hands in prayer to formulate and produce the Modern Missionary Movement: "The missionary Society in England originated in prayer. Jonathan Edwards in America published a book 'An humble attempt to promote explicit agreement and visible union of God's people in extraordinary prayer for the revival of religion and the advancement of Christ's Kingdom on earth.' John Sutcliff, pastor of the Olney Baptist church, and other ministers connected with the Northamptonshire Association, were induced by reading this book to urge the churches to appoint a day in each month for united prayer. The appeal was heeded."\*\*\*

There arose a hallowed custom in 1784 that formed an integral part of the life of thousands of congregations that has since blessed the world. This idea of the regular day of prayer crossed back to America. Luther Rice who went out to Burma in 1812 wrote in his diary about this monthly meeting and encouraged participation. Prayer has undergirded missions.

\* The Centenary Volume of the Baptist Missionary Society, 1792-1892 (The Baptist Missionary Society, London, 1892) p. 2

\*\* Ibid, p. 1

\*\*\* Ibid, p. 2





Mr. Glover

(Mac) Glover, Malvern, himself a Baptist layman, based his talk before the meeting recently of Concerned Baptist Laymen, in Hot Springs.

Speaking on the topic, "Young Adults at Work," Mr. Glover expressed concern for the large numbers of young adults who are not at work within the institutional framework of the church.

Recognizing that "some very good work is being done by a small corps of young adults within the church," he said that, privately, "many of these are frustrated and dissatisfied about the very

The thing that alienates many young people today from active involvement in the institutional church is failure of the church to minister compassionately to human needs.

This was the premise on which young attorney David M.

into this great, wide world, he found it polluted!"

With this as a backdrop, Mr. Glover continues, it is not surprising that today's young adult has an intense desire to become involved in problem-solving. "He is aware that there is human misery right outside his door and that he cannot make today's terrible problems go away by refusing to deal with them."

The concerned young adult sees the church failing to meet human needs all around it, but, what is equally appalling, failing to care, Glover declared. "The church seems not to care about suffering humanity—the impoverished, the sick, the imprisoned—of all colors."

Glover took note of the fact that some churches "have gone down the primrose path, turning from biblical truth in an effort to attract the world to their doors and becoming, in the metamorphosis, a spiritless, divided, civic club." He also noted that many Christian young adults "may be imbued to some degree with the secular opinions of the

Glover expressed the feeling that many concerned Christian young people now outside their churches "long for the church to provide them with Christian avenues for service to the needy within their communities." He feels that churches should provide programs for young people, combining the ministry to material needs of people with ministering to spiritual needs.

Glover suggested as possible church-directed activities such things as summer programs of interaction of churches, with financially prosperous churches helping churches in financial difficulty. Other suggested programs aimed at greater involvement of church members included: sports for the young people, seminars and discussion groups for older members, and arts and crafts for all.

Such activities as these, he said, could be the means of bringing back into the church many who have been alienated by the lack of involvement of the church itself.

### Young layman's view

## More caring and helping seen as need for 20th century church

things that keep countless others of their peers out of active church life."

And church young people who are not dissatisfied with their churches "must meet the constant challenge of defending their churches on matters for which there may be no real spiritual defense," Glover continued.

In a search for reasons for many Christian young people being outside the church, Mr. Glover emphasized their unique background of exposure to human needs.

"The young adult Christian is a person of very intense convictions," he said. "He was born in World War II. He is the first generation that has grown up living with television. Consequently, he has grown up experiencing modern history.

"When he was in grammar school, he watched the Korean War on TV. When he was in high school he watched the Cold War in progress. And the Little Rock school crisis, the Atlanta sit-ins, and poverty in Appalachia filled prime time.

"In college, his TV hours were filled with the funerals of John F. Kennedy, Martin Luther King, and Robert F. Kennedy, and with Vietnam body counts. And when he finally graduated

social gospel." He emphasized that the Bible "is quite clear in setting out the first purpose of the church—to take the truth about Christ to all men."

Glover cited New Testament references to show that the early Christian church concerned itself with material as well as spiritual needs of people. "In the light of this, and in the light of our failure as churches to provide many examples of charity for today's concerned young adults, perhaps we need to reevaluate our attitudes," Glover suggested.

Considering some of the excuses church leaders frequently give for lack of greater involvement in meeting human needs, Glover listed some: "the budget can't stand it; it would cause dissension in our membership; there are so many things to be done, how would we ever know where to start?; where will we find the time?; let somebody else do it."

Concerned Christians are finding that the donation of money alone is not enough, Glover said. He cited the need for Christians to reach out personally to meet the needs of others. He said that he knew "many Christian young adults whose faith is languishing from lack of charitable exercise."

### The cover

## "Baptist Hour" anniversary



Southern Baptists' first radio program, "The Baptist Hour," is celebrating 30 years of preaching Christ on the air. Produced by the Radio and Television Commission, the program features the Bible-centered preaching of Dr. Herschel H. Hobbs, pastor of First Baptist Church, Oklahoma City. It is heard on about 450 stations in all 50 states.



## Sanders to Leachville



Mr. Sanders

James H. Sanders, Jr., is now serving First Church, Leachville, as minister of music.

Mr. Sanders, the son of Rev. and Mrs. James H. Sanders of First Church, Monette, is a senior at Monette High School. He plans to continue his education at Arkansas State University this fall.

He has been a member of the All-Region Choir for the past four years, and a member of the All-State Choir for two years. In 1970 he was ranked first tenor in the All-State Choir.

## Clear Creek

### Alma First Church prepares to build

First Church, Alma, voted recently to purchase a 10½ acre tract of land located on the Mt. Grove Road, between Highway 64, and Interstate 40, just east of Highway 71. This is to be the site of their entire new church plant. In the same business meeting, the church also approved a basic proposed building plan. Edward L. Smith is Pastor.

\*\*\*

R. L. Whitten, pastor of First Church, Coal Hill, since October, 1966, has resigned effective May 30. Mr. Whitten has served also as principal of the high school at Coal Hill. He and Mrs. Whitten are moving to Dumas, where he will join the school faculty.

During the 4½ years Mr. Whitten was pastor at Coal Hill, there were 27 additions to the church. A new concrete floor was poured for the auditorium and the auditorium was paneled and carpeted. A baptistry was built, with two dressing rooms. Carpet was placed on the rostrum, and stained-glass windows installed. The building was equipped with air conditioning and central heat.

\*\*\*

Upon request from First Church, Van Buren, approved by the missions committee and executive board of the association, the state mission department provided \$12,500 for the purchase of 3.1 acres of land in north Van Buren. This corner mission and future church site, located near the new high school on Pointer Trail and North 11th has a frame house on it that will be adequate for a mission beginning.

Van Buren First Church has combined its Jesse Turner and Chapel Missions and is completing an auditorium and class

## Revivals

**First Church, Forrest City,** April 18-25; Bobby Moore, pastor, Del Fehsenfeld, St. Petersburg, Fla., evangelist, Dick Hill, Hughes, song leader; 90 professions of faith, 4 by letter.

**Shady Grove, Little Rock,** April 26-May 2; Walter Adkins, pastor, Ed Walker, evangelist, Raymond Bull, singer; 4 professions of faith, 4 by letter, 72 rededications.

**Sunset Lane, Little Rock,** April 19-25; Jack Parchman, evangelist, Ray McClung, song leader; 37 for baptism, 12 by letter, 1 surrender to preach, 100 rededications.

**First, Greenwood,** April 4-11; Lonnie Lasater, pastor, Herb Shreve, evangelist, Charles Eford, singer; 30 professions of faith, 15 additions to church.

**Mt. Olive, Crossett,** April 18-25; L. H. McCollough, pastor, James Denton Watson, evangelist, Larry Williams, song leader; 20 professions of faith, 9 by letter, 2 for special service, 43 rededications.

**Calvin C. Ussery,** pastor at Hickory Street, Texarkana, evangelist at Western Hills, Oklahoma City, Okla., April 19-25, Kenneth Myers song leader, Sam Pace,

rooms. The modern building is veneered with brick, paneled inside. It provides a small kitchen and fellowship hall with central heat and air conditioning throughout. George Lonsbury is mission pastor, and Bruce Cushman is pastor of Van Buren First.

A combination note-burning and dedication service was conducted by the Woodland Church, recently. The pastor, Ralph Ehren, presided and recognized the visitors, former members, and pastors. Former pastors present included: George Lassett, Conway; Arch Wheeler, of Union Grove Church, Clarksville; and Louis Dewitt, Springdale.

A letter was read from former pastor J. Pat Shields, who was absent, conducting a revival. Two sprays of flowers were on display in memory of H. K. Williams, pastor of Woodland Church when the land was purchased, the auditorium built, and the church organized, in May 1950. He died exactly a year previous to the dedication date.

Mr. Flora Nowotny was recognized for her more than 20 years' service as treasurer of the church and was presented with a lamp by the church.

Mrs. Carl Patten, church clerk, presented a history of the church. This was followed by burning of two paid notes, the total of which was \$5895. Assisting Dr. Ehren in the note-burning were: Deacon-trustees Kenneth Dennis, Ed Nowotny, and Walter Nowotny. Missionary Paul E. Wilhelm led the dedication prayer.

pastor; 47 professions of faith, 3 by letter.

**North Main Church, Jonesboro,** April 23-25; Garland Morrison, pastor, evangelist, Herbert "Red" Johnson, singer; 27 professions of faith, 4 by letter.

**Calvary, Paragould,** April 26-May 2; Junior Vester, pastor, Johnny Green, evangelist; 16 for baptism, 3 by letter.

**Whiteville Church,** May 3-8; Malvin Mathis, pastor, Paul Huskey, evangelist; 1 profession of faith, 1 for baptism.

**Melbourne, Belview,** May 3-9; Raymon Carneal, pastor, M. L. Arbuckle, Clarksville, Tenn., evangelist; 15 profession of faith, 12 for baptism, 4 by letter, many rededications.

**Parkway, Lake Village,** May 2-9; Z. M. Scarborough, pastor, Ed Edmonson, evangelist; 12 for baptism, 1 by letter.

**First, Blytheville,** April 11-18; Alvis Carpenter, pastor, Vincent Cervera, evangelist; 64 professions of faith, 11 by letter.

**Martindale Church,** Little Rock, April 25-May 2; Thurlo Lee, pastor, Clarence Shell, evangelist, Ray McClung, singer; 7 by baptism, 4 by letter.

## OU religion students honored at graduation



Mr. Wilson

Mr. Smith

Zane Wilson, Mountain View, and Robin Smith, North Little Rock, were honored at the recent commencement exercises at Ouachita University for having the top grade-point averages among the ministerial students in their graduating class.

Wilson, a psychology and speech and drama major, had the highest grade average among the ministerial students, 3.71. He graduated *magna cum laude*.

Smith, who graduated *cum laude* with a 3.37 average, had the highest grade-point average among religion majors.

## Public choir concert

The adult choir of Heber Springs First Church will present a concert of sacred and secular music in the Spring Park Amphitheatre in Heber Springs at 7:30, Saturday night, May 22. This will be a part of their community outreach program.



## James Burleson to Kentucky post

James W. Burleson, director of Admissions at Oakland City College, Oakland City, Ind., has accepted the position of associate pastor for music and youth at First Church, Henderson, Ky. Mr. Burleson's resignation at the college becomes effective June 30.

A bachelor of arts graduate from Ouachita University, Mr. Burleson did graduate study at the University of Missouri and Southwestern Seminary. He served as director of public relations at Ouachita University and director of information services at the Radio and Television Commission of the Southern Baptist Convention.

Prior to his coming to Oakland City College, in August, 1969, Mr. Burleson served as youth consultant for the Church Music Department of the Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.

Mr. and Mrs. Burleson have three children: Jim, 13; Marcy, 8; and Christy, 8 months.



Mr. Burleson



Dr. Armstrong

## Ouachita grad gets post

ARKADELPHIA—D. Wade Armstrong, a 1942 graduate of Ouachita University, has been named director of the Palm Lake Baptist Association in West Palm Beach, Fla. Dr. Armstrong was formerly state director of evangelism and pastor in California.

## First, Arkadelphia names interim staffer



Mr. Barnes

David Barnes, 25, has been named interim youth director at First Church, Arkadelphia.

Barnes will fill in for George Fields, who is on leave of absence during the next four months to serve in the U. S. Army.

Scheduled to graduate from Henderson State College May 14 with a B. A. degree in speech, Barnes is married and has a two-year-old daughter, Angela.

## 25,000 responses projected for 'Operation Talk Back'

NASHVILLE (BP)—"Operation Talk Back" is only five weeks old and already the research and statistics department of the Southern Baptist Sunday School Board has received more than 15,000 questionnaires expressing strong opinions about Southern Baptist literature.

The questionnaires were included in the April-June literature of the Sunday School Board, Brotherhood Commission and Woman's Missionary Union, in a joint effort to encourage Southern Baptists to express opinions about the literature.

Martin Bradley, secretary of the board's Research and Statistics department, said many people have written letters and included them with the "Talk Back" questionnaires to further express their praise, criticism or suggestions.

The researcher continued that the only potential problem encountered thus far in the survey has been where groups appeared to have filled out questionnaires simultaneously, all checking the same answers.

"We want to encourage people to

express their own opinions. If they don't then we won't get correct evaluations from the results," he added.

The responses still are coming in at a rate of more than 500 per day, with the closeout date of June 1 just a few weeks away, Bradley said. He predicted a total of about 25,000 responses.

The questionnaires have come in held together by such things as straight pins, safety pins, tape and glue, Bradley said.

One enterprising respondent stapled the three edges of the form with more than 25 staples and another sewed around the form's edge with a sewing machine.

Responses have been received for all of the 75 board, Brotherhood and WMU periodicals being surveyed from all 50 states and Japan, Germany, Mexico, Switzerland and Brazil.

Report date for the results of the survey will be Sept. 1.

The total "Operation Talk Back" project, however, also includes two other phases involving personal contacts and studies in local church situations and will not be completed until January, 1973.

## Larry Thomas ordained at Magazine church



Mr. Thomas

Larry Thomas was ordained to the ministry May 4, at First Church, Magazine.

Leroy Rogers, pastor of the Magazine church, preached the ordination message with Sam Brown, pastor of Belleville Church, leading in the ques-

tioning of the candidate.

Herbert Rowland, pastor of Southside, Booneville, gave the charge; Cecil Harness, pastor East Point, Russellville, served as clerk; and Bill Williamson, pastor of Branch Church, served as moderator. The council was made up of local pastors and deacons.

Deacon J. T. Murray presented the Bible on behalf of Magazine Church.

Mr. Thomas is the son of Mrs. Irene Thomas and the late Lawrence Thomas of Magazine. He is married to the former Patricia McCarty of Greers Ferry. He graduated at Magazine High School and is presently enrolled at Ft. Smith Junior College.



Mrs. Frances Bodie of Little Rock was presented the Ouachita University Former Students Association's annual Purple Heart Award at a luncheon preceding the University's commencement exercises May 8. Dr. Daniel Grant, OBU president, conferred the award for "special service to Ouachita."



## Parkview, El Dorado observes birthday



Parkview Church, El Dorado, recently celebrated its 28th birthday. The church had its beginning Easter Sunday, April 25, 1943, as a mission of Westside Church. It was known as Northside Mission, and services were begun on the southeast corner of Eighth and College, in a store building. H. M. Geren was the pastor of the Westside Church and R. L. Mitcham was elected to serve as the mission pastor.

Organization services were called for on June 22, 1943, by Bro. E. D. Rucks, moderator, with Mrs. H. M. Dumas, as clerk. Twenty-three charter members presented themselves for membership and they chose the name "Parkview Baptist Church." R. L. Mitcham was called as the first pastor.

Of the charter members, the following are still members of Parkview: E. D. Rucks, J. D. Bankston, Mrs. J. D. Bankston, Bill Bankston, and Mrs. Annie Helms.

J. B. Rose is pastor and Bill Stroud Jr. is music and youth director.

## Our heritage

From the tall mountains to the East  
And the hills of Tennessee,  
Our Fathers came to find, at least;  
A place they might be free.

'Twas here they found their promised  
dream  
And nothing did they fear.  
The savage whoop and panther's scream  
Was music to their ear.

Their sons and daughters, too, were  
strong  
And them their parents taught  
To love the right and hate the wrong  
As men and women ought.

No greater heritage I know  
Than they to us have given:  
Be honest with all men below  
And honor God in Heaven.

— Carl Ferrell

## Cothen inaugurated as seminary president; urges cooperation

NEW ORLEANS (BP)—During his inauguration as president of New Orleans Seminary here, Grady C. Cothen urged all six Southern Baptist seminaries to quit competing and, instead, emphasize cooperative planning to improve theological education.

He said such cooperative planning by all the seminaries might rally their alumni around the cause of theological education "instead of putting them against each other in competition for support."

"In a time of polarizing around issues, when name-calling is easier than problem-solving; in a time when it is obvious that financial support may shortly diminish, we have a remarkable opportunity to demonstrate to Southern Baptists and to the world a genuinely cooperative effort in theological education," Cothen said.

"The overall welfare of the Southern Baptist Convention and its theological education enterprise needs a new communion of cooperation in planning our corporate future," he emphasized.

If the six seminaries placed the corporate good higher than their individual needs, then "Christ would be honored in fact instead of word, theological education would prosper in a new way, the individual institutions would gain new stature, and we would furnish the quality of leadership the denomination badly needs," Cothen said.

The new seminary president said that the six SBC seminaries have made strides in that direction in recent years through the work of the seminary president's council. He cited as one such example of cooperation the joint efforts at working out agreements in all six SBC seminaries offering the doctor of ministry degree as the basic professional degree program for all seminaries.

Cothen offered several specific suggestions for other areas of cooperation by the six seminaries. He proposed that some of the seminaries offer the doctor of ministry degree with emphasis on specialized areas and specialized programs, such as one seminary concentrating on student work.

"This would eliminate the necessity of all schools offering all kinds of work," he said. It would also "allow some schools to develop a degree of expertise not now possible in the presentation of such programs."

Earlier, Cothen had emphasized in general terms the tasks of theological

education, saying it must have a strong biblical orientation with an emphasis on personal spiritual development.

Saying that the seminaries must help students develop spiritual resources adequate to meet the needs of the people whom they serve, Cothen observed that "one of the great crises of our times in ministry seems to be the inadequacy of the spiritual resources on the part of many ministers confronted with the difficulties of their time."

The inaugural activities began with a dinner, featuring an address by Southern Baptist Convention President Carl E. Bates, pastor of First Church, Charlotte, N. C.

Bates told the group that the seminary's task was "not only to educate the men and women who come to this place, but to train them in the skills that are calculated to keep our churches warm spiritually and sound in their outreach until our Lord shall appear."

## Fayetteville lay meeting draws large crowds

The Lay Institute for Evangelism, held at Fayetteville's Mt. Sequoyah Methodist Assembly, recently, saw almost 400 people register for the training with attendance at the night sessions rising to approximately 600 by those who attended locally. Nine different states and one foreign country were represented.

H. D. McCarty, chairman of the pastor's committee for the institute, reported that approximately two dozen Southern Baptist pastors and church staff workers attended. Laymen from many other Southern Baptist churches in Arkansas were also in attendance, including representatives from all the major denominations and other Christian groups, he said.

One of the outstanding features of the Institute was the report on Explo '72, a training institute and conference which is expected to draw 100,000 people to Dallas in June of 1972, McCarty said. Explo and the Lay Institutes for Evangelism are sponsored by Campus Crusade for Christ.

Over 75,000 received the Lay Institute training in 1970 throughout the United States, but the Mt. Sequoyah Institute was the first major institute in Arkansas, McCarty said. At least a dozen weekend institutes are planned throughout the state within the next year, with the next major institute planned for Immanuel Church, Little Rock, in March of '72, he said.



### Long-range stewardship plan considered for new department

A new thrust in stewardship was initiated for Southern Baptists in Arkansas by the Program Committee of the Executive Board at its meeting on May 11 in Little Rock.

The committee has the responsibility of developing a program of work for the newly created department of Stewardship-Cooperative Program. The recommendations of the committee will be presented to the Executive Board at its meeting in August for approval.

Recognizing the limitations of any short-term projects or so-called "crash program," the committee, instead, dealt with long-range objectives and goals. Concern was expressed for each individual Baptist and each Baptist church, regardless of the level of stewardship maturity. Efforts were made to provide leadership and assistance for every situation, depending upon the local needs of individuals, churches, or associations.

Efforts will be made to learn the needs of each church and association by securing from each one detailed stewardship information not presently available from any one source. Each church and association will be asked to designate one person as a stewardship chairman, to serve as a resource person for information and assistance both to the denomination and to the local church.

A systematic educational process will be initiated, aimed at raising the motivation of every tither away from a purely legalistic concept of tithing and toward the higher New Testament stewardship claims of total commitment to Christ. Opportunities will be sought for faithful tithers to discover the greater joy of sacrificial giving over and above their usual ten percent. Those Baptists who are presently non-tithers will be encouraged in gentleness and love to test the faithfulness of God as they become aware of their responsibility for material possessions.

Assistance will be offered to each church and association that wants help or counsel in the development of an adequate, balanced budget. Each church will be encouraged to observe some type of annual stewardship emphasis, the type of emphasis depending upon local circumstances and needs.

A positive, optimistic note was sounded in relation to the Cooperative

Program and its future in Arkansas. Every ministry supported by Baptists through this cooperative venture will be interpreted to the people in terms of persons and missionaries and mission fields. The financial needs of the ministries will be presented forthrightly and will be vindicated by an equally forthright accounting of past mission expenditures.

In order to evaluate their corporate stewardship more accurately, church finance and budget committees will be encouraged to state proposed missions contributions in terms of a percentage of the total budget. They will also be encouraged to devise and follow a regular, systematic, and orderly plan of annual increases in mission giving on a percentage basis.

To keep mission funds flowing quickly to the front line of mission activity, churches will be encouraged to submit contributions on a weekly basis. Assistance at this point will be offered to those churches that have difficulty submitting their budgeted amount on a monthly basis.

Recognition will be given to those individuals, churches, and associations who have demonstrated outstanding leadership in the support of Southern Baptist mission causes. They will be asked to share their testimonies and methods with others.

If the spirit of the meeting in which these plans were discussed and formulated is indicative of all Southern Baptists in Arkansas, then a new era of accomplishment lies just ahead. The enlightened stewardship of a dedicated people will make the difference. — Roy F. Lewis, Secretary, Stewardship — Cooperative Program Department.

### Deaths

**Paul Lewis Seago**, 62, North Little Rock, May 10. He was a member of Park Hill Church, and a retired refrigeration engineer.

**Bert Melford Stauber**, 77, May 9. He was a member of First Church, Carlisle.

**Mrs. Madge Lau**, 69, Ft. Smith, May 9. She was a member of First Church, Ft. Smith.

**William Martin West**, 62, Dumas, May

### Brotherhood

#### Camp prayer retreat for Baptist Men

A big week-end of fellowship, relaxation, and spiritual uplift for Baptist Men is just a few weeks away.

The Baptist Men's Encampment and Prayer Retreat is scheduled for Friday and Saturday, June 11-12, at Camp Paron. The encampment check-in will begin at 3 p.m. on Friday. The afternoon will be given to recreation and fellowship. Recreation can include swimming, ping pong, horseshoes, volley ball, hiking or just plain relaxing under the beautiful shade trees on the grounds.

Supper will be at 6:30 p.m. and the evening session will begin at 7:30. The retreat will close following the noon meal on Saturday.

Program personnel will include Blake Western, missionary from Japan; Jeff Cheatham, pastor, First Church, Dermott; Pedro Ruiz, U. S. Air Force; Donald Mink, Newport businessman, and others. There will be a time of sharing through testimonies. Much time will be given to prayer, praying for specific requests of those attending.

The theme of the retreat will be "Spirit-filled Ministering and Witnessing." Discussion periods will include ministering to needs of people, including the sick, the aging, prisoner rehabilitation, the physically handicapped, alcoholics, juvenile rehabilitation, and many others.

Come for a real spiritual blessing through prayer, study, fellowship, and a closeness with God in the beauty of nature. For further information, see your Brotherhood director, Baptist Men's president, pastor, or write to C. H. Seaton, 208 Baptist Building, Little Rock, Arkansas, 72201—C.H.S.

16. He was a service station owner, and a member of First Church.

**Lucius M. Polhill**, 71, Richmond, Va., May 9, from a heart attack. He was retired executive secretary of the Baptist General Association of Virginia and had served as pastor of Deer Park Church, Louisville, Ky.; First Church, Americus, Ga.; Vinton (Va.) Church; and was once a professor of Bible at Tift College, Forsyth, Ga.



## Sunday School

### Church bus ministry to be studied here



Carl Bunch

Is your church considering outreach through a bus ministry?

Is your church involved in a bus ministry?

If the answer to either of these questions is "yes," you will want to attend the bus outreach ministry clinic

scheduled for May 25, 9:30 a.m. until 3:30 p.m. Immanuel Church, Little Rock, will host the clinic.

Program personnel will include leaders from churches and areas involved in a bus outreach ministry: Carl Bunch, superintendent of missions, Mt. Zion Association, Jonesboro; Ben Smith, minister of education, Beckley Hills Church, Dallas, Tex.; Chester Vaughan, Baptist Sunday School Board, Nashville, Tenn.; Garland Morrison, pastor, North Main Church, Jonesboro; Bernard

Spooner, minister of education, Trayis Avenue Church, Ft. Worth, Tex.; and Robert James, minister of education, First Church, Ft. Smith.

Sales personnel from Ward School Bus manufacturing, Inc., Conway, and All-State Supply, Inc., Little Rock, will be available for personal contact.

A registration fee of \$3 will be charged. A packet of materials giving direction in organizing and conducting a bus ministry will be given to each registered attendant.

The bus clinic is sponsored by the Arkansas Sunday School department.

—Lawson Hatfield, Director, Sunday School Department.

## Missions

### Camps scheduled for National Baptist youth

*Art-crafters at Hart of the Hills*

Summertime is camp time, and Hart of the Hills Baptist Camp at Ferndale announces the following schedule:

Junior Girls, June 28 - July 2;

Junior Boys, July 5 - July 9;

Teenage Girls, July 12 - July 16;

Music Camp, July 19 - July 23;

Teenage Boys, July 26 - July 30.

The music camp is a first and, as such, all interested campers, both boys and girls, must have their pastor to recommend them. The cost is \$8.50 per week for the first 80 campers to register, and registration is held at Arkansas Baptist College, 1600 High Street, Little Rock, each Monday morning during the camp period between 10:00 a.m. and noon. Transportation to the campsite is provided from the college.

A full schedule has been planned of worship, recreation, Bible study, crafts, mission study, and character guidance which will contribute to the spiritual, mental, emotional and physical growth of each camper.

Many of our Southern Baptist churches provide a scholarship for deserving National Baptist youth, to enable them to attend the camp. Exceptional young people should be provided for in this manner, for they will be the leaders of our churches in the future. You may address correspondence concerning this camp to Robert U. Ferguson, Director of Work with National Baptists, Arkansas Baptist State Convention, 525 W. Capitol, Little Rock, Arkansas.

— R. U. F.

## What the Cooperative Program means to Ouachita

By Daniel R. Grant, President  
Ouachita University



Dr. Grant

The Cooperative Program of the Arkansas Baptist Convention is literally the life blood of Christian higher education in Ouachita. At a time when secularism is making serious inroads into many public institutions that once were

strongly influenced by the Christian faith and morality, Arkansas Baptists are saying through our Cooperative Program that we want, and believe we can afford, a Baptist senior university and a Baptist junior college whose whole energy and resources are committed to keeping Christ at the heart of a college education. Ouachita Baptist University is not perfect, nor will it ever be, but the administration and faculty are honestly seeking to provide a quality education with a strong Christian focus for our young people.

As recently as five or six years ago I was among those who had begun to have doubts as to whether it was worth the effort for Southern Baptists to try

to stay in the business of owning and operating colleges and universities. But because of what I began increasingly to see on our secular college and university campuses throughout the nation, I became increasingly convinced that the crisis on our campuses and in our society generally required that we retain and strengthen our Christian colleges and universities with all the energy and resources we can muster.

During the 14 months that I have been back in my native state as president of my alma mater—our Baptist senior university—it has been most gratifying to hear pastors and laymen in all parts of this great state committing themselves to doing whatever is necessary to retain a strong Christian witness in higher education by owning, operating, and supporting financially an institution such as Ouachita, committed both to education and Christian excellence.

As I have previously reported to the Arkansas Baptist Convention, Ouachita's share of the Cooperative Program receipts is a generous one. The approximately \$500,000 which we receive annually is the dollar equivalent

of a \$10,000,000 endowment. Even though this total is not quite one-sixth of the total budget of Ouachita Baptist University, it is a vital part of that budget and Ouachita could not exist without it.

Special capital fund-raising campaigns such as the Convention has approved for Ouachita in 1972 and for Southern Baptist College in 1973 are an occasional necessity because of the tremendous financial burdens that all private colleges and universities face. But the life blood continues to be the dependable source of income provided by the Cooperative Program. In this kind of unity there is strength for Christian higher education. Without it there simply cannot be any assurance of success.

I am personally indebted to Arkansas Baptists for working together in this wonderful way to seek to keep Christ at the heart of higher education for young people. I know I speak for our faculty, administration, and student body, past, present and future, when I express this special word of thanks to all who support the Cooperative Program.



# SBC President urges harmony at convention in St. Louis

*EDITOR'S NOTE: Following is an interview with Carl Bates, president of the Southern Baptist Convention and pastor of First Church, Charlotte, N. C. The interview was conducted by Toby Druin, associate editor of the BIBLICAL RECORDER, Baptist state weekly newspaper in North Carolina. Bates reviews his first year as president of the SBC, reflects on the upcoming annual SBC session in St. Louis, June 1-3; and indicates he is willing to serve an additional term as president.*

**QUESTION:** How would you describe your first year as president of the largest Protestant-evangelical religious group in the nation?

**ANSWER:** Busy! And demanding. But I would be untrue to the experience to fail to add that it also has been deeply satisfying. I have found myself at times really assured that somebody somewhere is praying for the president of the Southern Baptist Convention. There has been liberty and freedom that I could not have had any other way. At times I had speaking assignments under fatigue and found myself literally carried away in the spirit. I know this is because my own church has kept its promise to pray for its pastor while he attempts to carry this responsibility. Many close, personal friends across the convention have prayed for the president.

**Q.** You were elected president at what was labeled by some observers as a "bitter" convention, and at that time you announced that you hoped to be a peacemaker. Do you feel that you have accomplished your task in bringing a measure of healing to the SBC?

**A.** This remains to be seen. I have tried to speak kindly of any person or persons whose point of view is different from my own. I have granted him the right to differ without shutting him out or marking him off, and I have tried to be fair and considerate and Christian toward the various viewpoints around which people have polarized. But I have done this not because I have felt that it would issue in a "cooling down" of the situation, but because it is the way I live. I have lived here in North Carolina with people with whom I have differed almost diametrically, but we have been warm friends and brothers in Christ. We have tried to promote a great program to the glory of our Lord, and we have succeeded.

**Q.** Are there other factors that have led to the more peaceful atmosphere that seems to prevail?

**A.** There has been a wide concern for a greater spirit of harmony that may turn out to be as important a concern as the things that caused the bitterness at Denver. Whatever happened there happened because people were concerned. This same concern now seems to express itself and direct itself toward harmony because I think we saw what could conceivably happen if we did not assume the vital marks of a true Christian believer.

Our Lord said, "By this shall all men know that you are my disciples, if you love one another." And he gave the critical and unbelieving world the right to examine the genuineness of our profession. I think our concern now is that the world shall know that we really are true followers of Jesus Christ.

It is my personal hope that in St. Louis this will be the dominant thought in our minds and hearts—that we shall all pray the report goes out from our meeting that these people truly love one another, and love God.

**Q.** There continues to be some discussion and criticism of the handling of the withdrawal of *Volume One* of the *Broadman Bible Commentary* as ordered by the Denver Convention. How do you feel about it?

**A.** I feel we are obligated by the action in Denver to give the Sunday School Board a real chance to resolve the matter.

**Q.** Have you found any particular issues that seem to be uppermost in the minds of Southern Baptists?

**A.** There seems to me to be as much concern expressed about the various colleges in the Southern Baptist Convention as any other individual part of Southern Baptist life. And there is the normal discussion of what is taking place in our seminaries. There is as much concern about our approach to education as about any other phase of Southern Baptist life.

**Q.** Do you see any significant trends in Southern Baptist life?

**A.** I think I see evidence of a real revival among Southern Baptists. This is not just a surface thing; it is a deep searching for the presence and power of God.

**Q.** What is your appraisal of the apparent spiritual awakening among the nation's youth?

**A.** These young people have finally realized that they cannot build their lives on man-made systems. They have begun to sense that they have been the victims of manipulators and persons with vested interests. They are all at sea and are in a great search for meaning and a foundation on which to build their lives. It could be the start of the greatest turn to God this world has ever seen if we could get the message to them in language they can understand.

This is one of the greatest challenges we face. There has always been a generation gap, but there never has been a credibility gap such as they see in the church. Now that these young people have recognized the credibility gaps in other approaches, we must find ways to present to them the New Testament. If we don't do this we are going to miss an opportunity that may never come again.

**Q.** What are some of the questions you are most often asked?

**A.** It depends on who I am having dialogue with. If it is college-age or teen-age young people, they want to know what the New Testament teaches. Surprisingly enough, they are not interested in the various philosophical and theological expressions of the Christian faith. They ask me, "Tell us in understandable terms what the New Testament teaches about the Christian faith." Pastors usually want to know what impressions I have gathered about Southern Baptist life and most are grasping for some encouraging signs.

**Q.** Do they have reason for encouragement?

**A.** Yes! If they could see as I have seen Southern Baptists and their commitment to world outreach, they would be greatly encouraged. I believe Southern Baptists have the greatest opportunity to speak to the world in our history, provided we speak out of one of our basic principles—the New Testament as the only and all-sufficient source of faith and practice. If we will stand on that and speak with courage and boldness in this hour we will claim our greatest opportunity.

**Q.** Southern Baptist support of the Cooperative Program appears to have leveled off somewhat, although the first quarter of 1971 showed a healthy increase. What do we as Southern Baptists need to do in the area of stewardship?

**A.** We must improve our per capita giving and the various states must find ways to increase the percentage of the Cooperative Program dollar going to worldwide causes. Then, too, it is the first and primary concern of every Southern Baptist agency to promote the Cooperative Program because it is the lifeline of all that we are trying to do.

**Q.** You have kept a rigorous schedule as SBC president. How many miles have you traveled and how many states have you visited? Do you know how many speeches you have made?



**A.** I don't have any idea how many miles I have traveled. I have limited my travel to between Sundays. I promised my church I would be at home on Sundays and Wednesday nights, and it is a good thing I made the promise. I have received more than 150 invitations to speak on various programs and a quick calculation will show that I could spend the next three years away from home.

I don't know how many speeches I have made, but I have spoken to many state conventions, evangelism conferences and associations and to the various boards and agencies of the convention. This constitutes a part of the pressure on the president, having to prepare an address that may not be at all like a sermon. But I am like most pastors who have come to this place—I give the same speech and make different applications and put in new illustrations. But someone said that sooner or later if I were permitted to preach I would make a straight line to the ministry of the Holy Spirit and spend most of my message there.

**Q.** How have your presidential duties and responsibilities affected your church?

**A.** During the year the church has paid off its indebtedness on two city blocks of downtown Charlotte. The church has put \$150,000 cash in the bank and the men under my associate Joe Burnette's direction have let a contract for new buildings (\$1.8 million). I have no hesitation in saying that this church would go on if I were gone every Sunday. This is true for two reasons—I have had the finest assistant that any pastor ever had, in Joe Burnette, and we have the finest leadership in our young men and the ones who were here under the former pastor when he was president. (C. C. Warren, whom Bates succeeded at FBC, Charlotte, was SBC president in 1956-57). The church has taken it in magnificent fashion. Our attendance is up, our offerings are up and the membership has shown some gain.

**Q.** Has there been any single incident during the year that you would consider a highlight of the year?

**A.** There have been many thrilling and exciting and gratifying experiences. I will never forget the closing night of the North Carolina evangelism conference when nearly 20,000 young people attended a youth rally. Another highlight was my opportunity to participate in the Foreign Mission appointment service for 27 missionaries in Louisville. I suppose it was as moving an experience as I have had all year. Close to this was the experience in New Orleans when J. D. Grey gave me the mementoes from my old hotel room where I had my conversion experience.

**Q.** What are a few of the things you would most like to see Southern Baptists accomplish?

**A.** There are two or three things we must do:

1. Southern Baptists must not only increase their activity but must deepen their commitment. I think if we let people chide us for being activists and let them hinder our efforts, we ought to bow our heads in shame.

2. We have got to find a way to combine personal and social aspects of the gospel. We must not become divided in this hour in our nation on whether we will "do" the gospel or "preach" the gospel.

3. We must find new ways to say as well as live the same old truth which has not changed in this generation and will not change in the next. If we can find ways to speak to the great vacuum that exists in the present generation the wonderful truth of the gospel of God, and if we can show that it makes a difference in our life, it could issue in a great turning to Christ. We can be pure in the midst of immorality; we can keep our purpose in a world gone mad; we can find ways to love one another in a world that is being destroyed by hate.

**Q.** Will you allow your name to be placed in nomination for a second term as president?

**A.** If Southern Baptists want me and if I can help in some way by accepting an additional term, I will do my best if re-elected.



**HONORED BY OBU**— Cyril Bryant (top photo), a former editor of the *ARKANSAS BAPTIST NEWSMAGAZINE*, and Withrow Holland, pastor at Cape Girardeau, Mo., have been awarded honorary degrees from Ouachita University. In ceremonies at the May 8 commencement Mr. Bryant was awarded the doctor of letters degree and Pastor Holland was awarded the doctor of divinity degree. Dr. Bryant edited the Arkansas publication from 1943-47. He is presently director of publications for the Baptist World Alliance. Dr. Holland, who pastored First Church, Cape Girardeau, is a 1931 graduate of Ouachita.



Proposed Program

# Southern Baptist Convention

**Kiel Auditorium  
St. Louis, Missouri  
June 1-4, 1971**

THEME: "In the Spirit of Christ"

**OFFICERS:**

- Carl Bates, President; pastor, First Baptist Church, Charlotte, N. C.
- Fred B. Rhodes, first vice president; deputy administrator, Veterans Administration, Washington, D.C.
- Russell H. Dilday Jr., second vice president; pastor, Second Ponce de Leon Baptist Church, Atlanta, Ga.
- Clifton J. Allen, recording secretary; retired editorial secretary, Baptist Sunday School Board, Nashville, Tenn.
- W. Fred Kendall, registration secretary; executive secretary, Tennessee Baptist Convention, Nashville, Tenn.
- Porter W. Routh, treasurer; executive secretary-treasurer, SBC Executive Committee, Nashville, Tenn.
- W. C. Fields, press representative; public relations secretary, SBC Executive Committee, Nashville, Tenn.
- Robert Scales, chairman, committee on order of business; pastor, Trinity Baptist Church, Oklahoma City, Okla.
- William E. Jarvis, music director; minister of music, First Baptist Church, Charlotte, N. C.

**Tuesday morning, June 1**

THEME: "In the Spirit of Christ -- Consider Our Work"

- 9:15 Music for inspiration
- 9:30 Call to order
  - Congregational Singing
  - Scripture and prayer—Harold Zwald, pastor, Druid Hills Baptist Church, Atlanta, Ga.
- 9:40 Report of registration and constituting of the convention—W. Fred Kendall, registration secretary; executive secretary, Tennessee Baptist Convention, Nashville, Tenn.
- 9:45 Committee on order of business—Robert S. Scales, chairman; pastor, Trinity Baptist Church, Oklahoma City, Okla.
- 9:50 Welcome
- 10:05 Introduction
- 10:25 Announcement of committee on committees, committee on resolutions, and tellers
- 10:30 Congregational singing
  - Special Music
- 10:40 Executive Committee report—Porter W. Routh, executive secretary-treasurer, Nashville, Tenn.
- 12:00 Election of officers
  - Introduction of miscellaneous business and resolutions
- 12:45 Benediction—Jack Harwell, editor, Christian Index, Atlanta, Ga.

**Tuesday afternoon, June 1**

THEME: "In the Spirit of Christ — Consider Our Common Task"

- 2:15 Music for inspiration
- 2:30 Call to order
  - Music
  - Scripture and prayer—James A. Langley, Executive secretary, District of Columbia Baptist Convention, Washington, D.C.
- 2:45 Recognition of fraternal messengers
- 2:50 Election of officers
  - Receiving of agency reports as printed in the Book of Reports and Consideration of agency recommendations

**General Boards:**

- Foreign Mission Board
- Home Mission Board
- Sunday School Board
- Annuity Board

**Institutions:**

- Golden Gate Seminary
- Midwestern Seminary
- New Orleans Seminary
- Southeastern Seminary
- Southern Seminary
- Southwestern Seminary
- Seminary Extension Department
- Southern Baptist Foundation
- Hospital Agency of the SBC

**Commissions:**

- American Baptist Seminary Commission
- Brotherhood Commission
- Christian Life Commission
- Education Commission
- Historical Commission
- Radio and Television Commission
- Stewardship Commission

**Standing Committees:**

- Denominational Calendar
- Public Affairs Committee

**Associated Organizations:**

- Woman's Missionary Union

**Miscellaneous:**

- American Bible Society
- Joint Committee on Public Affairs
- American Baptist Theological Seminary
- Baptist World Alliance

- 4:00 Election of officers
- Introduction of miscellaneous business and resolutions
- 4:30 Benediction—James A. Walker, pastor, First Baptist Church, Warren, Ark.

**Tuesday evening, June 1**

- 7:00 Home Mission Board
- 8:00 Worship service
  - Music
  - Scripture reading and prayer—Milo B. Arbuckle, pastor, Denver Temple Baptist Church, Denver, Colo.
  - Special music
  - Convention sermon—John Claypool, pastor, Crescent Hill Baptist Church, Louisville, Ky.

**Wednesday, June 2**

THEME: "In the Spirit of Christ — Consider Our Co-Laborers"

- 9:15 Music for inspiration
- 9:30 Call to order
  - Congregational singing
  - Scripture and prayer—Willis Bennett, professor of church and community, Southern Baptist Theological Seminary, Louisville, Ky.
- 9:40 Committee on resolutions - first report
- 10:00 Committee on committees
- 10:05 Committee on boards
- 10:10 Youth Speaks Up
- 10:30 Congregational singing



10:35 "The Thrust of Theological Education"—Duke McCall, president, Southern Baptist Theological Seminary, Louisville, Ky.  
 10:55 Address—V. Carney Hargroves, president, Baptist World Alliance; pastor, Second Baptist Church of Germantown, Pa.  
 11:20 Miscellaneous business  
 12:45 Benediction—Terry Young, editor, California Southern Baptist, Fresno, Calif.

**Wednesday afternoon, June 2**  
 (no convention session scheduled)

**Wednesday evening, June 2**

THEME: "In the Spirit of Christ — Consider Our Mission"

7:00 Music

President's Address—Carl E. Bates, pastor, First Baptist Church, Charlotte, N.C.

8:00 Foreign Mission Board  
 9:00 Joint commissioning service for missionaries of Home and Foreign Mission Boards  
 9:30 Adjourn

**Thursday morning, June 3**

THEME: "In the Spirit of Christ — Consider Our Challenge"

9:15 Music for inspiration

9:30 Call to order

Congregation singing

Scripture and prayer, William G. Tanner, president, Mary Hardin-Baylor College, Belton, Tex.

9:40 Committee on resolutions—final report

10:00 Miscellaneous business

10:30 "Meeting the Challenge of the Cities of the World"—A presentation by all agencies of the Southern Baptist Convention, coordinated by the leadership of the Sunday School Board

12:00 Adjourn

## President's panel urges more aid to private schools

WASHINGTON (BP)—The President's Panel on Nonpublic Education, a unit of the Commission on School Finance, made its first interim report to President Nixon recommending increased federal aid to private and parochial schools.

The panel, chaired by Clarence C. Walton, president of Catholic University here, said it is convinced "that some measure of public revenue support for non-public pupils is urgently needed" to supplement private funds for these schools.

The panel made six recommendations to President Nixon, who had asked the group to study the problems facing private and parochial schools. They are the kinds of recommendations, the group said, which "will serve to arrest the decline of non-public schools." All the interim recommendations fall within existing legislation or program proposals presently under review by the administration.

Among other things, the panel recommended that present laws and regulations authorizing federal aid for non-public pupils "be vigorously enforced by federal agencies." It asked also that non-public schools receive a part of the proposed \$1.5 billion emergency education funds planned to stabilize racial integration.

Administration proposals for consolidating existing aid to education programs should include guarantees that all currently eligible private school pupils will continue to participate, the panel urged.

Further, the report continued, a division should be established in the Office of Education to deal directly with non-public schools.

In its 11-page interim report to the President, the panel identified a number of probable consequences to the "interlocking set of problems" faced by

non-public schools. Among these, the panel noted the following:

\* "Parental choice in their children's education will erode as non-public schools vanish in large numbers.

\* "Educational diversity will be submerged into educational uniformity, which can breed a bland conformity in curricula, teaching methods, teacher incentives, and the like.

\* "Creative competition between public and non-public schools will decline, rather than being fostered.

\* "Moral and spiritual values will receive less attention.

\* "The Urban disadvantaged will lose the services of many dedicated teachers whose commitment to them remains firm within present institutional arrangements but who may be driven from their posts as the resource base erodes.

\* "Ethnic groups in urban areas will be deprived of schools which have served the community as stabilizing agents and enculturating institutions.

\* "Taxes will rise to defray costs for capital investment and for instruction. What is crucial here is taxpayer reaction among those who feel deprived of choice," the panel said.

In a larger "progress report" on its activities, the full commission said that it is "the public service aspect" of the non-public schools which is "most germane" to its deliberations.

"The fact is that they educate, mainly at private expense, 5.6 million American children who would otherwise be educated at the general public expense," the 61-page progress report said.

The commission noted the various programs of federal and state aid to

private schools that are being tested in state and federal courts and said that it is "extremely conscious of two basic and interrelated principles in this area:

1. "That all children in the United States share equitably in the national resources available for education, and 2. that no public program be undertaken that will violate the constitutional prohibition against any governmental establishment of religion, or the guarantee of free exercise of religion."

The full and final report to the President will be submitted by March 3, 1972, a date set by President Nixon when he appointed the Commission, March, 1970.

## Campers on Mission membership jumps

ATLANTA (BP)—Campers on Mission (COM), a fellowship for Christian campers formed in January by Southern Baptists, has skyrocketed to 1,300 members, and its growth rate is 15 to 40 new members a day, officials of the organization said here.

The organization was formed by four convention agencies to provide a continuing ministry in resort areas. Christian campers who are members place a blue fish emblem on their trailers or cars for identification. Not only can they be spotted by other members, but hopefully the emblem will spark the interest of fellow campers and thereby give members a chance for Christian witnessing, an official of the group said.

The main objective of the organization, said John McBride, associate director of the Southern Baptist Home Mission Board's Division of Associational services, "is to bear witness to the saving power of Jesus Christ, to communicate through word and deed the good life in Christ, and to be genuine and sensitive in our relations with other people."



## 'Faith in Action' features missions

Four Southern Baptist missionaries, each representing a different corner of the globe, will be interviewed on NBC's "Faith in Action" program Sunday, June 6.

J. O. Terry, representing Southeast Asia; Wes Miller, Europe; Milton Cunningham, Africa; and Alan Compton, Latin America, tell how they relate their work in each area both to the world situation and to the cause of Christ.

The missionaries also offer predictions as to what is coming in their respective areas. J. O. Terry, who serves specifically in the Philippines, for example, sees a definite reaching out for revival on the part of the people there, due partly to the devastating effects of the past war.

Other programs in the June "Faith in Action" series, all produced for NBC by the Radio and Television Commission, include interviews with Bobbie Brooks Fashion Award winner Meme Drumwright, daughter of Southwestern Seminary professor Huber Drumwright; James Gebhart, Rio Grande border missionary, and Richard White, a Christian businessman in Scottsdale, Ariz.

## Foreign mission briefs

**COSTA RICA:** The Costa Rican government granted legal recognition to the Baptist Convention of Costa Rica April 3, 25th anniversary of the convention's founding.

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**GHANA:** An epidemic of meningitis and several snake bites have contributed to a heavy patient load at the Baptist Medical Center in this country's northern city of Nalerigu. The hospital staff treated over 10,500 patients during the first quarter of this year.

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**INDONESIA:** "Response to a recent hymn-writing contest indicates Indonesian Baptists' concern to make their worship a local product, not an import," said Southern Baptist missionary William N. McElrath. *Suara Baptis (The Baptist Voice)*, a bimonthly magazine resembling state Baptist papers in the U.S., announced early this year a three-month contest for entirely new hymns with words and music original to Indonesia. Modest prizes were offered by an anonymous donor. When the three months had passed, more than 70 compositions lay on the desk of Imarto Wirawan, editor.

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**ECUADOR:** Twenty-five teen-agers participated in a youth retreat during

## A suggestion for harmony

By Chester E. Swor

I have not been present in recent annual sessions of our Southern Baptist Convention and have not, therefore, experienced the sessions in which tensions reportedly ran high. In my continuing travels, however, I sense from both those who attended the sessions and those who heard of the tension-taut times that there is a genuine hunger that the St. Louis Convention in early June may be a time of tension-free planning, discussion, worship, and fellowship, permitting messengers to go home with a glow of happy unity in their hearts.

While not for a moment suggesting that any messenger fail to express the conviction of his heart or the sentiment of his mind in any issues which may arise—for such a suggestion would be foreign to both my own convictions and to the "freedom to be heard" which makes our annual meetings truly meaningful—I am suggesting that we do our best this year to be completely Christian in spirit, regardless of the "side" of an issue we support.

With genuine respect for the right of others to hold differing opinions, with recognition of their sincerity in their differing views, with voices warm with fellowship and respect and calm in tempo and temperature, we can discuss even controversial matters in a quiet spirit of Christian amity.

### What we can do

As a long-time devotee to Baptist life and polity, in the spirit of wanting the best for our Southern Baptist Convention in St. Louis, prompted by nobody, motivated only by a great desire that our June meeting be a source of great power to all of us, I am offering these suggestions:

1. That all of us pray daily between now and the St. Louis Convention that this meeting may be one of great spiritual power and heartening fellowship. Even those who do not plan to attend may well include this petition in their daily prayer times.

2. That those of us who plan to attend shall pray personally and fervently that the mind of Christ may be in us, and that the spirit of Christ may permeate and motivate us. We recall that, though Christ spoke firmly and forthrightly concerning the principles of life, he was always fair, compassionate, and redemptive. Therefore, I am not making a plea for silence on any messenger's part; rather, I am making a plea for a truly Christ-like spirit in the times of discussion.

3. That any who contemplate offering controversial resolutions shall search their souls for answers to these questions: "Is this resolution necessary? Is this the time to offer it, or would a later year find us in better position for discussing it? Am I making this resolution only out of a deep and abiding love for Christ and for our denomination? Will this resolution reopen wounds which are beginning to heal?"

4. If discussions arise in which differences of opinion are inevitable, how fine it would be if every participant in the discussions would weigh what he is about to say on Rotary's excellent four-way scale or test:

"Is (what I am about to say) it the truth?"

"Is it fair to all concerned?"

"Will it build goodwill and friendship?"

"Will it be beneficial to all concerned?"

If those of us who plan to attend the convention will, therefore, try earnestly in advance to permit the mind of Christ to guide us in our thoughts and plans, let the spirit of Christ saturate our hearts, and permit the love and compassion of Christ to motivate our words and actions at convention time, the St. Louis Convention will be a high water mark in spiritual fellowship, planning and achievement. May it so be!

Easter weekend vacations at the Ecuador Baptist camp near Manglaralto. Sponsored by English-speaking First Church of Quito, the retreat was aimed at high school students, mostly children of North Americans related to oil companies and U.S. government agencies stationed in Ecuador.

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**U.S.A.:** Three professors at two seminaries have been asked by the Foreign Mission Board to go overseas this sum-

mer on special assignments. W. Bryant Hicks, Southern Seminary, Louisville, Ky., and R. Cal Guy, Southwestern Seminary, Ft. Worth, were invited to assist in a survey of mission work in Indonesia. Dale Moody, Southern Seminary, was invited to serve as inspirational speaker at annual meetings of missions (organizations of Southern Baptist missionaries) in Liberia, Ivory Coast, Ghana, Uganda and in East Africa in July and August.



## When good men disagree <sup>9</sup>

By Herschel H. Hobbs

"And the contention was so sharp between them, that they departed asunder one from the other"—Acts 15:39

One of the strongest proofs as to the authenticity of the scriptures is that they do not gloss over the characters contained in them. This verse is a case in point.

Both Paul and Barnabas were good Christian men. Yet they had a disagreement so strong and sharp as to break up their partnership in the work of the Lord. "Determined" (v. 37) is an imperfect tense, showing that Barnabas continued to do so despite Paul's objections. John Mark was Barnabas' cousin or nephew. He had started out on the first missionary journey with Paul and Barnabas. But for some reason had turned back (Acts 13:13). When Barnabas proposed to give him a second chance on another such journey Paul objected (Acts 15:37-38). Some suggest that Mark may have sided with Barnabas in a dispute with Paul (Gal. 2:13). At any rate these two giants in the faith had a "sharp contention" over him.

These words render a Greek word (*parochusmus*) whence comes the English word *paroxysm*. A. T. Robertson notes that the "son of consolation" lost his temper and that Paul used sharp words towards his benefactor and friend (Acts 9:26-27). This dispute tore them apart. Failing to agree they went their separate ways: Barnabas took Mark and went to his home island of Cyprus; Paul took Silas as his companion on his second missionary journey (Acts 15:39b-40). They did not quit the ministry, but chose areas in which to work. At best it was a sad event. Paul owed more to Barnabas than to any other man. Barnabas left the greatest Christian of the time and of all time.

Later records show a kindly reference by Paul to Barnabas (I Cor. 9:6). Mark did make good (Col. 4:10; II Tim. 4:11; I Pet. 5:13). No one can blame Barnabas for giving Mark another chance. Under the circumstances no one can censure Paul for not wanting to risk another experience with Mark. And though they disagreed these two giants continued to work for Christ, each in his own way.

## Cooperative Program gifts continue 1971 upward swing

NASHVILLE (BP)—Contributions through the Southern Baptist Cooperative Program unified budget continued an upward swing for the first four months of 1971, a monthly financial report from the denomination's Executive Committee disclosed here.

Cooperative Program gifts for 1971 increased 7.8 per cent, or \$747,786, over contributions for the same four-month period in 1970, the report indicated. Total Cooperative Program contributions for the year reached \$10.3 million, compared to \$9.5 million in 1970.

Giving through the denomination's unified budget during the month of April reached \$2.4 million, an increase of 6.52 per cent over contributions for April of 1970.

The 1971 budget adopted by the convention last year requires an income increase of 7.72 per cent for the year in order to meet the total operating budget plus capital needs that were not met in 1970. To meet the total 1971 operating budget, plus 1970 and 1971 capital needs, an increase of 11.48 per cent will be required by December, 1971.

In addition to the \$10.3 million in

Cooperative Program contributions, \$17.4 million in designated gifts to specific Southern Baptist causes has been received during the year, an increase of \$918,058, or 5.4 per cent.

The combined Cooperative Program and designated contributions totals \$27.8 million, up \$1.6 million, or 6.37 per cent.

Of the \$27.8 million total, the Southern Baptist Foreign Mission Board has received \$21.5 million, including \$16.3 million in designated gifts and \$5.2 million in Cooperative Program funds. Most of the designations were in the Lottie Moon Christmas Offering for Foreign Missions.

The SBC Home Mission Board received \$3 million of the total, including \$1.8 million through the Cooperative Program and \$1.1 million in designated gifts. Funds from the Annie Armstrong Easter Offering for Home Missions are just beginning to arrive in Nashville for distribution to the board.

Amounts included in the financial report do not reflect contributions to local and state Baptist mission programs, but only include Southern Baptist Convention causes.

## Evangelism schools held in Chicago

CHICAGO, ILL. (BP)—In a move to test new Southern Baptist evangelistic materials outside the Atlanta area, 27 Chicago churches held simultaneous lay evangelism schools here, recently. Use of the materials in a Thursday night visitation in the Chicago area resulted in 43 professions of faith. There were 27 similar decisions on other days of the week.

Witness Involvement Now (WIN), produced by the Division of Evangelism of the Southern Baptist Home Mission Board, had been previously used only in Atlanta churches with division staff members teaching. The Chicago schools were proving ground to determine whether the materials are as effective in a local church situation, board officials said.

An average of 475 people attended the WIN schools, which featured classroom type presentations for five days. On the fourth evening, the students went into homes for personal witnessing, testing the methods they had learned during the week.

One layman spoke at a downtown rescue mission where 15 professions of faith were registered. A teenage girl witnessed to 11 of her friends and nine expressed commitment to Christ.

Jack Stanton, associate director of the division and director of lay evangelism, called the week a success. "This meeting reached and trained laymen of various backgrounds to witness effectively and proved the feasibility of our ultimate goal, which is to train laymen to train other laymen," Stanton said.

WIN materials prepare a person to lead a prospect from an introduction to Christianity to the beginning of his growth as a Christian, Stanton said.

This was also the first time laymen had been used as teachers. Of the 23 teachers, about eight were laymen.

James Norman, assistant to the superintendent of missions in Chicago South Zone, expressed pleasure at the use of laymen in training. "In every school where laymen led there was a good response. Pastors said that having a lay teacher added to the effectiveness of the school."

The Chicago week also disclosed the adaptiveness of WIN materials to each church's particular situation, Norman said.



# World Baptists and other Christians

By James Leo Garrett

Professor of Christian Theology, Southern Baptist Seminary, Louisville

Baptists have not been known for being pioneers in ecumenism, although William Carey proposed that the first of a series of decennial interdenominational world conferences be held at Capetown in 1810. Particularly has this been true of Southern Baptists, who a generation ago were frequently identified by *The Christian Century* as "the problem child of American Protestantism."

Today not a few Baptists, including Southern Baptists, are engaged in honest and open-minded efforts to seek and participate in meaningful relations with Christians of other confessional, or denominational, identities. These efforts do not so much aim at structural or organizational mergers as, more often, at mutual respect and understanding and cooperative efforts of various kinds. Some of these efforts are being made in the local communities, the crucial locus of all transdenominational fellowship. Others are being made on the denominational level, and one of these involves the Baptist World Alliance.

The Baptist World Alliance, founded in London in 1905, has had as one of its three basic purposes: "more fully to show the essential oneness of Baptist people in the Lord Jesus Christ." Baptists have increasingly discovered that oneness in Christ cannot and should not be confined to the Baptist family.

As early as the Atlanta (1939) congress of the BWA, two commissions reported on matters related to Christian unity. At the Cleveland (1950) congress, Dr. W. O. Carver reported as chairman of a "commission on contemporary religious movements," focusing on the World Council of Churches.

Under the leadership of Arnold T. Ohrn, general secretary from 1948 to 1960, the BWA upgraded the role of its commissions so that Baptist leaders from various nations could meet and work together to study in detail matters of vital import to Baptists. Hence, six study commissions were functioning at Rio de Janeiro in 1960, and, after reorganization under Josef Nordenhaug, general secretary from 1960 to 1969, four study commissions (Baptist doctrine, religious liberty and human rights, evangelism and missions, and Bible study and membership training) were active at Miami Beach in 1965.

For several years the Commission on Baptist Doctrine, of which Duke K. McCall was chairman until 1970, gave some attention to questions and issues pertaining to Christian unity. However, under the urging of George R. Beasley-Murray, it requested that a separate commission be established to deal exclusively with such matters, and thus Dr. Nordenhaug, authorized by the Executive Committee, appointed the central panel for such a commission in 1968 and recommended its name, Study Commission on Cooperative Christianity (SCCC).

The new commission, with its full complement of members from the various continents, met for the first time in conjunction with the BWA Executive Committee meeting in Baden, Austria, in August, 1969, with 17 of its 30 members present.

Three guidelines for the commission's work were proposed: 1. inclusiveness of scope and non-limitation to cooperation or unity as expressed within the World Council of Churches; 2. consideration both of theological issues and practical areas of cooperation; and 3. study of the history of the attitudes of the various Baptist unions and conventions to other Christians and of the relations or non-relations of Baptist bodies to non-Baptist Christian bodies.

Eight papers were read at the Baden meeting, six by Baptists, one by a Roman Catholic, and one by a Mennonite. Five were treatments of the history of Baptist attitudes and relations: Great Britain, Soviet Union, southern Europe, Latin America, and the SBC. One was an ecclesiological study of catholicity in English Puritanism; another surveyed contemporary cooperative efforts in Bible translation and distribution; a third was a non-Baptist's analysis of Southern Baptists. At Tokyo in July, 1970, the SCCC, with numerous congress registrants present, heard three papers in its commission sessions: one on Christian unity in the New Testament; another on Baptist attitudes and relations in northern Europe; and a third on Baptists and the awakenings of modern history.

In a plenary session of the Tokyo congress, the SCCC presented a panel of three speakers who dealt with the New Testament teaching on the unity of the Church, present Baptist relations with other Christians, and "the way ahead."

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# KNIVES FORKS AND SPOONS

## BOOKS OF THE BIBLE

By Carl H. Zwinck

NAMES of nine books of the Bible can be found in the squares. If you start with the correct letter and move straight down or straight to the right, you can spell the name of each book.

### ANSWERS

Amos, Ezra, Job, Jonah, Luke, Mark, Nahum, Ruth


By Ellen Rebecca Fenn

"GOOD morning, Joe and Jim. Breakfast is ready. Wash your hands and face," called Mother.

"Mother," the two boys exclaimed, "you haven't any spoons on the table."

"Let's suppose there were no knives, forks, or spoons in my cupboard, but your breakfast is waiting on the table. What would you do? How would you get your food into your mouth?"

"That is the problem people had hundreds of years ago. What did they do? They used their fingers as forks and the palms of their hands as spoons. Are you wondering what they used for knives? Let's find out."

Today the word "cutlery" refers to knives, forks, and spoons. Years ago it meant only knives. At first, knives were whittled and chiseled out of the rib bones of animals. The knife, as we know it, is composed of three different parts: the blade, the bolster, and the tang. The tang is the part of the knife which is set into the bolster or handle. This tang makes the knife strong and long-lasting.

The first good knife handles were designed from ivory from animal tusks. Later, the handles were made from wood, and some were made from bone. The knives we use are usually made from metal of some kind. In our stores today, we find knives with hollow handles, solid handles, short blades, long blades, and tiny butter blades. Many of our

knives are made from stainless steel and are molded in one piece.

Forks are another interesting part of our cutlery. At one time, they also had handles made from bone, wood, or ivory. The first forks did not have four tines or prongs, as ours do. The earliest forks had only two tines. Ours are made from the same material as our knives and spoons.

Before there were spoons, the palm of the hand must have been awkward to use. People began gathering seashells to use in place of their palms. Finally, someone thought of fitting handles to the shells. In this way our first real spoons came into being. They, too, soon had handles of bone, ivory and wood.

Our spoons consist of bowls with handles attached. They may be made from aluminum, plastic, wood, silver, or stainless steel. Some, like knives and forks, are gold plated or silver plated. We have fancy small spoons, decorated spoons, and huge soup spoons. We have ladles, sometimes made from wood, to stir hot liquids, such as jelly. All spoons are patterned after the first one made by man, a tiny bowl with an attached handle.

As you have your next meal, think about how cutlery is made. Be thankful you have cutlery to use instead of your fingers, seashells, or chiseled bone. Notice how each piece is formed. The material from

which each is made is strong and lasting.

"Let's enjoy our breakfast and be glad we have knives, forks, and spoons," said Mother.

"We will," Joe and Jim answered.

(Sunday School Board Syndicate, all rights reserved)

## Texas SPIRENO Crusades result in 2,000 decisions

MIDLAND, Tex. (BP)—The mass response among young people that resulted in 4,000 professions of faith at First Church, Houston, was repeated in the West Texas oil cities of Midland and Odessa, with nearly 2,000 professions of faiths in two weeks.

At Midland, 1,381 people accepted Christ during a week-long SPIRENO (Spiritual Revolution Now) Crusade sponsored by the churches of the Midland Baptist Association. In Odessa, 610 people accepted Christ during a week-long revival at Sherwood Church.

Youthful evangelist Richard Hogue, who led the record-breaking SPIRENO campaign in Houston, conducted both West Texas crusades.

In Midland, Hogue spoke at rallies before and after school; in Houston, he spoke in public school assemblies on a non-religious basis. A crusade leader said that about one-third to one-fourth of the students turned out for the rallies here.

In Odessa, Sherwood Baptist Church Pastor Lenard Hartley said crowds were so great during the revival that the church had to hold two services nightly to accommodate the crowds. Later, the services were moved to a nearby gymnasium.



## The bookshelf

*The Bible's Legacy for Womanhood*, by Edith Deen, Doubleday, 1970, \$5.95

The author looks to the great themes of the Bible and the noble women who march through its pages for reaffirmation of the divine destiny of women. She points out that while widespread moral decay is characteristic of our day that "the simple virtues of these ancient heroines shine forth as timeless beacons."

\*\*\*

*Jesus Stood by Us*, Helen Reagan Smith, Broadman, 1970, \$3.75

This is a report of inspiring triumph over tragedy of families who have lost sons in the Vietnam war.

\*\*\*

*Defrost Your Frozen Assets*, by C. W. Franke, Word 1969, \$3.95

Mr. Franke reminds his readers that the claims of Christ address themselves to the whole man. Here is a down-to-earth discussion of the relationship of Christian faith to contemporary life.

\*\*\*

*The Knack of Selling Yourself*, by James T. Mangan, Dartnell, 1966, \$6.95

This is an attempt to "show you how you can fit in and be a real somebody in today's complex society, scoring bigger and better achievements than most of the highly trained experts of the

world." It sets out "to give you in jig time the education you missed at school." Very practical and helpful.

\*\*\*

*Living History of Israel*, Tyndale, 1970, \$4.95

This is a paraphrasing of ten books of the Bible: Joshua, Judges, I-II Samuel, I-II Kings, I-II Chronicles, Ezra and Nehemiah. It covers a period of about 1,000 years and is the final volume of the Living Bible paraphrases by Tyndale.

\*\*\*

*Dare to Discipline*, by Dr. James Dobson, Tyndale, 1970, \$3.95

This book about the management of children and young people was written for parents, teachers, and others who are charged with the responsibility of guiding and molding the rising generation.

\*\*\*

*Taylor's Bible Story Book*, by Kenneth R. Taylor, Tyndale, 1970, \$6.95

The author drew on his personal experience of sharing the Scriptures with his own ten children in family worship, as he wrote this book. He covers the full sweep of the narrative of the Bible, from the creation to the adventures of the early church. He writes in everyday English familiar to children.

\*\*\*



*New York Times News Service*, May 6, 1971)

- Sen. Edward Kennedy, Mass., says "The United States ranks first in the world in gross national product and military spending, but we are 13th from the top in infant mortality and 11th in the number of physicians per inhabitant. The Federal Government spends \$1400 to train each South Vietnamese soldier, but only \$54 to educate each American child." What can be done about it? One method is conversion to a non-war economy. Kennedy says "Economic conversion . . . emphasizes the application of technical skills to our most urgent social problems—problems in areas like unemployment, poverty, crime, race, pollution, nutrition, housing, health care, transportation, education, and virtually every other aspect of our domestic life."

(Friends Committee on National Legislation *Washington Newsletter*, May, 1971)

## Laymen's forum slated At SBC

ST. LOUIS (BP)—A laymen's forum on missions involvement has been planned for June 2 at the Southern Baptist Convention here by a committee of laymen in cooperation with the Southern Baptist Brotherhood Commission.

The laymen's forum will be held in addition to a previously-announced Baptist Men's Conference scheduled on Monday evening, May 31. A joint program will be printed for both meetings, said W. J. Isbell, secretary of the men's department for the SBC Brotherhood Commission, Memphis.

The forum, which will be held on Wednesday afternoon during the time scheduled for alumni meetings, will begin with a luncheon at 1:15 at the Lennox Hotel, 125 Washington St.

Isbell and the other members of the group planning the forum said that pastors and laymen and their wives were invited—not just laymen.

"This is not an action meeting, but an effort to exchange some ideas," said Elmin Howell of Dallas, coordinator of the River Ministry for the Baptist General Convention of Texas and one of the planners.

Another committee member, Owen Cooper, a Yazoo City, Miss., businessman and former vice president of the SBC, noted that speakers on the floor of the Southern Baptist Convention are permitted only three minutes to express themselves. This forum, however, is an opportunity for laymen to express their ideas on missions involvement and support in more detail, he said.

## Alabaman to join Brotherhood staff

Clayton Gilbert, Alabama Royal Ambassador secretary, has resigned to become Crusader consultant for the Brotherhood Commission of the Southern Baptist Convention, Memphis, June 1.

Mr. Gilbert will replace Frank Lawton, who resigned to become minister of education and administration for Whitehaven Church, Memphis.

A native of Walker County, Alabama, Gilbert is a graduate of Samford University, Birmingham, and Southern Seminary, Louisville, where he earned the bachelor of divinity and master of theology degrees.

He has served as Alabama RA secretary for more than 13 years. Before coming to the state office, he was pastor of churches in Guston, Ky.; and Maplesville and Tuscaloosa, Ala.



# When God's love is refused

By Vester E. Wolber

Religion Department, Ouachita University

International

May 23, 1971

Isaiah 5

In this the first of four lessons from Isaiah it is important that we introduce the great prophet of Judah. Isaiah spoke God's message in Jerusalem during the last 40 years of the eighth century B. C., while Uzziah, Jotham, Ahaz, and Hezekiah in succession were kings over Judah.

In his role of spokesman for God he also served as statesman—advisor to kings and princes in the capitol city. He spelled out to them the will of God for the nation, and never permitted his friendship to sway his judgment nor distort his message.

## The song of the vineyard (5:1-7)

If Isaiah was prophesying today he just might make use of a guitar to gain the attention of his audiences. In ancient Jerusalem he composed and sang a song of four brief stanzas.

1. The first stanza (vs. 1-2) tells a story of a disappointed farmer. As he chanted the first lines he did not reveal the identity of the "beloved" who planted, protected and nurtured his vineyard. Because the poem may have been sung at a feast of tabernacles, and because it was sung by a prophet of God the audience probably gave it a religious interpretation at once. If so, they soon identified the "beloved" as God.

God planted choice vines on a fertile hill. He dugged the soil, carried away the rocks, and watched over his vineyard. Having done all that could be done to insure a good harvest of choice grapes he prepared a wine vat and awaited the harvest. When the ripened fruit turned out to be wild grapes his hopes turned into disappointment.

2. The second stanza (vs. 3-4) asks a question. "What more was there to do for my vineyard?" God asks. At this point in the song the author has fully identified his "beloved" as the Lord, and writes in the first person as if God is speaking.

The singer has not, however, identified the vineyard. He has God call on the people of Israel and Judah to judge between the Lord and his worthless vineyard.

Suffering humanity is forever sounding its cry toward heaven to ask why things have gone wrong. Well God, too, asks why. "Why did it yield wild grapes?" he said. The Lord of this universe has been trying for several years to get the ear of American people that he might ask them why things have gone wrong.

Why did this nation ever get itself entangled in a meaningless war? It's downright silly for political leaders to blame one another when all of us know that all of them who were in positions of leadership were to blame, and all of us who failed to see and/or cry out against it were blamable. Most of us seem to have more talent for criticizing than we have for confessing.

Why does hatred eat at the vitals of this society causing it to writhe in pain like a giant friendly dragon that has been fed poison? Instead of trying to find out who poisoned our friendly dragon we might do better in identifying the poison. The Apostle Paul selected as his climactic statement from the Old Testament on the subject of sin a passage from Psalm 36:1 which says "Transgression speaks to the wicked deep in his heart; there is no fear of God before his eyes" (Rom. 3:18)

There you have the answer to God's modern question of why things are not working smoothly: we have developed an American brand of humanism which doesn't deny God so much as it ignores him. The reason why things are not working is that there is little fear of God in the land.

3. The third stanza (vs. 5-6) states God's answer. He would withdraw his hand of protection and permit his vineyard to be trampled under foot and devoured. He would turn them loose in their sins, withdraw his guiding hand, and withhold the rains.

4. The fourth stanza (v. 7) identifies Israel and Judah as the vineyard that reverted to the wild state and produced wild grapes. God expected a harvest of justice and righteousness but found bloodshed and violence.

## Inverted morality (5:20-21)

In a series of woes the prophet documents the sins of his people (7:8-19). At the center of their problems was a system of upside-down morality which make evil their good and good their evil—not unlike some of our modern varieties of liberal morality. News and entertainment media have popularized the idea that the only really moral people who are free from hypocrisy are those who scoff at moral conventions and get their sex without marital entanglements.

Those whom he describes as "wise in their own eyes, and shrewd in their own

sight" are not intellectually conceited so much as they are morally rebellious. They have declared moral and religious independence from God and have sought to establish a thorough going humanism. That prevailing system of humanism doesn't seem to be working very well—not in the American society!

## Summer missionaries drop significantly

ATLANTA (BP)—Budget limitations have caused a 100-student reduction in the number of student summer workers appointed this year by the Southern Baptist Home Mission Board's department of special mission ministries.

A total of 840 students will serve, compared to 938 last year. Of the 840, 640 are financially supported by the board and 200 are state Baptist Student Union appointees under the board's supervision.

This is the first time that the number of appointees has dropped significantly since the program began in 1944, said Emery Smith, associate secretary in the board's special mission ministries department. "The only regret we have is that we are not able to appoint as many as were requested," he added. The decrease in appointees has never exceeded five students.

The range of mission projects to which students are assigned continues to broaden each year, Smith said. For the first time, three students will work out of government offices in Washington, D. C. With their headquarters at Johnning Baptist Center in the nation's capitol, they will conduct surveys and do research to determine how adequately the needs of Washington's poor people are being met and to set some priorities as to which needs are most acute.

Other students will work in resort areas and a number of Christian rock groups will tour the country. One group will set up a storefront sandwich shop-coffeehouse on Coney Island. Another group will live in migrant camps, working in the fields during the day and leading out in Christian-oriented activities during the evening.

The majority of the students will be involved in inner city ministries and many will lead Vacation Bible Schools and survey work.

Approximately 1,300 students applied for appointment this year. Their application revealed a growing mission consciousness, Smith said.

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## Could it happen here?

By C. W. Brockwell, Jr.

Minister of Education, Calvary Church, NLR

Americans are divided into two groups: those who fear the country will perish from pollution and those who fear the spread of Communism following Vietnam. Both are present dangers which must be dealt with but neither is the real issue of survival. A nation exists only so long as God can use it in his plan to bring everything under subjection to his Son. This may not be too appealing at first glance yet the way God uses a nation is always best for it.

Fred Wood, in his book *Fire in my Bones*, mentions three distinct phases in the spiritual decline of a nation or an individual. First, there is a period when the lights burn brightly. Second, there is a time when the lights begin to flicker. Finally, there is a moment when the lights go out.

Opportunity wise, the lights are burning brightly for America. We have worldwide communication (via satellite), worldwide missionaries (soldiers stationed in nearly every area), and worldwide readership (newspapers, books, and magazines everywhere). Has there ever been a greater day than this for the spread of the gospel?

Influence wise, the lights are flickering. "Christian" tourists have exploited too many people. Our inability to get along here causes tremendous problems there. Many nations still doubt the sincerity of our quest for peace.

But have the lights gone out for America? Some believe it has and they are leaving the country daily. Some think it will not be long so they get in one final fling. What would Jeremiah say? What does God say?

### It could never happen here!

The religious leaders of Jeremiah's day assured the people that God would never go back on his promise. In that they were right. But they did not tell the whole truth. They did not mention the fact that God's promise was conditioned upon their absolute allegiance to him. Thus the people were cheated by their own leaders because they did not really seek the truth.

When a business advertises an item you can usually rely upon what is said about the item as being true. The Federal Trade Commission will see to that. But what is not said is often most significant. That is why the buyer must explore for himself and determine if the price compensates for what is lacking.

At first Jeremiah said the same thing as

the ordinary prophets of the day said. He too proclaimed the fact that God was glad they were in Canaan and that he would continue to prosper them. But when Jeremiah began mentioning the condition of absolute allegiance to God, the people stopped up their ears and screamed bloody murder.

The true prophet of God today will likewise emphasize God's unchanging condition of righteousness. He is holy and he will not long tolerate or a lack of holiness on our part without sincere repentance.

God will never let anyone defeat an America who recognizes God's leadership and shares her wealth in God's service. Indeed, the only reason God calls any nation is to to be a missionary to all the world. The question is, which gospel are we carrying to mankind?

### It will happen here!

Following the recent California earthquakes, many people moved away to a "safer" area. Some settled in "tornado alley" or in places where drought or floods occur on a regular basis.

Other than scientific data, how do you determine the security of a nation anyway? For example, our nation is such a contrast in righteousness and evil. Popular books and magazines abound in suggestive language and pictures yet look at the number of gospel oriented periodicals available today. The airwaves are filled with blasphemy against God and all that is decent and also the gospel of Christ.

How much wrong is too much and how much righteousness is enough? The Bible does not say in so many words but it does reveal God's pattern in dealing with evil. Here are some guidelines as taken from Jeremiah 25.

1. God gives ample time for repentance. Jeremiah preached for 23 years himself on the same subject! It is not that God is weak in closing the books but that he is strong in keeping the books open as long as possible. None can ever accuse God of acting too hastily. He gives every nation plenty of time.

2. God sends many warnings before acting. Who could tabulate the

numerous warnings of God? He continually speaks through both men and events but we do not hear. He gives us "gnawing feelings," "unsatisfied desires," "sudden impulses," and "flashes of light," not to mention "catastrophic happenings" and "showers of blessing." Oh if we could only see with our eyes and hear with our ears and know with our heart!

3. God announces the deadline for repentance when it passes. At first, people will ignore it and at least they will also, because they will have gone so far as to be insensitive to God's Spirit. I do not believe the deadline has passed but it seems to be getting very close. Many are turning to God now and this is a sure sign that God is delaying judgment.

But how much longer, only God knows.

## East German Baptists demand recognition

SCHMIEDEBERG, East Germany (BP)—Baptist leaders in East Germany met with the government's minister for religious affairs here, urging support for the calling of a European Security Conference and for official recognition of the German Democratic Republic (East Germany).

"We demand that our state receive its rightful place in the fellowship of nations and fully participate in the solution of the problems facing all humanity," the Baptist leaders said.

"We support the proposal that both German states (East and West Germanies) become full members of the United Nations and its constituent groups," they continued. The group also urged "equal rights for all nations of Europe," including official recognition.

The meeting of the Baptist Executive Board with the government minister of religious affairs, Hans Siegewasser, took place at the new Martin Luther King House, a Baptist center here, according to reports in European Baptist Press Service and the East German Protestant news service.

Siegewasser told the Baptist group of the development of the socialist society in East Germany, speaking of the common humanistic responsibility of Christians and Marxists. He also told of political tasks to maintain security in Europe and peace in the world.

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## Booze health hazard, warns Michigan surgeon

NEW ORLEANS — Drinking may be hazardous to your health, says a Michigan surgeon, and such a warning label should appear on bottles of alcohol.

Charles G. Child, head of the surgery department at the University of Michigan Medical School, said in a lecture here that overindulgence in booze also affects more than the person that consumes it.

"After all, when a man smokes excessively he hurts only himself," Dr. Child said. "But when a man is an alcoholic, he hurts himself, he hurts his family, he hurts the entire community."

He said he cannot understand why people get upset over the injurious effects of cigarette smoking yet fail to see the harmful effects of alcohol.

"I approve of the all-out campaign being staged these days to alert people to the danger of smoking," he said. "But I'd like to make a plea that equal concern be accorded the problem of alcoholism."

## Hobbs hospitalized with blood clot

OKLAHOMA CITY, (BP)—Former Southern Baptist Convention President Herschel H. Hobbs, pastor of First Church here, has been hospitalized with a blood clot. Physicians have asked that he cancel all outside engagements until September, and that he not return to his pulpit until about July 1.

Although he is no longer in intensive care, officials at Baptist Hospital here said Hobbs could not have visitors or phone calls. They anticipate dismissal from the hospital in mid-May.

Hobbs was president of the SBC 1961-63. He was elected president at the 1961 Southern Baptist Convention in St. Louis but will not be able to attend the SBC when it meets in St. Louis June 1-3.

## The unseamly

### A smile or two

Ralph Davis reports a happening from "one of the churches of Jacksonville."

One Sunday night a preschooler had an "accident" and her teacher put training pants on her. When her mother came for her, the little girl said, "Oh, mother! My teacher put Training Union pants on me!"

\* \* \* \* \*

Good supervision is the art of getting average people to do superior work.

\* \* \* \* \*

### Social Insecurity?

Boss: This is the end. You're fired.  
 Worker: Fired? I thought slaves were sold.

## The watch

I bought a watch one day --  
 The case, I thought, was gold.  
 The watch, it seemed to be  
 The finest ever sold.

I carried it about --  
 In time, it lost its sheen.  
 Exposed to dust and grime,  
 It turned a sickly green.

I knew a man one time;  
 I thought he was the best.  
 When evil tempted him  
 He didn't stand the test.

For us to look like gold,  
 I know, is not enough.  
 For time may prove that we  
 Are made of cheaper stuff.

Carl Ferrell

## A thank you note to Mother

By Peggy Vining

(Dedicated to her mother,  
 Mrs. C. R. Caudle, Eudora)

For words of wisdom  
 And righting my wrongs ...  
 For prayers at bedtime,  
 And good night songs ...  
 For a Christian home,  
 With love and attention ...  
 For proper punishment,  
 With proper intention.  
 For teaching me how to be a good wife ...  
 For all of the words which have  
 inspired my life ...  
 For love and for watchcare,  
 Through night and day,  
 For teaching me right,  
 And then showing the way ...  
 For your good example ...  
 The very best kind.  
 "Thank You", dear Mother ...  
 I am glad you are mine.

## Attendance report

May 9, 1971

Church	Sunday School	Training Union	Ch. Addns.
Alexander, First	66	19	1
Alicia	77	47	
Arkadelphia, Second	235	213	
Banner, Mt. Zion	65		
Berryville			
First	133	40	
Freeman Heights	114	41	
Rock Springs	94	61	3
Blytheville, Calvary	234	93	2
Booneville, First	232	180	1
Camden, First	437	79	
Cherokee Village Mission	108	25	
Crossett			
First	500	125	
Mt. Olive	300	148	2
Dumas, First	219	60	
El Dorado			
Caledonia	40	20	
Ebenezer	125	41	
Temple	40	26	
Farmington, First	116	53	10
Forrest City, First	504	142	
Ft. Smith			
Enterprise	30	28	
First	1212	479	1
Grand Avenue	678	225	4
Moffett Mission	34		
Haven Heights	224	116	
Phoenix Village	131	58	2
Gentry, First	167	92	
Grandview	57	33	3
Greenwood, First	220	86	
Hampton, First	165	66	
Hardy, First	35	22	
Harrison, Eagle Heights	226	52	1
Helena, First	232	79	1
Hot Springs			
Emmanuel	85	20	
Lakeshore Heights	113	43	
Mt. Valley	77	30	2
Hope, First	423	123	4
Jacksonville			
Bayou Meto	142	61	
First	365	84	
Marshall Road	360	104	1
Jonesboro			
Central	411	137	
Nettleton	261	110	
Lake Hamilton	110	20	
Little Rock			
Geyer Springs	601	230	6
Life Line	565	120	3
Luxora, First	73	22	
Magnolia, Central	601	175	1
Marked Tree, First	178	56	
Melbourne			
Belview	155	79	16
First	167	73	2
Murfreesboro, Mt. Moriah	38	23	
Monticello, Second	202	58	
Norfolk, First	105	80	
North Little Rock			
Baring Cross	502	142	6
Southside Chapel	26	14	
Calvary	343	103	1
Gravel Ridge	180	75	
Levy	411	114	1
Park Hill	715	113	7
Sixteenth Street	42	37	
Paragould, East Side	247	113	
Paris, First	345	62	
Pine Bluff			
Centennial	184	75	1
East Side	171	116	
First	644	125	4
Green Meadows	69	27	
St. Charles	81	34	
Springdale			
Berry Street	105	48	
First	509	191	
Strong, First	169	74	1
Texarkana, Beech Street	420	96	
Van Buren, First	366	119	1
Mission	59		
Vandervoort, First	49	29	
Warren			
Immanuel	212	60	
Westside	61	33	
West Memphis			
Calvary	187	72	
Vanderbilt Avenue	89	57	



## 6,000 decline in British Baptists

LONDON (BP)—Baptist churches in Great Britain report a loss of 6,040 members during the last year, according to the new yearbook of the Baptist Union of Great Britain and Ireland. Total membership in the Union was listed as 268,831 as of Jan. 1, 1970, compared to 274,871 on Jan. 1, 1969, according to the current yearbook. The membership list includes four independent Baptist unions and covers England, Wales, Scotland, both parts of Ireland, and coastal islands.

Gains were noted in the Baptist Union of Ireland and in the Channel Islands and Isle of Man. Irish Baptists, continuing a 30-year trend, gained in membership from 6,922 to 7,186, while the Island Baptists' membership increased from 330 to 358 members.

Most British Baptists, however, live in England and are members of the Baptist Union of Great Britain and Ireland. English membership dropped from 176,222 to 173,350.

Wales, second largest in Baptist population, decreased from 74,681 to 72,097. Scotland Baptist membership dropped from 16,716 to 16,074.

## U. N. agency would decrease 'death penalty'

UNITED NATIONS, N. Y. (EP)—The Social Committee of the U. N. Economic and Social Council (ECOSOC) has approved a resolution affirming as a main objective the progressive restriction of the number of offenses for which capital punishment might be imposed.

The resolution stressed that this should be done with a view to the desirability of abolishing this punishment in all countries.

A vote in the 27-member committee was 21 in favor, none against, with five abstentions, including Hungary and the Soviet Union.

## Draft still hovering over some seminarians

WASHINGTON, D. C. (EP)—Students of divinity schools who do not go into the ministry following seminary days will be eligible for the military draft until they are 35, if a proposal from the Senate Armed Services Committee is enacted into law.

As far as is known, no opportunity was given to seminary representatives or religious leaders to meet the Committee before the decisions on the new bill were made.

Recently the House of

## Study by a German physician debunks theories on suicide

ULM, West Germany (EP)—An Ulm physician who has made a special study of suicide has concluded that most ideas about suicide are simply false, including a belief that Roman Catholics are less likely to kill themselves than Protestants.

In an article published in a West German medical journal, *Deutsches Arzteblatt*, Hans Henseler said the belief that Catholics are less prone to self-destruction than Protestants "does not stand up to close examination."

It is true, he said, that such "Catholic countries" as Italy, Portugal and Ireland admittedly have "a very low suicide rate." But "in the equally Catholic countries" of Austria and Hungary, "more people commit suicide than in 'Protestant' Sweden."

Dr. Henseler also debunked other widespread beliefs which, he claimed, his investigation led him to conclude were erroneous.

Ruling out "mysterious cosmic influences," the physician stated that

there was "no connection" between suicide rates and the phases of the moon, sun-spots, magnetic storms or other occurrences in the universe.

As for suicide being "particularly common" among "the very rich," and "the very poor," he said, "that is simply not true."

Instead, Dr. Henseler blamed the "lack of social contacts" for many cases of self-destruction, noting that "social isolation" is independent of income.

Another widespread belief, the doctor went on, is the belief that most people decide to commit suicide "after taking stock of their situation." This form of suicide may be common among "politicians, diplomats, officers and agents," he observed, but the actual fact is "very rare."

"Of our 250 attempted-suicide patients only two considered suicide as a deliberate way out of a hopeless situation," he added.

Representatives voted that students preparing for the ministry would continue to be exempt from the military draft. The House action over-rode a recommendation from the House Committee on Armed Services which would have made divinity students subject to the Selective Service draft by repealing their former exemption.

## Merger discussions dropped in Sweden

STOCKHOLM, Sweden (BP)—The Baptist Union of Sweden and two other religious bodies in Sweden have broken off discussions about uniting the three free church groups.

All three groups, the Baptist Union, the Mission Covenant Church of Sweden, and the Methodist Church of Sweden, issued a statement recognizing "that merger talks may be considered dormant for a while" after the Methodist Church reported its discussions and a majority action of its board.

The Methodist board had voted seven to four, with two abstentions, not to pursue any longer the course toward closer cooperation with the other two.

The talks began in January 1969, according to a report in European Baptist Press Service, and were aimed originally at a single United Free Church. In October, 1970, the discussions took a new direction, with plans only to coordinate certain aspects of their work such as publishing, education, social work and missions.

The Methodist Church, with about 10,000 members, is the smallest of the three. The Baptist Union numbers about 27,000 and the Mission Covenant Church (Congregational) counts around 90,000 members.

The joint statement issued by the three groups stated that "the delegates still voice their conviction that the responsibility of the free churches toward society demands that the question of unity between free churches in different ways be broadened and deepened."

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