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Arkansas Baptist State Convention

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**Special
Cooperative Program
Issue**

Arkansas Baptist
NEWSMAGAZINE

April 1, 1971

Wherein is freedom



ELM

A few days ago I was in Philadelphia for a meeting of the board of the Associated Church Press, of which I am currently a member. As on my first visit to the city, more than 20 years ago, I went to Independence Square, the shrine of American liberty and independence.

Again I visited the Liberty Bell, that "symbol of the sovereign rights of the people," in Independence Hall. More than 1½ million people come here each year to see this bell, which "has been heard in the hearts of freedom-loving people throughout the world."

Of course, the greatest thing the Liberty Bell ever did was to ring that day in July of 1776 when the Declaration of Independence was first announced to the world, from Independence Hall. The 2,000-pound bell has long since been silent. For it cracked, many years later, while being rung to toll the death of Chief Justice Marshall of the U. S. Supreme Court. But it still bears a timeless message in the inscription on its surface: "Proclaim Liberty Throughout All the Land Unto All the Inhabitants Thereof" (Lev. 15:10).

It is thrilling to stand in the very room, on the first floor of Independence Hall, where the Declaration of Independence was completed and signed. But greater than the place is the remarkable document itself. For it states "in clear and succinct words a fundamental philosophy of government that has guided this nation ever since . . . not only declaring men free, but stating why men should be free . . ."

The heart of the Declaration is in the opening words of its second paragraph:

"We hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness . . ."

This is about as close as mere human beings could come to the great declaration of independence proclaimed by the Lord himself: ". . . I am come that they might have life, and that they might have it more abundantly" (Jn. 10:10b).

Erwin L. McDonald

In this issue

A family won to Christ by Arkansas Baptists within the past year express their appreciation, in "The People Speak," on page 4.

Mt. Tabor Church, Buckville Association, sets centennial observance. Read about it on page 5.

Baptist Building policy on academic and editorial freedom is dealt with in a statement from Executive Secretary Charles H. Ashcraft, on page 5.

The cover story this week (page 6) features Roy F. Lewis, who will soon be moving to Arkansas from Georgia to become Stewardship-Cooperative Program secretary for the Executive Board of Arkansas Baptists.

Churches are reminded to secure official registration cards for their messengers to the Southern Baptist Convention, on page 7.

Arkansas native James W. Kelly has just been named director of the Southern Baptist Home Mission Board's Division of Chaplaincy (page 10).

Heart disease and cancer still are the chief causes of death among Southern Baptist pastors and church staff members. See page 10.

On page 11 is a report of prospects divinity students may lose their draft exemption.

In a story on page 12, Paul Stevens, of the SBC Radio and Television Commission, deals with the question, "Can our institutions survive?"

An account of a new organization of American Baptist Churches in the South is carried on page 13, along with a request of nominations for a preacher of the annual SBC sermon.

Pages 16-28 feature special materials about the Cooperative Program, suggested for use by churches in observing Cooperative Program Day, April 18.

Arkansas Baptist NEWSMAGAZINE

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NO. 13

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

Welcome 'Mr. Cooperative Program'

It is an interesting coincidence that the announcement of the election of Roy F. Lewis to the new position of Stewardship-Cooperative Program secretary broke just at the right time to appear in this special issue featuring the Cooperative Program. For Mr. Lewis, possibly more than anybody else on the staff of the Executive Board of the Arkansas Baptist State Convention, will be "Mr. Cooperative Program" in Arkansas.

Mr. Lewis, 39, appears peculiarly qualified, both by education and experience, for his new assignment. A

More than a keepsake

This special issue of the *Arkansas Baptist Newsmagazine* features the largest collection of materials on the Cooperative Program we have ever brought together in one issue.

Thanks to W. O. Vaught Jr., pastor of Immanuel Church, Little Rock, president of the Executive Board of the Arkansas Baptist State Convention and chairman of the committee directing the current three-year stewardship and fund campaign for the Convention, we have an unusual symposium on the Cooperative Program. Dr. Vaught wrote several months ago to a number of Southern Baptist leaders asking their personal appraisal of the Cooperative Program. We are grateful for the privilege of sharing many of the statements he received.

Our own staff members here in the Baptist Building have distinguished themselves by their own contributions. The special Sunday School lesson prepared by Lawson Hatfield, director of the State Sunday School department, is superb. Ralph Davis, secretary of the Church Training department, has produced a most interesting and informative suggested program for Training Union. And C. H. Seaton, of the Brotherhood department, Miss Nancy Cooper, executive secretary of Woman's Missionary Union, and Tom Logue, director of the Baptist student department, have made stellar contributions.

All of these, with the timely "I must say it" column of Executive Secretary Charles H. Ashcraft and a special article by President H. E. Williams of Southern Baptist College tie into what we trust will be a most worthwhile package for Baptist pastors and people all over the state.

Of course, the real proof of the pudding will come in the use of the materials here published. It is hoped that all of the churches affiliated with the Arkansas Baptist State Convention will make use of these materials in the observance of Cooperative Program Day, Sunday, April 18. (For many helpful and practical suggestions on how to use the materials, see the addenda at the end of Mr. Hatfield's Sunday School lesson.)

Now for a brief commercial. We hope that everyone seeing this issue will get a fresh insight into

seminary graduate, a former pastor, a denominational worker in the area of church finance, and one who has held many and varied non-paid positions in his church and denomination, he is about as conversant with the Baptist way of doing the Lord's work as a man could be. And when he goes out preaching total stewardship, he will be speaking both by precept and example.

We look forward to having this talented new staffer on the Arkansas Baptist team. See our cover story for his full story.

the importance of the churches sending the paper to all of their respective memberships. There is simply no way on earth for Baptists to keep up with Baptist affairs and cooperative efforts in doing the Lord's work, except through the reading of the state Baptist paper. It does not cost a church to send the paper to all their members. It costs for a church not to do that.

Proposed draft change

It appears that Congress, encouraged by President Nixon, soon may change the law to eliminate exemption from military draft of divinity students.

Most preachers, we believe, would not contend for special privileges from the government. The one sad thing about the new proposal, as we see it, however, is that ministerial students forced out of college or seminary before completion of their studies would not be able to meet academic requirements for entering the chaplaincy. Perhaps such students, if they preferred, could serve as chaplains' assistants.

If the exemption is removed for ministerial students, this would remove any temptation to enter seminary for any who would not want military service but might not be committed, either, to the ministry.

Our new look

Editors and publishers have one thing in common with housewives—they like to rearrange their "furniture" every once in a while to relieve monotony and try to improve the overall image.

This week's issue, the first from the presses of our new printers, Twin City Printing and Litho, North Little Rock, comes to you with a brand new type style and some changes in layout. The new type is Chelmsford cold type. Sans-serif and of modern design, Chelmsford is now widely used, including a number of national magazines. We hope our readers will find it attractive and easy to read.

I must say it!

Arkansas plans big



Dr. Ashcraft

There are many things an independent, non-affiliated church can do, but there are more things an independent, affiliated church can do. As all Baptist churches are independent, I am using the term affiliation to designate the cooperative nature of our churches.

An independent, non-affiliated church can sponsor elaborate radio and television ministries, operate a limited academy, send out a few missionaries, run a chair of religion or Bible institute, have an elementary school, set up a children's home, participate in local charities to the needy, operate an extensive bus ministry and have a larger paid staff.

Affiliated churches can do all of these things, maybe not as extensively, but in concert of action can sponsor world-wide radio and television ministries, operate great, highly accredited universities and seminaries, set in motion a vast international missions program, organize and project a hospital system which extends to all nations, operate hundreds of children's homes and related ministries, afford millions for the needy of the world and preach the gospel to everyone. No one church can do things like this on such a gigantic scale. There is more than efficiency in this

concert of action. The great glory is that like-minded churches enjoy the rare sort of fellowship which comes from such brotherly cooperation.

Local churches assume world dimensions, are in the current of all world affairs, are influential in world conditions, are felt in the great halls of justice, are significant in the councils of even the non-evangelicals, are considered by rulers of both hostile and friendly nations, are not deleted from the pages of national journals and periodicals, are respected by all the other major cooperative-type fellowships, and are indeed, the people of God's particular pleasure.

Levels of the nation's morals, living standards, theological trends, prison reforms, championing of minorities, population control, clearing of ghettos, and the beautification and preservation of God's beautiful handiwork, is not outside the purview and influence of churches which in concert of action move together in cooperative service for our Lord. We become a great family when we affiliate and become partners in kingdom service.

I wish to personally extend my warm welcome to Brother Roy F. Lewis, featured in this special issue, as he comes to lead and encourage us in our grand state as we bring ourselves even closer together for the sake of worthy causes. Some one has said, "Don't make small plans, they have no magic to stir men's souls."

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

The people speak

Thanks Arkansas Baptists

This is meant to be a word of thanks from a family who wasn't Baptists or anything else a year ago. Just lost in sin and doomed to spend all eternity in hell.

Thanks to some fine men who were living their lives so as to give testimony to God's grace through Jesus Christ, my family and I were led to salvation and have found the love of God sent to us in the saving grace and forgiveness of our sins through Jesus Christ.

I am still a sinner, but the Lord has a firm grip on me, and picks me up every time I stumble. With a love like that holding me up, I am bound to get better.

I want to thank the Baptists for men like Dean Newberry, Rev. Palmer of Springdale, and Tal Bonham of Pine Bluff. They are real stars in my family's hearts.

To people who complain of dead churches, start telling what the Lord has done for you. — Marvin Stephens, 1030 Phelps Cr., Arkadelphia, Ark.

Her favorite reading

Of all the magazines which come into our home, yours is my favorite and the most frequently read! One thing which

is particularly impressive and informative is the space given for news and reports of other denominations and religions. Though our Baptist work is never neglected (but is always fresh and enlightening), each issue manages to stimulate my thinking and enlarge the boundaries of my Christian vision.

Though born and reared in Tennessee, my five years in Arkansas have been greatly blessed through the reading of your publication. — Mrs. Byron E. Moore, Blytheville, Ark.

Arkansas fellowship

We don't like to travel on Sunday, and very seldom do. However, last summer we found it important to travel on a Sunday.

We were going through Arkansas. When church time arrived, we were near a little town of Bald Knob, and went to the First Baptist Church there. We slipped in (a little late) and worshipped with the people. At the close of the service we found the people around us friendly and enjoyed the pleasantries extended us that morning.

Just before leaving, a nice-looking couple introduced themselves, chatted a minute, then invited us to lunch with them! Of course, as we had a far

destination to make that day, we felt we couldn't. But wasn't that a nice thing to have happen? We haven't forgotten it; actually, it was one of the nice things that happened last year. Anyway, we have a warm feeling in our hearts for "Arkansas Baptists".

Mrs. Robert Allen
2827 Old Ranch Road
San Antonio, Tex. 78217

Koreans need books

Many Korean Baptist pastors need English Commentaries and other books to help them in preparation of sermons and in their study of the Scriptures. Since English is taught in the high schools and colleges, it has become a second language to many Koreans. Pastors who attend the Baptist Seminary study English there also and have developed the ability to read and understand commentaries written in English.

In addition to commentaries, they also desire books which are distinctively Baptist in Doctrine.

I shall be happy to hear from any who may wish to donate commentaries or other books for use by Korean Baptist Pastors. — Harold G. Gateley, Route 1, Box 136, Ola, Ark. 72853.

Arkansas all over

Mt. Tabor Church plans centennial

Mt. Tabor Church, Buckville Association, Joe Melton, supply pastor, will observe its centennial with special services Sunday, April 18.

The church was duly constituted on April 8, 1871, with a charter membership of 13.

Although some of the church minutes are missing, available records indicate 27 ministers have served as pastor, and 12 of these are still living, Mr. Melton reports. Special invitations are being sent to all former pastors.

The day's observance will begin at 10 a.m., featuring talks by former pastors attending.

At 11 a.m., J. P. Emery, of Story, who at 93 is the oldest of the former pastors, will preach.

A dinner on the ground will be served at noon.

The afternoon service will begin at 1:30, with further talks by former pastors and members.

Representing the Arkansas Baptist State Convention at the services will be Editor Erwin L. McDonald, of the *Arkansas Baptist Newsmagazine*.

Greene County youths in skating marathon

Pastor J. R. Hull of West View Church, Paragould, reports a Skating Marathon held by the youth of Greene County Association, March 19-20. The event began on Friday at 6 p.m. and continued to Saturday, 6 p.m.

Under the rules of the tournament, each participant skated one hour and rested five minutes, and each skater was required to keep moving all of the skating time.

Winners of the tourney: Mike Morris, Third Avenue Church, Paragould, and Gary Price, Immanuel Church, Paragould. Both remained in the meet for the full 24 hours.

Arkansan attends evangelism clinic

Pastor C. Lamar Lifer of Ingram Boulevard Church, West Memphis, Ark., recently attended the Minister's Clinic on Evangelism, at Coral Ridge Presbyterian Church, Ft. Lauderdale, Fla.

Ministers participating in the clinic have come from many different nations and from most of the United States and from various denominations.

Purpose of the clinic is to provide

training in lay evangelistic work, according to D. James Kennedy, pastor of the host church, who heads the unusual development.

The unique growth of the Coral Ridge church is the subject of a dramatic documentary color film, "Like a Mighty Army," which is reported to have been viewed in churches by a total of more than 1 million people.

Former missionary in Biloxi pastorate

Native Arkansan Charles Tope, a graduate of Ouachita University, is now pastor of First Church, Biloxi, Miss.

Mr. Tope received his theological education at Southwestern Seminary, Ft. Worth, Tex., and he and his family were on the Southern Baptist Convention mission field in Africa for 10 years. While serving as a missionary, he was for four years chairman of missions for Uganda.

Due to a family health problem, the Topes found it necessary to return to the United States.

Brooks ordained at Mt. Zion Church

A. R. Brooks, pastor of Mt. Zion Church, Banner, was recently ordained to the ministry. The event took place at the Mt. Zion Church, Feb. 21, with 20 pastors and deacons participating.

David Coleman served as moderator. Roy Bailey preached the ordination sermon; Eugene Hughes led the examination; and Sid Carswell led the ordination prayer.

Fitzgerald called to Hoxie First

James H. Fitzgerald has resigned as pastor at Gosnell Church, Blytheville, to become pastor of First Church, Hoxie.

During Pastor Fitzgerald's three years at Gosnell, the church received 175 new members, 75 of them by baptism. The education building was extensively remodeled and air conditioning installed. The parsonage was also air-conditioned.

Policy statement

In the minutes of the staff meetings of the staff of the executive board of the Arkansas Baptist State Convention, Charles H. Ashcraft, executive secretary, will be found the following information.

All members of the staff of the Arkansas Baptist State Convention are not only allowed but encouraged to assume the full liberty of academic and editorial freedom, to embrace their own beliefs, convictions, viewpoints, concepts and opinions on any and all matters pertaining to the Christian faith; to practice them, preach them, stand for them, defend them and to live them. However, in the acceptance of full academic and editorial freedom, such must be accorded to all others. It is hereby agreed that every staff member shall have full access to freedom for himself as a person and may assume any theological stance he feels is right, he is not to promote, initiate, or become the part of any organization, conspiracy, movement or fellowship which would deny, impede, harass, disfranchise, or void any other child of God the same privilege.

The staff of the Arkansas Baptist State Convention as a staff will assume no particular theological stance, nor will they promote such. Each staff member may enjoy the full privileges of religious freedom, freedom of press and speech but is not at liberty to organize others or set in motion an organization or conspiracy to coerce, force or drive others to his particular position. The staff of the Arkansas Baptist State Convention will exercise no option to promote or discredit people with viewpoints at variance or in agreement with theirs. No person in a place of leadership in the convention will be prejudiced in the eyes of any staff person of the convention and shall not be persecuted or promoted because of the presence of or the absence of any particular opinion or viewpoint.

The statement of policy listed above was formed voluntarily by the staff people, under no duress, coercion or pressure from any facet of Baptist life in the Arkansas Convention or elsewhere, and is presented on the initiative of the executive secretary with all staff people in compliance.

This statement is made with the full knowledge of all consequences and is submitted in the general category "For Your Information."

Any actions of any staff member considered in violation of the above stated policy should be directed to the executive secretary.

Respectfully,
Charles H. Ashcraft

Georgia pastor named to new Executive Board post



Mr. Lewis

The election of Roy F. Lewis, Lilburn, Ga., pastor, to a new position on the staff of the Executive Board of the Arkansas Baptist State Convention has been announced by Charles H. Ashcraft, executive secretary of the Executive Board.

Mr. Lewis, a native of Orlando, Fla., and a graduate of New Orleans Seminary, will be Stewardship-Cooperative Program secretary and assistant to the executive secretary. He will assume his new position as of May 1.

Mr. Lewis has been pastor of Calvary Church, Lilburn, since 1969. From 1967 to 1969 he was assistant to the director of the Division of Church Loans, Home Mission Board, Atlanta. His duties in this position included supervising and servicing delinquent loans; evaluating and disposing of unimproved church sites; counseling with churches in financial difficulty; planning and leading conferences on associational, state convention, and Southern Baptist Convention levels; and traveling and speaking in all 50 states.

He was loan officer, Division of Church Loans, Home Mission Board, for five years—1961-66. Prior to this he was pastor of Westside Church, Sandusky, O., 1959-61, and of Napoleon Chapel, Napoleon, O., 1958-59.

Formerly in business

Prior to entering the ministry, he served successively as salesman, bookkeeper, auditor, and accountant.

Now in his 40th year, Mr. Lewis was

born on July 7, 1932. He is married to the former Miss Betty Coulter of Maple Shade, N. J., and he and Mrs. Coulter have three sons, ages 10, 16, and 18.

He was graduated from Orlando High School, Orlando, Fla.; from Neuropsychiatric Technician's School, U. S. Naval Hospital, Philadelphia, Pa.; and from Jones Business College, Jacksonville, Fla., where he received the bachelor of business science degree.

Three years' military service included one year in front-line combat in Korea with the U.S. Marine Corps.

'Best boy student'

In high school he was "Best Boy Student" for three years, having the highest scholastic record. He received the Kiwanis Award in Orlando in 1947. In the same year he was president of the local chapter of the National Junior Honor Society.

His church and denominational experiences have included: Bible teacher; choir member and chorister (he is a baritone); director of jail ministries; treasurer and Sunday School superintendent, Maumee Valley Baptist Association, Northwest Ohio; moderator, Lakeland Baptist Association, North Central Ohio; deacon, Wieuca Road Church, Atlanta (one of only two minister members of the church ever to hold this position); church Training director and program chairman for pastors' conference of Lawrenceville Baptist Association, Georgia.

Revival preacher

He has done the preaching for several revivals each year for the past nine years; has served as supply pastor and camp pastor. In addition to preaching and teaching, he has done extensive personal counseling and is popular with young people of high school age.

His hobbies include camping with his family, historical sightseeing, and playing a guitar.

In a prepared statement for the *Arkansas Baptist Newsmagazine*, Mr. Lewis wrote: "I have already studied briefly the record of Arkansas Baptists in stewardship. It is commendable and it compares favorable with other states. Yet I have the feeling that the financial strength of Arkansas Baptists is like a sleeping giant and has not been challenged to its full potential for Christ.

Church receives \$11,748 bequest from widow

Mrs. Dora B. Alldredge, a member of First Church, Helena, who died July 3, 1970, without heirs, left all of her estate to her church and benevolent institutions, according to a report from Pastor Billy F. Hammonds, of the Helena church.

Pastor Hammonds said that Dewey Moore, long-time treasurer of the church, assisted Mrs. Alldredge in the drawing up of her will.

Half the estate went to Mrs. Alldredge's church, \$11,748.05.

One fourth of the estate, or \$5,874.02, went to Arkansas Baptist Home for Children.

Ophelia Polk Moore Orphanage, Helena, and the Helena Hospital Association each received an eighth, \$2,937.01.

Mrs. Alldredge's husband, who preceded her in death, served as a deacon of the Helena church.

"I see mission funds, not in terms of dollars and cents in an offering plate, but in terms of souls for whom Christ died, and our effort to reach them with the gospel message.

"To me, stewardship is basically a matter of one's total commitment to Christ, and the giving of one's tithes and offerings is just a tangible expression of that commitment.

"The Great Commission requires the taking of the gospel into *all* the world, not just a select corner of our choosing, and the most effective and equitable means of doing so is through the Cooperative Program.

"The Cooperative Program has become to many Southern Baptists just a meaningless name or an impersonal financial obligation. We must personalize it for our people so they can feel the heart throb of every missionary it supports and sense the life and death struggle involved in every place it reaches.

"When my wife and I disagree, and that may be frequently, I still continue to support her financially, because I love her. When I disagree with my church or my denomination, I still support it with my tithes and offerings, because I love it.

"Ideally, we should give our tithes and offerings because of our love for Christ and not as a response to an emotional sermon or appeal. However, Christianity is an emotional religion, and sometimes our emotions need to be stirred so that God can speak to us about our material possessions."

John R. Henick ordained minister

T/Sgt. John R. Henick of the U.S. Air Force stationed at Blytheville Air Force Base was ordained to the ministry on Feb. 21 in Blytheville's Calvary Church.

Sergeant Henick is the son of Mr. and Mrs. John J. Henick, San Antonio, Tex. He is married to the former Mildred Kight, Amarillo, Tex.

The ordination sermon was preached by the pastor of Calvary Church, Joe A. Thompson, and the ordination prayer was given by Chaplain Curtis Bean, of the Blytheville Air Force Base.

Sergeant Henick is currently pastoring Gilbert Church, near Hornersville, Mo.

He graduated from San Antonio High School and is currently attending Union University classes.

The Henicks are the parents of three children, John, 15; Kathy, 13; and Helen, 9.

Licensed to preach

Deer Church, Deer, recently licensed Chris Rocole to preach. Mr. Rocole, age 20, makes his home with his parents, Mr. and Mrs. Charles Rocole, at Nail.

Mrs. Oscar Shelton, clerk, Deer Church, reports that Mr. Rocole "preaches every opportunity he has."

Attends writers' conference

Robert W. Stagg, associate professor of religion at Ouachita University, was one of 70 Southern Baptists attending a writer's conference recently at the Southern Baptist Sunday School Board.

Stagg has been a member of the OBU faculty for three years.

REVIVALS

Temple Church, Crossett, Feb. 22-28; evangelist, Rick Ingle, singer, Leland Barnett; 61 professions of faith, three by letter, 50 rededications. Andy O'Kelley is pastor.

First Church, Tillar, March 1-7; evangelist, Tommy Phelps; one by letter, 20 rededications. Lawrence Harrison is pastor.

Helena, First, March 7-14; Ted Witchen, evangelist, Jim Raymick, music director; 18 for baptism, eight by letter, 38 rededications. Billy F. Hammonds is pastor.

Enterprise, Ft. Smith, March 1-7; Neal Prock, evangelist; Wendyle Sullivan, song leader; 12 conversions, two for special service, 45 rededications. Vic Neve is pastor.

Watson Chapel, Pine Bluff, April 4-11; James E. Heard, pastor, will be evangelist, Smead Grimmitt will lead music.

Churches urges to get messenger cards

W. Fred Kendall, Brentwood, Tenn., is urging churches to secure official registration cards for their messengers to the Southern Baptist Convention, in St. Louis, June 1-4.

Dr. Kendall, registration secretary for SBC, reports that last year, in Denver, "nearly one-third of the messengers did not bring cards with them." He says that messengers coming without registration cards make "almost impossible the task for the Credentials committee."

Churches should write as soon as possible to: SBC Messenger Cards, 525 West Capitol Ave., Little Rock, Ark., 72201, indicating how many cards they will need.

Attends writers' meet

Mrs. Hilton Lane, Hazen, attended a writers' conference at the Southern Baptist Sunday School Board recently.

Waldron First Church begins new mission at Crumptown



WALDRON MISSION: Breaking ground recently for Waldron First Church's new mission, at Crumptown, south of Waldron, were left to right: Herbert Cherry, Chairman Hugh Plumlee, Mrs. Bill Fornea, Leon Keeling, Don Monk, Lloyd McCullah, Robert Jett, and Pastor Nelson Wilhelm, all of Waldron First.

Waldron First Church's new mission at Crumptown is soon to be built, at an estimated cost of \$18,500. Ground-breaking for the building was held March 14.

Completion of the new building, which is to be the first unit of the mission's plant, is expected by early summer.

The mission was started in August of

BSU Parker chairman of BSU committee

Robert Parker, pastor of Cullendale First Church, has been elected chairman of the State BSU Advisory committee.



Mr. Parker

Mr. Parker has served on the board of trustees of Ouachita University and on the Annuity Board and Stewardship Commission of the Southern Baptist Convention. At present he is on the executive board of the Arkansas Baptist State Convention.

Mr. Parker is a lieutenant commander in the US Naval Reserve Chaplaincy.

Two of the Parker children are presently in college and both active in local BSU work, Robert a sophomore at the University of Arkansas, and David, a freshman at Arkansas College. — Tom J. Logue, Director

Three named as HB missionaries

The Home Mission Board of the Southern Baptist Convention recently appointed three career missionaries, at a meeting of its board of directors, in Atlanta. The new missionaries are: Peggie Harmon, director of week-day ministries for Friendship Baptist Center, Albuquerque, N.M.; and Mr. and Mrs. Glenard Norris, who have been missionary associates and are now promoted to career status for work in Massachusetts.

Miss Harmon comes to the Albuquerque assignment from First Church, Newport, Ky., where for the past six years she has been in a similar position, on the staff of First Church. She served on two different occasions as student missionary for the Home Mission Board. For six years she was a staff member of the Long Run Baptist Association, Louisville, Ky.

The Norrises have served in West Peabody, Mass., as missionary associates since 1969. Previously Norris had been pastor of churches in Texas, Colorado, Indiana, and New Mexico.

Heads women students

Janie Hampton, Booneville, a sophomore at Ouachita University, was elected president of the Arkansas Association of Women Students, at the state AWS convention held recently at Arkansas A & M College, Monticello.

She is the daughter of Mr. and Mrs. Jeral Hampton, Booneville, and is an elementary education major. She is a member of the EEE women's social club and the Baptist Student Union.

Deaths

Alvin L. Griggers

Alvin Loyd (Al) Griggers, 54, owner and manager of the Al Griggers DX Service Station at Park Hill, died Friday. He was a deacon at Park Hill Church, a veteran of World War II, and a Mason. He is survived by his wife, a daughter, a brother, and five sisters.

Mrs. Mada K. Means

Mrs. Mada K. Means, mother of Frank K. Means, secretary for South America for the Southern Baptist Foreign Mission Board, died March 16 in Fort Worth, Tex. Mrs. Means, formerly of Kansas City, was living in Ft. Worth with a daughter, Mrs. Ralph L. Smith.

Survivors include two other sons, Lynn L. Means of Washington, D.C., and Ralph K. Means of Gales Ferry, Conn., and two other daughters, Mrs. Robert M. Colpitts of Chicago, Ill., and Mrs. Charles E. Lewis of Lakeland, Fla.

Correction, please

In the March 25 issue of the Arkansas Baptist Newsmagazine Darrell Whitehurst was incorrectly identified as the new pastor at Central Church, Jonesboro. He is actually the pastor at Walnut Street, Jonesboro. Wilbur Herring continues to serve at Central Church.

Texas nonagenarian likes our paper

R. L. Davis, who describes himself as "a boy 93 years old," sends his check from Lubbock, Tex. 79416, for a year's renewal.

Mr. Davis writes: "I read your paper and am pleased with it."

Lynn Westmoreland at Saddle Church



Lynn Westmoreland, a sophomore at Southern Baptist College, Walnut Ridge, is currently serving as pastor of Saddle Church, in Big Creek Association.

Mr. Westmoreland is the son of Mr. and Mrs. Bill Westmoreland, Sidney, and is a 1969 graduate of Cave City High School.

He was ordained to the gospel ministry last Aug. 9. Among those serving on the ordaining council was his father, who presented him a Bible.

Marshall First Church dedicates enlarged-renovated plant



DEDICATION: First Church, Marshall, Dorsey L. Crow, pastor, recently dedicated this enlarged-renovated church plant. The sanctuary was remodeled and a two-story educational building erected, at a total cost of \$85,000, including new furniture.

First Church, Marshall, recently completed a year-long building and remodeling project under the direction of Fourth Generation Construction Company, Green Forest.

New construction includes a 40 by 80-foot education building, two stories high. Basic plans were secured from the Church Architecture department of the Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.

The church auditorium was extensively renovated.

The church plant now includes a spacious foyer, canopy, 40 rooms including a fellowship hall, kitchen, and six rest rooms. Floor space now totals 10,000 feet, according to Dorsey L. Crow, pastor.

Bill Lattner served as chairman of the initial Building committee, members of which were Joe Mays, Vernon Renfroe, Sam Jennings, and the late Lloyd Smith. Members added later included Joe Mays, chairman, and Vernon Renfroe.

The Interior Decorations committee includes Chairman Dot Peel, Bettie Nix, and Bennie Treat.

Pastor Crow preached on "This House Calls for Other Work" (2 Chron. 6:12-7-22), at the dedication.

A brief history of the church, compiled by Orville McInturff, Vera Stricker, and the pastor, reveals that the church was constituted in 1870 and first met in a hand-hewn log school house, located in the south part of town.

Ouachita professor to receive doctorate

W. Francis McBeth, chairman of the Theory-Composition department and resident composer at Ouachita University, has been recommended to receive an honorary doctorate from Hardin-Simmons University in Abilene, Tex.

A graduate of Hardin-Simmons, McBeth joined the Ouachita faculty in 1957 and was appointed chairman of the Theory-Composition department in 1959. In 1968 he was appointed resident composer and, in 1970, he was chosen as permanent conductor of the Arkansas Symphony Orchestra in Little Rock.

McBeth is a member of the American Society of Composers, Authors and Publishers, Phi Mu Alpha, honorary member of Kappa Kappa Psi, lifetime honorary member of Phi Beta Mu and the State Commission of Historical Songs, appointed by Governor Winthrop Rockefeller.

His compositions have won awards including the Howard Hanson Prize, given by the Eastman School of Music; the President's Award for Creative Writing, Ouachita University; the National Kappa Kappa Psi Commission, a \$2000 commission for composition of a concert work for winds and percussion; and the American Society of Composers, Authors and Publishers special award, 1965, 1966, 1967, 1968, and 1969.

Letters to the Editor Needs in Pennsylvania

My husband and I are former Arkansas Baptists having lived in Arkansas all our lives until 1967. I still receive your paper and feel led to share a need with you.

The Southern Baptist work around Pittsburgh is new and strictly in the pioneer stages, but it would do the hearts of our homestate people good if they could see the dedication and enthusiasm of the Christians in our churches here.

The little church we are members of has a lovely new building, but there are so many things we need that most of the churches in the South take for granted. I am writing to ask if any of your readers can help with one of those needs.

We have a small but really great choir. They do not have robes, and I was wondering if anyone had robes they are no longer using or could help us in any way in this area. You can write to me at this address: 33 Santa Fe Drive, Bethel Park, Pa. 15102.

— Mrs. Douglas Meadows

Clear Creek news

Altus First starts new building



ALTUS GROUNDBREAKING: Participating recently in groundbreaking for a new church building at Altus were, left to right: Mrs. Alfreda Covert, Mrs. Alice Mitchell, Mrs. Irene Kirkpatrick, Roy Hobby, Fred Buck, and Pastor David Morris.

By Paul E. Wilhelm, Supt. of Missions

First Church, Altus, conducted ground-breaking services recently for a new building. The new church plant, for which plans have been drawn and approved, will be brick, with tinted-glass windows and central heating and cooling. The 2500 square feet of floor space will provide for both educational and worship needs. A portion of the cost of the building is being provided for by the State Mission Department, J. T. Elliff, secretary.

The ground-breaking services included reading of Matthew 28:17-20 by the pastor, David Morris, and prayer by Paul E. Wilhelm, missionary.

The building committee shown above from left to right are: Mrs. Alfreda Covert, Mrs. Mary Alice Mitchell, Mrs. Irene Kirkpatrick, Roy Hobby, Fred Buck, and David Morris, pastor.

Bob Denton, pastor of the Lamar Church since December 1965, resigned recently to become pastor of First Church, Buffalo, Okla. During the more

than five years Mr. Denton was pastor at Lamar, there were 96 additions to the church, 62 by baptism.

During this time the church auditorium was remodeled, with central heating and air-conditioning added. A new dining area was constructed in time to host the annual association meeting last fall. Additional land was obtained adjoining two sides of the church property. The parsonage was refinished and an additional room built. A new dormitory was built at Baptist Vista.

Since 1965, receipts have increased from \$6,000 to nearly \$15,000 per year. Church Training enrollment and attendance has tripled.

Mr. Denton was morning devotion speaker for the 1970 Baptist Vista encampment, where more than 600 were enrolled. He was a member of the Assembly board. He is a graduate of Ouachita University, and Mrs. Denton is a graduate of the College of the Ozarks, Clarksville. Mr. and Mrs. Denton have two daughters, Brenda and Becky.

About people

Miss Edwina Robinson, executive secretary of the Mississippi Baptist Woman's Missionary Union, will work with the Baptist Convention of New York in establishing a statewide WMU program for Baptist there following her retirement May 1.

Her work in New York will be

sponsored by the Southern Baptist Home Mission Board's Division of Missions and was approved by the board of directors meeting in Atlanta.

Miss Robinson will visit local churches for six weeks this fall and another six weeks in the spring of 1972, helping to ignite the auxiliary to the infant convention.

Former Navy chaplain chief named SBC Chaplaincy head



Chaplain James W. Kelly

ATLANTA (BP)—James W. Kelly, chief of Navy chaplains from 1965 to 1970, has been elected director of the Southern Baptist Home Mission Board's Division of Chaplaincy, effective next Jan. 1. He will succeed Geo. W. Cummins, who retires at that time.

Kelly was one of three persons added to the Board's staff during its spring board of directors meeting here. Barry St. Clair, Louisville, was elected associate director of the Division of Evangelism, and Joel Land, Tuckerton, N. J., was named assistant secretary, department of special mission ministries.

Chaplain Kelly will begin his service with the board on Sept. 1 as director-elect, working with Cummins during the closing four months of 1971. He will become the third director of the division since its conception 10 years ago.

His responsibilities will include providing administrative direction in developing and maintaining an effective program of chaplaincy ministries in the armed services, and in hospitals,

institutions and industry. He will also coordinate the work of the division with the entire board and other Southern Baptist Convention agencies.

Kelly's chaplaincy history dates from 1942, when he was commissioned Lieutenant (JG) in the Chaplain Corps of the Navy. By 1962 he had attained the rank of Rear Admiral. He has been director of the Chaplains division, Bureau of Naval Personnel, and in 1965 was named chief of chaplains by the chief of Naval personnel.

A native of Carthage, Ark., Kelly is a graduate of Ouachita University, Arkadelphia, Ark., and Southern Seminary, Louisville. Ouachita granted him a doctor of divinity degree in 1958. He has done post-graduate study at the University of Chicago.

He was pastor of First Church, Malvern, Ark., at the time he entered the Navy.

St. Clair, whose appointment is effective Aug. 1, will specialize in youth evangelism, particularly relating to high school-age youth. He will be a resource person to churches, associations and state conventions in strategy planning, material and program development and all areas related to youth evangelism, board officials said.

A graduate of Davidson College, Davidson, N. C., St. Clair now attends Southern Seminary and will receive the master of divinity degree in July, 1971.

Land's election is effective April 1. As assistant secretary of the department of Special Mission Ministries, he will assist state and local leaders in the development of resort missions, in-service guidance programs, and will secure requests for mission youth groups.

An appointee of the board since 1969, Land is a pastoral missionary in Tuckerton, N. J. The Cuthbert, Ga.,

Heart disease, cancer claim lives of most Baptist pastors

DALLAS (BP)—Heart disease and cancer killed more Baptist pastors, church staff members, and denominational employees in 1970 than any other disease. It was the 11th straight year the duo topped the list as killers of active and retired members of the Southern Baptist Annuity Board's protection programs.

During the year, 67 persons died while in active service and another 92 died after retirement, according to records from the Annuity Board here.

Heart disease, the number one killer, resulted in the death of 45 per cent of those who died while in active service and claimed the lives of 62 per cent of the retired members.

native graduated from Mars Hill College, Mars Hill, N.C.; Samford University, Birmingham; and Southern Seminary, Louisville. He has done additional graduate work at Princeton Theological Seminary, Princeton, N.J.

Bulman named parliamentarian

CHARLOTTE, N.C. (BP)—James M. Bulman, pastor of Central Baptist Church, Oak Ridge, N.C., has been appointed parliamentarian for the Southern Baptist Convention when it meets in St. Louis, Mo., June 1-3.

Dr. Bulman, who has been elected parliamentarian for the North Carolina Baptist State Convention for the past eight years, was named to the SBC parliamentarian post by Carl Bates, president of the convention and pastor of First Baptist Church here.

"In my judgment, he is the best qualified man to help in this realm," Bates said in announcing Bulman's appointment. "I am very much concerned that we have someone on the platform who knows *Roberts Rules of Order*, and Bulman knows it thoroughly."

Bates added that Bulman was parliamentarian for the North Carolina convention during the two years that he was president of the state Baptist body.

He is a graduate of Furman University, Greenville, S.C., and Southern Baptist Theological Seminary, Louisville, where he earned the doctor of theology degree.

Cancer claimed the lives of 10 per cent of the active members and 12 per cent of those retired.

Nine accidents and six suicides ranked as causes of death for other active members. Last year, neither cause was recorded.

Leukemia and brain tumor claimed three each, followed by liver disease, pneumonia, hernia, vein hemorrhage and cerebral hemorrhage with one each among active members of the protection plan.

Pneumonia killed six of the 92 retired members and stroke claimed three; Parkinson's disease, uremia and nephritis killed two each, while arteriosclerosis, cerebral thrombosis, brain tumor, septicemia, suicide, peritonitis, diverticulitis, accident and emphysema each killed one.

Eighteen of the 50 persons who began receiving disability income from the Annuity Board during 1970 suffered heart complications. Other causes included arthritis, five; cancer, four; ulcers and colitis, three each; and paralysis, accident and stroke, two each.

Southwestern Seminary celebrates founding

FT. WORTH (BP)—A round of luncheons, speeches, a television documentary, and special observances marked the 63rd annual celebration of the founding of Southwestern Seminary here.

About 200 executives from the Ft. Worth business community attended a luncheon hosted by the seminary at the outset of the celebration. The president of the Ft. Worth Chamber of Commerce, Paul Mason, who is president of the First National Bank here, hailed the seminary "as a place in the heart of our community committed to learning the meaning of words like 'love' and 'peace.'"

Seminary President Robert E. Naylor told the businessmen that more than 27,000 students have come to the seminary and gone out to all parts of the world. In addition, students from 24 countries outside the U.S.A. are studying at the seminary this year, Naylor said.

The mayor of Ft. Worth, R. M. Stoval, read a proclamation designating the anniversary of the founding of the school, March 14, as "Founders' Day in Ft. Worth." The proclamation said that "Southwestern Seminary has been a 'lighthouse on the hill' in the religious life of Ft. Worth."

A 30-minute documentary film prepared by a local television station in cooperation with the seminary was telecast on the anniversary. The documentary highlighted the school's history and introduced persons who were influential in its founding and growth.

In a campus-wide observance, seminary history professor H. Leon McBeth delivered an address praising the influence of the late George W. Truett, former pastor of First Church, Dallas, for his role in helping to found the institution. McBeth called Truett "a symbol of Southwestern."

Paragould pastor ordained recently



Mr. Spencer

Larry Spencer, a student at Southern Baptist College, Walnut Ridge, and pastor of Brown's Chapel Church, Paragould, was ordained to the ministry recently at Calvary Church, Nevada, Mo.

Mr. and Mrs.

Spencer lived in Nevada before coming to Arkansas.

Divinity students may lose draft exemption

WASHINGTON (BP)—Divinity students will lose their military draft exemption if proposed legislation recommended by the House Armed Services Committee is approved by the House and Senate. President Richard Nixon, in a message to Congress in January of this year, asked for the authority to cancel exemptions for divinity students, along with deferments of all students after a certain date.

Men who now hold such exemptions would be permitted to retain them, but none would be granted in the future under the proposals. About 17,000 men enter divinity schools each year in the United States, according to government figures.

Under the new bill reported by the committee, conscientious objectors would be required to serve for three years instead of two in some kind of alternate service. The committee voted against changing the requirement for conscientious objector status to permit "selective" conscientious objection. To obtain conscientious objection status a young man still must oppose all wars and not just a single conflict, a requirement

that was upheld in a recent Supreme Court decision.

In increasing the period of alternate service for conscientious objectors, the committee emphasized that this was "not to be construed as punitive action." The change, the committee said, will now place the conscientious objector in a "more equitable position" to that of his military inductee contemporary.

Committee Chairman F. Edward Herbert (D., La.) who sponsored the amendment to extend the requirement to three years, argued that it was only fair that these men serve a longer stint than draftees, since draftees must join the reserves for four years after their two years of active duty.

The proposed legislation also would extend the draft until July 1, 1973, and would increase the pay for enlisted persons and career servicemen. Because of the increased pay, many observers here view the committee's action as a big step toward an all-volunteer armed forces, a concept that has been endorsed by present administration as well as spokesmen for many religious organizations.

Beacon lights of Baptist history

A miser supports missions*

By Bernes K. Selph

Robert Arthington lived in Leeds, England, a little over 100 years ago. He wore threadbare clothes, living on two shilling and sixpence a week, in a bare room as cold as ice. Many more existed in a similar way, but Robert happened to be a millionaire. He did not love money for money's sake but for Christ's sake.

This eccentric dreamer pored over maps of Africa in his small room, not even daring to light a candle because of the cost, as he studied the Congo river and its tributaries. About the time Henry Morton Stanley traced out the Congo's course, Arthington reached the conclusion that this river swept across Africa. This being true then it provided a way for missionaries to travel and open up new fields.

When Robert was satisfied about his discovery he knew what to do with his inherited fortune. He left it to three societies: The Baptist Missionary Society (which received the largest proportion); The London Missionary Society; and the Church Missionary Society. Each had to spend the money in 25 years, and each had to advance into Africa from a different direction.

Their work was accomplished as directed, but at a terrible cost in lives. Grenfel, Comber, Holman, Bentley, Crudington, and Hartland were the first volunteers. Grenfel and Comber were the leaders. Hartland was the first of the tired toilers to be stricken. Malaria, the deadly foe in that land, took many lives before the mission stations were established. But when one fell another took his place until the work was secured.

Arthington inherited a sizeable fortune from his father. The elder had been a brewer, but closed down his works the very year Robert was born, convinced that his was an iniquitous trade. The inheritance amounted to about £ 200,000; being somewhat of a financial genius the son turned the fortune into one of over £ 1,000,000, all given to missions.

*Ronald W. Thompson, *Heroes of the Baptist Faith* (London, The Kingsgate Press, 1937); 92-4

Parks Church breaks ground for new dining facility



PARKS GROUNDBREAKING: Pastor John E. Savage, extreme right, and three deacons of Parks Church, Parks, as they broke ground recently for an addition to the church's present building. Deacons, left to right: Holland Piles, Archie Hill, and Murle Byram, chairman of deacons. The new building will add 512 square feet of new floor space, providing rest rooms and kitchen-dining area.

Foreign Mission Board plans commissioning in Louisville

RICHMOND (BP)—The Southern Baptist Foreign Mission Board will hold a public commissioning service for new missionaries during its semi-annual meeting in Louisville, April 20, with an estimated 20,000 persons expected to attend.

Baker J. Cauthen, executive secretary of the Foreign Mission Board, outlined plans for the meeting during a monthly session of the board here recently.

The public commissioning service, the first of its kind for Southern Baptists in the Ohio, Indiana and Kentucky area, will be held in Freedom Hall at the Kentucky State Fair and Exposition Center beginning at 7:15 p.m. April 20.

In addition to the public commissioning service, the Foreign Mission Board will meet for its semi-annual business session at the Executive Inn, April 19-21.

Featured speakers for the commissioning service will be Dr. Cauthen and Carl E. Bates, president of the Southern Baptist Convention and pastor of First Church, Charlotte, N.C. The service will coincide with the Kentucky Baptist Convention's annual youth night, with several thousand young people expected to attend.

Also meeting in Louisville on the same days as the Foreign Mission Board will be the trustees of Southern Seminary. Trustees, faculty and staff have been invited to participate as a group in the commissioning program.

It will be the third such service conducted away from Richmond in addition to services held alternately at the Baptist assemblies in Ridgecrest, N.C., and Glorieta, N.M. Missionaries were commissioned in Dallas in 1969 and in Lakeland, Fla., in 1970.

In his report to the March board meeting, Cauthen said that "no slowdown in missionary appointments is planned for 1971," and that the number of candidates for missionary journey-men training is the largest ever. Approximately 80 young people, who must be college graduates under 27 years of age, are expected to be approved as missionary journeymen by the board on April 21.

Cauthen reported that receipts for the 1970 Lottie Moon Christmas Offering for foreign missions totalled \$12,140,972 on March 11. The final total, to be tabulated May 1, is expected to be "well beyond the total reached last year," he said.

Says institutions need 'reassessing'

DALLAS (BP)—The Conference of Southern Baptist Business Officers was challenged here to help re-evaluate the essentiality of Southern Baptist institutions and agencies and to help reassess the direction of their service.

Paul M. Stevens, executive director of the Southern Baptist Radio and Television Commission, issued the challenge during the only address scheduled during the two-day conference here.

The conference elected J. Morris Green, Baptist Medical Centers, Birmingham, as chairman of the conference, which met at the Southern Baptist Annuity Board for its ninth annual meeting. Theme for the conference was "Surveying the Seventies."

In discussing the future of Baptist agencies and institutions, Stevens said that Baptist agencies are almost daily faced with the question, "Can our institutions survive?"

Stevens said they can, but it will take a redirection, re-evaluation and sometimes relocation of the institutions so that the original purpose might be rediscovered and that there might be a renewal of the meaning of "the personal equation in Christian witness."

Stevens identified five major problems that face Baptist institutions and agencies: economics, loyalty, colossalization and secularization.

He said that it would take an estimated \$5 billion to bring all Southern Baptist agencies and institutions up to date, and added that one Baptist leader had noted it would take twice that amount.

Citing a general indifference among Baptists toward their institutions, Stevens said this attitude affects both the economics of the situation and the problem of "loyalty."

Stevens said that the debts, operating budgets, and costs for Baptist institutions have become "colossal" as they have expanded their operations to include more and more objectives than the institutions were originally created to handle.

OBU drama officers

New officers of the Religious Drama Guild of Ouachita University: Tom Roberts, a speech and drama major from Hot Springs, president; Glenda Roberts, a secretarial science major from Batesville, secretary-treasurer; Keitha Story, a religious education major from Silvis, Ill., business manager.

American Baptist churches organize first unit in South

RICHMOND (BP)—Calling itself "the first thoroughly integrated Baptist organization to encompass the South," The American Baptist Churches of the South held its constituting convention.

The president of the new organization, composed of 124 churches in 14 states, said it would provide a new option to Southern Baptist Churches that are not happy with the Southern Baptist Convention's stand on race.

The new organization is composed of 104 black churches and 20 predominately white churches. All of the white churches are jointly affiliated with the American Baptist Convention and the Southern Baptist Convention, officials of the organization said.

"Only tokenism, not integration" exists in the Southern Baptist Convention, said J. B. Henderson, a black Baptist pastor from Norfolk, Va., who is the new president of American Baptist Churches of the South. "Some Southern Baptist churches desire another option," Henderson added. "We are seeking to provide that option."

Henderson said that a desire to clarify their stand on race, a more liberal theological position, and approval of ecumenical cooperation has moved some Southern Baptist churches toward alliance with the American Baptist Convention.

Both the president of the organization, Henderson, and the second vice president, Leroy Jordan, are

black. The first vice president, Samuel Hill, professor at the University of North Carolina and member of a dually-alligned ABC-SBC church in Chapel Hill, N. C., is white.

The American Baptist Convention, with 1.4 million members in about 6,200 churches has about 750 black churches. The Southern Baptist Convention, with 11.6 million members in 34,400 churches in all 50 states, has about 60 black churches.

Emmanuel McCall, associate director of the Southern Baptist Home Mission Board department of work with National Baptists, contacted by the *Washington Post* for comment on the organization of American Baptist Churches of the South, had this reaction:

"The new American Baptist unit in the south should force us (Southern Baptists) to not just accept black churches, but to actively seek them." McCall, one of the few black executive staff members for a Southern Baptist agency, observed that none of the SBC state conventions is "thoroughly integrated," and there are no blacks on any national committee of the Southern Baptist Convention.

American Baptist Churches of the South includes congregations in Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Texas and Virginia.

Committee seeks nominations For Annual Sermon preacher

OKLAHOMA CITY (BP)—The chairman for the Southern Baptist Convention's committee on order of business has invited interested persons to submit nominations for the preacher of the annual sermon to the Southern Baptist Convention meeting in Philadelphia in 1972.

Robert S. Scales, pastor of Trinity Church here, said that the committee would welcome suggestions from Southern Baptists who want to nominate someone for consideration by the committee. Dr. Scales said that during the past 125 years, the annual sermon at the convention has been preached by persons from 19 different states.

Kentucky has led all other states, with 14 native sons preaching the annual sermon: Seven of these were before 1900 and seven afterwards. Georgia is second with 11, seven before 1900 and

four since then.

Since the year 1900, Texas has led all other states, with eight since the turn of the century and two before 1900. South Carolina, Virginia and Tennessee have each provided nine preachers for the SBC annual sermon.

Maryland, 5, Massachusetts, 1, and the District of Columbia, 2, each furnished preachers before 1900 but none since.

Florida, 5, Arkansas, 2, Oklahoma, 6, New Mexico, 1, and Ohio, 1, have been called on for preachers since 1900, but had none before.

Other states to provide preachers for the SBC annual sermon are Alabama, 7, North Carolina, 8, Missouri, 3, Louisiana, 4, and Mississippi, 5.

Nominations should be sent to the committee chairman at P. O. Box 60368, Oklahoma City, Okla., 73106, Dr. Scales said.

The bookshelf

How to Survive the Business Rat Race, by Robert C. Sampson, McGraw-Hill, 1970, \$8.95

Mr. Sampson, in a highly readable, down-to-earth style, suggests how the man trying to get ahead in business can achieve his occupational goals without becoming a victim of the business rat race. He gives directions on how the businessman can live a full, well-rounded personal life, as a "total man."

* * *

New Dimensions in Teaching Children, by Robert G. Fulbright, Broadman Press, 1971, \$4.95

Mr. Fulbright is supervisor of the Preschool and Children's Section in the Sunday School Department of the Sunday School Board of the Southern Baptist Convention. He is the father of three children and has many years of experience as a Christian educator. His book, to help teachers of children of grades 1 through 6, centers on putting the child first, as over against merely conveying facts.

* * *

Turned on to Jesus, by Arthur Blessitt with Walter Wagner, Hawthorn, 1971, \$5.95

Scorning what he calls "the factory religion" of locked churches and "ministers preoccupied with only raising money," Arthur Blessitt, an ordained Baptist minister, relies on street-witnessing and personal involvement to bring Christ to alienated souls. His Place, the gospel nightclub he runs, is a haven for lost young people, hundreds of whom come each night to take hope and courage from the Word of God. This is Blessitt's story.

* * *

House Full of Strangers, by Eileen Mitson, Zondervan, 1971, \$3.50

In this novel, Mrs. Mitson, of London, England, pictures the complete alienation of the main character, Clare, who was orphaned by the death of her dissipated mother, misunderstood by the neighbors who gave her temporary shelter, and deserted by Rory, the father of her child. Finally, alone and broken, she realizes that only God's love is faithful and unconditional.

* * *

Dictionary of Bible Place Names, by H. H. Rowley, Revell, 1970, \$3.95

Here is a reference book which gives the name and geographical location of every place mentioned in the Revised Standard Version of the Bible, including the Apocrypha. Following each entry is a summary of biblical information and succinct facts relating to each place and, where possible, the modern identity.

Baptist beliefs

Christian conduct

By Herschel H. Hobbs

"That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well"
 — Acts 15:29.

The Jerusalem Conference agreed that Gentiles could be saved apart from becoming Jewish proselytes and living under the Mosaic ceremonial code (Acts 15:10-11,28). However, Gentile Christians were urged to abstain from certain pagan practices. This decision was reached by the Conference under the guidance of the Holy Spirit (v.28).

Pagans regarded eating the meat and drinking the blood of their sacrifices as becoming one with their gods. Jews were forbidden to eat any thing that had been killed by strangling (Lev. 19:26). Sexual immorality was common among pagans.

This last item, of course, was to be abhorred on ethical and moral principles. But the others seem to have been a concession to the Jews or Jewish Christians. Paul pointed out that eating meat offered to idols did not necessarily constitute pagan worship to those who did not so regard it (1 Cor. 8:4-6). However, he counseled against this practice in order not to offend those Christians who saw it as idol worship (1 Cor. 8:7-13). For the sake of their Christian influence they should abstain from such lest they cause others to stumble.

Four points call for emphasis. (1) The Christian should break with the practices of his unregenerated life. (2) Even those things which are not essentially evil should be avoided if they would be so interpreted by others. Even a man's good should not be spoken of as evil. (3) For the sake of Christian harmony one should forego his rights in order not to offend others. (4) The Christian's influence should be used for harmony and for building up the church fellowship, not for strife and the harming of that fellowship.

Woman's viewpoint

Or maybe he was far-sighted



Mrs. Bowen

One of our salesmen at the store and his wife own a grocery store in deer territory and are set up to sell hunting license, and one day he told us this one:

At the beginning of deer season, an old fellow of 84 came in on a cane with the help of one of his friends who assisted him up the steps. He had decided, he told our friend, that he had fooled around long enough buying a temporary license every year and wanted to apply for a permanent hunting license so he could hunt "from now on."

The lady proprietor filled out the necessary papers and showed the elderly gentleman where to sign.

"Well," he said, "I can't see well enough to sign my name. Someone else will have to sign it for me!"

An interested on-looker therewith offered to sign on the dotted line for him.

"All right," he was told, "but tell me your name. I can't see you well enough to know who you are!"

I can just see that happy octogenarian on his deer stand, gun poised against his shoulder, waiting in eager anticipation for a deer to amble by. I have a feeling he would shoot at the first thing that moved, be it a stray leaf in the breeze or the orange cap of a fellow hunter.

Come to think about it, who am I to criticize? I have days when I can't see, either . . . like the times when the house keeps giving me dirty looks, which I ignore because I have had a bright thought I feel compelled to get on paper before I forget it!

Or it might be that list of Sunday School absentees that lies neglected along with my quarterly and Bible tucked away in my writing cabinet, which has become known in these parts as "Chaos Corner."

If it is true that none are so blind as those who will not see, then I am worse off than the elderly sportsman . . . at least the old fellow was willing to admit he couldn't see!

By Iris O'Neal Bowen

- Tax Report — More millionaires managed to avoid taxes in 1969, fresh Internal Revenue Service figures show. That year, 56 persons reported an adjusted gross income of \$1 million or more with no taxes due. Their average was \$3.3 million. That is a big jump from 31 "nontaxable" millionaires in 1968, and an even bigger jump from the 18 millionaires in 1968 whose nontaxable return for 1966 fueled debate over the Tax Reform Act. In a lower bracket, 301 persons reported \$200,000 or more on their 1969 returns with no tax payable. That is up from 222 in 1968 and from the 154 in 1966.

(Wall Street Journal,
 March 17, 1971)

- The Commission on Population Growth and the American Future recommended recently that the nation develop an explicit policy on population control. The recommendation for adoption of a national population-control position is contained in the commission's interim report to President Nixon summing up its first year of work. The Commission projects population growth in the United States as follows: with two child families, there would be 266 million by the year 2000 and 340 million by 2070; with three child families, we could expect 321 million by the year 2000 and nearly one billion people by 2070. "Despite the pervasive impact of population growth on every facet of American life, the United States has never developed a deliberate policy on the subject," the Commission report says. "There is a need today for the nation to consider population growth explicitly and to formulate policy for the future," the report states.

(Dallas Times Herald,
 March 18, 1971)

King of horses

By Thelma C. Carter

Even though the Arabian horse is small, it is known as the "king of horses." It has a short back, wide-set eyes, and curving ears that nearly touch. Its color can be bay, gray, or chestnut. The skin is always black.

The Arabian horse can live on the desert with more safety than other horses. It doesn't sunburn under the burning desert sun, and it isn't likely to catch cold easily.

The Arabian horse is able to eat almost anything at hand. Like other horses, it eats prunes, raisins, apples, pears, plums, coconut meat, and the leaves of trees. The Arabian horse even eats dates and spits out the pits.

These fine horses have always been known for their intelligence, skill, speed, courage, and even temper. The quick-turning ability of the Arabian horse and its intelligence made it a prize war horse.

Napoleon, along with many famous men of history, always rode Arabian horses.

In Bible lands, Arabian horses were used to pull war chariots as well as for cavalry warfare. David was one of the first Bible characters to establish a cavalry with chariots. "David took . . . a thousand chariots, and seven hundred horsemen" (2 Samuel 8:4).

Bible history tells us that the horsemen going into war, and also the horses, were protected with mail armor. The headdress of the horses was usually decorated with plumes and gems.

In ancient times, Arabian horses shared their masters' tents. Rich owners of these horses built special courtyards for their animals. Horses with elaborate decorations were often a part of religious processions.

The land of Palestine

By Thelma C. Carter

Have you ever wondered about ancient Palestine, where David, Jonathan, and Solomon lived as boys? What kind of animals, birds, trees, and flowers were to be found in the land where Jesus once was a child?

Bible history tells us that the ancient land was one of surprises and change. In it were temples, palaces, and tents. It's gardens, hills, and valleys contained olive trees, fig trees, cedars, and elms.

Ancient Israel, as well as that land today, had little rainfall. Israel is a dry land with a semitropical climate. If you check a map, you will find it is about the same distance from the equator as Florida, Mississippi, Alabama, and Georgia.

Palestine has few lakes and rivers. Those best known are the Jordan River and the Sea of Galilee. Snowstorms seldom visit this land. Most of the moisture-laden air which brings rainfall to Palestine

comes from the Mediterranean Sea.

Different kinds of land and climate are found in the desert areas, hills, plains, valleys. This results in many kinds of plant life and wildlife.

Naturalists tell us that today Palestine has over four hundred different kinds of birds. These include hummingbirds, kingfishers, egrets, doves, owls, jays, and woodpeckers.

In the area are some eight hundred species of animal life. Among these are shrews, boars, badgers, foxes, and wolves. Jungle cats are found near the marshy areas of the Jordan River.

Beautiful flowering plants include grapevines and orange, lime, apricot, olive, and nut trees.

Jesus spoke many times of animals, birds, and flowers. "Behold the fowls of the air: . . . Consider the lilies of the field" (Matthew 6:26-28).

April

By Louise Darcy

April is a time of showers;
April is a time of sun;
April is a time of tulips,
Blossoms opening one by one.

April is a time of robins
And a time of Easter joy;
April is God's waking beauty,
Spring gift shared by girl and boy.

(Sunday School Board Syndicate,
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Three types of birds

As helpers of man, birds fall into three main divisions: weed-seed destroyers, insect destroyers, and rodent destroyers.

The seed-eaters contain the largest bird family, the sparrows, of which there are about 800 species and subspecies living in the Western Hemisphere.

The insect-eaters include the wrens, warblers, vireos, chickadees, nuthatches, kinglets, woodpeckers, and, during the nesting season, the sparrows and thrushes as well, for practically all small land birds give insect food to their young.

Studies of the stomach content of these birds, made by the United States Biological Survey, show that many species of seed-eating birds destroy such weed pests as pigweed, pigeon grass, and ragweed, while many others of the insect-eating group devour such pests as the army worm, codling moth, cutworm, grasshopper, potato beetle, and white grub.

The rodent destroyers are the hawks and owls. They lend their aid to crop-growing by destroying small rodents, such as rabbits, gophers, and meadow mice.

Another smaller group, but one which is very important, is the scavenger squad, made up of the vultures of our southern states and the gulls which frequent our shores, the harbors of large cities, and the dumping grounds of many inland regions. These birds aid community sanitation by feeding on dead animals and refuse. — From "Birds," by Elsa G. Allen, in *Childcraft* (Chicago, Ill.: W. F. Quarrie & Company, 1935), p. 157.

The age of a tree

A tree that has been sawed down reveals its age. A most interesting series of rings will be revealed, small at the center, but becoming larger toward the outside. Count the rings and that is how many years the tree has lived.

Suggested special program on the Cooperative Program

For Arkansas Baptists, 1971-72 is a year of emphasis on the Cooperative Program.



Miss Cooper

For more than 45 years, the Cooperative Program has been the way Southern Baptist churches work together to do what one could not do alone. Each church sends a self-determined percentage

of its income to the State Convention Budget Fund. The State Convention budgets the total from all churches to include both the state programs and the Southern Baptist Convention. At its annual meeting the Southern Baptist Convention adopts budget recommendations from its Executive Committee.

Included in the SBC Cooperative Program Budget for 1971 are the Foreign Mission Board (51% of total income), the Home Mission Board (18.2%), the seminaries (20.55%), the Radio and Television Commission (4.8%), and the following: Annuity Board, Southern Baptist Foundation, American Seminary Commission, Brotherhood Commission, Education Commission, Historical Commission, Stewardship Commission, Public Affairs, and SBC Budget (all totaling 5.45%).

Included in the State Cooperative Program Budget for 1971 are Administration (2.32%), Missions (12.27%), Religious Education (4.18%), Services-camps, ect. (3.48%); Newsmagazine (.74%); WMU (2.30%); Special Services (12.55%); Christian Education (20.43%); Benevolences (3.98%); and Southern Baptist Convention (37.75%).

We have gone far in 45 years, but we have not gone far enough, fast enough. For example, Baker J. Cauthen reported to the 1970 Southern Baptist Convention that in 1969 the Foreign Mission Board fell \$4 million short of meeting requests from foreign mission fields. In the March issue of *Home Missions Magazine*, Arthur B. Rutledge reported there had been no increase in the number of home missionaries in 1970 because of lack of funds.

The decision to give a year of emphasis to the Cooperative Program is timely. What is the role of Woman's Missionary Union in this emphasis?

The historical role of WMU

The report of the corresponding secretary to the Annual Meeting in 1926, the year the Cooperative Pro-

gram was inaugurated, reflects the spirit of WMU through the years. She said, "It is most distressing how few churches have put on the 1925 Program (what the Cooperative Program was first called). I call on the organizations of Woman's Missionary Union to rally to the help of the Lord, and through prayer and effort create a spiritual atmosphere in our churches so that the members will see their duty to the needy world and make their pledges accordingly. . . . If your church has not had the Every Member Canvass and there is indifference, organize prayer circles in every neighborhood—tarry till Power comes. Go to the pastor and tell him your society will be a committee to do canvassing. God help us to be up and doing while it is day! Let us continue to go forward."

From the beginning, WMU has believed in the Cooperative Program as a way to meet the needs of the denomination and the world. Arkansas WMU demonstrated this by accepting one-fourth of the state goal in 1925 and one-third of the 1926 and 1927 goals. They completely merged all their interests in the "1925 Program" and began channeling all their gifts for denominational support through the church. Their stewardship emphasis these years stressed two things: enlist every woman, the tithe as the minimum.

We have a rich heritage, but our giving has lagged behind our spirit. A case in point: it was necessary to cut the 1969-70 State Convention Budget 5% because Cooperative Program giving fell short of what was anticipated and budgeted. Clearly, it is time to re-examine our attitude toward the Cooperative Program and the support of it.

For members of organizations making up Woman's Missionary Union, the course is clear. We must increase our knowledge and performance. We must recapture the spirit of willingness to sacrifice. We must pray.

Knowledge and performance are necessary

Each woman must know what God's word teaches about stewardship of money. She learns this through individual Bible study and reading on the subject as well as by participation in the total church program of teaching and training.

Each woman — every woman — must practice what God's word teaches about stewardship. The tithe is the minimum.

Local WMUs must provide a program

of stewardship teaching and training and set examples for Acteens, GAs, and Mission Friends.

Women must teach and practice stewardship of money in the home. Oft-times it is the wife and mother's role to encourage the husband and children in supporting the church program in a Scriptural way. Let her be aware of her responsibility to God in this.

Baptist Women and Baptist Young Women must be familiar with the finan-



STATE OPERATING

| I. STATE CAUSES | | |
|------------------------------------|--|---------|
| 1. ADMINISTRATION | | \$ 56.0 |
| 2. MISSIONS DIVISION | | |
| (1) Baptist Student Union | | 125.7 |
| (2) Brotherhood | | 16.5 |
| (3) Evangelism | | 23.8 |
| (4) Missions | | 131.0 |
| 3. RELIGIOUS EDUCATION DIVISION | | |
| (1) Church Music | | 24.1 |
| (2) Church Training | | 38.2 |
| (3) Sunday School | | 38.6 |
| 4. SERVICES DIVISION | | |
| (1) General | | 46.5 |
| (2) Camps & Assembly | | |
| (a) Operating | | 22.7 |
| (b) Capital Improvements | | 14.8 |
| 5. ARKANSAS BAPTIST NEWSMAGAZINE | | 17.9 |
| 6. WOMAN'S MISSIONARY UNION | | 55.4 |
| 7. SPECIAL SERVICES | | |
| (1) Annuity/Stewardship | | 26.7 |
| (2) Convention | | 17.7 |
| (3) Foundation | | 18.6 |
| (4) Retirement Dues | | 110.0 |
| (5) Baptist Building Debt | | 95.0 |
| (6) BSU Buildings | | 11.8 |
| (7) Miscellaneous | | 8.8 |
| (8) Reserve | | 14.6 |
| 8. CHRISTIAN EDUCATION | | |
| (1) Ouachita Baptist University | | 395.1 |
| (2) Southern Baptist College | | 55.9 |
| (3) Ministerial Education | | 42.1 |
| 9. BENEVOLENCE | | |
| (1) Ark. Baptist Home for Children | | 96.1 |
| II. SOUTHERN BAPTIST CONVENTION | | 911.5 |

ARKANSAS BAPTIST

cial programs of their churches and state, and of the Southern Baptist Convention, and help interpret the programs to all members in WMU organizations. They should be aware that ignorance in this area keeps many from giving as they should, could, and would if they correctly understood the facts.

Willingness to sacrifice is necessary

Baptist women must recapture the spirit of willingness to sacrifice. Since the time of Christ, traditionally it has been women who have led the way in

sacrificial giving for his cause. If the churches of Arkansas and of the Southern Baptist Convention are to go forward in their programs of missions, education, special ministries, etc., there must be a change in giving patterns, especially on the part of churches.

Statistics show that, on the average, Southern Baptist churches spend 90% of their income on themselves; they share only 10% of their money outside their own congregations. This cold

fact is appalling. Knowing that smaller, so-called weaker denominations spend much more—Seventh Day Adventists spend 72% outside the local church, for instance — makes it even more appalling. Few, very few, Arkansas churches give more than 10% to the Cooperative Program.

The Cooperative Program has proved itself as an effective plan for getting Kingdom work done, but today the work has increased to the point

(Continued on Page 25)

ARKANSAS BAPTIST STATE CONVENTION COOPERATIVE PROGRAM BUDGET 1971 GOAL \$2,752,178.00



BUDGET

| | |
|--------|---------|
| 56,000 | 2.32% |
| 96,323 | 12.27% |
| 00,931 | 4.18% |
| 34,150 | 3.48% |
| 17,919 | .74% |
| 55,440 | 2.30% |
| 03,011 | 12.55% |
| 03,234 | 20.43% |
| 6,122 | 3.98% |
| 1,537 | 37.75% |
| 4,667 | 100.00% |



Committed
*to give...
as God has given*

STATE CAPITAL NEEDS BUDGET

III. CAPITAL NEEDS

1. CHRISTIAN EDUCATION

| | | |
|---------------------------------|------------------|--------|
| (1) Ouachita Baptist University | \$145,182 | 43.02% |
| (2) Southern Baptist College | 42,942 | 12.72% |
| (3) Ministerial Education | 20,722 | 6.14% |
| Total | \$208,846 | |

2. OTHER

| | | |
|--|----------------|--------|
| (1) Baptist Student Union | 27,715 | 8.21% |
| (2) New Missions Sites | 22,172 | 6.57% |
| (3) Ark. Baptist Home for Children | 33,407 | 9.90% |
| (4) Camp & Assembly Improvement | 37,774 | 11.19% |
| (5) Baptist Building Maintenance (maintenance) | 7,597 | 2.25% |
| Total | 128,665 | |

TOTAL (Operating & Capital Needs) \$2,752,178 100.00%

SBC OPERATING BUDGET

| | | |
|---------------------------|---------------------|----------------|
| Convention Operating | \$ 225,000 | .77% |
| Foreign Mission Board | 14,863,351 | 51.00% |
| Home Mission Board | 5,305,067 | 18.20% |
| Annuity Board | 176,165 | .60% |
| The Seminaries | 5,988,500 | 20.55% |
| Foundation | 81,600 | .28% |
| Hospitals | 36,000 | .12% |
| American Seminary | 95,000 | .33% |
| Brotherhood Commission | 281,200 | .97% |
| Christian Life Commission | 200,000 | .69% |
| Education Commission | 135,000 | .46% |
| Historical Commission | 115,000 | .39% |
| Radio-TV Commission | 1,400,000 | 4.80% |
| Stewardship Commission | 125,000 | .43% |
| Public Affairs Commission | 120,000 | .41% |
| Total | \$29,146,883 | 100.00% |

CONVENTION - 525 WEST CAPITOL AVENUE - LITTLE ROCK, ARKANSAS 72201

The Cooperative Program

what it is and how it works

By Ralph W. Davis
Director, Church Training Department

A suggested alternate program for adult and youth training groups (unions) of the Training Union, to be used on April 18 or another date more appropriate for your church.

Order extra free copies of this program and a sheet of suggested training procedures from your Church Training Department, 106 Baptist Building, Little Arkansas 72201.

1. Our Main Concern



Mr. Davis

The Cooperative Program is not an end within itself, but a means to an end. The end is world missions. The end is preaching, teaching, healing everywhere. It is our way of helping to do God's

work everywhere. The Cooperative Program is not a clever way to raise money. Rather, it is vital faith in action. It is more than money. It is a plan for Southern Baptists to practice their religion.

Our main concern, then, is to share the message of Christ to people at home and around the world. Our concern is the concern Jesus had as recorded in Luke 4:18-19. Our concern is missions in the fullest sense. It is everything the churches do together to win the world to Christ. We are not concerned about impersonal institutions and causes or impersonal percentages or budgets; but we are concerned about our personal relationship to Christ, which will result in our personal concern about institutions, budgets and percentages. Our concern is a needy world. The Cooperative Program is a channel through which we reach this needy world.

The picture of the Cooperative Program dollar reveals how the dollar is spent to meet the needs of missions, evangelism, religious education, Christian service, Christian education, and benevolent work. The work supported by the Cooperative Program may be classified under three heads: missions and evangelism, teaching and training, and benevolence.

By missions and evangelism we mean the preaching of the gospel at home and abroad. Teaching and training include teaching the doctrines and principles of the Bible and the development of Christian people. Benevolence refers to the work done for the needy, such as children's homes, hospitals, and

ministerial relief. The Cooperative Program is the means we use to provide for and make possible these Christian causes.

(Call attention of the group to the Arkansas Baptist Cooperative Program budget for the current year, showing the areas of Baptist work listed. These may be ordered from the Stewardship-Cooperative Program Department, Baptist Building, Little Rock, Ark.)

2. Before the Cooperative Program

Before the advent of the Cooperative Program, the various agencies of the state conventions and the Southern Baptist Convention depended on spasmodic appeals for the financial support of their work. Each was dependent upon the whims of the people, the persuasiveness of the persons who presented it, the weather, and the size and generosity of the churches which could be contacted. Some causes received abundant support while others struggled to exist. It was easy for the churches to get sentimental over one phase of the work while they neglected all the rest of Christ's work.

There was no awareness of the oneness of the task. Churches were selecting parts of the Great Commission for attention. Obviously, our Lord expects his followers to carry out the whole Commission. He has not indicated that any one part of his Commission is more important than other parts. The Cooperative Program reveals to us that the whole of our mission program is more important than any of its parts. The petal on a rose would be impossible if the roots or stems or leaves were missing. The whole of our Lord's business is our business.

Even in a day when we had fewer institutions and agencies to support, the problem seemed insurmountable. Back in the days prior to 1925, one state executive secretary appealed to a pastor for money by writing, "I am up a tree. Please send me some money." The reply was, "I am in a hole. If you can tell me how a man in a hole can help a man up a tree, I shall be glad to comply with your request." The executive secretary replied, "When you come up the tree to help me, you will get out of that hole."

Two options are before us today. One is to go directly to the churches for the support of the various causes, as was done prior to the Cooperative Program. The other option is to work together in a cooperative plan for mission support. The Cooperative Program has eliminated numerous special offerings and

has become the best means for regular financial support of all Baptist cooperative enterprises.

3. Creation of the Cooperative Program

The \$75 Million Campaign was an effort during 1920-24 to raise \$75 million dollars for Baptist causes. The total amount received was \$58,591,713.69. In addition to the amount of money raised, there were several other lasting results of the campaign. For the first time, Southern Baptists discovered that they could work together in a great world mission cause. If they could work together in this one big effort, why not work together to continue supporting all of the causes in the future. Again, for the first time, church members became stewardship conscious. Another lasting result of the campaign was the adoption of more system in raising and disbursing finances for the convention. This resulted in the creation of the Cooperative Program, in 1925.

The Cooperative Program is the greatest step forward in Kingdom financing that Southern Baptists have ever taken. It arose out of the desires and efforts of pastors and churches to find a plan whereby all worthy denominational causes might be cared for fully and fairly. The plan arose because of the needs of the people and was not handed down to the churches.

The Cooperative Program is a unified appeal for all denominational causes, state and convention-wide, a program of cooperation with the Southern Baptist Convention and each separate state convention. This cooperation involves the soliciting, the securing, and the dividing of funds for all the causes.

4. How the Cooperative Programs Works

This is how the Cooperative Program works.

(1) In adopting its annual budget, the state convention sets a goal of the amount of money it will try to raise for the Cooperative Program for the next year's work and decides upon the division by percentages between the state convention work and the Southern Baptist Convention work, of the funds that may be secured. The percentages going to the state and to the Southern Baptist Convention differ among states. Arkansas divides on a 62.25-37.75 basis.

(2) The churches in Arkansas send their contributions for the Cooperative Program to the state convention offices at Baptist Building, Little Rock, where the distributable funds are divided, 37.75% for Southern Baptist Convention-wide, and 62.25% for state-wide causes for 1971. The percentages are fixed by the Arkansas Baptist Convention meeting in annual session in November each year.

(3) The state convention retains all the funds going to the state and distributes these funds to the state agencies according to the percentages fixed by the state convention. The state convention then sends the money belonging to Southern Baptist Convention causes to the treasurer of the Executive Committee of Southern Baptist Convention, in Nashville, Tenn. The Executive Committee divides all of the distributable funds according to percentages fixed by the Southern Baptist Convention and gives to each agency the designated and special funds, if there be any.

5. Advantages of the Cooperative Program

(1) The Cooperative Program is scriptural. As New Testament believers we are partners with Christ (1 Cor. 3:9). We are stewards of the manifold grace of God (1 Peter 4:10). We are witnesses at home and abroad (Acts 1:8). We are to obey Christ's commands (Mark 16:15). We have a Great Commission (Mark 16:15; Matt. 28:18-20). We have a gospel that must go to all nations (Mark 13:10). We are to help those in need (Acts 11:29; 2 Cor. 8:11). We are to give systematically (1 Cor. 16:2). We are to spread the gospel (Romans 10:14,15).

(2) Through the Cooperative Program, every member can be a partner with Christ and fellow Baptists in fulfilling the purpose of God in the world. He can have a proportionate share in the total program of world missions. The Christian faith is something to share. Each church member can share in all the ministries undertaken by his denomination. The church that does not give through the Cooperative Program is robbing its members of sharing in the fulfillment of God's own purpose.

(3) The Cooperative Program is a cooperative endeavor. What one cannot do alone can be done when added to the efforts of others. What one church cannot do can be accomplished when many churches work together. What one state convention cannot accomplish can be done when many conventions cooperate. The Cooperative Program makes possible "together giving." It is everybody's program. It is our way of accomplishing through cooperation what we cannot do singly. It is our way of lifting our local work to a world-wide level. The Cooperative Program dollars flow like a river from the individual to the church, to the state, where it is divided and a part used to do mission work in the state. The other part goes to the Southern Baptist Convention, where

it is again divided and used to support the other causes.


(4) It makes better planning possible. Various agencies are supported according to their needs. Our denomination is able to do long-range planning. The various agencies can plan their work years in advance, having a reasonable idea of what income to expect.

(5) The percentage basis is the best plan to use. Thousands of churches are switching to a percentage basis instead of setting a dollar goal. This plan is easy to adopt and carry out. It is the most equitable plan. With percentage giving, the small church can give on the same level as the large one.

Conclusion

The Cooperative Program has been and is a success. Not only has there been a significant increase in money available, but individual lives have been enriched as a result of the practice of Christian stewardship, and lives have been redeemed because Christ has been made known.

Our missionary work around the world will be strengthened as our churches place the Cooperative Program at the top of the budget and increase the percentage of local church offerings each year for world missions.



**BAPTIST COLLEGES
ARE ALIVE
AND WELL!***

*
And in 55 different locations.
The Education Commission
serves them all.



Brotherhood program for Cooperative Program Day

By C. H. Seaton
Secretary, Brotherhood Department

WORSHIP SERVICE

Responsive Reading: Malachi 3:10; Galatians 6:6-8; II Corinthians 8:9; Romans 19:15; II Corinthians 5:18-20

This program is designed for use in Baptist Men's meetings or for presentation by Baptist Men at a Sunday worship service. Other programs and helps in planning an effective presentation for Cooperative Program Day are available from the Brotherhood Department, Baptist Building, 525 West Capitol, Little Rock. Copies of this material have already been mailed to Brotherhood directors and Baptist Men presidents in Arkansas.

President:



Mr. Seaton

The missionary enterprise was undoubtedly born in the great heart of God the Father. Jesus, his son, issued the command on which the mission is built and the Holy Spirit gives power and guidance in its promotion.

This great missionary enterprise includes all the world and is concerned about the eternal destiny of every human being.

Southern Baptists are a missionary people. From our earliest times we have cultivated our missionary spirit and at the same time developed cooperative relationships with others of like faith and order.

The Cooperative Program is a welding together of these two elements of Baptist life. It is a joint effort by cooperating churches to support the missionary enterprise born in the heart of God, commanded by the words of Jesus, and sustained by the presence of the Holy Spirit.

Let us look at how the Cooperative Program developed, what it is, and why we give to missions through the Cooperative Program.

First feature:

How the Cooperative Program developed

1. Early financial problems

Early Southern Baptist mission boards, colleges, agencies, and institutions were responsible for raising money to meet their needs. Agents were hired to solicit funds from individuals and to organize special offering drives in churches.

Pledges payable over long periods of time were taken to support the work of the denomination. Disastrous results followed when colleges, mission boards, orphanages, and hospitals borrowed funds against these pledges, to build or expand, only to find that collections on the pledges averaged only 40 percent.

2. Search for a solution

Many denominational leaders urged state conventions to cooperate with the Southern Baptist Convention in supporting special emphases on which both agreed. Many Baptists were gravely concerned by recurring financial crises, numerous special campaigns, and appeals for money.

3. The \$75 million campaign

Projected in 1919, the \$75 Million Campaign was designed to support all missionary and educational work. The campaign to raise not less than \$75 million in five years seemed destined for success when a total of \$92 million was pledged by churches all over the Convention. However, when the five-year period ended, only \$58 million had been received.

4. Stewardship awakening

During the \$75 Million Campaign, many Southern Baptists for the first time became stewardship conscious. The adoption of a better system for raising and distributing finances resulted from the campaign. One out of seven church members had become a regular giver; and one out of four churches had adopted a well-defined financial system.

5. A unified plan

Out of multiple financial appeals, pressing needs, and the \$75 Million Campaign came a unified plan. On May 13, 1925, at the seventieth session of the Southern Baptist Convention, at Memphis, Tenn., the future program commission recommended that Southern Baptists join to support the total mission of the church and that this joint effort be called the Cooperative Program of Southern Baptists.

President:

History has proved that the Cooperative Program does work. Time has verified that it is exactly the right plan for Southern Baptists supporting the world mission enterprise. It is actually an application of the Great Commission.

Second feature:

What the

Cooperative Program is

1. A complete missions program

Through the Cooperative Program every Baptist has a part in every activity that Jesus has commanded through the Bible. It enables Southern Baptists to provide financial support for each agency in proportion to its needs. No better way has been devised by which an individual Baptist can better do everything that he is commanded in the Great Commission to do for spreading the gospel throughout the whole world.

2. A unified denominational budget

The Cooperative Program might be called a unified denominational budget with the principle identical to that of a local Baptist church budget. It is a plan for distributing undesignated gifts through a previously arranged and accepted denominational budget.

3. The Great Commission in practice

The Cooperative Program combines all of our missionary activities and institutions into one program of support rather than having each agency, institution, or board appeal directly to the church and its membership.

All appeals are centered and the people give to the many causes represented each Sunday because a portion of their contributions is sent each week or month to the Cooperative Program for the denomination's program of missions around the world. It is the very life stream of our vital and effective program for sharing the gospel at home and abroad.

President:

For Southern Baptists, the Cooperative Program is a vital expression of their concern for carrying out the Great Commission.

Through the Cooperative Program, Baptist churches pool mission offerings to be distributed according to need. This plan has (1) given churches an effective and efficient method for supporting the world mission enterprise; (2) given Baptists more mission work for their money; (3) provided an outward expression of Southern Baptist New Testament unity; and (4) given the message of Christ a vigorous, worldwide proclamation.

Third feature:

Why give to missions through the Cooperative Program

1. It is scriptural

We support the Cooperative Program because it is scriptural. The objectives or aims of this plan are taken from God's word. Some of the scriptural objectives of the Cooperative Program are:

- (1) Evangelism (Jn. 1:35-37)
- (2) Missions (Lk. 19:1-2)
- (3) Teaching (Jn. 3:2)

- (4) Healing (Acts 28:9)
- (5) Benevolence (Jn. 1:27)

2. It is practical

We support the Cooperative Program because it works. It gets the job done better than any other method devised. It is a practical plan. We have the cooperation of thousands of churches in a program of rural and city missions, Christian education, teaching and training, evangelism, church music, student work, caring for the sick and suffering, helping homeless children, inspiring youth in summer programs, winning the lost, and teaching the saved to serve with gladness. Baptists take seriously the Word of God and the Great Commission.

3. It is important and indispensable

Baptist churches contribute a large percentage of their total incomes regularly to missions through the Cooperative Program. There is efficiency in this plan. It gets more mission work done. It enables us to give to each cause according to its needs. It is a balanced program. It gives each cause its proper share. It also helps to keep the eyes of all on the total program of Southern Baptists. Little institutions with big emotional appeals are not over supported. Larger causes are not neglected because of lack of a similar

emotional appeal. It is one great river of support flowing out to every need in the world. It combines into one tremendous, single effort the scattered efforts of all Baptists.

4. It is a way to measure our zeal for missions

The Christian who possesses money and who is possessed by a compassion for missions will give his money for the promotion and propagation of the missionary enterprise. The command of Jesus to go into all the world and make disciples will continue to challenge us. The Cooperative Program is a means whereby Christians can express their compassion for missions.

5. It shows a lost world that we care

We include the Cooperative Program in our church budget in order to demonstrate that we have in our hearts concern for a lost world. It is much better for a Baptist church to show a liberal contribution to the Cooperative Program than to show a large balance in the bank. Our gifts through the Cooperative Program multiply in effectiveness as we invest them to the glory of God.

6. It strengthens the church

We give to missions through the Cooperative Program because this is one of the best ways to strengthen an active,

thriving Baptist church.

A certain Baptist pastor whose heart was aglow with missionary zeal asked his congregation to increase its percentage to missions. One member of the congregation said to him after the service, in the presence of a small group, "You are going to kill this church if you keep on asking us to give. No church can stand it. You are going to kill it."

The pastor replied, "Our brother keeps telling me that I am going to kill this church if I keep asking you to give. My brethren, churches do not die that way. If anybody knows of a church that died because of giving too much to the Lord, I will be very much obliged to know where that church is. I would like to visit it at midnight and climb upon the walls of that church that died because it gave too much, and there, under the light of the moon, I would like to conduct a funeral service for that church and cry out for all to hear, 'Blessed are the dead that die in the Lord.'"

Presider:

We support the Cooperative Program because the opportunity to present the gospel message is ours in a peculiar way. Now is our time. Clouds of uncertainty hang over the future. But God has brought us to this hour for such a time as this.

SUGGESTED PROGRAM FOR BSU DEVOTIONAL

Prepared by Tom J. Logue, Director, BSU Department

- Hymn: "In Christ There Is No East Or West"
- Hymn: "Jesus Shall Reign"
- Prayer: Student
- The Cooperative Program, Its History BSU Director or Faculty Member
- The Cooperative Program and This Campus: Student
- Testimony of Service: Summer Missionary
- Testimony of Conversion: Student
- Prayer: Student

What the Cooperative Program means to Southern Baptist College

By H. E. Williams

Founder and President Southern Baptist College

On page 26 of the current catalog of Southern Baptist College appears the following statement:

"Expenses for the student are held to a basic minimum. The charges as set out herein represent only a fraction of what it actually costs to provide a student with a year of academic training. It should be noted, therefore, by every student pursuing a course of study here that, were it not for the generosity of the Arkansas Baptist State Convention, the many loyal and liberal friends of the institution, and the sacrificial service of the faculty and staff of the college, the cost to him would be several times greater."



Dr. Williams

A similar statement has been carried for several years in the annual catalog of the college to remind each generation of students that the institution is a missionary service of the churches of Arkansas Baptists.

It is the feeling of the administration that each beneficiary should know who it is that helps in the name of Christ.

The Cooperative Program of Arkansas Baptists and the Southern Baptist Convention are the vital economic link between the heart of an Arkansas Baptist member and the student on the campus of Southern Baptist College — "The Campus of Christian Purpose." It is the only practical way that all of our 350,000 Arkansas Baptists can help the hundreds of young people to whom we minister annually. It would not be possible for us to elicit from the Baptist people of Arkansas individual responses to the individual needs of our students. It is, therefore, necessary that a medium be found through which this Christian interest and concern may be practically manifested. This is what the Cooperative Program is all about — providing a practical way of ministering to the Christian-educational needs of young people and other needs around the world.

With the funds provided by the Arkansas Baptist State Convention we are able to employ very competent people to teach and to administer the affairs of the college. These servants

are then serving 350,000 Baptists by proxy. In this way the entire Arkansas Baptist constituency has a part in the spiritual and academic development of students on campus.

We believe that if the minds of these 350,000 Baptists were geared to a giant computer, and their composite thinking printed, there would be little change, if any, in the manner of the service rendered. We at Southern Baptist College believe that "a cup of water given in the name of our Lord" represents the heart of Arkansas Baptists giving. Realizing that this multitude could not personally offer the cup, we strive fully to represent the great spirit of our people as we are honored with the privilege of service.

Arkansas Baptists would be, indeed, proud of what they do through Southern Baptist College if they could see the many fine young people who are continually served by the ministry of the institution. In the short span of

30 years, they have girdled the globe with their dedicated service. The sun never sets on those of Southern who are now on the frontiers of Christian service. They serve on many mission fields, both home and foreign. They serve in many pulpits, both large and small. They hold high positions in denominational leadership.

Thousands serve in the professional and business world. Leaders in many communities of our nation received their beginning in higher education here. From the standpoint of service returns, the college has been a very fine "investment" for Arkansas Baptists. Some Baptist leaders have said: "It is doubtful if a greater return for the money spent could be found anywhere."

The Cooperative Program is Baptist concern and energy combined in an intelligent channel in such a manner that Christian people are in turn at work 24 hours of each day of the year all over the earth simultaneously, doing millions times more than can be done individually. How wonderful it is to see my small gift, like the small boy's loaves and fishes, blessed by the Lord in the lives of millions of Southern Baptists, transformed into enough to take care of multitudes!



Administration Building

The Cooperative Program as I see it . . .

Editor's Note: Several months ago Pastor W. O. Vaught Jr., of Immanuel Church, Little Rock, who is president of the Executive Board of the Arkansas Baptist State Convention, wrote to a number of Southern Baptist Convention leaders to ask them for brief statements about the Cooperative Program, missions lifeline of support for the Southern Baptist Convention. Here he shares with us a number of the statements he received. — ELM

J. Norris Palmer

Pastor, First Baptist Church, Baton Rouge, La.

It is not difficult for any of us to imagine the irregular, spasmodic, and in an over-all sense highly unsatisfactory manner in which our various causes were presented to our churches, and support for them was sought, before the Cooperative Program came into existence. Equity and fairness in giving were almost impossible, and even our leaders were subjected to irritation and complaint as arguments developed and pressures were exerted in seeking to determine the relative importance of the various causes. The adopting of the Cooperative Program, providing for the inclusion of all of our causes in one plan of promotion and the apportioning of gifts on an accepted basis which avoided partiality and favoritism was like pouring oil on troubled waters. Those phases of our work which were farthest from the local church could be assured of receiving their proper share of denominational support, and without the expense and difficulty involved in the sending of separate representatives from church to church with special appeals, and usually at Sunday morning services of worship. Surely our present plan is as nearly perfect as we can hope to find.

Richard M. Stephenson

Executive Secretary, The Baptist General Association of Virginia

The Southern Baptist Convention meeting in Atlanta, in 1919, adopted a report by a committee on the financial aspects of enlargement. By this particular action, the SBC approved a campaign in the churches to raise \$75 million during the next five years.

The \$75 Million Campaign began with enthusiasm and great confidence, but, as 1924 came around, there were many "painful perplexities and anxieties." The \$75 million goal was oversubscribed and the mission boards, educational institutions, and other Baptist agencies had assumed large financial obligations and had greatly expanded their programs. As is well known, Southern Baptists failed to fulfill the pledges that they had made during the days of prosperity, and the various institutions and agencies found themselves with a staggering debt of \$8½ million dollars.

A sense of failure pervaded the air. Money had been borrowed and spent by the boards and institutions on faith in Baptists. Banks had made loans on faith in Baptists. The denomination now owed more money than ever in its history, yet the needs of the world were great and the need to witness was urgent. An extension of a New Testament program of missions needed to be formed.

Out of failure and apparent defeat, God has often led his people to higher ground. This was true in 1925. An editorial describes the transformation that took place in Southern Baptists:

"Our boasting is gone. Our pride is humbled. Our humiliation over failure to meet our pledges is very real. Our perplexity in the face of unparalleled opportunity and unprecedented indebtedness on our home and foreign boards throws us back on the wisdom and power of God as we confess our own insufficiency."

With such a spirit of humility, the eyes of Southern Baptists were opened and God seemed to move in the midst of his people. Southern Baptists began to see that they possessed a unity and a solidarity that they had never experienced before. For the first time, in the \$75 Million Campaign, the denomination had engaged in a wide-spread, cooperative financial undertaking, and 81.5 percent of the churches had participated. There was a new sense of unity, and even though, in one sense, the \$75 Million Campaign was a failure, perhaps in a truer sense it was really successful.

Now Southern Baptists were ready to establish a permanent financial program based on the spirit of cooperation and regular contributions. Now they were ready to eliminate the favoritism and the constant individual approach of various agencies and institutions for appeals to the churches. A budget system was obviously ready to be adopted so that they would never have to return to the haphazard way of one offering a year for each mission cause.

So, in 1925, the Cooperative Program of Southern Baptists was launched. Several years were required for working out the various procedures and even the name was not chosen until the second year. The program was believed to be "sane, scriptural, comprehensive, unifying, equitable, economical, and thoroughly workable." It was a budget plan for using the contributions of Southern Baptists in financing the affairs of the denomination, both state and convention-wide.

The dominant thrust of the Cooperative Program involved two main tasks. These same tasks are dominant today. The first was establishing a workable operating budget. The second was securing the cooperation of the churches and their members.

So, the Cooperative Program was born out of a very deep sense of great need. The need continues and, perhaps, because of the needs of the world, has never been more urgent than today.

W. Fred Kendall

Executive Secretary, Tennessee Baptist Convention

I was an intermediate boy when the Cooperative Program was first adopted. I have seen it grow into the wonderful cooperative method by which Southern Baptists can pool their resources to carry out the Great Commission.

As a united budget method it enables every church to support all of the work.

It enables the work to be supported with regular monthly income.

It establishes priorities and more fairly distributes the support as it is needed and where the needs are greatest.

It has enabled Southern Baptists to carry out one of the greatest mission programs in all history.

It deserves the support of every Baptist and of every local Baptist church.

Frank Tripp

3114 Bankhead Avenue, Montgomery, Ala.

The Cooperative Program is 45 years old. I was present when it was born. Bringing the Program into existence was itself a cooperative effort.

The most capable and dedicated people of the Southern Baptist Convention, along with the leaders of cooperating state conventions, spent months in an effort to find ways and means of underwriting the financial needs of various state and Southwide agencies. As a pastor I well remember the old method of each agency sending representatives to the churches to make an appeal for contributions. The success of their efforts was determined by three things: the weather, how the people were feeling, and how many tear-jerkers the speaker told.

I have been affiliated with Southern Baptists for almost 60 years. During that time the gifts to convention agencies have increased from less than \$2 million to approximately \$30 million. In my judgment, the development of the Cooperative Program was the most important single event in the history of Southern Baptists. The financial structure of the convention's institutions and agencies has been stabilized by the Program's business-like plan of soliciting, securing, and distributing funds, to the point where annual budgets of those agencies can be developed in complete confidence.

Louie D. Newton

Pastor Emeritus, Druid Hills Baptist Church,
Atlanta, Ga.

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

William Eugene Grubbs

Executive Secretary, Baptist General Convention of
Oregon - Washington

The Northwest Baptist Convention was born 22 years ago, in 1948, as the Baptist General Convention of Oregon. At its birth, it had fifteen churches. The growth of this convention has been dramatic and inspiring. It began with a total of 1,750 members, and 37,000 people have been baptized into the churches during this time.

Always, the Holy Spirit must be given credit for such dramatic growth. Financially, the Cooperative Program continues to make it possible. Thirty per cent of the total budget of the Northwest Baptist Convention is provided by Southern Baptists through the Home Mission Board. Through these funds and those provided by the Northwest Baptist Convention, employment of eleven area missionaries and five language missionaries is made possible. Assistance is also provided in the form of mission and church pastoral aid.

In this newer convention, we continue to thank God for his movement through the Cooperative Program.

Harold C. Bennett

Executive Secretary, Florida Baptist Convention

The Cooperative Program became a reality in 1925, at a meeting of the Southern Baptist Convention in Memphis, Tenn. The Convention had appointed a special committee and selected Charles Burts as Chairman. When Burts gave his report, it included the idea of supporting world missions through the Cooperative Program.

The creation of the Cooperative Program came at a time when debt was crushing the life and work of Southern Baptist institutions and agencies. Mission programs were in danger of being discontinued.

Through the years, the Cooperative Program has grown in strength and value. It is now the main channel for financing the work of Southern Baptists, having eliminated the need for numerous special offerings. Its value to our Convention life cannot be calculated. It must be said, however, that God has used this special cooperative effort as a significant factor in reaching this world for Christ.

Roy D. Gresham

Executive Secretary, Baptist Convention of Maryland

A military campaign depends upon its supply line for success. A break or breach in that line often means disaster or defeat.

The advance of the Kingdom of God is equally dependent upon its supply line from the home base (the local church) to the mission fields.

Led by the Holy Spirit, Southern Baptists in 1925 adopted the Cooperative Program to undergird their Kingdom advance. The record will show that this line of supply from the local church to the mission field has been and still is one of the greatest single factors in Baptist advance.

Actually, the Cooperative Program originated among the churches to improve the old method of raising mission funds. Conventions recognized its value and adopted it. It was not originated by conventions and handed down to the churches as our critics say. It came out of the mill of church experience and was utilized by the churches through their instruments of organized life—the conventions. The story of the Cooperative Program is a thrilling romance of faith and vision.

The Cooperative Program is not dollars, good as they are when properly used. The Cooperative Program is people—the millions who have never heard the name of Christ and the thousands dedicated to the privilege of telling them. It is also the people who give the dollars that others may give themselves completely as preachers, missionaries, and teachers in related vocations.

The future of the Baptist mission program will be determined by the compassion and concern which Southern Baptists have for a lost world. The continued success and expanding world outreach of the Cooperative Program depends upon the continued support and expanded giving of the churches through this fair, equitable, workable, practical, scriptural channel. Just as we do not advance by standing still, so our churches cannot advance in their world missions outreach by standing still in their giving. Advance in world missions can be made as advance in generous giving is made.

The Cooperative Program is not perfect, but as yet Southern Baptists have not found a better method for fulfilling their Christian responsibility to Christ, the church, and a lost world.

Paul S. James

Executive Secretary, Baptist Convention of New York

The constant appeals made to our churches by boards and agencies before the Cooperative Program was adopted afforded opportunity for some to say, "They're always asking for money."

Thank God for the Cooperative Program, which basically is not a plan of the Southern Baptist Convention and the state convention to raise money from the churches, but is a plan for the orderly transfer of resources from the churches to the state and national conventions for work which cannot be done effectively in the churches but which is essential for the full response to the Great Commission of our Lord Jesus Christ. It affords a channel for the orderly transfer of financial resources which we did not use to have.

And God has blessed it. For instance, in the last seven years we have gone from \$8,452,410 to \$13,836,619 given to foreign missions through the Cooperative Program. Similar increases could be shown for all phases of our work. God has given us grace in this way to work together, and what is being accomplished would be impossible without the Cooperative Program.

Ray E. Roberts

Executive Secretary, State Convention of Baptists in Ohio

Working in the new undeveloped areas in our Southern Baptist Convention has given me an increased appreciation for the Cooperative Program. In the first place, it has made resources available from participating churches all over the Southern Baptist Convention from the beginning, in the developing of the work here in Ohio. Secondly, it has enabled our new churches, regardless of size or resources, to participate in the support of all the mission work that our Southern Baptist Convention is doing at home and around

the world. I do not believe this method of supporting missions has been matched in the history of Christianity.

Harold G. Sanders

Executive Secretary, Kentucky Baptist Convention

Before 1925, any Baptist cause had to plead its case for support before the court of every church, insofar as possible. There was no organized plan of fund-raising for all causes. Consequently, our work beyond the church door was limited to the success of the various appeals, all of which were expensive from the standpoint of travel of the agents of the denomination. Since the Cooperative Program was organized in 1925, the denomination has gradually channeled the concern of the people for missionary, benevolent, educational purposes into the one channel of the Cooperative Program. Now Mission boards, institutions and agencies can depend upon regular support from the people of God called Baptists. The Cooperative Program really saved our denominational work both at home and abroad.

Glen E. Braswell

Executive Secretary, Colorado Baptist General Convention

The Cooperative Program is the lifeline of Southern Baptist mission ministries. This is more than a slogan; it is a fact.

It was a privilege for me to organize the first Southern Baptist Church in the state of Montana, in 1952. Since that date I have been involved in Western pioneer mission work.

In 18 years in Western pioneer mission work, I have seen the Cooperative Program at work in helping churches and undergirding the mission program of a state convention.

As a member of the Foreign Mission Board, I know the Cooperative Program enables 2500 missionaries to minister in the name of Jesus Christ in 76 countries.

WMU

(Continued from Page 17)

where we must increase our gifts to the Cooperative Program if we are to continue to advance. (With inflation, we must increase it to merely hold where we are.) This may mean either increasing individual gifts to the local church or increasing the percentage of the local church's gifts to the Cooperative Program. Most likely it means both.

Because of the structure of the WMU educational program, in many cases women will be the ones to see world needs first and will be instrumental in their church's decision to increase its percentage to the Cooperative Program. This may call for cutting corners to increase personal giving, but women can do it. They have done it in the past. We will do it again.

Prayer is necessary

Finally, having all the facts in hand, women must devote themselves to

prayer. Anyone can read and understand the principles of the Cooperative Program. It is another thing for individual church members, churches, and states to perform to maximum capacity in making finances available for world causes.

It is only as members are wholly committed to Christ that churches lose sight of themselves. It is only as local congregations see beyond themselves that they are moved to share to the extent of doing without the luxuries in order that others may have the necessities.

The church is challenged today as it has not been challenged before in our lifetime. Let us, too, "organize prayer circles . . . tarry till power comes." Let us, too, assure our pastor that he has our support in increasing giving to the cause of Christ through the Cooperative Program. Always, let

us go forward! "The night cometh when no man can work," John 9:4b.

(For further information about the Cooperative Program, write: The Tract Room, 110 Baptist Building, 525 West Capitol, Little Rock 72201, for free tracts. Suggested titles are: "The Genius of the Cooperative Program," "Do We Still Need the Cooperative Program?" "A Definite and Practical Plan for Increasing World Mission Giving," "Arkansas Baptist State Convention Cooperative Program Budget, 1971," "More Than Money," "Take the Long Look," "Today Is Cooperative Program Day," "What Is the Cooperative Program?")

Also good is "Promoting Cooperative Program Day," from the Baptist Men's Department of the Brotherhood Commission, SBC, 1548 Poplar Ave., Memphis, Tenn. 38104. Ask your pastor for this booklet.)

Cooperative giving, New Testament style

By Lawson Hatfield

Director, State Sunday School Department



Mr. Hatfield

A tourist in the Holy Land today can walk up Mt. Zion in about 15 minutes. About half way up most visitors pause briefly for a rest and to view the beautiful green valley below. Today, this valley is a garden of vegetables, fruits and lovely flowers. In ancient days, it was the city dump for Jerusalem. In this place was piled the city's garbage, trash, and filth. Occasionally, even the unclaimed bodies of executed criminals were abandoned on the heap. A fire burned there all the time. The place reeked with decay and was infested with scavengers. This polluted place, called the Valley of Hinnom, or Gehenna, became the Biblical illustration of hell.

However, one sees nothing but beauty there now. Even across the valley on the edge of the opposite hill is a lovely sandstone church.

Someone said, "That church is on the brink of hell."

How about that? Is your church on the brink of hell? Likely you may respond, "I don't want my church on the brink of hell. That is a bit too close." But more serious thought leads to another conclusion. A church ought to be on the brink of hell. A church ought to be where the action is, close to the people, so that it can in a moment "snatch them in pity, from sin and the grave."

A church ought to exert its influence close by "where the worm dieth not, where the fire is never quenched, where the smoke ascendeth up for ever and ever."

How else can a church really minister to persons in need? In a real sense, every church is on the brink of hell. If a church knows it is on the brink, and knows why it is there, likely it will then try to perform its God-intended functions.

The purpose of this lesson for Cooperative Program Day is to help a church know it is where the action is and to encourage a church to participate with other churches in sending the message of redemption to unreached persons in our state and around the world.

Is the Cooperative Program in the

Bible? Is there a book, chapter and verse on it?

How would you answer this question? Yes, or no? The answer is yes, the Cooperative Program is in the Bible...

If missions is in the Bible, if soul winning is, if prayer is, if sacrificial giving is, if teaching is. And if preaching, and healing, and ministering, and training, and loving, and caring, and suffering is; and if dying is in the Bible, then the Cooperative Program is there, too.

The answer is no, if one looks in a Bible concordance or index under the words "cooperative" or "program."

But neither will we find other recent items, like printing press, or radio, television, mission board, or automobiles, literature, camps or schools.

But the answer is, Yes, the Cooperative Program is in the Bible, not as a word or phrase, but very much as a concept for missionary and benevolent and educational work. This means the principles of cooperative giving are biblical.

For this study, let us examine two chapters in II Corinthians. Chapters eight and nine deal rather fully with a cooperative plan for gathering money from several churches to be used in a cause which all of them believed worthy.

This worthy cause was to send relief to the poverty stricken Christians in Jerusalem. The need was too great for one church alone to support. Several churches pooling their offerings could offer significant assistance. This Paul led them to do.

These generous-minded, Gentile churches were located in Asia (Acts 20:4), Greece (Rom. 15:25-27), and Macedonia (II Cor. 8:1-ff) and included the church at Corinth. In this lesson the apostle is preparing the Corinthian church for the offering. He uses the Macedonian churches as an example to encourage liberal giving. Paul described the Macedonian churches as being poor, but obviously they were not in the same deep poverty as the Christians in Jerusalem.

Why were the Jerusalem Christians in such extreme poverty?

Their poverty was a result of their faith in Christ. Most of Jerusalem's economy then, as today, centered around the religious significance of the city. Many visitors have always crowded Jerusalem. Housing, food, and tem-

ple services helped most residents earn at least an existence.

The people who became Christians were disconnected from this basic Hebrew economy because of their obvious change in religious allegiance. Their plight in poverty became desperate.

Earlier, Paul was sent from Jerusalem as an apostle to the Gentiles, after he won the dispute rejecting Jewish ceremony for Gentile Christians. Upon departure to his missionary work, he was asked by the Christian leaders to remember the poor. This he was always disposed to do.

These two chapters, II Corinthians 8-9, discuss how Paul, on his third missionary journey, collected money for the poor from the churches he had established earlier. This New Testament example of cooperative giving by churches provides a pattern for modern missionary work as performed by Southern Baptists.

We call our work the Cooperative Program. Paul referred to his work as "the fellowship of ministering" (II Cor. 8:4).

The point of this study is that churches have stewardship obligations, as do individual Christians. An informed and obedient church member should give tithes and offerings to and through his church for the propagation of the gospel. In like manner, a church should give generously to its world mission program.

Yes, the Cooperative Program, a "fellowship of ministering," is biblical.

Consider, now, these outstanding lessons from II Corinthians, chapters 8 and 9.

The example, a pattern to follow

1. The magnificent Macedonian example (II Cor. 8:1-9:7; I Cor. 16:1-4)

The Macedonian churches demonstrated generosity in cooperative giving. Paul pointed out the fine example of these churches to encourage the church at Corinth to give generously, too. In seven verses he wrote seven factors or principles which motivated the magnificent Macedonians to liberal giving.

Lead the study group to read verses 1 through 7. Read them again, one at a time. After each verse, pause to think about what that verse says about giving. To do this, search the verse for a leading or "key" word. There may be a key thought rather than just a word. Once this key idea is isolated, form the idea into a statement in your own words that answers the question, "If we only knew what this one verse said about giving, what would we know?"

Use verse 1 as an example for the class,

then give six groups or individuals about four or five minutes to work on each of the other verses, 2-7. After a few minutes, ask each group to report on its assigned verse, stating a stewardship factor in their own words.

Because Paul was discussing the combined giving of several churches, much like our Cooperative Program giving today, the following seven statements are set out as principles in cooperative giving.

Verse 1, principle one: **The impulse to generous giving is generated in the grace of God.** God's grace is first. God is creator, owner, redeemer and the source of all good.

Verse 2, principle two: **Under God's grace (v. 1) severe testing, even poverty, produces generosity in cooperative giving.** The problems Christians face need not become a deterrent to liberality in giving. Overcoming problems with spiritual strength produces joy and generosity of spirit because of God's great grace. Poverty is no barrier to generous, joyous giving.

Verse 3, principle three: **Freedom of choice to give according to ability in cooperative giving leads to liberality.** The Macedonians gave according to and beyond their means, by their own free will. Paul refrained from commanding the Corinthians to be generous (v. 8). He encouraged their freewill participation based on the example of these magnificent Macedonian Christians.

Verse 4, principle four: **Cooperative giving is a privilege which prompts individuals to insist on participation.** The Macedonian church did not wait to be asked to give, instead they asked—literally begged—Paul for the privilege of giving.

Verse 5, principle five: **Dedication to the Lord and his work produces more than expected in cooperative giving.** Their giving was not a mere cash payment as Paul had expected. Instead, they made a complete dedication of themselves to the Lord. Their giving surpassed expectations.

Verse 6, principle six: **Cooperative giving requires proper administration.** A trusted brother, Titus, who had started this stewardship revival, would visit the Corinthian church and arrange for them to participate in giving after the high example of the Macedonian church.

Verse 7, principle seven: **Cooperative giving is a spiritual grace equal to other great spiritual values.** Paul complimented the Corinthian Christians upon several of their strong points: *faith, speech, knowledge, zeal and love.* He reasoned: Since you have spiritual strength in these areas in the Lord, become generous in this grace also, the grace of cooperative giving.

Here, then, are seven broad

stewardship principles for giving. In this specific lesson passage it applies to cooperative giving, or the pooling of mission funds of several churches.

II. The supreme example, Jesus (II Cor. 8:8-9)

Concluding this paragraph, Paul sets before the church the supreme example in giving. The supreme example is Jesus. "You know," he writes, "the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

This is another way of saying Jesus related his ministry to the needs of people. His ministry was indeed "on the brink."

Sometimes the question is asked, "Did Jesus tithe?" Perhaps the best way to answer that question is to ask and answer another question. Was Jesus a good steward? The obvious answer is, yes.

Also it is very probable that if Jesus had not been a tither, his enemies, who often accused him of breaking Hebrew law and custom, would surely have accused him of not tithing. They never did.

In Matthew 23:23, Jesus commended tithing, while saying there were more important things men ought to do also. It is totally unlike Jesus to commend a good thing and at the time to disregard practicing what he commended.

The Corinthian church had good examples from which to pattern their giving. They had the example of the generous, magnificent Macedonian churches, and they had the supreme and highest example of the most magnificent Jesus.

Verse 13-14: At the heart of this lesson we see the real purpose of giving. We also see how fair and democratic the plan is. "I am not trying to relieve others by putting a burden on you; but since you have plenty at this time, it is only fair that you should help those who are in need," wrote Paul. "Then, when you are in need and they have plenty, they will help you. In this way both are treated equally" (TEV).

The purpose of giving is not to switch the resources from one set of hands in one city to another set of hands in another city, "to relieve others" and "burden you." The purpose is to meet crucial needs. Since meeting needs is the basic reason for Christian giving, it is also the real basis for deciding how much to give. The real basis for how much to give is not a specific number of dollars, or even a specific percentage. The real basis for "how much" to give is "how great" is the need.

The tithe is the minimum basis for giving, not the maximum. An individual

giving through his church, or a church giving through the Cooperative Program, might give a great deal more than a tenth. Generosity in giving occurs when a church seriously considers crucial needs and prayer is offered for those trying to meet the needs.

Key words in these two verses are *fair, need, and equally.*

III. Careful administrative leadership (II Cor. 8:16; 9:7)

Concerning leaders: "Titus, a good minister who has helped you before, agrees with this plan and will be with you in raising this mission offering. With him a brother (his name is not given) famous for preaching the gospel in all the churches will help, too. He has been appointed by the churches to travel with us. (Note the plural, "churches". This is a joint venture of faith of a group of churches.)

Verses 20-21, concerning administration: "Our purpose is to do what is right (TEV). To avoid confusion or complaints, we will administer (like a serving deacon) in the sight (approval) of the Lord and in the sight (approval) of men."

Verse 23: Titus and other brothers are official messengers from the churches and bring glory to Christ.

Verse 24: Perform or show your love, prove me right in boasting of you. Be liberal in your giving to the "fellowship of ministering."

II Corinthians 9:1-7, concerning advance planning: Paul repeated his confidence that when the visiting ministers came to Corinth they would be cordially received. He urged them to be ready to start the collection for the poor saints in Jerusalem. "Then the supreme offering will be ready when I arrive," he wrote.

Modern psychology might take a lesson from the first century here. Read aloud II Corinthians 9:1-7, from either the *New English Bible*, or from *Good News for Modern Man*, (TEV). People like Dale Carnegie could take a lesson from Paul. Paul reminded the Corinthian church that they talked about this offering a year ago. They had even originated the idea of helping the poor Christians at Jerusalem. Now, he wrote, see how well your good idea has worked out in the Macedonian churches. They have been most generous. Now it is your turn. Paul said, in effect, "I know you will give liberally, for you do not want to make me ashamed. I have already bragged on you to the generous Macedonians. Nor will you bring the shame of embarrassment upon yourself." What a master stroke of psychology.

And you can know Paul later rejoiced that all the churches did give liberally to

this cooperative effort. Read Romans 15:25-27.

Verses 1-7: "If you plant only a few seeds, the harvest will be light. If you plant generously the harvest will be great."

Each person should give as he decides for himself, with no reluctance. God loves a cheerful (hilarious) giver.

IV. A plain, practical pattern for giving

Looking back to an earlier letter, First Corinthians, Paul made a very strong appeal for an offering for the poor in Jerusalem. Study this pattern and recognize how it relates to the seven principles of stewardship.

1. Corinthians 16:1-2: A Pattern for Giving

Periodic — "Upon the first day of the week"

Personal — "Let everyone of you"

Place — "lay by him in store"

Provisional — "as God"

Proportionate — "hath prospered him"

Preventive — "that there be no gatherings when I come."

Generous cooperative giving helps a church keep its influence continuously "on the brink."

Addenda I

Additional verses which could be used in this lesson include:

1. Tithes paid by Abraham to Melchizedek

Genesis 14:20: "And he gave his tithes of all ..."

Hebrews 7:4-9: (A New Testament consideration of Gen. 14:20)

2. Tithes due to God

Genesis 28:22: "And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee."

Leviticus 27:30: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord."

Proverbs 3:9: "Honour the Lord with thy substance, and with the firstfruits of all thine increase."

Malachi 3:8: "Will a man rob God? Yet ye have robbed me. But ye said, Wherein have we robbed thee? In tithes and offerings."

Malachi 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Matthew 23:23: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters

of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

3. I Corinthians 3:9: "For we are laborers together with God."

I Corinthians 4:2: "It is required in stewards that a man be found faithful."

Luke 16:2: "Give an account of thy stewardship" (or tell me now, how did you spend my money?).

II Corinthians 9:15: "Thanks be to God for his unspeakable gift."

Addenda II

Some statements which could be used at appropriate places in this lesson:

1. A church is both independent and interdependent.

2. The Cooperative Program, like any man or church, is not perfect, but it is the best plan developed for equitable support of the causes we Southern Baptists believe in.

3. Some stewardship principles:

(1) God is owner;

(2) Man is steward;

(3) The steward is accountable to the owner.

4. When a man is right with his money, toward God, he is usually right, or can easily be led to be right, in most other matters.

5. The Cooperative Program is concern for people: people in the neighborhood; people in the state; people around the world — sick people, little people, poor people, successful people.

6. If you really care, share.

7. A definition of the Cooperative Program for Adults and Youth —

The Cooperative Program is the chief instrument of Southern Baptists to evangelize the world. That which a single church cannot do by itself becomes possible when many churches join together and set about doing it. Through the Cooperative Program the gospel is preached, bodies are healed, institutions are built, leaders are trained, and the physical, emotional, and spiritual needs of people are met.

Addenda III

Possible application of this lesson in some churches could be:

1. Conduct a stewardship revival. Sermons could inspire church members to learn and apply the seven stewardship principles in this lesson.

2. Additional lessons and sermons on stewardship.

3. Consider increasing the amount given to world missions through the Cooperative Program each month.

4. Eighty-one churches in Arkansas, according to the 1970 annual report, did not give through the Cooperative

Program. These churches could determine to give in 1971 by taking a freewill offering on April 18, 1971, Cooperative Program Sunday.

5. Churches that do not choose to teach this alternate lesson April 18 could:

(1) Set aside a Sunday soon and teach it;

(2) Use the lesson as a basis for discussion in some church meetings other than Sunday School;

(3) Review the lesson at a mid-week service;

(4) Use the lesson as teaching or devotional material at various meetings;

6. Urge all members to read the lesson and the whole Cooperative Program issue, *Arkansas Baptist Newsmagazine*, April 1 issue.

7. Review the lesson, in part or whole, in church or newsletter.

8. Discuss with appropriate church leaders the idea of increasing cooperative giving at least one percent each year in the future.

Addenda IV

A Follow-up Study Project

An interesting study project for the class is to look at the 1971 Cooperative Program budget of Arkansas Baptists, published on Pages 12 and 13 of this issue of the *Arkansas Baptist Newsmagazine*. Many members of the churches may not know the total budget for our 1,225 churches is \$2,752,178 for mission work in the state and around the world.

This table lists the amount budgeted for each cause. This is determined by the vote of the messengers of the State Convention. It also lists the percentage of the total each cause receives. Often, class members want to know how much of the church dollar goes to come specific cause through the Cooperative Program. He can know exactly where every penny goes if he knows one basic important fact. It is this. He must know what percent of the church budget is sent through the Cooperative Program to world missions. If he knows this, then using the table referred to above, and the application of a little Fourth Grade arithmetic, he can know just how much of his dollar goes to any specific cause.

Likely, the class should not take time from the lesson period to engage in an arithmetic lesson. However, the teacher should point out how this could easily be done.

Close the lesson by reading the words of Dr. Charles Ashcraft, on Page 4 of this issue, and pray for your denomination as you dismiss the lesson period.

God's King before Rome's governor

By C. W. Brockwell Jr.

Minister of Education, Calvary Baptist Church, NLR

Life and Work

April 4, 1971

John 18:28-19:22

Dateline: Jerusalem.

At 1 a.m., Jesus concluded his agonizing prayer in the Garden of Gethsemane, just in time to greet a small band of soldiers led by none other than Judas. Jesus was ready.

At 2 a.m., they took him first to Annas, a former high priest and father-in-law to the present high priest, probably the most powerful Jew in the land.

At 3 a.m., before an irregular meeting of the Sanhedrin, the Jewish Supreme Court, Jesus was condemned to die.

At 5 a.m., the second mock trial before the Sanhedrin was held, to make it legal in their eyes. Then Jesus was dragged off to Pilate.

At 5:30 a.m., the first examination was held before Herod. Jesus was subjected to a "scourging" by the palace soldiers.

At 6:30 a.m., Jesus was taken back to Pilate, who sentenced him to death by crucifixion.

At 7 a.m., occurred the second mockery of the condemned "King" by the soldiers. Jesus grew weaker.

At 9 a.m., Jesus was nailed to the cross. He promptly refused any kind of drug to ease the pain of death.

—Adapted from B. F. Westcott, *The Gospel According to John*.

Standing around the cross were the watchers, the thrill-seekers, the Roman soldiers, the mocking priests, the friends, the disciples, the family. But no one could help. No one could understand either.

"Oh, my son," a mother cried, "why did it have to go this far? Why did you push so hard and so fast?"

"Look at him!" two men sneered. "He said he could do so much, but see how helpless he is!"

"Master," a man groaned, "we left our homes, our businesses, our friends, everything. What are we going to do?"

"He's a weakling if I ever saw one," growled a soldier, "couldn't even carry his own cross."

"Lord," a man was sobbing, "if I had spoken out for you, this might not have happened."

It was the day Christ died. It was the day we lived.

Humiliation

Turn back now to the full story. Read it all in Matthew 26:47-27:61; Mark 14:43-15:47; Luke 22:47-23:56; and John 18-19. As important as this event is, it should be read with great interest and gratitude by all.

One word stands out in the story in jagged relief: humiliation. Any way you look at it, the cross was embarrassing.

How do you explain to your own mother that you are God's Son and yet you are dying at the hands of mortal men?

How do you tell your devoted followers that you are really the King of Kings and Lord of Lords, yet your body is slowly growing weaker?

How do you explain to vengeful men that they are working against the God who made them and loves them, the same God they claim to worship?

How do you make a handful of cruel, heathen soldiers believe that you could call forth a legion, yes, a legion of angels, to slay everyone in an instant? How do you tell them their power is nothing compared to God's?

How do you convince two dying men to put their trust in a dying Saviour?

Jesus endured all this humiliation for us and before everyone.

Pain

Do you know about pain? Have educated, professional, and religious people ever shrieked at you, howling for your life, bitter at the sight of your face, hating you all over? Has your hair ever been pulled, your face slapped, your back beaten with pieces of leather and bone until you nearly fainted? Could you stand a crown of thorns pressed deep into the flesh of your head? Which one of us would be able to endure just the derision alone and never say one word, never experience one thought of hatred, and never once stare in anger?

Look at that terrifying word in 19:18. It is the word describing what they did to him. None of us have ever witnessed a Roman crucifixion. None of us have

watched them driving nails, yes, large nails, through hands and feet of a living person. The agony is too great to speak about.

Jesus endured all this pain, but it was nothing compared to the pain of our sin which pierced his heart. Are you too proud to confess the sin of your life which killed him?

Confidence

From a study of John 19:17-30, number these incidents in their proper sequence:

Committal of John and Mary to each other.

Acceptance of Pilate's belated title.

Request for help.

Silence while soldiers gambled for his clothes.

Each one of these has one thing in common: it magnifies Jesus' confidence. He knew what he was doing. He was in complete control. He had lived in the shadow of the cross all of his earthly life. This day, this hour had been planned in eternity. Every detour of Satan and his cohorts thrown in the way had failed to sidetrack Jesus from his destined glory on the cross.

Christians who have confidence cause the world to act like fools. Note how weak men were before Jesus and how they tried to cover it with sarcasm and savagery.

Victory

Sometimes we read the story of Jesus as if it were a funeral service. It was instead a victory celebration!

When the end came for Jesus, the beginning started for us. In one last sin-shattering cry, he heralded the good news up and down the corridors of time, destroying every barrier in its wake. "It is finished!" Think about these wonderful words for the next few minutes. Give thanks to God for the completed work of Jesus.

No one has ever doubted the outcome of the meeting of God's King before Rome's governor. Let us, too, learn the lesson that no sin nor sinner can ever conquer the Eternal God, however weak God may appear to be.

How do you judge Jesus Christ? This is important, for it will determine how he judges you.

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Christ acclaimed and rejected

By Vester E. Wolber, Th. D.

Ouachita Baptist University, Religion Department

International

April 4, 1971

Matthew 21:1-15, 33-45

In this lesson we are to study the triumphal entry on Sunday, the cleansing of the temple, on Monday, and the parable of the householder on Tuesday of the week of our Lord's suffering.

The triumphal entry (1-11)

1. John explains that the sudden popularity of Jesus in Jerusalem was due to a recent miracle in Bethany—the raising of Lazarus. Many who had witnessed the miracle accompanied Jesus and his party as they entered Jerusalem, and many more who had heard about it came out of the city to meet the Lord (Jn. 12:16-19).

2. What was Jesus' intention in making the triumphal entry into Jerusalem, which initiated the activities of the last week? The easy answer is to quote Matthew—in order to fulfill Old Testament Scripture. It seems extremely unlikely, however, that Jesus ever did anything for the purpose of fulfilling scripture. The purpose to do what he did must have, of necessity, preceded the prediction that he would do them.

In cases of precise prediction, the prophets predicted that which God had already purposed to do. Therefore, it is better to understand a statement such as Matthew 21:4 as meaning that the result is that the word spoken by the prophet was fulfilled.

Apparently, Jesus intended to offer himself as the true King of Israel, the Messiah. John wrote that the multitudes did not at the time understand the meaning of the triumphal entry, but after Jesus went back to glory they remembered that Zachariah had foretold it (Jn. 12:14-17).

3. The multitude identified Jesus as the Son of David and hailed him with "Hosannas" of highest joy—clearly Messianic expressions. Luke says that some Pharisees asked Jesus to restrain the people from using these expressions, but he declined, lest the very stones would then cry out (Lk. 19:39-40)!

The crowds which accompanied Jesus also identified him as "the prophet Jesus from Nazareth of Galilee" (v. 11).

Cleansing the temple

Matthew's account leaves the impression that the cleansing of the temple was on Sunday, but Mark make it clear that it was on the next day.

John's Gospel locates this event at the beginning of Jesus' public ministry, and most scholars have concluded that John misplaced it chronologically. It is not unreasonable, however, to think that the temple might have been purged a couple of times. Anyway, essentially the same conditions prevailed in both accounts.

1. In the temple courts, the priests and their subordinates had set up tables for the convenience of their public in exchanging various coins into the acceptable coins to be used in paying the temple tax. Scholars have concluded that the arrangement was also quite convenient for the money-changers to pocket a fee of about 12 per cent for their services.

Also, for the convenience of their public, temple officials kept on hand a supply of healthy animals which temple worshippers might purchase and offer in sacrifice. There are grounds for suspicion that a sheep which a layman brought with him might have more difficulty in passing the pure food law inspections of the day than a sheep which he bought from the inspectors.

Annas, the ex-high priest who first tried Jesus, on Friday morning, dominated the temple scene for a number of years and turned the temple court into a merchandise mart. Some of the Jewish records from the first century refer to the temple market place as "the bazaars of the sons of Annas."

2. Jesus moved in quiet anger against this center of the religious establishment. He drove out the animals, upset the money desks, and upset the officials. For a few hours, worshippers in the temple area did not have to listen to the bleating chorus of uneasy sheep held in the outer courts; but the beatings from unhappy priests and Levites may have been about as hard to listen to.

The indignation of the chief priests and scribes was intensified when they heard the children chanting "Hosanna to the Son of David." Both the actions of Jesus and the praise from his public contained clear Messianic implications, and the officials got the message. They wanted to kill him but were afraid of the masses.

The wicked renters (21:33-45)

1. In a general way, the parable parallels the history of the Hebrews' treatment of God's prophets. One by one the servants who were sent from the owner were abused, stoned, and killed, in much the same way that Israel rejected and opposed the prophets. The wickedness of the renters reached its climax of intensity when they killed the son and heir in an effort to take full possession of the vineyard.

2. The chief priests and Pharisees followed Jesus through the entire story without recognizing themselves—they even projected an outcome to the story by predicting that a land-owner would destroy such wretches and rent his vineyard to other people. They still did not see the true application of the parable when the Lord quoted from Psalm 118:22-23, which passage stated that the rejected stone had been made the chief cornerstone.

3. The punch line came when the Lord said, "Therefore . . . the kingdom of God will be taken away from you and given to a nation producing the fruits of it." Jesus realized that Jewish opposition to him was so ossified that they would reject him in mass. These germinal ideas of Jewish rejection and gentile acceptance were spelled out more completely by the apostle Paul (Rom. 11).

4. The Jerusalem leaders turned against Jesus and would have tried to destroy him had they not feared the multitudes who considered him to be a true prophet.

The opposition of Jerusalem fathers toward Jesus should serve as a perpetual warning to all religious leaders lest their normal desire to serve people be allowed to weaken and die, and be replaced by the desire to serve self.

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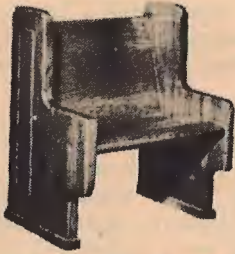
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The unseamly A smile or two

Depression pock mark

One of th' scars of havin' lived through th' Depression is never bein' able t' relax an' enjoy a square meal if it costs as much as a dollar. You allus feel you are bein' too extravagant. —Clabe Hankins

You've a point, Clabe

If'n a feller's goin' t' insist on exercisin' his freedom of speech, he owes it t' them that hast t' lissen to him t' try t' have somethin' fittin' t' say. —Clabe Hankins

Limberger, no doubt

Husband: "This cheese smells terrible!"
Wife: "That's expensive cheese. It's imported."
Husband: "It smells more like it was deported!" —Shelby Friedman

Definitions

Miser: A fellow who lets the rest of the world go by. —*Sunshine Magazine*
Middle-age spread: Too many nights around the table. —*Grit*
Parking meter: A device that enables you to do two hours' shopping in one. —*Good Reading*

Gross income: A figure half way between what your wife tells your friends and what your boss thinks you are worth. —*Grit*

Marriage: The peaceful coexistence of two nervous systems. —Emil Krotky, in *Sputnik*

Rare book: One that comes back after you have loaned it out. —*Modern Maturity*

Matter of semantics

First Scout: "Has your troop ever been lost in the woods?"
Second Scout: "No, but we were confused for three days once!"

Asset indigestion

Rich men develop ulcers because they get too much asset in their systems. —Shelby Friedman

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Attendance report

March 21, 1971

| Church | Sunday School | Training Union | Ch. Adds. |
|---------------------------------|---------------|----------------|-----------|
| Alicia | 58 | 44 | |
| Banner, Mt. Zion | 23 | | |
| Berryville, First | 147 | 35 | 2 |
| Freeman Heights | 123 | 37 | |
| Rock Springs | 88 | 74 | |
| Blytheville, Calvary | 217 | 115 | 2 |
| Booneville, First | 279 | 219 | |
| Camden, First | 514 | 104 | 6 |
| Charleston, North Side | 95 | 55 | |
| Cherokee Village Mission | 101 | 36 | |
| Crossett, First | 527 | 146 | |
| Mt. Olive | 328 | 156 | 4 |
| Dumas, First | 301 | 53 | |
| El Dorado, Caledonia | 53 | 42 | 2 |
| Temple | 50 | 31 | |
| Farmington, First | 89 | 34 | |
| Forrest City, First | 475 | 141 | |
| Ft. Smith, Enterprise | 48 | 30 | |
| First | 1211 | 522 | 9 |
| Grand Avenue | 708 | 273 | 1 |
| Moffett Mission | 31 | | |
| Haven Heights | 285 | 144 | 3 |
| Gentry, First | 192 | 101 | 9 |
| Glenwood, First | 159 | 75 | 1 |
| Greenwood, First | 277 | 87 | |
| Hope, First | 421 | 131 | |
| Hampton, First | 152 | 55 | 2 |
| Helena, First | 257 | 88 | 3 |
| Hot Springs, Lake Hamilton | 106 | 30 | |
| Lakeshore Heights | 112 | 41 | |
| Jacksonville, Bayou Meto | 135 | 73 | |
| First | 389 | 109 | 3 |
| Second | 236 | 92 | 1 |
| Jonesboro, Central | 462 | 191 | 9 |
| Nettleton | 273 | 134 | 1 |
| Lincoln, First | 137 | 51 | |
| Little Rock, Crystal Hill | 140 | 51 | |
| Geyer Springs First | 714 | 286 | 13 |
| Life Line | 736 | 187 | 4 |
| Woodlawn | 130 | 58 | 2 |
| Luxora, First | 75 | 21 | 2 |
| Magnolia, Central | 647 | 219 | 1 |
| Melbourne, Belview | 136 | 54 | |
| First | 117 | 57 | |
| Monticello, Northside | 115 | 67 | 2 |
| Second | 208 | 84 | 2 |
| Murfreesboro, Mt. Moriah | 46 | 28 | |
| North Little Rock, Baring Cross | 605 | 189 | 5 |
| Southside Chapel | 29 | 12 | |
| Calvary | 397 | 133 | 5 |
| Central | 235 | 63 | |
| Gravel Ridge First | 168 | 96 | 3 |
| Highway | 153 | 63 | |
| Marshall Road | 372 | 124 | |
| Park Hill | 746 | | |
| Sherwood First | 211 | 102 | |
| Sixteenth Street | 53 | 36 | |
| Paragould, East Side | 267 | 137 | |
| Paris, First | 417 | 133 | 3 |
| Pine Bluff, First | 703 | 165 | 4 |
| Green Meadows | 64 | 24 | |
| Centennial | 197 | 89 | 1 |
| South Side | 610 | 183 | 3 |
| Oppelo | 16 | 15 | |
| Tucker | 12 | 8 | |
| St. Charles | 70 | 37 | |
| Springdale, Berry Street | 105 | 50 | |
| First | 538 | 234 | 5 |
| Van Buren, First | 422 | 165 | 6 |
| Jesse Turner Mission | 23 | | |
| Chapel | 37 | | |
| Vandervoort | 46 | 16 | |
| Walnut Ridge, First | 297 | 100 | 4 |
| Chapel | 31 | 21 | |
| Warren, Immanuel | 242 | 108 | |
| West Memphis, Calvary | 263 | 107 | 2 |

In the world of religion

Prayer request draws big mail

LONG ISLAND, N.Y. (EP)—A mother wrote the *Long Island Press* stating that she had not yet taught her two little girls how to pray because the only one she knew as a child was "the old and scary one."

"Isn't there a better night-time prayer?" the mother asked.

She was referring to a poem traced as far back as an 1160 prayerbook and one which showed up in a 1737 New England primer: "Now I lay me down to sleep. I pray thee, Lord, my soul to keep. If I should die before I wake, I pray thee, Lord, my soul to take."

Heavy mail response yielded many suggestions for prayers the mother might use. Among them were:

"God made the sun and God made the tree. God made the mountains, and God made me. I thank you, God, for the sun and the tree, for making the mountains, and for making me."

"Dear Jesus, look down from above, fill my little heart with love. Bless me every single day. Make me kind and good always."

"Now I lay me down to rest, angels guard my little nest. Like the wee birds in the tree, Heavenly Father, care for me."

One mother recommended anything but the "if I should die" version. "Too many mothers don't give a thought to what they teach or read to their children," she argued. "They forget that some children are very tenderhearted and should not be exposed to violence at an early age."

The prayer she taught her children was: "Now the light has gone away. Father, listen while I pray. Asking Thee to watch and keep, and to send me quiet sleep."

Sees 'hodge podge' of world ideas

SEATTLE (EP)—A hodge-podge of thinking today involving the ideas of seven men characterizes modern thinking, according to Dave Breese, head of Christian Destiny, Inc.

The men who "rule the world from their graves," Breese said, are Charles Darwin, Karl Marx, Julius Wellhausen, John Dewey, Sigmund Freud, John M. Keynes and Sore Kirkegaard.

Breese told the State Convention of Evangelicals here that Darwin has become "the philosopher of historic optimism" whose ideas have led men to believe "we can work out our problems."

"Marxist ideas of groupism have infected Western thought to the

detriment of individualism," he said. Describing Wellhausen as a religious liberal who substituted human religion for Christianity, Breese said he took an external God out of religion.

As for Dewey, he said, he made "education into a different thing," in which self expression was substituted for discipline and learning. Freud, Breese said, planted the seeds for the contemporary sexual revolution by contending that people's problems are the result of the suppression of sexual drives.

Keynes was an economist who believed "you could spend yourself rich," Dr. Breese said, adding that Keynesian ideas are now a part of Western economics.

As for Kirkegaard, this existentialist held the view that truth is experienced as against truth as an external fact. The effect of this sort of thinking, the evangelist said, is that "today rejects yesterday and forgets tomorrow." It leads to the "now generation" and the idea of "doing your own thing," he said.

Against this hodge-podge of modern thought Dr. Breese argued the case for historic Christianity. Peace, he said, can result only from the intervention of God in human lives.

Deferred payment of Duke tuition

DURHAM, S.C. (EP)—Duke University will offer a deferred tuition plan beginning this fall to about 2 per cent of the 8,500 students on campus who are considered to be "good risks." Under its provisions some students could pay their education costs over 30 years.

The plan adopted here by the Methodist-related university is similar to one approved recently at Yale, but not as extensive. All students are eligible in Yale's program, under which they would pay 0.4 per cent of their income for every \$1,000 in tuition deferred—beginning when they leave school and continuing for a maximum of 35 years.

Celibacy opposed by Catholic priests

BALTIMORE (EP)—The Catholic church should abolish the requirement that priests be unmarried, according to the nation's largest organization of Roman Catholic priests.

The resolution was adopted, 181 to 23, in a roll call vote by the House of Delegates of the National Federation of Priests' Councils, an organization that says it represents 60 per cent of the 59,000 priests in the U.S.

Medical assistance in Digest feature

PLEASANTVILLE, N.Y. (EP)—Clarence W. Hall's story of the Medical Assistance Programs of Wheaton, Ill., appears in the April 1971 issue of *The Reader's Digest* under the title, "They Take 'Vacations for Humanity.'"

MAP is a voluntary international agency sending medical help to missionary physicians who are meeting the health needs, both spiritual and physical, of people in developing countries.

Author Hall cited MAP's "welter of subsidiary services" as the main thing that distinguished its service from other similar ones.

Last year MAP sent overseas 950 tons of surplus drugs and other supplies donated by pharmaceutical manufacturers and medical-supply houses. The shipments were valued at \$16 million and were dispatched to 500 doctors in 64 countries.

Comedian Hope not to get award

NEW YORK (EP)—Plans to give its annual "Family of Man" award to comedian Bob Hope were canceled by the New York City Council of Churches.

The reason was his identification with the military establishment and the Vietnam war.

Dan Potter, executive director of the council, said the decision was difficult and that the comedian said he had no hard feeling. "That in itself marks him as a pretty great guy," the churchman said.

Bob Hope said he was "hooked" on the gallantry of men dying for their country and has never gotten over it.

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