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March 21, 1968

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

MARCH 21, 1968

Personally speaking



My, I wish I could remember now what George was illustrating when he told this story the other day in a conference in the Baptist Building.

The lesson here—if lesson there always must be—might be that “you can teach an old cat new tricks.” Or, “The things a mother won’t do to get favorable attention for her little ones!”

Erwin L. McDonald

Tale of the cats

THIS is the true story of a family of Memphis cats. (My little friend Lawson Hatfield—one of the punniest fellows I have ever been around—has suggested, for reasons you will soon see if you stay with us, that it be titled: “The Tale of the tail-less cats.”)

George Euting of the Brotherhood Commission, Memphis, whose reputation for veracity is untarnished, at least in these parts, is our authority for the basic facts.

Mr. Euting has an aunt in Memphis who is a cat fancier. (In other words, the lady loves cats.)

Well, on a happy occasion some time ago, as the lady’s mother cat presented her with a new litter of kittens, it was discovered that one of the little felines was bob-tailed.

Now that turned out to be quite a deal, and the aunt had many friends coming by to see the tail-less cat.

The scene swiftly changes now, and it is a few months later. Again the mother cat brings in a new litter. The cat’s mistress, still enthralled with the oddity of bob-tailed cats, makes a quick decision to nip off the tails of the newcomers. And the bob-tailed kittens come in for their own share of the spotlight.

The next time there were new kittens, the cat lady was amazed to find they were all bob-tailed, and that without any help from her!

This being a little fast for the theory of evolution to unfold, particularly in Tennessee, the aunt puzzled long and hard. She could not believe that the answer lay with the genes of the kittens’ forebears.

The next time the mother cat was expecting, she received more than the usual attention of her mistress. When the new litter arrived, George’s aunt appeared on the scene just in time to catch the mamma cat biting off the kittens’ tails up close to their little wumps.

IN THIS ISSUE

“A profile of the soul of America” is the way the 250,000-word report of the President’s National Commission on Civil Disorders is described. The story of the document and what it contains is told on pages 12-13.

BAPTISTS are uniting for the 1969 Crusade of the Americas. Here in Arkansas, two of the Negro Baptist state conventions are working with Arkansas Baptists to help bring about the successful culmination of what is to be the most extensive evangelistic effort in the history of the world. For the story of the recent Crusade conference in Paron, turn to page 8.

ECUMENISM and the average Baptist are the subjects of our feature story, “How big a circle?” on page 5.

COVER story, page 11.

Arkansas Baptist

newsmagazine

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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.

New missions thrust

WITH the appointment last week of R. H. Dorris to the new position of director of chaplaincies, the Arkansas Baptist State Convention took a long step forward for vitalizing its ministry beyond the walls of its churches.

The new position strikes a relevancy to our times far more than its mere title imparts. Not only will Director Dorris be serving as coordinator for the chaplaincies now included in our Baptist missions program—at the Arkansas Boys' and Girls' Training Schools and at the tuberculosis sanatorium at Booneville—but he will serve on a non-denominational basis to help industry set up chaplaincy programs and recruit chaplains, assist churches in ministering to the families of servicemen, and conduct seminars to train ministers to help the sick and the aged.

The new director of chaplaincies, who has served for the past 17 years as pastor of Pike Avenue Church, North Little Rock, is himself a chaplain. During the Korean war he saw active service as a chaplain with our overseas forces and he currently is chaplain of the 39th Infantry Brigade of the Arkansas National Guard.

The new ministry is made possible through the cooperative efforts of the Arkansas Baptist State Convention and the Home Mission Board and will be an integral part of the work of the Arkansas State Convention's Division of Missions and Evangelism, headed by J. T. Elliff.

'Gott mit uns'

IT remained for a "secular" paper—Little Rock's *Arkansas Gazette*—to deal at length with one of the important theological aspects of war in general and of the war in Vietnam in particular.

Begins the editorial (in the *Gazette* of Mar. 11):

"We wish they would take God out of the war in Vietnam, particularly since His name would never have entered into it if we had not tried to draft Him—not, certainly, in a war in which both

sides are shooting prisoners and making increasing unselective attacks upon civil populations."

The *Gazette* goes on to warn that "we are witnessing the growth of a *Gott Mit Uns* complex in this country more or less in inverse proportion to the success of our arms in Vietnam."

Continues the *Gazette*:

"Of all the national complexes that a nation can indulge itself in, the *Gott Mit Uns* complex is the most dangerous. The Kaiser actually sent troops into battle with the legend imprinted on their helmets, and right up to the end insisted that God was, indeed, on Germany's side, but every one of the dwindling number of American survivors of the First German War knows better, doesn't he?

" 'Praise the Lord, and pass the ammunition' makes a great wartime slogan," the editorial continues, "but is revealed in closer examination as also one of the greatest of impieties, for to imply that the Lord would need any help in the task is one with the skeptic's dictum that 'God is on the side of the largest battalions.' But the greatest impiety of all may be simply the notion that the Lord would take sides in a nationalistic war, period, or even for that matter in a religious war, and, least of all, in a nationalistic war masquerading as a religious war. Once we are *certain* that the Lord is on our side, we begin to delegate responsibility to him and become less responsible ourselves for what we do in His name. 'Jesus and No Quarter!' proclaimed the famous banner of the Scottish Covenanters."

It is hard to reconcile the Old Testament record of utter annihilation of whole communities of men, women, and children at the direction of God with the ministry of Christ, the Prince of Peace, as recorded in the New Testament. Some can do this more readily than others.

When someone asked the great Dr. George W. Truett, of First Baptist Church, Dallas, why God did not stop the war [World War II], Dr. Truett replied: "Perhaps it is because he did not start it."

The Scriptures remind us that God is the creator of all mankind and that he is "not willing that any should perish, but that all should come to repentance" (2 Pet, 3:9). So, God evidently loves the Viet Cong as surely as he loves our own combatants and it is not his will that any should be destroyed. War is on God's black list. It is an evil

that he permits, apparently, because of the free moral agency he has extended to man.

When his disciples were about to take up arms for his defense, Christ rebuked them: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword" (Mt. 26:52).

The basic cause of war is highlighted by James: "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" (James 4:1).

All of this notwithstanding, many of us feel that war is sometimes inevitable; as police action

is frequently necessary for the preservation of law and order; of life and a measure of liberty. But in war, with all of its ungodly complications, we cannot feel that one side is totally right and the other side totally wrong. God is a righteous God and therefore must be for godliness wherever it exists in the lives of men and of nations and against ungodliness wherever it exists.

The *Gazette* editorial closes on a high and sensible note, we believe:

"Lincoln said it all when he said in another time of national crisis that we should be less concerned about whether God was on our side than about whether we were on God's side."

—The people speak Beacon lights of Baptist history

Let him without sin take the first step

I read with interest the editorial in which you were suggesting that Baptists march in a parade in connection with the Continental Congress on Evangelism to be held in Washington, D. C. in October.

I too am one that believes that we ought to find every means possible of expressing our faith and that Christ is the only hope; however, I have serious questions concerning this parade in the Nation's Capital. There are many reasons why I am against it and I will not bore you with all of them only to say that I would suggest that as one comes to Washington to march, he needs some proper credentials. I see little value in Baptists coming here to parade in a city where they are not known and where they will probably not be seen when they have refused to take their stand for Christ, to take their stand for the rights of individuals, to take their stand for a person having a right to vote, right of equal education, right of employment, right of fair housing, etc., in their own communities.

A march down the streets of Washington is not like having the Vacation Bible School march around the corner. I think Baptists need to earn the right to use the Nation's Capital in this way. If the Baptists of Arkansas have earned this right, then, by all means, come and march.—James O. Duncan, Editor, the *Capital Baptist*, 1628 16th St., N. W., Washington 9, D. C.

"When men freely give themselves in total investment to the kingdom of God, then, and only then do church members see the real dimensions and demands of church budgets."—W. E. Grindstaff in *Principles of Stewardship Development* (Convention Press, 1967)

On wearing collars

BY BERNES K. SELPH, TH.D.
PASTOR, FIRST CHURCH, BENTON

Deacon Epa. Norris moved his church membership because he thought wearing a detachable shirt collar was evidence of hypocrisy. When his pastor insisted on wearing the same the old gentleman felt he could no longer fellowship the brethren in a church where such was allowed.

J. B. Jeter tells* about his incident while he was pastor of the Morattico church in Northern Neck, Va. He said separate church collars were just coming in style, when by chance he spent the night in the deacon's home. He had borrowed a collar for the occasion. The next morning he told his host that he had never before worn such a collar, but was pleased with it, and planned to get a supply of them.

After a period of silence the old man solemnly remarked, "I'm not sure it is right to wear collars." An argument followed, the preacher for wearing, the deacon against wearing collars. "It is hypocrisy...a make believe," the latter insisted. As a crowning argument he concluded that two of his former pastors, friends of Jeter, had not worn such collars, and would not do so if living. The preacher having failed in argument began an effort at reconciliation. He told his friend that if wearing collars hurt his feelings he would not wear them. The old man replied, "You think it right to wear them, and that is as bad as if you were to do it." On this note the discussion ended.

The preacher would have been happy to have dropped the matter, but not Deacon Norris. He took every opportunity to bring it up. On one occasion when a deacon Gaskins and Jeter spent the night with Mr. Norris the matter of collars came up. The deacon repeated his argument: "It is hypocrisy; you pretend to have a clean shirt and you don't." Mr. Gaskins saw his chance to drive home a convicting point. He said, "Brother Norris, when you have been from home and your cravat has become soiled on the outside, do you never turn it and put the clean side out?" This was a telling blow. It was customary in those days for men to wear white cravats tied at the back. When one side became soiled they simply turned them over and wore them before having them laundered. This, Deacon Norris had done. He was silent a few minutes, confessed the fact he had turned his cravat, but promised never to do so again. Pastor Jeter said the old man remained true to his word, so far as he knew.

For months the controversy raged. The deacon appealed to one of the leading women members but found her to be on the pastor's side. She thought he couldn't get along without them. This left the old man alone in his argument. Soon afterward Mr. Norris asked for a letter of dismission to join a church nearer him. Convenience was his plea, but the brethren thought the collar problem was the true reason.

*Jeremiah Bell Jeter, *The Recollections of a Long Life*, (The Religious Herald Co., Richmond, Va., 1891) pp. 195-7

How

big

a

circle?

BY DUKE K. MCCALL, PRESIDENT, SOUTHERN SEMINARY, LOUISVILLE, KY.

*He drew a circle and shut me out—
Heretic, rebel, a thing to flout.
But love and I had the wit to win:
We drew a circle that took him in.¹*

Our Southern Baptist problem is that we draw lopsided circles. Some of us put big bulges on the left side of our circle of fellowship while others balloon the right side. Neither is fully Christian.

There are those who want their lopsided circle to include the organized ecumenical movement as represented in the National Council of Churches and the World Council of Churches. They are offended when any one is intolerant of their ecumenical fellowship.

However, they themselves tend to be exceedingly intolerant of the people who reach out to the right of our Baptist Convention to what has been labeled the "evangelicals."

It is interesting and distressing that the same technique of guilt-by-association is employed by both those whose lopsided circle bulges to the east or to the west.

Each party picks out the extremists on the other side and uses them to characterize that side. When looked at in the clear light of day, this technique is manifestly unfair.

Precisely the reverse argument is used when describing fellowship with other Christians one has come to know. The most devout, pious, intelligent, spiritually sensitive are used as examples of those with whom we want fellowship.

As a result I have noted that my ecumenically-minded friends on the *left* tend to overstate *their* case; whereas my evangelical friends on the *right* tend to overstate *their* case.

The truth is that by being only slightly selective one can find wonderful Christian brethren on both his right and left. Further, without half trying he can find church members on both sides who seem to have missed the message of the gospel of Jesus Christ.

There are obviously some who do not want to be included in any circle of Christian fellowship. But even at this point our witness of word and deed is to be designed to draw them in.

This fellowship does not require joining existing organizations or creating new ones. It only requires that we unite in co-operative effort with those who are clearly engaged in that which God would have his people do.

What is needed for Southern Baptists is some consistent basis upon which our doctrinal integrity may be maintained while reaching out to all the saints of God.

Perhaps Southern Baptists' non-involvement in the organized ecumenical movement has put them in a position to create some bridges of fellowship to evangelicals who are even more antagonistic to the National and World Council of Churches than are Southern Baptists. I do not propose this as an alternative to fellowship with groups to the west of us; rather, I view it as complementary. I am motivated by the conviction that Southern Baptists have some things to say to both groups which they need to hear. I am equally convinced that both groups have something to say to Southern Baptists which we need to hear.

I am pleased therefore that the S.B.C. Executive Committee (September, 1967) has encouraged the Home Mission Board to reach out to cooperate in evangelistic efforts with any and all who proclaim Jesus Christ as Saviour, Redeemer, and Lord.

I feel a breath of fresh air coming through newly opened Baptist windows.

It is important to note that no group ever opens its windows unless it is confident of its message and mission. You can always expect a fresh surge of vitality in a religious group which does this because it will respond to the new stimuli to which it has exposed itself. But, even more powerfully, it will give vent to the surge of self-confidence which produced the innovation.

I am so sure God wants to use Southern Baptists as his instrument that you will have to pardon me while I go get another piece of chalk and draw a larger circle—at least for myself.

¹Edwin Markham, "Outwitted"

Arkansas all over

Volunteers needed for Denver Crusade

Baptists of Arkansas, ministers and lay people, are needed for the "seed sowing" phase of the Greater Denver



MR. MCGLAMERY

Encounter Crusade. Here last week for a series of conferences, Harold P. McGlamery, director of Evangelism and Brotherhood for the Colorado Baptist State Convention, described the "seed sowing" phase of the Crusade as that aspect "having the most appeal for lay people."

The "seed sowing" is scheduled for the period of June 21 to July 2, ahead of the Crusade itself, July 14-28.

Three thousand workers are needed to distribute 150,000 Gospels of John to as many homes in the Denver area.

Said Mr. McGlamery:

"In a city where many people have had little or no exposure to the Word of God, the distribution of these Scripture portions is an essential part of preparation for the more intensive witnessing, cultivating and reaping which will follow."

The distribution of the Scripture materials is scheduled for two weekends, the first beginning on Friday, June 21

—so as to make it possible for lay people to take part with minimum interference with their vocations.

Each person coming from outside Denver will be assigned to a church. In many instances the workers can be assigned to homes of Denver Baptists. Mr. McGlamery said.

Each volunteer worker will be given one or more packets of 50 copies of the Gospel of John and will be given special advance briefing on how to make the home calls assigned.

Pastors and lay people willing to help in the "seed sowing" should contact J. T. Elliff, director of the Department of Missions and Evangelism of the Arkansas Baptist State Convention, Baptist Building, Little Rock.

Special rates can be secured for groups of 20 or more traveling round-trip to Denver.

Denver, a city of more than a million people, is described by Mr. McGlamery as "the strategic city between Chicago-St. Louis and Los Angeles-San Francisco."

Arkansas Baptists, through the annual Dixie Jackson State Mission offering, recently contributed \$10,000 toward the expenses of the Denver Crusade, and pastors and evangelists are being booked to participate in the Crusade.

Concert artist conducts organ workshop Mar. 25



MR. ELLSASSER

Richard Ellsasser, internationally known concert organist, will be in Little Rock Monday, March 25, to conduct an organ workshop.

The workshop will be held at 7:45 p. m. in the fellowship hall of Immanuel Church, presented as a public service by the church's music department. Its purpose is to further the in-service training of church organists. It is designed for church, school and institutional organists; music educators, teachers of organ and others interested in learning more about organ technique, registrations, history and versatility.

Mr. Ellsasser is heard in concert by over 300,000 people each year, and has recorded more long-playing albums than any other organ artist in the world. He has appeared on radio and television, and has performed in Arkansas in concerts at the Robinson Auditorium, Central High School and the Arts Center, in Little Rock, and at Harding College. He heads the organ department at Interlochen, the nationally known summer music camp located in Michigan.

He will use the electric organ in the workshop.



LEFT to right: Dale "Bud" Shumaker, Forrest Jeffrey, Buddy Bates, Ikey Baldwin, Winfred Vick and James Martin, of Geyer Springs Church, Little Rock. The six men were ordained as deacons March 3. Paul Sanders, church pastor, questioned the candidates and gave the charge. Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention, brought the message.

Deaths

MICHAEL CAROZZA, 47, director of the Southwest Arkansas Development Council at Texarkana, died Friday of

Last week of a heart attack.

Mr. Carozza, a graduate of Ouachita University, had served as pastor of All Souls Church at Scott, as assistant superintendent of the Arkansas Baptist Children's Home and as pastor of First Church, Nashville. He was serving as part-time pastor of First Church, Ben Lomond, Sevier County, at the time of his death.

Survivors include his wife, two sons, and a daughter.

FRED C. EMBRY, 83, president of Planters First National Bank, Mena, died last Saturday. He was a member of First Church, Mena. Survivors include his wife, a son and a daughter.

HOMER HEATH, 72, retired kiln superintendent and insurance inspector, died Saturday. He was a deacon in First Church, Little Rock, and a member of the Pioneer Bible Class. Survivors include his wife, a former member of the sales staff of Baptist Book Store; and a daughter, Mrs. Wayne E. Ward, whose husband, Dr. Ward, is a member of the faculty of Southern Seminary, Louisville.

MRS. LUCY FINCHER EAVES, 70, of North Little Rock, died Tuesday of last week. She was a member of Pike Avenue Church, North Little Rock. Survivors include her husband, Morgan L. Eaves.

MRS. MARGIE BARNES KOEHLER, 60, died Wednesday of last week. She was a member of Park Hill Church, North Little Rock; the Fidelis Bible Class; the Woman's Missionary Union; the North Little Rock Boys Club Auxiliary; and the Bald Knob Club. She was the widow of Clem Koehler. Survivors include a daughter.

LEE DANCE, 59, former superintendent of missions for Pulaski County Association, Little Rock, and since December pastor of First Church, Leary, Tex., died Friday of last week in a Texarkana hospital. Mr. Dance was an active leader in the Christian Civic Foundation of Arkansas, Inc., for many years. Former pastorates included Central Church, Mineral Springs. He is survived by his wife and a son.

"Jesus did not reject the standard of tithing. Tithing is not a law of a Baptist church; it is a practice which reveals the object of church members' love and a standard that gives some assurance that they have made a worthy beginning."—W. E. Grindstaff in *Principles of Stewardship Development* (Convention Press, 1967)

Unique ordination service



MR. GROOMS



MR. CLAYBROOK

An unusual ordination service, in which three generations of Baptist preachers in one family participated, was held at First Church, Paragould, Sunday, March 3.

Ordained to the ministry were Gerry Stephen Claybrook and James Robert (Bobby) Grooms.

Young Claybrook's father, Prince E. Claybrook, pastor of the ordaining church, presided and his grandfather, the Rev. Lyn Claybrook, Memphis, retired after nearly 50 years in the Baptist ministry, preached the sermon and delivered the charge.

Claybrook's ordination was requested by the Walls Chapel Church near Paragould, which he has served as pastor since October.

Mr. Grooms' ordination was requested by Big Creek Church, also in Greene County, where he has been the pastor since October.

Both of the young ministers are first-year ministerial students at Southern College and are participating in the State Mission Student Aid program. They were among four who were licensed to the ministry last year by First Church, Paragould.

The ordination examination was directed by Dan Harrison, professor at Southern College, before a council composed of 11 ministers and 33 deacons.

Thompson Chain Reference Bibles were presented to the young preachers by Virgil Lacewell, chairman of deacons of the ordaining church.

The ordination prayer was led by Eugene Ray, pastor of Immanuel Church, Paragould, and present Moderator of Greene County Association. The closing prayer was led by Carl Hodges, pastor of Bethel Station Church, near Paragould.



OPEN: house will be held at the end of the month for the new parsonage of First Baptist Church, Clarendon, pastored by Raymond Palmer. The structure contains four bedrooms, two baths, a living-dining combination, kitchen, den and enclosed carport. It has central heat and air-conditioning. (CB)

Baptists unite in planning Crusade

The Crusade of the Americas is scheduled for 1969, but it is already casting its shadow across the Western Hemisphere.

Thirty-eight different Baptist bodies are cooperating in what is to be the most extensive evangelistic effort in the history of the world.

Here in Arkansas, two of the Negro Baptist state conventions are working with the Arkansas Baptist State Convention in making plans for the Crusade. They are the Consolidated Missionary Baptist State Convention and the Regular Missionary Baptist State Convention, both of which are affiliated with the National Baptist Convention, U.S.A., Inc., Chicago.

Crusade Conference

Approximately 175 key leaders from the associations and districts of these three Arkansas conventions participated in a planning session at Paron Baptist Camp on Monday of last week.

The next big event related to the organization and promotion of the Crusade will be a Pastors' Retreat, to be held May 6, 7 and 8, at Paron, under the sponsorship of the Department of Missions and Evangelism of the Arkansas Baptist State Convention and open to pastors of the cooperating conventions.

The Arkansas conventions will be represented next Oct. 10-13 at the Crusade of Americas Continental Conference on Evangelism, to be held in Washington, D. C.

A state-wide rally, to be participated in by the three Arkansas cooperating conventions, is scheduled for Little Rock next Nov. 4, possibly in Barton Coliseum.

An effort is being made to enlist all of the associations of the Arkansas Baptist State Convention and all of the districts of the Consolidated Convention and the Regular Convention, for participation next year in the Crusade. All but two of the Arkansas State Convention associations are reported to have taken action already to take part.

Crusade revival dates

The Arkansas dates for participation in the Crusade of the Americas next year, as previously announced by Jesse Reed, director of evangelism for the Arkansas Baptist State Convention, will be:

For churches and associations in the eastern half of the state, March 16-30; for churches and associations in the western half of the state, April 6-20.

Director Reed urges everyone, from

now on, to pray daily for the Crusade of the Americas.

Crusade steering committees in the associations and districts should hold meetings at least once a month, beginning a year ahead of the Crusade revivals, Mr. Reed suggests. (Suggested job assignments for the members of the Steering Committee may be secured from the office of Evangelism, 401 West Capitol Ave., Little Rock 72201.)

Other aspects of the Crusade get-ready, presented by Lawson Hatfield, secretary of the Sunday School department of the Arkansas Baptist State Convention, include:

Search for Prospects, featuring the taking and using of religious censuses, July, August, and September.

'Preparation Week'

Sept. 23-27 has been designated "Preparation Week," to be used in readying the Sunday School organization and leadership for participation in the Crusade.

February, 1969, will see special emphasis on the training of Sunday School officers and teachers; and January, February, and March, 1969, will feature personal witnessing.

Scheduled to be available beginning next October will be a special study unit prepared by the Training Union: "Our Church in the Crusade of the Americas."

The annual Watch Night Service next Dec. 31 will aim to help churches add spiritual depth to their preparation for the Crusade.

Available in July, this year, through the Training Union will be special training materials in personal witnessing, "Is Christ for John Smith?"

The Woman's Missionary Union will sponsor prayer retreats in August, September, and October, this year, focusing on the Crusade of the Americas. Persons interested in having prayer partners in other parts of the Western Hemisphere may secure names and addresses by contacting the W.M.U. headquarters, in Birmingham, Ala.

In an effort to provide financial support for the Crusade, the W.M.U. has set record-high goals for the 1968 and 1969 Annie Armstrong offerings for Home Missions.

As its contribution to the Crusade, the Brotherhood, involving the male membership of churches from the age of 9 up, has planned materials and programs aimed at deepening the lives

Ordained to ministry



MR. KIRKPATRICK

Jerry Kirkpatrick, son of Mr. and Mrs. A. L. Kirkpatrick of 208 Cherokee Circle, Little Rock, was ordained to the ministry in a service held Mar. 10 at Second Church, Little Rock.

Dr. Dale Cowling, church pastor, acted as moderator of the ordaining council. Dr. Bob Gosser served as clerk; questioning of the candidate was by Dr. Erwin L. McDonald, editor of the Arkansas Baptist Newsmagazine, and O. H. Colvert delivered the ordaining prayer.

Wade Hansford, chairman of the board of deacons, presented the Bible to Mr. Kirkpatrick. Dr. Cowling delivered the sermon.

Mr. Kirkpatrick is a graduate of Central High School in Little Rock. He received the Master's degree in Religious Education and Music from Southwestern Seminary, Ft. Worth, and is currently working on his doctorate in Theology.

He is married to the former Norma Haigler of Pascagoula, Miss. The couple has two children, Alicia, 8 and Shawn, 5.

Revival evangelist

Dr. C. Gordon Bayless, for many years pastor of Central Church, North Little Rock, now of Pampa, Tex., is the evangelist this week for a revival at First Church, Rogers. Dean E. Newberry Jr., is pastor.

of men and boys spiritually, and helping men and boys to pray positively for the Crusade.

Men of the churches are being encouraged to accept responsibility for leading and participating in the Hemispheric Day of Prayer on the second Sunday in January, 1969; planning and conducting cottage prayer meetings preceding and during the Crusade; and participating in "Project 500," the goal of the Home Mission Board to organize 500 new churches and preaching stations by 1970.

From the churches

Brinkley buys bus

First Church, Brinkley, has voted to purchase a new \$10,000 air-conditioned bus for use by the various groups of the church.

The church hopes to have the bus in operation before assemblies are held this summer throughout the state. The vehicle will be used to transport church members on long trips and to carry groups from the church to various state meetings, and to back up the mission recently established in North Brinkley. (DP)

Porter to Paris

Rev. Jack Porter, who has been serving as pastor of First Church, Marshall, began his duties as pastor of First Church, Paris, Mar. 17.

Mr. and Mrs. Porter have three children: Danny, a freshman at Southern College, Debbie, 15, and Timmy, nine. (CB)

Licensed to preach

Bengy Massey, a native of Newport and a student at Arkansas State University, has been licensed to the ministry by East Side Church, Paragould. (CB)

Assumes new position

Scott Johnson, who has served for a year as minister of education and youth at Park Place Church, Hot Springs, has resigned to accept a similar position at Life Line Church, Little Rock. Park Place Church is pastored by O. Damon Shook. (CB)

Revivals

First Church, Manila, Feb. 26-Mar. 3; Dr. Enoch Brown, pastor, Shandon Church, Columbia, S. C., evangelist; Carroll Evans, song leader; 6 for baptism, 1 by letter. Carroll Evans, pastor.

Murphy Church, Murphy, Tex., Feb. 26-Mar. 3; Rev. Wayne Davis, pastor, Mountain Pine Church, Mountain Pine, Ark., evangelist; Herb Grimes and R. L. Massey, singers; 7 for baptism, 4 by letter, 3 for special service, 8 rededications. Owen Overton, pastor.

Central Church, Jonesboro, Mar. 8-10; Les Stanley, evangelist and singer; 7 by letter, 30 professions of faith, 1



It's that time again

Undoubtedly turkey hunting is the most challenging sport to be found in the state. The first of two 11-day hunting periods is just two weeks away; March 27 through April 6. The second spring period is April 10 through 29.

Fortunately there are now probably more hunting opportunities for this ma-



jestic game bird, in the state, than there have been since the turn of the century. This did not come about by accident but by an active trapping and restocking program of native wild birds by the Game and Fish Commission and a big assist by nature.

In modern jargon, turkey hunting is a 'cool' sport; requiring participation and commitment that involves all of the hunter's faculties.

Bagging a gobbler (hens are not legal game) requires much skill in calling, turkey knowledge, and a high degree of self discipline. Usually only those hunters who have mastered these three basic elements of turkey hunting are successful.

Turkey hunting time is the highlight of the year's hunting for many sportsmen who look on it as the 'only sport.' In some types of hunting 'luck' or chance apparently plays a big part in hunting success. This is seldom true in the 'skill game' of turkey hunting.

surrender to the ministry, numerous rededications. Paul McCray, pastor.

East Side Church, Paragould, Mar. 10—Don Reed, evangelist; Henry Van Ravenswaay, song leader. Rev. Don Reed, pastor.

Second Church, Jacksonville, Mar. 18-24; Jack Hazlewood, evangelist. Andy Kerr, pastor.

First Church, Chouteau, Okla., Mar. 25-31; Jack Hazlewood, evangelist. M. E. Roberts, pastor.

Your state convention at work

1968-69 WMU year book

The sprocket-studded world on the cover of the WMU Year Book 1968-69 hints to the reader of the geared-to-change WMU described on the inside.

The new year book contains a complete picture of the recently revealed flexible organization plan for Woman's Missionary Union. Charts illustrate the ways organization can be tailored to suit all sizes of churches.

Because churches needed news of new organization plans before electing officers for the new church year, WMU Year Book 1968-69 rolled off the press at a record early date. It is available from Baptist Book Store, 408 Spring St., Little Rock, 72201, and Woman's Missionary Union, SBC, 600 No. Twentieth St., Birmingham, Ala., 35203. Cost is 35 cents.

WMU and each of its age-level organizations has a separate section. Each division presents achievement guide, study outlines, special emphases, dates and a listing of materials.

An addition to the year book is a section on how to start WMU work in a church and how to organize age-level groups.

Do not delay! The new 1968-69 Year Book is needed now for future planning!—Nancy Cooper, Executive Secretary and Treasurer

Something new

Teachers and department officers in Adult, Young People's, Intermediate, and Junior departments may now preview Sunday School lessons under a new plan.

A packet of teaching plan sheets, available in the Baptist Book Store, will form the basis for the preview study.

Study course credit will be issued when the teacher has filled in the following information on page one of the plan sheet for each lesson in the quarter, by the end of the first month of the quarter:

- (1) Date of the lesson
 - (2) Aim for the quarter
 - (3) Unit title
 - (4) Unit purpose
 - (5) Lesson title
 - (6) References of the Bible passage(s)
 - (7) Central truth of Bible passage(s), after a careful reading of the Bible passage(s)
 - (8) Life needs of members which this lesson can help to meet
 - (9) Your aim for this lesson
- Code numbers for preview studies are:



MR. WOODWARD

Youth choir festivals

On March 9, 1,885 young people, directors, accompanists and sponsors met for four regional festivals in Fort Smith, El Dorado, West Memphis, and Little Rock. These festivals were directed and coordinated by the district music directors working in cooperation with the state Church Music Department.

The State Festival will be held March 30 at Immanuel Church, Little Rock. The Regional Festivals were in preparation for the State Festival, and most of all the participating groups will be represented at the State Festival.

The director for the State Festival is Jim Woodward, one of the most outstanding choral directors in Baptist circles today.

Mr. Woodward is a native of Kentucky, received a degree in music at the University of Kentucky, and earned the Master of Sacred Music degree at Southern Seminary, Louisville. He was an instructor of voice at Mercer University in Georgia and has served as minister of music of local churches in Georgia and Oklahoma. Mr. Woodward is presently Chairman of the Department of Church Music, Oklahoma Baptist University. In addition to conducting choral groups, he teaches courses in conducting, church choral literature, and church music administration.—Hoyt A. Mulkey, Secretary

- 1760 "Adult Preview Study"
- 1761 "Young People's Preview Study"
- 1762 "Intermediate Preview Study"
- 1763 "Junior Preview Study"

A preview of the lessons for the entire quarter will help teachers teach each lesson in the proper relationship to the other lessons of the unit.—Pat Ratton, Consultant, Youth Work, Sunday School Department

Action 'Big Brother'

Some weeks ago an article appeared in the local newspapers regarding the formation of a unit of the Big Brother movement. This organization of men specializes in providing assistance and guidance for boys from broken homes and those who otherwise do not have a man to guide them during their formative years. The group also provides a helping hand for boys involved with law enforcement officers and courts. The organization is non-sectarian. It utilizes the services of men willing to give of their time and ability to help needy boys.

Baptists have a unique opportunity to provide Big Brother assistance to needy boys in their church community. Through the organization of Baptist Men every church could and should offer this assistance. Every Baptist Men's group, through the Mission Action leader, provides the needed men to serve as big brothers to boys in the church community who, through no fault of their own, are denied the privilege of fellowship with men, especially Christian men. This would include boys from homes where, for various reasons, the father is absent. By nature boys like to identify with men and have a tendency to imitate the men they observe and associate with. It is the moral right of every boy to have the privilege of association with men who will provide the proper and Christian outlook on life. Baptist men have a real challenge to mission action in helping needy boys of their community face the problems of life.

This is but one area of "ministering as you go" in the everyday activities of life of Baptist men. Attend the Baptist Men's Convention and the Royal Ambassador Congress on May 3-4, and learn the many other opportunities for service through mission action by Baptist men. The mission of the church is missions. Mission actions by Baptist men are carried on outside the walls of the building where the church meets.

What mission actions have men in your church engaged in recently?—C. H. Seaton

ANNUAL MEETING
ARKANSAS WMU

First Baptist Church
West Memphis

(See Program in Newsmagazine
of 14th)

Youth convention

Fact No. 9—Personnel

Personnel for the State Youth Convention is outstanding. Presiding over the one day convention (April 12) to be held at Robinson Auditorium, Little Rock, will be Arlis Dickerson, a student at Arkansas State University. His home is in Piggott.

Song leader will be Morris Ratley, Music Director of Central Church, Magnolia. Greg Berry of Magnolia will be pianist and Wayne Prather of Smackover will serve as organist.

Dr. Gordon Clinard, pastor of First Church, San Angelo, Tex., will speak Friday morning on the subject, "Free Enough to Fail." In the afternoon, his subject will be, "A Place for Bare Feet."

Miss Joan Myers, "Miss Mississippi," will bring her Christian testimony at the morning session.

Rev. R. V. Haygood will have charge of the 17-18 year speakers' elimination tournament in the Lecture Hall (ground floor of auditorium—enter on east side) from 9:30-10:30 Friday morning. Rev. James A. Griffin will direct the 19-24 year elimination speakers' tournament and they will meet in the center of the top balcony from 9:30-10:30 a.m.—Ralph W. Davis

Ouachita scholarships

Scholarships totalling \$1,600 were awarded recently to nine Ouachita University students, Dr. Ralph Phelps, OBU president, has announced.

Awards of \$350 each, from the Stephens Scholarship, went to Patricia Logan, a junior secondary education art major from Harrison, and to Linda Bonds, a sophomore secondary education social studies major from Clinton.

Awards of \$350 each, from Arkadelphia First Church Scholarship, were given: Carol Horie, freshman sociology major and future missionary from Honolulu, and Carey Don Cockerill, junior philosophy major from Greenwood, N. J., who plans to be a church youth director.

Scholarships of \$150 each, from Hannah Hiawatha Daniel Memorial Scholarship Fund, were awarded Douglas Hasley, freshman engineering major from North Little Rock, and David E. Tate, freshman science major from Camden.

Scholarships of \$100 each were awarded from the D. C. Mayo Scholarship Fund to John E. Savage, junior ministerial major from Walnut Ridge; Billy G. Milam, a senior ministerial major from Greenwood; and Ronald M. Ford, a freshman ministerial major from Magnolia.

Surprises in heaven

BY HERSCHEL H. HOBBS

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

"But many that are first shall be last; and the last first" (Mark 10:31).

These words were spoken by Jesus within the context of rewards in the kingdom of God. No true service for Christ will go unrewarded. But the reward will be according to heavenly, not earthly standards. And for this reason many will be surprised in the final judgment.

Literally Jesus said, "But many shall be first last, and the last first." Many who are first by earth's standards will be last by heaven's standards. And *vice versa*.

Yes, there will be surprises in heaven. Many who stand at the head of the line on earth will be sent to the foot of the line in heaven. Many who stand at the foot of the line by earth's standards will be sent to the head of the line by heaven's standards.

The world determines greatness by the number who serve a man (v. 42). Heaven determines greatness by the number a man serves (vv. 43-44). The world rejected Jesus, but God exalted Him. Thus He is the prime example of the *surprise*. He came not to be ministered to but to minister, and to give His life a ransom for all who believe in Him (v. 45). To most of His contemporaries Jesus was a peasant carpenter, an itinerant teacher, a threat to the *status quo*. But history has declared His to be the greatest life ever lived on earth. And heaven has exalted Him above and beyond every other glory (Phil. 2:9-11).

We are, therefore, to build life upon the foundation of Christ, using materials which abide (I Cor. 3:11 ff.) And the judgment will declare with what materials we have built.

Surprises in heaven? Yes. It will be infinitely better to be surprised by being told to go from the foot of the line to the head than the opposite. Be sure that your surprise is a joyful one!

The Cover



March 21, 1968—the first day of Spring

... For lo, the winter is past, the rain is over and gone; The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land.—The Song of Solomon, 12:11.

Carver memorial

In recognition of the 100th anniversary of the birth of William Owen Carver, his study of the Lord's Prayer, *Thou When Thou Prayest*, has been reprinted and will be released April 10. Any profits from the sale of the book will be given to the Historical Commission of the SBC to be used for the purchase of books for the Dargan-Carver Library.

By action of the Commission's Administrative Committee, all books added to the library during this centennial year will be designated as a memorial to Dr. Carver.

The reprinting of *Thou When Thou Prayest* has been done privately, by agreement with the original publishers. Each of the first 1,000 copies will be accompanied by a brochure which will include a picture of Dr. Carver, a brief biographical sketch, and a discussion of the meaning of his influence, by one of his students who knew him best.

Copies may be obtained from any Baptist Book Store, or by ordering directly from: Mrs. M. B. Cramer, 445 Sierra Lane, State College, Pa. 16801.

Report bares soul, urges

new attitudes, new will

BY BETH HAYWORTH

BAPTIST PRESS STAFF WRITER

WASHINGTON—The report of the President's National Commission on Civil Disorders is as much a profile of the soul of America as it is of recent urban riots.

The 250,000-word document, addressed to "the conscience of the nation," is a call to commitment and action to every American, and by implication, to the churches.

As such, its judgment and prophecy will be uncomfortable reading for private citizens who make up the substructure of leadership in churches and communities as well as for top-level decision-makers in all areas of our society.

The report contains no startling truths or unique insights into the causes of urban disturbances. The commission's seven-month investigation documented what many people have been saying all along—that the riots grew out of the segregated, intolerable living conditions of life in the inner city.

It documents these conditions for the ghetto residents: bad housing, poor educational opportunities, unemployment and underemployment, crime, overcrowding, brittle police relations.

Added to these were feelings of being alienated from local government and the mainstream of society, and frustration and powerlessness to do anything about it.

The lengthy report amounts to a judgment on white Americans for creating and maintaining the ghetto. "White racism" was blamed as the "explosive mixture" which has been accumulating in the cities during the last 20 years.

The commissioners recognized that complex factors combined to cause the riots, but it labeled as "the most fundamental" the "racial attitude and behavior of white Americans toward black Americans."

The report said: "What white Americans have never fully understood—but what the Negro can never forget—is that white society is deeply implicated in the ghetto. White institutions created it, white institutions maintain it and white society condones it."

The surprising thing about this condemnation is not that it was said, because it has been said before. This time, however, it was said by a predominantly white panel of persons considered by

some civil rights leaders as "too moderate" to do a good job of investigating the riots.

The chairman of the commission was Illinois Governor Otto Kerner. A Baptist layman, Herbert Jenkins, chief of police in Atlanta, was on the panel. Jenkins, an ordained deacon, is a member of Morningside Baptist Church, Atlanta.

The vice chairman was Mayor John Lindsey of New York. The two Negroes on the panel were Roy Wilkins, executive director of the NAACP, and Sen. Edward Brooke (R. Mass.). Both Wilkins and Brooke are considered "moderates" in the civil rights movement.

Others on the commission were: Sen. Fred R. Harris (D. Okla.), Rep. James C. Corman (D. Calif.), Rep. William M. McCulloch (R. Ohio), Charles B. Thornton, chairman of the board, Litton Industries, Inc., I. W. Abel, president, United Steelworkers Union, and Katherine Graham Peden, commissioner of commerce, Kentucky.

One of the myths exploded by the panel's study is that the rioter "is a migrant from the rural South." He was not. The typical rioter was born in a northern state and was a life-long resident of the city in which the riot took place.

The profile shows that he was an unmarried male between the ages of 15 and 24. Most likely, he was a high school drop-out, but better educated than the average inner-city Negro. If he worked at all, it was not full-time and it was a menial job. The description showed him as extremely hostile to white persons and to middle-class Negroes.

When President Johnson appointed the panel last July, he asked them to find out to what extent there had been an organized plan or conspiracy in the riots. The commission answered that they found no evidence of such.

Extremists of the Black Power movement came in for sharp criticism, however. Preaching their doctrines of Black Power and violence "helped to create a mood of acceptance and expectation and thus contributed to the eruption of the disorders," the report said.

The commission concluded from its finding that the past riots were not a racial war as such. Instead, they were a "striking out against white authority and white property, and not against white persons."

In a summary statement, the 11-member panel said: "This is our basic conclusion: our nation is moving toward two societies, one black, one white—separate and unequal."

According to its findings, national reaction to the disorders of 1967 has quickened this movement and deepened the division between the races. If more riots occur, and white retaliation follows, the division could quite conceivably lead to a kind of "urban apartheid," the commission warned.

They urged that the country take as its national goal, "the creation of a single society... with a single identification as Americans."

A national commitment that is "compassionate, massive and sustained" will be necessary to correct the destructive environment of the ghetto, the commissioners agreed. The great need is not so much for the government to design new programs as it is for the nation to generate a new will, the commission challenged.

In its recommendations, the commission urged churches and other institutions "to deepen their involvement in the life of the city and their commitment to its revival and welfare."

Some of the programs requested could carry a price tag of an undetermined billions of dollars, or spending on a level with that now going to fight the war in Vietnam.

Other changes called for would not cost money: namely, "new attitudes, new understanding, and above all, a new will."

Among the problems that would not be costly for the government but depend on attitude and action would be a national policy on open housing that would help break up the ghetto, better relations between the police and ghetto residents, and open channels of communication between local governments and the people.

The program requests for big spending go far beyond those already asked for by the administration and presently being considered by an economy-minded Congress.

Among these, two million new jobs were proposed over the next three years—one million in the public sector and one million in private industry. Six million new housing units are requested within the next five years, beginning with 600,000 in the next year.

The 11-member, blue-ribbon panel

concluded its report by admitting that there are no simple solutions to the problems of racism and the deterioration of the inner city. This study provides "an honest beginning," they said.

"It is time now to end the destruction and the violence, not only in the streets of the ghetto but in the lives of the people," they challenged.

The Kerner Report underscores some unanswered questions which confront the church again and again. Among these are: To what extent is the church "the conscience of America?" Will local congregations sense the urgency confronting the country and develop policies and programs that demonstrate further their belief in the brotherhood of man and the conviction that the power of God changes both persons and society?

How can the inner-city church help bridge the chasm now separating persons in the ghetto from the larger community? Is a new stewardship of influence forthcoming for the church in the city regarding church property, week-day programs and involvement in the community?

Instead of answering all the questions, the report tends to raise some questions that only society can ultimately answer. The big question now is, how will society respond? (BP)

Baptist joint committee plans October program

WASHINGTON—The Baptist Joint Committee on Public Affairs in semi-annual session here has agreed to explore at its October meeting the problems and issues in conscientious objection to military service.

Included in the conscientious objection study will be the plight of those who become objectors to war after they have been inducted into military service.

Another area of conscientious objection has arisen since ministers can now be exempt from participation in Social Security coverage only on grounds of conscience or violation of religious principles.

The committee also investigated church-state and religious liberty issues in tax exemption for churches, the military chaplaincy, housing programs and other areas on the state and local levels.

The Baptist Joint Committee on Public Affairs is an agency representing eight Baptist denominations (including the Southern Baptist Convention) in North America. C. Emanuel Carlson is the executive director.

In another action the Baptist Joint Committee authorized its executive committee "to study the possible advantages and disadvantages related to the use of litigation as a channel of extending our



"13TH" CHECK From Annuity Board—Forrest Freezor, retired minister and former executive secretary of the Baptist General Convention of Texas, beams his approval of the "13th" check being presented to him by R. Alton Reed, executive secretary of the Annuity Board. Freezor is one of about 6,000 retired persons receiving the extra check, which amounts to 12 percent of each recipient's annual benefit. The checks were made possible by a policy decision approved two years ago by Board trustees to share any excess interest earnings with the plans including those of the beneficiaries. (Annuity Board Photo)

flexibility as a Baptist Joint Committee."

This step was taken after a report by Carlson that increasingly the staff of the Baptist Joint Committee is being asked to file Amicus Curiae ("friend of the court") briefs in court cases. The further question of other participation by Baptists in court cases was discussed by the committee.

The possibility of considering a legal department in the Baptist Joint Committee for council and consultation to represent Baptist concerns in litigation was also presented.

The Baptist Joint Committee took no position on the problem of tax exemption for churches. Although it cannot be a policy-making body on tax questions, the Baptist Joint Committee will continue to be a resource and consultant agency to help Baptists understand the issues, Carlson said. (BP)

New filmstrip

NASHVILLE—"The Ministry of the Deacon Today," a 50-frame, color filmstrip focusing on the responsibility of the deacon, was released by Broadman Films on March 1.

The filmstrip shows the development of the office of deacon from New Testament times to the present, giving primary emphasis to the tasks and responsibilities of the deacon today.

Mission conference

Five hundred college students are expected to attend the annual Student Missions Conference at New Orleans Seminary, March 22-24. Group conferences are planned for each of the major geographical areas of the world as well as such specialized programs as the US-2 program, Missionary Journeymen, Student Summer Missions, Language Groups, The Non-Professional Missionary, and other programs.

Ft. Worth emphasis

"Innovations in Learning" is the theme selected for Religious Education Emphasis Week at Southwestern Seminary, Ft. Worth, April 1-8.

The week will provide a time of special emphasis in the area of new or improved teaching methods and their use in religious education. Seminary instructors, students, church staff members and others will discuss such innovations as computer-assisted instruction, and the living textbook approach to instruction.

Because we



To lead and to guide. . .

his foremost responsibility

BY JOHN BURTON, DEACON, TYLER STREET CHURCH, LITTLE ROCK



MR. FINLEY

Glyn Finley looks like a high school coach, and he has a talent for allowing the other fellow to talk. The latter trait is calculated to lead and to guide, which is his foremost responsibility as Director of the Baptist Student Union of Arkansas Tech at Russellville.

Glyn is not noticeably an impatient young man in his world of young college men and women, but he looks longingly into the tomorrow—tomorrow in terms of days and weeks, when Tech's campus is a force for Christ and church attendance is recognized as the "in-thing" to do—impatient for tomorrow in terms of years, when the fruits of results may be harvested from the planning and efforts the Student Department has augmented.

Mr. Finley, a 1965 graduate of Southern State College, Magnolia, admits he feels right at home with Tech students and their unshakeable pride in a school which calls its athletes "Wonder Boys." His degree is in economics. In addition to his studies, Mr. Finley worked for a major food chain through his last year in high school, four years while attending college, and some time in management training, which traditionally assures a successful career with the food industries.

Glyn found time for summer work in West Virginia while a student at Southern State. He also took a trip to Ridgecrest in June, 1966, where he met Miss Marcia Newlin of West Fork, Ark., now a senior and Home Economics major at the University of Arkansas. He and Marcia plan to be married in May.

With two career opportunities before him, Mr. Finley chose the one with the strongest appeal. He began as Student Director for the Student Department of the Arkansas Baptist State Convention in August, 1965.

The Baptist Student Center is an expensive frame structure located on a large lot just off campus at Tech. Compensating for its limited facilities is the quality of student leadership it attracts. This representation permeates the whole campus through a positive role in intramural sports, including basketball, flag football, ping pong, softball, track, weight lifting, tennis, volley ball, and cross-country runs. More important, however, is the fulfilling of the wide open opportunity enlisting, as workable and usable Baptists through the Student Center, the 650 Southern Baptists who are students at Tech. To bring not only these students, but all students, under the Lordship of Christ, is the ultimate goal of Baptist Student Union.

Now in his second year as president of the Baptist Student Union is Joe Davis, a senior, majoring in math. Davis, a 1st Lt. in Army ROTC, is a proven lodestone for attracting students to visit the center.

Mr. Davis describes his own BSU experience as "generating a friendliness and concern for fellow students." Davis

further commented that "each student must fight for grades—and every student wants to succeed!"

Likewise, Glyn has other student leaders who readily give of their talents and college training, such as Dan Robinson, a senior political science major. Dan is State BSU President.

Barry Thomas, sophomore recreation major, is director of the BSU's 30-member mixed choir.

The Executive Council, the 12-member decision-making committee (each a chairman of a standing committee), meets weekly. Mr. Finley is unstinting in his praise for these young campus leaders.

The role of Christian leadership is a demanding task for the Student Director. In addition to his work at Tech, Glyn Finley has recently been transferred to oversee the BSU work at College of the Ozarks, Arkansas State Junior College, Phillips County Community College, and Arkansas College—colleges at which Danny McCauley formerly worked. Recently Mr. McCauley



DAN Robinson, left, State BSU President, with Glyn Finley, BSU student director at Russellville's Arkansas Tech.

has been drafted into the Army.

The Baptist community at large often turns to the BSU for Christian leadership talents. Ben Bledsoe, First Church, Atkins, turned to the BSU at Tech in February and found a music and choir director his church had been seeking. Other churches write earnestly seeking young workers.

Another important role of the students is described by past president of Arkansas Tech, Dr. J. W. Hull, who held that position for three decades and now manages the Russellville Chamber of Commerce. "Russellville is enriched daily by the student enrollment at Arkansas Tech and more so as the student graduates. The multimillion dollar budget has a very favorable impact upon the economy of the community; and the faculty, keyed to the cultural level of the city, helps strengthen Russellville's leadership throughout the state."

At the very heart of this catalyst of strength is the student body—and in the midst of this oasis of tomorrow's leaders is young Glyn Finley, a Baptist student director dedicated to lead and to guide.



EXECUTIVE council meets weekly, and is made up of 12 members, each of whom is a standing committee chairman.



BSU's 30-member mixed choir is directed by Barry Thomas (foreground), sophomore recreation major.



TECH students Karen Charton (kneeling) of Perryville and Melba Harvill of Paris, with Joe Davis, BSU president.

Ethiopia work to begin with community project



THE FOUR Southern Baptist missionaries in Ethiopia hung a welcome sign at the Addis Ababa airport to greet Dr. H. Cornell Goerner when he visited them in January to help plan the beginning of Southern Baptist mission work in Ethiopia.

A community development program featuring health centers, assistance in education, literacy classes, agricultural projects and vocational training will open Southern Baptist mission work in Ethiopia. Dr. H. Cornell Goerner, secretary for Africa for the Foreign Mission Board, reported on the program during the Board's February meeting.

"We have been assured by officials that if we proceed in this way, we will be free to offer Bible instruction, worship services and other activities which may result in new vitality and fresh spiritual life among a people, most of whom are identified with the ancient Ethiopian Orthodox Church," he said.

The Menz-Gishe district, about 150 miles north of Addis Ababa, the Ethiopian capital, will be the scene of these efforts to interpret the gospel in new and meaningful ways. Dr. Goerner visited the district and its newly established capital, Mehal Meda, during a three week trip to Africa in January. He was cordially received by the governor and the local representative to the national parliament.

A site for a small Baptist medical

clinic was selected at the crossroads community of Tsehay Sina. The clinic, with examination room, treatment room and office, will be built on high ground about 150 yards from a spring which will provide an unending water supply. Several minor health centers will be developed in the district.

The 1,000,000 people of the district (roughly 150 miles long and from 75 to 100 miles wide) now have one government health center, Dr. Goerner said. "The one thing the people recognize as a very real need is medical assistance," he continued. "If we can help them in this way, doors will open for us to offer education, Bible instruction, and a fuller, richer life in every respect."

In its February meeting the Board transferred a medical doctor, Samuel R. J. Cannata, Jr., to Ethiopia and appropriated \$4,000 for the clinic and \$4,500 for a mobile medical unit to be used in the surrounding area. Formerly missionaries to Rhodesia, Dr. and Mrs. Cannata are now on furlough in Houston, Tex.

The first four Southern Baptist missionaries to Ethiopia, Rev. and Mrs. Wil-

liam E. Lewis, J. (of Miami, Fla.), and Rev. and Mrs. John R. Cheyne (of Fort. Deposit, Ala.), arrived last summer and now live in Addis Ababa. (The Lewises formerly served in Tanzania, the Cheynes in Rhodesia.) Dr. Goerner said they have established excellent contact with the authorities and are speaking Amharic, the national language.

He and the missionary men drove to the Menz-Gishe district. "Leaving paved roads after 85 miles, we would along the crest of a mountain ridge until we were more than 12,000 feet above sea level," he said. "To each side were deep gorges, often rivaling the Grand Canyon in their massive beauty. At times we could look down from the lofty highway and see clouds in the valley below. At other times clouds rolled in around us and we turned on headlights and crept through the fog.

"There are no large towns, just round, stone houses with conical, thatched roofs scattered singly and in small clusters. Almost all available land seems to be under cultivation. Often we saw hard-working farmers and their oxen plowing in the midst of large boulders too numerous to be removed. Somehow these people raise a crop despite the rocky terrain which would discourage less hardy folk.

"Mehal Meda, the district capital, is not very impressive now, but it is scheduled for much development in the next months. The daughter of Emperor Haile Selassie is going to build a summer palace there.

"The clinic site is on a fertile plain at Tsehay Sina, 12 miles west of Mehal Meda. Tsehay Sina is not a town in the usual sense of the word, but the crossroads of a sprawling, thickly populated community. The people come and go, carrying their waterpots, tending their flocks, and bearing their burdens, sometimes with the help of a burro.

"This area was the center of an ancient kingdom prior to the 16th century. Great trees still grow where the royal palace stood, bearing silent testimony to the glory that centered there before Muslim invaders caused the emperor to flee and reestablish his government many miles to the northwest.

"On the site of an ancient Ethiopian Orthodox church destroyed by the invaders in 1540, a new church was recently built. There we met two priests clad in long, black, woolen blankets. They offered us black barley bread, which we took as a symbol of friendship. The people seemed friendly and curious."

Other countries visited by Dr. Goerner on his recent trip included two in which the Board plans to begin work soon, Botswana and South West Africa. Rev. and Mrs. Marvin R. Reynolds (of Little Rock, Ark.), new missionaries now in Rhodesia, hope to move soon to

Francistown, Botswana. Rev. and Mrs. Charles D. Whitson (of Lafayette, Ala.) expect to go to Windhoek, South West Africa, after completing orientation at Ridgecrest, N. C., this spring. Mr. Whitson will pastor a small English-language church.

In Botswana, Dr. Goerner flew in "The Baron," a two-motored airplane which President Johnson gave Dr. Seretse Khama upon his inauguration as the first president of Botswana. The plane, decorated in the national colors with a flag painted on the tail unit, is the personal property of the president but is used in some commercial flights, according to Dr. Goerner.

He toured three new Baptist facilities in Rhodesia, a publishing house in Bulawayo, hostel for missionary children who attend high school in Gwelo, and a building in Salisbury with accommodations for a radio recording studio, photographic studio, and offices.



SOUTHERN Baptist missionaries John R. Chayne (left) and William E. Lewis Jr., and Ethiopian companions pause near the site of a proposed Baptist medical clinic at Tsehay Sina, in Ethiopia's Menz-Gishe district. A spring under these rocks will provide water for the clinic, which will be located on high ground toward the trees.



AT Mehal Meda, capital of Ethiopia's Menz-Gishe district, Southern Baptist missionary William E. Lewis Jr., unrolls a map as he and the governor of the district (in dark suit) consider a location for a Baptist medical clinic.



Seven minutes to midnight

Did you see the cover of the recent Bulletin of the Atomic Scientists which pictured the doomsday clock? The hands pointed to seven minutes to midnight. Only twice before have the hands shown a closer time to midnight: at three minutes to midnight in 1949, when Russia exploded its first bomb, and at two minutes to midnight in 1953, when both the United States and Russia produced hydrogen bombs.

The editor of the bulletin said our last five years have shown a "dismal world record" in which our nations seem to have been "drifting back to pre-atomic pursuits of narrow national interests, with power politics again replacing attempts to build a stable, peaceful world."

When my minister-husband was beginning his ministry as a pastor he often said he felt inadequate for the task of speaking on the book of Revelation. Recently he decided to preach a series on the subject which has caused at least one member of his flock to do some serious thinking of the matter of the Judgment Day.

When we look about us and see indifference on the part of many we marvel at their lethargy. Edith Lovejoy Pierce has drawn a picture of such a world in her poem:

"Balance your cup
But crowd another biscuit on your plate.
A thousand starving shadows
Push against the gate:
Sleep quietly

On your mattress smooth and soft and flat.
An earthquake slips our house,
But what of that?

The sky is turning dark;
We're going to have a squall.
Open your umbrella,
For the atom bomb will fall.
Starch the bedroom curtains,
Shine the silver tray,
Put on a little makeup—here comes Judgment Day!"

For more discipline

NEW YORK—In a call for authorities to "get tough in a constructive but firm manner," Dr. Norman Vincent Peale has criticized Dr. Benjamin Spock for being "out in the mobs leading the permissive babies raised on his undisciplined teaching."

In a sermon at the Marble Collegiate Church here, Dr. Peale warned that if more discipline is not exercised by the authorities, "previous riots will seem like a Sunday School picnic compared to the real and vicious rebellion this country will have on its hands."

"This is not time for soft, easy words," the noted preacher, author of *The Power of Positive Thinking*, declared. "A long, hot summer is headed our way. And it could rock this country to its foundation." (EP)

The bookshelf

Writer's Market '68, edited by Kirk Polking and Marge Dewald, *Writer's Digest*, Cincinnati, O., 1968, \$7.95

This book presents more than 700 pages of pertinent suggestions for writers, including names and addresses of publishers, the types of materials in demand, the rate of pay, etc.

Use of such a directory as this will save writers, photographers and cartoonists much time and expense in getting their offerings to market.

The 1968 *Writer's Market* reflects the expansion of many special areas of publishing, notably book publishing, trade and specialized consumer magazines, as well as new types of markets for free-lance writing such as college alumni and off-campus markets.

Kapitene of the Congo Steamship Lapsley, by Arch C. McKinnon, and **Treasures of Darkness**, by Fannie W. McKinnon, The Christopher Publishing House, 1968, \$4.95

A two-in-one book, this volume features the Congo missions experience of Presbyterian Arch McKinnon as he filled a wide variety of jobs on the mission field, climaxed by many years as captain of the Congo steamship Lapsley; and African missions life as seen through the eyes of a woman, Mrs. McKinnon.

Born to Preach, the Biography of Dr. A. E. Prince, by Carvin C. Bryant, Herald Printing Co., Collinsville, Ill., 1967, \$3.95

This is the "official biography" of a man who has been in the active ministry for more than 64 years and who continues to serve, currently as pastor of Water Tower Baptist Church, St. Louis.

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Full of humorous, human-interest material, this is at the same time a book that will inspire those who read it.

Dr. Prince feels that he was "born to preach" and that the call to preach is a life-time call. At 80 he has neither desire nor inclination to quit.

Alcohol Problems, A Report to the Nation, by the Cooperative Commission on the Study of Alcoholism, by F. A. Plaut, Oxford University Press, 1967, \$4.75

This book has come in for stiff criticism from the "drys" all across the country because of its advocacy (on page 151, for one example) of teaching young people to have the proper attitude toward drink by making alcoholic beverages available to them under certain conditions "at youth functions such as those organized by church, recreational, or athletic groups," with supervision.

As vehemently as many of us are opposed to this approach, this book nevertheless will be found a source of much current information about alcohol problems in our society and it does have a number of suggestions worth serious consideration.

SPRING AWAKENING

Beneath the dead leaves sweet flowers have been sleeping,
Snugly and warm, not one of them peeping.

But now Spring is calling, the sun shines so bright,
They must push back their blankets and climb into sight.

March winds awake them as fiercely they blow,
And the rays of the sun melt the late winter's snow.

Mother Nature calls to them,
"Awake, sleepy heads,"
And the dear little flowers leave their warm winter beds.

—Lydia Albersen Payen
Stuttgart, Arkansas

"The church is a channel of activity, a receiving and distribution center for stewards. When stewardship and missions infuse every sermon, lesson, and activity, individuals become involved in the total purpose of the church."
—W. E. Grindstaff in *Principles of Stewardship Development* (Convention Press, 1967)

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DR. MEAD

MONDAY

- 2:00 Song Service and Prayer
- 2:15 Welcome and Announcements
- 2:25 Bible Study—Dr. Vaughan
- 3:00 Lecture—Dr. Mead
- 3:30 Recess
- 4:00 Song
- 4:10 Message—Dr. Lindsay
- 4:40 Dismiss
- 5:30 Supper
- 6:45 Song Service
- 7:00 Bible Study—Dr. Vaughan
- 7:30 Lecture—Dr. Mead
- 8:00 Recess
- 8:15 Message—Dr. Lindsay
- 8:45 Dismiss
- Prayer—Bible study in dorms

TUESDAY

- 6:00 A Walk with a Man of God
- 7:15 Breakfast
- 8:00 Song Service
- 8:10 Bible Study—Dr. Vaughan
- 8:40 Lecture—Dr. Mead
- 9:10 Break
- 9:30 Conferences by Groups
- 11:15 Message—Dr. Lindsay
- 12:00 Lunch
- 2:00 Song Service
- 2:15 Sermon—Herbert Hodges
- 2:45 Lecture—Dr. Mead
- 3:15 Recess
- 3:30 Message—Dr. Lindsay
- 4:00 Dismiss
- 5:30 Supper
- 6:45 Song Service
- 7:00 Bible Study—Dr. Vaughan
- 7:30 Special Feature
- 8:15 Message—Dr. Lindsay
- 9:00 Dismiss

WEDNESDAY

- 7:15 Breakfast
- 8:00 Song Service
- 8:15 Bible Study—Dr. Vaughan
- 8:45 Sermon—Dr. Lindsay
- 9:15 Recess
- 9:45 Lecture—Dr. Mead
- 10:15 Song
- 10:25 Sermon—Dr. Jimmy A. Millikin
- 11:00 Dismiss
- 11:30 Lunch

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Thoughtful

Teddy

BY GRACE KEOGH BOLLER



Teddy whistled as he walked along the street. It was spring. The birds were singing. The sky was blue. The air was soft and sweet. Everyone was out working in gardens.

"Hello, Mrs. Lane," Teddy leaned across the picket fence to smile at the elderly lady. "Are you starting a garden?"

"I'm trying to," his friend sighed. "But I declare, it is slow going. My back is too lame for much digging."

"Let me help you," Teddy offered, as he opened the gate and went in.

Teddy was used to helping Daddy, so he knew how to dig. Before long, he had several flower beds ready. Then he went around to the backyard and dug a vegetable patch.

"Thank you ever and ever so much!" Mrs. Lane beamed. "Oh, how much you have helped me!"

"You're welcome," Teddy smiled as

he went on his way.

"Hello, Teddy," Mr. Baker spoke kindly, even as he struggled with the big bag of groceries he carried. "This is heavier than I thought it would be."

"Let me help you," Teddy offered. "I can take this big bag of sugar for you."

"Oh, thank you!" The man gave a sigh of relief, and the friends chatted as they went along to the Baker home. "That was a big help."

Teddy smiled and waved as he ran on down the street.

Just then he saw Jim stumble and fall as he ran down the street. Quickly, Teddy picked him up and brushed dirt off his trousers. He picked up Jim's broken airplane.

"Don't cry," Teddy said. "You aren't

really hurt, just shook up a little. And your plane can be repaired."

Carefully, Teddy wiped the tears from Jim's cheeks with his clean handkerchief.

"Thanks, Teddy! You're a good friend," Jim smiled through his tears. "I was running because I wanted to visit Jerry, who is sick. That was why I fell."

"Be more careful," Teddy advised. "I'll go home and get a book to lend Jerry. Then I'll visit him, too."

Teddy gave Jim a kindly pat and hurried back home. He had a new picture book Jerry would like. He had some puzzles, too.

"If I were sick and had to be quiet and rest, I'd want someone to be kind to me," Teddy thought.

Teddy's little red wagon was piled high with books, puzzles, and games as he went on down to Jerry's house. Jim had already left.

"I can stay and play a game with you until lunchtime," Teddy offered.

"Oh, thank you!" Jerry said. "You are always so thoughtful, Teddy. I'm glad you are my friend."

"I'm glad Jesus is my friend," Teddy beamed. "I know I should try to please him by being loving and kind."

Teddy was allowed to stay and have lunch with Jerry. They played another game until it was time for Jerry to rest.

"I'll come again another day," Teddy promised.

That night when Teddy was ready for bed, Mother came to tuck him in.

"You have looked happy today, Teddy," she smiled. "Was it a good day?"

"Oh, yes, a very good day," Teddy smiled. "My friends let me help them and I enjoyed it. And do you know, I do feel happy, too!"

Fish or filly?

BY SANDY BREED HODGES

What is small enough to live in an aquarium, swims upright, and looks like a horse?

Yes, the answer is a sea horse—probably the most unfish-like fish in the sea. It has an arched neck, horselike head, and a fleshy body enclosed in bony rings. The snout ends with a small mouth, used to suck in tiny animals. The sea horse is usually in an erect position, clinging to seaweed or swimming freely.

The warm Atlantic Ocean from New York to Brazil is the chief habitat of the sea horse.

Appearance is not the only thing unusual about the sea horse. The female lays about two hundred eggs and places them in a kangaroo-like abdominal pouch on the male's body. After six weeks or so, baby sea horses, each a fourth of an inch long, emerge from the pouch.

Perhaps you have a dried sea horse curio. You may be able to order a live family of these "fish or fillies." They are lots of fun to watch.

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The life of faith

BY C. W. BROCKWELL JR.

ROUTE 1, Box 405, MABELVALE, ARK. 72013

Life and work

March 24, 1968

Hebrews 12:1-6,

12-16

Someone has said that 20 percent of our energies are spent on looking or seeing. Perhaps even more, depending upon how curious we are. Our photographic eyes catch many things in their lenses each day. Only a few are held for the mind to ponder, such as a human face, a developing scene or an interesting object. This kind of focus on something or someone gives a second dimension to what is seen. There is a third: spiritual sight. This is the life of faith.

Abraham had it and from the people-barren land of Canaan he saw a new nation. Caleb had it and with his tall mountain he saw the fulfillment of a dream; a challenge to do more than expected for his God. Ezekiel had it and from a wasted people he saw the rebirth of a true people of God. John the Baptist had it and in a lonely carpenter he saw the Messiah, God's anointed one.

See the circle (1a). Hebrews 12 begins with an explosion. A nine-letter word is the bomb that causes it: Wherefore. That word, according to the great A. T. Robertson, is a "triple compound inferential participle." That means it is the beginning of the end of what the author wanted to say. It is like the first notes of the wedding march when the bride begins her journey down the aisle to meet her choice for life.

Every Christian is surrounded by those who have gone before. We do not stand in isolation as one generation but we are part of the whole, the new generation in Christ. This means we are not only living on a heritage of faith; we are also living for someone else's heritage of faith. Will those who come after us think of us as men of faith as we do those who have lived before us?

See the cloud (1b). Recently some popular magazines carried the story of Bishop Pike's alleged communication with his dead son. Actually, it seems someone else did the communication for him. I don't think this is what the author of Hebrews had in mind by the "cloud of witnesses."

There is, however, a sense in which those being dead, yet speak. That is by their example of living. We know they have been here before so it is possible to live the life of faith.

Also, they are sources of encourage-

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ment to us in another way. They encourage us to forsake all sin: Adam—the sin of lust for the wrong thing; Noah—the sin of drunkenness; Abraham—lying; Jacob—deceit; Moses—pride; David—adultery; and Solomon—indifference.

They also encourage us to endure hardship. If you think you are having a hard time as a Christian, read Hebrews 11:36-38!

See the call (1c, 2a). The main concern of the Hebrews author is that Christians take seriously their commitment to Christ. Like runners in a relay race, we must do our share of witnessing for the Master. It is well and good that others have lived the life of faith but this is not sufficient for us. We too must lay aside the sin that clings so closely and the sin that easily distracts us so we can stand with God instead of standing off from God. This is certainly one important part of our calling as Christians.

Another part is endurance. Think of your life as a long distance race instead of a short dash to glory. Even though your life may not stretch to three score and ten, still you will need to grit-your-teeth-and-stick-with-it.

Above all, keep your eyes on the finish line. Christ is at once the one with whom we travel and the one we go to meet. We not only want to be with him but like him too. When we look more into his face we shall be less afraid of the face of men.

See the cross (2b, 4). It was somewhat easy for Christ to come to earth as a baby in Bethlehem but it was hard to get back home. The cross stood in the way. It remains for every traveler today. Heaven is just beyond the cross. Fortunately, we do not have to die on it but we must completely identify with the one who did. When we do, there will be certain consequences, certain struggles, certain disciplines. In addition to what the world dishes out when you go against its practices, there is the chastening of the Lord upon those who disobey him. And you can be sure the Lord's discipline is more severe

than anything the world imposes on its opponents. So the cross challenges us to show ourselves worthy of the sacrifice made for us.

Thus far we have dealt only with the first half of our printed text. The second half presents a graphic picture of someone with slack hands, feeble knees and wayward feet. That is how the author viewed his readers. Their hands were hanging down from lack of work. They were just about ready to quit. They were almost out of fight. They were weak and vulnerable. They were just right for a "root of bitterness" to spring up in them and make them of non-effect for Christ's work.

His remedy is this: follow peace and holiness. "It is not without design that these two were connected together by the Apostle—following peace and holiness. A life of enmities is greatly in opposition to growth in holiness. All religious habits and duties—prayer, charity, and mercy—are formed and matured when the man is in a state of peace with others—with all men; when he is not agitated by small selfish excitements and interests which divert him from himself and his own path of duty, but can think of himself, what he ought to do, and where he is going. He can then live seriously, calmly, and wisely" (J. B. Mozley).

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire" (Heb. 12:28-29).

In other words, see yourself in relation to what God has done for you, or else!

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A living relationship

BY VESTER E. WOLBER

PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

International

March 24, 1968

John 15:1-12

Chapters 15 and 16 record the Master's final discourse with his band of 12. The address played a vital role in preparing them for the trying ordeal scheduled for the next day. In a message of exhortation (Chpt. 15) he insisted that the disciples must be rightly related with him (1-17) in order that they might endure the world's hatred (18-27). In a message of prediction (Chpt. 16) he warned them that after his departure persecution would be their lot, but the Holy Spirit would convict and judge the world and would guide the Christians into all truth.

The pruned vine (15:1-3)

In a graphic metaphor the Lord spoke of himself as the true vine. It may well be that the message was spoken while in transit from the upper room at the southwest edge of the city to the Garden of Gethsemane, east of the city (14:31). The grape vine had been an identifying symbol of the nation of Israel since the time of the Maccabees, and such a symbol might have been seen by the party as they moved past the temple courts.

In his opening statement that he is the vine and that his Father is the vine-dresser, Jesus spoke clearly to his disciples and to us.

Endless discussions have been engendered by interpreters holding rigid views on either the security, or lack of security, of believers. If one believes that a Christian can lose his salvation, he will likely see in this passage a strong confirmation of his belief. The vine is Christ and the branches are Christians; and if Christians do not bear fruit, they will be cut off from Christ and be burned in hell. If on the other hand, one believes that the true believer is truly secure, he will likely insist that the branches which are cut off and burned are a part of the parable and not part of the application.

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The vine symbolized the people of Israel, some of whom were true people of God and some who were not. Jesus said that he is like that vine and his followers are like its branches. Among those who attach themselves to him are some who are genuine and some who are not. The test of true discipleship is not that one attach himself unto Christ and the Christian movement but that he bear Christian fruit.

1. Fruitless followers will be cut off (v. 2) It is useless to say with those who believe in "falling from grace" (apostasy) that the fruitless branch which is cut off is a true believer, and it is equally useless to contend with those who insist that the pruned branch is a part of the parable and not part of the application. As a matter of fact, Jesus did move freely from the parable to the application and back again (v. 5). What Jesus meant was that those who join the Christian movement but do not bear fruit for Christ give evidence that they are not genuine disciple and will be cut off.

2. Fruitful branches will be purged; i.e., cleansed, or pruned (2-3). The purpose of purging away (pruning) the unfruitful portions of a fruitful branch is to help it to become a more prolific producer. His purpose in telling the disciples that they were already clean through his word is to indicate the manner in which the branches are pruned—through the Word of God.

Union with Christ (4-6)

From the opening metaphors of "vine" and "branches," Jesus suggested a direct union of believers with Christ; and in the statements which follow, he stressed that union. Believers are to abide in Christ, and Christ is to abide in them—interfusion.

1. If one does not abide in Christ, (a) he cannot bear fruit (give evidence of true discipleship, v. 4) and (b) he will be severed from Christ. The statements that severed branches wither and are cast into the fire to be burned belong to the parable and are not a part of the application. They do not mean, necessarily, that apostates will be cast into hell.

The proof that a professed disciple of Christ is really a Christian is not that he has an intellectual or emotional attachment unto Christ of Christianity, but that he has a living union with Christ. In the Sermon on the Mount Jesus said that false prophets are to be recognized by their fruits (Matt. 7:16) and that not all who call him Lord will enter the kingdom but only those who do the will of the Father (Matt. 7:21). James said that faith which is not given expression through works is dead (James 2:17). Peter said that one's salvation is made certain through the development of abiding Christian graces (2 Peter 1:8-10).

2. If one does abide in Christ and Christ in him, (a) he will bear much fruit (v. 5); and (b) he may ask God what he will knowing that his requests will be granted (7-8).

In the Sermon on the Mount, the Master was concerned with making sound trees so as to produce good fruit; here he is concerned with getting sound vines to produce much sound fruit. If it's important that Christians bear good fruit, then it has to be important that they bear much fruit; for in this they prove themselves to be true disciples (v. 8).

The promise to answer prayer is based on two conditions: the believer is to abide in Christ, and Christ's words are to abide in him. If the teachings and the Spirit of Jesus are stored up in the heart, that heart will not pray contrary to the will of the Father.

The joys of Jesus (9-12)

The Lord moved freely from obedience to joy. Just as obedience to the Father was a condition of continuing in his approval, so obedience unto Christ is a condition for continuing with his approval. The obedient believer comes to share in the joys of Jesus, and in him they are made full. Love is the answer: no person can be a sound person if he does not love others, and he is not likely to be a well person unless he knows that others love him.

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A—Arkansas outdoors: It's that time again! p9; Arkansas Baptists unite for Crusade planning p8

B—Beacon lights of Baptist history: On wearing collars p4; Bookshelf p18; Brinkley church buys bus p9; Baptist beliefs: Surprises in heaven p11; Bayless, Dr. C. Gordon revival evangelist p8

C—Continental Congress crusade: Let him without sin take the first step (L) p4; Cover story p11; Claybrook, Gerry, ordained p7; Clarendon Parsonage to have open house p7 to have open house p7

D—Denver Crusade needs Arkansas volunteers p6

E—Ecumenism: How big a circle? p5; Elsasser, Richard to conduct organ workshop p6; Ethiopia work to begin pp16-17

F—Feminine intuition: Seven minutes to midnight p17

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K—Kirkpatrick, Jerry, ordained to ministry p8

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P—Porter, Rev. Jack to Paris p9; Personally speaking: Tale of the cats p2

S—Southern Baptist Convention: Report of Commission on Civil Disorders pp12-13; Baptist Joint Committee plans October meeting p13

V—Vietnam: God mit uns (E) p8

Haircut a la hippie

"Just a trim," the teen-age boy told the barber. "Even it up a little around the shoulders."

Pogo describes a philosopher as one who can be unhappy intelligently.

Speechless

Jim: "What did Benjamin Franklin say when he discovered electricity in lightning?"

Tim: "Nothing. He was too shocked."

A Naval air squadron was operating from a carrier in the Pacific on a peacetime exercise under the strictest orders that a radio silence be maintained in all flights. Suddenly the officers in operations heard a voice exclaim over the radio: "Brother, am I fouled up!"

The senior operations officer grabbed a microphone angrily and commanded: "Will the pilot who just broke radio silence identify himself immediately?" A few seconds of deadly silence followed, and then a voice came floating back, "I'm not that fouled up!"

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Centennial	243	121	2
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Elmdale	355	101	2
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"Some people really overdo the 'ease' in Zion' bit."

—ARK-E-OLGY by Gene Herrington

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In the world of religion

Denounce America, war

The official union of Baptists in Russia has issued a statement, addressed to Baptists in all countries, in which it denounces the United States government for the war in Vietnam.

"It is well known to the whole world that now the US government is increasing escalation of the Vietnam war, continuing to use monstrous means of mass destruction of people—gas and napalm—having no pity for innocent and unprotected children, women and old people," says the document signed, "The All-Union Council of Evangelical Christians-Baptists in the U.S.S.R."

The Russian Baptist statement is a rebuttal to a resolution passed by Baptists in Washington, D. C., USA, which said:

"We support our nation and those allied with us in the heroic efforts to prevent aggression against South Vietnam, to prevent the suppression of life and liberty of the South Vietnamese and the multitude of refugees who fled from the Communist regime of North Vietnam, and to establish of viable, self-determined rule by the people of South Vietnam." (EBPS)

Taiwanian burns idols

A man in Lu Kang, Taiwan, who formerly earned his living by making joss sticks for use in the worship of a heathen goddess, burned his idols on Sunday, New Year's Eve.

Friends from Lu Kang Baptist Chapel joined him and his wife for the idol burning and prayed that he may find a new job.

That same day seven persons were baptized by Lu Kang Chapel, and the chapel's new building was dedicated. Every seat was filled as Dr. W. Carl Hunker, Southern Baptist missionary and president of the Taiwan Baptist Theological Seminary, Taipei, preached the dedicatory sermon.

Rhine-Ruhr mission

The current Rhine-Ruhr evangelistic mission in Germany has spurred the interest of a Baptist leader in London, England, for a similar cooperative mission in London two or three years hence.

Geoffrey Haden, general superintendent of Baptist work in London, made the proposal at a conference of London Baptist pastors. The 100 pastors had just received a report of the pending Rhine-Ruhr simultaneous campaign, given by Gunter Wieske of Volmarstein, director of the German effort. (EBPS)

Urges Baptist to unite

The president of the American Baptist Convention has strongly urged all Baptist bodies in the United States to unite, but he has no feeling that such a union will happen any time soon.

Speaking at First Church, Nashville, Tenn., ABC president D. Doward McBain declared, "Let's unite. Let's start it tonight. If my saying it would nudge it one inch closer, I would say it with whatever influence the office might have."

The pastor of First Church, Nashville, is H. Franklin Paschall, president of the Southern Baptist Convention (USA).

"We've been apart too long—more than a century," said McBain, who is pastor of a church in Phoenix, Ariz. "We ought to be working together in one body."

Responding, Paschall said it would be fine if all USA Baptists could get together, but "there are too many structural and organizational difficulties" in the way of such a union.

McBain said there ought to be a balance between the social action interests of the American Baptist Convention and the evangelistic concern of the Southern Baptist Convention. "What if we ever got together, and you gave your gift to us, and we gave our gift to you?" he asked. (EBPS)

Would tax churches

MONTPELIER, Vt. — Vermont's House ways and means committee has endorsed a bill which would tax all land owned by churches and schools and state-owned property.

Following the committee's approval of the measure, Gov. Philip Hoff reported he had received telephone calls and letters from persons who were "agitated" by the action, but commented:

"I think the theory is sound. Churches and schools receive certain essential services that should be borne by these organizations."

The governor said he was not too concerned about taxation of land under the churches, because "it is a small amount of money involved." (EP)

Pastor's daily diary

A pastor's diary is currently appearing in the Swedish Baptist weekly newspaper, Veckoposten, in which pastors are taking turns describing their activities day by day for one week.

Launched last November by acting editor Nils Sundgren of Stockholm, the column will continue for at least two more months. Sundgren, whose idea it was to publish a column, said its purpose is to let the pastors discuss their achievements and their problems. (EBPS)

Interracial marriage

MINNEAPOLIS—There are "no Scriptural barriers to marriage across racial lines," the American Lutheran Church's Commission on Research and Social Action declared here.

The commission's statement on interracial marriage and one dealing with Project Equality will go before the June meeting of the denomination's Church Council, prior to consideration by the Church's general convention in Omaha, Oct. 16-22. (EP)

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