

9-16-1971

September 16, 1971

Arkansas Baptist State Convention

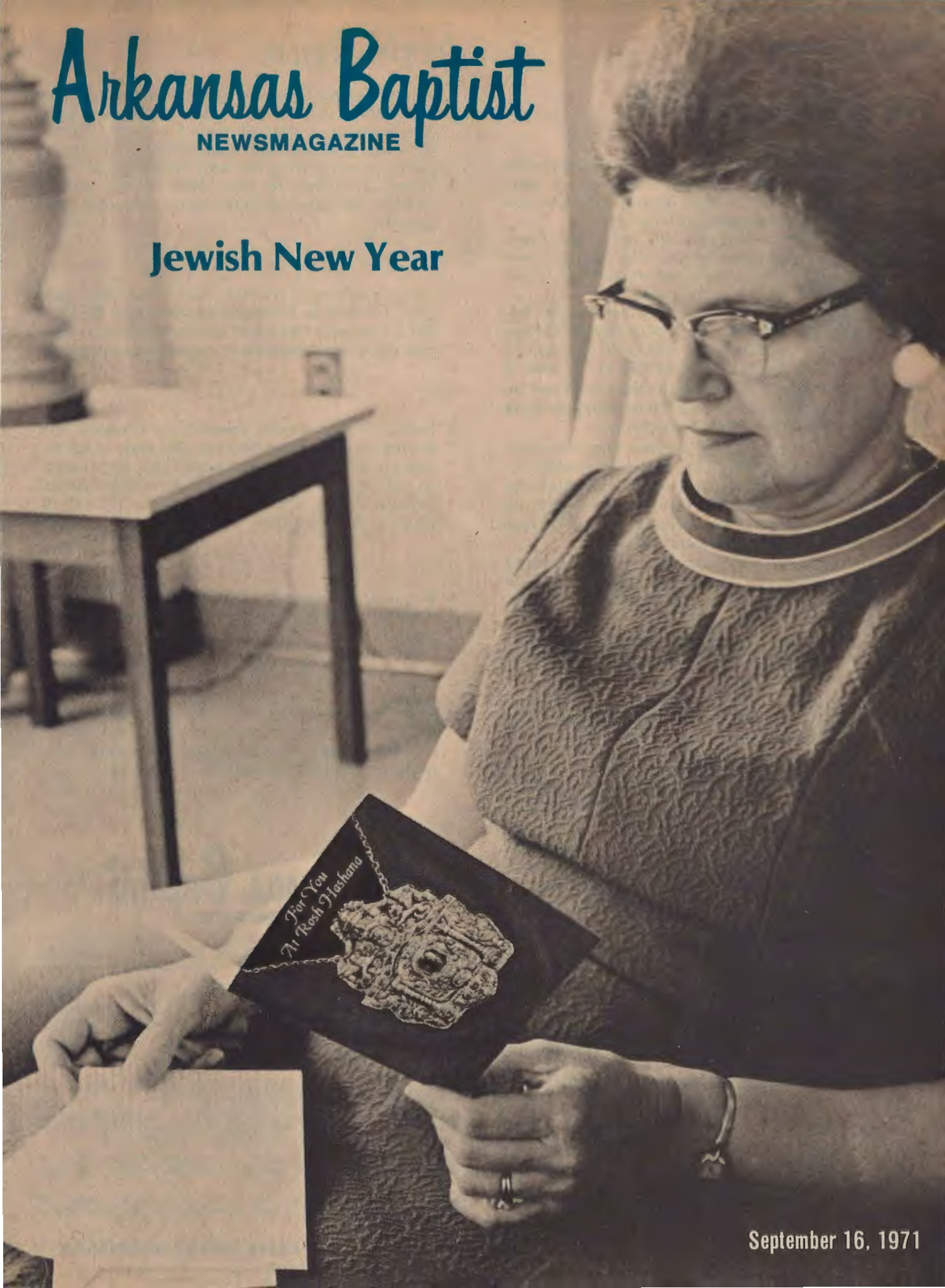
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Arkansas Baptist

NEWSMAGAZINE

Jewish New Year



September 16, 1971

On staying married



ELM

Did you ever figure out how the most of us married folks stay married, neither getting divorces nor committing mayhem?

It is certainly not because one or both of the life partners ever attains unto perfection—not in the bodies of this flesh.

And it is not necessarily because the most of us happen to have pretty good senses of humor. (A sense of humor can be an asset if it helps one to laugh at his own foibles. But it can be more of a hindrance than a help if it is always resulting in guffaws at the other fellow's expense.)

Nor do we stay together because one or both of the partners is good at arguing. As far as personal relations are concerned, there is not much difference between bashing somebody over the head with an unanswerable argument and slapping him in the face with your hand. Neither act is endearing.

And couples are not naturally entwined through a competitive process of always establishing the guilt (or the innocence) for each and every boo-boo committed around the house.

Nor does sarcasm or nagging serve as glue for the marital bonds. Catty (or tomcatty) remarks beget more of the same.

Some couples may be held together by religious convictions or senses of duty, but if this is all that binds, they are pretty loosely knit.

What you two have in common may be part of the answer to why you stay married. But your differences, or what each one has that the other does not have, is far more nearly the answer.

In other words, the main reason you are able to put up with each other is that you really need each other to be complete—or to be completer than you could possibly be with each going his separate way.

In the final analysis, old Elmer (or his wife, old Emmy) actually has a lot going for him (or for her) even in the face of the so-obvious imperfections. If you do not believe this, ask any guy or gal who has been bereft of a mate.

So, just as the first man God ever made was still unhappy even after God had shown him all the other creatures and had allowed him to name them, the latest Adam still needs his Eve. And Eve still needs Adam. (Some call it love.)

Quite frankly, that is why Maria and I still put up with each other after these more than 40 years of marital bliss and blisters.

Erwin L. McDonald

In this issue

- Three Arkansas teenagers and one from Utah have taken on an unusual task—mission service at their own expense. A story on page 5 tells about these four young people and their fields of service. A photo accompanying the story comments on what others are doing to help them in the way of finances. See also an editorial on the subject on page 3.
- Fewer pastors and teachers now believe that religion is losing its influence on American life than did a year ago. The latest Baptist VIEWpoll statistical documents this trend in opinion. See page 11.
- Two articles this week contrast the Christian and the Jewish view of the Messiah. See page 14 for the views of Rabbi Palnick and page 15 for the views of an SBC worker in the field of interfaith witness. Related articles are found on pages 17 and 18, which is the cover story.
- A special Sunday school lesson written for Christian Education Day in Arkansas, Sept. 20, begins on page 20.
- Now there are two women who have been ordained to the ministry by Southern Baptist churches. This somewhat unique happening is reported in a Baptist Press article on page 24.

Arkansas Baptist

NEWSMAGAZINE

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NO. 36

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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.

Four years poured out for God

How much is one year out of a typical Southern Baptist teen-ager's life worth? If you can determine this, multiply it by four and you will have the total being contributed by four young people who have just gone for a year of service on Home Mission Board mission fields out west. (See news story elsewhere in this issue.)

One of the most remarkable things about this mission project is that none of the missionaries will receive so much as one red cent for his services. And they and their families will be responsible for their total living expenses.

What is in it, then, for the young folks? Nothing but the satisfaction of serving God and their fellow men out of compassion and pure consciences.

Of course, there is really no way of measuring what these four youngsters are donating, in this year of special service. It is impossible to estimate how much this year is costing the teen-agers. And who could tally how much their combined working and witnessing will be worth now and in the unfolding years of the future to the Kingdom of God?

One thing is sure. No one can out-give God. So, it is a pretty safe conclusion that the young people will not be impoverished, but, spiritually, greatly enriched by this giving of themselves. And who knows but that their unselfish example may turn hundreds—yes, perhaps even thousands—of young people to this way of Christian service.

We Baptists so customarily say "Pray for us" that this request sometimes sounds trite or overly pious. But surely those who know about what these youth are undertaking—the two young ladies among the Navajo Indians and the two young men among the underprivileged of Portland, Ore.—will be impelled to sustain them by their prayers.

* * *

The safest place for anyone—big, little, old or young—is in the center of God's will. But finding God's will beyond the great and general aspects is not always easy. Those who pray always and search God's word daily for light are in a good way of determining God's will for themselves.

Our Southern Baptist stance

We Baptists have been known across the years for a certain sternness in our faith. W. A. Criswell recently quoted W. R. White, president emeritus of Baylor University, as having observed, years ago, that "fundamental, Bible-believing Baptists have the best doctrine and the worst spirit of any group in the earth."

Back from a trip to the Holy Land which had included his being received by Pope Paul VI in the Vatican and by high Jewish leaders in Israel, Dr. Criswell replied to the situation alluded to by Dr.

White, "What a pity—having the truth of God but presenting it in anger and in criticism." He went on to say, "It is literally possible for doctrine to be made unpleasant, unpalatable, caustic, vindictive, vitriolic, condemnatory, full of judgment and condemnation. When the Scriptures say that we are to adorn the doctrine of God our Savior in all things (Titus 2:10), it simply means that we are to lift up our Lord in love, in prayer, in sympathy and in intercession."

Asked Dr. Criswell:

"When Pope Paul VI offered his hand to me did I compromise the faith when I offered my hand back again in love and friendship? When Rabbi Yinon and Rabbi Nathan (in Jerusalem) offered their hand to me did I repudiate my Baptist faith and heritage in offering my hand in love and friendship in return? Just what is it for a man to believe in Christ and to be true to the faith if it is not this, that in all things we are to adorn the doctrine of God our Savior, we are to make it beautiful and attractive, full of love and prayer and warmth."

When and if we are made mean in spirit by our religion, we might well afford to examine again our religion.

Southern Baptist crosscurrents

Self-revealing: No religious group in the world has a system of state news publications to match Southern Baptists. We have the greatest opportunity to be informed about our denomination, to spend our opinion and to publicize our successes (and failures) of any Christian body. While it is a blessing to possess so great an opportunity to be informed, it is at the same time an awesome obligation to take advantage of this great storehouse of fact and event. A Baptist who says that the state Baptist paper has nothing that interests him is making unfortunate revelation about himself.—R. G. Puckett, Editor, *The Maryland Baptist*

Salary freeze: We hope churches will be considerate of their pastors and staff while the government "freeze" on salaries is in effect—and we know they will be. It looks as if present salary levels will have to be maintained, but as we understand it, a church can still approve raises to be put in effect when the freeze is lifted.—J. Marse Grant, Editor, *Biblical Recorder* (N.C.)

School crisis: One of the greatest lessons we can teach our sons and daughters as they go back to school is to deal with problems in a Christian way.—Hudson Baggett, Editor, *The Alabama Baptist*

Enriching angles: Even if you dislike your publication's slant, it is wise to get more than one opinion about events and issues. By subscribing to at least one religious magazine or newspaper that you do not always approve of, you can be enriched by angles which you have not considered regarding current problems.—Edward H. Beck, in *Baptist Message* (Louisiana)

Theological stance and the constituency



Dr. Ashcraft

May I lend a voice for almost 12 million laymen. They are a patient lot. They have heard and seen many things in their time. They have witnessed a colorful array of men flit their hour across the stage, some favorably remembered, others forgotten.

Some of these undershepherds had made a career of telling them what the Bible meant without bothering to mention what it said.

Others have quoted beautiful proof texts with only the vaguest notion of their meaning. Some of their prophets have come riding south, another, later, riding just as furiously to the north. The patient laity has loved them all and strained hard to understand and cooperate.

A church member who has spent 30 years in the same church has observed certain performances when select audiences were assembled and a drastically different approach when only the home folk were there. There has been much sparring within the cloth; the layman has not always understood. The average, everyday layman could not care less about theological stance, but he is vitally concerned in a full church, meeting the budget, reaching the lost, the happiness and spiritual growth of his family, the image of his church with his Methodist and Presbyterian friends,

the morale of the preacher, the well being of the church staff, the fellowship in the association, a happy missionary, the girl away in college and the boy in Vietnam, the general progress of the Kingdom of God, the comfort of Christian fellowship and the peace of God in his own soul.

If these 12 million laymen had a corporate voice they just might say: "Dear Leaders: We love you and always will. We want to understand and help. We wish to be considered as cooperative Baptists. We are lower indeed than the angels, but we are happy with our lot in life. We wish to be in God's perfect will and to live out our days under the very breath of Almighty God, but permit us one request. 'Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgement.'" (I Cor. 1:10)

The constituency is out there. They are composed of people in all levels of spiritual development and enlightenment. They know more than we think they know. Perhaps a more united front on the part of the undershepherds would comfort many disturbed souls who long ago made up their minds they would serve God regardless, until the day they died. I am going to read I Corinthians 1:10 again.

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

The people speak

Bouquet for Hartsell

A carbon of the following letter was received by the editor of the Arkansas Baptist Newsmagazine. It is carried here because of its general interest.—ELM

I want to express appreciation for the article carried in the September 2, 1971 issue of *The Arkansas Baptist Newsmagazine*, entitled "The Southern Baptist Convention Presidential Address, 1950-1970."

This is the kind of study we need more of. The perspective and analysis you bring to this study of the presidential address makes it most helpful. It is very interesting reading, and is instructive.

I am glad to see a layman do a work like this which evidences real interest in our denomination.

Cordially yours,
Martin B. Bradley, Secretary
Research and Statistics Department
The Sunday School Board of SBC
Nashville, Tenn. 37203

Editor's Reply: Dr. Hartsell is an ordained Southern Baptist minister with a full-time teaching assignment at Southern State College.

Encounter Evangelism

We wanted to let you know of the existence of an evangelistic group here at Oklahoma Baptist University called Encounter Evangelism. We are composed of teams of evangelists, song leaders, singers, etc.—all students at O.B.U.—who will be available to churches for weekend revivals (or even week-long, over school breaks), youth rallies, retreats, etc.

Last year the Lord used our group in a tremendous way, and we are excited at the prospect of another year in His service. We would greatly appreciate your helping us by running an announcement of our activities in your paper.

Our address here is: Encounter Evangelism, P. O. Box 2653, University Station, Shawnee, Oklahoma 74801. Tele. No: Area code, 405, 275-3688.

—Don Dearing

SEMARANG, Indonesia (BP)—Representatives of 10,000 Baptists on Java and Sumatra have formed an association of Indonesian Baptist churches.

Deaths

Henry W. Blake, Little Rock, died Sept. 6. He was a member of Immanuel Church and a charter member of the Baraca Sunday School Class.

Oscar Lee Stanton, 69, Little Rock, died Sept. 7. He was a member of South Highland Church.

Ollie B. Watson, 69, Little Rock, died Sept. 7. He was a member of Immanuel Church.

James A. Cardin, 89, Conway, died Sept. 7. He was a member of Central Church.

Argus D. Mickel, Conway, died Sept. 8. He was a retired employee of the Missouri Pacific Railroad and a member of First Church.

News about missionaries

Donald L. Orr, missionary to Columbia, received a master's degree in Spanish from Texas Christian University, Ft. Worth, Aug. 13. Orr is a native of Hot Springs. Mrs. Orr, the former Violet Rogers, was born in Helena, Okla. Daughter of a Baptist minister, she also lived in Hunter, Okla., and Midland and Odessa, Tex., while growing up. The Orrs were appointed by the Foreign Mission Board in 1951.



Pastor Billy G. Kimbrough of First Church, Gravel Ridge, visits with volunteer missionaries Misses Phillips and Rhodes at a money-tree reception for the girls the night before they left for their mission field.

Baptist teenagers volunteer as missionaries at own expense

Four teenagers, three from Arkansas and one from Utah, have volunteered for a year of service as missionaries and are now on Southern Baptist mission fields.

They are Diana Rhodes and Sharon Lee Phillips, of the Gravel Ridge Church, North Little Rock; Sam Ashcraft, of Second Church, Little Rock; and Benton Welsh, of University Church, Salt Lake City, Ut.

Misses Rhodes and Phillips, recent high school graduates, are working at Blanding, Ut., with the Navajo Indians, under the direction of Home Mission Board Missionaries Calvin and Wilma Sandlin.

Young Welsh and Ashcraft are working among underprivileged people in Portland, Ore., and vicinity, under the general direction of W. C. Carpenter, director of missions for the Northwest Baptist Convention.

The students and their families, with some possible help from the home churches, will pay the living expenses during the year and none of them will be on salary.

The sending of the young missionary volunteers fulfills a long-time dream of Darwin E. Welsh, executive secretary of the Utah-Idaho Baptist Convention. Mr. Welsh first proposed such a program of missions back in 1964, while serving as pastor of First Southern Baptist Church, Salt Lake City. He has since spoken frequently on the proposed plan. But it

was a column by Charles H. Ashcraft, former executive secretary of the Utah-Idaho Convention and now executive secretary of the Arkansas Baptist State Convention, that eventuated in the four youths volunteering for the coming year.

Dr. Ashcraft mentioned in his weekly column, "I Must Say It," in the *Arkansas Baptist Newsmagazine*, the possibility of enlisting young people for this sort of ministry. The article subsequently captured the imaginations of all four of the current volunteers and resulted in their appointments.

Missionary Ashcraft, 18, is a son of Executive Secretary and Mrs. Ashcraft, and Missionary Welsh, 19, is a son of Executive Secretary and Mrs. Welsh. Miss Rhodes is the daughter of Mr. and Mrs. Don E. Rhodes, and Miss Phillips is the daughter of Mr. and Mrs. Clarence Phillips.

Details of the program were worked out at a meeting in Salt Lake City attended by Welsh and Ashcraft, with Emery Smith, associate secretary of the Department of Special Ministries of the Home Mission Board, M. K. Wilder, president of the Utah-Idaho Convention, and others.

Joe H. Music, director of the Chair of Religion at the University of Utah and pastor of University Church, Salt Lake City, conducted a several-days workshop for the young missionaries just ahead of their going to their fields. The

Eric Rust speaks at Ouachita series

"Christian Faith in a Secular Age" is the theme for the 1971 Ralph Smith lecture series Sept. 20-22 at Ouachita University.

Eric C. Rust, professor of Christian philosophy at Southern Seminary, Louisville, will be the guest lecturer.

Programs will include "Scientific Knowledge and Religious Understanding: The Meaning of God-Talk," "The Greatness and Historicity of God: The Mystery of the Christ," "Creation and Process: an Unfinished Universe," "Man and Nature: Co-Partners with God," "Estrangement and Redemption: the Loneliness of Man," and "A Cosmic Hope: Garden or Desert?"

Lecture times and locations are: 11 a.m. and 7 p.m., Sept. 20, in Berry Chapel; 10 a.m. and 11 a.m., Sept. 21, in Mitchell Auditorium; 7 p.m., Sept. 21, in Berry Chapel; 10 a.m., Sept. 22, in Berry Chapel, and 7 p.m., Sept. 22, in First Church, Arkadelphia.

Dr. Rust is widely known as author, lecturer, and educator.

He is a member of the British Society for Old Testament Study, the American Society of Biblical Literature, the Kentucky Philosophical Association, and the Philosophical Honorary Phi Sigma Tau. Dr. Rust has served as a pastor. He was on the program of the 1947 Baptist World Congress in Copenhagen.

Revivals scheduled

Evangelist O. K. (Jack) Hazlewood's fall schedule includes revival meetings at four Arkansas churches: Centennial Church, Pine Bluff, Oct. 3-10; First Church, Beebe, Nov. 7-14; First Church, Paragould, Nov. 14-21; and Lee Memorial, Pine Bluff, Nov. 28-Dec. 5.

orientation included intensive study of the Baptist Faith and Message and latest materials on personal evangelism.

Leaders back of the movement have expressed the hope that this will be the beginning of a missionary approach that will attract Southern Baptist young people in ever increasing numbers.

Said Dr. Ashcraft: "The Youth Mission project will afford young men sweating out their military status a full year to serve God, after which they will be better prepared for either the military or college.

"Many youth will welcome a break in their long educational career and on a deferred enrollment basis will return to school or for military service. A full year on a mission will assist many to find their vocation in life and some will decide for full-time Christian service."

'People are First' is slogan for Concord Association

By James A. Griffin

Superintendent of Missions, Concord Association

Paul said, "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

With this in mind, our association seeks to keep associational evangelism, as well as church evangelism, before our people. The motto for Concord adopted last year is "People are first." We seek to emphasize that People are first in our individual activities as well as in church and associational events.

As our centennial committee charted our Centennial celebration for last year, we planned to launch the second century's evangelistic thrust with two area-wide revivals during the summer of 1971. In accordance with this, we had an area-wide revival with Clifford Palmer, pastor of First Church, Springdale, and Bill Michael, Joplin, Mo., leading at

Booneville, in the football stadium, and Jack Stanton, and Felix Snipes, Atlanta, Ga., in Ft. Smith, at Rodeo Stadium. During the week we had 130 decisions, with 37 professing Christ as Saviour.

Another associational opportunity for evangelism is our annual youth camp. We had 750 campers from 21 churches, at Talihina, Okla., and had 150 decisions, with 44 accepting Christ as Saviour.

This was the twelfth annual camp for Concord. Camp pastor was Charles Graves; song leader, Harold Biggs. Trueman Moore was Missionary speaker and Jim Davis, Clarendon was vocational guidance counselor. Other faculty members were from the pastors, staffs, and members of our churches.

We believe in doing all things for Christ that we may win some to faith in him and others to live more Christlike lives to honor him.

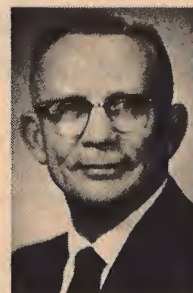
Our evangelistic committee has made plans with the State Evangelism

Department to have a W.I.N. Leadership Training and Lay-Witness School in Ft. Smith next Jan. 17-23. This will be followed by five Lay Witnessing schools in churches across the association. We are attempting to place the W.I.N. materials and information in each of our 47 churches.

Witnessing to the lost in an effective manner for Christ awaits the involvement and training of our local Christians. We must do everything we can to get people in Bible study—Christians to know and understand why we must be good witnesses and lost people that they may come to know Jesus as Saviour.

In the years 1971-72, I trust that we will "Live the Spirit of Christ in expectancy and creativity." We must attempt great things for God and expect great things from him. He is expecting us to know, to grow and to go!

Don Hook called to Crystal Hill



Mr. Hook

Don Hook has resigned the pastorate of Baptist Tabernacle, Little Rock, after 11½ years, to become pastor of Crystal Hill Church, also of Little Rock. He began his new work last week.

Mr. Hook is a graduate of Ouachita University, class of 1943. Following his graduation from college, he served for a year as state missionary with the Arkansas Baptist State Convention, directing Baptist Soldier Center, in Ft. Smith, during World War II.

He is a former president of the Arkansas Baptist State Convention and has served for many years as a member of the convention's Executive Board. He has been a member of the Home Mission Board, Atlanta, Ga.

Mr. and Mrs. Hook will move soon to the Crystal Hill parsonage, at 6108 Mandan Road, Little Rock 72204.

Woman's viewpoint

To stretch the truth

By Iris O'Neal Bowen



Mrs. Bowen

One day several years ago, our youngest child, then about five, came into the house crying loudly and insisted between snuffles that her big brother, Danny, "drank five gallons out of my coke!"

It reminded me of the story I had heard about the little boy who rushed into his house, screaming at the top of his vocal capacity that 500 dogs had chased him home from school. Pressed for the truth, he reluctantly adjusted his count downward to 20, then 12 dogs, and, finally, under stern parental pressure, said that, sure enough, a big old ugly dog had barked at him.

Well, we laugh when the children pursue the trade of applied exaggeration, for we hope in due season they will learn

the importance of staying with the facts, however uninteresting or unimpressing they may be.

But we have a lot of adults who feel they must embellish their tales to increase interest, upcount their statistics to gain status, or just throw more paint around to brighten up the picture!

Now, in writing circles they let us spread on a little to make the story salable. But, of course, we are not expecting anyone to believe us, anyhow!

But it sort of insults my intelligence for someone to expect me to believe some of the things they tell and call it the truth. Do they think I'm *that* dumb, I wonder. The unhappy part about it is that I cannot, from then on, believe anything that person tells.

I guess we all tend to exaggerate, come to think about it! I have been guilty, myself, of such remarks as, "I've got a thousand things to do today," or "I'd give my right eye to be able to sing like that!"

It sounds pretty harmless, put like that, but I wouldn't be surprised if Ananias and Sapphira had a lot of practice stretching the truth, before the final big one got them once and for all!

Now, please, folks, don't think I am talking straight at you. Why, I'd die a thousand deaths before I'd purposely hurt someone's feelings!

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Enrollment mounts at Ouachita University

Freshman enrollment at Ouachita University has jumped almost 10 per cent ahead of last year, with overall enrollment reaching 1,342, slightly higher than the 1970-71 total of 1,339.

Also showing an increase was the graduate school, with 42 students enrolled, an increase of 12 over 1970-71.

Registrar Frank Taylor said the latest enrollment breakdown showed 422 freshmen, 309 sophomores, 267 juniors and 282 seniors, with 20 special students and 42 enrolled in the graduate program.

Music enrollment at "all-time high"

William Trantham, dean of Ouachita's School of Music, reported that an all-time high of 58 freshmen were signed up for the school's Harmony and Ear Training classes, which are traditional "barometers" of the school's growth. The previous peak year was 1965, when 57 freshmen were enrolled in the two courses.

In commenting on the increased enrollment, President Daniel R. Grant said he was particularly pleased since last year's figure included off-campus study centers in Camden and Blytheville with which Ouachita is no longer involved.

The peak freshman enrollment during recent years was 603 in 1966. In 1967 the figure dropped sharply to 417, dipped again, to 408, in 1968, then started back up, in 1969, with a freshman class of 428.

The smaller freshman classes in 1968 and 1969 were due in part to the closing of the School of Nursing in Little Rock in 1967 and account for the relatively smaller junior and senior classes this fall.

Included in this year's enrollment is last year's "Miss Arkansas," Donna Jo Connelly, who is transferring from State College of Arkansas in Conway. Miss Connelly is expected back this week from a tour of Vietnam.

There are also about 17 children of missionary families. Foreign students enrolled this year come from Brazil, Indonesia, Malaysia, Israel and Ethiopia.

Children's clinic set for Oct. 4-6

The first Southern Baptist-sponsored Children's Church Clinic will be Oct. 4-6 at First Baptist Church, Red Oak, Ga.

National in scope, the three-day conference, is an outgrowth of bus clinics and recent interest in church busing, especially in urban areas.

Persons interested in participating in the clinic may contact Larry D. Stewart, First Baptist Church, Red Oak, Ga. 30272.

Arkansas nurse rides motorcycle to classes at U of A, Birmingham



Miss Wisener
Nigerian travel habit

BIRMINGHAM, Ala.—Sandy Wisener, native Arkansan who is now a graduate student in nursing at the University of Alabama in Birmingham, does not feel that there is anything out of the ordinary for a girl to ride her motorcycle to class—despite the turned heads and surprised looks she gets when she does just that.

Dorsey L. Crow in writing ministry

Dorsey L. Crow, now director of music and youth at East Side Church, Mountain Home, is becoming increasingly prominent as a writer in Arkansas. Since January he has had several articles published.

His most recent contribution was written on assignment by the Sunday School Board of Nashville, Tenn., a week of devotionals for *Open Windows* magazine to be published in September 1972.

An assignment from *Church Administration* magazine which is scheduled for publication is his article, "A Pastor Can Improve His Personal Relationships."

The Aug. 29 church bulletin carried his article, "Riches at Your Fingertips."

A native of Ft. Smith, Ark., Miss Wisener acquired her love of motorcycles in Nigeria.

After graduating from the University of Arkansas, where she earned a B.S. degree in nursing, she went to Eku, a small bush village in Mid-western Nigeria, as a volunteer in the Journeyman program, a 2-year program similar to the Peace Corps, sponsored by the Southern Baptist Foreign Mission Board.

While she was in Eku, some of the fiercest fighting of the Nigerian-Biafran conflict broke out in her hospital's area. The Red Cross pulled its workers out of the area, but the Southern Baptist missionaries and workers decided to stay. They were the only medical aid available to a group of refugees who were neither Nigerian nor Biafran, but whose territory was the site of the hostilities between the warring factions.

"When I look back on it," says Miss Wisener, "I guess I am lucky to be here. At the time, though, we were just too busy caring for the sick and wounded to think about the danger involved."

Multiple tropical diseases sent her home on emergency leave from Nigeria, and it was during her recuperation that she decided to come to UAB to graduate school.

She is presently completing requirements for her M.S. degree with a clinical specialty in cardiovascular nursing.

Miss Wisener is a member of Dawson Memorial Church in Homewood, Ala., where she teaches a class of ninth grade girls and serves as bus captain on Bus #5 in the bus ministry.

The August issue of *Church Administration* contained an outline for conducting the Lord's Supper, which he wrote.

Mr. Crow has had several sermons and sermon outlines published in *The Preacher's Sermon Builder*, an interdenomination magazine published in Golden, Colo. He is currently working on a book, and some gospel songs which he plans to publish in the near future.

During his pastorate at First Church, Marshall, Dorsey wrote a weekly devotional column for *The Marshall Mountain Wave*, Searcy County paper.

He is currently serving as full-time juvenile probation officer of Baxter County and writing a weekly column for *The Baxter Bulletin* entitled "Those Kids of Ours," a column slanted toward the responsibility of parents toward their children.—Oba I. Ford, Pastor, East Side Baptist Church, Mountain Home

The music report



Approximately 80 persons attended the Glorieta Music Leadership Conference.

Things have moved so rapidly for the past few months that music events have been announced but not reported on. The following is a brief report on several of these events.

April 1 - 3 Church Music Workshop at Ouachita

The Church Music Departments of Ouachita University and Arkansas Baptist Convention jointly sponsored this event. It was well attended with classes in vocal pedagogy, children's choirs, worship, and choral literature. Through the morning and evening devotionals, the Lord brought spiritual renewal to the lives of many.

April 27 and 29 Children's Choir Leadership Clinics in Ft. Smith and Little Rock.

The clinician, Jimmy Key, from the Baptist Sunday School Board, did a tremendous job. Well attended.

May 4 and 5 Graded Choir Clinic, Heber Springs

Pretty well attended. Went very well.

May 7 and 8 Music Men of Arkansas Rehearsal Retreat, Paron

Fairly well attended; good rehearsals, fellowship and devotionals. It was in partial preparation for singing at Glorieta.

June 14 - 19 Youth and Adult Music Conference - Ouachita

This was a fantastic camp, one of those times when the Lord "layed his hand" on an event. The worship services led by Wm. J. Reynolds and James Hill, were the finest I have ever attended. The music drama, "The Nazarene," enjoyed a near full house and was overwhelmingly received. The youth musical, "Now Hear It

Again," led by Elwyn Raymer was outstanding. The music classes went well. The morning devotional and evening Bible study led by Robert Lewis made a tremendous impact on the 303 campers.

Department was unusually good. Faculty recitals and fellowships were excellent.

June 30 - July 7 Music Leadership Conference - Ridgecrest

Taught a leadership class and directed the junior high demonstration choir.

July 13 - 22 Music Leadership Conference - Glorieta

The Music Men of Arkansas were invited to sing two concerts for the conference. I served as adult coordinator.

The men were well received. Their first concert was good, and the second was excellent.

Aug. 2 - 5 Music Camp for Young Musicians - Ouachita

Just under 550 attended this excellent camp. The three choirs, 18 theory classes, 18 Kodaly Sight reading classes, 3 graded choir leadership classes, etc., went very well. Department was almost as good as it was at Youth Camp.

Aug. 23 - 28 Area Children's Choir Clinics

These six one-day clinics were held in El Dorado, McGehee, West Memphis, Jonesboro, Rogers, and Hot Springs. Dick Ham, Music Department, Baptist Sunday School Board, did an excellent job. Most of the meetings were well attended. —Ural C. Clayton, Music Department Secretary.



Responsible for the mission Vacation Bible School at Lake Nixon for students of the Girls' Training School were (1 to r) Angus Emerson, director for North Pulaski Association's week; Chaplain Marion Reneau, Girls' Training School; and Ray McClung, director of activities, Pulaski Association.

Missions

Bible School held for Training School

Pulaski and North Pulaski associations shared the cost and provided the workers for a two-week mission Bible school during August at Lake Nixon for 103 girls from the Girls' Training School, Alexander. Transportation and lunch each day were provided by the Training School.

There were three professions of faith, five re-dedications of life, and one surrendered to special vocational service.

Chaplain Marion Reneau was supervisor of the Bible school, assisted by members of the staff of the institution.

Director of the first week for the North Pulaski Association was Angus Emerson, minister of education, Baring Cross Church, North Little Rock. Garland Brackett, pastor of East End Church, Little Rock, was director for Pulaski Association's week.

Other faculty members from North Pulaski were: Mrs. Rosemary Moore, Park Hill; Mrs. Delores Case, Crystal Valley; Judy Edrington, Paula Adams, and Brenda Spruce, Levy; Mrs. Margaret Mantooth, Mrs. Pat Arrant, and Mrs. Susan Dodson, Bayou Meto; Cathy Adams, Baring Cross; Eddie Reed, Second, Jacksonville; Gene Wilson, Central; and Jamey Smith, Pike Avenue.

Faculty from Pulaski Association were: Mrs. Pat Carter, Cindy Williams, Robert Brown, and Tony Long, East End; Lowell Snow, Mary Ann Setliffe, and Winifred Baskins, Pulaski Heights.

Many students made serious personal decisions as reflected in their comments

about the two weeks. One wrote, "I really experienced some true and real feelings that helped me . . . it helped me to realize that God loves me . . . I also want to add my appreciation to all the people who made the Bible school possible."

Another said, "The fact that people spent their time and money on us, and that they showed us that they really care for us, meant a lot. They saw the good in us."—R. H. Dorris, Director, Chaplaincy Ministries

Correction

The introductory paragraph carried last week with the listing of certain workers in the current Ouachita-Southern Advancement Campaign was erroneous. The volunteers listed are not the pastors serving as co-chairmen in the advance division of the campaign, as the introduction indicated, but are the pastors, missionaries and lay people serving as regional chairmen, associational chairmen, and coordinators in the general division of the campaign.

The listing of the pastors serving as co-chairmen in the advance division of the campaign will be carried next week. —The Editor.

LAY EVANGELISM SCHOOLS

Oct. 4-11	Baptist Tabernacle	Dr. John Havlik, director
Dec. 6-12	First, McGehee	Jesse Reed, director
Jan. 17-23	Ft. Smith	Forrest Watkins and Ralph Davis, directors
Jan. 31 - Feb. 6, 1972	Forest Highlands, Little Rock	Jesse Reed, director
Feb. 14-20, 1972	Jonesboro	Jesse Reed, director
Feb. 21-27, 1972	Geyer Springs, Little Rock	J. T. Elliff, director

Others to be announced.

Send name and address to Jesse Reed, 525 West Capitol, Little Rock, Arkansas 72201. Check the school you plan to attend.

— Jesse S. Reed

Grassroots programs

Frequently a Southern Baptist agency is accused of handing down programs or materials to the local church, rather than starting at the grassroots level to develop what is needed. Having been in denominational service for almost ten years, I am well aware that frequently such criticism is valid.

I want to tell you, however, of one agency against which such charges cannot legitimately be made. I am speaking of the Stewardship Commission of the Southern Baptist Convention.

Two or three times a year the stewardship secretaries from the various state conventions meet together in Nashville with the personnel of the Stewardship Commission. The discussions are completely open and free-wheeling, with no holds barred.

Nothing is handed to us to promote or distribute in our states. Instead, we are asked, "What do you and your churches need and what do you want?"

Frequently, an idea or piece of literature has been developed in one state that seems to have value for all of us. Its creator or author gladly shares it with his co-workers in other states, and usually the Stewardship Commission handles its publication or distribution.

Sometimes materials are proposed that are objectionable to several states or less than adequate for some reason. Changes are made where necessary; content may be re-worded; even the art work may be re-designed.

Recently, two tracts on stewardship had been prepared and proposed at a meeting. The stewardship secretaries did not feel the need of those tracts in their states and did not place orders for them. The Stewardship Commission then cancelled any further development of those items.

Our Stewardship Commission is making a conscientious effort to serve the individual and specific needs of our churches in Arkansas. I commend its personnel to you.

I would also solicit your ideas and suggestions. Your church may have developed a technique or method that may prove useful to other Southern Baptist churches. Share it with me, and I will see that it is passed along.

The grassroots of Southern Baptist life is the local church. It has always been so and must always remain so.—Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Foundation Our future

When you read those two words, you might have mixed emotions.

There might also be several questions.

Baptist beliefs

Paul comes to Athens

By Herschel H. Hobbs

"Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry."—Acts 17:16.

In his hurried departure from Berea Paul left Silas and Timothy there. But arriving in Athens he sent word back for them to join him. And while waiting for them he was busy for the Lord.

Athens was the city of Pericles who led Greece to her golden age. Since the fifth century B.C. it was the art and cultural center of the world. It was called the university city. Here Socrates, Plato, Aristotle, Zeno, and Epicurus had lived and taught. Her artists were unexcelled in sculpture, literature, and oratory. And while the city's greatest glory was behind her when Paul came there, it must have been a thrill to him to see it probably for the first time.

However, his thrill soon gave place to strong provocation. He was greatly provoked by the many idols found there. Literally, it was a "city full of idols." The Greek statuary while beautiful was related largely to pagan gods. Pausanias says that Athens had more images than all the rest of Greece put together. In the time of Nero, not long after Paul was there, Pliny says that the city had 3,000 public statues besides countless ones in homes. Petronius said that it was easier to find a god than a man in Athens.

In such an atmosphere Paul could not be silent. So daily he reasoned with Jews and God-fearers in the synagogue. And simultaneously at other hours in the marketplace he talked to all "who met" him. The word so rendered means those who happened to pass by. In the marketplace people came and went as teachers taught. But to such a passing audience Paul reasoned about "Jesus and the resurrection."

It was a slim chance to witness for Christ. But Paul seized upon it. Nothing is said about the results of such. But at least it brought him to the attention of the Stoic and Epicurean philosophers. And this resulted in one of Paul's greatest sermons. Of interest is the absence of any mention of opposition by the Jews in Athens. Perhaps in this cultural atmosphere they were more open minded than those in other places.

However one may view Paul's experience in Athens, it teaches that Christians should use whatever opportunity that is available to witness for Christ.

Whose future? How far in the future? In what area?

Let us look first to the Southern Baptist Convention. Someone has projected the picture that our churches owe staggering sums and are paying each year vast amounts in interest. There will continue to be a need for more money, for more churches, for better seminaries, for more missionary action, etc.

To narrow the field, let us look at Arkansas. There are perhaps few churches that are not needing more money. This is good in one sense. If a church ever becomes endowed to the place its members need not give, it will soon die.

No one would question the need of our institutions for more money. Surely, we will all do our best in the three-year emphasis for Cooperative Program, Ouachita and Southern Baptist College. After the emphasis, the raising of the money, the improvements made, then what? The need for more financial support will still be ours.

The answer to future needs lies in the stewardship of estate planning. Our University, College, Home for Children, and Cooperative Program cannot continue a bright future on past procedures. Their work must be

undergirded beyond the Sunday collection plate. We must stress the stewardship of estate as well as the stewardship of the tithe.

A distinctively Christian steward is one who recognizes the lordship of Christ in all things. It is as natural for him to worship with material wealth as kneeling to pray. He acknowledges God as owner and himself as trustee. He says from his heart "the cattle on a thousand hills are his." He says the same thing in his estate planning, through will or trust.

Our future depends on distinctive Christian stewards like this. The Arkansas Baptist Foundation is here to help you do this. Contact: Ed F. McDonald Jr., Arkansas Baptist Foundation, 525 West Capitol Ave., Little Rock, Ark. 72201



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Getting the most out of literature

Would you like for every piece of Sunday School literature to be placed in every home of every Sunday School member prior to every quarter? Your church can accomplish this through the "Sunday School literature distribution plan."

Here is how the plan works:

Provide an 8½-by-11 envelope for each family represented in your Sunday School. Place in it the appropriate pieces of literature for each member of the family. Write the family name, address, and phone number on the envelope. Volunteers can help make up these packets.

On a specific evening, lead Sunday School teachers and officers and other interested members to carry these family packets into the homes.

Use of this plan places the literature in the homes of the people ahead of the quarter in which it is to be taught; stimulates some chronic absentees to attend Sunday School on the first Sunday of a new quarter; encourages the chronic absentee to read his Bible lesson at home; eliminates a "pile-up" and waste of unused literature in departments and classrooms; helps teachers and visitors feel comfortable in making a purposeful visit; and opens doors for future visits and witnessing opportunities.

In addition to this family visit, each teacher should visit every pupil at least once a quarter in order to get to know the pupil and to minister to his needs.

Additional information on this literature distribution plan is available in leaflet form through the Sunday School department.—Pat Ratton, Sunday School Department.

ARKANSAS BAPTIST SUNDAY SCHOOL CONVENTION

September 27-28, 1971
FIRST BAPTIST CHURCH
Little Rock

Walter L. Crosson ordained to ministry

Walter Lee Crosson was recently ordained to the ministry by First Church, Hunter.

Mr. Crosson and his wife, Odeene, with their five children, have been serving the Hunter church since April of this year.

He plans to attend Southern Baptist College, Walnut Ridge.—Mrs. Flora Files

September 16, 1971

Leaders alter views on influence of religion

By Ken Hayes

NASHVILLE (BP)—A recent survey of pastors and Sunday School teachers has revealed a dramatic change of attitude on the part of these leaders toward the influence of religion on American life.

Two surveys conducted by the Baptist VIEWpoll indicate that fewer pastors and Sunday School teachers believe this year that religion is losing its influence on American life than indicated this a year ago.

In June, 1969, the Baptist VIEWpoll learned through a national sample of pastors and Sunday School teachers that 83.6 per cent of the pastors and 79.8 per cent of the teachers felt that religion as a whole was losing its influence on American life.

The latest poll reveals that only 56.1 per cent of the pastors and 52.6 per cent of the Sunday School teachers now feel that religion as a whole is losing its influence on American life. This represents a drop of over 25 percentage points over a two-year period of time.

The latest poll also reveals that 35.1 per cent of the pastors and 37.2 per cent of the teachers feel that religion on the whole is increasing its influence on American life. This is to be compared to the 9.9 per cent of the pastors and 13.8 per cent of the teachers who felt this way in 1969.

Some pastors (7.6 per cent) and teachers (7.5 per cent) feel that the influence of religion on American life is staying the same today, and others (1.2 per cent of the pastors and 2.7 per cent of the teachers) had no opinion.

A recent Gallup Poll among Protestant pastors found much the same thing as the latest Baptist VIEWpoll survey. Gallup found that 58 per cent of the pastors felt that religion as a whole was losing its influence on American life, while 26 per cent felt it was increasing. Of the remaining 16 per cent, 13 per cent felt it was staying the same and 3 per cent did not have an opinion.

One panel member who feels that religion is increasing its influence on American life feels this way "because of the increased interest of the youth of the nation." Another writes, "more young people today are looking for a living God."

Among those who feel that religion is losing its influence on American life one writes: "We have become lovers of pleasure more than lovers of God." "Even church members are not faithful to the Lord" writes another.

Brotherhood Lewis to speak for Baptist Men



Mr. Lewis

Roy F. Lewis will be the inspirational speaker for the series of district meetings for Baptist Men scheduled in October. Mr. Lewis is Secretary of Stewardship-Cooperative Program and assistant to the executive secretary of the State Convention.

Mr. Lewis came to his present position from the pastorate of Calvary Church, Lilburn, Ga. He has also held pastorates in pioneer work in Ohio.

The theme of Mr. Lewis' message for the meetings will be, "Baptist Men and Stewardship and Witnessing." Every Baptist man will be blessed by hearing this challenging message.

Preceding the message by Mr. Lewis there will be a period of informative instruction for Brotherhood workers, including Baptist Men officers and Royal Ambassador leaders and coun-

selors. Every officer and worker should attend, to help and be helped.

Information regarding the meetings, listing the places and dates, has been mailed to all Brotherhood officers of record and all pastors. Choose the meeting nearest you and make plans to attend. Invite others to attend with you. Advancement of the cause of Christ waits on men. Let us get on with the work.

—C. H. Seaton.

Jan Aiken ordained by Kibler Church

Kibler Church, near Alma, ordained Jan Aiken to the gospel ministry, Aug. 22. Clerk was George W. Domerese, pastor of Concord Church. The ordination prayer was led by Dibrell Jackson, Concord deacon.

The charge was given by H. J. Morris, of the Kibler membership. Don Moore, pastor of Grand Avenue Church, Ft. Smith, preached the ordination sermon. Benediction was led by Charles Starbird, Alma First deacon. Paul E. Wilhelm, missionary, served as moderator.

Questioning of the candidate and presentation of the Bible was by W. H. Jenkins, Kibler pastor.—Reporter

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Thursday, October 28, 1964



Ralph W. Davis
Secretary
Church Training Department

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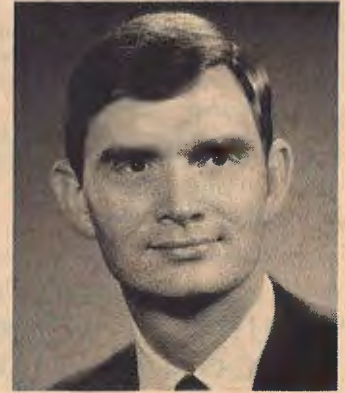
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The Jewish view

By Elijah E. Palnick

Rabbi, Temple B'nai Israel, Little Rock

Some years ago, one of my esteemed colleagues, an erudite and able Rabbi, was asked to address his local Rotary Club on the "Jewish View of Heaven and Hell." When he had concluded, a great many people were angry. It seems that because he did not agree with them, they were upset. Yet, that, of course, is the whole point. Though we are pleased when people agree with us and troubled when they do not, unless everyone who hears a Rabbi speak or reads what he writes is, or will become, a member of his Jewish congregation, they should expect, a priori, that his ideas will differ from their own. Let me note, in passing, that



Dr. Palnick

since Jews and Baptists are among God's most independent children, the odds are that they will even disagree much of the time with their own preacher or Rabbi.

Because we differ in our interpretation of Scripture, we are congregated into different and separate churches and synagogues. There are differences which divide the people of God within Judaism as there are within Christianity, just as there are major differences distinguishing the one religious grouping from the other.

What do we all have in common? We have the text and words of Scripture itself. We should be able to all look at the Scripture, agree on what it says, and then disagree about what it means.

There is, however, one more problem which we must confront. Perhaps we can see it best through a little humor. A visitor to the Holy Land recently reported to me that the Israelis had published a beautiful new book. On the title page was inscribed, "The Complete Works of William Shakespeare—translated into Hebrew and improved."

We laugh because it seems arrogant to think one can improve on Shakespeare's poetry. Indeed, our experience is that the reverse is true. One usually loses something in translation. Shakespeare, of course, wrote in English. In English his words have not only exact meaning but nuances and associations which other words, apparently synonyms, do not have. Part of Shakespeare's genius is in his magnificent vocabulary, in his choice of one word and not another.

Not only is the improvement upon Shakespeare, in translation, a humorous interpretation of the editor, serious though he might be, but even the words he uses, themselves, are already an interpretation. The choice of words used by a translator are themselves already an interpretation of the original. Every translation is already an interpretation.

Role of interpretation

Perhaps the reader can already see wither I have been leading him. The word "Messiah" is itself an interpretation. Beautiful though the poetry of the "King James" may be, the

Bible was not written in English, Elizabethan or otherwise. The Bible (or that which I would acknowledge to be Holy Scriptures) was written almost entirely in Hebrew, with some few later sections in Aramaic.

Every translation presupposes the interpretation of the translator, what he thinks the original meant.

Now, and only now, are we ready to look at the English word "Messiah" and understand the Jewish view of the biblical doctrine of the Messiah. We are now ready to understand that the English word, in my opinion, suffers from the confusion of being asked to represent three totally different words and understandings, two of them Hebrew and biblical and one of them Greek and non-biblical.

There is a guttural consonant "ch" in Hebrew which does not occur in English. The Scottish have it as in "loch," meaning lake.

Now, visualize the words "Moshiach" and "Moshiah." They are almost identical. The first ends in that guttural "ch"; the second does not. Somehow the English word "Messiah" confuses and combines those two Hebrew words and much more.

"Moshiach" means anointed and the expression "h-moshiach—the anointed—the messiah" does not occur at all in the whole Hebrew Bible. It is not biblical. It occurs for the first time in apocalyptic literature. What we do find in the Hebrew Bible is the word in apposition with another, usually God. So we find the expression "the anointed of God" used for both monarchs and priests, men of flesh and blood, those who have authority under God, indeed because of God.

Not the other word is found very frequently and it, too, has an exact meaning. Moshiah means savior. It means savior in a clear and specific fashion. Indeed, read the book of Judges and you will find "savior" most people never heard of, beginning with Othniel, the son of Kenaz, and including such names as Tola, the son of Puah, the son of Dodo. Of course, the list would include many names all would recognize: Gideon, Jephthah, Samson, and, most famous of all, David, son of Jesse.

Those "moshiah" or "saviors" were flesh-and-blood people. They saved their people, with the help and authority of God, from cruel enemies.

What, then, is the Biblical concept of the Messiah?

Meaning of 'anointed'

If the English word is used to translate the Hebrew "anointed," the list would include David, Aaron, and his sons and other priests, even Cyrus the great king of the Medes and Persians, whom Isaiah described as anointed of God.

Indeed, Cyrus, the non-Jew, is an excellent focus for our understanding. For, if the English word is used to translate the Hebrew "savior," then Cyrus again is an excellent example of what the Bible means.

Over and over, the context clearly indicates that "savior" is not an abstract title or term; he saves a specific group from a specific evil. A savior saves Israel from oppressive enemies. He is a mortal, flesh-and-blood human, who, through the will and spirit of God, does this appointed task.

To paraphrase a modern commercial, "You don't have to be Jewish to be a 'savior'." Cyrus was a savior. He saved Israel from Babylon. In our day, perhaps Dwight D. Eisen-

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of the Messiah

The Christian view

By A. Jase Jones

Area Missionary-Director, Department of Interfaith Witness
Home Mission Board, SBC, Kansas City, Mo.

"We have seen the Messiah," said Andrew to Simon Peter.

Andrew's statement came after he had heard John the Baptist say about Jesus, "Behold the Lamb of God, which taketh away the sin of the world," and after he had spent a day in Jesus' presence.

The recognition of Jesus as the Messiah has characterized Christian thought from Andrew's day until now, and is central to Christian discipleship for millions of Jesus' followers in this century.

The word "Messiah" is the English word for the Hebrew participle, *mashiach*, which means "anointed one." The Greek *Christos*

is a translation of *mashiach* and its exact equivalent. Thus, Jesus the Messiah and Jesus the Christ, or Christ Jesus, mean the same thing. To carry it one step further, when the followers of Jesus were first called Christians in Antioch, they were, at least as far as the literal meaning of the term is concerned, being classified as Messianites.

What is the foundation for the Christian belief that Jesus is the Messiah? One basis is the conviction that Old Testament prophecy concerning the Messiah finds complete and precise fulfillment in Jesus' person, teachings, and deeds, as well as in the events and circumstances of his earthly life and ministry. A multitude of Old Testament passages have been classified as Messianic.

While many of these doubtless have little or no messianic significance, others are of value in understanding the Messianic idea as found in the Old Testament. Some of these are Psalms 89 and 110, Isaiah 11:1, and Isaiah 52:13-53:12.

The Christian's belief that Jesus fulfills Old Testament Messianic prophecy does not rest solely upon his own interpretation of these and other passages. He points out that the writers of the New Testament constantly call attention to the fact that Jesus fulfilled Old Testament prophecy, and also that Jesus identified with certain of the Old Testament messianic concepts, such as the suffering servant of Isaiah 52:13-53:12.

Another basis is the belief that Jesus acknowledged that he was the Messiah. Three incidents in Jesus' life are among those often cited in support of this view. On the road to Caesarea Philippi, Jesus asked his disciples, "Whom say ye that I am?" When Peter answered, "Thou art the Christ," Jesus commended Peter by saying that his knowledge was a direct gift of his Father. The woman of Samaria, talking with Jesus at Jacob's well, said, "I know that Messias cometh, which is called Christ: when he is come, he will tell us all things." In response, Jesus said, "I that speak unto thee am he."

When Jesus stood on trial before the High Priest, that



Dr. Jones

official asked of him, "Art thou the Christ, the Son of the blessed?" Mark says that Jesus replied, "I am," while Matthew says that he answered, "Thou hast said." Some interpreters say that in answer Matthew records Jesus evades the High Priest's question by saying, in effect, "You said that, not I." Whichever response Jesus made, that in Mark or Matthew, it is certain that, at the least, he did not deny that he was the Christ, the Messiah.

Other incidents in Jesus' life that are advanced to show Jesus' understanding of himself and his ministry do not involve his response directly to the title Messiah, or Christ, but reveal how he identified himself with Old Testament passages describing the ministry of the coming one. Two of these are Jesus' reading of Isaiah 61:1,2, in the synagogue at Nazareth at the beginning of his public ministry, and the message he sent to John the Baptist in answer to John's question, "Art thou he that should come? or look we for another?" which is so similar in thought and spirit to the Isaiah passage.

A discussion of Jesus' acceptance of his Messianic role could not end without pointing out his great reserve toward the application of that title to himself. Because of the nationalistic and political colorings the word Messiah had acquired over the years and which were then so dominant in the common understanding and use of it, he showed no enthusiasm for the title. At the same time, he accepted for himself the mediating role between God and man which the Messiah, as Israel's leader, was to fill.

Only once does he apply the title Christ to himself, preferring, instead, the designation Son of Man. In his use of the latter he revealed his understanding of that mission of mediation, redemption, and suffering for which he, as God's anointed, had been destined from eternity.

A third, and still biblically-based, reason for the Christian belief that Jesus is the promised Messiah is the New Testament writers' practice of referring to Jesus as the Christ, or, increasingly, as Jesus Christ, and, more simply as Christ. A quick scanning of a concordance will show how prevalent became the use of the single word Christ as proper name, rather than as title.

Oscar Cullmann (*Christology of the New Testament*, pp. 133-34) says that this indicates a receding of the specific Jewish messianic ideas, a decreasing place for the nationalist and political aspects of the title, until the word approximated Jesus' own understanding of it. He also points out that in their use of the term, as, for example, Paul's occasional use of "Christ Jesus," the New Testament writers show that they are still conscious of its significance. In any event, it seems clear that they, whether the word is title or proper name, completely accept the fact that Jesus, their Lord and Saviour, is also Christ.

Before turning to another and concluding aspect of our title, namely, the return of Jesus, the Christ, it should be said that the subject of Jesus as Messiah is far more complex than this brief and simplified treatment would indicate. There are varied interpretations of the passages we have cited, and there are many critical problems related to them we have not mentioned. The interested Christian will find a deeper study to be as engrossing as it is challenging and

(Continued on Page 16)

The Jewish view

(Continued from Page 14)

hower would be the best example of what the Bible means by a savior—one who saves Israel from a cruel and oppressive enemy.

The messianic-hope, the hope for a savior, arose most often when Israel needed saving.

The best example of a savior, indeed the symbol of Israel's national independence from enemies (though not the finest exponent of the moral life), was David, son of Jesse.

During periods of oppression by enemies, Israel longed for a Messiah—a descendent of David. A person from that family would symbolize the fulfillment of God's promises internally and externally.

'Under God alone'

The house of David had been anointed for authority under God.

Israel would be under God alone, and not under any alien power, Philistine, Babylonian, or Roman. Foreign kings and Caesar could have dominion elsewhere, in their own realms, but Israel would be rendered only to God. Independent, under God, Israel would live in righteousness and peace with good will to all.

This was the messianic vision. Even the traditional enemies, Egypt and Assyria, would not be enemies. Even the lion and the lamb would lie down in peace together. On that day, nation would not lift up sword against nation nor would they learn war any more.

Now, let me recognize one more thing before concluding this article. We know that many Christians could consider this position a limited or undeveloped messianic understanding. It says nothing about saving man from death, from the consequences of Adam's sin. But, *neither does the Hebrew Bible*. Nowhere, in what Christians call the Old Testament and what Jews call the Holy Scriptures or Hebrew Bible, is there anything on that subject.

The idea that man needs to be saved from dying is Greek and Canaanite but not biblical. Biblical man was to live and die trusting God. The Lord was his shepherd, he did not need to fear.

The Christian view

(Continued from Page 15)

rewarding.

For the Christian, the ministry of the Messiah did not end with the Ascension. There will be a "second coming" of the Messiah. This second coming, as pictured throughout the New Testament, is to be a "personal, visible, and triumphant return of Christ to the earth to consummate the purpose of God in history and to usher in the eternal



This Christmasy scene was one corner of the foyer of First Church, Hot Springs, W. Lloyd Cloud, pastor, in August. It was installed by the High School Acteens of the Woman's Missionary Union for the receipt of gifts for Home Missionaries for use on their mission fields. Items collected included school supplies, first-aid materials, games and puzzles, sewing supplies, clothes, linens, Bibles, hymnals, and toilet articles. Mrs. J. H. Trichell is Mission Action director and Mrs. M. L. Thompson, WMU director.

order" (Ray Summers, *The Life Beyond*, p. 98).

At his coming, the dead will be raised, the living transformed, judgment passed, upon all, the present world order terminated, and the eternal order established.

Predictions of the return of the Christ abound in the New Testament. The angel who appeared to the disciples at the Ascension reassured them with the words, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

Jesus talked about his return (Lk. 12:39-40; 17:23-27; Matt. 24:29-25:46). Peter (I Pet. 1:13; II Pet. 3:1-7), Paul (I Thes. 1: 9-10; 2:19; Phil. 1:6, 10; 3:20; Col. 3:14), and the writer of Hebrews (5:7; 9:28; 10:37) discuss the second coming.

These are just some of the New Testament passages which strengthen the Christian's hope that Jesus, the Messiah, will return, and that in the end the purpose of God for the redemption of mankind will be served and the eternal fellowship of man with his Maker, for which man so longs, will endure without interruption and without end.

Jewish contributions to Christianity

By M. Thomas Starkes

Secretary, Department of Interfaith Witness, Home Mission Board of the Southern Baptist Convention

A. Jase Jones stood before a group of Baptist leaders in Kansas City. "Now think," he challenged us, "and try to name the five or six men who have shaped the thought of the Western world more than any other."

We began to think together. One man named Moses. A lady urged us to be sure not to leave out Jesus. Someone mentioned Paul. A psychologist added the name of Sigmund Freud. Albert Einstein was nominated. Karl Marx could not be overlooked.

Dr. Jones had made his point. Jews had made their impact known in our modern world far out of proportion to their size in relation to the total population.

Jewish impact on Christianity is immeasurable. It appears that without Judaism there would be no Christianity. As the father to both Islam and Christianity, Judaism stands as a great storehouse of truth in the worship of Jehovah God.

At least seven major contributions are worthy of note here. First, the Old Testament is a rich record of God's dealing with his chosen people. Without this, the first two-thirds of the Christian Holy Scriptures, Christians would be robbed of the knowledge of David and Solomon. The courage and faith of the prophets Jeremiah, Amos and Hosea would go largely unnoticed.

The experience of the Jewish people in their discovery that God is a loving, yet jealous, God would have to be repeated, with many of the same mistakes repeated. The Ten Commandments would have to be discovered by trial and error in the midst of human experience.

Monotheism — the idea and experience that there is but one God — is Judaism's major contribution to the world of religious experience. In Islam and Christianity, God does not have to battle doctrinally for his rightful place. The issue has been settled.

Further, the God of the Jews is a God of action and love. Genesis 1:1, "In the beginning God created . . ." is more than a starting place for the story of creation; it is the basic foundational thought for both Judaism and Christianity.

The ultimate gift of Judaism to Christianity is Jesus Christ himself. He was born according to Jewish custom, taught from a basic knowledge of Jewish thought, and was circumcised according to God's covenant with Abraham. Jesus

even prayed as a Jew and often went to the Jewish temple to worship. He was later crucified as a Jew and was buried according to the Jewish custom.

Christ arose to fulfill the hope of the resurrection, which many Jews held and still hold. The title by which Jesus was addressed most often in the New Testament was "Rabbi" or teacher. Even his enemies granted him this distinction.

Jesus spent a good bit of his ministry as an attempt to minister to his own people. To the Jews all Christians are grateful for the gift of the Supreme Teacher.

The Christian church was founded and given nurture by such Jews as Saul of Tarsus. Current New Testament scholars are in virtual agreement that the majority of the first century Christians were Jewish. This is in spite of the tendency of some Christians to blame "the Jews" for the death of Jesus and the costly struggle of the early church.

Paul's mission strategy was to work through the local synagogues of the major cities where he went. It was in the synagogue, he reasoned, that his message would find its most ready acceptance. He was amazed and hurt when this acceptance was not readily evident: "for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

The fact that the earliest churches had trouble with the Judaizers (see Gal. 2:4) is further evidence of these congregations being basically Jewish. Christians are grateful to these Jews of an earlier era who saw in Christ their Messiah.

Baptists and other evangelical Christians claim to be "people of the book." Baptists take pride in being "New Testament Christians," and rightfully so. Often overlooked, however, is the fact that the New Testament is basically the product of Jewish authors. With the exception of Luke, every New Testament author was Jewish. Matthew spends the bulk of his time convincing his readers of the Jewishness of Jesus. The Revelation of John is full of Hebrew imagery. The pages alone are evidence of the Jewish struggle to find their Messiah.

In his gospel, John tries hard to commend his good news to the secular and Greek philosophers of his day, but relies even then on largely Jewish imagery. Even when read through

Christian and Western eyes, the New Testament is basically a Jewish document. For this, Christians are grateful to their Jewish predecessors in the struggle for faith.

Modern Christians are indebted to Jews for a rich heritage of social justice and social action. The Jewish Community Center is no accident. It is a product of the Jewish conviction that the believer should be of service to his community. When Christians crusade for open housing or make their voices known in the area of war and peace, they stand directly in the legacy of Jeremiah or Amos and their pronouncement: "Woe to them that are at ease in Zion . . ."

Modern Christians are deeply indebted to Jews for a rich cultural heritage. One does not have to go back 1900 years to meet exciting and enriching Jews. George Gershwin, Jonas Salk, Edna Ferber, Dinah Shore, Joseph Pulitzer, and Oscar Hammerstein have made our world a richer one.

Contemporary Jewish thinkers such as Will Herberg and Nathan Glazer are challenging religious persons to maintain a balance between the earthly and heavenly. Scholars such as Ellis Rinkin and Samuel Sandmel are calling for better Jewish understanding of believing Christians and vice versa.

Christians can return the favor by showing understanding and tolerance toward the rich heritage which gave us the Messiah.



M. Thomas Starkes

Rosh Hashanah or 'Happy New Year'

By William B. Mitchell

"May you be inscribed and sealed (in the book of life) for a good year" is the greeting for Rosh Hashanah.

Rosh Hashanah, which in Hebrew means "first of the year," comes in the autumn. In 1971, it is Sept. 20. It is the beginning of the High Holy Days, or the Days of Awe.

Rosh Hashanah traditionally marks the creation of the world. We are told that God remembered Sarah on the first day of Rosh Hashanah; Issac was born on Rosh Hashanah; Hannah was remembered on Rosh Hashanah, and her son Samuel was the answer to her prayers at the sanctuary of Shiloh.

Jewish people celebrate Rosh Hashanah as their religious New Year as the Bible instructs them, "On the first day of the seventh month you shall have a holy convocation; you shall do no laborous work. It is a day for you to blow the trumpets" (Lev. 23:24; Num. 29:1).

Rosh Hashanah is the day when all the inhabitants of the earth pass before God for judgment. There is an old Jewish legend which says on Rosh Hashanah there are three books placed before the heavenly judge. In one book is written the names of all the completely wicked people of the world. These are immediately condemned to a year of trouble and unhappiness. Another book contains the names of those who are completely good. These people are given a year of peace and happiness.

The third book, by far is the largest and thickest, contains the names of those ordinary people who are neither wholly good nor wholly bad. What happens to these people is decided by the sincerity of their repentance and the way they act during the ten days which begin on Rosh Hashanah and end with Yom Kippur.

Of course, this is only a legend, but it is true that on Rosh Hashanah, Jewish people do resolve to live better lives. They pray for forgiveness and a year of peace and happiness for themselves and all the world.

The characteristic features of the liturgy for Rosh Hashanah are the three sections introduced into the "Musaf" service known by the titles Malkhuyoth, Zekhronoth, Shofaroth. Each is made up of verses containing God's kingship, providence, and revelation, respectively. Each contains three quotations from the Torah, three from the Psalms, three from the Prophets, and concludes with another from the Torah.

The most prominent feature of the observance of Rosh Hashanah is the sounding of the Shofar. The Shofar warns the people and stirs them to moral rehabilitation. From ancient times it is looked upon as a call to repentance. Amos, the prophet, describes the Shofar as a means of arousing the conscience of people, summoning them to self-judgment and self-improvement.

Another feature in the observance of Rosh Hashanah is the custom of symbolically casting the sins into a running stream. The name for this is Tashlikh (thou wilt cast)—derived from Micah 7:19. Processions are formed to the banks of a river where some verses from Micah 7:18-20 and Psalms 33 and 130 are recited. It is based on the figurative expression "Thou wilt cast all our sins into the depths of the sea," meaning God will readily pardon the sins of sincere repentants.

The season is not one of jubilation but one of seriousness. However, Jews should not appear depressed or in somber clothes but in a joyous mood and dressed in festive, white garments, symbolizing cheerful confidence.

Books have been written on the Days of Awe; however, with this brief background "may you be inscribed and sealed (in the book of life) for a good year."

Mr. Mitchell directs Jewish Work and Field Ministries for the Department of Interfaith Witness, SBC Home Mission Board, Atlanta, Ga.



A Jewish lady receives a greeting wishing her "Happy New Year."—Photo by Home Mission Board

SBC mission gifts up 5.45 percent for year

NASHVILLE (BP)—Contributions to world missions through the Southern Baptist Cooperative Program unified budget have increased by 5.45 percent for the first eight months of 1971 over a similar period in 1970.

Cooperative Program contributions passed the \$20 million mark in August, with \$20,064,766 given as compared to \$19,027,893 for the first eight months of 1970. It was an increase of \$1,036,872.

In addition to the \$20 million in Cooperative Program contributions, Southern Baptists during the same period gave \$22,683,483 in designated contributions to specific SBC mission causes, mostly foreign and home missions.

Designations were up 6.9 per cent, or \$1,475,671 over the \$21.2 million given to designated causes for the first eight months of 1970.

The combined Cooperative Program and designated giving for the year totalled \$42.7 million, an increase of \$2.5 million or 6.24 per cent over the combined total for January-August, 1970.

During the month of August, Cooperative Program contributions totalled \$2.3 million, an increase of only 1.5 per cent as compared with August, 1970, contributions.

John H. Williams, financial planning secretary for the Southern Baptist Convention Executive Committee, which prepares the financial reports, pointed out that three states, Missouri, Maryland and Arizona, did not send their monthly checks in time to be included in the end-of-the-month financial report.

Of the \$42.7 million received in total contributions so far during the year, \$27.4 million has gone to the Southern Baptist Foreign Mission Board, Richmond, and \$9 million has been distributed to the SBC Home Mission Board, Atlanta.

Nineteen agencies of the Southern Baptist Convention receive support through the denomination's Cooperative Program unified budget.

The amounts reflected in the financial report do not include contributions to support local and state Baptist mission efforts.

LUTHER'S



POTATOES

—Enola Chamberlin

LUTHER rushed in from his father's potato field. "Father," he called out, "one of the potato vines has a seedball on it. Do you want it?"

"No," said his father. "You can't tell what you're going to get when you plant potato seed. Give me the eyes cut from good potatoes. Then I know the kind of crop I'll have."

"May I have the seedball?" Luther asked excitedly.

Mr. Burbank knew how his son liked to work with growing things. The boy had always preferred potted cacti and other plants over regular playthings.

"Yes, you may have the seedball," said Mr. Burbank. "You may have a plot of ground in which to plant the seeds when the time comes. But you mustn't be too disappointed if the potatoes they produce don't amount to much."

Luther was jubilant over the idea

of having seeds from a potato ball. He was concerned as well. Few potato plants ever put forth seed. The ball would have to stay on the vine until the seeds were completely ripe. Anything could happen to one little, lone seedball in a big potato field.

Luther visited the seedball early every morning and late every afternoon. One morning when he went to see it just about dawn, it was gone.

"It can't be!" he cried out to the cold mists from the Atlantic Ocean that encircled him. His heart sank heavily.

Then he began to reason. Perhaps the ball had simply fallen because it was ready. He would find it under the plant. He dropped to his knees and felt gently, eagerly in the dirt at the base of the parent vine. The seedball was not there. His eyes

darted up and down the rows, looking—no seedball.

However, as he would not give up in trying to get a plant to grow, he would not give up in his search now. Maybe a rabbit or squirrel had found it and had carried it a short distance away. Maybe the wind had blown it.

Slowly crawling, feeling, looking, the boy circled the plant. He felt and looked under all the nearby plants. His eyes scanned the open rows. Completing a small circle, he went on to make a larger one. He was sure he missed no inch of ground.

After a while he stood up sadly. "It's no use," he said. "If it's farther than this, it's gone."

Then Luther remembered his father telling him of men who had stopped digging in a mine. If they had turned over a few more shovels of dirt, they would have found the gold they were seeking. Down on his knees the boy went again, feeling, looking.

On that circling he found the seedball at the root of a plant. Whether rabbit or squirrel or wind had dislodged the pod didn't matter. The ball was unbroken. Since it had come loose easily, the seeds must be ripe.

Luther held the ball tenderly. A wave of thankfulness swept over him. He ran to the house as though he had wings on his feet.

That would seem to be the end, but it was just the beginning. Luther had to wait all winter before he could plant the seeds. He had to wait most of the next summer to see whether any of the seeds produced potatoes that were worth saving for seed for another year.

His patience and care were rewarded. He grew some potatoes of excellent quality. These he used as seed stock the following year. From them have come all the Burbank potatoes in the world. They are so much better than any potatoes known before that in many places no other kinds are planted.

This has all come about because of one boy. He loved growing things, and he had the eagerness and the patience to work with them until he produced the desired harvest.

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A special Sunday School lesson

Where is the liberal heart?

By Lawson Hatfield

It is suggested that this lesson be taught on Sept. 19, as a part of the emphasis on the Arkansas Baptist State Convention Advancement Campaign for Ouachita Baptist University and Southern Baptist College.

The two-fold purpose of this lesson is to lead members to a better understanding of what the Bible teaches about stewardship and to apply these truths in the support of Christian higher education. Two main divisions of this lesson include a Bible study on stewardship and a section of general information on Christian higher education.

I. Bible study

Read II Corinthians 8:1-10. As a background for the study, review these stewardship factors.

Christian stewardship is understood to include at least three basic ideas. God is the owner of all value, man is an administrator of the values that come into his life, and man is accountable to God for how he administers these values.

To say a man is a steward is to say he is a trustee, or partner, or administrator. It is sad that some people can think only with dollar signs when the word stewardship is spoken. In the Bible, stewardship has to do with all the values of life. This means a man is responsible for how he develops and uses his personality, influence, time, and abilities as well as possessions. And this means a man is never alone in his responsibilities. A man is a "laborer together with God" (I Cor. 3:9).

Teachers and class members may want to use the following method in this Bible study. Read all 10 verses to get a general gist of the passage. Next, study one verse at a time using the question "Where is the liberal heart?" to help examine the meaning of each verse.

If you will write your answer on paper the study will be more meaningful and lasting. Your answers may be something like the ones offered below. However, you may go much deeper, according to how much you search your mind, recall and relate truths already learned, and search other passages to enrich your concept of Bible stewardship. Now, in prayer, ask the Spirit of God to be your teacher as you study.

Are you ready? Let's start.

1. "Moreover brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia." The "do you to wit" phrase simply means "I want you to know." Where is the liberal heart?

Where grace is, there is the liberal heart. Paul declares to the Corinthian Christians that the giving pattern established by the Macedonians, a city just north of them, was rooted in the grace of God.

These magnificent Macedonians were good examples in generous giving. Giving is a grace. It is not just cash. Grace is the goodness of God, not just a pledge to be paid week by week. If giving has lost its meaning and thrill, the thrill ought to be restored. An additional gift, over and above the regular gift, can be that one thing that will revive again the joy of Christian giving.

Where is the liberal heart? I want you to know, where grace is, there is the liberal heart.

2. "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." Where is the liberal heart? Again these magnificent Macedonians furnish the answer. Where joy is, there is the liberal heart.

These Macedonians were not rich. They were not even middle-class, they were poor. But, they gave liberally out of their poverty. In other words, these poor, struggling Christians gave like they were rich folks. And strangely, it made them happy, full of joy.

To the extent a believer understands and appreciates his salvation in the Lord, to that depth he experiences joy in the Lord. For the normal Christian, this deep joy in the Lord is the inner motivation to liberal giving.

Regardless of the economic range of the giver, if from deep-down poverty or middle class income, or out of great wealth, giving should be proportionate to be equitable. (See II Cor. 8:13-14.)

Tithing is a good starting place for all believers. Ample room for expansion above the tithe exists for every believer, according to his ability.

Generosity in giving relates more to a man's spiritual joy in the Lord than it does to a specific formula. This point is important because it places spiritual relationships ahead of a pledge.

Where is the liberal heart? I want you to know, where joy is, there is the liberal heart.

3. "For to their power, I bear record, yea, and beyond their power they were willing of themselves."

Where is the liberal heart? These church members gave according to their ability, but more than that, they gave beyond their ability. And for one reason, they were willing to meet the challenge

of a worthy cause close to their hearts.

Could this mean that if one does not give beyond his ability there is no real liberality? Yes, this is surely a part of the meaning of Bible stewardship. Where is the liberal heart? I want you to know, where there is a will, there is the liberal heart.

4. "Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints."

Where is the liberal heart? Where prayer is, there is the liberal heart. This is where liberality persists.

These believers, these stewards begged Paul, with much prayer, much entreaty, asking over and over again that they might give to the worthy cause. They did not want to be left out of this special and worthy campaign.

When the offering period was over and the gifts were all in, they did not want to be left out.

Where is the liberal heart? I want you to know, where prayer is, there is the liberal heart.

5. "And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God."

Where is the liberal heart? Where dedication is, there is the liberal heart. Paul had earlier set a goal in his mind for these Christians to meet. They did not meet his first goal.

Does this mean they fell short of his wish? Likely it means they went beyond what he first hoped. Upon first giving themselves to God, they came through with a liberal gift.

Where is the liberal heart? I want you to know, where dedication is, there is the liberal heart.

6. "In so much that we desired Titus, that as he had begun, so he would also finish in you the same grace also."

Where is the liberal heart? Where there is a leader to start and to finish the job, there is the liberal heart.

Sometimes a person will pledge to give and then for some reason falters. What should such a person do? The best thing is to start over again on a stronger foundation.

Do in stewardship what you do when you are physically sick. See your doctor, take your medicine, get well and go back to work. If you started tithing, then failed, hear your leader, learn stewardship truths (God's medication). It will make you well.

Start back on the road again with a deeper understanding that stewardship is more than a tithe or a day, but a whole way of life.

Where is the liberal heart? I want you to know, where leadership is, there is the liberal heart.

7. "Therefore, as ye abound in

everything, in faith, and utterance, and knowledge and in all diligence, and in your love to us, see that ye abound in this grace also."

Where is the liberal heart? Where faith, utterance, knowledge, diligence and love is, there is the liberal heart. That's right. Read it again. Giving is a grace, listed right along with other major Biblical truths.

This idea was further enforced by Peter when he wrote, "so minister as good stewards of the manifold grace of God" (I Pet. 4:10).

Where is the liberal heart? I want you to know, where love is, there is the liberal heart.

These lines by John Oxenham express clearly the lesson of love and liberality:

Love ever gives, forgives, outlives and
Ever stands with open hands
And while it lives, it gives
For this is love's prerogative
To give and give and give.

Giving should not fluctuate with our fickle emotions. Obedience to what is right in stewardship should be as permanent with the believer as salvation is with the Lord.

Sometimes a Christian struggles to apply stewardship truth in his life. It may be hard to "cut loose" and start giving liberally, or to give an amount over and above the usual offering. One of the best ways to grow spiritually and deepen one's joy in the Lord is to take the stewardship step of faith. Start now. Make a decision now to give to the campaign for Christian higher education.

Where is the liberal heart? I want you to know, where faith, utterance, knowledge, diligence and love is, there is the liberal heart.

Begin now to broaden your concept of stewardship as leading to a responsible use of every value in your life.

To conclude the study of this passage, read verse 10, "For you know the grace of our Lord Jesus, that though he was rich yet for your sakes he became poor, that ye through his poverty might be rich." And II Cor. 9:15, "Thanks be unto God for his unspeakable gift."

Having concluded the Bible study, consider now the following Advancement Campaign information and suggested practical application for churches and members.

II. General information

Christian higher education among Arkansas Baptists means "Ouachita, Queen of the College World" and "Southern, the Campus of Christian Purpose."

Ouachita Baptist University of Arkadelphia, our four-year-plus educational institution, was founded 86 years ago. Daniel Grant is the twelfth

president. Current enrollment is 2,100, including two extension centers, with 1,431 on the main campus.

Southern Baptist College, at Walnut Ridge, our junior college, is in its 30th year. The founder and president is H. E. Williams. Enrollment at Southern is 1,326, with 735 on its main campus and other students at four extension centers, including two in nearby Missouri.

Total enrollment in both schools this year is 3,426.

Ouachita and Southern are bound together in a common purpose of Christian training. Each could say of the other, "We too . . . are laborers together with God." Each has special needs for development and growth. Because of these needs, the state convention is moving out in a bold project, The Advancement Campaign, with parallel advance in the cause of world missions.

Executive Secretary Charles Ashcraft recently wrote these lines concerning the campaign: "Arkansas wishes to raise \$4,000,000 for its two schools, \$3,000,000 for Ouachita Baptist University and \$1,000,000 for Southern Baptist College, and at the same time increase percentages to world missions through the Cooperative Program."

Ouachita, Southern and the Cooperative Program deserve the immediate concern, prayers, and support of all Arkansas Baptists.

A more excellent way

Let us face some vital questions about providing church-related universities and colleges.

Does the private Christian school offer a distinctive contribution in education?

Think on this.

There are 1,650 four-year colleges and universities in the United States. Of these, private schools out-number the state schools by a ratio of three to one.

Although only 30 percent of college students attend private institutions, 65 percent of the individuals listed in "Who's Who in America" are graduates of private schools.

Impressive, isn't it?

Another strong merit of the smaller private institution is the availability of more personal guidance for students due to the smaller teacher-student ratio.

Is a Christian school unrealistic toward contemporary social problems?

Today the university and college campus is a hot spot on the issues of social justice. In some locations, these have built pressures until violence breaks out.

Most Christian colleges do not have these radical outbursts. Does this mean the Christian school is sheltered from or does not care about the burning social concerns of the day?

No, this is not at all true. On the Christian campus there is emotional, however, not violent, reaction to social

problems. Instead, energies on the Christian campus are spent seeking ways to solve problems. This is responsible reaction, not an evidence of being over-sheltered. This is further proof that Christian higher education is a vital part of God's redemptive plan.

Another way to measure the value of Christian higher education is to name the pastors, other staff members, missionaries and denominational leaders you and your class know who attended Ouachita, Southern, or some other denominational school. Also, name doctors, lawyers, teachers, housewives, business and professional leaders who attended a denominational school.

You might have class members indicate if they or members of their families attended a Christian school.

Could we say everything is perfect on a Christian campus? Let's smile as we ask and answer this question.

Of course, everything on campus is not perfect, and for good reason. A campus is an exact mirror of the homes and churches represented there.

While the campus of a Christian college is not a perfect colony of heaven on earth, it helps produce leaders who are mindful of their opportunities to be channels of redemption.

Christian outlook

The philosophy of a Christian college would include the idea that it exists to help prepare persons for church related vocations and others for Christian living in any vocation.

Many students come to the campus to prepare for full-time, church-related vocations. Others find this purpose during their college days, or later. Many fine Christian students prepare themselves for business or professional vocations.

Some students during their college days seem to lack interest in spiritual matters, however, many of these later develop into mature and effective church members. From this observation we conclude the Christian purpose and outlook strongly influences every student.

All this means that our Christian schools provide academic and Christian excellence which is characterized by developing individual faith, building Christian character, and providing an atmosphere of optimism in which to study and live.

Schools—church and state

The Christian school helps give meaning and purpose to an individual's life. In the same way, Christian higher education helps give meaning and direction to secular education.

Alvin (Bo) Huffman Jr., Advancement Campaign director, says, "Church-related colleges and our tax-supported institutions of higher learning can and

must co-exist and be complimentary. Each meets specific needs, and, together, they are an indispensable part of the American heritage in education.

It has been shown that a dual system of higher learning should be maintained because of the inherent dangers connected with an educational monopoly, whether by a private or government organization. Christian colleges and universities are not a luxury but a necessary and vital part of higher education."

The advancement of Christian higher education cannot be produced by a small group of leaders. Leaders must lead, and they are leading, but it takes a great need to compel multitudes of Baptist people to follow.

Worthy results

Surely the cause before us now, Christian higher education, is an idea whose hour is come. Baptist people care for their institutions. Informed Baptist people will gladly support, through prayer and giving, our two worthy schools. A summary article about the campaign accompanies this lesson. How a church may participate in an equitable and worthy way is suggested in the summary.

Involvement in this challenge is already blessing us in many ways. For one thing, it replaces in our minds smaller matters that tend to divide our energies. Too, some problems which only seem important show up for what they really are, pesky problems unworthy of major attention.

Already the important values of a deeper sense of mission, a deeper appreciation for one another as leaders and members, is emerging. A warmth of Christ-like love permeates more and more minds. Brotherly kindness is becoming more the norm in personal and public relationships.

All of this ingrains more deeply the pride and heritage of being an Arkansas Baptist.

Thanks be unto God for his unspeakable gift.

Thanks, indeed.

Let me share what Christian higher education means to me. For many reasons I will never be able to pay the debt of love I owe Ouachita. I spent four happy years there, graduating in 1943. I went there to prepare to preach.

Many friends had said to me, "The call to preach is also a call to prepare." I had every reason to believe them. I was converted in my early teens at Immanuel Church, Little Rock, and, following a revival at First Church, Little Rock, as a high school senior I suddenly became aware that God had called me to preach. However, I had not attended Sunday School or church regularly in my childhood and youth. I knew nothing about preaching, very little about the

Bible and even less about much around the church and church life.

At Ouachita I struggled hard to lead, for the first time, a student group in a devotional service and to voice my first public prayer.

At Ouachita I found my first prayer partner, Don Orr, now a missionary to Columbia, South America.

At Ouachita I learned to sing in a touring choir and become acquainted with scores of churches over the state.

From Ouachita I learned to go out to the churches, first to observe and later to participate in teaching Sunday School, singing, and, finally, to preach.

At Ouachita I met and married Juanita.

So, for many reasons, for me it is, "Ouachita, I sing thy praises."

What do I think about Southern College? Southern was founded during my college days. From the beginning we

often heard good things about the new junior college. And good things have been happening there ever since. Some of my closest friends are graduates of Southern, including Don Cooper, of the state Sunday School department, and his wife, Polly. They are also graduates of Ouachita.

I appreciate the fine quality of Christian education offered at Southern and the specialized training for rural ministers and others who do not qualify for academic degrees.

So, you see, because of what the Bible teaches about stewardship, because of the needs of Ouachita and Southern, because of persons they have trained and are now training, because of my personal appreciation, and for the sake of future college generations, I gladly support the Advancement Campaign.

Join me.

A summary

The Ouachita-Southern Campaign

The Arkansas Baptist State Convention voted unanimously in November 1970 to conduct the largest fund campaign in the history of the Convention, in 1971-73, with emphasis on the Cooperative Program in 1971, Ouachita Baptist University in 1972, and Southern Baptist College in 1973. In a meeting earlier this year, the Campaign Steering Committee, which includes representatives from both institutions, recommended a goal of \$4 million for Christian Higher Education, with 75 percent of the receipts allocated to Ouachita and 25 percent to Southern Baptist College.

The Campaign is divided into an Advance Division and a General Division. The Advance Division is composed of 122 churches whose 1970 income totaled \$50,000 or more. The General Division is composed of 1068 churches whose 1970 income totaled less than \$50,000.

Each church in the Advance Division is asked to adopt a goal equal to a minimum of 20 percent of its total undesignated 1970 receipts, to be paid over a three to five-year period. Thus, a church that elects to pay over a five-year period would have an annual increase of 4 percent in its budget and/or designated contributions to the Campaign.

The churches of the General Division will be encouraged to pledge a minimum amount of at least 13 1/3 percent of its total undesignated 1970 income, payable over a three to five year period. A church choosing to pay this over a five-year period would have an annual increase of 2 2/3 percent in its budget and/or designated contributions to the Campaign. A church pledge for the full amount suggested and paid over a five-year period is much preferred to a smaller pledge paid over a three or four-year term.

All contributions made in this, the church phase of the Campaign, will be paid through the local churches and remitted by them to the Arkansas Baptist State Convention through the regular channels. Distribution of receipts from the Campaign will be made to Ouachita and Southern according to the formula agreed upon, or as designated by the contributing churches. The churches may use any method they choose to underwrite the pledge and it may be paid weekly, monthly, quarterly, semi-annually, or annually.

The pledges being asked of the churches under the 20 percent and 13 1/3 percent plans outlined above are not "inflated," but very realistic. If every Arkansas Baptist State Convention Church adopts the suggested and recommended goal, a total of \$3,978,399 will be contributed. It will be helpful if church pledges are made on or before Dec. 31, 1971.

Each institution has been authorized to conduct and finance special Area Campaigns during its year of special emphasis—Ouachita in 1972 and Southern in 1973. These special area campaigns are separate from the church phase of the Campaign and are not to be confused with it. Special area campaigns will be designed to give broad alumni, industry, and community participation in certain strategic areas.—Alvin (Bo) Huffman Jr.

A—Ashcraft, Sam, missionary at own expense p. 5; Aiken, Jan ordained p. 11.
 B—"Baptist beliefs," Paul in Athens p. 10.
 C—Christian view of Messiah p. 15; Concord Association plans centennial p. 6; Crow, Dorsey, prominence as writer p. 7; Crosson, Walter, ordained p. 11.
 G—Gospel, spirit of the message (E) p. 3.
 H—Hartsell, Robert, bouquet for (L) p. 4; Hook, Don, to Crystal Hill, Little Rock p. 6.
 J—Jewish contributions to Christianity p. 7; Jewish view of Messiah p. 14; Jewish New Year p. 16.
 O—Ouachita-Southern Campaign summary p. 22; Ouachita University enrollment up p. 7.
 P—Phillips, Sharon, missionary at own expense.
 R—Rhodes, Diana, missionary at own expense p. 5; Rust, Eric, to speak at OBU p. 5.
 T—Theological stance, a united (IMSI) p. 4.
 V—Volunteer missionaries p. 5., editorial on p. 3.
 W—"Woman's viewpoint," stretching the truth p. 6; Wisener, Sandy, gets motorcycle habit p. 7; Walsh, Benton, missionary at own expense.

The unseamly

A smile or two

The former Secretary of State once was asked to address the guests at a Thanksgiving dinner. He began, "You have been giving your attention to a turkey stuffed with sage; you are now about to consider a sage stuffed with turkey."

* * *

"Hadn't you better go and tell your father?" asked the motorist of the farmer's boy who stood looking at the load of hay upset after the collision.
 "He knows," said the boy.
 "Knows—how can he know?"
 "He's under it."

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Attendance report

September 5, 1971

Church	Sunday School	Training Union	Ch. Adns.
Alexander, First	40	22	2
Alicia	75	74	
Banner, Mt. Zion	31	13	
Berryville			
First	152	43	
Freeman Heights	117	29	
Rock Springs	100	61	
Blytheville, Calvary	117	67	
Booneville, First	181	139	
Cherokee Village Mission	112	16	
Crossett, Mt. Olive	232	145	1
Dumas, First	230		2
El Dorado, Ebenezer	130	53	
Forrest City, First	476		7
Gentry, First	94		
Grandview	69	33	
Greenwood, First	237	112	
Harrison			
Eagle Heights	213	48	
Northvale	114	67	
Helena, First	224	71	
Hot Springs			
Lakeshore Heights	107	34	4
Mtn. Valley	69	25	
Jacksonville			
First	285	60	
Marshall Road	327	121	1
Jonesboro, Central	443	140	7
Lake Village, Parkway	48	36	
Lavaca, First	257	130	
Little Rock, Geyer Springs	560	215	
Luxora, First	73	20	
Marked Tree, First	148	43	
Melbourne			
Belview	117	63	
First	126	44	
Horseshoe Bend Mission	26		
Monticello, Northside	94	69	
North Little Rock			
Baring Cross	553	171	3
Calvary	303	141	3
Levy	333	73	1
Park Hill	656	146	
Sixteenth Street	44	35	
Paris, First	318	83	2
Pine Bluff			
East Side	162	91	
First	639	122	4
Green Meadows	50	34	
Springdale			
Berry Street	92	32	
Elmdale	302	94	
First	481	181	5
Vandervoort, First	43	31	
Warren, Immanuel	210	75	1
West Memphis, Calvary	191	72	2

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Southern Baptist datelines

Southern Baptist church ordains woman to the gospel ministry

COLUMBIA, S.C. (BP)—Miss Shirley Carter of Columbia, chaplain-in-resident at the South Carolina State Hospital here, has been ordained to the gospel ministry by a Southern Baptist congregation.

She is believed to be the first woman in the state and the second in the nation to be ordained by a Southern Baptist church.

"Ordination is required for the chaplaincy," Miss (or Rev.) Carter explained. "And I have reached that point in my career."

Though she said she planned to stay in the chaplaincy, perhaps in the field of mental health, she added that "I believe in change and I may someday consider a pastoral (church) ministry."

Kathwood Baptist Church in Columbia, where she is a member, ordained Miss Carter after unanimous approval of both the deacons and the ordaining counsel.

Pastor of the church, P. Edward Rickenbaker Jr., a former associate personnel secretary for the Southern Baptist Home Mission Board, said that there had not been one negative reaction and that his church was "joyful over the ordination."

Rickenbaker added that "we have no reservations about this action inasmuch as our concept of ministry is that the church should be interested in the total development of the individual and should provide activities to meet this need."

Lynn E. May, executive secretary of the Southern Baptist Historical Commission in Nashville, said after a check of the denomination's archives that in 1964 Miss Addie Davis was ordained to the gospel ministry by Watts Street Baptist Church, Durham, N.C., a Southern Baptist church.

Miss Davis, a graduate of Southeastern Seminary, Wake Forest, N.C., was called as pastor of an American Baptist congregation, the First Baptist Church of Readsboro, Vt.

Though ordination of women is not unusual in some Protestant denominations or in the American Baptist Convention, which has several dozen women pastors, it is rare in the more conservative Southern Baptist Convention.

Reaction to her ordination has been divided, said Miss Carter.

"Most of the discouragement I have received has come from people who were not taking me seriously," she said. "But the most tremendous welcome I ever had in my life came from an elderly Baptist minister."

In her work as a chaplain, Miss Carter said that she has received fuller cooperation since her ordination than she did before. "Many people will not come for counseling if you are not a minister," she said. Her chaplaincy work includes individual and group counseling, preaching, treatment team participation and ward visiting.

A graduate of Southern Seminary, Louisville, with the master of religious education degree and a summa cum laude graduate of William Jewell College, Liberty, Mo., Miss Carter returned to her home church, First Church, Fulton, Mo., after seminary graduation.

Working as a church secretary, she received one day a call from a distressed woman. This started a counseling relationship that lasted for two years.

"The woman asked me one day if I had ever considered being a chaplain," Miss Carter recalled. "It was at this point that I seriously began preparation for this field."

Her big problem now is the initial encounter and how to break through the idea that a minister must be a man, she said. She sees no theological problems for ordination and service of a woman as a minister.

Though she acknowledged scripture passages, mostly written by Paul in letters to his friends Titus and Timothy, which said that bishops (ministers) should be the "husband" of one wife, Miss Carter cited other passages by Paul which acknowledge that women can be church leaders.

In Galatians 3 Paul wrote that there should be no difference between Jew and Greek, male and female; and in 1 Corinthians, Paul talked about women praying and prophesying in the church, she said.

She called Paul's writings "ambivalent" and "inconsistent" on the point of women serving as ministers and pointed out that women were leaders in the early Christian church. Lydia, for example, was the key leader at the church in Philippi and Priscilla was another church leader who had Paul's respect.

Miss Carter said she owed a lot to Wayne Oates, professor at Southern Seminary, Louisville, "who has written to me quite regularly and supported me both as a minister and as a person."

Oates said that he rejoiced in her calling from God and described her as "a woman of integrity, competence and commitment to Christ, in whom there is neither male nor female."

A. Harold Cole, general secretary-

treasurer of the South Carolina Baptist Convention, viewed the ordination as "interesting and different." "Theoretically, I have no reservations about this," he said, "but from a practical standpoint there may be some problems, mainly in getting a call."

Cole pointed out that ordination is a local church matter and is "primarily the function of the local church and not a denominational issue."

A 27-year-old native of Missouri has a personality and a sense of humor to match almost any male Baptist preacher, those who know her said. Though she is single, she declared that her ordination does not close the door to possible marriage.

"And to answer the question most frequently asked me," she quipped, "I do preach."

Brazilian Baptists accept new highway challenge

RECIFE, Brazil (BP)—The challenge of Brazil's new Trans-Amazonic Highway is being taken seriously by Brazilian Baptists as an opportunity for mission outreach and expansion.

Director of the Home Mission Board for the Brazilian Baptist Convention Samuel Mitt said that the "millions of people settling along the Trans-Amazonic (Highway) represent an unprecedented opportunity for evangelization."

The highway, begun Sept. 1, 1970, is to bisect Brazil from East to West. More than half of its 3,100 miles will cut through unexplored tropical forests.

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