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### March 28, 1974

Arkansas Baptist State Convention

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State Youth Convention  
Robinson Auditorium, Little Rock  
April 12



March 28, 1974

**Arkansas Baptist**  
NEWSMAGAZINE

## One layman's opinion

# A sure way to win the world



Dr. Grant

My mind has been known to wander as I sit in the pew at a Baptist meeting. Although on some occasions the wandering is far away from the subject being discussed by the speaker, on other occasions it is a healthy wandering down some pathway opened up by the speaker himself. Such was the case recently at the Arkansas Baptist Men's Meeting at Calvary Baptist Church in Little Rock.

My mental wandering took place shortly after Director C. H. Seaton had presented Missionary Sam Turner from Kenya to speak on the subject, "Baptist Men — Going and Giving." Turner spoke of the obligation of all Christians to follow the Great Commission by always being about our Father's business of making disciples. He suggested how wonderful it would be if every Christian would spend six months totally dedicated to sharing the love of Christ and his teachings with one person and doing it so effectively that that one person would proceed to do the same thing with another person during the following six months, and so on in a chain reaction. He pointed out that the total number of Christian disciples would be four at the end of the first year, 16 at the end of the second, 64 at the end of the third, and so on, doubling every six months.

That is when my mind began to wander. Frankly, reaching 64 in three years did not sound like anything sensational to me. This kind of progress surely would never make the *Baptist Press* or the *Religious News Service* in a day of city-wide evangelistic crusades and their hundreds of decisions for Christ. I took out my pen and began calculating on the margin of the program to see what the total would be after several additional years. I soon came up with these figures:

1st Year	4	9th Year	262,144
2nd Year	16	10th Year	1,048,576
3rd Year	64	11th Year	4,194,304
4th Year	256	12th Year	16,777,216
5th Year	1,024	13th Year	67,108,864
6th Year	4,096	14th Year	268,435,456
7th Year	16,384	15th Year	1,073,741,824
8th Year	65,536	16th Year	4,294,967,296

What started out as a numerically insignificant plan for Christian sharing at a snail's pace suddenly grew to mammoth proportions because of one simple assumption: that each new Christian would win an additional new Christian every six months. This is, after all, New Testament Christianity at its finest.

Some years ago when Southern Baptists promoted the slogan "A Million More in '54," there was a lot of criticism of this rather crude emphasis on statistics and numbers, and I must admit that I joined in some of the joking. I wonder though, in a day of pessimism and even cynicism, if it would not be good for us to realize the miraculous possibilities of reaching the total world's population for Christ in 16 years, simply by taking seriously the mandate of the Great Commis-

sion.

I feel sure the last 25 minutes of Missionary Turner's message were good, but I can only vouch for the first five minutes. — Daniel R. Grant, President, Ouachita Baptist University

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# Arkansas Baptist

## NEWSMAGAZINE

VOL. 73

MARCH 28, 1974

NO. 13

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

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

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

## Missionaries to be commissioned in Little Rock



Editor Sneed

Nothing excites Southern Baptists more than foreign missions. Often, however, we forget that much work and dedication is required to produce a finished missionary. It, also, should be remembered that our mission thrust is no stronger than the men and women who are serving God around the world.

On Tuesday night, April 9, at 7 p.m., a group of young men and women will be commissioned in Little Rock's Robinson auditorium. This will be a once in a lifetime opportunity for the people of Arkansas to see such a service.

This commissioning service is the final stage of much work and dedication. Our Foreign Mission Board makes every effort that each person finally commissioned is called of God. We, as Baptists, believe that nothing can replace a person having been divinely set apart for the task of carrying the Gospel. The Bible teaches that God has a specific task for each of his servants. Paul states "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." (Eph. 4:11.)

Those who serve abroad must be well trained. Unless a person is to serve in some specialized mission activity, such as a medical doctor or agricultural

worker, he must be both a college and seminary graduate. This means seven years above high school. Those who are entering specialized mission service must attend seminary at least one year above their specialized training.

Obviously, education is important. Our foreign missionaries will serve in every type of environment imaginable. A broad education in college is essential in order to provide our missionaries with adequate background. Seminary prepares them with specific skills in Bible, preaching, evangelism, church history, religious education, etc.

Finally, those who will be commissioned will have undergone a very comprehensive physical and psychological test. It is of extreme importance that those who represent our Master and Southern Baptists be sound of both mind and body.

In addition, we will be privileged to hear Dr. Baker James Cauthen, executive secretary-treasurer of the Foreign Mission Board, give a report on the status of our world mission work.

The occasion will provide opportunity for Arkansans to catch a glimpse of some of the factors which have provided Southern Baptists with the greatest evangelistic force in the world. Since the service promises to be an unforgettable evening of worship, inspiration, and information, you will want to make plans to attend. We will be looking forward to seeing you at Robinson Auditorium on April 9.

### Guest editorial

## The preacher and his critics

We suppose that every preacher who has ever lived and who has tried to serve his Lord has had his critics. Some preachers, whatever the reasons, seem to have more than their fair share of critics and criticism.

We are not saying or implying that preachers are perfect. We know too many of them and have fellowship with too many for anything like that. But we are growing more than a little weary with the constant, carping criticism which we hear about preachers.

Some church members seem to vie with each other to see who can come up with the "cutest" or "most clever" criticism of the pastor. "Criticizing the preacher" appears to have a new vogue as a parlor, or dinner table, game in some homes. Some parents who wonder why their children are so critical of the church should review their own conversations in the presence of those children and they would quickly find the answer.

Yes, preachers have their faults. But who doesn't?

What advantage is there always to be talking about them? What comes from such criticism but a feeble excuse for the one making it not to do what he knows he ought to do about going to church and serving God? And isn't it possible that the whole cause of Christ is weakened in the world by such criticism?

And woe is the preacher who tries to answer all of his critics and every criticism which he receives. The man of God will do well to remember the example of Christ, his Master, of whom it was said: "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (1 Peter 2:23). And always he should carry in his heart the words of Jesus to his followers: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice: and be exceeding glad: for great is your reward in heaven . . . (Matt. 5:11-12). — Editor Jack Gritz in 'The Baptist Messenger' of Oklahoma

I must say it!

## Base of operations — supply line

(Structures series)



Dr. Ashcraft

The Moravians were a people of noble mold. Perhaps no people represented a purer form of evangelical faith than they. Their sparkling faith led to the spiritual awakening of John Wesley, Methodism's great chief. Personal, experiential faith has never reached a higher level than in their fellowship. But today they are relatively unknown. Only a few churches remain to memorialize their pure

devotion to Christ. Why?

Their demise was not caused by liberalism. It was not caused by persecution. It was not caused by inward decay. It was not caused by a shortage of resources. It was caused by two factors. They had no strong base of operations and their supply lines were too short. Had these two deficiencies not existed the world would be closer to God today by the continued witness of these delightful people of God.

A local witness can be inaugurated and pursued without too many complications. A program of world evangelism is not so simple. Military operations have taught us much. (Luke 14:31)

There must be a strong home base. This is tantamount in actuality to a denomination. This is a

structure, an establishment, an organization. To exert an international thrust there must be a system whereby education and training is provided for missionaries and administrators nonetheless. A financial arrangement of astronomical dimensions is mandatory. A base of operations as solid as Gibraltar is an absolute essential to world conquest. Churches, colleges, seminaries, mission boards and supporting agencies are absolutely indispensable if any degree of global success is to be achieved. A strong open supply line must reach the furthest perimeter.

When a pastor lifts his eyes beyond the city limits of his town the whole picture changes. The expensive denominational structure is no longer an "abomination" but a clean, sweet vessel in the hands of God to bring health, healing and salvation to the ends of the earth. The faith which provides no strong base coupled with an ample supply line may not hope to outlive the century.

The whole of Christendom suffers today because of the absence of the once radiant Moravians. They could have existed until this day had only one strong voice insisted on a business-like approach to Kingdom enterprises. Baptists will not repeat that mistake. The structures are important.

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

## Senate passes bill to restore death penalty

WASHINGTON (BP) — The U.S. Senate passed a bill (S. 1401) by a vote of 54-33 to restore the death penalty upon conviction of certain federal crimes.

The bill, which now goes to the House of Representatives for action, is an attempt to enact conditions for capital punishment which will overcome the objections set forth by the U.S. Supreme Court.

In 1972 the Supreme Court held that the death penalty as administered in the United States was invalid and unfair because judges and juries had so much discretion in imposing the penalty that inequity and injustice often resulted. Some convicted criminals were executed for crimes for which others received relatively light prison terms.

Since the 1972 Supreme Court decision, several of the states have rewritten their capital punishment laws in an effort to conform to the court standards. This is the first time the federal legislature has acted on a capital punishment bill since 1972. The Senate in its

action approved with modifications the recommendation of the Nixon administration.

The fate of the capital punishment bill in the House of Representatives is rather uncertain. It now goes to the House Judiciary Committee, which is tied up with the impeachment investigation of President Nixon.

Unless the House acts on the bill before adjournment this year, the process in both the Senate and the House will begin anew when the 94th Congress convenes in January 1975.

The Senate bill would make execution automatic if a jury, in a separate hearing following a guilty verdict, found that one or more aggravating circumstances existed in the commission of a federal capital crime and failed to find any factors dictating leniency.

Among the conditions demanding the death penalty are the following: (1) Conviction of treason and espionage if it were a second offense; (2) If a defendant knowingly created a grave risk of substantial danger to national security;

(3) If the defendant knowingly created a grave risk to another person; (4) If murder were committed in carrying out crimes such as skyjacking, kidnapping, escape from the custody of an officer, delivering defense information to a foreign government, attack on a president and certain other public officials; and (5) Conviction of murder a second time or conviction of two or more federal or state felonies.

The bill also provides a list of mitigating factors, the existence of any one of which would forbid the death penalty. Among them are the following: (1) If the defendant is under 18; (2) If the defendant did not have the capacity to appreciate the wrongfulness of his conduct; (3) If the defendant committed the crime under duress; (4) If he were only a part of a group in which the crime was committed by another; and (5) If he could not have foreseen that his conduct would result in the death of others.

Under no circumstances, according to the bill, would the death penalty be carried out upon a pregnant woman.

## Foreign Mission Board meeting in Little Rock

By W. O. Vaught Jr.

Pastor, Immanuel Church, Little Rock

The coming of the meeting of the Foreign Mission Board of the Southern Baptist Convention to Little Rock is one of the highest spiritual experiences Arkansas Baptists will ever experience. For a number of years the Foreign Mission Board has been going out of Richmond, Va., for their Spring meetings, and I have long wanted to have one of these meetings in Little Rock. Similar meetings have been held in Dallas, Tex.; Louisville, Ky.; Mobile, Ala.; and now during the days of April 8-10, this board will meet in Little Rock.

On Sunday, April 7, many of our mission staff leaders and missionaries will speak in the Baptist pulpits of the greater Little Rock area. A banquet for the Foreign Mission Board and Staff, missionaries and mission leaders in Arkansas will be held on Monday night, April 8 in Immanuel's Fellowship Hall. The 33 missionaries to be commissioned on the following night will be honor guests at this banquet. The Arkansas Baptist Convention is providing this banquet for these mission leaders as an expression of their appreciation for their worldwide work and as a gesture of their welcome to Arkansas for this outstanding meeting.

On Tuesday night, April 9 at 7 p.m. in Robinson Auditorium, the commissioning service will be held. Thirty-three new missionaries will be commissioned in this unique service. The 150-voice choir of Ouachita University will furnish music for this service, and Dr. Baker James Cauthen, the great world mission leader of Southern Baptists, will present these candidates and commission them to their new work. Pastors are being encouraged to bring their young people to this service. College student groups are coming from over the state to be a part of this great meeting. Since space is limited in Robinson Auditorium, groups are encouraged to arrive well ahead of the 7 p.m. service so they can be assured a seat.

On Wednesday morning, April 10, the Foreign Mission Board will be in session in the auditorium of Immanuel Church from 9 a.m. until noon. The public is cordially invited to sit in on this meeting and hear the proceedings of the Foreign Mission Board in session.

**W. O. Vaught is Arkansas' Member of the Foreign Mission Board.**



A crowd of approximately 200 Baptists attended the ceremony and everyone with a shovel had opportunity to break ground.

## Ouachita Association develops camp

Pastors and members of the 21 churches in Ouachita Association broke ground March 3 for a dormitory for the associational camp. This will be the second structure on the camp grounds. A tabernacle seating 200 has been built and donated by C. S. Williams.

The camp is located three miles south of Board Camp on a nine-acre tract donated by S. A. Summerland. A board of control has been elected to develop the camp.

The dormitory will be usable both summer and winter. A kitchen and dining hall will provide for 100 campers. Work already has begun on the facility and it is expected to be ready in mid

summer. Other additions to the camp include two wells which are now in use for a water system with a 500-gallon capacity. A mobil home has been placed on the site to provide quarters for the caretaker.

The groundbreaking services were directed by J. D. Webb, moderator of the association. Speakers were D. S. Miller and S. A. Summerland. All those with shovels turned ground.

Ed Rogers is chairman of the camp board. Members are Vernuel Ridgeway, A. C. Lyles, Claud Haynes, Dr. Jack Reed, Woody Singleton, and Roy Rowell. A. G. Escott is associational missionary.

## Behind the lines

**Note: This occasional column is intended to benefit the subscriber and the churches of Arkansas by providing information on how they can help the "Arkansas Baptist Newsmagazine" best serve them.**

It has become a financial necessity to limit the number of proof lists of subscribers sent to the churches. In the past, a list was sent to each church each quarter, but escalating postage rates and the cost of pulling the lists themselves have made proof lists a heavy burden on an overstretched budget. In order to avoid passing this cost increase on to the subscriber, the staff of your state paper elected to cut the number of proof lists

to one per year, sent only when requested and only on one of four possible dates. Any church which keeps accurate records of drops and additions on their list and the dates of the changes, will always have an up-to-date list, and should use the yearly list as an additional check for accuracy.

Churches must request the yearly list one month in advance for one of the following dates: Jan. 1, April 1, July 1, or Oct. 1. Additional lists, on any of these dates, must cost \$25.

TREASURERS receive informative bulletins about subscriptions when they receive statements. They should be sure these notes come to the attention of the person who keeps the subscription list.



*The chapel met, and the new church meets in this building.*

Northeast Chapel, Texarkana, was constituted into a church March 10. The story of the chapel began in 1970 when Leo Hughes received a telephone call from Mr. and Mrs. Charlie Elkins saying that Sunset Lane Church in North Texarkana was contemplating disbanding. Hughes encouraged them to continue with their work until he became missionary in January, 1971.

Missionary Hughes preached for the church for awhile and led them to revert to a mission status.

Hickory Street Church, Texarkana, took them as a mission but told the mission that they could not assist financially or with personnel. Mrs. Leo Hughes, who was a member of Hickory Street began to work in the mission.

*Ed F. McDonald, formerly director of the Arkansas Baptist Foundation, is pastor of the new church.*



Missionary Hughes worked with the mission in acquiring a pastor. Bill Myers came as the mission pastor and under his leadership the work began to grow.

Missionary Hughes presented the potential of the mission to State Secretary of Missions J. T. Elliff who commented "This is one of the greatest mission opportunities that I know of in Arkansas at this time. We will do all we can to help out financially as well as in other ways."

In addition to assisting the mission in acquiring state mission aid, Elliff presented the opportunity to some laymen who gave additional monthly support to the mission.

The Hickory Street Church became pastorless. Both the church and the

*Participating in the constituting service were (from left) J. W. L. Adams Jr., pastor at Beech Street; Dr. Ashcraft; Dr. McDonald; Dorris; and Missionary Hughes.*



## Northeast Chapel, Texarkana becomes a church

chapel felt that it would be wise to acquire a new church to relate to the mission. The Beech Street Church adopted the Northeast Chapel as a mission Nov. 10, 1971.

The work of the Chapel continued to grow. Bill Myers was unable to continue as pastor because of the rapid growth of his business.

Richard Ramsey, a member of Beech Street Church, was called to serve as interim pastor and the work continued to progress under his leadership.

On Dec. 9, 1971, the pulpit committee of Beech Street Church contacted Ed F. McDonald Jr., who was secretary of the Arkansas Baptist Foundation, to come in view of a call. He received a unanimous call and came as pastor of the mission Jan. 1, 1972.

During the morning service March 10 McDonald spoke on "Our Greatest Privilege-Prayer." He emphasized the importance of prayer to Christians, saying, "Prayer is available when all else fails."

During the afternoon service, when the actual constituting of the church transpired, Secretary of Missions R. H. Dorris, brought the message. Dorris emphasized that the church had a scrip-

tural heritage, a denominational heritage, and a challenge. Dorris said "I challenge you to give yourself away. Be glad you live in this age, be glad you are a Baptist, and be glad that you can give yourself for God. God always wants our best."

Superintendent of Missions Leo Hughes brought the history of the work. He said that the chapel had experienced many great victories since the coming of Dr. McDonald. The future of the Northeast Church is as bright as the light of the world, and its progress is as sure as the promise of God, and the willingness of the people, to walk in that Light, and to claim those promises."

Dr. Charles H. Ashcraft, executive secretary of the Arkansas State Convention, presented the deed to the treasurer of the church and led in the prayer of dedication. Pastor McDonald commented "It is an exciting thing to be a part of a dynamic and growing work such as Northeast Church.



By C. W. Brockwell Jr.

When seventy-seven church members decided to purchase a church building for 32,500 dollars, many people laughed. Most thought it was definitely impossible when the local bank offered only \$200. In fact, until the day Geneva Baptist Church moved out of the old union hall into the "new" building, many people were still declaring it to be too much. But there is nothing too hard for God. When our faith stretches to the laughing point, we have just begun to enter the realm of God's power. He can do whatever we are willing to let him do.

Where did they get the money? A lot of people like you believed in state missions so the State Missions Department loaned enough for a down payment. Also, a lot of people like you believed in home missions so the Home Mission Board loaned the church the rest. The building is over half paid for now.

Thank God for people like you. May your tribe increase!

## Through the years 'Become what?'

By Ralph W. Davis

11th in a series



Davis

A number of years ago at our home we were trying to make ends meet and work out the budget. I have learned since then that the only place where you can make ends meet is at a football game. We were trying to figure out how we could buy a certain item that we needed in the home. My daughter who was very young then said, "Daddy, why don't you just put it on your expense account?" I had heard about putting overcoats on the expense account but I had never learned just how it was done.

I supplied at a certain church in Little Rock one Sunday. Almost exactly a year later I supplied at that church again. As I entered the front door a girl about 11 or 12 years of age stopped me and said, "I know you. You were here once before and you told a story that I remember." She then told me the illustration that I had given that day. The next day I went to my notes and found that she was exactly right about the illustration. I learned something from that girl that day. I learned that children get more out of your message than you think they do, and I learned that people get an illustration before they get anything else out of a message.

One night in an associational meeting I was bringing the message and I quoted only part of a verse: "Come ye after me and I will make you to become. . ." A boy about 12 years of age who was sitting on the front bench spoke out before he knew what he was doing and said, "Become what?" Everybody in the church laughed and the boy was embarrassed but I helped him out by saying, "Young man, that is a good question. If we will follow Jesus, he will make us to become what he wants us to be. He may want some of us to be preachers, others missionaries, but he may want some of us to become Christian doctors, or Christian homemakers, or Christian schoolteachers. But if we follow him, he will make us to be what he wants us to be."

In a conference at First Church, Pine Bluff, a Mrs. Brewer said that when she lived at McGehee a ten year old neighbor boy came to her home and ran his fingers over the keys of the piano. He said, "Mrs. Brewer, down at

our church there is a woman who can run her fingers all over the keyboard and it makes the most beautiful music; but when I try it, it just makes a lot of noise." What was the difference? Training made the difference.

Next week: 'I wasn't listening!'

## Revivals

**Douglas Church, March 3-10;** Jesse Reed, evangelist, Pastor Harry Jacobs, song leader; 11 additions with nine for baptism.

**Grace Church, Augusta, March 3-10;** Jim E. Tillman, evangelist, Pastor Gary Henson, song leader; eight professions of faith, two by letter.

**Calvary Corning, March 3-10;** Larry Evans, evangelist, Hamp Valentine, song leader; six for baptism, two by letter, 17 rededications. J. R. Hull is pastor.

**Emmanuel Church, Blytheville, March 3-9;** 22 professions of faith, 50 rededications; Jack Parchman, evangelist. Bernard L. Ford is pastor.

**Oakview Church, Ft. Worth, Tex., March 10-17.** There were 15 professions of faith, 65 rededications and four by letter. Jack Parchman, evangelist.

## Ordinations



George

**Leo George** was ordained to the ministry by Central Church, Jonesboro, Feb. 24. R. Wilbur Herring, pastor of the church, served as moderator, and Winston Foster, pastor of First Church, Bono, brought the sermon. Foster is father-in-law of the

candidate. George has been a member of Central Church for nine years and now serves as minister of evangelism. He is a graduate of Arkansas State University and has completed several seminary extension courses.

Cass Church ordained their pastor, **John E. Schopp III**, to the ministry in a service March 3. The candidate was presented by Jim Good, a deacon in Uniontown Church, where Schopp surrendered to the ministry. Roy Gean Law, pastor of First Church, Ozark, led the questioning and Edward Baker, pastor of the Uniontown Church, brought the message. Paul E. Wilhelm, associational superintendent of missions, served as moderator, and presented the certificate.



## Woman's viewpoint The old rain barrel

By Iris O'Neal Bowen



Mrs. Bowen

When I was a little girl, the best thing you could do for your hair was to wash it in rain water. Rain water also got clothes cleaner than well water, so no household was complete without a big barrel out under the eaves where the water ran down

most abundantly.

Sometimes in the summer when the rains were few, our old barrel would run close to dry. Then my father would clean it out, turning it over and draining out any water that was left. Always there had accumulated leaves and twigs washed off the roof, perhaps a toy or two, and a few chicken feathers that had floated innocently enough to their watery grave. There might even be some unlucky bugs that had climbed too high for their own good. All this Dad scraped out, rinsed out the barrel, and soon it was ready for the next rain.

If the rains were many and generous, our barrel soon was filled and even

running over. And it didn't seep over as the precious rain filled it to overflowing. The rain splashed heartily into it and the surplus was not to be contained in any smooth and restrained manner. That rain barrel just splashed over!

One of our readers wrote not long ago of a very special moment when she and her Lord were so close and she was so overwhelmed by her blessings that she just "splashed over!" Now, she didn't "run over" or "seep over" or even "brim over." Folks, like our rain barrel, she was so filled with the bountiful rain of God's love that she "splashed over!"

Oh, that more of us could get so filled that we could splash over. We go around adding our aches and pains and multiplying our problems, and we think about everything but the greatness of God's love. We hardly ever let ourselves get filled, much less run over.

And another thought: The quality of our inner selves would be a lot purer if, when we run low on contents, we would give our barrels a good cleaning and start over!

We might even pray for a good rain!

## Red River Association holds training school

A group training school for Sunday School officers and teachers was conducted recently by Red River Association. Forty-six participants represented 10 churches in the study, which was held at Beech Street Church, Gurdon.

Courses offered were "Guiding Preschoolers," "Guiding Children," "Guiding Youth," "Teaching and Learning with adults in the Sunday School" and "The Improvement of Teaching in the Sunday School."

Teachers for the courses were Mrs. Dennis McGlone, Beech Street Church; Gale Ellen, Second, Arkadelphia; Mrs. Tommy Cupples, Park Hill, Arkadelphia; Victor Rettman, pastor, First, Beirne; and Tommy Cupples, pastor, Park Hill, Arkadelphia.

Charles D. Conner is associational superintendent of missions.

## Staff changes

Elmer Linton, pastor of First Church, Hartman, for the past 3½ years has resigned. During his service there, 64 professions of faith were made. The church purchased new pews, paneled and carpeted the auditorium and reroofed the building.

Glenn McCathern, youth and education director at Van Buren, First, has resigned to become education director at First Church, Snyder, Tex. McCathern served as associational Church Training director.

## News briefs

- First Church, Ozark, honored their pastor, Roy Gean Law, and his wife and their two sons at a fellowship March 3 to mark the beginning of the pastor's fourth year at the church.

- First Church, Ola, has begun construction of an education building which will add 10 classrooms to the church facilities, for a total of 15. The building will have an 10 foot by 18 foot kitchen, a 30 foot by 46 foot assembly room, plus utility room and two restrooms. Completion is expected in June.

- The choir of Calvary Church, Ft. Smith, includes a member who is 89 years old. She is Mrs. Ora Catherine Collier, who is also active in Sunday School and WMU.

- Ozark Bible Institute, a ministry of East Side Church, Mountain Home, began night classes last month with an enrollment of 71. W. H. Cook is director and Pastor Charles Stanford serves as president.

- Don Hammonds, Director of the Department of Special Missions Ministries for the Home Mission Board, was guest speaker on March 10 at Highland Heights Church, Benton.



A Saint Joe couple recently celebrated their 75th wedding anniversary. Mr. and Mrs. Noah Barnett were married Feb. 2, 1899, and have lived on the same farm ever since. Mrs. Barnett is the former Mary Lewis, and Barnett is a half brother to the father of Dale Barnett, who served in rural missions for the Arkansas Baptist State Convention 1966-69.

Deaf ministry

**Total communication — what is it?**



Parrish

Total communication involves a communication system in which language transmitted through speech and hearing in normal hearing and speaking persons is made visual and auditory for persons unable to hear and speak normally. Total communication means sending and receiving communication completely by both the speaker and the listener.

In normal hearing and speaking persons, total communication exists when one expresses a thought through speech and another receives his thought through hearing. Natural gestures and facial expressions may aid in a more total communication of thought.

Between deaf individuals, total communication takes place when one ex-

presses a thought through impaired or unintelligible speech, a form of sign language, fingerspelling, natural gestures and facial expressions, and another receives his thought through impaired auditory clues, speechreading, reading sign language, reading fingerspelling, and receiving natural gestural and facial expression clues.

In both hearing and deaf individuals, total communication involves the expression of thought through writing and the reception of his thought through reading.

Total communication provides for a union of hearing and deaf persons by expanding a communication system to reach the capacities of each group. The deaf use their impaired hearing for auditory clues and their limited speech development in attempting to use the communication system of normal hearing persons. Normal hearing and speaking persons learn to use fingerspelling and sign language in con-

junction with their speech and hearing to communicate with those auditorily handicapped.

Through total communication, deaf and hearing persons can live and work together intellectually and socially on more even terms. In places where total communication is accepted in its complete form, television programs, meetings, conferences, school classes, religious work, social interactions, etc., can be understood and enjoyed more fully by those who have hearing problems. This in turn makes a better world for all concerned. — Robert Parrish, Director of Deaf Ministries

**Foreign mission briefs**

**Bangalore, India** — A new student center here to be used by students of Bangalore, particularly students at the University of Agricultural Sciences, has been dedicated by the Indian Baptist Mission. The student center, which will open later this year, was made possible through the gift of an Episcopalian layman and his wife, Mr. and Mrs. Jere L. Crook Jr. of Memphis, Tenn. The Crooks gave \$25,000 for the construction of the building and have established a perpetual endowment fund for its operational costs. The center is named the Senter Cawthon Crook Christian Student Center in honor of Crook's brother.

**Tangier, Morocco** — American mothers may complain about too many children in school at once, but Southern Baptist missionary mother Mrs. Merrel P. Callaway has voluntarily taken in more than her own. The Callaways now have "twins plus two" with the addition of two Moroccan girls, Miriam and Leila, to their household. The Moroccan girls live with the Callaways and attend school with the Callaway's twin daughters, Margaret and Martha, age 14.

**San Jose, Costa Rica** — A retreat ministry held at a camping center here recently recorded 36 decisions for Christ out of the 200 campers attracted from both the Atlantic and Pacific coasts. Southern Baptist missionaries, Mr. and Mrs. S. D. Sprinkle Jr., with the help of other missionaries, pastors, youth leaders, laymen and the national convention of Baptists carried out a full camp program for pre-school children, Girls in Action, Royal Ambassador's, teenagers and Woman's Missionary Union members with their children, according to missionary press representative, Sydney L. Goldfinch.

**Top 25 churches in per capita gifts through Cooperative Program in 1973**

Top 25 churches listed below are the leaders in our state in per capita gifts through the Cooperative Program in 1973. The list is based on total gifts received in the Executive Secretary's office, excluding any designated amounts, and the membership reported in the 1973 church letter.

In a previous issue we presented the 25 leading churches in total gifts. In a subsequent issue we will present the 25 leading churches in percentage giving.

Church	Association	Per Capita Gifts
1. Pulaski Heights, Little Rock	Pulaski	\$49.23
2. Almyra, First	Centennial	\$41.64
3. Blytheville, First	Mississippi	\$37.31
4. Camden, First	Liberty	\$28.97
5. Maple Avenue, Smackover	Liberty	\$27.45
6. Paragould, First	Greene	\$27.44
7. Immanuel, Ft. Smith	Concord	\$26.25
8. Carlisle, First	Caroline	\$25.77
9. Springdale, First	Washington-Madison	\$25.52
10. Crossett, First	Ashley	\$24.65
11. Grand Avenue, Ft. Smith	Concord	\$24.55
12. Lonoke	Caroline	\$24.24
13. Hazen, First	Caroline	\$24.16
14. West Memphis, First	Tri-County	\$23.41
15. Calvary, Hope	Hope	\$22.60
16. Immanuel, Little Rock	Pulaski	\$22.29
17. Calvary, Little Rock	Pulaski	\$21.83
18. Sparkman, First	Carey	\$21.53
19. Harrison, First	Boone-Newton	\$21.39
20. Amboy, North Little Rock	North Pulaski	\$21.26
21. Smackover, First	Liberty	\$21.24
22. Stephens, First	Liberty	\$21.21
23. Hamburg, First	Ashley	\$21.17
24. Coy	Caroline	\$20.74
25. Central, Magnolia	Hope	\$20.72

## Church Administration Workshops and Library Conferences

- Monday, April 29 First Church, Jonesboro  
1:00-4:00 And 7:00-9:00 p.m.
- Tuesday, April 30 First Church, Pine Bluff  
1:00-4:00 And 7:00-9:00 p.m.
- Wednesday, May 1 Park Hill, North Little Rock  
10:00 a.m.-3:00 p.m.
- Thursday, May 2 Calvary Church, Ft. Smith  
1:00-4:00 And 7:00-9:00 p.m.



### PASTORS/STAFF

- Place of leadership in the work of a minister
- Understanding my leadership style
- Communication/A two-way street

Conference Leader: Walter Bennett  
Church Administration Dept., B.S.S.B.



### DEACONS

- The servant-ministry role of deacons
- The deacon and his pastor
- The deacon ministering to persons

Conference Leader: Charles Treadway  
Church Administration Dept., B.S.S.B.



### SECRETARIES

- What's my work and who is my boss?
- Time and work management is my need
- Fascinating filing features
- How can I develop my full potential?

Conference Leader: Idus Owensby  
Church Administration Dept., B.S.S.B.



### LIBRARY WORKERS

- Library Personnel
- Finances
- Facilities
- Planning for Improvement

Conference Leader: Keith Mee  
Church Library Dept., B.S.S.B.

Sponsored By

Church Training Department

Arkansas Baptist State Convention

## Huffman named to post of Radio-TV Commission

Alvin 'Bo' Huffman Jr. was named executive vice president of the Southern Baptist Radio and Television Commission at a recent meeting of the Commission's board of trustees.

Dr. Huffman, a former Arkansas lum-

berman, came to Ft. Worth two years ago from Little Rock where he had served as director of Higher Education Development for the Arkansas Baptist State Convention. He recently completed a six year term as a member of the Memphis Branch of the Federal Reserve Bank of St. Louis. He was chairman of the Branch, for the second time, when his term expired.

## Child Care

### Rewards of work blunt edge of frustrations

Two feelings frequently result from the challenges of our work: One is the frustration that comes from having to turn children away because there is not enough room. Our referrals have been coming in at a high rate. Several of our cottages have been full for several months. On the positive side, this may indicate that people are more aware of our services and have an increasing belief in our ability to help children in need. I think in some sense this is true, at least I hope it is. However, the discouraging fact remains that there are more children in need than we are able to help.

Sometimes there is a lack of space but other times the youth's problem may be bigger than we can handle because he or she has gone too long without help. A recent example of this was a 17-year-old boy who hadn't been able to make it in school and whose home was inadequate to meet his needs. At the time of referral our Senior Boys Cottage was full. Three weeks later I learned that this boy had gotten into trouble and was being sent to prison. Perhaps we could not have kept him from getting into such trouble, but the doubt remains because we were unable to try.

The other feeling resulting from the challenges of our work is the excitement and joy that comes from seeing children grow. Sometimes you can see them growing physically before your eyes, but I get even more excited as I see signs of inward emotional growth that leads to maturity.

—A young boy begins to cope with the hurt of rejection by his mother.

—Several high school girls struggle with hard decisions about their futures: college, career, or marriage?

—A rebellious teenage boy learns new ways of living with authority.

—A boy finds that, after 12 years at the Home, he still has a family, and they want him.

It is exciting results like these that make our work so rewarding and make the frustrations easier to live with. I want you to join me in being excited about our ministry to the total needs of children and their families. — Mike Nomura, Director of Social Work Services, Arkansas Baptist Home for Children.

## Deaths

**Mrs. Wallace Phillips**, 34, Fayetteville, died March 13. She was a member of Immanuel Church, Fayetteville.

# Sunday School 'Reach Out' materials



Hatfield

Fitch, supervisor of the young adult section of the Sunday School Department, is intended for study for all Sunday School workers during Reach Out Week, Sept. 29-Oct. 6, 1974.

Included in the book is a "Personal Reach Out Plan," for use by individuals in the six-week period following Reach Out Week. This plan also is being reprinted as a 16-page booklet to make additional copies more readily available. Both the book and the booklet are Convention Press items and will be available through Baptist Book Stores.

The Reach Out project is being interpreted to Sunday School general officers in churches at associational

Materials to support the 1974 Reach Out project in Southern Baptist Churches are scheduled for release on April 1.

Reach Out to People, a book by A. V. Washburn, secretary of the Sunday School Department, and James E.

Reach Out rallies this spring. A free copy of the 68-page *Reach Out Director's Manual* will be provided for each church at the Reach Out Rally.

*Mailbag* and the church literature order form for the April-June quarter contain additional information, including a listing of 21 Program Promotion Supplies designed to support the Reach Out project. These supplies include Reach Out streamers, to be posted throughout the church building to create interest; Reach Out pressure sensitive stickers, for use on literature, stationery, and clothing; Reach Out postcards, series of six cards to send to prospects during six-week follow-up; Reach Out progress charts, to record progress toward reaching class or department goals; and Reach Out Celebration Sunday flyers, posters, and buttons, to promote attendance on final Sunday of the campaign, Nov. 17.

Additional help for planning the 1974-75 Sunday School program may be found in *Bible Teaching Program Plan Book, 1974-75* (now available in Baptist Book Stores) and *Outreach* magazine for May and Aug. 1974. — Lawson Hatfield from *Facts and Trends*

## The fellowship of excitement

How true these words are becoming day by day. There are 198 of our men and women who have retired from our churches and denominational work now living in Arkansas. This great host of men and women have given their lives in dedicated service. Because they, their churches and the Arkansas Baptist Convention have participated in the Protection Program of the Annuity Board of our Southern Baptist Convention, they have been able to retire in most instances with self-respect and a measure of financial security. The determining factor always in any pension plan is how long you participate, and how much salary you pay on.

A number of our people do not draw as much as they need because they paid on very low salaries or paid in only a short time, or both.

It is a new day now. Our churches are rapidly realizing that they are not doing enough in providing adequate protection for their pastor and other staff members.

This year a great number of our churches and associations began putting up 10 percent of total salary and all

fringe benefits with the Annuity Board. This will give a person adequate protection in this day of inflation. Any church or association that is doing less is failing to live up to its full responsibility. Business and industry provide this kind of protection for their employees, and certainly a Christian organization ought to do that much or more for those who have dedicated their lives to the Lord to serve the people.

When a church or association provides this kind of protection for the Lord's servants, it reveals that they sincerely love them. This will give the minister peace of mind, a sense of security and a warmth of fellowship with fellow Christians and fellow workers, because they can hold their heads up with pride, self respect, and security.

This is a challenge to all deacons, finance committees, personnel committees, and budget committees to seriously and prayerfully do what ought to be done at the earliest possible moment in your budget for those who serve you. — T. K. Rucker, Annuity Secretary, Arkansas Baptist State Convention

# 2

The Ouachita-Southern Advancement Campaign

The Arkansas State Campaign for Ouachita State University and Southern Baptist College

## Behind the scene

By Jim E. Tillman, Director

Every great project has personalities in the forefront. These are known as "leaders." The success of these leaders depend on those who work behind the scene.

In the Arkansas Baptist State Convention Advancement Campaign for Christian Higher Education, the honor roll of "behind the scene workers" numbers in the hundreds. These include pastors, laymen, both men and women, and associational missionaries. Not to be overlooked are the thousands of Arkansas Baptist church members who vote for their churches to become involved in this noble cause. These faithful people are giving the prayer and financial support for the success of this thrust.

Names of our leaders are important to all who are involved in this Campaign, and even some of these leaders are "behind the scene." I am thinking of our Campaign Regional Chairmen. All of these men are doing excellent jobs of leadership in their region of the state. Because these people are still working, the following regional percentages of churches participating are changing monthly:

Region I, Bill G. Bruster, chairman, 62 percent; Region II, Paul Henry, chairman, 55 percent; Region III, Judge Edward Maddox, chairman, 58 percent; Region IV, Roy Gean Jr., Chairman, Jeral Hampton, Vice-Chairman, 56 percent; Region V, W. Lloyd Cloud, Chairman 45 percent; Region VI, Billy Rogers, Chairman, 59 percent; Region VII, Gaines Armstrong, Chairman, 41 percent; Region VIII, Reubin Setliff, Chairman 55 percent; and Region VIII B, Edward Snider, Chairman 60 percent.

"Behind the scene — this is where the action is!"

### The following is a corrected ad:

Need Nursery Worker  
by Western Little Rock Church  
Middle-age Christian lady  
Wed. evening, Sunday morning  
and evening  
Call: 664-4307



Dermott Pastor York Williams (center) preached at First Church, Little Rock, where John Wright (right) is pastor. At left is Dr. Roy Melton, chairman of deacons at First Church.

## State churches observe Race Relations Sunday

National and Southern Baptists in Arkansas observed Race Relations Day in a variety of ways. The two First Baptist Churches of El Dorado sponsored a Sunday through Wednesday Bible study, alternating the meetings between the church auditoriums. Don Harbuck is pastor of the Southern Baptist church and E. A. Porchia is pastor of the National Baptist church. Raymond F. Harvey, pastor of Greenwood Baptist Church, Tuskegee, Ala., was the visiting teacher.

The Mt. Pleasant Church of Little Rock, John Corbitt, pastor, and Second Church, Little Rock, Dale Cowling, pastor, have taken turns worshipping together in a Sunday evening service for the last two years.

The East Side Church, Ft. Smith, Trueman Moore, pastor, invited Norman H. McGill, prominent National Baptist pastor in Ft. Smith, to preach for them on race relations.

This method was also used when Dr. York Williams, Dermott National Baptist pastor, preached at First Church, Little Rock, where John Wright is pastor. In his message Williams used Col. 2:6-9 to emphasize the need to walk in Christ with thanksgiving, and to be aware of worldly philosophy and tradition of men. He called attention to the fact that to be a Christian is to be a follower of Christ in daily affairs and to be able to distinguish between Christ's way and the rudiments of the world.

First Church, Arkadelphia, Nathan Porter, pastor, and Mt. Olive Church, Arkadelphia, A. W. Terry, pastor, exchanged choirs for the Sunday morning worship service.

Possibly other churches in the state sponsored Race Relations observances. If so I would appreciate having a report on the activities. —Robert U. Ferguson, Director, Cooperative Ministries with National Baptists

## The Southern accent That pair of rabbits



Tucker

wardly out of place. Yet he screwed up his courage to the asking point. His dad listened. Then he offered a deal. Describing the downtown "squirrel park" he named the side along Main Street, and explained to his son where he would find a bronze plaque with the embossed bust of a man on it. The lines of a poem were printed below. The father's deal? Memorize the poem and the two dollars would be his. That seemed a good swap: rabbits for a poem.

The 12-year old walked two miles to town, found the park and located the plaque. With pencil and paper he copied, "Opportunity" by Walter Malone. "They do me wrong who say I come no more when once I knock and fail to find you in; for every day I stand outside your door and knock and bid you wake and rise to fight and win. Wail not for precious chances passed away! Weep not for golden ages on the wane. Each night I burn the records of the day, At Sunrise every soul is born again. Though deep in mire, wring not your hands and weep; I lend my arm to all who say, 'I can!' No shamefaced outcast ever sank so deep, but yet might rise and be again a man!"

He started memorizing. It was not easy — especially with games to play, flowers to weed, kindling to split, lessons to get. But finally he made it! He recited it without mistake. The two dollars were his. His dad remarked, "You said it perfectly. Do you know what it means?"

It takes a lifetime to learn that. Our students must wrestle with those lines in spirit often. They force a repetitive discipline. Our faculty has a keen understanding of them. No one succeeds every day in every circumstance of character building and growth. Our administration lives with them, also. The organizational interpretation of policy requires continuity and progress.

This is at the heart of our involvement in the dialogues of Christian education.

My! how he wanted them! With a hunger to get and possess possible only to a 12-year old boy he wanted that pair of white rabbits. They could be had for only two dollars. A depression-ridden home made even the request seem awk-

There's no stopping zone, no time for quitting, no place for failure. "For every day I stand outside your door and bid you to wake and rise to fight and win." Southern Baptist College is in the thrilling business of educating winners!

Oh, the memorizing came too hard to swap a poem for mere rabbits. He bought a book instead!

## Pre-school child care at SBC Dallas meeting

DALLAS (BP) — Pre-school child care will be provided during the annual Southern Baptist Convention (SBC) meeting week here, June 10-13, 1974, at First Baptist Church, Dallas.

The nursery service will be limited to children of persons attending the sessions from outside Dallas County.

The facilities will be open from 30 minutes prior to each SBC session and will close 30 minutes after each session is concluded.

W. Dean Willis of the local arrangements committee for the SBC's Dallas meeting said a nominal fee will be charged per child, with extra charges for those children picked up late and for food, should the child not have a sack lunch.

Willis said there should be some identification on each child and his or her belongings. Entrance to the child care facility will be on Patterson Street. Nursery care will be on the church's second floor, with the beginners on the fourth floor, he said.

## The bookshelf

Paperback books received recently include:

*How to Be Enriched By Giving*, by Gordon Lindsay, Creation House, 95¢;

*As God Intended*, by Lynn Stephens, Baptist Publications Committee, \$1.25;

*Let Go*, by Fenelon, Whitaker House, 95¢;

*Dominion Over Demons*, by H. A. Maxwell Whyte, Whitaker House, 95¢;

*Visions Beyond the Veil*, by H. A. Baker, Whitaker House, 95¢;

From David C. Cook Publishing Company: *Turnabout Teaching*, by Marlene D. LeFever, \$1.95;

*Faith at the Top*, interviews by Wesley Pippert, \$1.50;

*How Silently, How Silently*, by Joseph Bayly, \$1.25.

## Mother is ninety

By Tom Logue



Dr. Logue

WACO, Tex., March 2 — We have just had a gathering of the Logue clan to celebrate Mom's 90th birthday, 8 days late so that it would immediately precede a trip I had to make to Southwestern Seminary.

It was nice for Mother and the five brothers and sisters to move such a notable occasion for me, especially since I am the only one to forsake the Lone Star State.

There were Scott cousins, and Woodard cousins, and Stewart cousins, along with a sprinkling of the 18 grandchildren and 10 great grandchildren. But alas! no Turnipseed cousins from Alabama made it.

Mom kept saying "I wish your dad could have lived to see all of you succeed."

That's the first time I was sure I had made it! Any urge to enter the ministry

in my earlier years had no maternal stamp on it, at 1825 Fort Avenue, phone 6047.

"Son, you can fail at anything and it's ok, but please don't fail in the ministry." Which wasn't very encouraging.

Sorta like some of my cousins who now say, "Haven't you got you a church yet?"

We polished our shoes at 1825 Fort and did other get-ready-for-Sunday things on Saturday. When Sunday came and all eight of us started for Seventh and James Baptist Church, we always stopped at the Old Ladies' Home for Mrs. Wells and anyone else who wanted to go to church and could squeeze in the 1929 Buick.

It was a special car that had fold-out seats between the front seats and back seats. No wonder the women whom Mom picked up on Monday for WMU called it "the Gospel Chariot."

Mom was strong on memorizing scripture. I hated it like having to wash my feet before going to bed in the summertime when I'd gone to sleep on the floor.

We started with II Chronicles 7:14. Why, I don't know. Later came the Lord's Prayer and the 23rd Psalm and

other scriptures that have been a source of strength in times of trouble.

It was natural, I guess, that I quoted II Chronicles 7:14 several times as I drove from Waco to Ft. Worth Sunday afternoon.

At Ft. Worth I stayed the first night on the hill with David and Margie McLemore, seminary students and graduates of University of Arkansas at Monticello.

That night David preached in a Ft. Worth church. His text? You've guessed it. II Chronicles 7:14.

Mom lost her first baby, saw her husband lose everything in the depression (including 1825 Fort), thought for months she'd lost one of us three boys overseas in WWII (MIA), lost her husband, and saw us lose our Tommy and my sister Elizabeth lost her son Bill. But Mom has kept walking on.

In fact about the only time I ever remember her being still was right before she went to bed every night. I don't believe I ever remember seeing Mom miss reading her Bible and kneeling at the bed before retiring.

Come to think of it — that could be the reason she's kept walking on.

## Top 25 churches in baptisms 1972-73

Church	Pastor	Association	Resident membership	No. of baptisms	Ratio of baptisms to resident members
1. North Main, Jonesboro	Garland Morrison	Mt. Zion	987	188	1-5.25
2. First, Forrest City	Bobby Moore	Tri County	1500	156	1-9.61
3. Windsor Park, Ft. Smith	J. Harold Smith	Concord	1559	152	1-10.25
4. First, Ft. Smith	William L. Bennett	Concord	2732	145	1-18.84
5. First, Springdale	Clifford Palmer	Washington-Madison	1342	143	1-9.38
6. University, Fayetteville	H. D. McCarty	Washington-Madison	1519	135	1-11.25
7. Second, Little Rock	Dale Cowling	Pulaski	1703	131	1-13
8. South Side, Pine Bluff	Tal Bonham	Harmony	1605	111	1-14.45
and					
First, West Memphis	Thomas A. Hinson	Tri-County	1472	111	1-13.26
9. Olivet, Little Rock	Russell J. Clearman	Pulaski	926	110	1-8.41
10. Grand Avenue, Hot Springs	Glenn Riggs	Central	492	101	1-4.87
11. Mt. Olive, Crossett	Ferrell Morgan	Ashley	745	93	1-8
12. Watson Chapel, Pine Bluff	Edwin L. Hinkson	Harmony	481	82	1-5.86
13. Central, Jonesboro	R. Wilbur Herring	Mt. Zion	1129	76	1-14.85
14. First, Van Buren	James Duggins	Clear Creek	1060	75	1-14.13
15. Immanuel, Little Rock	W. O. Vaught Jr.	Pulaski	2305	72	1-32
and					
Vista Heights	William H. Fleming	Central	222	72	1-3.08
16. Immanuel, Rogers	J. M. Johns	Benton	482	69	1-6.98
17. Geyer Springs 1st, Little Rock	Paul Sanders	Pulaski	1491	68	1-21.92
18. Walnut St., Jonesboro	Derrell Whitehurst	Mt. Zion	945	67	1-14
and					
Lincoln 1st, Lincoln	Staton Posey	Washington-Madison	329	67	1-4.91
19. Dollarway, Pine Bluff	Tommy Cunningham	Harmony	372	66	1-5.63
20. First, Little Rock	John Wright	Pulaski	1310	65	1-20
and					
Grand Avenue, Ft. Smith	Donn Moore	Concord	1593	65	1-24.50
21. First, Osceola	Ray Crews	Mississippi	738	64	1-11.53
22. Ridgeview, Fayetteville	Doyle Wesson	Washington-Madison	347	63	1-5.50
23. First, McRae	Henry Chesser	Calvary	236	61	1-3.86
24. Calvary, NLR	William Kreis	North Pulaski	990	60	1-16.50
25. East End, Hensley	Garland Brackett	Pulaski	452	59	1-7.66



These musicians represent about 1/3 of the total participants in the first handbell festival.

## Church Music State handbell festival

The first state handbell festival was an exciting musical event. Though fewer choirs participated than were expected, the enthusiasm and performance of those present was not disappointing.

The choirs which rang in this first, which will certainly be an annual, event were from the First Church, Arkadelphia, directed by Mrs. Mary Shambarger; First Church of Jonesboro, directed by Wayne Edwards; First Church, Osceola, directed by Miss Nancy Blair; and two groups from Pulaski Heights, Little Rock, directed by Mrs. Nancy Shuffield.

The directors' Seminar and the mass rehearsals were directed by Gerald Armstrong, Youth and Adult Consultant in the Music Department of the Baptist Sunday School Board. The Handbell Choir of St. James Methodist Church, under the direction of Felix Thompson, played a demonstration concert on Friday evening. All their music was arranged by Felix' talented wife, Martha Lynn. This group was certainly an inspiration to the total festival.

No ratings were given to the choirs this year, however Armstrong, Thompson, and Archie McMillan did write comments for each choir.

We would encourage all the churches who have bells to plan now to participate in next year's festival. Dates and festival music will be announced in the fall. — Ervin Keathley, Church Music Secretary.

## Harlem storefront program provides seminary training

NEW YORK (BP) — If the students can't go to a regular seminary, take the seminary to them.

That's exactly what the Southern Baptist Seminary Extension Department and Home Mission Board teamed up to do, when pastors in Harlem sought to further their own theological education, and that of their laymen.

The pastors are members of the Central Harlem Association of Neighborhood Churches Endeavor (CHANCE), an organization of storefront churches in the black New York community.

Three of the pastors are the first anywhere to complete a new Seminary Extension curriculum designed for easier reading and study.

At the same time the pastors were seeking educational help, the Seminary Extension Department was developing the special curriculum series for persons needing easy-to-read materials.

The new, basic curriculum would accompany the department's already existing college level and continuing education series.

Thus, with the Southern Baptist Home Mission Board augmenting registration fees, the Harlem group enrolled for study.

March, 1974, saw the first graduating class from the CHANCE extension center in a Harlem storefront building.

Three pastors — one a woman who is minister for a Southern Baptist-affiliated church — received the center's first Certificates of Merit.

Receiving the certificates, which amount to two and a half years work per student, were Mrs. Druecillar Fordham, the pastor of the Southern Baptist-affiliated Christ Temple Church; Walter Harding, the pastor of St. Luke's Church; and Ellison Davis, who died recently following a heart attack. Davis' certificate was awarded posthumously.

To earn the Certificate of Merit, students at the CHANCE Center must complete the 10 courses taught by Kenneth R. Lyle, superintendent of missions for the Metropolitan New York Baptist Association, and other instructors.

Response to the CHANCE Center program has been good. "They devoured the new curriculum material as soon as it could be written," said Raymond M. Rigdon, director of Seminary Extension, Nashville.

We sent them copies of the study guide manuscripts even before they were printed," Rigdon added.

Mrs. Fordham, who may be the first woman to be pastor of a Southern Baptist church, praised the education program: "The courses have helped me prepare my people and broaden the

leadership of my church."

She recently taught an evangelism course to 10 young people, using what she learned at the CHANCE Center.

"People say my preaching has improved an awful lot too," she added.

Classes for the 18-week semesters are normally held on Tuesday evenings, for about two dozen pastors and half as many laymen.

Lyle said that since Southern Baptists have become involved in CHANCE, four of the organization's churches have chosen to affiliate with the Metropolitan Association and Southern Baptists.

But he emphasized that the black churches are dually aligned with National Baptists. "We didn't come into this (program) so they would become Southern Baptists," Lyle said.

"This cooperation has helped us — blacks and whites — understand each other as people. These courses have opened doors for fellowship and joint interracial efforts here in New York," he said.



Newly elected officers of the SBC Home Mission Board of Directors for 1974-75 are (left to right) Alfred Bruce Coyle, pastor Highland Heights Church, Memphis, Tenn., first vice-president; Mrs. Jacqueline W. Blanchard, of Atlanta, Ga., assistant recording secretary; Russell H. Dilday, Jr., pastor Second-Ponce de Leon Church, Atlanta, Ga., president; Carl Roger McDonald, pastor First Church, Toccoa, Ga., second vice-president; and Mrs. Nell T. Bowen, of Forsythe, Ga., recording secretary. (Baptist Press photo)

## HMB names officers, ups budget, adjusts staff organization

MEMPHIS (BP) — The Southern Baptist Home Mission Board (HMB) elected new officers, approved and adjusted the 1974 budget reflecting increased income and approved an adjustment in administrative organization at its spring meeting here.

Russell H. Dilday Jr., pastor of Second Ponce de Leon Church in Atlanta, was elected president of the board, succeeding Jack P. Lowndes, pastor of Memorial Church, Arlington, Va.

Other officers elected included A. Bruce Coyle, pastor of Highland Heights Church in Memphis, first vice president; Carl Roger McDonald, pastor of First Church of Toccoa, Ga., second vice president; Mrs. I. W. Bowen III, Forsyth, Ga., recording secretary; Mrs. Ralph M. Blanchard, Atlanta, assistant recording secretary.

The board met at Highland Heights Church in a precedent-setting session. Only once before, at the 125th anniversary session in Augusta, Ga., and summer sessions at Glorieta and Ridgecrest, has the board met outside Atlanta.

The meeting here was the first in a new plan to move the spring meeting to

cities around the convention to give more Baptists the opportunity to see the board at work. Future meetings are scheduled at Tulsa, Okla., in 1975 and Washington, D.C., in 1976.

The adjusted budget approved here for 1974 is \$18,229,038, an increase of almost \$200,000 over the \$18,039,210 previously approved. The boost was prompted by increased Southern Baptist Cooperative Program (unified budget) giving. Arthur B. Rutledge, executive director of the Home Mission Board, announced that Cooperative Program receipts for the first five months of the current fiscal year were up 14 percent.

An adjustment was approved in the organization of the HMB administrative staff to provide a separate director of the board's program implementation section. Fred B. Moseley has been serving in a dual capacity as assistant executive director and also director of the program implementation section, which provides supervision and direction for the board's divisions of evangelism, chaplaincy, church loans, missions and associational services.

Under the new arrangement, Moseley will serve only as assistant executive director.

The HMB directors approved a committee of five board members to be named later to work with the HMB's administration in giving a response to the Committee of Fifteen, a special committee of the Southern Baptist Executive Committee, which recently completed a study of Southern Baptist Convention agencies.

Rutledge, commenting on the recent report by the Committee of Fifteen and the Executive Committee's naming of a committee of nine denominational leaders to study mission strategy, said, "I think we stand to be helped. We are certainly interested in and open to the kind of strategy study that has been proposed."

Also approved was a \$100,000 reserve fund for disaster relief. For several years, disaster relief funds have been budgeted in the department of Christian social ministries or taken from other areas. In the future, rather than budgeting the funds in any department, the \$100,000 reserve will be set aside and maintained at that level, if possible.

The directors approved guidelines for personnel, finances and properties of the Home Mission Board in the transfer of the work in Panama to be assumed by the Southern Baptist Foreign Mission Board, Jan. 1, 1975.

More than 1,500 persons attended a missions rally at Highland Heights Baptist Church Tuesday night. The rally featured the commissioning of five missionaries and retirement services honoring nine missionaries.

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## Convention speakers to be shown 'larger than life' on screen

DALLAS (BP) — Speakers at the Southern Baptist Convention will loom rather large over the 17,000 "messengers" expected to register here June 11-13.

Like 24 feet tall and 32 feet wide! In a manner of speaking, that is.

Color television projection on two screens that size will help bring the human beings up to the scale of the Dallas Convention Center where the meeting will occur.

The center is as long as the length of two football fields and as wide as the length of one football field.

The closed-circuit television system will be extended next door to the Dallas Memorial Auditorium to accommodate an anticipated overflow crowd on the closing night when Evangelist Billy Graham addresses the crowd.

W. O. Vaught Jr. of Little Rock, chairman of the convention's committee on order of business, said, "The use of the television equipment will mean that the faces projected on the screen will be larger than life.

"The audience on either of the extreme sides of the convention hall will have an excellent view of exactly what is taking place on the stage," he

added.

Use of the image magnification system was authorized by vote of the SBC Executive Committee, with payment of costs to be one-third from a special offering taken at the convention sessions, one-third from the SBC agencies and one-third from the convention budget.

Contract for the system is with TNT Communications, Inc. of New York, which has provided similar facilities for recent political conventions and other large meetings.

Additional equipment, including three color cameras, switching equipment, video recorders and monitors, is being provided free of charge by Taft Broadcasting Corporation of Houston.

W. C. Woody of TimeRite, Inc., a subsidiary of the Southern Baptist Radio and Television Commission, will be coordinator and producer for the system's use at the Dallas meeting.

"This equipment will allow simple special effects to be used in flashing images on the screen," said Woody. "We can use a split-screen effect, making it possible for the messengers to see

both the face of the speaker and any special visual aids he has prepared.

"In addition, there will be a character generator (writing device) for names, titles, etc., to be flashed on the screen. Words to songs, ballots and resolutions can be put up there quickly for everyone to read easily," he said.

Woody said color slides can be used, but that motion picture film must be converted to video tape to be compatible with the system.

Convention officials expect this 1974 meeting of the convention to be "the most highly visible" meeting in the denomination's recent history.

"We feel the use of this equipment will enable us to have one of the best conventions ever," Vaught said.

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## No 'Christian America' any longer, Mabry says

DALLAS (BP) — The term "Christian America" has a hollow ring to the ears of Don Mabry.

Mabry is director of the department of survey and special studies for the Southern Baptist Convention's Home Mission Board, operating out of Atlanta, Ga.

He visited Dallas recently, surveying a deteriorating area in the near-downtown area at the request of Highland Church, whose pastor is Harold Freeman.

"Those who believe in and practice the Christian faith in America today are in the minority. The term 'Christian America' simply isn't true anymore," Mabry said.

America is largely peopled with those "whose lifestyle simply has no room for spiritual things. They are busy making money or doing the things they think are bringing them happiness. But they are among the most frustrated of people," he added.

"Man, some areas of our country are literally exporting young people to the metropolitan areas. These young people

are migrating to the established urban areas in tremendous numbers," he said.

Mabry cited statistics which show 75 percent of the people in America today live in metropolitan areas. By the year 2000, he said, that figure will leap to 95 percent.

"People dream of the rural, pastoral lifestyle of the country, but at the same time want all of the amenities of the city," he laughed.

A peculiarity of the rush to the city is that many city churches — inner city, near downtown, neighborhood and suburban — are in crisis. Many are closing their doors, he said.

"In Atlanta, 10 years ago, there were 160 churches. Now there are only 119. That's a loss of 41 churches in the last 10 years," he said.

"Ten years ago, there were 24 churches in and around the central business district. Today, there are six. Another one went out of business just three weeks ago," he added.

"The reason is not because there aren't any people. There were more people when they closed than when

they opened," Mabry said.

He noted that the depressing statistics are repeated across the nation — Birmingham, Houston, Dallas, among others. Churches in the cities are closing while people flock to the urban areas, he said.

Recent statistics on Dallas indicate that in the past several years — a time of tremendous growth — Dallas County has actually had a net loss of one church.

"It's a real challenge," Mabry said, "reaching the great metropolitan areas for Christ."

The way the trend will be reversed is old-fashioned evangelism, coupled with modern methods of reaching people, he added.

"The old methods are effective and we want to use them, but new methods are sought. Lay evangelism is very effective. The one thing that will really work is a faithful, believing Christian sharing his faith on a one-to-one basis," Mabry said.

People in the cities will have to "be home missionaries on the street where they live," Mabry concluded.

## 'Christ makes man total person,' astronaut says

By John Rutledge

HOUSTON (BP) — Southern Baptist astronaut William R. Pogue said his 84 days on the Skylab III mission, the longest manned space voyage, made him realize that man is more than just an intellectual being and needs Christ in his heart to become a total person.

The mission also gave Pogue a heightened awareness of life and his relationships with people. The same thing has happened to others who have gone into space, Pogue, a Baptist deacon, said when interviewed here with his pastor, Bill Darnell, of Nassau Bay (Tex.) Baptist Church.

As a result of the Skylab mission, Pogue said, "I'm firmly convinced that there's more to life than the body and intellect — it's the soul. Raw intellectual capacity is just the shell."

The Baptist astronaut said he now realizes more than ever, "There's that kernel that most of us miss. When a person finds Christ, he becomes a total person."

Pogue said this discovery was renewed and heightened for him during the mission. Being convinced and having it proven are two different things, he said.

At a press conference, Pogue said the flight made him more attuned to his own thought process and the way he looked at the world.

"I hope it restored a proper balance in the way I look at life," he said.

"I certainly have a greater sense of the value of the individual and of the potential of the individual to contribute to society," he continued.

"Relationships with people and our attitudes and feelings are most important," he added.

Pogue said that during the flight he missed "mostly just being with the family and eating dinner."

The difficulties he and fellow astronauts Gerald Carr and Edward Gibson had during the first part of the mission were caused by too heavy a schedule but were cleared up when the crew and the ground control talked it out, the astronauts said.

"It doesn't take much of an overrun in schedule to destroy a mission," Pogue said. "It's the difference between contentment and misery. The schedule was just a little beyond what we could have done well and properly."

Darnell, Pogue's pastor who was with the astronaut's family during the splashdown, said the crew had some problems during reentry and that it was a tense time.

"There was a squawk box that lets you hear everything that is said. We had prayer as they splashed down. It was almost like a religious service in their home," Darnell said.

Thirty percent of the men who belong to Nassau Bay Baptist Church are in NASA-related jobs, he said. Many of the others work for computer companies or are engineers.

Pogue said he has a completely open mind toward the future — "one of the advantages of the flight."

Although he has worked with fellow astronaut Jim Irwin's High Flight Foundation, he said he had "one year of hard work ahead of me tying up loose ends of the flight."

After that? "Whichever way the Lord leads," he said.

## Youths hike, bike for mission causes

By Baptist Press

A group of 214 Baptist youths raised \$3,400 for Southern Baptists' Annie Armstrong Easter Offering for Home Missions by walking an 11-mile route in Memphis, Tenn.

Baptist Student Union (BSU) members from Tennessee Technological University, Cookeville, rode bicycles for nine days on a cross-country "biking for missions" tour.

The hikers were participating in the second annual Royal Ambassador-Acteen "Hike for Home Missions," sponsored by Union Avenue Church in Memphis.

The youths, members of Royal Ambassadors, Acteens and Girls Auxiliary (GA), missionary groups from sixteen Baptist churches in Memphis, solicited sponsors who agreed to pay a set amount of money for each mile walked.

The BSU bikers used a similar method of raising \$1,500 in funds to pay for their mission activities, plus offerings from various churches. The bikers braved cold, blowing winds, snow and rain in their nine-day, 300-mile tour, which included nightly stopovers at Baptist churches from Cookeville to Memphis. They conducted inspirational services for the churches each evening.

Purpose of the BSU project, according to student Eddie Gambrell who served as project coordinator, was to raise money for summer missions and to "share a witness about Jesus Christ."

In the hiking project, the Memphis youths were joined by 37 Royal Ambassadors from a Nashville church.

Outstanding hiker was Miss Beth McCullough, 12-year-old GA from Union Avenue Church in Memphis and daughter of Glendon McCullough, executive director of the Southern Baptist Brotherhood Commission. Miss McCullough's 70 sponsors pledged \$92.84. Her father challenged the hikers in a brief home missions message prior to the hike.

During last year's hike less than 100 youths raised \$2,400 for the WMU-sponsored Annie Armstrong Offering. The Baptist Brotherhood Commission cooperates in sponsoring the special annual offering for home missions.

A motorcycle policeman, assigned to escort the hikers said, "This is the best group of youth I have ever worked with."

**MARADI, Niger (BP)** — The distressing cry for help thunders louder and more desperate here as famine and disease daily claim scores of lives.

Among these responding to the cry are Southern Baptists, whose missionaries have witnessed first hand the drought and the resulting needs of the famine-stricken people.

The Southern Baptist Foreign Mission Board in its March meeting approved the transfer of a missionary doctor and nurse to meet emergency medical needs and to assist the two missionary couples stationed here.

In addition, the board appropriated \$6,900 to purchase needed medical supplies and food for the Niger Republic. In February, \$5,000 had been designated for relief. H. Cornell Goerner, the board's secretary for West Africa, reported the needs of the five West African nations hardest hit by the famine and recommended aid be sent here since Southern Baptist personnel are available to help.

The Agricultural Missions Foundation based at Yazoo City, Miss., has contributed \$6,000 to be used to purchase a small pick-up truck for distribution of food and medicine.

## Baptists respond to needs in drought-stricken Niger

Dr. Walter M. Moore, presently stationed at the Baptist Medical Center in Nalerigu, Ghana, will be transferred to the Niger Republic. Dr. Moore recently toured the area with John E. Mills, field representative to West Africa.

Miss Rachel Bandy, Southern Baptist missionary journeyman with public health training, will assist Dr. Moore. She also is currently stationed in Nalerigu.

The drought-created famine began last year, but the impact of it is worse now than ever. In the words of

Oumarou Youssoufou, Niger Republic official who was influential in the opening of Baptist work here, "Last year we lost half of our cattle. This year it is the people who are dying."

According to 1972 figures, 90 percent of the Republic of Niger's four million people are dependent on agriculture and livestock for their existence. The drought means these people must now turn to nomadic-like wandering in search of food.

Because Maradi is one of the best watered and best cultivated sections of the republic it has become one of the

**MISSIONARIES FACE IMPOSSIBLE TASK** — Dr. Walter Moore, missionary specialist in public health, and Mrs. Robert D. Williams, Southern Baptist missionary to Niger, care for a sick child in one of the cornstalk hut villages in Maradi, a city in the famine-stricken West African Republic of Niger. Over 24,000 homeless refugees have crowded this area since the famine struck making medical attention for everyone a seemingly impossible task.



major centers for refugees forced by the famine to leave their homes to live in cornstalk huts. The influx of 24,000 homeless and starving put the final unbearable strain on the already hungry people here.

Now the number of those starving to death and dying of malnutrition-related disease is estimated by Dr. Moore to be about 100 daily, mostly babies, pre-school children, expectant and nursing mothers and the elderly.

"Every time we go among the cornstalk houses, people come from all areas and ask us to come to their 'house' and help their children," said missionary Mrs. H. Jerold Palmer Jr. "Mothers by the score come with their babies. A large majority need medical help now or will need it in a few days. It is hard to know which ones can wait until another day.

"After so long a time we simply have to leave and tell them 'until tomorrow,'" Mrs. Palmer reports. "When tomorrow comes, we wonder which place we should go — to the same place we went; yesterday, or to some area where we have not been."

The harvest, if the rain comes, will

not be until August. Grain to feed the refugees is being brought to this area from the capital city, Niamey, 400 miles to the west. Youssoufou was among those who opened the way for grain to be shipped in adequate quantities from Niamey. The problem of distribution will be solved partially by the pick-up truck to be purchased.

An order from an estimated month's supply of drugs has already been placed with the medical assistance program and is being sent by air freight as early as possible. Dr. Franklin T. Fowler, the board's medical consultant, composed the list of needed drugs which included penicillin, vitamins, cod liver oil and vaccines.

Goerner, in his report; to the Foreign Mission Board, stated "The famine and consequent population dislocations in West Africa cannot be ignored. Every means must be explored, not only to meet the immediate crisis and avert mass starvation, but to take steps toward changing the total ecological pattern of Northwest Africa.

"We shall await recommendations of the newly-strengthened Niger Republic Mission concerning any possible expansion of the relief program in that country." Goerner continued, "and shall remain open to requests for additional funds or even personnel to meet future needs in Upper Volta and Senegal."

While decisions are made and help is being found, four Southern Baptist missionaries to Niger, the Palmers and Mr. and Mrs. Robert D. Williams are working nearly around the clock to distribute food and care for the sick. They write that there is more work than they can possibly do, but say they won't give up.

They were sent to the Republic of Niger, the 77th Southern Baptist mission field, to help develop a Christian trade school.

For them, the additional help will mean the school again can be their principal job, but for the people of Maradi the job is still the same, simply a matter of survival.

### Photos by John E. Mills, Southern Baptist Field representative to West Africa

**MOTHER AND BABY CLING TO LIFE AND EACH OTHER** — They are the hardest hit by the drought-created famine in the Republic of Niger. Of the scores dying daily most are babies, expectant or nursing mothers and the elderly.



**CHILDREN BATTLE DISEASE AND STARVATION** — In the famine-stricken Republic of Niger children who do not die of starvation must battle measles, cholera and malnutrition. Lack of food has lowered resistance, and diseases that normally do not kill are now fatal.



**MISSIONARY DOCTOR MINISTERS** — Dr. Walter Moore, Southern Baptist missionary specialist in health, examines one of thousands of babies suffering from malnutrition and disease in the West African Republic of Niger.



# House unit concludes hearings on amnesty

By Stan Haste

WASHINGTON (BP) — More than 30 persons representing numerous groups presented testimony here before a congressional subcommittee considering amnesty legislation.

The proposals include universal and unconditional amnesty, no amnesty at all and various forms of conditional amnesty.

U.S. Rep. Robert W. Kastenmeier (D., Wisc.), chairman of the subcommittee, stated at the outset of three days of hearings:

"Now that some time has elapsed since the end of our country's direct military involvement in the Vietnam conflict, it ought to be possible to examine rationally the question of whether or not amnesty should be granted to those who refused to serve."

Several religious groups, including the National Council of Churches (NCC), the U.S. Catholic Conference and the American Jewish Congress, appealed for broad legislation which would grant amnesty to draft resisters and evaders, deserters, exiles and veterans who have received less than honorable discharges.

W. Sterling Cary, NCC president, cited the national body's concern for

all those who suffer because of the Vietnam War — families of those killed, wounded and disabled, prisoners of war and missing-in-action. He said, however, that the NCC favors universal and unconditional amnesty.

"(It) would be a clear and simple act which could begin to unite us and signal our desire to live at peace with one another, to build rather than divide."

Spokesmen for Clergy and Laity Concerned, the Friends Committee on National Legislation and the Church of The Brethren also testified in support of full and unconditional amnesty.

Other groups advocating amnesty at the hearings were the American Civil Liberties Union, the Central Committee for Conscientious Objectors, Gold Star Families for Amnesty, Project Safe Return, the National Urban League, Americans for Democratic Action and Wisconsin Amnesty Project.

Speaking in opposition, Leon Ulman, of the U.S. Department of Justice, challenged Congress' authority to pass legislation granting amnesty.

Citing historical and legal precedents, Ulman insisted that only the President has the authority to grant

amnesty. "Congress cannot," Ulman stated, "interfere with the exercise of that power."

Walter H. Morse, general counsel of the Selective Service System argued that granting amnesty would have a "disruptive effect in the future" if another major war called for a military draft.

Fred E. Darling, of the non-commissioned Officers Association, compared draft evaders and deserters to murderers.

"To let them return to the country they have shunned," he stated, "is a slap in the face to the millions of men who were drafted, who were wounded, who were maimed or who were killed in a bloody, unpopular war."

He concluded that "the good God calls upon us to be merciful — to forgive trespassers — but he did not mention 'amnesty.'"

Others testifying against the proposed legislation were representatives of the Veterans of Foreign Wars, the American Legion and Young Americans for Freedom.

Advocating a middle position were U.S. Sen. Robert Taft Jr. (R., Ohio) and Robert F. Froehlke, former secretary of the Army.

Taft asserted that Congress does have the power to enact amnesty legislation in that it may "immunize a general class of individuals from prosecution."

He argued that a bill he introduced last December, the Earned Immunity Act, does not consider the question of whether draft resisters were right or wrong, or whether the United States should have been engaged in Vietnam.

"Rather," he said, "consideration should be given to the issue of establishment of a practical method whereby an estimated 30,000 individuals could return to this country or cease to be fugitives without creating further division among Americans."

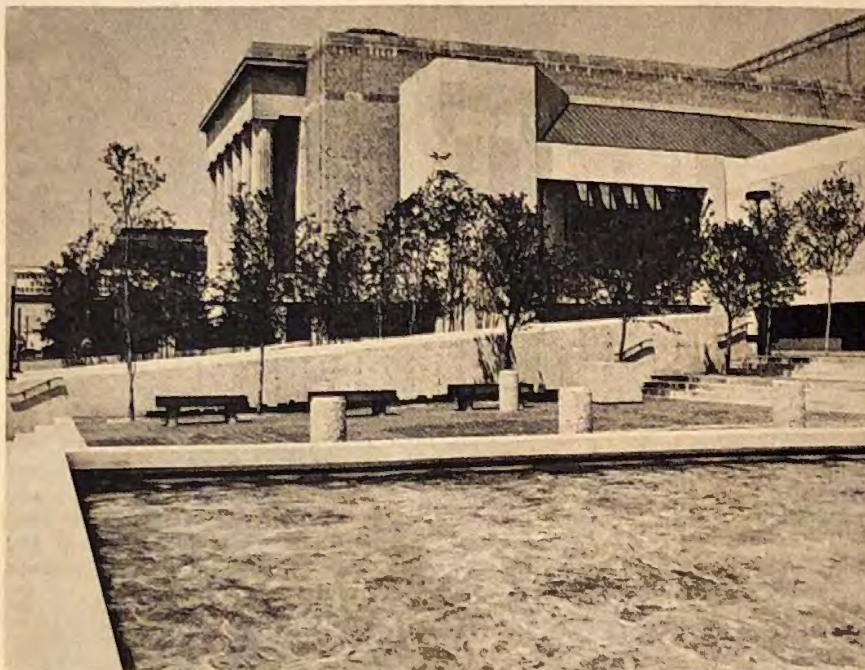
Taft's bill calls for up to two years' enlistment in the armed forces or in "alternative service contributing to the national health, safety or welfare."

In his statement before the subcommittee, Froehlke also argued for a blanket conditional amnesty for draft evaders, but held that deserters should be considered on a case-by-case basis.

He endorsed the idea of military or alternative services "as an obligation and privilege, not punishment."

Such conditional amnesty should be granted, he concluded, to "help heal the hurt this nation has suffered."

## The cover



Robinson Auditorium, Little Rock will be the scene of the State Youth Convention on April 12.

# Overcoming human barriers

By James A. Griffin

Superintendent of Missions, Concord Association

International

March 31, 1974

Acts 8:4-40



Griffin

This unit "The Church Struggles to Victory" has led us to consider hindrances to Christian growth, the risk of living a Christlike life today we consider the area of human barriers.

The Holy Spirit has had to thrust the Christians out of

their comfort-mold in each situation. Christians are prone to do likewise. Did you ever take a large sponge and "soak" up several puddles of water — it just keeps absorbing! To get the water out of the sponge, you must mash it. The early Christians were willing to absorb the teachings of Jesus but apparently not willing to dispense it to the "uttermost parts of the world." It took persecution following Stephen's death to get the Christians out of Jerusalem. God used this persecution to show the Jerusalem Christians that "God so loved the world" included much more than just the few there. We see the ever-widening scope of Jesus' ministry in the conversion of the (1) Jewish nationals, (2) Hellenist Jews (Greek speaking), (3) Samaritans (half Jews) and (4) Gentiles.

### First Foreign Missionary

Philip, one of the seven in Acts 6, is the first missionary out of Jerusalem. He went about somewhat like the prophets in the Old Testament — with sudden and spontaneous movements under the Holy Spirit's direction. His work in Samaria was among those who were half Jews. Through the years the Jews and Samaritans were bitter enemies. It was where Jesus "must go through Samaria" that Philip must tell the story of Jesus. I wonder as I read this if some of the people that met Jesus at the well were present when Philip preached unto them Jesus. Their testimony would have been so helpful! Philip was a useful tool for the Holy Spirit. (Are we willing to be used?) Many believed Philip's words about Jesus and the miracles he did. There was great joy then as today when a human barrier (tradition) is crossed and another group hears about Jesus. The Holy Spirit leads on!

### Purchased power

Simon Magus, a magician, saw his system of false values falling aside and wanted to be on the "in" group to use

the power exhibited by Philip. Perhaps we could classify Simon in a fashion with the demonic work of the current film *The Exorcist*. False prophets in the realm of exorcists, healers, wonder workers, spiritualists etc. were plentiful in the east at this time. Simon even "got on the inside" as he came for baptism — so much like the Master had said — wolves in sheep's clothing!

The mother-church in Jerusalem sent some of the apostles to Samaria when they heard about the response to Philip's preaching. The Holy Spirit confirmed the work by the divine approval through the apostles laying on of hands. There must have been some external phenomenon (as at Pentecost?) because Simon saw some power that he didn't have but wanted. He offered money to Peter and John if they would grant him their "secret." To this Peter spoke sharp and straight that he was grossly wrong. This confrontation brought together two Simons — Simon Peter representing truth and Christ and Simon Magus representing the world and evil. Simon Peter had earlier faced a money proposition in the lying of Ananias (v 4) Peter condemned Simon Magus on the spot!

Simon Magus disappears from the book of Acts but not from Christian tradition. How long since you and I tried to "buy" something our way in the church? Our priorities get mixed up and we do things to get "our" way or our motives may not be in accord with His way. Our world is confused today by a misguided value system. The Bible-belt is being torn asunder today by erroneous motives and values.

### Mission accomplished — return home

As Peter and John returned to Jerusalem, they proclaimed the Jesus-way in the village along the way. The Holy Spirit was again victorious in spreading the Gospel beyond the Jews. The Word continued sharper than a two-edged sword.

### Personal witnessing

In a fashion similar to the Old Testament work of Elijah we see Philip responding to the Holy Spirit and on another journey. This time he went completely away from the Jewish blood and talked to a Gentile! a eunuch! a person from Ethiopia! Can't you hear

the good brethren back home getting ready to throw Philip out of the church? Why, didn't he know that the church was for those reared like, thinking like, looking like, dressing like and acting like them? God has to work through our tradition today as he did then to accomplish his will.

The eunuch had been to worship and was reading the scripture. Here is what I like about this story. Philip didn't argue with him, but picked up the eunuch's thoughts and "preached unto him Jesus." What a great and complete sermon is presented here to one person! We see the Holy Spirit work in it all the way.

There was the introduction, "Do you understand;" the body of the message — the plan of salvation through Jesus; the invitation song — "Just As I Am" sang the eunuch as he came trusting Jesus; the first step of obedience — baptism. The Good News of Jesus includes obedience and Philip led the eunuch to not only accept Jesus as Saviour but to begin his life of obedience and a life of service.

The personal witnessing encounter between these two was over. There was work for both to do. The eunuch must go on to his work as treasurer to Queen Candace of Ethiopia. He must be a better servant now as a Christian. He must be submissive to the Holy Spirit in his daily work. Philip must be about his work also. He was next found at Azotus — in the old Philistine city of Ashdod about 20 miles north of Gago. We surmise that he preached in the cities of Lyddia, Joppa and Antipatris along the coast of Caesarea. He preached to the Gentiles in the area.

Some 20 years later Paul comes to Philip's house in Caesarea. Philip has reared four daughters — all four prophesied as did Philip. Indications are that this might have been a good location for several evangelists as we see such rapid progress in the next few chapters of Acts. Next Sunday we look at another resulting growth of the church caused by the persecution and death of Stephen. We shall move from Saul the Pharisee through Saul the Christian to Paul the Apostle. Where along the Christian maturing journey are you today? Are you bound by tradition? Can you witness to anyone regardless of their background, culture or race? Let us sing that song "More Like the Master I would ever be" with sincerity.

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## Not my will but thine

By James B. Johnson

Minister of Education, First Church, Pine Bluff



Johnson

This is the first lesson in a three-session unit designed to show how Christ, in his passion, death, resurrection, and commissioning of the disciples, authenticated his right to be called Lord and to exercise his lordship.

Note the title of the unit "The Way of the Lord." In the early days of Christianity, the followers of Jesus were sometimes called "The people of the Way."

While each unit of study is important, this one is particularly so because it is the foundation of our Christian beliefs. Be sure to read the entire material for this lesson. See Mark 14:1-52.

### Agony in the Garden (Mark 14:32-36)

Jesus chose the seclusion of a small enclosure of olive trees to be alone with the Father. He knew that he would soon be arrested by the soldiers. The instruction to "sit ye here, while I shall pray" (v. 32) was directed to eight of his disciples.

Once again Peter, James, and John were selected to accompany the Master. The situation was much different this time. The three had been privileged to see Jesus' glory on the Mount of Transfiguration. Now, they were to witness the agony and sorrow of God's own Son as he thought of a cruel death at the hands of those who hated him.

Jesus moved with the three disciples farther into the olive grove. His heart was heavy and the distress and pain of the inevitable was keenly experienced (v. 33b.) Peter, James, and John were left at a certain spot to watch for the enemies of Jesus. The Son experienced a deep need to commune with his Father. It is clear that he did not want to be disturbed in any manner as he expressed his sorrow through prayer.

Surely the anguish which Jesus experienced was much greater than anything we might encounter. Not only did he know of the impending physical death, he also knew that he was to take on himself the sins of the entire world. One can only imagine, without full comprehension or understanding, the intense suffering which our Lord anticipated at this particular moment.

The Christian knows the comfort and consolation which results from

taking burdens and cares to the Saviour. We find strength and help from sharing our sorrows with those who care. Jesus knew that he must voice his soul-felt pain to one who would understand. At the same time, he wanted to share his agony with the disciples.

Long before the events in the garden took place, Jesus had tried to prepare his disciples for his death. He had been aware that he was to die for the sins of the world. He had even said, "No one takes my life away from me. I give it up of my own free will" (John 10:18, TEV.)

The three disciples were to "tarry and watch." (v. 34b) It is evident that Jesus knew a real need for human companionship. His humanity showed. He had fully identified with mortal man — even to the extent that he could dread every pain that is common to man.

Jesus was alone with the Father. The disciples had gone with him as far as they could go. Now he was making the only preparation that was possible. He fell to the ground and prayed that, "if it were possible, the hour might pass away from him." (v. 35) The "hour" was the time when Jesus would complete or climax his mission.

In verse 36, Jesus calls, "Abba, Father. . ." Abba is the Aramaic word for Father. In his bleak moment of anguish, he addressed God as Father. He was confident that his Father understood — and cared. Then, Jesus asked that the cup be taken from him. The "cup" which Jesus was asked to drink consisted in death as the "bearer of sin." Knowing that the "cup" was his to drink, Jesus quickly adds, "nevertheless not what I will, but what thou wilt." (v. 36b)

Jesus was aware that he must face the cross. In his loneliness and isolation he longed for human sympathy. He prayed in faith, but he was willing to obey. Victory came as he submitted his will to the Father's will. Because of this action, Jesus "became unto all them that obey him the author of eternal salvation."

### The sleeping disciples (Mark 14:37-42)

When Jesus returned to the three disciples he found them asleep. He warned them to "watch and pray, lest ye enter into temptation." (v. 38) The warning was for that particular hour,

Life and Work  
March 31, 1974  
Mark 14:32-42

and for the hours to come. Peter had been quick to profess his allegiance to Christ. When the testing time came, he could not even watch with him for one hour. John, the beloved human friend of the Master, was too sleepy to stand watch during a time when Jesus needed him most. At that time, Christ needed the disciples' watchfulness and prayer coupled with their professed loyalty and love. Three times he returned to them — and three times they were too drowsy to understand him when he spoke to them. He did not ask them to pray for him, however. He came directly to his Father. No one else came unto the Father but by him.

Finally Jesus said, "Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners." (v. 41)

Jesus was now ready to meet the challenge (v. 42.) The disciples had been sleeping as their opportunities faded away. Jesus had won the victory as he completely surrendered his will to God's will. The victory on the cross came about because of the victory in the olive grove!

### Conclusion

The problems and crises in our lives may cause victory or they may spell defeat. The outcome will depend largely on our willingness to pray "not my will, but thine." We, like the disciples, may lose or fail to take advantage of wonderful opportunities to serve the Master if we allow the flesh to overcome the spirit. We, too, must watch and pray so that we may be able to stand when testing times come. Temptation can overcome us if we are not in fellowship with God.

**W**

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# Attendance report

March 17, 1974

Church	Sunday School	Church Training	Ch. addn.
Alexander, First	84	46	3
Alma, First	302	95	4
Alpena	79	29	1
Augusta, Grace	84	50	
Banner, Mt. Zion	39	20	
Belme, First	65	16	
Bentonville, First	271		2
Berryville			
First	172	65	
Freeman Heights	111	35	
Rock Springs	96	56	
Booneville, First	201	253	1
Camden, First	462	122	
Concord, First	110	28	
Conway, Second	308	81	
Crossell, Mt. Olive	361	151	2
Des Arc, First	190	70	
El Dorado, Trinity	136	48	
Forrest City, Second	171	47	1
ft. Smith			
First	1289	339	8
Grand Avenue	819	309	14
Mission	32		
Temple	149	81	
Trinity	192	72	1
Windsor Park	906	201	12
Garfield, First	71	29	2
Gentry, First	204	73	
Grandview	81	72	2
Greenwood, First	370	120	7
Hampton, First	134	72	
Hardy, First	152	54	
Harrison			
Eagle Heights	347	149	2
Woodland Heights	74	37	
Heber Springs, First	297	62	3
Helena, First	268	120	
Hope			
Calvary	180	76	
First	454	149	
Hot Springs			
Leonard Street	101	76	1
Park Place	371	102	1
Hughes, First	203	54	
Jacksonville			
First	398	114	6
Marshall Road	300	118	3
Jonesboro			
Nettleton	240	106	4
North Main	710	255	12
Jones Mills, Shorewood Hills	54	21	
Kingston, First	55	26	1
Lambrook, First	118	76	
Lavaca, First	320	119	
Lesa	183	90	
Little Rock			
Crystal Hill	141	61	
Ceyer Springs	774	223	9
Life Line	670	122	2
Martindale	100	41	
Shady Grove	99	73	
Sunset Lane	255	101	
Woodlawn	117	56	1
Melbourne, Belview	130	102	1
Monticello			
First	269	92	3
Second	328	120	1
Murfreesboro, First	142	80	
North Little Rock			
Calvary	451	121	1
Gravel Ridge	187	62	2
Park Hill	774		
Runyan	115	65	4
Paragould			
Calvary	224	159	
East Side	200	98	1
First	472	122	
Paris, First	378	155	
Pine Bluff			
Centennial	151	65	
First	696	116	
Green Meadows	52	35	
Second	148	51	1
South Side	665		2
Tucker	15		
Oppelo	22		
Watson Chapel	325	75	
Prairie Grove, First	174	84	11
Rogers, First	604	110	
Russellville			
First	497		4
Kelley Heights	46	17	
Second	175	53	
Sheridan, First	263	104	1
Springdale			
Berry Street	87	48	1
Caudle Avenue	136	44	
Elmdale	331	75	
First	1087		15
Oak Grove	71	21	
Van Buren, First	565	191	
Mission	24		
Vandervoort, First	54	21	
Warren			
Immanuel	277	98	
Westside	62	43	
West Helena			
Second			
West Helena Church	297	84	4
W. Memphis, Vanderbilt Ave.			2
Wooster	101	80	

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"Unnhh," moaned the man.

A police officer arrived and hauled the man into the aisle. "Identify yourself, buddy," ordered the policeman. "Who are you and where are you from?"

The man groaned loudly as he was pulled to his feet. Slowly and painfully he finally answered, "Officer, I'm Fred Kelly and I came from the balcony." — True

...

Some scholars are like donkeys; they merely carry a lot of books. — Jewish Folk Saying.

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## HMB 'Crossing Barriers' a simple scriptural concept

"For He Himself is our peace, who made both groups into one, and broke down the barrier of the dividing wall, by abolishing in His flesh the enmity, which is the law of commandments contained in ordinances, that in Himself He might make the two into one new man, thus establishing peace" (Eph. 2:14,15, NASB.) The Scripture says that in the cross the enmity between Jew and Gentile was broken down and the two were reconciled into one body, the church. This was accomplished on the cross! Was race still a barrier for Simon Peter after the cross? The answer is clearly an unqualified, "Yes." What Paul wrote to the Philipians applies to "barrier crossing." He says, "... work out your salvation with fear and trembling; for it is God who is at work in you. . ." (Phil. 2:12-13, NASB.) The power to reconcile races and groups of people into one body, the church, is available in the cross. The demonstration of it is found in the New Testament with Jew and Gentile making up the first century church. But there is still a great deal of barrier crossing that needs to be worked out in the life of each believer today. Christians, churches, associations, and state conventions need assistance in crossing barriers that are no longer impossible to cross (they are broken down) but they are still there. Home Mission Board programs are assisting people and groups of people to cross barriers of race, religion, geography, language and scarce resources, to reach persons for Christ.

G. Campbell Morgan pointed out more clearly than anyone else the relationship between the four different commissions to evangelize as found in the four gospels and the basic needs of humanity. A basic need of man is authority and Matthew's commission is a commission to announce with authority the "good news."

The second basic need of man is the need to understand sorrow and pain and Mark's commission is a commission to gird on the towel of service and announce to all creation that He is the destroyer of death, the exorcisor of demons, the destroyer of things that destroy.

The third basic need of man is the need to aspire to all that man is intended to be, and the Gospel of Luke is the gospel of His humanity and Luke's commission is to be witnesses to His victory as God's perfect man. The fourth need of man is a basic unrest, loneliness, frustration that is rooted in guilt, and John's commission is to announce the forgiveness of sin.

To see the breadth of the commissions of Christ in all four gospels is to see clearly such things as the importance of social ministries in relation to Mark's commission. Evangelism is much more than the verbalization of the "good news." Once one has decided to "go to people" with the good news, he is immediately faced with the problem of "getting to people." There are barriers between us and other people. Acts 1:8 tells us that evangelization is "barrier crossing." Jerusalem is to be evangelized but there is the barrier of the great teeming city. Judea is to be evangelized, but there is the barrier of religion. Samaria is to be evangelized, but there is the barrier of race. The remotest part of the earth is to be evangelized, but there is the barrier of language and of resources both men and money. Add to these the barrier of indifference in the heart of the Christian, the barrier of inadequate teaching and training, and the barrier of pre-occupation with this world.

"Crossing Barriers" is what evangelization is all about. Some of the programs of the Home Mission Board are "naturals" for crossing barriers. Lay evangelism is assisting people to cross some barriers before which they have stood helpless and impotent in the past. Interfaith Witness assists us in crossing barriers that are presented by the world religions. Christian social ministries helps us to cross the barrier of man's misunderstanding of the problem of pain and sorrow. Language Missions assists churches to cross the barrier of "unknown tongues." This barrier alone stands between us and 20 million persons.

Every time the believer seeks to witness there is some barrier faced. Every time the church seeks to evangelize there are barriers that need to be crossed. One great barrier that continues to impede our progress in evangelization in the inner city is racism. The Department of Cooperative Ministries with National Baptists can assist us in crossing some of these barriers.

At this present moment there is every statistical reason to believe that Southern Baptists are losing the great cities. Our recent statistical gains have been won in smaller cities, towns, and the country. We need help in crossing the barriers presented by the inner city and suburbia. The Home Mission Board offers assistance to believers, to churches, to associations, and to state conventions who need help in crossing barriers. — John H. Havlik, Associate Director of Evangelism, HMB

## Southern Baptists lead Bible Society support

NEW YORK (BP) — Southern Baptists gave \$253,857 to the support of the American Bible Society during 1973, according to the society's annual report here.

The largest amount given from any one denomination, the figure denotes an increase of \$20,104.98 over 1972 gifts. United Methodists ranked second in giving with \$133,528.73.

"We feel that Southern Baptists are especially interested in the new approach to give Scripture portions to new readers in the world today," said Porter Routh, executive secretary-treasurer of the SBC Executive Committee and member of the American Bible Society board of directors.

From all 79 denominations and denominational groups supporting the Bible Society, a total of \$1,308,124.68 was received.

Arthur C. Borden, assistant secretary of church relations for the American Bible Society, said that church response was "just .4 percent better in 1973 than during the previous year.

"This small percentage increase is not enough at a time of rapid inflation to meet the ever-increasing demands for the Word of God," he continued. "If these demands for Scriptures are to be met, and if the society is to continue adequately serving the churches at home and overseas, increased support must be forthcoming."

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