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Arkansas Baptist Newsmagazine

11-16-1972

November 16, 1972

Arkansas Baptist State Convention

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Recommended Citation

Arkansas Baptist State Convention, "November 16, 1972" (1972). *Arkansas Baptist Newsmagazine, 1970-1974*. 85.

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Concord Church has
passed the century mark
page 8



Arkansas Baptist
NEWSMAGAZINE
November 16, 1972

One layman's opinion

The problem of being thankful without being boastful



Dr. Grant

I have decided to go ahead and celebrate the regular November 23 Thanksgiving Day this year, but I feel just a little bit guilty about it.

In the first place, in this very column more than ten months ago I expressed the opinion that November was the wrong time to have Thanksgiving Day, since fall harvest time doesn't mean very much to the ninety-four percent of American people who no longer live on

farms. I also suggested that Jan. 1 would make a very good Thanksgiving Day for city dwellers, since it is an excellent time to reflect on all of God's blessings in the preceding year and all of the opportunities in the year ahead.

But I like to think I am a realist, and I am sure the November Thanksgiving date is here to stay. Besides, I have decided I have an overflowing horn of plenty to be thankful for even as November draws to a close.

I'm not really referring to any farm produce I have harvested, although I am especially thankful that my wife and interested relatives and friends have seen to it that our cupboard is amply supplied with one of the major necessities of life, namely, fig preserves. As great as fig preserves are (is?) this is not what I am most thankful for. I am really referring to what Arkansas Baptists have done in support of Christian higher education during the past year.

To mention just a few specific examples: the team work, harmony, and sacrificial support of Arkansas Baptists in the Ouachita-Southern Advancement Campaign have launched one of the finest eras in the history of Arkansas Baptists; their support in student recruitment has given Ouachita Baptist University a healthy enrollment increase of nine percent when many of the state colleges have experienced enrollment decreases; the Cooperative Program of Arkansas Baptists is experiencing its best year in history and continues to be the life-blood for Christian education; the Convention last week voted to adopt a budget which provides an encouraging increase in support for Christian education next year; the same Convention elected an excellent group of people to serve as Trustees for Arkansas Baptists in the operation of Ouachita Baptist University; and Rev. Jim Tillman left the relative comfort and security of pastoring a good congregation in Walnut Ridge to accept the challenge of directing Phase Two of the Ouachita-Southern Advancement Campaign.

But a lingering danger always remains in the midst of our thanksgiving. We may, publican-like, thank God that we are not like other men, or denominations, or states, or colleges. There is a thread-thin line

between being humbly grateful and being blatantly boastful. We need to pray for Baptist gratitude without Baptist boasting.

Daniel R. Grant

In this issue

- The Convention Sermon and the President's Address, which were delivered this week at the annual meeting of the Arkansas Baptist State Convention, begin on page 8.
- On the cover this week is the Concord Church. A story and photos on the church's centennial celebration is found on pages 6 and 7.
- The Thanksgiving season is the subject for two columnists. See "One layman's opinion" on this page, and "Woman's viewpoint" on page 15.

Arkansas Baptist

NEWSMAGAZINE

VOL. 71

NOVEMBER 16, 1972

NO. 45

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

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

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

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.

Foreign Missions expanded in 1973



JES

The Foreign Mission Board has adopted a budget of over 38 million dollars for 1973. This represents an increase of almost three and one-half million dollars over 1972. However, according to Dr. Baker James Cauthen, the amount will fail to meet the requests made by the missionaries.

Almost half of this amount is to be raised through the Lottie Moon Christmas offering. Thus,

Southern Baptists will have opportunity to continue world missions in 75 countries, in which we now have more than 2,500 missionaries engaged in various types of ministries. Our work includes radio and television, lay-leadership training, stewardship promotion, camps, conferences, music, religious education, etc.

The effectiveness of our missionary effort is evidenced by the fact that we now have over 6,000 missions and churches, more than 70 percent of which are self-supporting.

The activities of our missionaries vary greatly. In some countries our efforts center around sophisticated medical activities. In 1971, for instance, our Baptist hospitals ministered to nearly 56,000 in-patients and more than 941,000 out-patients. In some countries the medical ministry is the only way that Southern Baptists can maintain a witness.

In other parts of the world our missionaries travel and work with primitive boats and bullock carts. The message is the same — Christ's power to change the lives of all who will trust in him.

The needs are great today, as there are still many who have never heard of Christ and his redeeming love. We, as Baptists, have the obligation to expand our witness to every land. This is not always easy, for there are countries where the work is difficult and the people are unresponsive in the beginning stages. In Moslem countries the problems are greater still. Even in these lands, however, the availability of mass communication gives us the greatest evangelistic outlet in our history.

Furthermore, the expansion of missionary personnel is necessary now to assist the National churches to reach their potential. Congregations in many countries are developing their own personnel so that they may be able to carry on their own work independently. However, it is necessary for us to give adequate guidance and training to these Nationals so that they will be able to serve God.

Dr. Baker James Cauthen challenges "Unless I am mistaken, God is working out in broad dimensions a path for Southern Baptists on a world-wide scale; and what we are to be as a people, both at home and around the world, will largely be determined in our response to what God is setting before us in this day that we face."

There are some specific steps which should be taken by every Baptist church:

- We should inform our people. With over 2,500 missionaries it is sometimes difficult for us to know what is being done.

- We should pray for our missionaries. Those whom we have sent around the world need the strength which comes from the uniting of our spiritual resources.

- We should give to support our world-wide thrust. There are two sources which support our outreach, "Unto the uttermost part of the earth," — the Cooperative Program and the Lottie Moon Christmas offering. Each church and individual should do their part financially.

- Each church should give opportunity for God to call out the called. There are many young men and women in our churches whom God desires to serve around the world.

Study Galatians in January

Someone has said that theologians are answering questions that no one is asking. This certainly is not the case with our January Bible Study, the Book of Galatians. So relevant is this study to the modern day Christians that every Southern Baptist ought to benefit by the learning experience.

The Book of Galatians was explosive in Paul's time, having been written to dispose of one of the most dangerous issues of that day. He is confronting the Judaizers who maintained that every Gentile Christian must be circumcised and follow the Old Testament law to have salvation. Paul declares emphatically that, by the grace of God through faith in Christ, salvation has been provided freely to all men everywhere; and if anyone should preach any other means of salvation, he is to be cursed. (See Gal. 1:8.) The apostle, of course, decisively wins the debate with his opponents. Why then, does this issue continue to be significant today? Unfortunately, there are still many who would divert God's plan of salvation, willingly devising another plan of their own which involves certain legalistic requirements, or offer salvation on a merit basis. Since many of these groups are active in our own state, every Baptist should be properly equipped to defend the faith.

After defining the Gospel in the first section, Paul moves on to a warning against legalism. He shows the end result of such thinking. In this portion of the Letter he exalts Christ. Paul says "For if righteousness came by the law, then Christ is dead in vain." (Gal. 3:21.) There is only one who could have paid the penalty of our sin — a holy, righteous Saviour, Jesus.

The book again deals with contemporary prob-

(Continued on page 4)

lems, as the author in the practical section stresses the point that Christian liberty is not license. The fact that we are saved directly through grace doesn't relieve us of the responsibility of exemplifying the Christian character.

Now and then, we hear someone say, "If I believed what you do about salvation, I would become a Christian and then live just like I want to." Paul says there are bounds within which our Christian freedom will operate. The believer whose ransom from sin has been paid in full by the blood of Christ, has a solemn

moral obligation to live according to the faith on which he stands.

In the conclusion of his book, the apostle deals with such 20th Century problems as sexual sins, sins related to worship, sins of social relationships, sins of intemperance, etc.

Howard P. Colson and Robert J. Dean, authors of *Galatians: Freedom Through Christ*, have given us an outstanding study of Paul's letter which promises benefit to every church in the Southern Baptist Convention. Every congregation should make plans now for this wonderful study.

I must say it!

Lay evangelism is not for everybody



Dr. Ashcraft

As long as I can remember there have been pleas for laymen to have a greater share in the spiritual functions of the church. I even served five years as Brotherhood secretary of New Mexico right after World War II in an effort to find the answer from the grass roots.

At last a good, firm procedure has been found and tested which gives the answer for those who really wanted the answer. It is Lay

Evangelism, resulting from Witness Involvement Now successes. It is not an extension or a part of the regular visitation program of the church.

It is entirely different, much more, and all by itself as it deals only with personal encounters with lost people. It is not designed primarily to touch the unchurched and absentees nor can it be considered as cultivative visitation.

It is pure personal witnessing, heart to heart, from a Christian to a lost person. It is not a club, society, organization or program. It is an experience imparting matter and has no officers, bylaws, constitutions or trustees.

While designed for everybody and is open to everybody it is only for those who wish to train themselves for personal witnessing. Those desiring to be

the president of something, or who like to make public performances, or who wish bronze plaques need not apply.

It is purely an unannounced, unrehearsed, labor-of-love procedure expressing pure love to God without hope of recognition or attention. Since it is not a society or club there are no openings for power structure ambitions or unilateral thrusts to gain entry into the policy making branches of the church, association or denominations.

Briefly stated, Lay Evangelism is not political at all. With this in mind, Lay Evangelism is not for axe-grinding but pure boldness in sharing Christ with others, therefore, under existing circumstances it is not for everybody, only those who qualify.

At much effort I attended 10 hours of instruction under Leonard Sanderson and Jesse Reed, participating in the person-to-person encounter as recommended and have been listed as qualified both to participate and to direct a Lay Witnessing school. I am as proud of this as an infantryman is of the infantryman's badge on his dress uniform.

The story will change when laity and clergy find themselves joined in a witnessing situation out of a pure heart seeking no other reward than to see the presence of Jesus dancing in the eyes of a newly converted soul.

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

Book Store Christmas advertising doubles

NASHVILLE — Television and radio Christmas advertising for Baptist Book Stores in 1972 is doubled compared to 1971 advertising, according to W. O. Thomason, director of the Sunday School Board's Book Store division.

This Christmas advertising emphasizes the Baptist Book Store slogan, 'Partners in Growth.' "It is intended to tell listeners regardless of their age or religious denomination, that Baptist

Book Stores have quality merchandise suitable for every occasion, especially Christmas gift giving," explained Thomason.

TimeRite, Inc., a division of the Southern Baptist Radio and Television Commission, was selected to produce and place the Christmas advertising for the book stores.

Buryl Red, composer and Radio and Television Commission music consultant, who is a native of Little Rock, wrote and directed the musical portion

of the commercial and Cynthia Clawson, free-lance singer who frequently appears in evangelistic crusades is featured in the vocal part of the commercial.

"We did Christmas advertising on a trial basis two years ago with only one market," said Thomason. "That was successful so we involved 13 markets in 1971. This year we have doubled that number. We hope to include all our markets within a few years."

Little Rock and 25 other cities are included in the advertising.



First Church, Black Oak, recently dedicated this new \$34,000 auditorium. The building was begun in April of this year. The auditorium will seat 300. The dedication service was held at the beginning of a seven-day revival with Pastor J. W. Gibb as evangelist. There were six conversions and 35 rededications.

Between parson and pew Distributing the work load

By Velma Merritt



Mrs. Merritt

Years ago, the story is told, a nation decided that instead of having a day of rest every seven days they would have one every ten days. Soon the work horses began to die at extremely young ages. They could not keep up with the rigid

schedule without resting. Perhaps it was from this incident that the saying arose, "Don't work a good horse to death."

Sometimes in our churches we are just as guilty of overworking people as the nation mentioned above was in overworking their animals. If a person is willing to accept more than one position, he is often given more and more responsibilities until he reaches the point that he is so busy that none of the positions he has taken are adequately filled and several jobs are half done.

In one church we discovered that one man held six major positions of leadership in addition to several little things he did around the church. The poor man saw the need for something to be done and took the positions on because no one else wanted them, but he was worn to a frazzle. At his request

others were challenged to take over part of his load and did so.

I wonder what makes the strongest impression on people. The person who takes on several jobs and does a little bit with each one or the person who has one or two jobs and does them so well that everyone can see the results when lives are changed.

We sometimes think our churches would crumble if every position isn't filled. However, if the major support beams are holding, the organization is stronger than one made of many weak timbers.

We do a disservice to people, the church, and the Lord when we overwork an individual to the point that he does not do his work well.

Many churches have one or two people who want to see the Lord's work progress enough that they continue to take on responsibilities although they know they can't possibly handle all of them. Every church has plenty of people who will gladly sit back and let someone else do the work.

Let's try seeing that our folks know the responsibilities and privileges of their positions and want to do them to the best of their ability. They can only do this when they are not overloaded.

Challenging others to carry their share of the load is part of our task of equally distributing the Lord's work according to talents and abilities.

That medical insurance increase

Rates in the medical insurance plan as handled by the Annuity Board have sharply increased. What is the story? The Annuity Board, primarily in the pension business has been asked by the Southern Baptist Convention to serve as agent in securing medical insurance for Baptist leaders. The Annuity Board is not in the medical insurance business. They serve only as an agent and have no control or power over rates, premiums, adjustments, claims, or rising costs. As an agent they were instructed by the Southern Baptist Convention to secure the best carrier with best rates and benefits available. They have contracted with Aetna for this coverage with rates computed on (1) age; (2) area in which participant lives — (some areas have higher claims than others.); (3) record of claims of the participants; (4) rate of medical increase in the area; (5) inflation over which neither the agent or the carrier has control; (6) the fact that 75 percent of all claims are made by people 50 years or older in age. Older participants are being charged more and younger participants less.

Blue Cross and Blue Shield require the employer to serve as the central billing agency and requires 75 percent participation before they will enter competitive prices. We cannot get 75 percent participants in our free system, while other corporations can assess their employees to be in any plan of the employer's choosing. A central billing office as required of the convention would further increase the cost of such a program. The Annuity Board will continue to follow the Southern Baptist Convention directives and have secured the best group insurance available at this time in America for the age group level of the 13,000 in the plan. Those who can secure a better contract for their own personal use or with a group would be advised to do so. Those around the age of 50 should not cancel any health insurance plan until they have definitely been accepted in another as the cost of all medical insurance is rising rapidly. —Executive Secretary Charles H. Ashcraft.



Many of the people came in historical dress.

Concord Church passes the century mark

Concord Church, near Van Buren, celebrated their centennial Oct. 15. The auditorium was completely filled for the three services and there were 140 in Sunday School. A feature of the Sunday morning worship service was a note burning ceremony signifying the clearing of a debt on the church plant built just nine years ago. Concluding the morning service were one profession of faith and three additions by letter.

During the afternoon program S. A. Haley, who pastored the church for almost 42 years spoke briefly. Former pastors were recognized and a history of the church was presented. John A. "Doc" Jones, from the Jenny Lind Church, led the singing for the centennial celebration.

The centennial was observed at the close of a revival. Alfred "Red" Duncan, a former pastor of the church who had led in the erection of the present facility, was the guest evangelist.

Pastor George W. Domeresse said "It was the greatest service in which I have ever been privileged to participate. The celebration was all that I had ever hoped that it could possibly be."

The church has a delightful history. In the late 1860's and early 1870's the Concord community was heavily timbered and sparsely populated. The people who lived in the area were hardy pioneers who felt that there should be a place for worship. They decided to build a log house in which all types of meetings could be conducted, including school and church. When it was finished in the early 1870's there was much

rejoicing.

The building was made of hewn logs with a mud and straw brick chimney. It is reported that when the wind blew from a certain direction the entire room was filled with smoke. Sometimes the smoke was so bad that the doors had to be opened regardless of outer weather conditions. The benches were made of split logs. At first it was simply designated as "a meeting house." It was located on the bluff on the south side of the big Clear Creek about one-half mile from what was once called "Lewis Ford."

Around 1870 a group of Primitive Baptists wanted to change the policy and permit only Primitive Baptist meetings to be held in the building. The movement met with so much argument that actual physical combat resulted. The community decided to have "Concord" even if they "had to crack a few heads to achieve it." The Primitive Baptists moved across the creek and built their own building. The remaining people continued to worship in the initial log building allowing all groups to have usage of the property.



Taking part in the Note-burning were, George W. Domeresse, pastor; Neal Preston, T. O. Suggs, Billie H. Smith, trustees; and Alfred J. Duncan, pastor at the time the building was constructed.

The cover



The present building of Concord church is just nine years old.



Mrs. Fannie Sullivent, Mrs. Maude Taylor, Mrs. Maggie Hickey hold a combined continuous membership of 194 years.

State-wide Evangelism Conference

Monday Afternoon,
Jan. 22-23, 1973
First Baptist Church
Ft. Smith, Ark.

During this period there had been no organized church. Several travelling preachers had conducted revival meetings without any organization. J. S. Rogers, in the *History of Arkansas Baptists*, lists 1871 as the year in which the Concord Baptist church was organized. On Nov. 27, 1872, a Constitutional Convention met at Concord to establish the Clear Creek Association. Concord Church had a membership of 52 at that time. Their pastor was E. M. Lowry.

Little is known of the activities of the church during the 1870's and early 1880's. It is known that Baptist ministers held regular services on the first Saturday and Sunday of each month. The Concord House continued to be a place for community functions. In the early 1880's a free school district was organized and the log house served for a time as the school. In 1885 a new building was erected on the brow of the hill and was called the "New Concord Building." Its basic purpose was as a school building but it was open to other community activities. After some years of usage the term "New" was dropped.

Silas Addison Haley surrendered to the ministry at the concord Church in 1907 and was ordained in December of 1909. In April, 1910, he became pastor of the new Concord Baptist Church. He served the church as pastor for almost 42 years.

In the 1920's and '30's the church experienced great difficulty. The letter to the Clear Creek Association in 1933 shows that the church had only 15 members. No one can remember when any denomination, other than Baptist, used the building for worship.

In recent years the church has continued to experience growth. It now has a membership of 258.



S. A. Haley was pastor of Concord Church for 42 years.

Convention sermon

By Bernes K. Selph

Pastor, First Church, Benton

Jesus our Lord

Questions command attention. They bring us up short, probe the depths of our being, demand answers. Teachers use them as spring boards for discussion. Inquiry opens doors for learning. Jesus used this method with his disciples. The most pertinent question ever asked was, "Whom do men say that I the Son of man am?" Matt. 16:13. Correlative with that question is another. "What think ye of Christ?" Matt. 22:42. These two questions form the basis for discussion before this body. They are as timely now as when first asked. Many answers have been given these questions, but once asked some answers must be given.

To guide us in our consideration I pose three questions with reference to Christ. Who is he? What has he done? What does he expect of us? Academic answers are not enough. We would like to know as much about him as possible. We would like to understand fully what he has done. But we cannot stop when we know such truth. What does it mean to us? What will we do with what we learn? How will we answer with our lives? This last question completes the first two.

Let us take the first question: Who is he? What is his nature? Men have not agreed as to who he was. This question disturbed his contemporaries. It provided material for one of the first Christian controversies. It has continued through the ages. Men are debating it at the present.

There are several avenues through which we may seek an answer. Why not begin with the angels on the night of Jesus' birth? They called him the Saviour. John the Baptist added the fact that he had come as the Lamb of God. Jesus himself spoke of God as his Father. This answer is not to be taken lightly. A modern writer illuminates this thought: "Jesus speaks with divine authority and now we have to make our choice: Either he speaks the truth or he does not. If he does not, we have again two possibilities: He utters falsehood either consciously or not. Should it be deliberate falsehood, he is the greatest deceiver known to history; should it be unconscious falsehood, he is the most pathetic victim of religious megalomania known to history. Given these possibilities we prefer to believe that Jesus Christ spoke the truth and had the right to speak with divine authority because He was God." (H. de Vos in Berkouwer's *The Person of Christ*.)

Numerous individuals touched by Jesus in one way or another add their testimony to the fact that he was different, divine, redemptive in action. You will recall them: The woman at the well, Nicodemous, the blind man, the disciple John, Paul, and many more.

The writers of the New Testament underscore the fact that Jesus Christ is divine, Saviour, Lord! A brief review of their books might be helpful in emphasizing this. A quick glance at the gospels show Matthew presenting him as "The Messiah, the fulfillment of prophecy." Mark, "The Son of God;" Luke, "The Universal Christ;" John, "The Word;" Acts present him as "The Risen, Reigning, Lord;" Romans shows him the "One Marked Off by the Spirit;" I Corinthians, "The Indwelling Christ;" II Corinthians, "The Comforting Lord;" Galatians presents him as "The Liberating Saviour;" and Ephesians as "One Who Broke Down the Middle Wall;" Philippians discloses him to be "The Highly Exalted One;" Colossians, "The Head of the Church;" and II Timothy, "The Abolisher of Death;" Titus sets Jesus forth as "One Who Gave Himself for Us;" Philemon, "The Equalizer of Social Status;" and Hebrews as, "God's Last Word to Man." James makes him, "Ruler Over All;" I Peter, "The Great

Shepherd;" and II Peter, "The Majestic One;" I John presents him, "The Propitiation for Our Sins;" II John, "The Incarnate One;" and III John, "The Stimulator of Missions;" Jude shows him to be "The Object of Faith;" and Revelation, "The Victorious Christ."

In spite of this men have debated through history whether or not Jesus the man, was God's Son. How could such a combination be possible? Certain ideas became known by certain terms. The terms themselves suggested historic definitions. One can get a general idea of their controversial nature in a brief statement about each. Gnosticism could accept the divine or spiritual nature of Christ but not his human. Arianism could not accept fully the divine. Sabellianism denied the distinction between Father, Son, and Holy Spirit. Socianism saw Jesus only as a mere man born of natural generation of Joseph and Mary. It has been difficult for man to see Jesus Christ as one: God-man.

Men still wrestle with the problem of Jesus' nature. The *Arkansas Gazette*, July 13, 1972, p. 6B in its Billy Graham's column carried the following question: "What do you think of the popularity of Jesus Christ Superstar?" His answer: "I have never seen the production, but I have read the script and I am convinced that the authors, two English young men, who I'm told left the church because they could not accept the Deity of Christ, have done a gigantic disservice by offering this play to the public."

He goes on to say a great deal more about the play but the above quoted confirms my statement that "Who Jesus Is?" is still a question men face. I think it of further interest that on August 10 of this year, one month later, the *Arkansas Gazette* carried a second query on Jesus Christ Superstar by a 15-year-old in the Billy Graham column. Graham gave the answer above and added that he did not think the play answered the question as to who Jesus Christ really is.

The New Testament writers never falter in their presentation of Jesus being God, being man, being the Saviour of those who commit themselves in faith to him. They make him the central figure. Many questions can be settled if we let him remain as they present him, the central, all-encompassing figure. The question of salvation, the millennial question, new religious groups that spring up, and many other problems we face are the result of our failure to recognize Jesus as the central figure of God's revelation to man. Not Israel, not the Jew, not the Holy Spirit, nor any other person or thing takes precedence over Jesus Christ. All these must be rightly related to him to be understood.

Why did these men write as they did? Why did they give such answers? These were voluntary expressions. They were given freely, joyously, positively, in the face of danger. Why? The logical answer would seem that they found them to be so. Each man faces this question. Each man must find the answer.

Our second question concerning Jesus is "What has he done?" We believe that who he is determines what he does. From what we read in Mark it seems that the author is emphasizing that what Jesus did is more important than what he said. This is what the gospel is all about. His doing authenticates his saying.

Volumes have been written on this subject and hundreds of thousands of sermons preached on what Jesus did. What has he done? To summarize: I would say he accomplished the purpose for which he came. He satisfied the demands of God to complete man's salvation through his

death and resurrection. He stimulated a movement by establishing his church. He universalized his work by sending his Spirit to continue his work by empowering his churches. In his sinless life and accomplishments he demonstrated his right and worthiness to judge.

To speak only of what he has done is to talk of the past. It is not enough to know what he did. What is he doing now? To be sure our knowledge of what he does now is shrouded in mystery. But before he left his disciples he told them some things about his present activities. Three scriptures reveal something of his intended purpose after he separated from them. He told his disciples the night of the betrayal, "I go to prepare a place for you." John 14:2. True, we do not know all that is involved in this preparation, nor need we. The point is, Jesus not only has worked at the matter of our redemption but is carrying it on now. He is engaged in its completion. Someone has said Jesus is pleading the case of man before God in his presence. God is pleading his case to man through the Holy Spirit on earth. This is but another way of saying Jesus has not neglected us.

In Hebrew 7:25 we read, "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." This book presents the living Lord in the presence of God in behalf of his people. We are not told all about his work but he is looking out after the interest of his own. He is still active in redemption.

Paul reiterates this idea in Romans 5:8c-10. "Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." It seems to me that Paul is saying, "If we are the recipients of God's grace while sinners and are brought back into proper relationship through the death of Jesus, how much greater will that relationship be now that we are God's children with eternal fellowship with the living Saviour. How much more assurance do we have since he is alive?"

There is one more thing to be said. What shall he do? We have noted what he has done and what he is doing. Is there anything else? Yes! Jesus will return to this earth to complete his work of redemption. Numerous passages refer to this. He will return, victorious Lord over evil, death, and hell. The dead shall be raised to stand before him, to be judged by him. Those who chose him shall dwell with him forever. Those who denied him will be turned away to live forever outside the care and love of God. This is hell. Then he shall have put down all enemies and delivered up the kingdom of God, the Father.

We might summarize "Who Jesus Is?" and "What has he done?" with the following statement. One finds "His character as perfect and sinless, His claim to divine authority over mankind as valid, His death as an atonement for sin, His resurrection as a demonstration of divine life, His gospels as faithful records of his earthly manifestations, His church as her personal testimony of His saving power, His grace as witnessed to by his devoted followers, His influence acknowledged by some of his greatest foes." (W. H. Griffith-Thomas, *Christianity Is Christ*, Moody Publications, 1965, p. 133).

What does all this mean? Before everything else it means that he is a revelation from God. Whatever else may be said this is basic. All other answers proceed from this answer. The supreme message of Christianity is, "There is one God, one Mediator also between God and man, himself man, Jesus Christ." I Timothy 2:5.

There is a third question: What does Jesus expect of us? We can debate the first two loud and long and answer them without answering the last. Jesus was not satisfied by the answer the disciples gave about what others said. He came back quickly with "Whom do you say that I am?" If we

answer these questions believingly then we find there are certain things expected of us. Naturally, we can only suggest here. Last summer I read the New Testament with one thought in mind: What does it mean to be a Christian? I made notes on my reading. What I have to say here will hardly be a reflection on what I read. But it seems to me that there are five things Jesus demanded of us.

The first is that we *hear* him. "Faith cometh by hearing and hearing by the word of God." Romans 10:17. Jesus said again and again, "He that hath ears to hear let him hear." On the Mount of Transfiguration the disciples heard the voice, "Hear ye him," referring to Jesus. Basically, we hear Jesus by means of the Bible. But he also speaks through the Holy Spirit, the church, history, and prayer. Jesus has many ways of speaking. *The listening ear hears.*

Next, that we *believe* him and *believe* in him. The idea is that of acceptance, trust, dependence, commitment, and reliance. This has to do with both initial experience of salvation and continuing development. Illustrations abound.

Hudson Taylor founded the China Inland Mission about 125 years ago. One of his early converts to Christianity was a Mr. Ni of Ningpo, an ex-Buddhist leader, a cotton merchant. Ardent in his former belief he had spent much time and money in service of "the gods." But his heart was restless and he found the religious services empty. One day he heard Taylor preaching about Jesus being lifted up like the serpent in the wilderness. It was the first time he had heard the gospel promises. When the teacher had ceased speaking Mr. Ni arose and in simple directness said, "I have searched for Truth, but have not found it. For long I have sought rest in Confucianism, Buddhism, Taoism without finding it. Tonight, I find rest in what I heard. Henceforth, I am a believer in Jesus." His life confirmed his faith.

Kenneth Scott Latourette, well known church historian, found himself doubting after years of Christian service. Converted at an early age, leader in the Student Volunteer Mission Movement in the early 1900's, professor in Yale University, and counsellor of young men he found his faith eroding in the early 1920's. Many factors helped create this situation. By 1925 he thought he would have to resign his professorship due to his agnosticism. And, then, in strange ways that God Works, he led Latourette back to a clearer, more substantial faith in Jesus Christ. In his autobiography he expresses his faith clearly in the mystery that Christ is both fully God and fully man. Jesus expects us to believe in him and believe him.

Remember, that we *love* him. The love he demands is a discriminating, determinative, beneficent expression. The love of God was a giving love. It constituted a suffering love. It was redemptive in scope. Our love may not accomplish all he did but it must be of the same nature. He expects a love that obeys. One of the ways Jesus said we would know whether or not we loved him would be in keeping his commandments. They are not grievous. All of them are for our good. They can be kept. He expects this kind of love, a love that encompasses our whole self.

Then, that we *follow* him. In the beginning of his ministry Jesus walked along the shores of the sea of Galilee. His invitation to two fishermen was, "Follow me." In Mark he says take up your cross and follow me. The sense of the action in the words is take up your cross (once for all) and follow me (continually.) Let there be a decisive, clear cut action that positionizes one, then steady dedication. What Jesus is calling for is allegiance.

To follow him is to recognize who he is. There is none other with which to compare him. He stands unique alone. Men have sought to compare him with Confucius or Plato; his miracles have been compared with his apostles and others who have followed him, and we have sought to assess his influence he has exercised with others through the ages. But as he was superior to Moses and Elijah on the Mount of

Transfiguration, so does he still stand in a unique position both in person and authority. We follow "him." The emphasis is upon the last word in the preceding sentence.

Last, that we serve him. The gospel of Mark (3:14) tells us that Jesus called unto him certain ones that they might be with him and that he might send them forth. We have emphasized the first part of this verse. Oftentimes, we have forgotten the last part. Christ's followers are to serve him. A classic reminder is his commission to Peter in John 21.

He said "feed my sheep." This is his exhortation to each follower. We are to love him and serve him. Dawson Trotman, Founder of the Navigators, wrote a pamphlet entitled "Born to Reproduce." We are servants. Findley B. Edge in *The Greening of the Church* says the Christian's call and his mission are together. One is called to a mission, the mission of God. We know that God's mission is the redemption of mankind. When God calls one to salvation he calls him to join him in his mission. The avenues of service are legion. It is not my purpose here to identify service. I

simply want to identify the fact that we are to serve.

One danger is that we tend to make Jesus the Saviour of the individual. This, he is. But he is also the Saviour of others. We limit our service too often to ourselves. We are exclusive and personal. We should be inclusive and social. It is not either/or but both/and. We need to see Jesus Lord of God's people. There is the church also.

Finally, let me sum up with an experience I had in the Seminary. In a seminar under Dr. B. A. Copass we studied a book he had compiled which contained three divisions: God, Man, Sin. In our discussion the central figure was Jesus Christ. A synopsis of our study could be stated in six words: God has provided for man's sin. We came to see he had done so through the God-Man Jesus Christ. So a short sentence of nine words conveyed the idea completely. "God has provided for man's sin through Jesus Christ." That is the Gospel. I believed it then. I believe it now. That was the message for the first church. That is the message for modern churches. The message modern man needs desperately to hear.

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The day of march has come

Text — Joshua 14: 6-15

For the people of God the day of march has truly come! This scripture relates one of the most dramatic of all scenes recorded in God's word. The warriors of Israel's families are here, girded for battle. Withdrawn to the front stand some 12 men, obviously, the leaders of the families or the clans. They are anxious, for the time of assignment has come. The men themselves are muscular and strong. As their assignment is made, they are aware of the fact that two and one half of the 12 tribes have had their allotted lands assigned to them. The others are waiting for their assignments now.

As we look in on these robust, sunburned warriors, one seems strangely out of place. He is much older, but he stands as straight as any of the rest. Though his hair is somewhat gray, you would think in a quick analysis that this man "can take care of himself." Our eyes lift towards the leader, for he is about to speak. His name is Joshua. As the leader, he is the one who is to say, "This is your land. This is your assignment."

There is a look of special pride on Joshua's face as he gestures toward his good friend, Caleb. They have made many a march together. They have bivouaced; they have fought; they have known and respected each other. And so, because of age and because of prior promise, Caleb is going to be allowed to speak now.

His eyes, dark and clear, have already been scanning the fertile valleys — those beautiful spring fed meadows where cattle can become fat and where sheep can be properly cared for. Then those clear hard eyes drift higher and higher, and he looks upon Mt. Hebron, that dark and foreboding mountain. His eyes fall to the ground, then he looks toward his leader, Joshua, and, in our language, says something like this, "Joshua, we have marched together. We have bivouaced together. Now I pray thee, give me my request. I want those high, dark, unconquered heights where the enemies of God dwell. Give me that mist covered hill country where the Anakim swell in their high-walled cities. My people and I will flush those enemies of God from the dark shadows and conquer them in the name of Jehovah of hosts."

He knew what this meant. This was no casual request. Because of his belief in God, he asked for the hardest of assignments. Leave the small tasks to others! Are we who follow after Caleb less adventurous than he? Are we less committed than this spiritual forebearer of so many years ago? In 1972, how do we feel?

Look back in the history of this sovereign, wonderful state of Arkansas. I have taken in hand history that talks of men who dared to do big things and dared to do wonderful things in the name of God. I read about churches in the early 1800's at a place called Fourche a'Tomas, and a few years later at Mt. Zion, Salem, New Bethlehem, and many other strange sounding names. And I visualized men with wives and children, with a Bible under one arm and a rifle in hand, going out and daring to do the big thing.

Then once the state becomes partially settled, I find her ravaged by civil strife. The most terrible of all wars is civil strife, when brother is set truly against brother and father against son. There is no state more thoroughly bathed in blood than this state. But from the burning ashes of war between the states, I see men in the name of the Lord God,

rising up again and saying, "We have our task to do. It is larger than all of us. Help us to be about it."

Then from those days to around the turn of the century, I read again of internal dissension — of those men wanting the straight jacket of anti-missions, anti-education, and anti-music. Men who denied, or would have denied the Holy Spirit of the age. But men of God said, "We worship Jehovah God. We claim Christ as our elder brother. We find the confirmation of our leadership in his Holy Spirit."

Depression came, and men of God moved through it and saved the financial honor of Arkansas until no body of Christians today has a higher credit rating. Still moving to the big job!

From that they continued to grow, preaching anywhere, everywhere — on streets, under brush arbors, in great temples. But the message then is the message now: wherever the spiritual or physical enemies of God dwell, let us be there looking for the big job to do.

Then a more deadly emotional cancer set in. Insidiously it grew: the cancer of just being satisfied with the mediocre! It can ferment in education, evangelism, church structure. The lethargy of casualness fathered the idea that the church was finished. There is no place for mediocrity in the Kingdom of God. Every church, every Christian, every institution at its best! The one answer is to do the big job.

What kind of people are those who do the big job? Who are the "Calebs" of our day? For one thing, they never do take the popular way. They take God's way. You know the history here — how the 12 had been sent out. Ten came back and said, "Oh, we dare not go. There are big men. Their walls are high. We have not a chance." Two stood apart, Caleb and Joshua. They said, "We can go forth in the strength of our God." What about us today? What are we doing?

A very brilliant young man in our church wrote to me in the last few weeks, suggesting that because the majority of his philosophy class in an eastern university did not agree with his religion, and because a young lady that he had come to know did not know or understand his faith, then the majority of the people did not seem to believe the scripture as he had been taught to believe it. Prayerfully, I answered him and said, "My dear young friend, religion is never settled on the basis of the majority vote. It is settled between a man and his God." The man who takes the big job is the man who takes God's way and not man's way; the man who will take God's way over against the popular way.

I am increasingly concerned today that our nation and its people are losing respect for those things that separate us as God's people. We are increasingly casual about the Lord's Day, and a little hesitant about asking for the money that already belongs to God. God's prophets must call stewardship's claim to each and every member of our churches. Those who have been casual in their lives about the drink, about their attitudes toward the family, and many other areas must be clearly denounced. Do we have to call out again along with the prophets of old, "Holy, holy, holy, is the Lord God of hosts." "And then say to them in a generation that seeks for peace when there seemingly is none, "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

It was the request of Caleb, "Therefore, give me this mountain." What are we doing today? What is our

assignment? Not only do we see the job, not only are we willing to go with the minority, but we must have as our ultimate aim the winning of the world to Jesus Christ. This includes a strong emphasis upon personal salvation, evangelism, and commitment to mission causes that send us around the world. This impresses the Lord's Day and our need to be in that place of worship to pray, to meditate, and to worship, in order that we might leave and do more for the kingdom of God. May I respectfully ask those who have had a desire to leave the institutional church, and who base that desire on the book of Revelation, that you start at the first verse of the first chapter and not the first verse of the fourth chapter. In the darkest days of the church, God said, "I do business through the church." God says today, "I do business through the church." Now he straightened those churches out! He made clear what they are to do and what they are to be. But he did his work through the church! A man of God is never halted because he stands with a minority report.

Secondly, such a man never trusts in himself. He trusts in his God. Our generation has been brought up to think we are an unusually intelligent people — and in some ways we are — but isn't it an interesting thing to note that of all the sciences, we have left the study of man and his thinking 'til last. Astrology and the stars, geography and the earth, but psychology and the inner workings of man we saved until the last. Don't you suppose it's because of the way we're made? We knew we wouldn't like what we found. But now, because we know a little more, if anything, we ought to trust God all the more. We ought to know our natures. We ought to know that we will seek after wrong rewards in the wrong places. This great man of God, seeking the high and hard job up there in the hidden, misty, heathen heights said, "In the name of Jehovah and in his strength, I will do the job I must do."

In all of our pulpits, we must make it very clear that every man's call is to do his job. Personally, I feel we have spoken too often and too easily about peace of mind and inward peace. This we will have, but only if we are in our job, doing our duty. Our call is not to be happy. Our call is to do our jobs and to carry them out to the best that God has given us an ability to do. God expects us to do our part. Follow the history of this man, and you will find that he goes all the way. He wins his victories in the name of God. Do we want to leave a spiritual heritage like this man did?

Are we like that old Indian who, knowing that his days were numbered, sent for his three strong, handsome sons. He knew that all rights and the leadership of the tribe should be left to one of them. Before them stood a huge mountain, and the old chief said, "Sons, go as high as your strength will carry you. Bring back the thing that will show where you have been." According to the story, the first son came back with a white flower and said, "Father, this white flower was just above the timber line." And the father said, "That's fine, son. I treasure the flower." The second son stood up. He had a strange colored flint rock in his hand. And the father said, "Ah, the flint rock comes from a point higher than the flower." He then turned and looked at the third son, who carried nothing. But the third son said, "Father, I climbed to the summit, and from there I saw two rivers flow to the great ocean." And so the father said to the third son, "You will be the chief. We must have aim in our lives and vision in our souls. You have been chosen to be the chief." The prayer of my heart for Baptists of Arkansas in 1972 is that we will make tremendous decisions about big jobs and important tasks with a vision in our souls.

May I stop and kindly say that one of the problems we have in our spiritual work today is the number of people who must have credit for their job, or they will not do it. Watch the man who has to have credit for the job assigned. A wiser man than I has said, "There are three types of Christians in

our churches today. The repulsive, the insipid, and the attractive." Here are his definitions: repulsive — he is the man who stands for self alone; insipid — he is the one who stands for nothing; attractive — he is the one whose winsomeness, whose purpose and aim in life is so clear and so complete that he is an asset to the kingdom of God. Read now your heart. Do you give the glory to God or do you insist that it come partially at least, to you? A man of God trusts in God, not in himself. Then he never takes the glory — this kind of man does not — he gives the glory to God.

Then as you give the glory to God, you draw nearer to him. The nearer you come, the more completely you see the sin in your life. You understand it's not necessarily what the preacher says, save as it relates to what this divine Book says. Under the inspiration of God, the men who penned these pages, without error, told us what sin is and told us what to do about the sin in our lives and how to take care of it.

Jack MacGorman, our speaker here today, said on another day and another occasion, "Righteousness is not something we can bestow upon a man by a handshake with a Baptist preacher, nor a capsule administered by an ecclesiastical doctor. It is not a feeling of nostalgia at the hearing of a church bell. It is the imparted gift of the crucified and risen Christ, experienced by men in faith's response to God's outreaching grace."

This kind of man is the one who always gives the glory to God. Then he never worries about the future, for that future, he knows, is in the hands of God. Let those giants be up there. Let the Anakim be there. His God is more than adequate. His victory is sure because he is in the hand of God. No worry about an escape route. No way to look back over his shoulder. Nothing but a look of condescension to those younger clan leaders who will choose the rich, fertile valleys. He and his for the high, rocky crags where the enemies of God stand! Is it too trite to say that virtue has its own reward, particularly in relationship to God. Such a man will not compromise conscience. He seeks to do what God says to do, and knows that life is little more than animal existence save as he gives himself completely and totally to God.

In a practical way, what does this say to us in 1972 as we approach the year of our Lord, 1973? It says that we stand in a long tradition; that we walk where others have walked. Some of us drive better cars, have better clothes, worship in beautiful sanctuaries because great and good men of God did without, and their families did without, in order that we might come to this hour. But my friends, the solemn responsibility that goes along with it is that we impart money, tradition, and support to our institutions of higher learning. This area — among many others — dare not be trusted totally to the state. Education has its place under the state, but under God, it has its place under the church — and it is too important to be entrusted totally to either! We must have education both ways, both through the church and through the state. We must do what we promised to do — and more — for Ouachita and Southern Baptist College.

Do I have to speak of evangelism to Baptists? Do I have to say that this is our first call? Have you ever stopped to think about the fact that we don't read about "missions" as such in the New Testament because it needed no organizational name. Every Christian was a missionary! Today, if we want the special baptism of the Spirit of God that will change history, change the nation, change the hearts, and change the churches, it will be because every God-called, born again Christian realizes that he is a missionary, one called of God to tell others of his faith!

We must reach more in Sunday School. Must I say it? How do we improve upon Bible teaching, visitation, and evangelism? When we reach those in Sunday School, we

baptize them. When we reach those, finances come to continue the kingdom's work. Are we going to turn our backs on our agencies and our organizations? Not at all! But rather, let us come with the strength and the support of saying it may be hard, but under God, we'll do it! Time does not permit the enunciation of every task that needs to be spoken of today, but my friends, the purpose and the aim are here. We must take our eyes off an affluent society, upon spring fed fields where the cattle are fat and cared for, look to the high, craggy places, and say, "Wherever the enemy of God lurks, I'll be standing to do my duty. Therefore, give me

this mountain!"

Jehovah of hosts is our God. Jesus Christ is our elder brother. God, the Holy Spirit, is the one who impowers. Lead us to this end is our prayer — as we look, as we speak, as we pray — to the end that when another generation looks back upon ours, should the Lord delay his coming, they will say, these men, too, were loyal to God's word; were loyal to those institutions that held this word high; and left to us a heritage unblemished in any way at all by seeking the big, hard job and doing it — not in their own power, but in the mighty power of our God! So help us God!

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'Phase III' available

As a ministry to the people of Arkansas, the Baptist Student Union of Arkansas State University presents a Christian musical group, Phase III. Phase III was organized in October, 1971. During the past year they have led worship services in many churches. They were one of the featured groups in the coffee houses in Fort Lauderdale, Fla. during the spring break. This past summer they served as summer missionaries in Brooklyn, N. Y. Their ministry of music speaks to many different ages. Most of their music is original.

Phase III acquires its name from the definition of phase, meaning "a unique group of people sharing Christ in a changing time." Paul says, "Now abides Faith, Hope, Love and the greatest of these is Love."

Anyone interested in this group performing on college campuses and special Jesus celebrations should contact Benny Clark or Rick Ramsey, Box XX, State University, Arkansas 72467.

Barker is licensed

Ronald Barker, a former Arkansan, was recently licensed to the gospel ministry by First Southern Church, Dinuba, Calif. He has served for the past year as the youth director of the Dinuba Church. His parents are Clarence and Mildred Barker of Reedley, Calif.



Members of the Phase III group are (left to right, top row) Ray McCormick, Bill Hilgelford; (bottom row) Doug Robinson, Cathy Coker, Dennis Gonzalez, Linda Fisher, and Rick Ramsey, director and coordinator.

Woman's viewpoint Altars of thanksgiving

By Iris O'Neal Bowen



Mrs. Bowen

We here in America seem to think that Thanksgiving was a new idea instituted by the Pilgrims. It is wonderful, after their treacherous times in a strange land with their lives endangered through the natural hostility of the natives and

the hard winter behind them, that they wanted to thank God for their abundant harvests and His watchcare over them.

But there were other people in earlier times who paused to give thanks to God for His care for them during trying times.

Abraham, called out of a heathen land, followed God's leading into an unknown country. There he strayed from God's leadership, but God led him back. Then Abraham, in his gratitude, built an altar and there he prayed

and repented and praised God for caring for him and his family.

Jacob deceived his own father, Isaac, pretending to be his older brother so that he, himself might receive the birthright and blessing that really belonged to Esau. As a result of this, he was forced to run away from the threat of death at the hands of his brother.

As he fled by foot, still a man who did not know God as his personal God, God caught Jacob to Himself in a powerful fashion. Appearing to him in a dream, God passed on to him the blessing and the promise that all the nations of the world would be blessed through him and his descendants.

Then Jacob, like his Grandfather Abraham, erected an altar and knelt in praise, promise and thanksgiving to God.

Do we, today, have special altars in our hearts reserved especially for praise and thanksgiving to God for His having been so good to us in so many ways?

We, as Abraham and Jacob did, have

our treacherous times, though they may be of a different sort, but we also have more material blessings than we have ever dreamed of!

"Oh, come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before His presence with thanksgiving and make a joyful noise unto Him with psalms."

From the churches

Children's worship service

Calvary Church, Paragould, under the leadership of Pastor Oatis Vester Jr., has begun a children's church as a part of their expanding ministry. Those between the ages of six through 12 meet in Fellowship Hall during the morning worship hour. The attendance currently averages 45 to 50. Ricky Hyde, 19, a student at Southern College, serves as pastor of the children's church.

15 years perfect attendance

Ronnie Bennett, son of Mr. and Mrs. Ernest Benett, Carlisle, recently received recognition for completion of 15 years of perfect attendance in Sunday School at First Church, Carlisle. Ronnie is a freshman at Arkansas State University, Beebe.

Roy Maddux retires from college teaching



Maddux

After 10 years as teacher of college English at Southern Baptist College, Roy Clark Maddux retired from active teaching at the end of the past contract year which ended August 31. This 10-year period was preceded by 20 years of teaching in the public schools of Oklahoma and Arkansas, beginning in 1924. The years not in the school room were spent farming or in the building trades.

In 1939 Maddux was ordained to the gospel ministry by the Mason Valley Church in Benton County. Since that time he has been in the ministry as pastor, supply preacher, interim pastor in Oklahoma, Texas, and Arkansas.

He graduated from Ouachita College in 1945 and earned a master's degree in education with an English major at Mississippi College, Clinton, Miss. in 1961. Graduate studies were summer-time interest at Memphis State University, InterAmerican University, Saltillo, Mexico, and the University of Arkansas, from 1963 through 1967.

Baker Book House published four outline studies in the Old Testament in their Ministers Handbook Series in 1965, 1966, 1967, and 1972, prepared by Maddux as a pastor and in his private Bible studies. In 1968 The National Poetry Press printed two volumes of poetry, *Vestry Verses I and II*.

Maddux has retired from active teaching, but not preaching. He has chosen the Albert Pike Hotel, Little Rock, as his residence for retirement.

'Preacher' Hallock to be teacher for conference



Dr. Hallock

E. F. 'Preacher' Hallock, pastor emeritus of First Church, Norman, Okla., will be Bible teacher for the Statewide Evangelism Conference to be held at First Church, Ft. Smith, Jan. 22-23.

Dr. Hallock received a B.A. degree from Ottawa University, Ottawa, Kan., 1914, and was graduated from Rochester Theological Seminary in 1917. His pastorates include First Church, Pittsburg, Kan. 1917-22; First Church, Nowata, Okla., 1922-23; First

Doctrines of the faith

The government of the church

By Jimmy A. Millikin



Dr. Millikin

Does the New Testament teach a definite governmental form for a gospel church? Some do not think so. They maintain that as there are different forms of government in human societies, so there may be different forms of government in and among the Lord's churches. They suggest that any form of government which the Holy Spirit can use is proper and valid for the churches.

In the main, there are four types of governments which have been suggested and practiced by various Christian groups: (1) the monarchical, in which the ultimate authority lies in one man, the Roman Catholic Church; (2) the episcopal, in which the church is governed by a group or body of officers called bishops, such as the Episcopal and Methodist Churches; (3) the presbyterial, in which the local church is governed by elders, with higher courts or authority over them; and (4) the congregational, in which the seat of authority lies within the local church as a self governing body, such as Baptists.

Does it really make a difference which of these types of government is practiced by the Lord's churches? Baptists insist that it does. We feel that there is a definite governmental structure for the church laid down in the Scriptures, and is thus to be followed today.

The Baptist Faith and Message defines what Baptists believe the New Testament form of church government to be as follows: "The church is an autonomous body, operating through democratic processes under the Lordship of Jesus Christ. In such a congregation members are equally responsible." (Art. VI)

In this statement two ideas are present. First, a local church is an autonomous body. The term "autonomous" means self governing. This word is used to express the idea that a local church is free from any outside control. The local church has no person or organization above it except the Lord Jesus Christ himself.

The second idea in this statement is that the local church is governed by democratic processes. This means that the ultimate authority is vested in the members themselves and not in a person or board within the church. Of course there are elected officers with delegated authority, but this authority rests upon their relation to the congregation.

Now, upon what biblical facts do we base this understanding of church government? There are two:

First, the New Testament churches were organized according to this plan. The New Testament presents no church organization above the local church. It was the final court of appeal in settling differences between believers (Matt. 18:15-17.) The local church was to discipline its own members (I Cor. 5:5); elect its own officers and representatives (Acts 6:3-5; Acts 14:23; Tit. 1:5); and had responsibility of maintaining true doctrine and practice (I John 4:1; I Thess. 5:21; Rev. 2:2.)

Second, a democratic autonomous local church is also based upon certain other fundamental Christian teachings. One of these is the Lordship of Christ. Another is the doctrine of salvation by grace through faith and the priesthood of every believer. A third is the indwelling of the Holy Spirit in the life of every believer. All of these doctrines carry with them the idea of a democratic congregational form of church government.

Church, Norman, Okla., 1923-69. Since his retirement Dr. Hallock has been engaged in Bible conferences all across America.

In 1953-54 he was president of the Baptist General Convention of Oklahoma. He was on the Board of Directors of Oklahoma Baptist University 1927-31. He received a doctor of divinity degree from Oklahoma Baptist University in 1954.

For many years Dr. Hallock has been active in Baptist Student work — local, statewide and southwide and has been a member of Ridgecrest B.S.U. faculty and the Glorieta B.S.U. and Bible Study faculty. He is the author of *Prayer and*

Meditation and Always in Prayer. He has written many articles for *Open Windows* and is known for his devotional preaching.

The general theme of Dr. Hallock's Bible Study will be "The Preacher and His Life." Monday afternoon, Jan. 22, he will speak on "The Preacher and His Call to Preach;" Monday night, "The Preacher and His Personal Problems;" Tuesday morning "The Preacher and the Bible;" Tuesday afternoon "The Preacher and His Prayer Life;" and Tuesday night "The Preacher and His Personal Witnessing."

Everyone is welcome to the conference. — Jesse S. Reed, Director

So you are facing . . . Retirement

By L. H. Coleman
(Seventh in a series)

The long awaited day of your retirement is at hand. Be thankful you have lived to see it. So many were not this fortunate.

You are joining a great host. Never in our country's history have there been more senior citizens than now. You can join other retired persons in looking forward to good days and great experiences ahead.

If you plan to be happy, productive, and useful then chances are you will be. Life to a great extent is what one makes it. Above all stay busy. This is the best way to avoid pessimism, boredom, bitterness, and cynicism. Those who have something to do as a rule live longer, and they are happier individuals.

Those who do nothing, have no hobbies, and do not join in any community or group endeavors are already dead. This applies to those of all age categories. Being active and productive are hallmarks of enjoying life. Give yourself to making the world a better place in which to live. Make a contribution to the betterment of humanity.

A person should keep abreast of current events. This keeps one from mental stagnation and from living in the past. Those whose conversations deal

only with the past rule out so many of their contemporaries. Keeping mentally alert and abreast of the times makes one a part of the present generation regardless of a person's date of birth.

A person must look beyond one's self and always be sensitive to the needs of others. A good motto is: God, first; others, second; yourself, third. One reason for joining civic and fraternal organizations, senior citizen groups, and various other fellowships is that we indicate interest in others. A selfish person basically is unhappy; an unselfish individual, by helping others find happiness, himself finds happiness as a by-product of living. Give rather than receive. Help others. When you live for others you are actually extending your days on earth. If a person has discovered the secret of happiness and successful living prior to retirement, then he will be happy during retirement.

Finally, live for Christ all your days. This is sound advice for the young, the middle age, and those of all ages. What is done for Christ is lasting and worthwhile. The wise person will invest in eternal values.

All through life there are two institutions that demand our love, time, talents, and allegiance. The institutions

are the home and the church. A person without a happy family life has missed a great deal of abundant living. Likewise a person who bypasses his church has taken from his life real purpose. Therefore figure out ways to strengthen family ties and lose your life in service to Christ through your church.

Retirement years can be your happiest through positive efforts, productive employment of time, and taking pleasure in profitable pursuits.

Today's Prayer:

"So teach us to number our days that we may apply our hearts unto wisdom."

—Psalms 90:12

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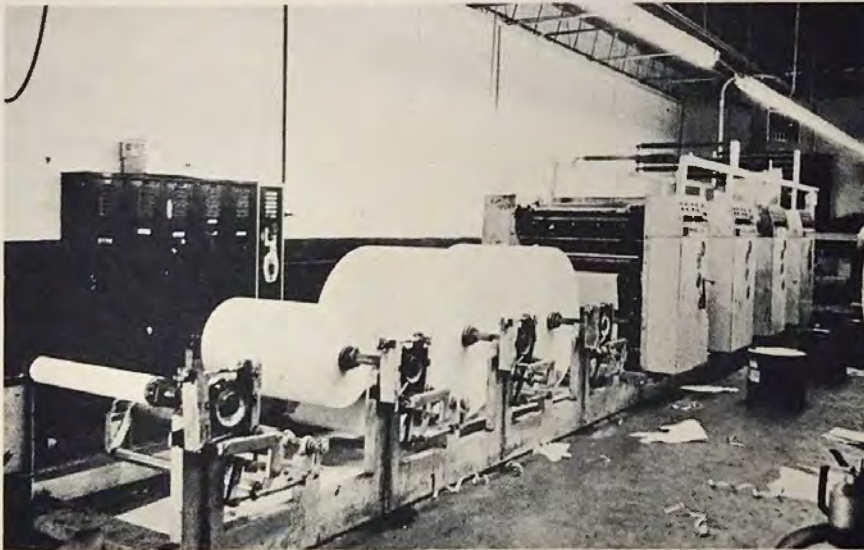
General officers retreat

Friday night and Saturday morning, Dec. 1 and 2, is scheduled for the annual retreat for Sunday School General Officers.

Pastors, directors, staff members and other general officers of the Sunday School gather to review Sunday School plans and projects for the balance of the church year in 1973.

The retreat opens with supper on Friday night and closes with the noon meal on Saturday. Cost for bed and three meals is \$5.25. Make reservations by Nov. 27. Pay when you arrive.

Newsmagazine sets record in subscriptions



Twin City Printing and Lithographing, Inc. produces the largest number of ARKANSAS BAPTIST NEWSMAGAZINES in history. Editor Sneed comments "We are exceedingly grateful to the churches, pastors, and missionaries who have made it possible for us to achieve this record. We, however, should have a minimum of an additional 10,000 on our mailing list to properly inform the people of our state."



Mrs. Ann Taylor processes new names which makes the highest number of subscribers in the history of the NEWSMAGAZINE.

Child Care

Understanding enough to help and heal

(Third in a Series)

Robin is an attractive little girl on the outside but is hurting on the inside. Her 11 years of life have not been very happy. Quite the contrary. She has lived in economic deprivation and fear all of her life. Her father had been unemployed most of her life and apparently mentally disturbed. What she remembers most vividly about her father is that he would stand her and her brother side by side and shoot them with a B-B gun when one of them had displeased him. There were other frightening experiences, too, which have made their mark on this young life. To hear her descriptions of these experiences, one gets a feeling definition of fear. We are grateful for a pastor who became involved and referred this child and her brother to us for help.

Terry is 15 years of age and has had an extra hard time in adjusting to the teen years. An unfortunate happening in his family which left him without a father seemed to be a turning point in his life. Struggling to find answers to life's questions by himself, he drifted into the wrong crowd. His mother noticed unusual personality changes in him and became concerned. To her disbelief, she

learned that he had begun taking drugs. Terry was hospitalized and treated for this disturbance. During this time, with the help of his pastor, he began to call on his past Christian beliefs and to gain strength with which to face life. He was ready to be released from the hospital but needed time for more emotional healing to take place. His home could not meet his needs at this time. He needed a strong, structured group living setting with a Christian purpose, where trained staff could understand and help him to help himself. His pastor contacted our agency for help.

Although these names are fictitious, Robin and Terry represent actual cases from our files from the past. One can readily identify with these needs and want to help heal these hurts. This takes time, patience, love, prayer, understanding, discipline, professional direction and a Christian purpose for being involved. These qualities of care are applied to these young lives by our staff to help troubled children feel whole again.

Many children today are abused, misused, neglected and unloved. When faced with these needs, I am reminded of the words of Jesus who said, "Let the

little children come unto me." Jesus had compassion and a caring attitude toward all children and all people. Many children look to Arkansas Baptists for the fulfillment of their needs and the healing of their spirits.

We are grateful that Arkansas Baptists have always been concerned about the hurts of children and support a child care ministry to meet these needs. The Thanksgiving Love Offering is one of our main sources of support. We are asking every church in Arkansas to take this offering and have a part in our ministry to children. Every church is urged to display the posters, have a child care emphasis — Sunday School or Worship Service — and assist us in any way possible to make this an adequate offering for such a vital and life giving ministry. (Johnny G. Biggs, Executive Director, Arkansas Baptist Family & Child Care Services)

Statewide project open to all RA groups

An opportunity for all royal Ambassador Chapters to have a part in a special mission project is available. This, of course, is over and above any local mission project for the season.

The mission project is assisting a Royal Ambassador Camp in Brazil. The camp is in need of a large refrigerator. The refrigerator is needed for the camping season beginning in January. The cost will be \$500. This is about the cost of one coke for each Royal Ambassador in Arkansas.

It is my belief that Royal Ambassadors in Arkansas will really be thrilled at the opportunity of helping provide a camp for boys in Brazil in one of the large mission areas.

A brief challenge for this project was made at the State Congress in May. Several Chapters accepted immediately and have already mailed checks for the project.

This is certainly a worthy cause. It will help in sharing Christ with boys in another country who may not otherwise hear the good news of salvation.

Gifts to the camp projects should be sent to C. H. Seaton, 525 West Capitol Avenue, Little Rock, Ark. 72203. Make checks or money orders payable to Brotherhood Department.

Let us together show boys in Brazil that we are concerned and really do care. —C. H. Seaton.

Stewardship

The right tools improve the job

I learned years ago that I am not mechanically inclined. I have attempted a few simple objects, but they are usually quite primitive. Consequently, I have never accumulated any large assortment of tools, and most of my repair jobs around the home are done with improvised tools.

Occasionally, as I walk through a hardware or lumber store, my eyes fall on some particular tool that I did not know had ever been invented or was even existence. Almost invariably I can remember some prior project that would have been much easier had I had such a tool available. However, since I did not know it existed, I had muddled through my project in blissful ignorance with inadequate tools.

When I was a pastor, I had a few similar experiences in stewardship. On several occasions I discovered some piece of stewardship material or some proven technique or method that I had never known of previously, but which would have made my pastoral leadership much more effective had I known about it and used it. Other pastors have

shared with me similar experiences.


Occasionally, pastors and church leaders would do well to just "browse through" the wealth of stewardship materials that are available. Some of these can be examined at the Baptist Book Store; others can be examined in the stewardship offices at the Baptist Building. Most of them are listed in the stewardship catalog provided annually to each pastor.

In the catalog are several sample packets which can be purchased. The pastor or church leader who invests a couple of dollars in such a sample packet might be quite surprised to find in it several very useful and practical helps which he somehow had always overlooked.

My problem has frequently been that I found the right tool after the job had been completed in some crude manner. We'd like to help you find the right stewardship tool before the job is completed, or better still, before it is even begun. —Roy F. Lewis, Secretary of Stewardship-Cooperative Program.



Girls in Action of the First Church, Dumas, present a \$50 check to pastor Robert F. Courtney Jr., for the Small Church Revolving Loan Fund. The gift was a mission action project of the group. Making the presentation are Mrs. Don McHan (left, GA leader), Joylynn Puryear and Charlotte Bradshaw.



The Ouachita-Southern Advancement Campaign
The Arkansas Baptist Campaign for Ouachita Baptist University and Southern Baptist College

Campaign advances

By Jim Tillman

A leading El Dorado businessman shared the following testimony with a small group of pastors recently regarding the Advancement Campaign. When approached about taking part in a leadership position in the Area Campaign for Ouachita, he was "cold to the idea." Two factors contributed to this response that possibly will fit many in our State. First, he was a graduate of a school from a neighboring state; he felt his energy and influence should be directed toward "his own school." Second, like so many others, he did not have the time to get involved.

The loyalty factor was dealt with as he realized that his life, thus far, had been invested in Arkansas. Being a fine Baptist layman, he saw the real need for his involvement in Christian Higher Education in this state. This experience has helped him in enlisting people of the area to join in the work of the Campaign. "Baptists" are not the only ones he has enlisted because, as he stated, "Ouachita is not just for Baptist young people. It is sponsored by Baptists, but open to all youth."

I wondered how he was going to manage the extra demand on his time until I heard him say, "I believe this whole thing is of the Lord, or I wouldn't be involved."

Graduates of Ouachita and Southern have made the following statement, but it seemed to have a freshness coming from this man . . . "I believe our Christian Colleges have a 'plus' to offer that cannot be found anywhere else."

This is the kind of "Advancement" that we need to pray will continue to be experienced across our State in the Ouachita-Southern Advancement Campaign.

Former Arkansan honored

Mrs. Roland Leath was named 1972 Woman of the Year by Shelby, N. C. Business and Professional Women's Club.

Mrs. Leath wrote the Sunday School lessons for the *Arkansas Baptist Newsmagazine* while a resident in Arkansas. She was also named the Woman of the Year in the state of Arkansas in 1946.

Loan Fund contributions growing

Churches and associations, as well as individuals, continue to respond with precedent-setting gifts to the Revolving Loan Fund to meet the need for building aid for many small churches in the state.

Members of the First Church, Dumas, have given a total of \$4,405 to the Fund at a time when the church also adopted the suggested goal for the Ouachita-Southern Campaign.

Central Church, Magnolia, Loyd L. Hunnicutt, pastor, has set a most significant precedent by placing the Fund in the church's 1973 budget for \$10,000.

Emmanuel Church, Hot Springs, sent a \$100 gift though the church is currently building additional educational space with help from this Fund. The Uniontown Church, Clear Creek Association, has applied for a loan, but also sent a \$75 gift.

Little Red River Association became the first association to contribute to the Fund with a gift of \$1,000 from the treasury surplus. Since then, three other associations have followed their precedent, Bartholomew with \$1,200, Harmony and North Pulaski with a \$1,000 gift each. Dardanelle-Russellville Association took offerings during the recent annual session and sent \$100, while \$50 came from Liberty Association.

Superintendents of missions, laymen, and pastors from other areas indicate growing support and interest in

reaching the goal of \$100,000 in assets to be used to help small churches with building problems. These funds are for churches with less than 300 members that cannot get a loan from other sources to meet their need.

Total assets in the Revolving Loan Fund on Nov. 1 amount to \$39,982.10. These funds are either loaned or committed for loan, with a backlog of requests on file amounting to \$31,500. These requests indicate the size of the need among the small churches of the Convention.

It is the responsibility of the strong to help the weak. The small Church Revolving Loan Fund is one way to do it. —R. H. Dorris, Director, Department of Missions

Deaths

Mrs. Lela Jane Caldwell, wife of C. W. Caldwell, Little Rock, died Nov. 13. Dr. Caldwell had been Secretary for Missions and Evangelism for the Arkansas Baptist State Convention.

Funeral services were held Nov. 15 at Pulaski Heights Church where she was a member.

The family has suggested that memorials take the form of gifts to Lakeshore Drive Church, Little Rock.

Statement of Fact

Many statements have been made in our community, during the past few months, concerning the Baptist Medical Center at 1700 West Thirteenth Street in Little Rock. Because of these statements the Board of Trustees of Baptist Medical Center re-states its intention to maintain this facility as a vital part of the health care community after the new hospital is completed on Kanis Road.

Rumors and statements to the contrary are false, misleading and void of facts.

The Board of Trustees is proud of the history of the not-for-profit Baptist Medical Center and its leadership role in providing modern hospital care. A continuing program of improving services, equipment and facilities is proof of the Board's intent to maintain the present location as a modern health care institution.

As previously announced, the name of the hospital at 1700 West Thirteenth Street will be changed to Central Baptist Hospital when the new 534-bed hospital on Kanis Road is completed in December, 1973. The new hospital will be named the Baptist Medical Center.

Central Baptist Hospital is an appropriate name since it is located in the central part of the metropolitan area. It will be a 200-bed fully equipped medical, surgical and rehabilitative hospital. The remaining 239 beds will be maintained and available when needed by the community.

Board of Trustees
Baptist Medical Center



On the brink

By Lawson Hatfield, Director
Sunday School Department



Hatfield

In the Holy Land today one can walk up Mt. Zion in about 15 minutes. About half way up most visitors pause briefly for a rest and to view the valley below.

In another day this valley was the city dump for Jerusalem. In this place

was piled the city's garbage, trash, and filth.

Even the unclaimed bodies of executed criminals were abandoned on the heap. A fire burned there all the time. The place reeked with decay and was infested with scavengers. This polluted place, called the Valley of Hinnom, or Gehenna, became the Biblical illustration of hell.

However, one sees nothing but beauty there now. Today, this valley is a garden of vegetables, fruits and lovely flowers.

Across the valley on the edge of the opposite hill is a lovely sandstone church.

Someone said, "That church is on the brink of hell." Do you live on the brink? Is your church on the brink of hell? A church ought to be on the brink of hell. A church ought to be where the action is, close to the people, so it can in a moment "snatch them in pity, from sin and the grave."

If my life, which is a part of the church, is where it ought to be, it too is "on the brink."

In another sense, all mankind lives on the edge of calamity.

Many pressures, like many hands push against the chest of mankind. He struggles, off balance, for a footing on the brink of disaster. Failure to overcome the pressures will dump the whole world into the pit of nuclear destruction.

This precise threat to the well being of mankind has upset the balance of his human nature. We are all conscious of the imminent danger under which we live.

However, in time we become danger hardened. We refuse to constantly think on our dilemma. We attempt to put it out of sight, out of mind. But the threat doesn't go away. There is no place to hide. We are dominated by its presence.

Many psychologists believe much of

the current rebellion and unrest in society is frustrated human reaction to this unmanageable threat and pressure.

Simply put, the real problem is the threat of the bomb in hands of incompetent men.

Freedom from this fear is not some tricky thought formula that will help man reason himself out of this problem.

Peace of mind is a theological proposition. Freedom from fear is to know the love of God.

Logic and science produce physical force, but neither of these disciplines determine how force is used.

The determining factor of how all technological advance is used is philosophical. There are only two directions.

One is theological, or a God centered way of life. The other is humanistic, or a man-minus-God centered way of life.

The God centered life places a plowshare in man's hand; without God, man wields a sword.

In Psalm 33 a coronation hymn, the message is that God is the creator of man and knows all about us. Further, the hymn teaches that instruments of war are strong, but cannot deliver or save. The real lesson is, God is our ruler and salvation.

Blessed is the nation whose God is the Lord . . . v. 12.

In Isaiah 31:1-3 the prophet warned the Hebrews to avoid alliance with the Egyptians. Instead they should trust God.

A man may mount a war-horse, but this does not make him a God.

The nation with the most men, ships, planes, and bombs cannot, based on that strength, claim to be God's people. Displays of power do not impress God. His purpose is not determined by politics. Trust in military might can deliver man from an immediate crisis, but is only temporary. Human ability will never give ultimate deliverance.

In Jeremiah 21:8-10 when the Babylonian siege against Jerusalem had locked the city unto death, Jeremiah offered the choice of life to the Jews.

In a direct revelation from God the people were given a choice of military surrender or death by disease, starvation and the sword. Jerusalem would fall to Babylon because of the deadly

sin of idolatry.

The question is not one of a prophet being a traitor, but of a prophet speaking God's revelation.

Could Judah have been saved?

Yes.

Was she?

No.

Why?

Because she trusted not in God. She lived on the brink without God too long. The king and people had been delinquent in their responsibility to God. God's offer for salvation had been rejected beyond the point of no return.

Any nation can live on the brink without God too long.

An individual citizen, like Jeremiah the prophet, can in times of calamity, be a true patriot, seeking to lead the people to the Lord.

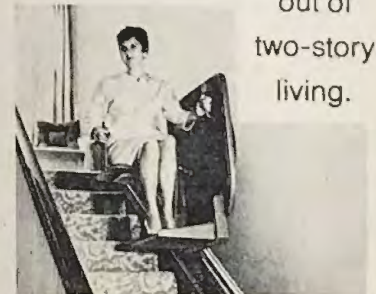
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Gratitude for God's promise and presence

By Don Cooper, Associate Director
Sunday School Department



Cooper

During the week ahead another Thanksgiving Day will come and go. Christians have more to be thankful for than anybody. As the Christian evaluates all that God has done and is doing, his attitude must be one of gratitude. The best way

for a Christian to show his gratitude is by "thanksgiving." If this be his attitude of life, it will result in his being a positive, effective, witness for Christ.

God's promise and presence do not serve as a guarantee that life will be easy for the Christian. Christians do have troubles. We might include in our thanksgiving testimony an expression of gratitude for our troubles. Christians must endure the storms of life, but he does so with the full assurance of God's presence. This is cause for thanksgiving.

Jacob had rich experiences with God at Bethel and at Jabbok, but he still had his troubles. His troubles were never over. In all of his troubles he was still able to say, "thanks be to God." As we study events in the last half of Jacob's life, we want to see his ability to express gratitude even in the middle of trouble. We want to develop similar skills for ourselves. God continues to make good the promise of his presence in our lives. For this we will observe "thanksgiving" every day.

Genesis 33 to 49 give us many events in the life of Jacob and his family. We could not possibly cover all of them in this brief study. It would help your understanding of the thanksgiving theme if you would read these chapters. A modern speech translation would be very helpful.

The following outline might help you get the total picture:

1. Meeting with Esau (33:1-16)
2. Settlement at Shechem (33:17-20)
3. Trouble with the Shechemites (34:1-31)
4. Back to Bethel (35:1-15)
5. The death of Rachel (35:16-21)
6. The death of Isaac (35:22-29)
7. The loss of Joseph (37:1-36)
8. The descent into Egypt (42:1 to 47:28)
9. The death of Jacob (47:29 to 49:33)

Even in death Gen. 35:16-19

At Bethel God reassured Jacob of his covenant to make him a great nation and bless the world through him. Jacob

again renewed his commitment to God.

After leaving Bethel, Jacob's beloved Rachel died while giving birth to her second and Jacob's twelfth son, Benjamin. For Jacob it was a mixture of joy and sorrow. Joy because of another son, especially Rachel's son. Sorrow for the death of his first choice for a wife.

The writer does not tarry long in discussing Jacob's grief. However, we can be assured it was a great loss for Jacob. We can also be assured of God's presence with him.

Even in family distress Gen. 37:32-35

Jacob's trials continue. He showed favoritism to two of his sons, Joseph and Benjamin. These were the sons of Rachel. Of course the other brothers resented such favoritism. Jacob was more partial to Joseph. Joseph was a reminder of the happiest years of his life, those with Rachel.

The other brothers plotted as to how they might get rid of Joseph. They stopped short of taking his life and sold him into slavery. Joseph's coat of many colors was then stained with animal's blood and taken to Jacob. He believed his favorite son to have been killed. Jacob's grief and pain was deep.

First Rachel, then Joseph, it was more than he could bear. But he did. God was standing with him.

Even in Egypt Gen. 46:2-4

More reassurance from God. As Jacob prepares to go to Egypt God lets him know that everything is alright. The covenant and its promise are renewed.

Several factors made the trip to Egypt necessary and acceptable. Jacob now knew of the evil doings of his sons against Joseph. A famine in the land of Canaan made it necessary for the brothers to go to Egypt in search of food. Joseph's fortunes in Egypt placed him in charge of food supplies. Through this all the past became known and all was forgiven. Joseph insists that they bring Jacob to Egypt.

God always goes with his children. "I will go down with you to Egypt" (RSV). God goes down with his people to every Egypt. God's promise to bring Jacob back to Canaan surely meant more than the return of his corpse for burial. It had to carry the full meaning of the return of Jacob's family to the

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Life and Work

Nov. 19, 1972
Gen. 35:16-19;
37:32-35; 46:2-4;
48:3-4, 21

Land of Promise.

Even in final blessing Gen. 48:3-4, 21

"The days of the years of my sojourning are a hundred and thirty years; few and evil have been the days of the years of my life, and they have not attained to the days of the years of the life of my fathers in the days of their sojourning" (Gen. 47:9, RSV).

Give Jacob credit for being honest about his life. He had known a life of trial. The picture we get of him in the closing chapters of Genesis is that of a man who had aged before his time.

How can a man thank God at the end of a life like that of Jacob? He had continually known trial and sorrow. But in it all he had known the promise and presence of God.

Jacob comes to his hour of death. He calls for Joseph. He relates to Joseph the early experience that he had with God. He assures Joseph that God will be with him. Jacob was giving testimony of how God had been with him.

At the end of life the greatest testimony is for the Christian to recommend God. Why wait until the end of life?

Identification

Jacob realized that the greatest gift that God could give was himself. His conclusion was that the blessings of God always surpass the trials of life. The basis for true gratitude is not the absence of trouble, but the promise and presence of God. Can we identify with Jacob? What is your basis for gratitude at this Thanksgiving?

Looking at Jacob's life, one has to go again to Romans 8:28, "Moreover we know that to those who love God, who are called according to his plan, everything that happens fits into a pattern for good" (Phillips).

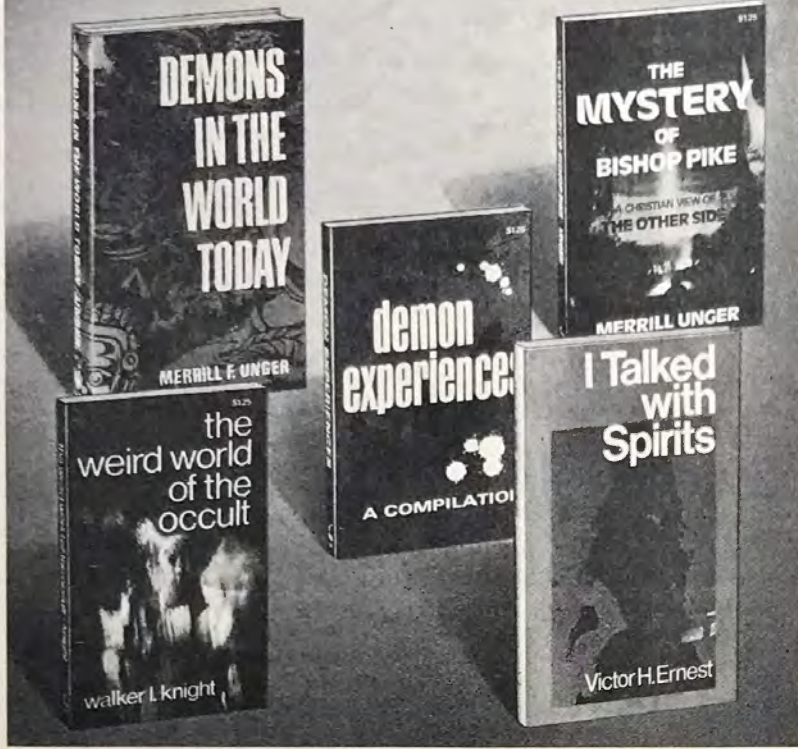
God's people enjoy fellowship with God himself, even in time of trouble. God can work good for us out of our troubles.

We can all be thankful for God's blessings and his promises. We must be most thankful for God himself.

Next week we begin a new unit of study on "Persevering Faith" and Joseph will be our personality.

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Church	November 5, 1972 Sunday School	Church Training	Ch. Addns.
Alicia	42	37	
Alpena, First	84	55	
Banner, Mt. Zion	40	21	
Bentonville, First	282		3
Bella Vista Mission	26		
Berryville			
First	181	68	
Freeman Heights	139	45	1
Rock Springs	94	54	
Blytheville, Gosnell	232	107	
Booneville			
First	235	190	
Glendale	62	20	
Cabot, Mt. Carmel	161	65	
Camden			
First	460	82	6
Hillside	137	36	4
Cherokee Village Mission	124		2
Crossett			
First	572	122	
Magnolia	183	111	1
Mt. Olive	293	176	2
Des Arc, First	192	72	
Dumas, First	254	49	
El Dorado, Caledonia	45	23	
Farmington, First	104	45	1
Forrest City, First	745	228	1
Ft. Smith			
First	1145	378	6
Trinity	196	82	2
Gentry, First	201	64	3
Grandview	90	50	
Greenwood, First	303	100	3
Hampton, First	122	30	
Harrison			
Eagle Heights	302	132	
Woodland Heights	82	49	
Helena, First	266	89	
Hope			
Calvary	204	109	6
First	538	122	
Hot Springs			
Lakeside	193		
Park Place	439	132	
Hughes, First	237	47	
Jacksonville, First	388	88	
Jonesboro			
Central	529	162	5
Nettleton	335	139	2
Lake City, Bethabara	138	126	
Lake Village, Parkway	57	46	
Lavaca, First	332	113	
Lepanto, First	269	110	2
Little Rock			
Crystal Hill	158	69	7
Geyer Springs	658	197	1
Life Line	631	191	
Martindale	103	58	
Nall's Memorial	100	36	
Sunset Lane	266	104	2
Waketfield First	64	40	
Lincoln, First	200	49	
Magnolia, Central	638	223	1
Melbourne			
Belview	190	109	4
First	141	53	2
Horseshoe Bend	24		
Mountain Home			
East Side	154	145	1
First	394	165	
North Little Rock			
Baring Cross	562	124	1
Calvary	426	131	
Gravel Ridge	207	93	
Levy	469	105	4
Park Hill	767	143	3
Sylvan Hills	338	108	3
Paragould, East Side	222	118	
Paris, First	391	110	1
Pine Bluff			
Centennial	204	73	
Dollarway	126	67	2
Second	160	70	1
Watson Chapel	231	76	1
Prairie Grove, First	195	91	7
Rogers, First	675	133	6
Roland, Natural Steps	81	52	
Russellville, First	221	93	
Springdale			
Berry Street	108	43	
Caudle Avenue	125	57	
Elmdale	338	66	
First	797		5
Van Buren, First	509	224	1
Mission	34		
Vandervoort, First	41	26	
Warren			
Immanuel	259		
Southside Mission	48	43	
Westside	72	39	
West Helena, Second	275	121	
W. Memphis, Vanderbilt Ave.	93	51	3
Wooster, First	117	136	

New center identifies Baptists with Choctaws

By Walker Knight

PEARL RIVER COMMUNITY, Miss. (BP) — The increasing identification of Baptists with the emerging goals of the 4,000 Choctaw Indians of Central Mississippi was underscored here with the dedication of a new \$30,000 Baptist Indian Center.

The identification moves both ways. The Southern Baptist Home Mission Board and the Mississippi Baptist Convention provided the funds for the new center. The Choctaws provided the tree-studded land near tribal headquarters at fast-growing Pearl River, and encouraged the transfer of the center from nearby Philadelphia to Pearl River.

This community, one of seven Choctaw settlements in the state, exhibits all the earmarks of a new town. The Choctaws have added a fast-growing housing and industrial development to their high school, churches, and offices in Pearl River.

This beleaguered Choctaw band, once stripped of their land and reduced to less than a thousand when the government was moving Indians west like cattle, now occupies more than 17,000 acres in four East Central Mississippi counties.

They speak today of the Choctaw nation. Their youth attend the Central Choctaw High School, plan for college and live comfortably in a bi-lingual world.

The Choctaws quietly push for a greater independence from the ever-present Bureau of Indian Affairs (BIA), more self direction and authority for their tribal council, and more Choctaws in jobs related to Indians. Forty-five percent of BIA workers are now Choctaws.

The new Baptist center here contains offices, a kitchen, a reception area, and a large multiple purpose room for meetings, recreation, special classes, religious services and church functions. The old center in Philadelphia is being sold.

Transfer of the center from Philadelphia to new quarters in Pearl River is more than physical. Baptists are moving philosophically as well.

But Baptists fitted well into Choctaw thinking from the start, contributing largely to making them one of the most Christian groups (50 percent) of all Indian groups in the nation.

A Choctaw from Oklahoma, Peter Folsom, started the Baptist trend in 1879 that now has produced 13 churches, two missions, the Choctaw Baptist Association, and has placed one of every four Choctaws on Baptist church rolls — 1,000 in all.

The association is part of the Mississippi Baptist Convention and has a representative in the convention's Executive Committee.

Choctaw Indians serve as pastors of all their churches even though most pastors are handicapped by less than a fourth-

grade education and have to work other jobs to support their families. All services are in the Choctaw language, with some translation into English for association meetings.

One mission, served by missionary Dolton Haggan, conducts services in English for those Choctaws who do not speak the language well, for other Indians who have married Choctaws, and for Anglos working with the tribe.

Slow-talking Haggan, a former Mississippi pastor now employed along with his wife Sarah by Mississippi Baptist and the Home Mission Board, said during the dedication that "Our ultimate goal with the Choctaws is to work ourselves out of business. I'll count myself successful when I am no longer needed, when a Choctaw takes over this center."

Haggan's time schedule for the Choctaw takeover is somewhere between 10 and 25 years, when the land and improvements revert back to the tribe.

Two things need to happen before he leaves, Haggan said: first, enlistment of more Choctaws for stronger financial support so that they will not have to depend on Mississippi Baptists or the Home Mission Board for such centers and for leadership, and second, the development of an educated ministry.

Haggan directs most of his energy and time now into leadership training. "By training them to carry out a good, strong, constructive program, this helps them to become self-supportive. We work to strengthen the churches educationally and financially."

Haggan said the biggest adjustment he has made in his six years with the Choctaws, has been the shift to their concept of time.

"When I came I was going 90 miles an hour to get everything done. They just sat on the sidelines and let me go 90 miles an hour. I just had to relax and work at their pace, fit into their lifestyles. They just do not get in a hurry."

With the national rise of concern for the welfare of the American Indian and the trend toward emphasis on the Indian determining his own future, that, too, may be changing. Haggan hopes the Choctaw will take over much sooner than 10 to 25 years.

He and other Baptists leaders believe the new Baptist center will be a big step in helping the Indians move even faster toward their goals.

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