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February 18, 1971

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

February 18, 1971

We must be Christians

"I have never seen anything like this before in all my life!" exclaimed a waitress as she served me a cup of tea the other day at the Marco Polo Inn, in Daytona Beach, Fla. She referred to a conference of Southern Baptists and Roman Catholics then in progress at the Marco Polo.

Herself a Lutheran, the waitress was enthralled at seeing Baptists and Catholics accepting each other as Christians and discussing, on friendly terms, such things as salvation, grace, eternal security, civic and moral righteousness, and separation of church and state.

"I want you to know that I think it is wonderful!" said the lady, whose daughter, incidentally, is marrying a Southern Baptist and joining his church.

The lady was right in saying she had never seen anything like this before. For this was the first time such a meeting had ever been held. Unlike informal get-togethers Baptists and Catholics have been having in recent years, this was an official conference. It was jointly sponsored by the National Conference of the Office of Christian Unity of the National Conference of Catholic Bishops, Washington, D. C., and the Department of Work Related to Nonevangelicals, Home Mission Board of the Southern Baptist Convention, Atlanta.

The 100 attending were equally divided between Catholics and Baptists from Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, and the District of Columbia.

If there was a sour note in the three-day meeting, it was not in evidence. Catholics and Baptists alike seemed more than pleased with the good fellowship and the frank discussion of doctrine and issues of mutual concern. The purpose of the meeting, as stated in advance, was "to bring together decision-making men from both faiths from the southeastern states to talk together and explore ways of strengthening a common front for moral and civic righteousness."

In the final meeting of the conference, Catholic Priest Frank Ruff, Cleveland, Ga., said:

"We [Catholics and Baptists] are highly conscious of the scars we hold from the past, but we are not so conscious of the swords we have used to inflict wounds upon one another. We are still highly defensive instead of highly repentant, highly humble. Our fists are lowered, but we are still not quite ready to unclench our fists and grasp each other as brethren."

The priest continued: "When we get to theology, we get all hung up. When we talk of faith, we are one. We still have rather gross images of each other that are just not true. We consider ourselves as Baptists or Catholics, first, and then as human beings."

There was no indication of Baptists ever becoming Catholics, or of Catholics ever becoming Baptists. That was not within the purview of the conference. But representatives of both faiths recognized a common bond of Christian love through Jesus Christ as Lord and Savior.

I am convinced that God wants all of his disciples to be Christian in the way we treat one another regardless of what our denominational affiliations are.

Erwin L. McDonald

IN THIS ISSUE:

A SPECIAL day is set for taking note of Cooperative Program emphasis during the three years of the current fund campaign. See an editorial on page 3 and a special article on page 6.

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COOPERATIVE PROGRAM giving shows large gains in January, a story on page 8 reveals.

* * *

THE COVER STORY is on page 14.

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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

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

Cooperative Program Day, April 18.

Churches affiliated with the Arkansas Baptist State Convention are being asked by the Steering Committee for the Convention's three-year fund raising campaign to observe Cooperative Program Day, April 18. Details of the proposed observance are carried in this issue, on page 6.

There are many indications of a new spirit of unity and cooperation among us as we advance into this year that has been designated for a special emphasis on the Cooperative Program. Pastor W. O. Vaught Jr., of Immanuel Church, Little Rock, chairman of the campaign committee, who completed a speaking tour of the state a few weeks ago, has taken note of this spirit. "I found a great spirit of dedication and participation in all sections of the state," he said in a report to the Executive Board of the Convention.

Regarding the Cooperative Program as the financial lifeline of our world mission program," Dr. Vaught is urging all the churches of the Convention to give through the Cooperative Program on a percentage basis and to increase their CP gifts by at least one per cent in the coming year.

Cooperative Program gifts for the month of January in this new year totaled \$236,493.91, exceeding the total budget by \$7,145.70, Executive Secretary Charles H. Ashcraft has reported. This is a total of \$18,388.07 more than the amount given during January a year ago, Dr. Ashcraft reports.

The decade of the 70s portends unparalleled opportunities for Arkansas Baptists through their institutions and agencies, as they set themselves to fuller commitment to the Great Commission.

May this man's tribe increase, and quickly!

The editor of the *Arkansas Baptist News-magazine* received an unusual telephone call the other day from the pastor of one of the larger churches of the state.

"Please send me the mailing list of those from our church now receiving the Baptist paper," he said. "I want to compare this with our current church mailing list with a view to adding the names of those members not now receiving the paper," he said.

The pastor said that such a comparison had

not been made in recent years and that he estimated there were scores of names that should be added to the subscription list.

"We want all of our members to keep up with our Baptist affairs," continued the pastor, "and the state paper is the only line of communication that makes this possible."

How right this Baptist pastor is! How about following his example? We shall be happy to send similar lists for such a check as this in other churches.

Bequest received for Baptist student work

Elsewhere in this issue is a report of the first bequest ever received by the Baptist Student department of the Arkansas Baptist State Convention, an item of \$500 which came to the department through a provision in the will of the late Mrs. Helen Greer Garrott, of Memphis.

This is significant far beyond the amount of the contribution, now invested through the Arkansas Baptist Foundation. For the Arkansas Student Program is a large and important segment of the Convention's total program. The Student department now has work on 13 different college campuses in the state, with student center buildings on 12 of these: Fayetteville, Ft. Smith, Clarksville, Russellville, Conway, Little Rock (two), Arkadelphia, Magnolia, Monticello, Pine Bluff, and Jonesboro. Land is owned at Beebe in anticipation of the construc-

tion of a BS center at Arkansas State Junior College. Additional property is held at the University of Arkansas, Fayetteville, at the Medical School, Little Rock, and at Arkansas Tech, Russellville, for possible future expansion. Additional land is also owned at the University of Arkansas at Little Rock.

But the greatest asset is not in buildings or anything else material, but in the flesh-and-blood students to whom the BS program undertakes to minister. Some idea of the wealth of this great asset is seen in the fact that there are 20,000 Arkansas young people now in college.

Inasmuch as the far-sighted Mrs. Garrott set up something in her will to minister to the spiritual needs of these choice young people, surely she was doing something highly pleasing to the Lord himself.

When communications break down

No victory may be recorded on either side when communications between two Christians break down. When one or the other of two



DR. ASHCRAFT

Christian brothers comes to the point where he can no longer talk or pray about a common problem, one of life's saddest dilemmas exists. Such difficulty with an unbeliever is of an even more serious nature. When things degenerate to the point of screaming, accusing, bemeaning, threatening, hanging up or walking out, pure contempt is not far away. Much of life is involved in relationships. There is no way to divorce, detach or disassociate relationships from life. We live amidst them; so we must work them out. When communications break down one or the other or both are saying, "I am considering you of so little importance that I would die before I would concede your existence, much less your viewpoint."

The finest hour in human relationships is when people, face to face, eye to eye, and heart to heart, work out their problems together. When they cannot do this they must turn the matter over to intermediaries and

accept the terms agreed upon by others. It usually means that neither of the two people will get his way. One must suffer some degree of defeat or concession if either is to have any measure of victory. Victory must be for the common good whether either feels he has won or lost the argument. Only when two people work it out together can both find victory. Many attorneys, courts, judges, public relations representatives, advocates, intermediaries and counsellors would be out of a job if people could bridge the communications gap.

To keep the lines of communication open between man and man, the lines must be open between man and God. No really great victories can come to non-praying people. Sensitive people who work out their differences among themselves can surely save the time of others who often must mend the broken hearts and damaged feelings. God says (Mt. 5:25), "If a man brings a lawsuit against you and takes you to court, have a good frame of mind while there is time." A good, wholesome frame of mind, grace and patience may save you a friend and keep you out of jail. By God's help we must work out our problems face to face, eye to eye, heart to heart.

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

The people speak

Views on capital punishment

IF Jesus was so strong for capital punishment as Brother Lloyd Gardner seems to make him—(Ark. Bapt. Newsmagazine Jan. 28.), what kind of construction are we to make of Jesus' attitude as represented in our Sunday School lesson for Feb. 14?

The Pharises thought they had him on the horns of a dilemma. If he indorsed capital punishment, he would condemn the Roman law which was against any Jewish execution. If he should hold against it, the loyal Jews would be offended. But Jesus was wise enough to outwit them; so much so that they themselves were rebuked and were made conscious of their own faults.

Who, these days, are pure enough to take a life with clean hands?

Jesus not only saved the woman from death under the Mosaic law but caused the would-be slayers to go away in shame. He further urged the prisoner to cease her transgression, fully liberating her.—W. B. O'Neal, N. Little Rock

While formerly opposing capital punishment, a re-study of the Bible on the subject has convinced me that it is taught by the Bible, and is the only effective deterrent to the rise in murders and other crimes of violence. The ancient maxim, that 'whoso sheddeth man's blood, by him shall blood be shed,' was given by the creator himself, and has never been repealed. (Gen. 9:6).

Some believe that Jesus in Matthew 5:9 repealed this ancient law of an eye for eye and a tooth for a tooth. A careful study of this passage will show that Jesus was not talking about action by the state against criminals, but was teaching against individuals avenging themselves upon other individuals who had wronged them. Some say that it is murder for the state to take the life of a murderer, even though he has taken the life of another in cold blood. Then, what is it for the state to shut him up in a cage like a trapped animal and keep him there until he dies?

Common intelligence tells us that men will be much more hesitant to take

the life of another person if he knows that it will cost him his own. On the other hand, if he believes that he can kill and get off with a 'life sentence,' he will be much more bold to go ahead and commit murder.

The incidence of murders committed by persons who have been previously paroled for murder is very high. One man in an Arkansas town was twice sentenced to 'life in prison' for murder. He is now serving a 20-year sentence for a third murder. If this man had killed a loved one of the 'bleeding hearts' who oppose capital punishment, they would no doubt re-evaluate their position on the subject.

The law of capital punishment preceded the giving of the Mosaic law, and was incorporated into it in Exodus 21:12 "whoso smiteth a man so that he die, shall surely be put to death." The creator who is a God of love, justice, and truth, gave this law to protect the sanctity of human life, and when a man in cold blood takes the life of another person, he thereby forfeits his own right to live any longer. The 'bleeding-heart'

(Continued on page 23)

Major improvements await Siloam Springs campers

Those in attendance at one of the three state assemblies next summer will enjoy several improvements of the facilities. The assembly will have undergone a clean-up, fix-up, paint-up, and build-up by opening date, June 28.

New road signs will probably be the first improvement to be seen by those driving into the area. Inside the grounds several buildings will have been improved. The dining hall will be freshly painted and will sport a new roof and front porch. Other buildings to have new paint include the business office, tabernacle, book store and snack shack.

Two new buildings will be ready to accommodate the campers. A new infirmary and a new dormitory will be ready. The new dormitory, identical to the one provided last summer, will accommodate 100 people.

The family units will be furnished with new beds. Another feature for families will be the provision of a parking area for campers and house trailers.

Would you believe air-conditioning has been added? Well, it has. In a limited way, of course. The plan is to place window units in the new first aid station, business office and teaching rooms for pre-schoolers and children in the first and second grades. A limited number of already reserved family units will also have air conditioning. Hopefully, this improvement can be expanded to additional family units in the future.

Other improvements include placing a waterline to the Children's park, installing hot water heaters in some of the dormitories, building walkways and rebuilding the tennis courts.

Long-range plans are under way for a program of regular improvement and will be announced for projection upon approval and as funds are available.

An information brochure including dates and rates for the 1971 summer season has been mailed to pastors. Posters will soon be ready for display in the churches.—Lawson Hatfield, Assembly Director



*Some changes made
At state assembly*

Jerry Hillman ordained to preach

Jerry Hillman was ordained to the ministry Sunday, Jan. 24, by Southside Church, Fordyce. The service was held at Harmony Church, Bearden.

Serving as moderator was E. L. Ward, pastor at Thornton First Church. Enon Boyette, pastor of Prosperity, Fordyce, led the questioning. Cline D. Ellis, pastor of First Church, Fordyce, gave the charge to the candidate and church. Charles Jones, pastor of Southside, Fordyce, preached the ordination sermon. Jackie Haye, pastor of Calvary Church, Camden, gave the ordination prayer. A gift certificate was given to Mr. Hillman by a local deacon for the purchase of a Bible or any other books he might need.

The newly ordained minister is the son of Mrs. James Hillman and the late Mr. Hillman, Fordyce. He is pastor of Harmony Church and attends Henderson College, Arkadelphia.—Reporter



The first bequest ever received by the Baptist Student department of the Arkansas Baptist State Convention is presented to Secretary Ed F. McDonald Jr., of the Arkansas Baptist Foundation by Bob Fraser, right, president of the Arkansas Baptist Student Union and a student at State College of Arkansas. Looking on is Loyd Hunnicutt, past president of the BSU board and pastor of Central Church, Magnolia. The \$500 check was from the estate of Mrs. Helen Greer Garrott, West Memphis. It will be invested by the Foundation for the BSU department.



Mr. Hillman

April 18



COOPERATIVE PROGRAM DAY

A Red-Letter Day for Arkansas Baptists

On the recommendation of the Steering Committee for the three-year fund raising campaign for the Cooperative Program, Ouachita Baptist University and Southern Baptist College, April 18 has been designated Cooperative Program Day in Arkansas.

Committee Chairman W. O. Vaught Jr. is calling for the cooperation of pastors and churches in observance of the day. The overall goal for the observance, as stated by Dr. Vaught, is:

Special emphasis in every church affiliated with the Arkansas Baptist State Convention on the romantic history and future prospects of the Cooperative Program as the financial lifeline of our world mission program.

Long-range goals suggested by Dr. Vaught include:

Every church giving to the Cooperative Program on a percentage basis;
Every church increasing its giving to the Cooperative Program by at least 1% in the coming year.



Cooperative Program is Answering a Prayer!

As ways of implementing the Cooperative Program Day observance, Dr. Vaught suggests:

- Special sermons—by pastors to their own congregations or on exchange with other pastors; or by guest speakers from Baptist Building, Ouachita Baptist University, Southern Baptist College, or Arkansas Baptist Family and Child Care Services.
- Teaching of special Sunday School lessons and presentation of special studies in Training Union, Woman's Missionary Union, and Brotherhood.
- The taking of special offerings for the Cooperative Program in every church which has not contributed thus far this year.
- Enlistment of laymen to speak on the Cooperative Program in assemblies.

Plan now to bring laymen in November

By TAL D. BONHAM
Pastor, South Side Church, Pine Bluff
President, Arkansas Baptist
State Convention

After our state evangelistic conference, a layman from one of our churches in Little Rock handed me a note which said: "This evangelistic conference tells me that the pastors did not encourage their men to come. I strongly believe that if 75% of the pastors had asked one layman to be with them on Monday and another on Tuesday, they would have been here."

"A pastor should ask a man to come to meetings like this at least a month in advance so that he can plan his work around it. If each pastor will go home from this conference and, during February, ask a layman to be with him on Tuesday, another on Wednesday, and another on Thursday for the state convention, the men will be here. Some of our men will never hear messages like we have heard at this conference unless the pastors ask them to come."

Changes due in ROTC says Ouachita PMS

ROTC cadets at Ouachita University will undergo more tactical drills and class instruction, according to the school's newly appointed professor of military science, but there will be less emphasis on ordinary drill procedures.

Lt. Col. Otis Livingston, who recently returned from Vietnam, also said that there will be a continued breaking away from the strict Army norms on hair styles.

Colonel Livingston views campus ROTC programs as "an avenue for students to



New Army emphasis
Colonel Livingston

At our recent state convention, we registered 1130 messengers. The total number of messengers which could have been elected from our churches would have been 5,359. The churches in the Pulaski and North Pulaski Associations alone are entitled to 518 messengers. However, these churches registered only 97 messengers this past year. Even though this year's convention compared favorably with others as far as registration and attendance are concerned, it was still nowhere near what it could have been.

I hope that pastors all over the state will take seriously the words of the layman quoted above. We must undergird the Cooperative Program this year as never before. We must successfully begin fund raising campaigns for Ouachita University and Southern Baptist Col-

gain valuable experience in personnel management and leadership which they may not encounter in any other area of college" and feels that the main responsibility of the program is that of supplying officers.

"I believe that a strong reserve is the backbone of an up-to-date, modern military mechanism," he said in a recent interview. "The ROTC program is the essential vehicle for supplying these officers. It is our responsibility to turn out officers of the highest mental, moral, and physical qualities to provide leadership for our country's defense."

Compulsory ROTC, he went on to say, "is good because it gives the student an excellent opportunity to face his responsibility as a citizen of the United States. Most students today hear the myths about the Army and draw their conclusions without ever being properly exposed to other areas of the Army which benefit the civilian as well as the armed forces."

Colonel Livingston's military career began after he graduated from Clemson University, in 1952. He has served as an infantry platoon leader, battalion commander, and instructor in the United States, Korea, Okinawa and Vietnam.

He is a former professor of military science at Fishburne Military Academy in Waynesboro, Va. His awards include the Silver Star for heroism, the Bronze Star Medal for valor, the Meritorious Service Medal, Combat Infantryman's Badge, and the Army Commendation Medal.

Colonel Livingston replaces Lt. Col. Edgar David, who has retired from the Army.

lege at next year's convention. To do this our convention must cease to be what someone has termed "a preachers' convention." We pastors must involve our laymen.

Here are some suggestions that have come my way related to this matter:

1. Include money in the church budget to send laymen to the state convention as well as the pastor and other staff members.

2. Enlist layment to attend the convention so that they will have plenty of time to arrange their schedule. One layman said to me recently, "We don't even know the state convention is meeting until the business meeting just before the convention when our pastor says, 'Well, we need to elect messengers to the convention. Anyone want to attend?'"

3. Begin praying in Sunday School classes and church services for the convention at least three months before it takes place.

4. Inform the whole congregation of the issues and opportunities of the upcoming convention and enlist their prayer support.

Many of our Arkansas laymen are becoming more involved than ever before in the work of our convention. We have asked some laymen to help in the planning of the program for this year's convention. We hope to involve more laymen on the platform during this year's convention. Let us circle the days of November 16-18, 1971, and expect this to be the greatest convention ever with the largest number of messengers ever registered for a convention.

New evangelist

David E. Harris, Little Rock, announces his call for full-time evangelistic work. He resides with his wife and eight-



month old son at 1812 Vance Street. For the past three years Mr. Harris has been employed at a local truck line, has pastored Union Valley Church, Beebe, and has carried a full load at Central College, Conway, where he will graduate in the spring. He will be available for revival meetings beginning the first of June and can be contacted at his home or through the office of the secretary of evangelism, Baptist Building, Little Rock.

Giving in January shows large gain

Churches affiliated with the Arkansas Baptist State Convention gave a total of \$236,493.91 through the Cooperative Program during the month of January, Charles H. Ashcraft, executive secretary of the Convention, reports. This exceeds the total budget to date by \$7,145.70, and is \$18,388.07 ahead of the total for January a year ago, Dr. Ashcraft said, in a report to the pastors of the state.

"I consider this a great spiritual victory and a wonderful start for 1971, our year of special Cooperative Program emphasis," Dr. Ashcraft said.

Churches are being encouraged to increase their Cooperative Program gifts this year in support of the Convention's agencies, institutions, and programs. Heading a statewide committee to direct the campaign are W. O. Vaught Jr., pastor of Immanuel Church, Little Rock, and Rheubin L. South, pastor of Park Hill Church, North Little Rock.

April 18 has been designated by the committee as "Cooperative Program Day" in Arkansas. Dr. Vaught said it was hoped that all churches, large and small, would have special sermons and programs on that day highlighting the Cooperative Program as the lifeline of support for all denominational causes.

Leslie Church new deacon

First Church, Dardanelle, ordained as deacon Sunday afternoon, Jan. 31, Leslie Church. Pastor Harold Sadler served



MR. CHURCH

as moderator. Tom Lindley, missionary of Dardanelle-Russellville Association, led the questioning, and Ray South, pastor of Second Church, Russellville, preached the ordination sermon. Fourteen other deacons participated in the service. Mr. Church, son of Mr. and Mrs. George Church, Russellville, is district commercial manager of Western Arkansas Telephone Company. He and Mrs. Church, formerly Miss Bonita Tillman, have both served as teachers in the Sunday School of First Church.—Louise D. Parks.

State VBS clinic is well attended

Three hundred Vacation Bible School workers from a total of 39 associations attended the annual state VBS clinic Tuesday of last week, at First Church, Little Rock.

Nine of the associations had full teams in attendance. C. Don Cooper, associate secretary of the Sunday School depart-

Beacon lights of Baptist history

Tom Foster's hoboes*

By BERNES K. SELPH, TH.D.
Pastor, First Church, Benton

Tom Foster witnessed to many scores of hoboes during the 45 years he worked as a hostler for the Rock Island Railroad in Haskell, Camden, and Malvern.

He was reared beside the railroad in Haskell and, as a lad, watched these wanderers of the rails moving north and south, according to the seasons. Though his father was a merchant, and Tom was trained to be a bookkeeper, railroad blood flowed through his veins and he secured employment with the Rock Island as a young man.

Tom was a Christian and wanted to serve God, but faced the double handicap of ill health and deafness. He always held a kindly feeling the unkempt, dirty, ill-smelling outcasts who "rode the rods" of the freights. One day he discovered that there might be a ministry with these men. He could hear well enough to talk to them. He prayed about this and made himself available, both to God and the men.

He said the first man the Lord sent him really tried his faith and he did not know but what the man might kill him. The man carried on so, cursing and bemeaning everyone and everything, that Tom called him a Bolshevik. This offended the fellow, who left, but came back shortly, with what Foster described as "the biggest man I ever saw outside a freak show." They threatened him but did no bodily harm and he never saw them again.

Because Tom worked alone at night, and there were three hobo camps near Haskell, his wife feared for his life. But he had endeared himself to so many of these men that when he mentioned his fears to some of them they said, "No one is going to hurt you. But someone who wanted to do you harm might get hurt."

He said that when his company transferred him to Camden two hoboes met him when he arrived. They "wanted to be sure he was alright." They had received word he was coming and were awaiting him.

Tom would give the men water from the pump house, listen to them, talk to them, read the Bible to them and sometimes give them Bibles. Many appreciated his kindness and told him so.

Some of the trainmen treated the boboes more kindly when they saw Tom's treatment. Some, to whom he witnessed, expressed their faith in God and went back to their home. Others continued their "bumming."

Tom has retired now, and so have most of the hoboes. The last one he worked with and saw fruits of his labor was in 1963. This man expressed his faith in Tom's Saviour and was baptized into the First Baptist Church, Malvern.

From a personal interview by the author with Tom Foster, Oct. 15, 1970:

ment of the Arkansas Baptist State Convention, reports.

The conference was designed to prepare associational teams for conducting associational VBS clinics.

Arthur Burcham, VBS consultant of the Sunday School department of the Baptist Sunday School Board, Nashville, presented a feature on "Evangelism in Vacation Bible School."

Frank Jones takes post at Quitman

Frank Jones has accepted the pastorate of Pearson Palestine Church near Quitman. He was formerly pastor of the Southside Church, Booneville, and Victory Church, Moss, Miss. He is a native of Stringer, Miss., and attended Clarke Junior College in Newton, Miss. and Ouachita University, Arkadelphia. He is married to the former



MR. JONES

Dorothy Dykes of Stringer, Miss., and they are the parents of two children.

"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.



Missions

Chaplaincy program expanded in 1970

In 1970 four chaplains working in state institutions served our Lord and Arkansas Baptists well. Each maintained a full program of religious worship, Bible teaching, spiritual counseling, and other related activities, all within the policy structure of the respective institutions. These efforts resulted in 226 definite conversions. Many of these were baptized into Baptist churches, while others received baptism into other denominations.

More churches began to give support to this mission endeavor through WMU, Brotherhood, and youth organizations.

Members of the Chaplaincy staff filled pulpit supply appointments in 54 different churches, spoke to eight World Mission Conferences, and preached in nine revivals, in addition to speaking in other denominational meetings and secular organizations.

Expansion of our institutional ministry during 1970 included the adding of two additional ministries. Chaplain Marion O. Reneau is directing Sunday afternoon religious ministries at the McRae Unit of the Children's Colony, Alexander, and it is hoped that a college student can be secured to take this activity. Harry Woodall is currently serving as a part-time chaplain at the Arkansas Rehabilitation Center in Hot Springs, in addition to his duties as a staff member of Special Missions Ministries.

Prospects are favorable for further expansion of the institutional ministry during 1971.

Two pastors were given assistance in 1970 in securing military commissions into the armed forces. Other pastors were assisted in finding military reserve assignments. Interviews with prospective military chaplains are frequently conducted at the request of the Home Mission Board's Division of the Chaplaincy. A total of 18 pastors are now qualifying pastors who wish to add a new dimension to their ministry.

Because hospitals are having a difficult time financially, hospital communities have begun looking more to the "Chaplain of the Week" program as the answer to the need for spiritual ministry to patients. This staff has given assistance to these hospitals in setting up and operating such programs. This is expected to continue during the year.

The general economic picture has somewhat slowed industrial interest in the chaplaincy. But last year brought a "break-through" with the employment of a chaplain by Oak Lawn Farms, Pine Bluff. The situation is working well, and can be pointed to as a successful venture into this spiritual responsibility. —R. H. Dorris, Director, Chaplaincy Ministries

25 churches are recognized for study course training

Twenty-five Arkansas Baptist churches have received recognition for credits earned Jan. 1, 1970-Sept. 30, 1970, in Subject Area 63 of the New Church Study Course: Administering the Bible Teaching Program, Children's Sunday School Work, Youth Sunday School Work, Adult Sunday School Work, Administering A Vacation Bible School, Preparing to Teach the Bible, A Guide to Sunday School Enlargement.

The number of credits does not indicate the number of individuals that earned credit. The number of credits earned is determined by the type of study and the number of hours involved in the study.

One credit can be earned by reading course material. As many as three credits can be granted for class study on books in Subject Area 63.

The top 25 churches and credits earned by workers in each church are as follows:

Second Church, Hot Springs, 169;

First Church, Paragould, 156;

Trumann Church, Trumann, 140;

Second Church, Little Rock, 138;

Second Church, West Helena, 134;

Baring Cross, North Little Rock, 132;

East Side, Mountain Home, 132;

Immanuel, Little Rock, 122;

Pulaski Heights, Little Rock, 118;

First Church, Searcy, 115;

Levy, North Little Rock, 109;

First Church, Crossett, 99;

Diaz Church, Diaz, 94;

First Church, Hot Springs, 88;

First Church, Des Arc, 84;

North Side, Fort Smith, 81;

Beech Street, Texarkana, 81;

First Church, Corning, 80;

First Church, Mena, 75;

First Church, Harrison, 74;

First Church, Monticello, 72;

Second Church, Pine Bluff, 69;

Calvary, Ft. Smith, 69;

First Church, Newport, 66;

Baptist Tabernacle, Little Rock, 58;

First Church, Van Buren, 58.

Pulaski Association leads all other Arkansas associations and ranks 23rd in the top 25 associations in the Southern Baptist Convention, with 806 credits earned during the first nine months of 1970.

Congratulations to these churches and to Pulaski Association for leading their Sunday School teachers and officers to train in Subject Area 63.—Lawson Hatfield, Sunday School Department Secretary

WMU

Prayer for offering set for March 7-14

"This is the time for every Christian and every church to join in the urgent effort of our day to help claim our land for Christ," says Dr. Arthur B. Rutledge, executive secretary of the Home Mission Board.

The task of the Board, says Dr. Rutledge, is "that of crossing barriers to spread the gospel." Some of its traditional ministries include work with National Baptists (Negroes) in cooperative missionary ventures, in leadership training and church development; the establishment of new churches and the provision of a variety of dynamic ministries to meet human needs; and a program of language missions serving seventeen distinct ethnic groups representing thirty million people.

Changing conditions and new opportunities have led to the initiation of other ministries, including Christian social ministries, military chaplaincy, church loans, mountain missions, work among the deaf, student summer missions, US-2 missions, etc.

Observance of the Week of Prayer and the Annie Armstrong Easter Offering for Home Missions is suggested for March 7-14. Suggestions for the week have been sent to pastors and are in March issues of WMU periodicals.

Approximately half the support of the work of the Home Mission Board comes through the Annie Armstrong Easter Offering, for which the national goal this year is \$6,000,000. Last year Arkansans gave \$129,902 through this channel. Today's greater need calls for increased giving. Contributions should be remitted to Charles H. Ashcraft, treasurer of the Arkansas Baptist Convention, and designated for Home Missions.

Resource materials, including offering envelopes, are available at the State WMU Office.—Nancy Cooper, Executive Secretary and Treasurer

LEADERSHIP READINESS CONFERENCES

SHAPING THE 70'S



Purpose

To assist the pastor, church staff, and church council members* in making plans for 1971-72. This will involve:

- Analyzing problems and opportunities encountered in using the new 70's materials, methods, and organizations.
- Exploring ideas that will help the church in its planning, training, and launching to achieve 1971-72 church goals.
- Helping churches to attain synergy (Eph. 4:16) in their church program activities and relationships (see p. 27 of **A Dynamic Church**).



Plan

A team of Southern Baptist Convention workers, including evangelism personnel, will assist state convention staffs in conducting several conferences in each state, to which church staffs and church council members* are invited. LRC meetings will be held during January-May, 1971.



Program

- Consultations—opportunities to discuss any problem or question with program leaders
- Conferences—program planning, introduction of new church calendar, discussion of new materials, and new concepts



Participants

- *Pastor and Church Staff
- *Sunday School Director
- *Church Training Director
- *WMU Director
- *Brotherhood Director
- Associational Officers and Program Leaders
- *Church Music Director
- *Missions Committee Chairman
- *Stewardship Committee Chairman
- *Director of Library Services
- *Recreation Director

DATES

1971 MARCH		PLACES	DISTRICT
Mon.	1	FBC, Jonesboro	3-NE
Tues.	2	FBC, Forrest City	6-EC
Thurs.	4	FBC, Fayetteville	1-NW
Fri.	5	FBC, Fort Smith	4-WC
Mon.	22	FBC, Batesville	2-NC
Tues.	23	FBC, Hope	7-SW
Thurs.	25	FBC, Pine Bluff	8-SE
Fri.	26	Immanuel, Little Rock	5-C

2:00-5:00 Leadership Planning Conference for all persons in attendance. Content will include:

- An overview of the Planning, Training, Launching Plan for a church
- Church goals as related to SBC emphases
- Interpretation of available resources
- The best use of planning procedures in achieving church goals

5:00-7:00-7:25 Adjourn for supper (Not Provided)
General Session with a theme interpretation, "Living the Spirit of Christ in Expectancy and Creativity."

7:25-9:15 Conferences

Separate conferences by programs and services.

Content will be more specific than that of the afternoon period and will relate directly to respective programs and services included.

Foundation

Sees great prospects through Foundation

I want to express my appreciation for the work of the Arkansas Baptist Foundation in support of all Baptist causes including Ouachita Baptist University. The work and accomplishments of this foundation have been in many respects a pioneering venture during these early years of its life. We should be grateful for the results already visible, but we should work together in much greater anticipation for the future of the Arkansas Baptist Foundation.



DR. GRANT

If we will all work together at the task of selling all Arkansas Baptists on the importance of including Kingdom causes in their wills, we will literally be amazed within a few years at what a blessing this will be for Baptist work.

We can do through wills what many of us cannot do during our earthly lives—provide rather large sums of money to God's work. The average man cannot provide for an endowed chair of instruction or a building while he lives, because he simply does not have that much available cash. Many do, however, have estates which are large enough to provide for such things.

I commend the Arkansas Baptist Foundation to the Baptists of Arkansas as one of the fine agencies serving those who wish to serve the Lord.—Daniel R. Grant, President, Ouachita Baptist University

Brotherhood Wynne attorney is Men's speaker

"Sharing Christ Through My Church" will be the theme for Richard Proctor as he speaks at the Baptists Men's meeting, March 19-20, at Baring Cross Church, North Little Rock. Mr. Proctor, better known as "Rick," is a member of the law firm of Proctor and Proctor, Wynne. He holds the B. S. degree from the University of Arkansas and was awarded the juris doctorate-degree in 1968 by the



MR. PROCTOR

university. At age 26, Mr. Proctor is an active deacon in the Wynne Church, where he was ordained in 1969. He is currently serving as Baptist Men's president, is on the Youth Council and is assistant director of the Youth Sunday School department.

While at the University, he served one year as BSU president. In 1967, he served in Illinois as a summer missionary for the Home Mission Board. In 1968 he served as minister of youth at University Church, Fayetteville.

Mr. Proctor is an energetic Christian, actively engaged in a mission witnessing outreach for Christ through his church. His Christian testimony and witness has been a blessing to many.

His message and testimony will be a blessing to every man who hears him at the meeting on March 19-20. Make plans now to attend the two sessions of the meeting, on Friday night and Saturday morning. Share in the wonderful Christian fellowship, inspiration and information being planned. Men need God and God's work needs men.—C. H. Seaton, Brotherhood Secretary

Church Training

Leadership sparks Mt. Carmel progress

On Sunday night, Jan. 17, I visited at Mt. Carmel Church, three miles from Cabot, and found that in this rural church they had 168 in Sunday School and 145 in the Church Training Program.

I asked them for the secret of their success and this is what they reported: "We

have the best leaders that we have ever had."

This will explain the success of any work. You will never go beyond your leadership.

"Our people are enthusiastic," was another comment. Enthusiasm is the secret of their success. One leader with a negative attitude can kill most any organization, but a group of leaders with enthusiasm can build a good work in most any church.

The pastor teaches a new member orientation course and he impresses upon all new members the importance of being loyal to the total program of the church.

The Church Training director said, "our Sunday School director promotes Church Training." This says a lot to all of us.

Mt. Carmel has a new building which has provided necessary space and boosted the morale of all the people.

Bill Duvall is the pastor and Gaber Tullos is the director.—Ralph W. Davis



Woman's viewpoint

BY IRIS O'NEAL BOWEN

The people who forgot. . . .

We hear a lot about the wickedness of Tyre and Sidon; of Sodom and Gomorrah. These places represent to us the ultimate in Godlessness and degradation. Yet Jesus, in Matthew 11:20-24, condemned some of the cities in which he preached as being even more deserving of punishment than those wicked places!

Listen to what he says: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works that had been done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes!"

What was the terrible sin committed by the inhabitants of Chorazin and Bethsaida that brought on the righteous anger of Christ?

Barkley, in his commentary, says it was the "sin of the people who forgot the responsibility of privilege."

Jesus had, according to Matthew, performed most of his mighty works here, and yet the people who had had the wonderful privilege of seeing and hearing Christ, himself; of being offered the greatest gift in the world, had rejected it!

There is no more precious privilege in the world today than to be offered the son-ship of God; and when we accept this son-ship, then we have certain responsibilities to shoulder as his children.

The most impelling of these responsibilities is searching out others to introduce to Christ. We are commanded to preach the gospel, to teach, to bear one another's burdens, to feed the poor. . . Oh, there are many ways we can fill the demands of a Christ-filled life!

What, then, if we fail to shoulder these responsibilities that come with the privilege of walking with Christ?

We stand condemned, even as Chorazin and Bethsaida. Our hearts burn with shame as we hear Christ saying to us, "Woe unto thee. . .and thee. . .and thee!"

But we don't really know much about sackcloth and ashes, do we?

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

"LIFE"—TO BE PRESENTED AT STATE YOUTH CONVENTION



*Magnolia youth group to present "LIFE"
at State Youth Convention*

ROBINSON AUDITORIUM, LITTLE ROCK APRIL 9, 1971

The 1971 State Youth Convention will open with a presentation of "LIFE," a "young world" musical by Otis Skilling. Under the direction of Morris Ratley, the group is composed of over 100 youth from the Central Baptist Church in Magnolia where Mr. Ratley is minister of music.

Jerry Hopkins To Speak To Youth

Dr. Jerry Hopkins, Assistant to the President, John Brown University, will speak at each of the three sessions of the Youth Convention. Dr. Hopkins speaks in the fast paced contemporary language of the "Now Generation." He deals with the timeless problems of youth in a direct, straight-forward approach to the Christian faith.

Dr. Hopkin's Messages

Morning
Afternoon
Evening

"Your Life—Now"
"Hang in There"
"Solomon—The Swinger"

**Morning Session Begins At 10 A.M.
Afternoon Session Begins At 2 P.M.
Evening Session Begins At 6 P.M.**



DR. JERRY HOPKINS

Comprehensive child care proposed in U.S. Senate

WASHINGTON (BP)—Two Senators have introduced a bill calling for a bold new program of child care services for all children from birth to 14 years, regardless of family income. Known as the Universal Child Care and Child Development Act of 1971 (S. 530), the measure is the most comprehensive child care bill to be introduced in Congress.

According to several sources, this and other child care bills will be among the most important legislative proposals to be debated and acted upon in some form during the new Congress. Hearings on the bill have not yet been scheduled. The sponsors of the bill are Sen. Birch Bayh (D., Ind.) and Sen. Walter F. Mondale (D., Minn.).

Under the proposals of this particular bill, voluntary community agencies and private, nonprofit groups competent to provide developmental child care would be eligible for contracts to operate a wide variety of services.

Included among the services that would be eligible for funding are: infant care, comprehensive pre-school programs before and after school, emergency care, day care and night care programs to aid working parents, and combinations of any of these programs.

Health, nutritional and social services would be an integral part of the programs funded, according to the bill's requirements. Funds also would be provided for development of professional and non-professional personnel and for planning, research and construction of facilities.

Provisions for bilingual and bicultural services would be included with special attention going to child care programs for Indians, migrants and the children of seasonal farmworkers.

The price tag for such services calls for \$2 billion in 1972, with an increase of \$2 billion each year in 1973 and 1974. This level of funding, Senator Bayh said, has been recommended by every major organization concerned with providing universal care for American children.

"Our children are in trouble," Senator Bayh declared when he introduced the bill in the Senate, "and hence our nation is in danger—and we must move quickly, boldly, and with all the resources needed to reverse the process of child destruction now taking place.

"The problems of children are not isolated, but related to their families and their families and their entire communities," Bayh said. He explained that the proposals call for a new kind of machinery to be set up to respond to the needs of families and children "at the place where the work must be done—at the community level."

Specifically, the bill would create

"child service districts" similar to present public school districts to provide comprehensive services at the community level. Such districts would be so organized as to serve parents and children with a variety of programs to meet children's needs and to provide parent education.

Within such districts the authority for community planning and setting priorities would be invested in an elected board made up of parents. Also, child service advisory councils would be established in each child service district to assure the participation of public and private agencies with established interest and expertise in child care and development services, Sen. Bayh said.

In defending the need for local planning and authority, Bayh declared the need for "a new constituency... that rises above racial lines, class lines, income lines and cultural lines, a constituency that is willing to work for the benefits of all the citizens of a community, not just a favored few."

The new bill would establish an Office of Child Development within the Department of Health, Education, and Welfare. It would authorize also the consolidation of all major programs currently in operation to form a single, coordinated, comprehensive child care and development program within HEW.

Bayh pointed to the following facts as evidence that the needs "are both obvious and increasingly urgent":

* "There are 14 million children in this nation who have working mothers (eight out of 10 of these children are cared for through makeshift arrangements);

* "There are 2,790,000 mothers who work because they are the sole support of their families;

* "Of those mothers who work, nine out of 10 do so to satisfy an otherwise unmet economic need: basic support, medical bills, to provide for the future education of the children, etc."

While the proportion of working mothers with pre-school children was 10 per cent in the 1940's and 40 per cent in the 1960's, it is estimated that the percentage will increase to between 60 and 70 per cent in the decade of the 1970's, Bayh noted.

The projected statistics for 1980 of working mothers with children under five years of age will be 5.3 million. Presently that figure is 3.7 million.

"We owe it both to mothers and children to provide more and better services," Bayh urged. He referred to research on early child development that provides "convincing evidence" of the importance to intellectual and character development of the early years.

Such a program would "neither be easy to implement nor inexpensive to finance," the Indiana Senator said. "To provide what our children need, when they need it, to the extent they need it will require a real, but I am convinced, long overdue and highly creative commitment to re-ordering national priorities in favor of an investment in human resources," he said.



CHRISTIAN LIFE COMMISSION, SBC

"The recent ban on cigarette advertising over TV and radio, while undoubtedly disconcerting to the tobacco industry, may be less portentous than are the apparent smoking habits and attitudes of much of the youth population. In a nationwide college survey conducted recently, barely one in four students said that they now smoke. There was virtually no difference between males and females in responding to the question. The very clearcut decline in smoking among the youth population and the apparent attitudes which accompany this are dramatically reflected in their opinions about cigarette advertising. On the topic, the collegians were asked: 'In general, would you say that you respond favorably or unfavorably to the ban on television and radio advertising for cigarette manufacturers?' Seventy-three and eight-tenths percent responded favorably. Asked why they answered in the manner they did, a large number of students cited the ill effects of cigarette smoking as the reason for being in favor of the ban. The many health-related answers were often accompanied by an expressed concern about television's ability to unduly influence, through 'misleading or glamorous' advertising, the very young." (Unidex Corporation, Nashville Tennessee, Jan. 24, 1971)

"One of the less publicized purposes of the American Food for Peace program appears to have been the military development of some of the recipient foreign nations. Under the program's provisions, a country receiving American food commodities must set aside a corresponding amount of funds for internal development. But as U. S. Comptroller General Elmer B. Staats testified, over the past six years nearly \$700 million of those funds have been used to buy arms—under the aegis of Food for Peace." (Newsweek, Jan. 18, 1971)

Christ, not sports, first in lives

By TOMMY THOMASON
OBU Sports Information Director

Two outstanding members of this year's Arkansas Razorback team told students at Ouachita University recently that now Jesus Christ, not football, was the most important part of their lives.

Bobby Fields, monster man for the Hog defense, and Rick Kersey, a defensive end, spoke at chapel services as part of Ouachita's Religious Emphasis Week.

Fields told how football was the most important thing in his life in junior and senior high school.

"I was saved when I was eight years old, but I didn't get to know the Lord then and didn't grow any as a Christian," Fields explained. "As long as my athletic life and my social life went well I was happy—but if it didn't I was miserable, because I was at the mercy of circumstances."

Fields told the Ouachita students that he realized he had to find something deeper in life when a bone tumor threat-

ened to wipe out his athletic career in high school.

"I realized at that time that if I couldn't play football I had nothing meaningful left in my life," said Fields. "But since then I've found real, satisfying peace."

Kersey related a similar story as he told of how a high school kidney injury had threatened to retire him permanently from football.

"My Christian life at that time was like a roller coaster," he said. "Some days I'd be really high and some days I'd hit rock bottom."

Kersey said that when he went to the University of Arkansas he began to notice a "quality of life" in his Christian friends that he wanted to enjoy.

"And I've found that quality of life now," said Kersey. "The secret is total surrender to Jesus Christ, letting him sit upon the throne of your life."

The cover



Razorbacks Rick Kersey (left) and Bobby Fields.

Graham to speak at California meet

WHEATON, ILL.—Evangelist Billy Graham will be among seven top speakers at the 29th annual convention of the National Association of Evangelicals in Los Angeles, Calif., April 20-22. An expected 1,500 evangelical leaders will hear messages on the convention theme, "Jesus Christ—Lord of All," and more than 60 workshops and seminars will explore vital evangelical concerns.

"The significance of this meeting that sets it apart from all previous ones is that the crises and challenges we face today are greater than at any other time in our 29-year history," said NAE President Hudson T. Armerding.

"We are going to have to focus our attention on the things that really matter... to rise above our preoccupation with personal or provincial concerns."

During the course of the workshops, seminars, messages and business sessions, the leaders of NAE's two and one-half million members will probe implications of theological and social action developments, the changing face of the church, new Christian movements, church-state relations, legislative concerns that affect the church, and resources for evangelization and Christian education.

Baptist beliefs

The Spirit, the Bride say, "go"

By HERSHEL H. HOBBS
Pastor, First Baptist Church, Oklahoma City, Oklahoma,
past president, Southern Baptist Convention

"They sent them away. So they, being sent forth by the Holy Ghost [Spirit]"—Acts 13:3-4.

This is the first account of missionaries being sent out formally. Heretofore Christians had preached the gospel throughout Palestine as far as Antioch. But it was to go to the uttermost part of the earth (Acts 1:8). Note that it was through the church in Antioch, not Jerusalem, that this was accomplished.

Two factors stand out. The church in Antioch was the instrument, but the Holy Spirit was the moving force. The Holy Spirit told the church to separate Barnabas and Saul to this work to which he had called them. The Holy Spirit called; the church and the individual called ones responded. Churches do not call missionaries or others into the work. They are to pray that the Lord will send them forth (Matt. 9:38). But the Holy Spirit does the sending.

"Separate" renders a word meaning to mark off boundaries. Paul used this word of his own call from God (Rom. 1:1; Gal. 1:15). So the church was told to set them apart for this special work. This was done through prayer and laying on of hands. This was not ordination to the ministry, but a solemn consecration to their task. Whether those laying on hands included the entire church is not clear. Perhaps some did it for the church, but all may have participated (see Acts 15:40 "brethren").

Evidently the church did not provide finances (Phil. 4:15). But it was an act of goodwill, showing this church's approval of preaching to pagans. The church in Jerusalem hardly would have done this. So with its blessing the church sent them away.

However, Luke again notes that they were sent forth by the Holy Spirit (v.4). The church responded to his moving power. God has ordained that this shall be the case. This was a momentous occasion as always is true where men respond to the call of the Holy Spirit, churches become instruments of the Spirit, and the Spirit through them is able to carry forward God's redemptive purpose.



Old age folks

BY ROBERT G. LEE, D.D.
Pastor emeritus, Bellevue Church
Memphis, Tenn.

On my birthday—my 84th—Nov. 11, 1970—a friend asked me: "Are you going to keep on preaching after 84?" I answered: "Why not? I am physically able, mentally sound, spiritually desirous, and in love with Jesus. Why not keep on preaching as I have done for 62 years?"

The clamor against old age in nearly all the activities of the world is senseless and unjust. Dr. Ossler expressed the opinion that the most effective work of the world is done between the ages of 25 and 40. How much in error Dr. Ossler is!

Newman Darland, a scholar of accepted standing, made an analysis of the lives and achievements of 400 foremost characters of history. The analysis showed that nearly 80 percent of the world's greatest figures closed active lives between 50 and 80—25 percent continuing beyond 70; 22½ percent, beyond 80; and 6 percent beyond 90.

Consider what has been done by men beyond eighty:

Titian, master of Venetian painting,

produced some of his most wonderful canvasses after eighty, painting his famous "Battle of Lepanto" at 98.

Fonelle, versatile man indeed; Cornaro, the great disciple of temperance; John Adams and Theophrastus, strode into the 90s with intellectual vigor unimpaired.

Socrates was 80 when he took up the study of music. Cato was 80 when he learned Greek. Tennyson was 83 when he composed "Crossing the Bar."

When 83, Gladstone, for the fourth time, became prime minister of Great Britain. At 88, Loewenhock discovered blood corpuscles, infusoria, spermatozo, etc. At 88, Bancroft was writing deathless history: Michael Angelo, at 89, executed his "Last Judgment"—perhaps the most famous single picture in the world.

Von Moltke, in full uniform at 88, was chief of staff of the Prussian army. John Wesley preached with almost undiminished eloquence at 88—closing that remarkable age the most remarkable career of his time, travelling 250,000 miles

was given special employe service plaques and a letterbound book containing letters of congratulations.

Mrs. McCartney completed 36 years with the board, retiring as secretary of the corporation. She previously had served as registrar and recording secretary.

Dr. Chaffin ended 16 years and retired as senior vice president and assistant to the President. During 1971, he will serve in an "ambassador-at-large" status, calling on persons who get benefits from the board.

Dr. Chaffin joined the board in 1955. He held the associate secretary and senior associate secretary posts in the area of development prior to the reorganization of the board in 1970. Before moving to the board, he served as executive secretary of the Louisiana Baptist Convention.

Noe finished 17 years, also retiring as senior vice president and assistant to the president. He was in charge of the mortgage loan and real estate area in the investment division. Before joining the board, he worked as business officer for the Tennessee Baptist Convention. He and his wife plan to return to Tennessee to make their home.

Dr. Morgan, newly elected senior vice president and assistant to the president, starts work March 1. He is expected to succeed Reed, when the latter retires in 1972.

in an age that knew neither electricity nor steam, delivering 4,000 sermons, and writing hundreds of volumes.

Edison was still inventing at 90. Wright, at 90, was considered a most creative architect. Shaw was still writing plays at 90. Grandma Moses began painting at 79. See Talleyrand and Thomas Jefferson, Herbert Spencer, Newton, and Voltaire all fruitful in the 80s. See Buffon and Ranke writing deathless history after 80. See Palmerston, prime minister of England at 81. See J. C. Penny, great Christian, working strenuously at his business at 95. See Goethe writing "Faust" at 80. See Macklin acting a part in a theatrical production at 99. See Commodore Vanderbilt increasing the mileage of the railroads from 120 to 10,000, adding hundreds of millions to his fortune between 70 and 88.

So—when there are so many unsaved people around, when there are sorrowing hearts to be comforted, when so many young people are throwing away in Folly's Court and Carnal Pleasure's Mart the wealth God gave them at the start, when there are so many evils against which protest must be made, when so many old people are lonely on the Sunset Trail, when, in 1910, at my ordination, I was married to preaching until death do us part—why should I not, in the 85th area of life, keep on preaching?

Other new officers include Frank Durham, who assumed his duties as senior vice president and director of investments, and Gene P. Daniel, who joined the development division in 1970 as vice president in charge of agency services.

Reed reported that 38,965 persons were participating in the protection program as of last Dec. 31. Of this total, 24,526 are in Plan A, the basic part of the program which includes all family benefits; 10,541 in Plan B; and 3,898 in Plan C, the variable benefit.

He said that another 16,374 persons were participating in the health benefit plan, while 21,200 are in the life insurance programs.

Benefits paid to annuitants were reported to have reached a record \$8,404,306 last year, an increase of \$1,140,455 over 1969. The 1970 record is larger than was paid in both relief and benefits during the initial 28 years of the board's existence, Reed said.

He said that funds held in trust for persons participating in the protection program reached an all-time high of \$249,510,412, in increase of \$19,461,176 over 1969.

Persons who began to receive benefits during 1970 included 373 for age retirement, 159 for widow, and 50 for disability. In addition, 84 children received child benefits; 142, education; and 48, variable benefits.

Increases voted for Annuity Board clients

DALLAS (BP)—Trustees of the Southern Baptist Annuity Board elected a layman as their chairman, endorsed several benefit increases and honored three executive officers who retired.

Elected as chairman of the board was Donald E. Bowles, a Dallas insurance executive and the first layman to hold the top trustee post in the 53-year history of the board. He succeeds Darold H. Morgan, pastor of Cliff Temple Church, Dallas, who joins the Annuity Board staff March 1.

The trustees also approved the issuance of the fifth consecutive "13th Check" and the continuation of the four per cent increase in benefits to annuitants henceforth on a guaranteed basis.

R. Alton Reed, president and chief executive officer of the board, said the "13th Check" amounts to 8.33 per cent of the annual benefit paid to annuitants during 1970, except those getting benefits for education, fixed period and variable.

Dr. Reed said that the four per cent increase in benefits for annuitants is a guaranteed amount as of Jan. 1, 1971. The increase was given for the first time a year ago, he said.

The trustees also recognized three officers who retired March 1. The trio are Mrs. Pierc (Mable H.) McCartney, Floyd B. Chaffin and Fred W. Noe. Each

Deadlines set for BMC schools

Baptist Medical Center has announced the closing dates for applications for allied health schools in radiology, practical nursing, and medical technology, which were offered by the Medical Center.

Deadline for applications for the School of Practical Nursing is March 1, 1971. This one-year course is open to high school graduates between the ages of 17 and 39. Upon completion of the course, a student is eligible to take the state examinations for Licensed Practical Nurse. Students enrolled in the program receive free meals, uniform laundry, and a monthly stipend of \$75.00. Classes will begin April 8.

April 1 is the last date that applications will be accepted for the School of Radiologic Technology. The applicant must be a high school graduate, 17 to 30 years of age. All students in the two-year school are provided with room, meals, and laundry. Classes begin the first week in July.

Upon completion of the course, the student will be awarded a certificate of graduation and will be eligible to take the examination of the American Registry of Radiologic Technologists.

To be eligible for entry in Baptist Medical Center's School of Medical Technology, a minimum of 90 semester hours of college credits is required, including 16 hours of chemistry, 16 hours of biology, and one math course.

Classes begin on the first Monday in February, and the first Monday in July. Applications must be received at least one month prior to the start of the class for which application is being made. Upon completion of the pre-requisite hours, and the twelve-month course at BMC, the student is eligible to receive a Bachelor of Science Degree in Medical Technology from one of the universities participating in the program.

Students in the School of Medical Technology also receive free room, meals, and uniform laundry.

All schools in the program at Baptist Medical Center are provided, tuition free, by the Center, to those applicants selected to participate.

Additional information of the schools and enrollment applications may be obtained by writing to: Health Career Coordinator, Baptist Medical Center, 1700 W. 13th Street, Little Rock, Ark. 72201.

News from Baptist Medical Center System

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

Orientation Set

An orientation program for new volunteers and for volunteers already working at Baptist Medical Center, will be held, Thursday, March 11, in the Student Union Building at 12th & Wolfe Streets.

A group meeting will be held during the morning session, from 9:30 to 11:30 a.m. All phases of the volunteer program will be explained. A lunch break will be given from 11:30 to 12:30, with lunch being furnished by the hospital.

In the afternoon session, from 12:30 to 2:30 p.m., separate group discussions will be held for each area of volunteer work. These groups will be led by volunteers who have worked in these particular areas.

Persons interested in doing volunteer work should plan to attend this orientation. Volunteers who are now working at BMC are urged to attend.

Gifts to BMCS

Recent memorial contributions to the Baptist Medical Center System Building Fund were received from the following: Dr. and Mrs. Travis L. Wells, in memory of Dr. Wilburn M. Hamilton; Merle C. Ansley, in memory of Mrs. R. D. Elgin, Mrs. Aubrey Blanks, and Dr. W. J. Cottrell; Mr. and Mrs. R. A. Lile, in memory of Mr. Orville M. Henry; and Miss Dollie Hiatt, in memory of Mrs. C. H. Joyce. Contributions to the Building Fund were also received from Mrs. J. F. Queen, and Miss Eliza Catharine Murphy. Memorial contributions to the Intensive Care Unit, in memory of Dr. W. J. Cottrell were received from the following: Mr. and Mrs. J. H. Garrett of Fordyce, Ark.; Mr. and Mrs. Paul McFarland of Eastland, Texas; Mr. William H. McLean; and Mr. and Mrs. Willis M. Stevens. A contribution to the Coronary Care Unit, in memory of Mr. Roy Gentry, was received from The Crow Family. Dr. W. G. Cooper made a contribution to BMCS, to be used in the medical education program.



MINISTERS ATTEND PASTORAL CARE SCHOOL — Six ministers were enrolled in BMC's School of Pastoral Care which held classes, January 4 through February 12. The ministers are pictured above with Dr. J. Don Corley of BMC's Pastoral Care Department, director of the School. From left to right, they are: Dr. Corley, Rev. Noel Tanner, pastor of First Baptist Church of Salem, Ark.; Rev. Ron Stevenson, pastor of First Presbyterian Church at Benton Ark.; Rev. E. C. Houston, Chaplain at the Baptist Memorial Hospital in Gadson, Alabama; Rev. Jack Kinard, pastor of First Assembly of God Church in Heber Springs, Ark.; Rev. James Ware, intern in the Pastoral Care Department at BMC; and Rev. Bob Courson, pastor of the Old Austin Baptist Church in Austin, Ark.

HEALTH CAREER NEWS

Information on health careers available through the Baptist Medical Center System

Issue No. 1

Physical Therapy

Planning a career in

Physical Therapy

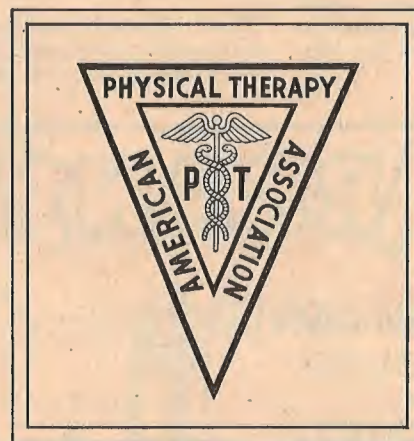
Physical Therapy is a health care profession. For qualified men and women it offers an opportunity to enjoy a career which is stimulating and challenging, as well as economically rewarding.

The physical therapist works with patients who are disabled by illness or accident, or born with a handicap. He uses specialized skills

to restore physical function and prevent disability following injury or disease.

Patients are referred to the physical therapist by physicians. The physical therapist is responsible for evaluating the patients and planning treatment programs which will be most effective for their individual needs.

He administers therapeutic exercises. To alleviate pain, he uses heat, cold, water, and ultrasound.



To prepare for a career in physical therapy, high school students should enroll in a college preparatory program, with emphasis on science. A four year program leading to a bachelor's degree in physical therapy will be offered by State College of Arkansas with clinical work at Baptist Medical Center beginning in the Fall of 1970.

For those who have graduated with a bachelor's degree and then decide on a career in physical therapy, the additional education is a 12 month program for a certificate of proficiency in physical therapy.

Because the demand for physical therapists greatly exceeds the supply, career opportunities are plentiful. You will find openings in general and special hospitals, rehabilitation centers, schools for crippled children, nursing homes, facilities for the mentally retarded, cerebral palsy centers, and public health agencies. Or, you might engage in private practice. If you are interested in sports you could join the training staff of a professional athletic team.

After you have gained experience in this country, you can apply for overseas service with the Peace Corps, the World Health Organization, or the SS Hope. Or you can serve with the armed forces as a commissioned officer.

Salaries compare favorably with those of other service-oriented professions. Starting salaries for physical therapists with no previous experience range from \$7500 to \$8500 per year, although earnings vary according to responsibilities and geographic location of employment. Consultants, top-level practitioners and administrators and directors of educational programs may earn \$12,000 and up annually. A career in physical therapy calls for dedication and hard work, but few careers are more rewarding or offer more opportunity for personal satisfaction.



This is the first in a series of features outlining opportunities available in Health Careers. Beginning with Fall, 1970, State College of Arkansas, Conway, in association with Baptist Medical Center will offer a degree program in Physical Therapy and a certification program for those with Bachelor of Science Degrees who meet the requirements of the program. Complete information on this program and other programs including Nursing, Medical Technology, Radiologic Technology, and Occupational Therapy can be obtained by writing to Health Career Coordinator, Baptist Medical Center, 1700 W. 13th, Little Rock, Ark. 72201.

OEO funds first grant to study voucher plan

WASHINGTON (BP)—The Office of Economic Opportunity announced here that it has made the first of several grants for an eight-week feasibility study that may lead to an educational voucher experiment.

Under a \$23,028 grant, the Institute for the Advancement of Urban Education will study Gary, Inc., as a possible site for the voucher experiment. And according to announcement by Frank Carlucci, director of OEO, other grants similar to the Gary funding will be announced soon.

Under a voucher system, public education money would be given directly to parents in the form of vouchers or certificates, roughly equal in value to current per pupil costs in the community. With the vouchers the parents could purchase their children's education at the public or private school of the parents' choice.

Baptists and a score of other national organizations have voiced opposition to the proposed experiments on the grounds that it would be an improper use of public funds.

In its semiannual board meeting last fall, the Baptist Joint Committee on Public Affairs pointed out that "there is a dangerous blurring of the separation between church and state as public funds are channeled into religiously owned and operated schools."

The Public Affairs Committee also expressed the belief that the proposed voucher system would weaken public education, would become an objectionable continuing program, and would "lead towards further polarization and fragmentation in the nation."

The Executive Committee of the Southern Baptist Convention, in its September 1970 meeting, also adopted a resolution

which opposed "the implementation of any educational voucher system which would permit the use of public funds either directly or indirectly by private, church-related elementary and secondary schools."

In addition, several Baptist state conventions meeting in November adopted resolutions opposing the proposed voucher plan.

In a statement issued here, OEO said that parochial schools will be permitted to participate in the education voucher experiment "only if arrangements for their participation can be made without violating their state's constitution on the U. S. Constitution."

While administrative details will be determined by the community, OEO will require that all aspects of the voucher system "be designed to prevent racial and economic segregation of any kind," the statement continued.

OEO's guidelines for the education voucher experiment, according to, the release, will try to determine "whether giving poor parents the opportunity to choose a mode of education for their child will:

"Make the parents, and the community as a whole, feel that their needs are met by the education provided through the voucher system; result in improved education for children; be administratively feasible; result in improved integration patterns."

Church dynamics seminar is set

First Church, Dallas, Tex., is offering a seminar in church dynamics following the Nationwide Bible Conference to be held in Dallas in March.

The courses on the church and its total ministries will be offered under the heading of "School of the Prophets," March 19, 20, and 21. Twenty class-hours of teaching will begin at 8 a.m. on March 19. Six of these hours will be conducted by W. A. Criswell, pastor of the host church, and the remaining 14 hours by various First Church staff members.

Dr. Criswell will offer such courses as a pastor's personal study habits, scheduling a pastor's time, how to counsel, and how sermons are prepared.

James Bryant, associate pastor in charge of evangelism, says the entire program of the church will be studied during these days.

In cooperation with the church and this program, Fairmont Hotel has offered special rates to pastors attending the sessions if they will identify themselves, Dr. Criswell said. The hotel is located one-half block from the church.

Dr. Bryant said that it is necessary to know as soon as possible the total number attending the seminar. Enrollment will be limited to 1,000.

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MARIANNA
HONORS
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ROBERT E. LEE,
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Adventures in space

By GARLAND HOGUE

When the lunar module "Eagle" landed on the moon and returned safely, one of man's oldest dreams was fulfilled.

Today it is difficult to imagine the sky without airplanes. But try for a moment. Imagine a world without spacecraft, without airplanes, without airports. This is what the sky was like in December, 1903, when Wilbur and Orville Wright flew the first power-driven, heavier-than-air machine at Kitty Hawk, North Carolina. The trip of Apollo 8 lasted six days and three hours. It covered a half-million miles. Orville Wright's first flight lasted only twelve seconds and covered 120 feet.

Think of how far aviation has advanced in less than seventy years. What type of spacecraft will there be seventy years from now?

Our guess at what spacecraft will be like would probably be more accurate than some of the guesses made back in the 1700's. In 1706, an Englishman named Thomas D'Urfey suggested that birds be harnessed together to fly man to the moon. A Frenchman in 1780 thought a spaceship might be created by combining a large balloon, for going up, and an umbrella-type parachute for coming down, and feather-shaped wings for moving about.

What good are space flights? Many people are asking this question today. The morning after the Wright brothers' flight, only three or four newspapers reported the event. The *Journal in Dayton, Ohio*, the Wright brothers'

home city, did not even mention it. When the Wrights offered their services to the United States Government, they weren't taken seriously.

Some scientists believe that the moon could be turned into a cosmic laboratory with radio-astronomy units on the far side to probe the universe without

static interference from earth. Others believe there might be exotic materials not found on earth. By studying the moon, man might unravel the moon's history so that he could better understand the universe.

At one time, even the Wright brothers thought it wouldn't be possible to fly at night. If flight technology has advanced so far in less than seventy years, perhaps we cannot even imagine what the benefits of space exploration will be in the next seventy years. But it's fun to try.

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The shining needle

By THELMA C. CARTER

Have you ever played the needle's eye? It is a singing game in which two players join hands, forming an arch to represent the needle's eye through which other players pass. The words are, "The needle's eye, that doth supply the thread that runs so true—"

The needle has been important to people for a long time, important enough that a song and a game were written about it.

Needles made of bones and horns of animals were probably the first needles ever made. They have been found, along with implements such as darts, points, daggers, harpoons, chisels, knives, and arrowheads, in ancient caves. All were made of bones and horns.

Needles were used by Egyptian people long before Jesus was born. Jesus spoke of the needle's eye in his teaching that love of riches can keep a person from following God (Matthew 19:24).

As the years passed, the needles were made of wood, metal, bronze, copper, silver, even gold. The sewing stitches improved as the needles became finer, more slender, and pointed.

Needles were very important to our pioneer families as they darned, patched, and sewed their clothing. They were proud of the fine art of even running stitches, featherstitching, and the sewing of fur pelts and animal hides.

An important task that many pioneer children were taught to do was that of keeping needles sharpened and smooth by using emery cushions.

Today our fine, shining needles are made of stainless steel, ground and hardened by red heat and tempered by blue heat. The needles' eyes and grooves at the heads of needles are stamped by machines before they are polished and packaged.

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The bookshelf

Trumpets in the Morning, by Harper Shannon, Broadman, 1969, \$3.50

Here are insight, optimism, courage, faith, confidence, and guidance to satisfaction in work by an outstanding young Baptist pastor.

Dr. Shannon tells the wonder and excitement of the ministry as he has found it in his own experience.

Sinners Anonymous, by H. S. Vigeveno, Word, 1970, \$4.95

A member of the staff of First Presbyterian Church, Hollywood, Calif., Mr. Vigeveno takes a positive look at the church and finds much to commend. But he sees a need for "radical surgery" if the church is to be "truly whole, truly herself."

Serving with the Saints, by Robert E. Bingham and Ernest Loessner, Broadman, \$3.50

This book speaks to all paid staff members, except pastors, about their distinctive problems and opportunities and gives practical suggestions to make the "in between" time profitable ones.

Fingertip Devotions, by Amy Bolding, Baker, 1970, \$2.50

Here is rich material for reading in one's quiet hour or for building one's own devotional talks. Author Bolding is well known for her Please Give a Devotion series.

Seasons of the Soul, by Nancy Peerman, Word, 1970, \$3.95

This book is about the difficulties of doing God's will on earth, of striving for that eventual perfection that God expects of us.

Break-Through, by Tom Rees, Word, 1970, \$4.95

This is a story of thousands of small groups—Bible cells, Bible study circles, discipleship classes—providing many examples of how these groups work and the varied methods used to study the Bible.

Dr. Pexton's Guide for The Expectant Father, by Robert Russell Weiss and Myron Ray Pexton, Christopher, 1970, \$5.95

The authors answer many of the questions in parents' minds—questions which have not been satisfactorily answered

before now. Samples are: Can the sex of a baby be predetermined? Can a baby learn before birth? Can a mother's "fears" affect the baby?

The Unhurried Chase, by Betty Carlson, Tyndale, 1970, \$3.95

Betty Carlson had everything—well, nearly everything. She had wealth and time to travel and to do the things she liked to do. But she did not find happiness in all of this until she found Christ. This is her story.

'Bold new breakthrough' proposed in stewardship

Nashville, Tenn.—Southern Baptist leaders from across the nation will meet here Feb. 23 for a Cooperative Program Fellowship Luncheon designed to challenge Southern Baptist to achieve a "bold new breakthrough" in promoting the Cooperative Program of world mission support.

Dr. Carl Bates, president of the Southern Baptist Convention, will be the featured speaker at the luncheon, held in conjunction with the semi-annual meeting of the Southern Baptist Convention Executive Committee.

Michael L. Speer, director of Coopera-

Wandering Wheels, by Jack Houston, Baker, 1970, \$3.95

This is about a group of Christian young men who rode from ocean to ocean on bicycles—3,500 miles in seven weeks. They were organized as "The Wandering Wheels" by Bob Davenport, two-time all-American fullback from UCLA and coach at Taylor University. They show that living for Christ is the most exciting thing anyone can do.

tive Program promotion for the SBC Stewardship Commission, which is sponsoring the luncheon, said that about 250 Baptist leaders had indicated plans to attend.

In addition to the members of the SBC Executive Committee, invitations have been sent to state executive secretaries, editors, stewardship secretaries, foundation executives, and heads of all SBC agencies.

Theme for the luncheon will be "Committed to World Missions." It will be held in the Grand Ball Room of the Hermitage Hotel, 12 noon.

SBC missionaries in Uganda continue work

RICHMOND (BP)—Southern Baptist missionaries in Uganda are continuing their work in spite of political upheaval there, according to a cable received here from a missionary in Nairobi, Kenya.

H. Cornell Goerner, secretary for Africa for the Southern Baptist Foreign Mission Board, who received the cable, also talked by telephone with a U.S. State Department official on the day Uganda President Milton Obote's government was reported ousted. Goerner said at the time he felt the situation in Uganda would in no way inhibit Southern Baptists' work in that East African country.

According to Associated Press dispatches, Brig. Gen. Idi Amin, commander of Uganda's armed forces, and William Oryema, inspector general of police, claimed to have taken over the government Jan. 24 after 12 hours of fighting between factions of the armed forces.

The message, broadcast over Radio Uganda, included a warning to foreign countries to "keep noses out of Uganda's

internal affairs." Obote, out of the country at the time of the military coup, had arrived in Nairobi, Kenya.

Uganda gained independence in 1962, the same year Southern Baptists entered the country. From a mobile medical clinic operated out of Jinja by one couple, Baptist work has grown to include a Bible school, evangelistic centers, a publication ministry and 28 self-supporting churches with nearly 2,000 members.

Eight missionary couples and a journeyman are in Uganda at this time. They are Dr. and Mrs. Hal B. Boone, whose native states are Texas and Kentucky; Mr. and Mrs. Roger W. Brubeck, Missouri; Mr. and Mrs. Billy F. Cruce, Florida and Alabama; Mr. and Mrs. Paul D. Eaton, Colorado; Mr. and Mrs. Lanny M. Elmore North Carolina; Mr. and Mrs. Harry B. Garvin, Texas; Mr. and Mrs. Jimmie D. Hooten, Texas; Mr. and Mrs. Jerry G. Simon, Louisiana and Mississippi; and Journeyman David Long, North Carolina.

Three other couples assigned to Uganda are presently in the states.

Knowing and doing God's will

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

International

February 21, 1971

Matthew 7:21-27; 21:28-32

The sermon

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These, too, will never know the joys of the Christian walk, unless they put their faith to work—or exchange it for the kind of faith that will work.

2. Parable of Two Builders (24-27). The parable clarifies the warning: the man who receives and obeys Christ's words—puts them into practice—is like a wise man who builds his house on a firm foundation; but the one who hears and does not put them into practice is like a foolish builder who founds his house on the sand.

Life has a way of testing our foundations. If a person will found his life on the principles laid down by Jesus in the Sermon on the Mount, he will find that foundation to be sufficient to sustain him through the storms of life.

Paul, who—more than any other—put the Gospel in its final form, and did so without reading the four gospel records, wrote that Christ himself is the foundation which has been laid: we are to erect our lives and our Christian institutions on him.

The two sons (Matt. 21:28-32)

On Tuesday of the last week, Jesus was confronted by the chief priests and elders of Jerusalem who challenged his authority to do the things which he had been doing, such as cleansing the temple. He silenced them by asking about the source of John's authority. Being unwilling to admit that John got his authority from God, and being afraid to deny that he was sent from God, they settled for a cowardly silence, and refused to answer.

Their cowardly conduct demonstrated their lack of moral earnestness. It was to show up their lack of moral earnestness that he told the parable.

1. There may be serious inconsistencies between what one says and how he performs. Some people have a talent for volunteering, but seem to be poorly

equipped with follow-through. These are the agreeers: they agree with what they are told, and agree to do what they are told to do.

Others are the disagreeers: they will not agree with anything that is said until they have had a bit of time to examine it, and they will not agree to do anything which they are told to do until they have had time to think it over.

One of the high privileges of being a human is in exercising the right to change one's mind. Life would be pretty awful if we had to live with some of the decisions which we have made in the past—wrong decisions which were later recognized as such and reversed.

And life is pretty awful for us when we fail to follow through on our right decisions. Some of us seem to have a real talent in making right decisions, but lack the inner drive to follow through.

2. The will of God is not something to be accepted so much as it is something to be done. The first son did not accept the will of the father but later did it.

3. The publicans and harlots, who had lived in moral rebellion against God, repented under the preaching of John and believed; and they were given access to the kingdom of God. But the chief priests and Pharisees who had been saying "Yes" to God's moral laws reversed themselves when confronted with the gospel and did not receive Christ.

The life of unbelief is not an unbroken pattern of confusion: there are decision points along the way in which the issues are quite clear and call for new decisions. When the record is complete it can be said to every person who has persisted in his unbelief, "Even when you saw it, you did not afterward repent and believe."

The splendor of the Gospel is that regardless of how rebellious one may have been against God's moral law, or how persistent he may have been in his headlong flight away from God, it is still within his power to respond to the pull of God's love, reverse his decision, and do God's will.

In the final third of the Sermon on the Mount, as reported by Matthew, Jesus gave pointed instructions for putting into practice the principles of righteousness which he had laid down. He closed the address with a solemn warning against half-hearted allegiance to him, and fortified the warning with an arresting parable.

1. Warning (21-23). The Lord laid down the warning that an open avowal of discipleship is not, in itself, sufficient for salvation. Many who claim Christ as Lord will not gain entrance into the eternal kingdom. Only those who do the will of God will make it.

(1) The half-hearted disciple whose allegiance unto Christ does not affect his conduct in life is not genuine. The faith that redeems is truthful submission unto God as made known in Christ, and the reason why one does not obey is because he has not submitted himself unto the Lord.

There is a real difference in the hearts of two people if one of them tries to walk on God's road and falls, while the other tries to run away from God and succeeds. The real evidence that one is a child of God is that he is ever trying to hear and obey the inner voice of God.

(2) Protestations of religious activity in Christ's name will not satisfy the Lord's demands. Many claim to prophesy in Christ's name, cast out demons in Christ's name, and do mighty works in Christ's name; but, even though such claims be genuine, service is no substitute for obedience.

Isaiah and Jesus both pointed out that some people try to serve the Lord with their lips while their hearts were far from him (Isa. 6:9-10; Matt. 13:14-15). Some are attempting to serve the Lord with their hands while their hearts are far from him; all such people will likely become disillusioned and frustrated unless their commitment runs deeper.

On the other hand some are trying to give God their hearts while withholding their minds, their wills, and their talents.

What is blindness?

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

Life and Work

February 21, 1971

John 9: 1-41

For the past several weeks we have been studying from the book of John, chapter by chapter. Having studied last week from John 8 concerning the woman taken in the act of adultery who was brought to Jesus, today we learn from John 9 about the experience of Jesus' healing the man born blind. We shall study about a man physically blind whom Jesus healed and others who were spiritually blind and apparently did not receive divine healing.

Setting and circumstances

This case study in the ministry of our Lord indicating how Jesus dealt with men is found exclusively in John 9: 1-41. The setting was the pool of Siloam, sometimes called the "waters of Shiloah," probably identical with the king's pool and occupies the east slope of the valley of Kidron and opposite from the Virgin's Fount. The experience of healing occurred on a very difficult day in Jesus' life, a day of much opposition. Sensing an attitude of reviling, Jesus had reached an unpopular point in his ministry.

Christ was passing by and saw this man who was born blind. The disciples did not see this man; however, they wanted to see his sin. For Jesus, an individual was of supreme worth.

The Jews of Jesus' day taught that sin was always responsible for every ounce of human suffering. This in general was the view of Christ's followers.

Please note, however, that this man was not suffering because of sin on his part nor the part of his parents. Those years of blindness were not brought about by God who arbitrarily made him blind. The works of God must be made manifest. In other words, God could get greater glory through this man's blindness than through normal eyesight. This is a central emphasis in the study. Here was a man who through suffering made a tremendous contribution by his witness and testimony. Please recount the life of Job, whose suffering was not a result of sin. Yet his life brought glory to God and inspiration to others as God gave to him the ministry of suffering.

Methods used by Jesus

Jesus anointed the eyes of the blind

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man with clay. Since clay was used in this healing experience, the Pharisees considered this an act of work on the sabbath.

Activity can be an evidence of faith and Jesus caused this man to put his faith into action. The man had a desire to be healed and he cooperated with Jesus in the miracle. Never did Jesus perform a miracle against a person's will. The Pharisees wanted to see Jesus after the man was healed because they believed Jesus could not be from God since he healed on the sabbath.

There is a note of humor, honesty, and courage found in the story after the blind man had been healed. The Pharisees called in the man's parents to affirm that this man had been born blind. The parents (v. 20) affirmed that this was their son and that he had been born blind. Then they replied, "He is of age; ask him: he shall speak for himself" (v. 21). The parents frankly did not know how he could see but insisted that the man himself could relate his own experience.

Later, Jesus identified himself to the one who had been healed (see v. 37). The man, with newly found sight, then accepted Christ as his Lord and Saviour and said, "Lord, I believe" (v. 38). Jesus gave this man physical sight in order that he might reach his soul redemptively. Jesus' main mission always was man's redemption from sin. He came to seek and save the lost.

Lessons of value

Jesus was not so concerned about fighting his enemies that he became sidetracked and thus neglected his main work. Never was Jesus unmindful of his primary task—helping and saving others. Sometimes we permit ourselves to be sidetracked and are guilty of "chasing mice" instead of "plowing our fields."

It is never wrong to do good on the

sabbath. Christ helped humanity heavenward regardless of the day of the week.

This man gave a powerful testimony of deep conviction based upon experience. His word of testimony was, "One thing I know, that, whereas I was blind, now I see" (v. 25). There is something about this wonderful testimony that captures one's heart. The possessor of real joy was the man who had been healed, certainly not the criticizing, fault-finding Pharisees.

Conclusion

Christ saw a man who had been overlooked by the disciples. Yet these disciples wanted to know who had sinned, the blind man or his parents. A better inquiry would have been concerning the blind man's salvation. In reality the Pharisees were blinded by their own self-righteousness. They were blind as to ministering to the real needs of this man. Do we see through the eyes of Christ and have a real desire to help our fellowman?

Romantic angle to pastor's success

OKLAHOMA CITY (EP)—The pastor and his spouse who keep the romantic fires burning at home will undergrid the strength of the church, according to a nationally known Presbyterian minister and author.

Charlie Shedd, outspoken on the subjects of love, sex and marriage, made the remarks at a luncheon here for a group of United Methodist ministers and their wives.

"I think ministers are idiots when it comes to courtship," Dr. Shedd remarked to his audience. He told the amused group that even though pastors and their wives have hectic schedules and live under more pressures than the average couple, it is important to make time for togetherness.

This includes, he said, visiting in depth, if only for 15 minutes a day, and learning to pray together. He said generally the spiritual level of a congregation will never reach a higher level than the level of the pastor's heart.

Letters

(From page 4)

attitude of sympathy and permissiveness toward murderers in our times, has given rise to crimes of murder, and the vicious destruction of human life.

Criminals today often use the very courts that used to protect us, as a refuge, for it seems that the courts are much too soliticious of the "rights" of the criminal. This is why life today is becoming increasingly unsafe on the streets of our cities, for police officers are practically required to apologize to criminals for arresting them!

In the book of Ecclesiastes, 8:11, we read: "because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men is fully set in them to do evil." This is self-explanatory. Men boldly commit vicious crimes, because they know they can escape sentence. When humanity in maudlin sympathy with vicious criminals, go against the book of God, they create a jungle in which human life is unsafe, and at the mercy of criminals.

Some have said that the executioner who executes the criminal is committing murder. Perhaps the same folks would say that the Creator was guilty of murder in assessing the death penalty, but this is not so. The executioner is simply carrying out the mandate of the state and should have no qualms about doing his job. This is not to say that anyone should be cold and unfeeling toward the death of any person, even a murderer, but if we are to survive as a civilized society, steps must be taken to protect human life. When people try to improve on the laws of the Creator, they not only fail, but they create a hell for themselves, and they have to live in it, or die in it!—Walter H. Watts, P.O. Box 662, Fort Smith, Ark. 72901

Preacher available

I recently moved here after completing eight and one-half years as pastor of First Church, Highland, Calif.

I am available for pulpit supply, interim pastorates and revivals.

Before going to California, I was superintendent of missions in Liberty Association for seven years (1954-1962) and served several churches in Arkansas as pastor.—Bill Couch, 411 Prospect Ave., Apt. 3, Hot Springs, Arkansas 71901

Seeks pastorate

A fine young graduate of Ouachita and student in Southwestern will have to drop out of school and take a full-time pastorate. He would like to come to Arkansas with his wife and 4 children.

He can be contacted as follows:

Rev. Robert Huffman
4717 Stanley
Ft. Worth, Texas 76115

Phone: 317-921-2144

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Attendance Report

FEBRUARY 7, 1971

Church	Sunday School	Training Union	Ch. Adds.
Banner, Mt. Zion	19		
Berryville			
First	40	18	
Freeman Heights	32	21	
Blytheville, Calvary	201	93	6
Booneville, First	271	213	
Brinkley, First	306	84	
Camden, First	455	80	2
Crossett			
First	566	138	1
Mt. Olive	259	118	
El Dorado			
Caledonia	41	25	
Ebenezer	152	54	
Forrest City, First	483	147	
Ft. Smith			
First	1,117	394	15
Grand Avenue	614	228	
Haven Heights	236	136	
Gentry, First	81	53	1
Glenwood, First	119	76	
Greenwood, First	270		1
Hampton, First	133	49	
Helena, First	237	91	
Hope, First	450	134	
Hot Springs, Lakeshore Heights	127	38	
Jacksonville			
Bayou Meto	121	60	
First	371	92	
Marshall Road	368	164	2
Jonesboro, Central	387	160	
Lake Hamilton	93	43	
Little Rock			
Crystal Hill	161	77	2
Geyer Springs	661	285	9
Luxora, First	62	27	1
Magnolia, Central	638	235	
Marked Tree, First	165	81	
Melbourne, Belview	38	26	
Monroe	64	17	
Monticello, Northside	125	82	
North Little Rock			
Baring Cross	521	172	
Southside Chapel	24	26	
Calvary	380	135	
Central	226	64	
Forty-seventh Street	176	65	
Highway	145	56	
Levy	419	115	
Park Hill	785	4	
Sixteenth Street	53	40	
Paragould, East Side	237	189	
Paris, First	330	94	2
Pine Bluff			
Centennial	210	87	3
East Side	175	91	
First	713	127	2
Green Meadows	52	23	
Second	170	67	2
Springdale			
Berry Street	40	28	
Elmdale	220	92	1
First	247	98	1
Vandervoort, First	42	13	
Warren			
Immanuel	250	100	
Westside	71	35	
West Memphis			
Vanderbilt Avenue	105	44	1

THE UNSEAMLY A smile or two

Tourist (at resort)—How are they biting today, mister?

Oldtimer—If they are, stranger, they're biting each other.

* * *

If you try hard enough you can always think of something to say.

Consider the wife who commented, "My husband is not as big a fool as he used to be."

"Getting smarter?" a friend asked.

"No," said the wife, "getting thinner."

* * *

"Son, I promised you a bike if you'd get good grades, but this report card is deplorable. What in the world have you been doing with your spare time?"

"Learning to ride a bike, Dad!"

* * *

Riding in a propeller airplane, the passengers saw first one and finally three of the four engines conk out. The cabin door opened and the pilot appeared with a parachute on his back. "Keep calm folks and don't panic—I'm going for help!"

* * *

She: "My dad is an engineer. He takes things apart to see why they don't go."

He: "So what?"

She: "So you better leave."

* * *

You've reached middle age when the girl you smile at thinks you're one of her father's friends.

The pastor asked the little girl what she thought of her first church service.

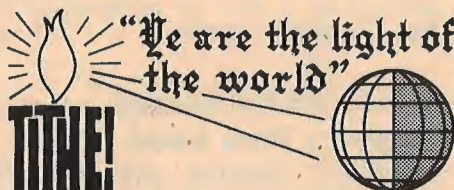
"The music was nice," she said, "but the commercial was too long."

* * *

Lovely young thing: "Daddy, the girl who sits next to me in history has a dress just like mine."

Dad: "So you want a new dress?"

Lovely: "Well it would be cheaper than changing schools."



In the world of religion

Fad or spiritual search?

'JESUS ROCK' LEADS HIT PARADE

The No. 1 popular record at the start of the year was ex-Beatle George Harrison's "My Sweet Lord," sung with choruses of "Hallelujah!" in the background.

"Spirit in the Sky," by Norman Greenbaum, was the top selling record for 1970.

Among the current best-seller albums are Simon & Garfunkel's "Bridge Over Troubled Water," Harrison's "All Things Must Pass" (which includes "My Sweet Lord") and the rock opera, "Jesus Christ—Superstar."

Other periods of music could be cited for their religious songs, from "I Believe" and "He's Got the Whole World in His Hands" to recent revivals of songs like "Oh Happy Day." But what surprises people, according to one music critic quoted in the Los Angeles Times, is "how this crazy young rock audience can like a song about Jesus."

The Hollywood Free Paper, an underground-type journal, lists about 25 groups performing gospel, folk, country, soft and hard rock music with evangelistic lyrics.

A spokesman for the World Council of Churches called the phenomenon a "major clue to our time," and characterized the year 1970 as the year of non-traditional search for Christ.

Eugene Smith told the Times, "Not since the first or sixteenth centuries has there been such a combination of interest in Christian faith and disinterest in its institutional forms."

Manson's mother cites his conceit

LOS ANGELES (EP)—The mother of Charles Manson, who was found guilty of murder in the deaths of Sharon Tate and six other persons here, says "If Charles wanted anything, I'd give it to him."

She said she gave him singing lessons but that he became so conceited about his music that she made him quit the lessons.

"He still sang special solos in church," she told reporters of a Los Angeles newspaper, "and people always talked about how good he sang."

The spoiled child was found guilty of masterminding the mass murders, along with three of his "girls" in the bizarre, seven-month trial, punctured by courtroom fracas.

Rock festivals routinely feature strong religious overtones. They also welcome emphases on ESP, astrology, the I Ching and other divination methods that normally might meet with skepticism in society.

Many evangelical churches have quite easily introduced contemporary music into their programs. The words and the theology remain virtually the same. For Catholic and liberal churches the switch has been more difficult because they held out for the addition of words about social action.

For many, the songs are neither a spiritual search nor a fad. They are an evangelistic medium. A 19-year-old bass player for the Ron Salsbury and the J.C. Power Outlet, said: "We're doing it because the Lord Jesus has taken over our lives. We're spreading his gospel and trying to bring people to him through our music."

Testimonials like that make the relentless beat beautiful.—Norman B. Rohrer, Director, Evangelical Press News Service

Missionary dies preaching on eternity

STOCKHOLM, Sweden (BP)—"The question of eternal life is the most important question we can raise. . . ."

The voice of the retired pioneer Swedish Baptist missionary to the Congo tapered off, and he suddenly collapsed behind the pulpit where he was delivering a missionary message. A few minutes later, a physician pronounced Eric Bylin, 66, dead.

Bylin left behind him a remarkable missionary career, according to Erik Ruden here, general secretary of the Swedish Baptist Union.

When he was 62, Uppsala University in Uppsala, Sweden, conferred on him the doctor of philosophy degree. He wrote his dissertation on cultural and folks ways in the Congo.

Ruden hailed him as a preacher, scholar, dentist and evangelist. Bylin served as a Swedish Baptist missionary to the Congo from 1934 to 1969. He had studied at the Swedish Baptist seminary here, followed by a year in Spurgeon's College (Baptist), London.

Barrie White named Regent's Park head

OXFORD, England (BP)—Regent's Park College here, a Baptist school that

is part of the Oxford University system, has named a 37-year-old church history lecturer as its new principal.

Barrie White, a fellow and lecturer at Regent's Park College, will succeed G. Henton Davies, who is retiring as principal in the summer of 1972. Davies is author of the Genesis section of Volume I of the Broadman Bible Commentary, published in the U. S. A.

According to a report in European Baptist Press Service, White was asked last year to become professor of church history at Southeastern Seminary, Wake Forest, N. C., effective in 1972, and White had accepted on the condition that he could remain in Britain if he were invited to succeed Davies as principal at Regent's Park.

The Southern Baptist operated seminary agreed to this stipulation, according to the European Baptist Press Service report, and Southeastern Seminary has now honored White's commitment to Regent's Park.

Denver seminary is accredited

DENVER, Colo. (EP)—The Conservative Baptist Theological Seminary here has received accreditation in the American Association of Theological Schools, according to its president, Vernon C. Grounds.

A.A.T.S. is the accrediting agency for 105 theological schools in the United States and Canada. The seminary in Denver has been an associated member of the association since 1962.

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