

2-4-1971

February 4, 1971

Arkansas Baptist State Convention

Follow this and additional works at: [https://scholarlycommons.obu.edu/arbn\\_70-74](https://scholarlycommons.obu.edu/arbn_70-74)

 Part of the [Christian Denominations and Sects Commons](#), [Mass Communication Commons](#), and the [Organizational Communication Commons](#)

---

### Recommended Citation

Arkansas Baptist State Convention, "February 4, 1971" (1971). *Arkansas Baptist Newsmagazine, 1970-1974*. 52.  
[https://scholarlycommons.obu.edu/arbn\\_70-74/52](https://scholarlycommons.obu.edu/arbn_70-74/52)

This Book is brought to you for free and open access by the Arkansas Baptist Newsmagazine at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine, 1970-1974 by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact [mortensona@obu.edu](mailto:mortensona@obu.edu).



**Arkansas Baptist**

*newsmagazine*

February 4, 1971

## A clear title

A North Little Rock couple were pursuing the even tenor of their lives, with the usual ups and downs, no doubt, when something happened that suddenly blew them sky high.

"Your home is to be sold at auction tomorrow noon at the east door of the courthouse," a stranger announced to Mrs. Ronald D. Berger, when she answered her doorbell on a recent Wednesday.

At first Mrs. Berger could not believe her ears. But soon she was convinced. Her informer, a real estate dealer, had seen the Berger home advertised as up for auction for settlement of a second mortgage a former owner was alleged to have failed to clear.

This was cruel news to the Bergers, whose legal representative had checked carefully to be sure the title to the property was clear, when they had bought it a year ago. They had made a substantial payment on the \$30,000 home at the time and had since made the monthly payments promptly.

Quickly enlisting the services of an attorney, the Bergers succeeded in having the sale called off. An investigation of the records in the courthouse subsequently revealed that the mortgage in question had been paid in full by the former owner and that the Bergers did, indeed, have a clear title.

At last account, the officials of the firm that had instituted the action were redfacedly trying to find how they had goofed.

The likelihood of a family ever losing its home through such a fluke as that involving the Bergers is more remote, no doubt, than the probability of being struck by lightning. But this strange turn of events illustrates strikingly a sober fact—wherever we live, there is no sure abiding place on earth. We never know what a day may bring forth. At any time, day or night and in the twinkle of an eye, through death or other change in circumstances, one who has lived a long time in a place can be uprooted.

But for Christians there is a sure and fixed abiding place beyond this life. The Lord assures us that he has gone to prepare a place for us and that he is coming again to receive us unto himself (Jn. 14:1-3).

This is a clear title. No one holds a mortgage on this claim.

*Erwin L. McDonald*

## IN THIS ISSUE:

ARKANSANS gathered in Little Rock last week for the annual Evangelism Conference. Reports on the events, including photos and summaries of messages given, begin on page 6.

\* \* \*

THE DIGEST of a sermon by the conference featured speaker, S. M. Lockridge, begins on page 9.

\* \* \*

A FORMER pastor in Arkansas has set up a health clinic in the Philippines. See page 5 for the story of Carl Pearson's accomplishment.

\* \* \*

W. O. VAUGHT, who heads a fund drive for Arkansas Baptists, says "we can do more for Christ's cause." See page 17.

\* \* \*

Associational missionary J. D. Seymour takes early retirement. See page 13 for information on this worker for Stone-Van Buren-Searcy County Association.

\* \* \*

TWO additional officers for local WMU organizations have been suggested. See page 24 for a report from a WMU planning conference.

## Arkansas Baptist newsmagazine

February 4, 1971  
Volume 70, Number 5

Editor, ERWIN L. McDONALD, Litt. D.  
Associate Editor, MRS. E. F. STOKES  
Managing Editor, MRS. WILLIAM L. KENNEDY  
Secretary to Editor, MRS. HARRY GIBERSON  
Bookkeeper, MRS. WELDON TAYLOR  
Mail Clerk, MRS. GARY LARUE

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

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

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

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

## The worth of an evangelism conference

Last week hundreds of Baptists from across the state, many of them pastors and evangelists, were in Little Rock for the annual Arkansas Baptist Evangelism Conference, at Life Line Church. The weather was mild for the time of the year and fair, the crowds were big and appreciative of the good singing and inspired preaching, and the numbers rededicating themselves and their Christian witnessing efforts were large.

Several speakers gave how-we-do-it talks, sharing programs and methods that have accomplished good results in their churches. There were the usual emphases on the importance of serious and regularly scheduled Bible study, the place of prayer, and the urgency for getting out to where the people are, in purposeful visitation.

Most people attending seemed to feel that this year's conference was one of the best ever. As to how much it was worth and will be

## Women tackle literacy problem

A small group of Christian women have been devoting their time and talents to teaching Arkansas people to read, or to read better. The enormity of their task is seen in the fact that nearly one person in every six Arkansans 14 years of age and older cannot read well enough to read a newspaper.

Among the leaders of the volunteer movement are Mrs. Paul Galloway, Little Rock, whose husband is bishop of the Methodist church in Arkansas; Mrs. Lela Tisdale, Fayetteville; Mrs. Helen Cox, Morrilton; Mrs. Ethan Dodgen, Forrest City; Mrs. W. B. Wood, Parkin; and Mrs. Ruby Snider, Camden.

Using the Laubach Literacy methods, the women have conducted workshops in several different cities of the state in recent weeks, teach-

## Three Jacksonville Baptists slain

Members of First Church, Jacksonville, in particular, and Baptists and Christians in general, were grieved by a triple slaying that occurred in North Little Rock on Jan. 15. The victims were all members of the Jacksonville church: Deacon Eulis James, 60, his wife, Wilma, 51, and his daughter, Barbara James Liles, 23.

All three of the ill-fated family were faithful members of the church's choir, Mason Bondurant, pastor, has reported. Mrs. James was a teacher in the Sixth Grade Sunday School division, and Mrs. Liles was a teacher in the Fifth Grade Sunday School division.

worth to the Kingdom of God can never be measured, of course. But if one tenth of the inspiration carries over to local church fields, there should be an increase in the numbers of pastors and lay people working at their jobs of giving witness to lost people. And as we must look to God for the results of our labors, we should also give him the glory for whatever comes to pass in the wake of the conference.

Jessie Reed and his associates are to be congratulated for their outstanding achievement in arranging so great an array of Baptist and Christian talent. And Life Line Church, William V. Philliber, pastor, proved to be the perfect host.

The big emphasis now will be, necessarily, on applying ourselves to loving and winning as many lost people as possible during the coming year. The conference has provided the necessary mountaintop experience ahead of serving in the valley.

ing volunteer workers how to use the Laubach materials in helping people to learn to read.

For people in the Little Rock area, there will be a two-day workshop Feb. 10, 11, and 12 at Asbury Methodist Church, 12th and Schiller. Teaching in the workshops will be two who have had unusually good experience in the field—Mrs. Lela Tisdale, Fayetteville, and Mrs. Donald Reaves.

Persons completing this training will be given certificates and will be qualified to teach under the Laubach program.

The teaching of non-readers is done on a one-to-one basis, at places and times worked out by the learner and the teacher.

The literacy program offers a superb opportunity for Christian service.

Charges of first degree murder have been filed in Pulaski County against Buddy Liles, former husband of Barbara James Liles.

Pastor Bondurant conducted a triple funeral service for the victims at the Jacksonville church, assisted by Grady Estes, Pine Bluff.

In such a tragedy we are reminded of what the late George W. Truett said in funeral services for several hundred children killed in the New London School explosion: "When we cannot track God, we can trust him." We can pray for God's will to be done in the lives of all people touched by the tragedy.

## Growing up is difficult

Growing up is a difficult matter these days. High school students have logged an average of 5,000 hours of TV and a like number of hours on the brain-scrambling radio beat. Noise alone in this generation may well disarrange the mores of the race. Kids have lived amidst the subterfuge, hypocrisy, and indifference of their superiors the whole length of their lives. They have come up under a government which requires higher morals of them than the government is prepared to observe. They have seen 45,000 of their older brothers die in an undeclared war which can never be won and face the prospect themselves of a similar fate. Teenagers are coming into first place in the suicide ratings, being the casualties of a system calibrated more for the '50's than the '70's.



DR. ASHCRAFT

Since their lives will extend an average of a half century beyond ours, dealing with greater problems than ours we ought to help them in growing up. All people of every generation must come to their own scale of values, ideals, morals behaviour and selfhood. Those who will be the leaders of tomorrow will not have been the conformists of today, nor will link sausage people from a common mold rise to tomorrow's challenge. Normal people do not improve the breed and the elders of this generation have yet to decide what is normal.

Three great forces must come to the help of our kids. The home is first, the church comes along quickly, and it is good when the schools can give a hand. Growing up calls for the best on the part of everyone. The absence of any of these three forces is fatal to youth. Growing up is difficult for a teenager but it is more difficult for an adult.

Adult problems demand adult solutions. Adult solutions require adult attention. Best we help our kids grow up for in so doing we also may grow up.—Charles H. Ashcraft, Executive Secretary.

## The people speak

### Says trend and statistics against capital punishment

I was pleased to read your commendation of Governor Rockefeller's action in commuting the death sentences of all prisoners awaiting execution. The Governor was entitled, I believe, to mention "Christian beliefs" in connection with his act of mercy. He was nurtured by sensitive and compassionate parents, and he embraced their Baptist faith in his boyhood. Some of this came shining through in the commutations. An action of this kind, which incidentally has historic significance, lies outside the arena of partisan politics and should strengthen pride in our judicial and governmental system.

There are honest differences, of course, among our people on the question of capital punishment, but it seems to me that the weight of the argument from the moral and spiritual standpoint is on the side of abolition. The trend is definitely in this direction. And if the fear arises that this is overweening sentimentality it can be pointed out that the death penalty is shown by modern experience not to be a deterrent to crime.

Statistics indicate that in Alaska, Hawaii, Iowa, Maine, Michigan and Minnesota and the other states which have abolished capital punishment the number of capital offenses has not been affected one way or the other by the change.

Further, the five states which lead

in the number of murders per 100,000 population (Georgia, South Carolina, Florida, Alabama, and Texas) all use the death penalty heavily while the states with the lowest murder rates (Minnesota, Wisconsin, Iowa, New Hampshire and North Dakota) have abolished the death penalty altogether.

There is good precedent for Mr. Rockefeller's action. The late Governor Frank Clement of Tennessee commuted the sentences of all the men in the death house just before his term expired, and Governor Donaghey in our own State issued scores of pardons sixty years ago to break up a cruel leasing system.

The powers of pardon and commutation were given to the chiefs of state primarily because the framers of our organic law wanted authority at a high level to give assurance that justice and mercy would prevail.

It seems to me that there can be no question as to the Governor's motivation, and that it was quite proper for him to identify his action with religious conviction. Aside from individual feelings about Mr. Rockefeller's political posture, the Christian community should respond with increased efforts to develop a policy on this and other phases of the crime problem that conforms to our Christian principles.—Brooks Hays, Director, The Ecumenical Institute, Wake Forest University, Winston-Salem, N. C.

### Subtlety of liquor propaganda cited

Many good people have been confused in their thinking concerning the use and sale of intoxicants. The propaganda of the liquor advertiser is both subtle and persistent. Under the cloak of respectability, posing as civic pillars and community leaders, at least, as upright citizens, men and women for the sake of economic gain have become owners and proprietors of liquor stores and beer parlors.

The indifference toward such obvious evils, to me, indicates that we, as a people, must be muddled in our thinking. Else we could realize that the fact that it is "legal" has not made strong drink any the less dangerous and that the efforts to make drinking socially acceptable have not made it any less harmful to the tissues of the human body and brain.

John Barleycorn, dragged from the gutter by the repeal of the Eighteenth Amendment, and given a glossy coat, smirks and revels in his "respectability," but underneath that shining cloak is the mocker, the deceiver, as of old, threatening to destroy all that is best and finest in the manhood and womanhood of our country.

The whiskey advertisement does not present the mangled victims of a traffic accident; nor does it picture the incoherent and foolish babbling, nor the pitiable but disgusting sight of the

(Continued on next page)

## Wayne Smith takes Louisiana position

Wayne S. Smith has resigned as registrar at Ouachita University to join the staff of Louisiana Baptist Children's Home, Monroe, as director of development. Wade B. East, superintendent, of the children's home, said that as director of development Smith will inform friends of the Children's Home about the extensive child care programs and long-range plans of the agency. Much of his time will be spent working directly with individuals and their attorneys who request specific information or assistance related to the making of wills and the establishing of trusts to benefit the Children's Home.

Smith fills the vacancy on the Home staff which was created when Dan B. Blake resigned to become pastor of First Church, Arkadelphia.

Mr. Smith was born in Brookston, Tex., and was graduated from high school in Paris, Tex. He holds the bachelor of arts degree from Baylor University, the bachelor of divinity degree from Southwestern Seminary, and the master of arts degree from Ouachita University. He did graduate work for a year at University of Southern Mississippi and is a candidate for a doctorate in education at Northeast Louisiana University.

His wife, Virginia Ruth, is an assistant professor of speech at Ouachita University and is interested in special education. The Smiths have a son, Brett Kendall, 12.

Smith served for five years as public relations director for Ouachita University and as assistant to the president for six years. He served for more than two years as assistant to the president of Mobile Baptist College in Alabama. He is a former pastor of Baring Cross Church, North Little Rock. He holds membership in several professional organizations and is listed in the 1970 edition of *Personalities of the South*.

## Letter

alcoholic who is "down." Never does it give us a glimpse of wrecked homes, neglected children, insanity, and suicide brought on by alcoholism. Rather it seeks to produce an atmosphere of ease and comfort—"gracious living."

The liquor advertisement provides an attractive setting of luxury and respectability where men and women of fashion in well-ordered and beautiful homes drink the sparkling liquid and speak of its mellow flavor. What a mockery when we face reality and take a look at the other side!—Jewell Kirby Fitzhugh, Rt. 1, Box 112, Ozark, Ark. 72949

## Former Arkansas pastor sets up health program in Philippines

A former Arkansas Baptist pastor, Carl J. Pearson, initiated a health program last fall, while on a tour of duty as a military chaplain in the Philippines, that has ministered to the needs of large numbers of underprivileged people.

Ringworm, anemia and lack of nutrition were among the common problems being encountered by doctors and



Carl Pearson

corpsmen from Battalion Landing Team (BLT) 2/9, Special Landing Forces Alfa, during a medical Community Relations Program (ComRel) held in Zambales Province, Republic of the Philippines.

Mr. Pearson, BLT 2/9 chaplain, initiated the ComRel program in an effort to find the best way volunteers for BLT could help local villagers.

Chaplain Pearson worked with Dominador L. Dumlao, a Negrito missionary in Zambales Province, to minister to the needs of people from two villages who were especially in need of assistance.

Doctors, dentists and corpsmen from BLT and SLF volunteered for the project. Chaplain Pearson went to the villages to set up arrangements for the operation of the volunteers.

First of the villages was San Isidro, where as many as four families lived together in bamboo houses built on stilts.

"This village was at the foot of a mountain and the people would stay in the mountains all day, only coming down at night to sleep," said Chaplain Pearson.

The second village was Cato. While it was in a little better general condition, it was much more difficult to get

to. "This village was actually in the mountains and inaccessible by jeep or bus," Chaplain Pearson reports. "The ComRel personnel had to carry their gear about a mile and a half up the mountain to reach the village."

According to Lt. S. Robert Freedman, battalion surgeon, the medical problems of the people in both villages were similar. "The people live in primitive condition," he said, "and are not well versed in hygiene. Consequently, they are highly susceptible to skin infections—and sores and injuries that do not heal properly."

"In addition to skin problems," continued Lieutenant Freedman, in an article in *The Okinawa Marine*, "lack of proper diet caused some anemia. There were also dental problems to deal with."

In addition to on-the-spot treatment, the doctors and corpsmen left supplies behind for the villagers' continued use, such as vitamins, aspirin and ointments, as well as a generous supply of soap.

Chaplain Pearson is currently stationed on Okinawa, following four months at sea that took him to the Philippines and other places in the Far East. He was to go to Japan early this month (February) and expects to return to the United States in April.

Mr. Pearson is a graduate of Ouachita University and of Southwestern Seminary. He was pastor of First Church, Danville, at the time he entered the Navy Chaplaincy, in July 1969.

Mrs. Pearson and the Pearson children are living in Louisiana, near relatives, while Chaplain Pearson is away. Mrs. Pearson's mailing address is P. O. Box 85, Plain Dealing, La. 71064.

## Haven Heights Exceeds goal

Haven Heights Church, Ft. Smith, dedicated its Lottie Moon Christmas Offering Sunday, Jan. 17. Those taking part in the dedication service were the pastor, Joseph A. Hogan; church treasurer, Bill Wilkerson; Brotherhood director, Gerald Stephens; and W.M.U. director, Mrs. Randall Carter. The amount of the check was \$1,045, well above the goal of \$650.

In the seven years Haven Heights has been an organized church, they have always reached their goal. However, their gifts had never exceeded \$593.—Mrs. A. W. Mitchael, Church Clerk

# Faith and works seen as necessities for helping people

"Improving the Lives of People" was the topic of S. M. Lockridge, pastor of Calvary Baptist Church, San Diego, Calif., at the Tuesday morning session of the Evangelism Conference. He used as his Scripture the account of Jesus' healing of the man born blind, John 9.

Some of the highlights of the sermon included:

When Adam disobeyed God in the Garden of Eden, the world was immediately declared a disaster area.

Some think that if they could just solve our race problems all would be well. But our needs are deeper than race. And men quit being brothers in

the days of Cain and Abel.

If you hear footsteps behind you on a dark path, you are not concerned as to what the color is of the one approaching—you want to know if his heart is right.

Christ is the perfect pattern for life. He gives each one of us who desires it, a blueprint for life.

Many think life is a matter of faith or works. We must not only have a program, we must also have a ministry. Faith is essential, for it is the only approach to God. Faith is the link that binds our nothingness to Almightyness and says, "Use me, God, on your own terms."

## L.A. pastor offers outline for systematic study of Bible

As a part of his teaching of the Bible, in the five sessions last week of the Arkansas Baptist Evangelism Conference, Gwin Turner, pastor of First Baptist Church of Mar Vista, Los Angeles, Calif., distributed Bible study outlines to those attending the conference.

Theme for the first session was "Searching the Entire Bible in Openness and Love" (Lk. 24:44-47): I. Be open to the entire Bible; II. Place first in your life that which the Bible places first—salvation; and III. Let the Holy Spirit use the Bible to transform you daily into the likeness of Jesus Christ.

"Teaching Spiritual Experience in Openness and Love" was the theme for the second session (Book of Acts).

1. Teach the new believer to let the resurrected Lord continue to work in and through him (1:1);
2. Teach the new believer the great privilege of witnessing in the fullness of the Holy Spirit (2:17-18);
3. Teach the new believer some specific things he should practice immediately (2:41-47);
4. Teach the new believer that leadership and organization must be developed in order to meet people's needs and win the lost (6:1-8);
5. Teach the new believers that the salvation of all peoples is the one preeminent thing in the heart of God (15:6-11).

"Preaching Christian Theology in Openness and Love" (Book of Romans) was the third session theme: 1. Sin (1:18-3:21); All members of the human race are sinners; 2. Salvation (Justification) (3:22-5), We are saved by faith in Jesus Christ; 3. Sanctification (dead to sin, alive to God), We are divinely set apart unto the victorious Christian life (6-8); 4. Sovereignty—God overrules all things to save men (9-11); 5. Service—

We who are saved are to serve God, through the church (12); in this present world (13); for the personal development of the individual (14); and for the glory of God (15).

"Building up the Church in Openness and Love" (Ephesians), was the theme for the fourth session discussion.

- I. The church as God sees her (1-3);
- II. The church as God wants the world to see her (4-6). Conclusion: Building up the church involves a large amount of labor and love (6:21-24).

The final study session was on the theme, "Proclaiming the Consummation of the age in openness and love" (Revelation).

1. Christ will come visibly to earth a second time (1:7);
2. The Church of Jesus Christ will continue to evangelize until Christ catches her out to glory (3:10-11);
3. God is on the throne and the destiny of the world has been committed into the hands of Jesus Christ, the Lamb of God (4-5);
4. The Lord Jesus permits the world to make its deliberate choice—the anti-Christ and anti-Christian humanism which plunges the world into chaos (6-11, also, 13:18);
- and 5. God shall bring ultimate victory over the Unholy Trinity and fallen human nature which plagues the world (12-22).

As an outline for the entire Bible, Mr. Turner suggested:

1. Salvation is desperately needed, as seen in Genesis 1-11;
2. Salvation was planned by God, Genesis 12-Esther;
3. Salvation was prophesied, Job-Malachi;
4. Salvation has been accomplished, Matthew-John;
5. Salvation must be shared, Acts;
6. Salvation should be explained, Romans-Jude; and
7. Salvation will be consummated (Revelation).

Too many of us work out our plans and then go to God and ask him to endorse them. Instead of saying, "Speak, Lord, thy servant heareth," we say, "Listen, Lord, your servant is speaking!"

The impossible can be done only by faith. Faith does not stop the storm, it helps you to stand in it.

Faith helps us face life's music even when we do not like the tune. You can eat well in the wilderness and sing the Doxology in a dungeon.

Faith and works are the wings of the same bird. And a bird cannot fly with one wing.

We often excel in the mechanics of life only to fail in the dynamics. It is possible to talk Christianity without seeing much of it in our way of life.

When Jesus healed the man who had been blind from birth, the only concern of the people around was whose sin had caused the blindness. They just wanted something to talk about. We must not only be interested in the cause of people's troubles, we must effect a cure. We must work the work of him who sent the Lord Jesus.

In the healing of the blind man, Jesus demonstrated in slow motion. He could have spoken a word and given the man his sight. But he made spittle of clay and anointed his eyes. Then he told the man to go and wash in the pool, requiring faith on the man's part. The man did not know anything about radar, but he went straight to the pool.

Whatever the Lord tells you to do, he will show you the way. If you want your eyes opened today, work out your problems against the backdrop of God's power.

The man went and washed his eyes, as the Lord had directed, and came seeing.

We must have both faith and works in our lives. When I get through preaching, I must go out and live what I preach.

The Lord made the former blind man able to stand on his own feet and do his own work. The answer to helping people is not through doles but through helping them to help themselves. We have got to fix men so they can stand on their own feet; so they can be out making it for themselves.

Everybody born from above has a story to tell. Every man has a date with destiny, a rendezvous with death and an appointment with God.

The Lord is coming again. Many are occupied with his coming rather than occupying till he comes.

If we want to improve people, we must carry the good news of the gospel to them.

## Conference quotes



Gwin Terrell Turner, pastor of First Church of Mar Vista, Los Angeles, had not met Arkansas Evangelism Secretary Jesse S. Reed until he arrived to be the Bible-study speaker for the Evangelism Conference. He said that Executive Secretary Robert Hughes, of the California Baptist State Convention, himself an Arkansan, had tried to impress on him what a ball of fire Reed is. Turner quoted Hughes as saying: "He is the only preacher I know who can preach a sermon live on radio and finish and get into his car in time to listen to part of it on his car radio."

"If studying your Bible does not bring you closer to the Lord, there is something wrong with your Bible study" (Turner).

"Place first in your life what the Bible places first—salvation" (Turner).



As a tip for use of materials in sermon preparation, Jesse Reed quoted a preacher friend as saying: "I milk a lot of other fellow's cows, but I do my own churning."

Taking note of the fact that there were several of his former students in the conference, Kenneth L. Chafin, director of the Division of Evangelism of the Home Mission Board and a former professor at Southwestern and Southern seminaries, said that he always remembered all of his former students as "A" students. "And, of course," he added, "they all remember me as one of their better professors."



Recalling that his friend John Bisagno, pastor of First Church, Houston, Tex., and an evangelist, does not like to fly, Dr. Chafin told of Bisagno deciding to travel by bus on a long trip. "But you could get there in two hours by plane," a lady said to him. "Are you afraid to fly?" "Yes," replied Bisagno, "I am." "But," the lady replied, "don't you know the Lord said, '... and, lo, I am with you. . . .?'" "Yeh," said Bisagno, "but that 'lo' is spelled l-o-w!"

"For many, the idea of poverty is black-and-white television" (Chafin).

Dr. Chafin said he was considering recommending Mrs. Chafin for the diplomatic service. After hearing him preach recently, he said, his wife said to him: "Honey, you have so many wonderful things to say, you are not quitting soon enough." He said he was already beaming his appreciation for this "compliment" when the real implication got through to him.

"Necessarily there is a generation gap—it is a biological necessity that parents be older than their children" (Turner).

**CONFERENCE PERSONNEL:** top, State Convention President Tal D. Bonham, Evangelism Secretary Jesse Reed, and State Evangelist Clarence Shell.

Center: S. M. Lockridge, Gwin Turner, and W. O. Vaught Jr.

Bottom: Panel (Vaught, Kenneth L. Chafin, Turner, Lockridge, and Bonham).



# Brightest days of the church are ahead, says evangelism head

A bright future for the church in the purpose of God was predicted here last week by Kenneth L. Chafin, director of the Division of Evangelism of the Home Mission Board of the Southern Baptist Convention, in a sermon preached during the annual Arkansas Baptist Evangelism Conference, at Life Line Church.

Referring to the great number of theologians who have expressed pessimism as to the present-day role of the church, Dr. Chafin said, "Some seem to love the congregation and hate the church. I can't understand this. It is like one of my friends who said he almost decided to be a student secretary. When I asked him why he had not done so, he said, 'I don't like students'."

Dr. Chafin recalled a seminar he had conducted on the church, while he was

serving as a seminary professor. When a student attending the seminar said openly and unashamedly that he felt the church had failed and should be abandoned, Dr. Chafin said that he asked him, "Feeling this way, what do you as a theology student plan to do?"

Replied the student, "I have been thinking I would write the Home Mission Board and see if they would have an opening for me."

Chafin expressed amazement that the student had not recognized that the Home Mission Board, as all other denominational agencies, is a part of the church ministering.

Dr. Chafin, taking as his text Ephesians 5:25, spoke on "I Love the Church."

## Says loving the lost will result in reaching people

Speaking on "Loving the Lost," at the Evangelism Conference here last week, Pastor Bruce Cushman, of First Church, Van Buren, did brief word studies of the three different Greek words for love—eros, the love of another person for what one can get out of the person for himself; philos, brotherly, familial love; and agape, the intelligent, purposeful love that flows from heart to heart, "building bridges on which God himself can walk." This is the word used in John 3:16, Pastor Cushman reminded. And this is the kind of love Christians should have for lost people, he said.

To be able to love lost people in this manner, Christians must find time to read the word of God devotionally each day, Mr. Cushman said. He recommended a "deep study" of the Bible, "chapter after chapter and book by book," asserting again that "love for the lost comes only through studying the word of God."

The pastor also stressed the importance of the prayer life of the Christian. He suggested that Christians should pray specifically for unsaved people they know by name. He said that he continually has a list of the names of 400 or more lost people on his church field. "I have divided these into six sections," he said, "and each day I call the names of those on one section of the list, covering the whole list every six days."

Scriptures Mr. Cushman mentioned as being particularly appropriate in the de-

velopment of a love for lost people were: Romans 9:1-3; Phil. 2:5-11; Acts 20, verses 19 and 26.

Loving the lost will have the following results, Cushman said:

1. Programing soul-winning under the direction of the Holy Spirit;
2. Getting out to reach the lost where they are;
3. Scheduling as a priority serious and consistent Bible study, and, in the case of preachers, expository preaching;
4. Planning one's schedule so as to have a regular time on the field, witnessing—as a pastor, Mr. Cushman said that he regularly spends his afternoons "seeing people" on the field;
5. Commitment to working hard (Col. 1:27-29);
6. Make "walking the aisles" a regular thing, as people step out to accept Christ publicly and commit themselves to him;
7. A greatly enlarged Sunday School enrollment and attendance;
8. Enable the preacher to preach to lost people in the regular church services;
9. Make the church services warm and evangelistic;
10. Leads church members to witness to the lost.

In this day when "kicking" the church is so common, "we preachers very often are reticent at expressing our love for the church," he said.

"Many of us take the church for granted, as we do our country," Dr. Chafin continued.

The church is a divine institution, not a mere human institution, Dr. Chafin said. He said that as the church has moved into the world and across social groups it has sometimes "picked up something that does not belong in it," but that the church is "God's idea, not man's."

Dr. Chafin said that he loved the church "for what it has done to me and for me." He recalled how that people from a little Baptist church in Chicago came to him and his family when they were living in that area during the depression of the 1930s. He said that in such visits he had seen the gospel as acted out and the gospel as preached "getting together."

"I love the church as the only institution having a word to speak to modern man on his greatest need," he said. "Some claim that some of the big problems of the world are caused by the church. This is not so. The church has the word that man needs, and that word is love, reconciliation, and forgiveness. Something that troubles me is that modern man is a big question mark, but he does not look to the church."

"I love the church because her best days are ahead of her," Dr. Chafin concluded.

Some Christians erroneously get the idea that there was a time back in the early days of the Christian era when there were perfect churches, Chafin said. But this was not the case, he said, citing such historic New Testament churches as the church at Thessalonica, the church at Corinth and the church at Jerusalem. The early churches, as churches today, were made up of imperfect men and women, he said, but all of them have Christ as the perfect head.

He said that he feels sorry for those who are called to preach and think that God has called them to bury the church and give it a big funeral.

"The church is God's, and its brightest days are ahead," he concluded.

### "Baptists Who Know, Care"

Church members will support Baptist work in Arkansas and around the world if they are informed of the needs by reading the ARKANSAS BAPTIST NEWS-MAGAZINE.

(Digest of a sermon preached Jan. 25, at Arkansas Baptist Evangelism Conference)

I have been asked to tell just where the action really is. In the past few years we have heard all across our land, "Let us go where the action is." And I am convinced that people really don't know where it is, because when they reach where they thought it was, they still say, "Let's go where the action is."

From our Lord's gospel we read in John 10:10:

"The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."

Now that's where it is—in Jesus Christ.

You know, the men didn't get anywhere with the "God is dead" idea. So now they have begun to ask, "Where did he come from?" The primary purpose of God in creation was to prepare a moral being spiritually and intellectually capable of worshiping him.

"When the heavens and the earth were yet unmade, when time was unknown, Thou in thy bliss and majesty didst live and love alone."

He called light out of darkness. He called the cosmos out of chaos. He called order out of confusion. And he came from nowhere. Now that's theologically correct and it's biblically sound.

So he came from nowhere and the reason he had come from nowhere there was not anywhere for him to come from. Coming from nowhere, he stood on nothing, and the reason he stood on nothing, there was not anywhere for him to stand. He reached out when there was nowhere to reach and he caught something when there was nothing to catch and he hung something on nothing and told it to stay there.

And from nothing he took the hammer of his own will and he struck the anvil of his omnipotence and sparks flew therefrom. He caught it on the tips of his fingers and he bedecked the heavens with stars and nobody said a word. And the reason nobody said anything, there wasn't anybody there to speak. And God himself said, "That's good."

I'm coming to tell you that the action is really in Jesus Christ. Where Christ goes, drama goes.

A short, sharp, tree-climbing Jericho business man scrambled down out of a tree and arranged a luncheon when Jesus was about to pass by.

A resentful woman was banging dishes in the kitchen while her sister listened to Jesus in the living room.

A lame man by a crowded pool struck out for the first time in 38 years, carrying his bed roll on his back.

A blind man saw people, first as trees and then as persons.

It is impossible to look anywhere in the Gospel and fail to find something significant and exciting happening.

Wherever Christ goes, drama goes, and everything that he does makes news. His fame ran like wild fire. Crowds jammed in the street that he took. Men got up on house tops and broke open roofs to bring men to Jesus. Women resigned the hope of ever having a face-to-face conversation with him, but one woman resigned the hope to take up the next best hope, for she said, "If I can just touch the hem of his garment, I'll be made whole."

People mobbed him during the working hours. Men like Nicodemus came to him by night. He was known to preach with his back to the sea so that he could retreat safely by boat.

His spectacular and unexplainable appeal made the Pharisees envy him. They

## Where the action really is

By S. M. LOCKRIDGE

didn't like him. They just didn't like the way he talked. He made himself heard, felt, and remembered. And that, to the Pharisees was unclear. You see, the Pharisees talked in abstracts and Jesus talks in the concrete. The Pharisees talked at length, Jesus is always brief. The Pharisees had to quote—they had to say what somebody else said. And Jesus simply said, "I say unto you."

The Pharisees were fearful, Jesus is fearless. The Pharisees were angry, and Jesus is king. The Pharisees were dry and dull; Jesus is always interesting. The Pharisees used \$10 words, Jesus uses household words. He talks about pearls and flowers, boys and bread, weddings and banquets, springtime fields ready for seed, water, and sun. He has such words in his vocabulary as dishes and brooms, foxes and sparrows, a house built on a rock. He did not come to show the world a clenched fist, but he came with outstretched arms, saying, "Come unto me, all ye that labor, and I will give you rest."

He did not come to build walls, but to win men. He did not come to erect barriers but to free men. He came caring for people for whom nobody else cared. He loves people that nobody else loves. In him is life. For it is he who

said, "I am come that they might have life—that they might have it more abundantly."

But, you know, we are looking for something, and we really don't know what we're looking for. Let's take a long look at the long, hard struggle that Solomon went through trying to find where the action was.

Now, Solomon was trying to discover the meaning of life. He wanted to do what was right, but he didn't want to miss out on anything. He wanted happiness without holiness. He wanted to be clean, but he hesitated to come clean. He wanted pardon, but he was too proud to ask God for it. He wanted to walk with the Lord and run with the devil.

There are too many stumbling around, reaching for happiness, deep-down satisfaction, but with too much prejudice in their hearts to have peace. Prejudice and peace don't occupy the same room. And many are looking for life ready made, but life does not come ready made. God gives us existence and life for each one of us is determined by what we make out of our existence. Success in life can never be a reality when the individual excludes God from the agenda of his existence. Man is so constituted

that he needs the help that can come only from God. Civilization crumbles when it eliminates God from its bounds. "The wicked shall be turned into hell, and all the nations that forget God. Righteousness exalts a nation, but sin is a reproach to any people."

Young people where I serve as pastor told me sometime ago, "Pastor, leave us alone and let us really learn life from experience. I told them that experience is a good teacher, but sometimes its tuition is too high.

People see what happened to the man who preceded them and then go right on and follow in the same path. They won't profit by that man's mistakes.

Now you can't live long enough to make all the mistakes and then get good judgment from those same experiences and profit by them. You know, men die in the midst of their years. Have you noticed that? The farmer leaves the field half plowed. The banker dies and leaves business still not transacted. The artist dies and leaves unformed figures on his canvas. The trademan is cut down in the midst of his merchandise. The statesman is arrested with great politi-

(Continued on page 10)

# Where the action really is

(From page 9)

cal measures on his hands. Ministers die with spiritual usefulness undeveloped. The time to do that that the Lord has assigned to us is now.

Solomon said, "I'll find where the action is. I know I'll find it." And he looked for it in learning. Now people are looking for happiness, they are looking for life in learning. Learning helps, but it doesn't buy life. I tell our young people, learn all you can. Go and learn enough so that other people won't look down on you. And then go back and learn some more, so you won't look down on other people.

Notice that if a man knows anything, the world does not want to give him credit. And if he is not sure about some things, they'll brag on him. When Christopher Columbus left home, he didn't know where he was going. When he got there, he didn't know where he was. When he returned home, he didn't know where he had been. And they gave him credit for discovering America.

Many of us just know too much for our own good. There was a boy whose parents were unlearned, but they wanted their son to have educational advantages. They got their money together and sent him away to school. And after the first year, the boy returned home and he was eager to let his parents know what he had learned in school. That morning the father went out and killed two ducks. The mother dressed the ducks and baked them brown and then called her husband and son to dinner. And the boy said to himself, "This is my opportunity to let my parents know what I've been learning in school."

When they were seated at the table, the boy said, "Daddy, there are three ducks in that dish."

The father said, "No, I didn't kill but two."

"No," said the son, "There are three ducks in there."

The mother said, "I didn't bake but two."

The boy kept insisting, "There are three ducks in that dish!"

He set out to try to explain. He said, "You take a certain portion of this duck and an equal portion from that duck and you put those portions together and this will equal that and this is to this as that is to this."

And the more he tried to explain, the more confused the father became. So he bowed his head and said, "Gracious Lord, we do humbly thank thee for what we are about to receive for the nourishment of our bodies for Christ our Redeemer's sake. Amen."

Then he forked up one duck and put it into the mother's plate, and he forked up the other duck and put it into his plate and he said to his son, "Now, you help yourself to that other duck!"

Many of us know too much for our good!

Solomon found out that knowledge cannot change character. He found out that "the fear of the Lord is the beginning of wisdom." He found out that the mind cannot solve the problems of the heart. The hand of knowledge can't drive away fear.

So Solomon moved on from learning and he tried luxury. "I'm going where the action is." Solomon sat on a throne of solid ivory overlaid with pure gold. He drank from vessels of gold. They pressed the rarest wines to his lips. They enrobed him with the purest of purples. They cheered him with the sweetest music in that land of harps. For him royalty has no dominion, wealth had no luxury, gold had no glitter, for he was all beast.

Fish pools decorated his parks. Dancing water pools sprinkled his woodlands. Birds that had been brought from foreign lands glanced and fluttered in the foliage and fell back in their lakes far beyond the sea.

Out in his stables were to be seen forty stalled horses, standing in blankets of royal purple, chewing their bits over troughs of gold and waiting to be brought out in front for a grand audience. But Solomon found out that money is no substitute for salvation. He found out you could have plenty in your purse but nothing in your person. You can be plush on the outside and vacant on the inside.

Man can breathe a long time without really living. He can have a bank account and an empty heart. Money may buy material things, but it won't buy salvation. Money may buy a house, but it cannot buy a home. Money may buy four years in college, but it cannot buy an education. Money may buy a wife, but it cannot buy love.

That's the reason that Jesus said, "Lay not up for yourselves treasures on earth, where moths and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven, where moths and rust do not corrupt and where thieves do not break through and steal, for where your treasure is, there will your heart be also."

Solomon moved on from luxuries to try liquor.

Men are looking for the action, they are looking for salvation; they are

looking for deep-down satisfaction, by strong drink, by dope. But peace of mind does not come in these. And joy does not come in these.

Solomon said, I sought in my heart to give myself unto life.

Men are trying to drown their troubles but don't you know they know how to swim? Don't let anybody mislead you. Wrong is wrong and right is right. And, tell me, what is wrong with life? Don't let anybody mislead you—strong drink will break your home, it'll rot your body, dishonor God, deceive man and drive him to despair and death.

"Wine is a mocker and strong drink is raging and whosoever is deceived by, it is not wise."

Solomon moved on from liquor to lust. He married 700 wives and had 300 concubines and his days were characterized by wine, women, and song. But Solomon found out that desire can turn into disgust. He found out that pleasure can only last for a season.

But now he is old and stands out on his veranda with his diamond-studded robe glittering in the noon-day sun. There he is, looking back over his life, trying to see where he had missed the mark. "I have been searching for the action," he said. "I've been looking for salvation, searching for deep-down satisfaction. I've tried liquor. I've tried lust, and, vanity of vanity, all is vanity. I don't want coming generations to make the same mistakes I have made. I want to leave something on record. If you are looking for the action, trust in the Lord with all thine heart and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

Oh, if you want to know where the action is, it's in Jesus. There is no other name given among men whereby we must be saved. He is the door—not a door, not one door, he is the door. We are looking for solutions to our problems and spending millions of dollars trying to settle when he has told us where to find the action. But we rather meet in conferences and discuss our problems than to turn to the power of God. We rather spend money trying to patch a fellow up on the outside when he needs changing on the inside. The world is still looking for the action, but I say it is in Jesus. For he is the image of the invisible God. He's the replica of divine Reality. He reflects the light of life. He reveals the love of God, he releases the price of grace. He's not a fragment of the fire but he's the fullness of God.

He's not a temporary shadow, but he's the true substance. He's not a provisional makeshift, but he's the perfect manifestation. He's not a social organizer, but the Saviour of mankind. He's not another reformer, but a wonderful Redeemer. I love the name—Jesus. "He was wounded for our transgressions, he was buried for our iniquity; the chastisement of our

peace was upon him and with his stripes we are healed." He will not leave you nor forsake you. He's got all power in his hands.

Oh, I wish I could describe him! He's indescribable. He's invisible. He's irresistible. The heaven of heavens can't contain him. How are you going to explain him? His ways are past finding out and there is no substitute. You can't get away from him. You can't overpower him. You can't get him out of your mind. The action is where he is!

*Dr. Lockridge has been pastor for the past 18 years of Calvary Church, San Diego, Calif. He is a graduate of Bishop College, Dallas, and of Southwestern Seminary. He has the Lit. D. degree from Linda Vista Bible College and Seminary and the D.D. degree from California Southern Baptist College.*



*The true substance*  
**Dr. Lockridge**

## Arkansans witness on Indiana trip

Nine Arkansas men recently made a missions trip to Indiana. The group was composed of seven laymen from First Church, Corning, their pastor, Paul Stender, and Grant Robertson, pastor at Oak Grove, Pocahontas.

Each man was assigned to a church in the Marion area to preach, witness, or help with construction work. The weekend mission was through the invitation of Dale Maddux, an area missionary in East Central Indiana, who has served as a staff member at Southern College, Walnut Ridge. The trip was financed jointly by the missions team and the Corning church.

Results of the trip were 19 professions of faith, seven by letter, and 89 commitments to witness, according to Pastor Stender.

Laymen who went were Ray Siler, Jim Vinson, Ronnie Smith, Irvin White, Bob Cochran, Tommy George, and E. W. Poe.



*CONFERENCE ATTENDANTS: J. C. Oliver, president, Arkansas Baptist College; W. O. Lindsey, editor, The Baptist Vanguard, and secretary of Consolidated Missionary Baptist State Convention; and Robert Ferguson, director of the work with National Baptists, Arkansas Baptist State Convention.*

## World peace must await return of Christ to earth, says Vaught

In a sermon on "The Kingdom Is Coming," W. O. Vaught Jr., pastor of Immanuel Church, Little Rock, declared at the Evangelism Conference that "nobody is going to bring world peace but Jesus Christ." In the light of this fact, he said, our nation better continue to have a strong army in the interest of its own defense.

Stressing the importance of the church's pulpit ministry, Dr. Vaught said that he felt the effectiveness of his own preaching ministry would be determined on the basis of "how much of the word of God I have been able to implant in the minds of the people."

In a second sermon, Dr. Vaught spoke on "The Bible Meeting Human Needs."

He said that he was convinced the Bible has the answer for every person to the question: What is God's will for me? The Bible also has the answer for every need and for every problem we will ever face, he said. Expressing his belief in the verbal and divine inspiration of the Scriptures, he declared that the Bible never needs updating.

He discussed the will of God as being in three categories—the direct will of God; the permissive will of God; and the over-ruling will of God.

The place to find the direct will of God is in his word, he said. "We cannot know the will of God without knowing the word of God," he continued. "This

is why we need to bathe our souls daily in the word of God. God wants us to know his will for us, and we can surely know it."

Discussing the permissive will of God, Dr. Vaught said that God never forces a person to act against the person's will. He said that it is not moral, but volitional sin, that "sends a soul to hell."

Of the over-ruling will of God, Dr. Vaught said that God's will will be done "whether we want it done or not." Sometimes God has to sweep some of his people aside and bring his will to pass through others, he concluded.

## About people

Dean Shelton, son of Mr. and Mrs. John N. Shelton of Gum Springs Road, Little Rock, has joined the Southern Baptist Sunday School Board as an artist. A graduate of Mabelvale High School and Arkansas Polytechnic College, he also attended Art Center College of Design, Los Angeles.

Shelton served as president of the Baptist Student Union at Arkansas Tech and as state vice president. He served as a summer missionary in central New York in 1968 and in Maryland in 1969.

He is married to the former Miss Lois Stanley of Pyatt.

## Takes 100 to win one, says Bonham

A hundred years ago, it took five Christians a year to win one person to Christ, but now the ratio is 100 to one.

This was a statistic used by Tal D. Bonham in a sermon on "The Perseverance of the Saints," last week at the Evangelism Conference.

Dr. Bonham, pastor of Pine Bluff's South Side Church and president of the Arkansas Baptist State Convention, said he understood the perseverance of the saints to cover that period of time from Christians' conversion till they "go to be with the Lord."

Other statistics included: Only three per cent of people who do not know Christ as Savior ever attend church services. Only five out of every 100 Southern Baptists ever take their Bibles and try to win lost people to Christ.

Answering the question, Why don't we Christians witness more, Dr. Bonham said:

1. We get to be so preoccupied doing good things that we do not have time to do the best things.
2. Some say they do not know enough to witness.
3. Some are too embarrassed to witness.
4. There are many whose theology is "rotten." Many of our people are Universalists—they believe that bye and bye everybody will be saved, that God just couldn't send a soul to hell.



## No cigarette addict

### Dr. Chafin

Kenneth L. Chafin, director of the Division of Evangelism of the Home Mission Board, revealed during the Evangelism Conference here last week that when the Arkan-

## H. H. Heard Jr.

Hawes Herman Heard Jr., 60, Arkadelphia died Jan. 23. He was the owner of Heard's Drug Store.

Mr. Heard was a member of Park Hill Church, a Mason, a past president of the Arkadelphia Kiwanis Club, a former member of the Water and Sewer Commission and the Arkadelphia School Board.

Mr. Heard attended Ouachita University.

Survivors include his widow, Mrs. Louise England Heard; two sons, Hawes III and John England Heard, both of Arkadelphia; a brother Robert Adam Heard of Texas; a sister, Mrs. Paul Hardage of Arkadelphia, and four grandchildren.

## Floyd E. Harber

Floyd E. Harber, 63, Blytheville, a retired school administrator, died Jan. 23.

A native of Rector, Mr. Harber was a graduate of Arkansas State University and the University of Arkansas. He was a member of First Church and the Association of School Principals.

Survivors include his widow, Mrs. Edna Underwood Harber; two sons, Max Harger of Arizona and Eddy Harber of Little Rock; a daughter, Mrs. Roberta

## Revise student work organization

ALBUQUERQUE, N. M. (BP)—In a compromise move, the State Mission Board of the Baptist Convention of New Mexico voted to reorganize its student work program and continue full-time student directors at three of the state's university campuses.

The action reverses one phase of a total convention reorganization proposed at the state convention last November in Alamogordo, N. M. Under that plan, full-time paid directors at five state colleges and universities would be discontinued in favor of volunteer student workers at each campus.

After long deliberation, the convention's State Mission Board voted in its January session to continue to have Baptist student work directors at Eastern New Mexico University, Portales; University of New Mexico, Albuquerque; and New Mexico State University, Las Cruces.

sas Baptist Newsmagazine carried this shot of him made by its editor a year ago in Atlanta at the Missions 70 Conference, it brought him some protest mail. Three people wrote him, he said, all of them from Arkansas, urging him to give up the cigarette habit. The ABN editor is happy to report on first-hand information that what the Doctor holds in his right hand is a pencil, not a fag. Dr. Chafin does not smoke.

# Deaths

Smith of Massachusetts; three brothers, W. E. Harber of South Korea, Delbert Harber of New Mexico and Virgil Harber of California; three sisters, Mrs. Lucille Moore and Mrs. Etoila Shaw, both of California, and Mrs. Mildred Meriwether of Michigan, and three grandchildren.

## Mary Lou Hobart

Miss Mary Lou Hobart, 38, missionary to East Africa for ten years, died Jan. 12 in Memphis, Tenn., following a prolonged illness. A funeral service was held Jan. 14 in Second Church, Memphis, with burial in Greenville, Miss., her hometown.

Miss Hobart was appointed by the Southern Baptist Foreign Mission Board in 1959. She worked at a Baptist community center in Dar es Salaam, Tanzania, directing a kindergarten, training kindergarten teachers, and working with young people and parents in the community.

She returned to the States in 1967 for a year's furlough, after which she took a year's leave of absence, teaching kindergarten in Memphis. She resigned as a missionary in June 1969.

## The cover



## Moon vs. man

As Americans head toward the moon, the complacency of the spectators has again been shaken. A malfunction in the docking mechanism of the Apollo 14 spacecraft has put the landing mission in doubt as of this time (Monday). The incident emphasizes the fallibility of man, even in the most precisely engineered venture, and his need for depending on unerring God.

## Student's poem to be published

ARCADELPHIA—William Joe Kirby, Ouachita University senior, has been notified that his poem "Stonehenge: An Evocation Quartet" has been selected for publication in the fall 1971 issue of *The Rectangle*, national literary publication of Sigma Tau Delta Honor English Fraternity. A senior English major, Kirby is the son of Mr. and Mrs. W. A. Kirby, Gurdon. His poetry has appeared in several past issues of the OBU student literary publication, *Ripples*. At Ouachita he is currently assistant editor of the campus newspaper, *The Signal*. He plans to continue his education at the University of Arkansas, where he will work toward a master's degree in creative writing.



MR. KIRBY

## Fayetteville First ordains deacons

First Church, Fayetteville, ordained three men as deacons, Jan. 10: William Duncan, Murray Smart Jr., and Ed Kiser. The pastor preached the ordination sermon. Forty-five other deacons participated in the service.

Mr. Duncan is a native Arkansan and has been a resident of the area since 1950. He is presently principal of Fayetteville High School.

Mr. Smart is a native of Blytheville, and has lived in Fayetteville since 1966. He is associate professor in the department of Architecture at the University of Arkansas. He is a Bible teacher in the College Department.

Dr. Kiser was born in Idaho and has resided in Fayetteville since 1963. As professor of marketing in the College of Business Administration at the University of Arkansas, he serves as chairman of the marketing division. He has been teaching the Bible in the Greenland Mission.

## Eudora exceeds Lottie Moon goal

Eudora Church set its goal for the Lottie Moon Christmas Offering for Foreign Missions at \$1,275 this year. For the first time the goal was exceeded—in early January—with the offering amounting to \$1,361.79. Mrs. Owen Haley is Baptist Women's director and L. C. Hoff is pastor.



# Stone-Van Buren-Searcy County missionary retires early

By MAURICE TUDOR

Reluctantly, a lot of folk in this area are planning their goodbyes to J. D. and Ethel Seymour, who are left Feb. 1 for California. Just as reluctantly, the Seymours are giving up their work as missionaries for the Stone-Van Buren-Searcy County Baptist Association.

From their home in Leslie, the Seymours have been putting away their moments of 25 years of Christian discipleship, answering the phone to tell friends goodbye, worrying about the people and churches they are leaving, and considering the fruits of all their labors.

"The Lord called me to preach when I was 37 years old, just an old country boy," Seymour said. Mrs. Seymour added that they had both known the call was genuine, for she had heard it too, and had said nothing to J. D. about it. "I wondered when he was going to hear it and answer it," she said.

The two had been schoolmates of Knoxville, Ark., were married and had teenage boys when Seymour was ordained. They had a 40-acre farm and before that Mr. Seymour had been employed at various trades. The ordination ceremony was on Dec. 16, 1943 and he was called to pastor East Point Church, in Dardanelle-Russellville Association on that same day.

Since then they have worn out five cars and a pick-up truck traveling around the associational fields, over 400,000 miles, he estimated. The missionary has planned 30 church budgets, formed 60 church fields (by getting 2 churches to use one pastor), preached 175 revivals, made many community surveys, helped in 85

ordinations, conducted approximately 100 vacation Bible schools, and cranked out tons of literature, bulletins, etc. He has lost track of the weddings, funerals, counseling, personal soul winning and so on. But the Seymours said their ministry had produced an average of 57 new Christians each year.

One thing that really stands out in their minds just now about their ministry is that two years ago, in California, while on vacation, Seymour baptized his oldest granddaughter, age nine. Now her younger sister has been saved and is waiting on Grandpa to get to California so he can baptize her.

"Mrs. Seymour is really the best missionary," the husband fondly concedes. The two feel they have been most effective in vacation Bible school work, where their joint efforts have produced many Christians that have gone on to become teachers, deacons, preachers, missionaries, etc.

Mr. Seymour remembers two particular revivals that were outstanding: one in Elm Grove, Okla., in 1953, when the March weather was spectacularly bad. Even so, the church was filled every night, and there were 29 professions of faith and 3 more joining the church by letter.

Later, in 1963, he had a big revival in the Bel Aire Church at Dermott, and there were 27 candidates for baptism.

Seymour has been Missionary here since December, 1956. He and Ethel Jane have been especially concerned with the new Morning Star Church. Last year, Seymour was blessed by seeing his ministry there produce 27 new professions of faith and many more coming into the new church by letter.

Now, they are taking an early retirement so they can move to 7627 Finevale, Downey, Calif., where they can assist their son's family. Seymour said his daughter-in-law would be undergoing surgery, and would need help with her small children. He hopes to find preaching opportunities there but is burning no bridges and making no secrets that he would like to return here to this field one day. He and his wife ask that their friends remember them in prayer.

Chronologically the Seymours record of service reads this way: 1943: East Point Baptist Church, pastor; 1947: pastor, Kelley Heights Mission, Russellville; 1950: Associational missionary for Dardanelle-Russellville Association; 1956: Associational Missionary for Stone-Van Buren-Searcy County Association!



Mr. and Mrs. Seymour

**Half way around the world, in the Orient, two Arkansas young people labor to help their fellow man . . .**

**He in the fields, and she in the homes.**

**They met in BSU at Arkansas A&M. Now they share their lives with each other, and the world, and each month send financial support to another mission field:**

**The campuses of Arkansas.**

**The Cooperative Program supports our witness on 21 campuses in Arkansas. If God leads you to provide special support to this campus ministry in the making of your will write the Baptist Foundation, 525 West Capitol, Little Rock, Arkansas 72201.**



**-DEAN SHELTON-**

## Aid National Baptists through mission VBS

"What can our church do to assist in the work with National Baptists?" Many projects come to mind, but the one that can serve as a starter, and deliver almost instant results, is the Mission Vacation Bible School.

Mission Vacation Bible Schools are important to our work with National Baptists. An accurate count of these schools has never been attempted, but at least 25 pastors have told me of their schools conducted in the summer of 1970. A Mission Vacation Bible School is an excellent project for a church for the following reasons:

1. While some National Baptist churches conduct excellent schools, there are other churches where no school is conducted or anticipated.
2. Every child, parent and home, can benefit from a Vacation Bible School.
3. We need to put our skills into action. To learn of missions is commendable, but to practice missions is Christ-like.
4. As the dominant denomination in many areas of Arkansas, we have a God-given responsibility to make certain the spiritual and moral character of the persons in the community are reached and developed for Christ.
5. Race relations in a community are noticeably improved when genuine concern is exhibited for one another in Christ.
6. Scriptural Christianity has always been the answer to human needs. The truth of the Bible has never failed, but the learning and application of the truth has.
7. Vacation Bible Schools lead as many children to Christ as any other single church related activity.

Can anyone of us imagine what effect would be produced in our state if every child 15 years and younger were to attend a Vacation Bible School each year for the next 10 years? Read John 4:35 with one changed and see what it will do for you.

"Life up your eyes, and look on the fields; for they are black already to harvest."

Is there a Mission Vacation Bible School need where you live? If so, I trust you and your church will be a part of what is needed to meet that need.—Robert U. Ferguson, Director, Work with National Baptists

# Your state convention at work Church architecture program help materials now available

Lawson Hatfield, state building consultant, has announced the completion of the current series of Church Architectural Program Help materials. These materials, published by the Church Architecture Department of the Sunday School Board, give the latest suggestions and recommendations available regarding church architecture.

Two 21-page brochures and one 40-page brochure are included in the present series. The materials have been prepared by the Church Architecture Department and reflect designs that speak to the current needs of Southern Baptist Churches. Included in the present series are "Church Building Designs—Capacity 100-400," "Church Building Designs—Capacity 500-up," "Church Buildings—Photographs." Another brochure, "Church Building Designs—First Units, is scheduled for release in August, 1971.

The "Church Building Designs" series are two-color brochures, showing drawings and sketches of buildings of varying capacities. They reflect the new grouping/grading patterns. Many churches have used these designs for ideas as they enter the preliminary planning stage of their building program. The brochures are priced at 29 cents each.

## Baptist beliefs

# A victim of political ambition

By HERSHEL H. HOBBS

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

"Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword"—Acts 12:1-2.

James was the first of the apostles to die for his faith. Perhaps John his brother was the last. It is not known why James was chosen as Herod's victim. Clement of Alexandria says that a Jew accused James, was converted, and was beheaded with him.

Why did Herod do this? The Herod here was Herod Agrippa I, grandson of Herod the Great. He had been reared in Rome in imperial society. When Tiberius died he helped Caligula to become emperor (A.D. 37). At his death in A.D. 41 he also aided Claudius to attain this office (A.D. 41-54). As reward from these two emperors he was "king" over Palestine (A.D. 42-44). After Herod the Great he was the only Herod to hold this title (note Luke's accuracy in historical details). So he had political favor with the Romans.

Josephus says that he was a vain person who scrupulously observed Jewish rites. So evidently he sought to solidify his position among the Jews by persecuting the Christians. James, therefore, was the victim of Herod Agrippa's political ambition. Jews considered death by the sword as a shameful death.

When Agrippa saw that this pleased the Jews, he also seized Peter (v. 3). It could be that the Jews especially hated Peter because of his experience in the home of the Roman, Cornelius. Luke notes that Peter was arrested during "the days of unleavened bread," the Passover. At such a time multitudes of Jews would be in Jerusalem, and Jewish nationalism would be running high. It was a good time for Agrippa to appeal to Jewish prejudice. And but for God's intervention Peter also probably would have died (vv. 4 ff.).

James was not the last Christian to become the victim of political ambition—or of religious prejudice. Indeed, he marches, along with Stephen, at the head of an innumerable throng. But the blood of the martyrs has ever been the seed of the church. And may, where necessary, it ever be!



## Message for

# Baptist World Alliance Sunday

February 7, 1971

To Fellow Believers in Many Lands:

Baptists of the world are brothers through our faith in Jesus Christ. "One Lord, one faith, one baptism; one God and Father of all" (Ephesians 4:5,6).

This brotherhood, encompassing some 30 million believers in more than a hundred countries, is made more tangible through the fellowship of the Baptist World Alliance.

Some brethren have asked me, "What can I do to help the Baptist World Alliance?" I answer that question here in a Message for Baptist World Alliance Sunday hoping that it will enable us all to strengthen our fellowship and make it more meaningful. Here are some suggestions:

1. Learn all you can about your fellow Baptists. Get to know each other better.

2. Consider taking leadership in your community in bringing Baptists of different groups together for dialogue, for evangelistic services, for social occasions, and for mass rally, etc.

3. Support and publicize the Alliance program for relief of suffering people everywhere. Write for a folder about this.

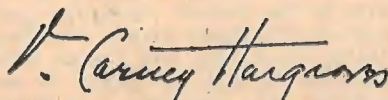
4. The Alliance has set up a 500 Club. The goal is to secure 500 men and women who will agree to give \$50 a year to help the Alliance meet its budget. Join, and invite others.

5. Some churches take an offering for the Alliance on Baptist World Alliance Sunday. You may want to do this also. Offerings should be sent directly to the Alliance offices in either Washington or London.

6. In the years ahead I hope to see progress in these areas—  
a—Renewed contacts with Baptists in mainland China;  
b—Effective moves in the direction of world peace;  
c—Evangelism in both its personal and social meanings;  
d—Enlistment of more youth in Baptist work;  
e—Religious liberty and human rights and equality for all people.  
If you can help in any of these areas, please do so.

7. Pray for the Alliance—its leaders, its work, its service.

The Alliance is increasingly a world fellowship, characterized by unity and diversity. Our theme is Reconciliation Through Christ. It merits the support of all of us, and for this I appeal.



V. Carney Hargroves  
President, Baptist World Alliance



*Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above.*

JOHN FAWCETT



# We can do more for Christ's cause!

By W. O. VAUGHT JR.

When our Arkansas Baptist State Convention in session in Immanuel Church in Little Rock, last Nov. 18, voted a program to undergird our whole financial support to Christ's work, it was, indeed, a solemn and challenging hour.

According to the Convention's vote, 1971 would be used by all of our churches to strengthen and undergird our Cooperative Program; 1972 would be the year for a campaign to raise several millions of dollars for Ouachita Baptist University; and 1973 was designated as the year when we will go afield and raise not less than a million dollars for Southern Baptist College. The accomplishment of these goals calls for a united effort on the part of all Baptists in Arkansas.

## The romance of the 75 Million Campaign

Sometime ago I wrote to many denominational leaders and state secretaries and asked them to write out for me their appraisal of the Cooperative Program. I received many helpful and encouraging suggestions from these interested leaders. I believe the most thoughtful, concise reply I received came from Louie D. Newton of Atlanta, Ga.

Here are his words:

"The two greatest events in Southern Baptist life, from the standpoint of human effort under the guidance of the Holy Spirit, was the Baptist 75 Million Campaign and the birth of the Cooperative Program, 1919 and 1925. The Baptist 75 Million Campaign proved that Baptists can move together and the Cooperative Program has proved that Baptists can stay together. Both events, let me emphasize, were born of the Holy Spirit, and those of us who were blessed to be in the midst of those revitalizing events felt the 'going in the tops of the mulberry trees,' and witnessed genuine revival in every area of Kingdom progress—evangelism, missions and benevolence."

These words caused me to reflect upon the great significance of the 75 Million Campaign. When the Southern Baptist Convention met in Atlanta, Ga., in May, 1919, our country was riding a financial peak. We were fresh from the victory of the First World War and the excitement of financial expansion swept the land. Riding on this crest of anticipation of advance, Southern Baptists in this meeting voted to launch a five-year financial drive to raise \$75 million for the expansion of all of our work. L. R. Scarborough of Texas was elected to head the 75 Million Campaign. I. J. VanNess was elected treasurer. The main

division of this money was to be designated as follows:

Christian education, \$20,000,000; foreign missions, \$20,000,000; home missions, \$12,000,000; state missions, \$11,000,000; ministerial relief, \$5,000,000; orphanages, \$4,700,000; hospitals, \$2,125,000; National Memorial Baptist Church, Washington, D. C., \$175,000.

The fires of enthusiasm for Baptist expansion around the world began to sweep across the Southern Baptist Convention and every State and church in Convention territory was given a financial goal for the campaign. When the Convention met in Washington, D. C., in May, 1920, a report was made that \$92 millions had been pledged to this great effort.

During the next five years Southern Baptists set themselves to raise this money, but before it could be collected financial distress had come to a large part of the Southern Baptist Convention territory. When the final report was made in May, 1925, at the Southern Baptist Convention meeting in Memphis, Dr. Scarborough reported that \$58 million had been collected toward the \$75 million goal. Though this was \$17 million less than the original goal and \$34 million less than the amount pledged, the 75 Million Campaign brought a new day to the Baptist cause throughout the earth.

Even though the goal was not reached, let it be remembered that \$58 million was raised for Christ's cause. As an illustration of the success of this effort, let it be remembered that during this five-year period of the 75 Million Campaign, the Foreign Mission Board received an amount of \$11 million and it had only received \$12 million in the 74 preceding years.

Debts were left on many boards and institutions, for they had projected their programs on the basis of the money pledged. But even though this was true, Southern Baptists through the 75 Million Campaign learned the meaning of working together to do great things for God. Raising this money introduced a new era in Baptist giving and missionary work. Through this great effort thousands surrendered to Christian service and the millions of Southern Baptists had been challenged to bring worthy offerings to the Lord. It is indeed significant that the general expenses in this five-year campaign was only \$427,878, or less than three-fourths of one percent of the amount collected.

Other significant victories which came to Southern Baptists from the 75 Million

Campaign were a greater unification of Southern Baptists, an enlarged vision, a more effective denominational promotion, an increased liberality, a deeper spiritual life, and a stronger indoctrination of Baptist people in Bible faith.

## The birth of the Cooperative Program

At the close of the 75 Million Campaign, Southern Baptists found themselves at the crossroads. They could not retreat. They must go on. In that May meeting of the Southern Baptist Convention in Memphis in 1925, Southern Baptists voted to enter into "The Cooperative Program of Southern Baptists." What a day that proved to be. No longer would the churches be bombarded every other Sunday for an offering for this cause or that. No longer would the cause with the greatest emotional appeal get the lion's share of the mission dollar. Southern Baptists found themselves taking manly strides toward a fair and equal distribution of all money given in their churches for the cause of Christ both at home and around the world.

Secretary Searcy Garrison of the Georgia Baptist Convention has given a very fine statement on the genius of the Cooperative Program:

"The genius of the Cooperative Program consists in its involvement of so many in so much. Through the Cooperative Program millions of Baptist and thousands of churches are involved in extensive ministries in the name of Christ and a gospel witness to the people of the world.

"The individual Baptists is encouraged to accept responsibility in the light of the Bible's teaching concerning stewardship. The church is encouraged to teach the New Testament message concerning stewardship and missions, and to enlist its members in financial support of its local and world-wide ministry. The Cooperative Program places responsibility upon the church for developing a sound financial program and for allocating a worthy proportion of each offering-plate dollar to world missions.

"State conventions are responsible for promotion of the Bible plan of stewardship and for enlistment of individual Baptists and churches in all the world of the denomination. State conventions are responsible for the adoption of an annual budget by which Cooperative Program funds are divided equitably between state and Southern Baptist causes in harmony with an agreement with the Southern Baptist Convention.

(Continued on page 18)

## Fund campaign

(From page 17)

"The Southern Baptist Convention adopts an annual Cooperative Program budget by which funds received from the churches through the several state conventions are divided among Southern Baptist institutions, agencies, and mission boards. These funds enable these agencies to discharge their service responsibilities, and thereby bring men to God through faith in the Lord Jesus Christ. A single dollar committed in love and faith by an individual as he worships in his church makes its way through the Cooperative Program to the ends of the earth. Like a mighty river in its flow, Cooperative Program dollars move outward and onward, redeeming through the gospel of Christ, vitalizing, enriching and blessing all the persons and places they touch."

Arkansas Baptists have asked me to spearhead this three-year campaign in Arkansas and I realize this is the largest and most important denominational service ever requested at my hands. Deep in my heart and mind is the conviction that we must give greater support to the Cooperative Program and all of our Baptist institutions. I want us to tell this romantic story to all of our Baptist people. I urge every Baptist pastor and worker in the State of Arkansas to challenge the people with this amazing Baptist success story. Let us go afield to tell all of our members that when they give to the Cooperative Program they are giving to every worthwhile cause Baptists support around the world. I would urge pastors and finance committees to ask the churches to increase their gifts in 1971 to the Cooperative Program. If for some reason your budget, as it now stands for 1971, does not include an increase to the Cooperative Program, I urge you to reconsider this budget and get your church to vote a worthy increase for this great and worthy program of Christ's glorious work.



Kenneth Brown



## Woman's viewpoint

BY IRIS O'NEAL BOWEN

### Lord, for another Pentecost!

In Acts 2:1, we read, "And when the day of Pentecost was fully come, they were all with one accord in one place."

You know well what happened to the little band of believers there that day. A noise from heaven as of a violent wind was heard, the people saw forked tongues as of fire, and each of them was touched by one of the tongues.

They were all filled with the Holy Spirit and began to speak in different tongues, as the Holy Spirit gave them power to proclaim his message. Naturally, when the news was spread about the strange things which were happening, great crowds gathered and the people were amazed that each understood the message in his own language!

Because of this special visitation of the Holy Spirit on the day of Pentecost (which was, to the Jews, their Thanksgiving Day) we have grown to think of a Pentecost as a time when the Holy Spirit comes to us in a deeper, more meaningful way. We pray for "another Pentecost," and often we wonder why our gatherings are not vibrant with the presence of the Holy Spirit.

As I read again Acts 2:1, I think I know the reason the Holy Spirit came in power to the believers. . . . "They were all with one accord." That is, they were all there for one purpose and they were in agreement as to what they were to do.

Jesus had told them not to leave Jerusalem until the Holy Spirit came. So they were obediently waiting for power from on high.

Perhaps if we, as we gather on the Lord's Day, were prepared in our hearts for a visitation of the Holy Spirit; perhaps if we were "all in one accord," singing his praises, opening our hearts for his blessings and praying for the lost, God could bless our efforts and we could feel the out-pouring of the Holy Spirit.

Why, we might even feel the push of the wind and be touched by the fire—and I expect we would be astonished at what we could do in the name of the Lord!

Suggestions and comments are welcomed. Mrs. Bowen may be addressed at 4115 Ridgeroad, North Little Rock, Ark. 72116.

### Kenneth Brown enters ministry

Kenneth L. Brown was ordained to the ministry of the gospel Jan. 3, during the Sunday evening service at First Church, Fayetteville. Paige Patterson, pastor of the church, preached the ordination sermon, and H. D. McCarty, pastor of University Church, gave the charges and led the ordination prayer.

Brown is the son of Mr. and Mrs. Donald A. Brown, Fayetteville. He is a 1967 graduate of Fayetteville High School, where he received the John Phillip Sousa Band Award and the Danforth Award for outstanding senior boy.

He is a senior at Ouachita University with a major in pastoral ministry. This fall he was named to "Who's Who among Universities and Colleges." A member of Blue Key Honor Fraternity, Alpha Chi, and Phi Mu Alpha Sinfonia, of which he is the current president, he

has been the recipient of two R.O.T.C. awards: "Sons of the American Revolution," during his freshman year, and the "Civitan" award, during his sophomore year. He received the Phi Beta Mu outstanding student award in his junior year.

He is presently serving as pastor of New Hope Church, near Sparkman. Next summer he plans to serve on the staff of an English-speaking church in Launda, Angola, Portuguese West Africa.

### Herrin speaks for Men's Day

Eudora Church observed Baptist Men's Day Jan. 24. Guest speaker for the occasion was Ralph H. Herrin, a layman from Collins, Miss., and a member of the State Legislature. There were a large number of rededications to the Lord and his church. Charles Ball is director of Baptist men.



## Almost spring

By THELMA C. CARTER

You can tell that it's almost spring, even in February, when brightly colored seed packets appear in stores. Zinnias, marigolds, sweet peas, and petunias are in full bloom on paper envelopes.

Seed growers tell us that millions of pounds of seed are produced in our country each year. Thousands of pounds of seed are sent to other countries.

When we hold a packet of seed in our fingers, we seldom think

of the hours of labor and planning required to get seed ready for their bright envelopes.

Think of it! Seed, hidden in all kinds of stalks and pods and wrapped around cobs, must be harvested, dried carefully—not too little and not too much—on big sheets of canvas before they are ready to plant.

Some seed must have their beards, spines, and rough coverings removed. Beans, along with other seed, must be sorted by size, shape, and weight. Dirt,

chaff, and other tiny clinging seed must be removed by tumbling, bouncing, and blowing them about in machines. Then comes the final testing. Seed must be pure and ready to grow.

Amazingly true is the fact that nature puts the seed of our natural world through a similar process. Drying, blowing, and tumbling her grass seed, wild berry and shrub seed, along with the thousands of others, nature works with the aid of the sun, moist air, and winds.

You know it's almost spring when the earth's plant life begins to sprout in the cold, maybe snow-covered, earth. God's wonders never cease. "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth" (Gen. 1:29).

(Sunday School Board Syndicate, all rights reserved)

for months without any moisture except the heavy sea mists that drift in over the desert.

Only when in bloom are the plants noticeable. Then one can't miss them, for the flowers are beautiful. Some stone plants have large golden blossoms, often much larger than the plant itself. Other stone plants have big violet blossoms. The lovely flowers are so heavily scented that they are unforgettable.

As a rule, flowering stones bloom only in late afternoon. However, some bloom at night.

Coming upon these beautiful flowers out in the midst of a desert area can be like finding a valuable treasure. We cannot help but say with the psalmist, "Many, O Lord my God, are thy wonderful works which thou hast done" (Psalm 40:5).

(Sunday School Board Syndicate, all rights reserved)

## Flowering stones

By THELMA C. CARTER

Imagine your surprise, when you try to pick up a small stone, to find instead that it is a living, growing plant. Such a possibility sounds unbelievable, doesn't it? But this strange stone plant does exist.

"Flowering stone" is the name given to this odd plant. Its native home is in the South African desert. However, flowering stones are now grown in many countries. They can be found in many botanical gardens.

The plant of the flowering stone consists of two short leaves on a woody underground stem. The two leaves form an inverted cone, looking much like a rounded stone or pebble.

The whole plant clings closely to the surface of the soil, getting its sunlight through the "stone" leaves. It is seldom eaten by animals.

Nature has been clever in hiding stone plants. Some flowering stones are gray in color, blending perfectly into the gray sand and gravel of desert areas. Other flowering stones are white, the same color as the real stones nearby. Still other stone plants are olive green, blending into the soil about them.

Miraculously, flowering stones are able to withstand the bitter cold and severe frost of certain parts of the desert. They are also dry-weather plants, living

ON THE **MORALE**  
**SCENE**

CHRISTIAN LIFE COMMISSION, SBC

U. S. Surgeon General Jesse L. Steinfeld expressed new concern recently about the effect of maternal cigarette smoking on unborn children.

"One study shows that women smokers have 20% more unsuccessful pregnancies than they would have if they had not smoked," he said.

"In a 1969 report to Congress on health hazards of smoking," Steinfeld added, "it was suggested there was a relationship between smoking during pregnancy and spontaneous abortion, stillbirth, and neonatal death (death of a newborn)."

"Now there is a substantial body of evidence which clearly supports the earlier view that maternal smoking during pregnancy harms the unborn child by exerting a retarding influence on fetal growth," he said. Steinfeld commented that in the past seven years there has been an appreciable drop in smoking among men but no comparable drop among women. (From "Smoking Called Peril to Unborn," *The Nashville Tennessean*, Jan. 12, 1971).

**TRAVELING UNDER A CLOUD.** The winner in the cross-country National Clean Air Race was a '71 Mercury Capri modified by students from Wayne State University, Detroit. An official of the National Air Pollution Control Administration said the car "may meet the standards we are considering for 1980 autos. Meanwhile, U. S. automakers, with millions invested in engineering staffs, reportedly say they won't be able to meet the 1975 standards with 1975 cars. (Everybody's Money, Winter 70-71)

## About people

Wilson C. Deese, pastor of West Helena Church, will be in Dallas, Tex., Feb. 2-3 for the 53rd annual meeting of the Southern Baptist Annuity Board. Mr. Deese is a member of the board from Arkansas.

**BAPTIST BOOK STORE**  
*Service with a Christian Distinction*  
**Coast to Coast**  
408 Spring Street  
Little Rock, Arkansas 72201

## The bookshelf

**A White House Diary**, by Lady Bird Johnson, Holt, Rinehart and Winston, 1970, \$10.95

During the five years and several weeks that her husband, Lyndon B. Johnson, was president of the United States, Mrs. Johnson kept a day-by-day diary, writing a total of 1,750,000 words. Her book, remarkable for its immediacy and total candor, is a report of the highlights as recorded in the diary.

In intimate detail, Mrs. Johnson describes her impressions of state dinners—the clothes, menus (often chicken because the president was economizing), and toasts; of her trips across the country in behalf of education, the War on Poverty, beautification and the arts on the grassroots level; and of her husband's speeches, particularly the State-of-the-Union messages.

**A Survey of Israel's History**, by Leon Wood, Zondervan, 1970, \$7.50

Dr. Wood is professor of Old Testament Studies and dean of the Grand Rapids Baptist Bible Seminary. In 15 chapters, he explores the questions of Israel and her prominence in the course of human events, seeing the nation as it has been marred by tragedy, bathed in glory, loved by God, and feared and despised by her neighbor nations. Maps, charts, and diagrams guide the reader into a personal understanding of Israel's provocative history.

**Writer's Market '71**, edited by Kirk Polking and Gloria Emison, Writer's Digest, 1970, \$8.95

Freelancers throughout the world refer to **Writer's Market** for a convenient and complete source of information on the names and addresses of markets for all types of writing. The newest edition of this market guide reflects the expansion of many special areas of publishing, particularly book publishing, trade and specialized consumer magazines, and including foreign as well as domestic markets.

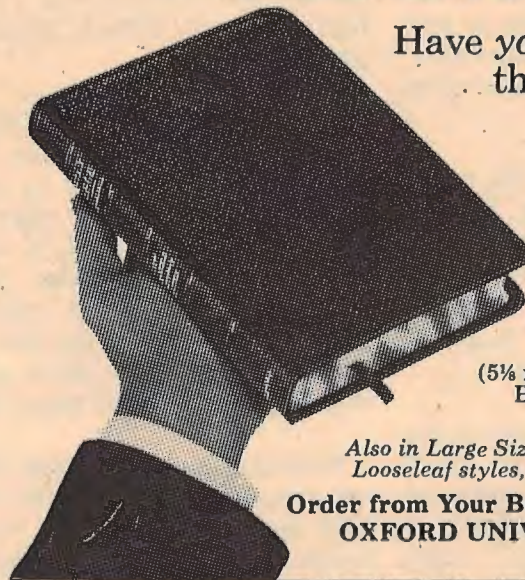
**Biology, A Search for Order in Complexity**, developed by the Creation Research Society, Zondervan, 1970, \$9.95

The co-authors of this volume are John N. Moore, professor of natural science, Michigan State University, and Harold Schultz Slusher, professor of geophysics and astronomy, University of Texas.

Designed for use as a textbook, the book is organized into 10 units of study: Science, Finding Order in Complexity; Chemical Perspectives in Biology; The Continuity of Life; The World of Living Things; Small Plants and Little Animals; Animal Life; The Biology of Man; Plant Life; Theories of Biological Change; and Ecology and Conservation.

More than 500,000 readers have selected **THE NEW SCOFIELD** Reference Bible with Concordance

Have you discovered this matchless, up-to-date edition?



Shown at left:  
French Morocco  
Handy Size Edition  
(5½ x 7½, only ¾" thick).  
BLACK, BLUE, or RED.  
09153x. \$18.95

Also in Large Size, Wide Margin, and Looseleaf styles, from \$8.95 to \$45.00.

Order from Your Baptist Book Store  
**OXFORD UNIVERSITY PRESS**  
New York

## Persistence in prayer

BY VESTER E. WOLBER, TH.D.  
Religion Department, Ouachita University

International

February 7, 1971

Luke 11:5-13;  
18:1-8

The two passages from Luke supplement one another in setting out the bases for assurance in prayer. Only those who are assured of the character of God, and that he will surely respond to our persistent pleas will keep on praying.

The parables of the persistent friend (ch. 11) and the unconcerned judge (ch. 18) are complementary: both teach that persistent prayer will ultimately be rewarded. But the former parable looks at prayer from its point of origin, while the latter looks at it for its impact on God.

### The persistent friend (11:5-13)

In response to a disciple's request for instruction in prayer after the manner of John, Jesus first stated in condensed form the model prayer; then he related in present tense form the parable of an insistent man who, in an embarrassing situation, requests help from a friend.

1. **The parable.** Unexpected company arrives and is welcomed into the home as a friend. The host discovers that he has no food to offer his guest, and is acutely embarrassed. He slips out and awakens a neighbor-friend to borrow bread. The friend did not wish to be bothered because the door was locked and the children were in bed.

One's first reaction to the story is that a friend who will not get out of bed to get you out of an embarrassing plight is not much of a friend. But consider these facts: it was much more trouble to get a light going in those days than it is now. Also, children slept on pallets on the floor, and it was quite troublesome to get about in a small, dark room without stumbling over them. And besides all that, some of our best friends are sleepy-headed. Anyway, such a request at such an hour sometimes brings the answer of the parable friend, "Don't bother me."

Was Jesus telling a story of a strong-willed and persistent man, or did he mean that just about any of us would be persistent in a situation such as the parable describes? Since he introduced the parable with the words "Which of you?"—which amounts to saying "Sup-

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

pose one of you"—he meant that any of his disciples would be persistent in such circumstances. Thus, it follows that if we are not persistent in prayer it is probably because we are not sufficiently motivated.

In the parable, the petitioner was driven by embarrassment which drove him to keep knocking at the door of his friend. The situation was such that he felt that he must get through to his friend and awaken his will. But in the final outcome the sleepy friend did respond to his plea, not because he was his friend but because the friend would not let him sleep. It was easier to grant the request than it was to endure the persistent petition.

2. **Application (9-10).** On the foundation laid by the parable, Jesus laid down a strong admonition for prayer. The present-tense verbs of verse nine—ask, seek, knock—stress persistent petition, and the participial forms in verse ten take away the time element leaving the strong assurance that as one asks, he receives; as he seeks, he finds; and, as he knocks, the door to God opens to him.

3. **Reason (11-13).** Jesus appealed to their common-sense reason—to show that God will not mock those who petition him. When a son asks for a fish his father will not mock him by giving a snake; and if he asks for an egg his father will not give a scorpion. If men who are evil give good gifts, much more will God who is altogether righteous give good gifts, especially the Holy Spirit, to those who ask him. Persistence in prayer is not a means of getting God into the mood to give so much as it is the means of bringing about in man the condition to receive.

### The unconcerned judge (18:1-8)

Luke introduced the parable with a statement of Jesus' purpose in relating it, that Christians ought to persist in prayer and not lose heart.

1. **The parable (1-6).** A judge who had no respect for God and no regard for people was approached by a widow who kept requesting that he intervene on her behalf. He refused for a while, but afterward did as requested lest she wear him out by her repeated requests.

2. **Application (6-8).** Jesus pulled out the statement of the judge and made use of it to encourage faithful persistence in prayer. The central stream of thought running through the parable seems to be this: since an unrighteous and compassionless judge can finally be worn down by a persistent plea, there is much more reason to believe that God, who is both righteous and compassionate, will hear and answer the prayers of his people who "cry to him day and night." The Lord adds, "I tell you, he will vindicate them speedily."

3. **An open-ended question** "Nevertheless, when the Son of Man comes, will he find faith on earth?" It is significant that the Lord asked the question in the context of his discussion of persistent prayer. It is even more significant that he attached it to the idea of God as vindicator who will surely avenge his people. It is Christ's purpose for his church that they shall persevere in faith and persist in prayer to God until the return of Christ to vindicate that faith.

### 'Repaid a hundredfold'

Did you see in The Commission the striking editorial urging all Southern Baptists to read "Repaid a Hundredfold" (Mt. 19:29), the new 363-page, 33-picture \$9 cloth book for only \$4.95 by Dr. Charles A. Leonard Sr., 40 years missionary in China, Manchuria, Hawaii? Readers declare it UNUSUAL, FASCINATING, INFORMATIVE, VIBRANT, EXCITING, INSPIRING! Available at Baptist Book Stores. Autographed copies by both from 1980 Harbor Lane, Naples, Fla. 33940. Postpaid \$5.25.

## A disciple slow to learn

By L. H. COLEMAN TH. D.  
PASTOR, IMMANUEL CHURCH  
PINE BLUFF

Life and Work

February 7, 1971

John 6: 5-14; 12: 20-22; 14: 6-11

Having studied three examples of conversion in John 3, 4 and 5 (Nicodemus, the Samaritan Woman, and the impotent man) we are concerned today with a disciple who lacked in spiritual perception and aptitude. Meet Philip, a slow learner. Three passages present this view of Philip. Our objective in the study is to focus attention upon ourselves that we may grasp spiritual realities and grow in our Christian lives.

### Philip's lack of vision (Jn. 6: 5-7)

The setting of this incident is the six-month period of special training of the twelve in districts around Galilee. This occurred, according to Dr. A. T. Robertson, in 29 A.D., from the Passover, in the spring, to the Feast of Tabernacles, in the fall. The incident is reported in Matthew 6: 1-13. The immediate background is a conversation of Jesus with Philip prior to the feeding of the five thousand. John 6: 6 relates that Jesus' purpose in the discussion was "to prove" Philip. Undoubtedly this proved to be a learning experience for Philip.

Jesus asked Philip where food would be available to feed the group. Philip replied that if that quantity of food could be obtained it would cost more than 200 denarii. Philip lacked vision of how much Christ could do with so little.

Andrew discovered a lad who possessed fine barley loaves and two small fishes. Christ took this lunch, blessed it, and fed the 5,000. After this miracle, yet twelve baskets of fragments remained.

A pennyworth, incidentally, was a coin worth about 17 cents in the time of Christ. Two hundred denarii would be the equivalent of about six months' wages for the average worker in Jesus' day.

### Philip's lack of action (Jn. 12: 20-22)

This passage indicates Philip's indecision or lack of positive action. Certain Greeks on the occasion of the Monday during Jesus' last week in Jerusalem indicated to Philip that they wanted to see Jesus. The Greeks, noted as seekers

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

after truth, were in Jerusalem during the occasion of the Jewish passover. They stated their primary business to Philip (probably to Philip because of his Greek name and the feeling that he would be sympathetic and helpful). They wanted to see Jesus.

It is obvious that Philip immediately should have granted their request and should have taken them to Jesus. He floundered with indecision. An astute college professor of mine stated quite often, "The worst decision oftentimes is indecision." Action was needed. Philip had a lack of it. He went to Andrew, and Andrew led them to Jesus.

All about us are individuals who down deep in their hearts want to see Jesus. They want to see Jesus in and through our lives. We keep folk from seeing the Saviour for many reasons: our sins, hypocrisy, and unconcern, to mention only a few.

### Philip's lack of understanding (Jn. 14: 6-11)

The incident mentioned here uncovers perhaps, the keenest insight of all into Philip's slowness in learning. In John 14: 6 Jesus described himself as the way, the truth, and the life. He declared that no one could go to the Father except through him. Philip ignorantly asked to be shown the Father and indicated that if Jesus would do this for him, no other evidence would be needed. This would be all sufficient.

Jesus patiently but pointedly told Philip that anyone who had seen Jesus had seen the Father because Jesus and the Father were at the same time one and the same person.

Actually, we in a sense are indebted to Philip for his blundering question for the answer Jesus gave was priceless. Now we have an added insight into the mystery of the Trinity. To see Jesus is to see what God is like, he was an exact reproduction of the Father.

### Conclusion

The word **disciple** means "learner." Jesus said, "Learn of me" (Mt. 11: 29). Thus, the call to follow Jesus is the call to learn of, about, and from Jesus. He is the Master Teacher! Let us learn how to live and what to believe as we sit at his feet.



... when you avail yourself of Houck's complete Church Music services. Satisfy your musical needs in an atmosphere of friendly know-how with complete church-oriented facilities. You and your music committee have only to call—or come by!

<b>ORGANS</b>	<b>PIANOS</b>	
Allen	Everett	Steinway
Lowrey	Cable-Nelson	Sohmer

#### MUSIC

- Sacred
  - Choral
  - Organ
  - Piano
  - Vocals
- Senior Choir      Solos & Duets  
Youth Choir  
Junior Choir

*Extensive Choral Reference Library*

Serving Music Since 1897

**Houck MUSIC CO.**  
6TH & LOUISIANA  
LITTLE ROCK, AR 72259

January 24, 1971

Church	Sunday School	Training Union	Ch. Addns.
Alicia	56	51	
Banner, Mt. Zion	31		
Berryville			
First	140	54	
Freeman Heights	118	43	
Rock Springs	94	61	
Blytheville, Calvary	218	110	
Booneville, First	246	193	4
Camden, First	414	90	
Charleston, North Side	73	60	
Cherokee Village Mission	67	24	
Crossett			
First	464	152	
Mt. Olive	228	142	1
Dumas, First	242	57	
El Dorado			
Caledonia	43	27	
Ebenezer	122	48	
Temple	37	25	
Farmington, First	85	64	
Forrest City, First	482	185	
Ft. Smith			
Enterprise	52	33	
First	1,279	389	17
Grand Avenue	691	263	4
Haven Heights	268	169	1
Gentry, First	166	80	
Greenwood, First	268	84	
Hampton, First	142	46	2
Hardy, First	30	25	
Harrison, Eagle Heights	194	51	
Hope, First	443	140	
Hot Springs			
Emmanuel	62	35	2
Lakeshore Heights	123	41	
Jacksonville			
Bayou Meto	128	65	
First	407	103	1
Marshall Road	345	150	10
Jonesboro			
Central	459	113	
Nettleton	268	132	
Lake Hamilton	102	46	
Lincoln, First	152	56	5
Little Rock			
Geyer Springs	675	278	8
Nalls Memorial	101	35	2
South Highland	370	153	3
Luxora, First	63	24	2
Magnolia, Central	570	208	6
Melbourne			
Belview	114	49	
First	164	69	
Monroe	63	21	
Monticello, Northside	104	81	5
North Little Rock			
Baring Cross	543	182	1
Southside Chapel	30	20	
Calvary	408	146	
Forty-seventh Street	191	71	
Gravel Ridge	179	106	3
Highway	133	59	
Levy	442	107	
Sixteenth Street	62	41	
Sylvan Hills	259	109	
Paragould, East Side	275	136	2
Paris, First	366	103	9
Pine Bluff			
Centennial	203	105	
East Side	179	87	2
First	753	139	2
Green Meadows	53	45	
Second	147	50	
South Side	659	190	
Tucker	12		
Oppelo	14		
Springdale			
Berry Street	114	50	
Elmdale	408	118	2
Mission	13		
First	479	237	3
Van Buren, First	433	174	4
Jesse Turner Mission	27		
Chapel	48		
Vandervoort, First	42	13	
Warren, Immanuel	260	110	2
West Memphis			
Immanuel	260	110	2
Vanderbilt Avenue	103	62	5

A man who was very much interested in old books recently ran into an unbookish acquaintance of his who'd just thrown away an old Bible which had been packed away in the attic of his ancestral home for generations. He happened to mention it.

"Who printed it, do you know?" asked the book lover quietly.

"Somebody named Guten—something," recalled the man with an effort.

"Not Gutenberg!" gasped the book lover. "You idiot, you've thrown away one of the first books ever printed. A copy sold at auction recently for over \$400,000."

The other man was unmoved. "My copy wouldn't have brought a dime," he announced firmly. "Some fellow named Martin Luther had scribbled all over it."

\* \* \*

A famous nutritionist says we are what we eat.

Nuts must be a more common diet than we ever imagined.

\* \* \*

Teaching children ethics and morals presents difficulties. Take the woman who had been lecturing her small son on the benefits of unselfishness. She concluded with: "We are all in the world to help others."

After due consideration, he asked: "Well, then, what are the others here for?"

\* \* \*

The boy seemed very young when he went away to college, but after his third letter home, his parents knew he was settling into the campus routine. In closing, he said, "Write often, even if it's only a few dollars."

\* \* \*

There is no such thing as an unhappy marriage—it's the living together afterward that causes the trouble.

A fellow who called himself an "enlightened atheist" once went on a tour of a monastery. At the end of the inspection he remarked smugly to the monk who had been his guide: "Just think now, if God doesn't exist, and I think that's the case, then you will have wasted your whole life."

\* \* \*

The monk, just as smugly, replied: "If I am wrong, I shall have wasted only 50 to 70 years. But if you are wrong, you will waste an eternity."

\* \* \*

A prim little old lady was telling her friend about the awful shock of finding two empty whiskey bottles in her garbage can.

"You can imagine my embarrassment," she said. "I didn't want the garbage man to think I drink."

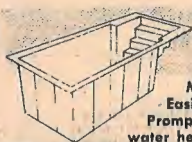
"What did you do with them?" asked the friend.

"Well, the minister lives next door," was the reply, "so I put them in his garbage can. Everybody knows he doesn't drink."

B—"Baptist beliefs," political ambition and death of Christians p5; Brown, Kenneth, ordained to ministry p18.  
C—Capital punishment, says trend against (L) p4; Chaffin, Kenneth, sees bright days ahead for church p8.  
E—Evangelism Conference p6.  
G—Growing up (IMSI) p4; giving, plea for increases p17.  
K—Kirby, Joe, has poem published p13.  
L—Liquor propaganda (L) p4; Lockridge, S. M., Evangelism Conference sermon by p19.  
P—Pearson, Carl, sets up clinic in Philippines p5.  
S—Salvation, clear title to (PS) p2; Smith, Wayne, to Louisiana school post p5; Seymour, J. D., retires as associational missionary p13.  
V—Vaught, W. O., says world peace beyond man's reach p11.  
W—"Woman's viewpoint," power from the Holy Spirit p18; WMU leaders attend planning conference p24.



## COOPERATIVE PROGRAM Aids Seminary Training



### FIBERGLASS BAPTISTRIES

Moulded one piece construction.  
Easily installed. Economical. 5 sizes.  
Prompt delivery. Also, gas & electric hot water heaters, fiberglass spires & crosses.

**LITTLE GIANT MANUFACTURING CO.**  
P. O. BOX 518 / 907 SEVENTH STREET / TEXAS 77630

LIKE SWEET ONIONS? NEW BLUE RIBBON ASSORTMENT 600 SWEET ONION PLANTS with free planting guide \$4.20 postpaid fresh from Texas Onion Plant Company, "home of the sweet onion," Farmersville, Texas 75031

## CHURCH FURNITURE



At  
A  
Price

Any Church Can Afford

**WAGONER BROTHERS  
MANUFACTURING CO.**

Write or Call

Phone OR 5-2468

**BOONEVILLE, ARKANSAS**





ARKANSAS WMU leaders talk with Mrs. R. L. Mathis, president of Southern Baptist Woman's Missionary Union, and Miss Alma Hunt, executive secretary, at the recent WMU Executive Board meeting in Birmingham. Left to right are Miss Hunt, Mrs. Mathis, Nan Owen, Nancy Cooper, Mrs. J. A. Hogan, Julia Kether, and Sara Wisdom.

## New WMU positions suggested for local church organization

Woman's Missionary Union's program for the remainder of the decade took shape recently in Birmingham during the WMU Executive Board's annual meeting for promotion.

Executive Board members and state WMU staffs scrutinized the recently-launched WMU 70's program, made some changes in the plan, and then approved the basic form for the WMU program for 1973-76.

Work groups made up of state WMU staffs gave the new WMU organizations and materials an exhaustive evaluation based on reports from the various states.

As a result of their study, WMU is recommending that churches elect, as they see the need, two additional general WMU officers instead of an assistant WMU director. The new recommendation is effective immediately.

One of the new officers will be called the "mission action director." She will be responsible to the WMU director for coordinating the mission action work of all WMU age groups. Her work will also relate to the entire church mission action program. She will lead the church, in behalf of WMU, in discovering needs for mission action and in getting the work done. She will see that all WMU mission action work relates effectively to church mission action goals.

If a church does not elect a mission action director (such as in a small church), the WMU director assumes these duties.

Mrs. R. L. Mathis, president of WMU, said that the addition of the mission action officer answers a need for a person who can give full attention to leading WMU in carrying out the church's mission action program.

The other officer suggested for immediate election in churches is a WMU "enlistment and enlargement director." She will be responsible to the WMU director for guiding in enlisting persons in WMU and in enlarging the organization. If a special officer is not elected for this position, the WMU director fulfills these duties.

Mrs. Mathis said this office was created to give special attention to the immediate need for involving more persons in all WMU activities.

The 1973-76 WMU program adopted last week will be almost identical to current plans. "Only a few improvements—things suggested by people who have been using the plans—will be made," said Mrs. Mathis.

In other action, the WMU Executive Board adopted plans for the 1972-73 missions weeks of prayer and outlines for WMU study in 1972-73.

## 741 books given to FMB library

Seven hundred forty-one books, about one third of which were originally in the collection of Southern Seminary missions professor W. O. Carver, are a recent addition to the Jenkins Library of the Southern Baptist Foreign Mission Board. H. Cornell Goerner, the board's secretary for Africa, donated the volumes from his personal library.

Goerner did graduate work under the late Dr. Carver at Southern Seminary, where Carver was professor of missions from 1896 until he retired in 1943. Goerner was his student assistant for three years.

Miss Nell Stanley, Foreign Mission Board librarian, said that many of the books are out of print and are volumes she has tried unsuccessfully to obtain. She cited *A History of Christian Missions in China*, by Kenneth Latourette (Macmillan, 1929), as a volume representative of the collection's value. "The Jenkins Library did not have this book by Dr. Latourette, a leading church historian," said Miss Stanley, "and this completes our collection of his books, filling an important gap."

## Student aid plan opposed in Missouri

JEFFERSON CITY, Mo. (BP)—The Christian Life Commission of the Missouri Baptist Convention issued a statement here opposing a plan to provide financial assistance to students attending private colleges and universities in Missouri, as proposed by Gov. Warren E. Hearnes.

"Our commission is distressed and alarmed" at the proposal, said Hugh Wamble, newly elected chairman of the commission and professor at Midwestern Seminary, Kansas City.

### Are You Moving?

Please give us your new address before you move! Attach the address label from your paper to a post-card, add your new address including the zip code, and mail the card to us.

Arkansas Baptist Newsmagazine  
525 West Capitol Ave.  
Little Rock, Ark. 72201