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September 6, 1973

Arkansas Baptist State Convention

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Over-the-goal gift
for Dixie Jackson Offering
page 8



September 6, 1973

Arkansas Baptist

NEWSMAGAZINE

One layman's opinion

What kind of life begins at 50?



Dr. Grant

It's amazing how much help a person can get from his friends in growing older, especially in passing from the age 49 to 50. I had a birthday recently and had visions of passing quietly and happily into my 50's where, I understand on good authority, "life begins at."

When I suggested rather innocently to some friends that my wife and I were moving into our 50's, Betty Jo made it perfectly clear that I was taking that journey alone. She reminded me and all within hearing that she was a child bride and it would be several years before she moved into her 50's, if ever.

As it turned out, what I expected to be my very quiet transition from the 40's into the 50's, turned out to be about as quiet as Grand Central Station. Mrs. Jim Ranchino baked a beautiful birthday cake and then spoiled a very sentimental occasion by getting into an argument with Jim over whether to put 62 candles on it or 68. They compromised on 64 which, incidentally, is just one year short of Ouachita's retirement age, so I thanked them for the stay of execution. We almost needed the Arkadelphia Fire Department to put the candles out.

To add to the peace and tranquility of the occasion, my daughter and son-in-law from Raleigh, North Carolina, sent me a beautiful new shirt and, to the delight of my other daughter and son, a butterfly bow tie under orders to wear it to church the following day. I felt more conspicuous than our newly arrived pastor, Nathan Porter. Friends were kind enough to say, between giggles, that they thought the tie was, "well, interesting."

The office force in the administration building planned a surprise birthday party for me, and when I picked up the telephone for my three o'clock appointment, the message was that of a music box playing "Happy Birthday to you." Someone suggested it was such a nice occasion that we should do it every afternoon at three o'clock. I was very touched by these sentiments. Life in the 40's was never like this, so it must be true that life really begins at 50. I plan to enjoy life in my 50's, and may even wear a butterfly bow tie occasionally. Well, possibly on my birthday. — Daniel R. Grant, President, Ouachita Baptist University

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Arkansas Baptist

NEWSMAGAZINE

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Christian workers are human



Editor Sneed

It had been a long, long day for the pastor and his education director. Both had been at work before 8 a.m. It was now 9:30 in the evening and they were just leaving the church to go home. They had scarcely even had time to grab a bite to eat.

Asked by one of his concerned deacons about his tremendous workload, the pastor replied "I had rather burn out than to rust

out. Besides, I like my work. It can't hurt anyone to do what he likes."

It is true that most people in full-time religious work feel a deep calling to their place of service. Most of them do enjoy what they are doing, yet everyone has his physical limitations. It should be remembered that the human body can perform only so much.

Recently a friend told of having four preachers of his acquaintance in the hospital at once with heart attacks. One might think at first that this is an isolated experience. However, the Annuity Board of the Southern Baptist Convention bears out the frequency of such occurrences, for heart attacks are the greatest cause of death for religious workers each year.

The families of religious workers are not exempt either. The emotional problems of pastors' wives speak to this unquestionably. The family eventually becomes a part of the frantic pace. Added to this many times is the pressure placed upon them by the church.

The key question arises — what can be done about it? Who can help? Is there any solution to this problem? The answer must be twofold. Both religious workers and churches must re-evaluate workloads and priorities.

- Christian workers must recognize that there is a tomorrow. If one breaks his health to accomplish a task, he has done wrong. First, the Bible teaches us that our body is the temple of the Holy Spirit. (I Cor. 6:19.) Thus, we have a responsibility under God to care for it. One must, also, weigh his entire ministry against the present task. Many have taken away their future ministry by overwork and stress. Medical doctors have learned that no matter how acute the health needs of others they, too, must reserve some time for rest.

- The Christian worker should recognize that his family needs him. Sometimes in doing for others the preacher fails to relate properly to his own wife and children. The reserving of some specific time for his family responsibilities can solve many potential problems and prevent a great deal of heartache.

- The church should recognize the physical and emotional needs of their pastor and staff workers. Time must be provided for their rest and recreation. Care should be exercised in contacting the staff at home. Unless it is an absolute emergency the pastor

should not be called at inappropriate hours.

The church should provide a day off each week for every member of their staff, as well as a paid vacation annually. A pastor, for example, should draw full salary during his vacation, and have his pulpit supply paid for him.

When the Christian worker and the church function together the overall ministry will be enhanced. Ultimately, the worker will be happier and the Lord's service will prosper.

The devil made me do it

One of the most popular sayings of our day is "The devil made me do it." This overrated philosophy had its origin in the Garden of Eden where Mother Eve first attempted to justify her sin by placing the blame upon the tempter. "The serpent beguiled me," she said, "and I did eat." (Gen. 3:13.)

Adam in his defense even dared to blame God as he cried "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." (Gen. 3:12.) Thus, human nature remains childish and irresponsible. We are continually seeking someone else to blame for the error of our own way. Another person, the devil or even God, becomes our hiding place.

In modern terminology this kind of expression is an absolute "cop out." The Bible is clear on the fact that although temptation is present, we are all free moral agents. Each of us have the right of choice. And we are individually responsible to God for the choices we make.

The idea that an individual is compelled to sin is rooted in the old doctrine of hyper-Calvinism. This concept, followed to its logical conclusion, maintains that God chose arbitrarily who should be saved and who should be lost. Fortunately, the Scripture teaches us that he is "not willing that any should perish, but that all should come to repentance." (II Peter 3:9.)

Thus, a whole false belief has developed from a misunderstanding of salvation. For it is not man who discovers God but God who is self-revealed to man. Man does not initiate his salvation. It is God who took the initiative in creation, revelation, and redemption.

This is a tragic misconception for the Christian, as well. It is Paul who gives us the glorious assurance that we will not be tempted above our ability to endure and that God will provide a way of escape for us. (I Cor. 10:13.)

It should, also, be remembered that temptation in itself is not sin. It is the act of yielding that is wrong. As Christians we must remember that we are confronted with an inner warfare and that to be victorious we must rely upon the power of the Holy Spirit.

"The devil made me do it." No! Let's not deceive ourselves, but let each of us depend upon the presence of the Holy Spirit.

I must say it!

I am determined . . .



Dr. Ashcraft

"I pledge you that I will never permit any matter to come between you and me which might damage the Christian witness in the structure of our Baptist fellowship. There is nothing you can say or do against me which will keep me from loving you and working with you for the greater glory of God." — Charles H. Ashcraft.

Unity, fellowship, and relaxed relationships are essential for those who would serve the Lord. In Arkansas it has resulted in our high degree of effectiveness in reaching people, championing Christian higher education, support to world missions, and the building up of the body of Christ. These achievements are not accidents. They have been made possible by level-headed, mature thinking, committed people who are determined to maintain the warmest Christian relationships with their fellows.

There is no room, place or demand for people who stay miffed, pout their lives away, or who make a career of being sensitive, delicate souls, trembling in the presence of reality. When there are differences

between Christians they can be resolved behind doors in deep confidence and privacy. There is no advantage in parading the problems of the church before a wicked and gainsaying world.

The statement above represents a basic component of the writer's philosophy. He has crossed this state many times to give this assurance to leaders, new pastors, and administrative people. He has extended this pledge to everyone he knows. While this gesture is not always returned in kind, it is workable, it is right, and will not be abandoned by this writer.

No one knows how much the human frame can take nor what stresses the spirit can endure but most all of us know that it is the pleasure of God to see the brethren dwell together in unity and it is his pleasure to bless the ministry of the mediator, conciliator, peace maker and ambassador of good will.

This is quite enough for me so I am determined never to allow divisive matters to damage the witness nor can anyone behave in any manner which would keep me from loving them and working with them for God's glory, I am determined.

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

Executive Board holds summer meeting

The Executive Board of the Arkansas Baptist State Convention met Aug. 21 for its summer business meeting. Several important business items were cared for during this session in Park Hill Church, North Little Rock.

Under the leadership of Board President Dillard Miller, a major activity of the 1973 Executive Board has been the evaluation of all departments within the Baptist Building as well as the updating of position descriptions. All staff workers were praised for their efficiency in carrying out their assigned tasks. The report emphasized the need to strengthen every area of endeavor particularly that of the BSU, camps and assemblies.

A record 1974 budget of \$3,681,428 was recommended to the State Convention for its consideration during its annual session in November. It was observed that through June of this year gifts to the Cooperative Program were 10.84 percent above last year.

In other action the Board took steps to relieve the executive secretary of some administrative responsibilities by placing them under the direct supervision of his assistant, Roy F. Lewis. Lewis will have an additional title of Coordinator of Business Services and

will be directly responsible for accounting services, Baptist Building services, printing room services, and supervision of the PBX, tract room, and library in the Baptist Building. Lewis will also coordinate purchases of supplies and equipment for Baptist Building departments and offices, in order to achieve greater efficiency and economy in such purchases.

Robert Holley, who has served as associate in Church Training for the past five years, was elected to become secretary of the department beginning Jan. 1, 1974. The unanimous action was taken without discussion. An additional story will be carried on this in a later issue.

A committee of laymen was appointed and authorized to prepare a study and evaluation on salaries of pastors, church staff members, and superintendents of mission. The findings of this study group is to be published in a booklet which will be sent to each church in the state.

The Board further voted to place a Day of Prayer for the *Arkansas Baptist Newsmagazine* in the state convention calendar. A committee is to be appointed to study the matter of paid advertising carried in the

Newsmagazine with a view of establishing guidelines to assist in this matter.

The Board further authorized limited financial assistance on travel for music men who would be participating in a cooperative music project in Alaska. This assistance is to be available only in instances where the church is unable to pay the total travel.

Dr. Tom J. Logue was granted permission to lead a student tour, without cost to the State Convention, to the Baptist World Alliance in Europe in 1975.

The ministerial student scholarship was revised to a loan fund to be repaid only if the student does not remain in the ministry after completion of his education.

Revivals

Second, Monticello, Aug. 5-12; Sam Cathey, evangelist, Darrah Smith, song leader; four professions of faith, three by letter.

First, Keiser, Aug. 12-29; Jack Parchman, evangelist, Raymond Richerson, song leader; 27 professions of faith, one by statement, 16 for baptism, 28 rededications. Noble Wiles is pastor.

Letters to the editor

Praises evangelist

I returned to Arkansas to pastor the Dell Baptist Church, Dell, the 29th of August, 1972, after fourteen years of pastoring Tennessee churches. For the past eleven months, we have had a very enjoyable ministry here.

Last week we had the joy of again working with one of my dearest friends, Dr. T. K. Rucker. The spirit of our people was blessed beyond expression as God used this servant to do some of the greatest Bible preaching that I have heard in my life.

We had a total of six professions of faith and a total of six additions by letter; and, I dare say that every member of the church who attended has had their faith and dedication strengthened.

Any pastor needing this kind of help in his church would do well under the Holy Spirit's guidance to use this great man of God. —J. D. Rains



ARKANSAS WMU AT RIDGECREST — Mrs. Roy Snider of Camden (standing), recording secretary of Woman's Missionary Union, SBC, led Arkansans in Giant Step games at the Arkansas state party during the WMU Conference at Ridgecrest.

News briefs

• Second Church, Monticello, recently completed re-roofing and putting aluminum siding on the education building.

• Gary Teel and Lewis Smith were elected to represent White Oak Church, Walnut Ridge, as Board members for Ravenden Springs Camp.

• Southside Church, Harrison, recently licensed three young men to preach. Those licensed in one service were Stefan Eubanks, 17, and Buron Eubanks, 15, sons of Pastor Robert Eubanks; and Steven Gimenez, 14, son of Mr. and Mrs. Del Gimenez, Harrison.

• Reynolds Memorial, Little Rock, recently broke ground for a new education building. Cost of the building is to be approximately \$40,000.

• Humphrey Church recently ordained as deacons Jimmy McGhee, V. C. Derryberry, and Alfred Bayless Jr. J. T. Harvill, pastor of Rison Church, acted as moderator and led the interrogation. H. H. Harvill led the ordination prayer and Pastor Mel McCann preached the sermon. Singing was let by Superintendent of Missions Harold White.

• Webb City, Ozark, recently surprised their pastor and his family with an old fashioned food pounding.

• East Side, Ft. Smith, will dedicate their new church plant Sept. 30. The church states that while they were building they multiplied the percentage

of giving to the Cooperative Program by five times over the previous year and the amount of gifts to the Cooperative Program have multiplied 25 times as much as they gave in 1972.

• First Church, Conway, in a called conference Aug. 19, voted to build a new education building. The building will contain 10,600 square feet and will house four children's departments, the Adult II department, three offices, and a chapel-assembly area.

• Second Church, Searcy, recently held a special service to dedicate a new lectern donated by Mr. and Mrs. Walter C. Hopper in memory of their son Ronald D. Hopper.

• A total of 601 persons, representing 31 churches in the counties of the Clear Creek Association, attended the annual Baptist Vista summer encampment July 16-20. Camp missionaries were Robert U. Ferguson, C. F. Landon, and Wilson C. Deese, of the State Missions Department. Paul E. Wilhelm, Missionary, served as camp director and George W. Domerese of the Concord church was associate director.

• East Side Church, Mountain Home is having real growing pains. Recently the church voted to remodel and enlarge their present educational facilities to take care of the increase in church additions. Since October, 1972, there has been more than 113 additions

to the church. Charles R. Stanford is the pastor.

• "A Celebration of Hope," a contemporary musical of today was presented by the youth choir of First Church, Van Buren, Aug. 16. The 35-voice choir is under the direction of Bill Mitchell, music director. The choir was on a week's missionary choir tour throughout Texas and Oklahoma, Aug. 6-13.

Notices of deaths

Death notices (not full obituaries) will be listed under the column "Deaths" for members of Arkansas Baptist churches. Information must be received not later than 14 days after the date of death. Send name, age, church, town, and date of death to *Arkansas Baptist Newsmagazine*, P.O. Box 550, Little Rock, 72203.

Deaths

Bernie Lewis, 62, died Aug. 21. He was a member of Trinity Church.

Mrs. Emma Griffin, 81, Ft. Smith, died Aug. 24. She was a member of Trinity Church.

First, Fordyce, completes building



The new children's building of First, Fordyce, is connected to the main church plant.

First Church, Fordyce, moved into a new one-story brick children's building Aug. 9. The building is 116 feet by 62 feet with a 25 foot connecting foyer to the church plant. The building, erected at a cost of \$151,857 provides facilities for children ages birth through 11 and for a projected kindergarten.

Dedication Day was observed Sunday, Aug. 26, with special services and dinner on the ground. A former pastor, Dr. C. W. Caldwell, spoke in the afternoon. The Touring Youth Choir presented some selections from the pulpit musical-drama, "Celebrate Life!" by Buryl Red and Ragan Courtney, which they carried on tour to the midwest United States and Canada.

The building committee was composed of James L. McGriff, general chairman; Fred Gill, assistant general chairman and secretary, W. R. Benton Jr., Mrs. Joe Finley, Clayton Cochran, Raymond Rothwell, James Vineyard, Mrs. Martin Wilkinson, and Mrs. Charles B. Hagins.

Cline D. Ellis is pastor of the church and Gary F. McKean is director of music and youth.



NASHVILLE — WRITERS WORKSHOP — James A. Walker (center of Warren, was one of 55 persons who participated in a writers workshop at the Sunday School Board recently. The workshop was designed to aid persons in developing skills for writing articles for church-related publications or for curriculum writing for the board. Shown with Walker are James C. Hefley (right), free-lance writer who served as lecturer and consultant for the workshop, and Lynn M. Davis Jr., workshop director and manuscript analyst in the board's church services and materials division.

Staff changes

Jesse D. Cowling has joined the staff of Second Church, Little Rock, as Albert Pike Residence Hotel administrator and director of adult education. Cowling will be responsible for the development and promotion of the ministry of the hotel, which is a ministry of Second Church to retired adults. Cowling's work in the church will be the development and direction of the program of Christian education with older adults.



Cowling

He is a native of Mineral Springs, and a graduate of Southern State College and New Orleans Seminary. He has served various churches as minister of music and education. For the past four years he has been employed by the Baptist Student Union Department of the Arkansas Baptist Convention as Director of student work at Southern State College, Magnolia. Cowling is married to the former Kittie Davis of Batesville. He and Mrs. Cowling are parents of two sons, Kenan and Barak.

Foundation is a unique agency — it supports the other agencies

The Arkansas Baptist Foundation is unique among Baptist agencies. Most Baptist agencies have some assigned responsibility in mission, or educational, or benevolent work, but the Arkansas Baptist Foundation is charged with the responsibility of supporting the other agencies.

The Foundation has no interests of its own. Its purpose is to channel financial support to other Baptist agencies and causes. In doing so, it represents every agency and ministry of the Arkansas Baptist State Convention and the Southern Baptist Convention.

Occasionally an individual wants to set up a trust fund or endowment for a particular institution or agency, and he may go directly to that agency for assistance. However, in most cases the individual wishes to remember more than one cause, and it becomes a bit awkward and perhaps even embarrassing to ask one agency to assist with legal arrangements that relate to several others.

In such circumstances, the Baptist

Foundation is the ideal solution. Its personnel are trained to represent all causes equitably and to handle all such counsel in complete confidence. Its personnel are knowledgeable about various Baptist causes and can counsel objectively about the total work of the denomination.

Of course, the Arkansas Baptist Foundation maintains a very close working relationship with each of the other Baptist agencies in Arkansas. There are four agencies in Arkansas, including the Foundation. The other three are the Children's Home at Monticello, Ouachita Baptist University at Arkadelphia, and Southern Baptist College at Walnut Ridge.

The services of the Foundation are available to any interested person or his attorney, without cost or obligation, when Christian and Baptist causes are being remembered in a will or trust. —Roy F. Lewis, Acting Executive Director

Woman's viewpoint

A great performance

By Iris O'Neal Bowen



Mrs. Bowen

Back in the spring we took an early vacation and went to visit Son Number One in Michigan. After we had checked our luggage, passed our ballistics tests and allowed our carry-on luggage to be searched, we got in line to board our plane.

As we waited, I noticed an elderly lady and a younger one ahead of us. As the line approached the final place where the two would have to part, the older one became very upset, crying and patting the other and begging her to "Now take good care of yourself!"

The younger one, I decided, really didn't look well, and as the tear-stained departure reached its climax, I concluded that the younger lady was the daughter, that she had just had surgery, that she was dying of an incurable disease, and the mother had every right to be upset.

The final leave-taking was heart-breaking, with more tears and more

admonitions to take care — and, from the daughter, more determination to hold up in spite of all.

I was quite concerned for the mother, who was the one leaving, and I resolved to keep a neighborly eye on her during our flight, and to offer a shoulder to cry on, or any sort of help that might be needed.

So after we had leaped into the wild blue yonder, I looked around to see how my hysterical fellow-traveler was doing. I located her a couple of seats back and across the aisle, and she had laid her head back and was already sleeping peacefully on the wings of that great silver bird!

I will never know whether that lady, knowing she had done all she could, had just turned it all over to the Lord and quit worrying. Rather, I am afraid things weren't all that bad and she had just taken advantage of the opportunity to put on a really great performance in front of a captive audience.

Come to think of it, I can limp a lot more effectively with a bad knee if someone is there to lend a little sympathy! Misery loves an audience, too, you know!

W.C.T.U. Convention set this month

The 94th Annual Convention of the Arkansas Woman's Christian Temperance Union will be held Sept. 25-26, in Batesville at First United Methodist Church. Registration will begin at 9:30 a.m., Sept. 25. At 10 a.m. there will be a Board meeting. Host Pastor Doris Kennedy will give the morning devotional and welcome the guests. During the morning there will be reports from the state directors and the state president.

Batesville Union will provide entertainment for all guests in homes with breakfast Wednesday morning. Those planning to attend are to notify Miss Glendolyn Ticknor, president of the Batesville Union, not later than Sept. 20. Her address is Pleasant Plains, Ark. 72568

The support of the ministry



"Preacher, I forgot your salary check again. Will next week be O.K.? . . . Oh, you need it sooner? Well, since you're not very busy, why don't you come by here and ask my secretary for it?"

Copyrighted 1973 by Roy F. Lewis — Used by permission. This is one in a series of 12 cartoons published in a tract entitled 'The Support of the Ministry.' The tract is available from the Stewardship-Cooperative Program Department of the Arkansas Baptist State Convention.

CAUTION . . .
COOPERATIVE
PROGRAM
DOLLARS
AT WORK!



Baptist artist's talent allows opportunity to share his faith

By Debbie Stewart

RICHMOND (BP) — If every picture is worth a thousand words, Bob Harper has written volumes on Christianity in the universal language of art.

Harper, art editor of *The Commission*, journal of the Southern Baptist Foreign Mission Board, has had his provoking black and white paintings displayed in 20 countries to persons of diverse racial, economic and spiritual backgrounds.

The paintings and their titles depict emotions, ranging from fear to resolution and states of mind, from isolation to included. The Christian painter, interpreting these moods, tells of the God who loves man in all these conditions.

Harper, a North Carolina native, coordinates visual aspects of *The Commission*, complementing written material in relating the work of Southern Baptist missions in 77 countries. Since assuming his position in 1964, he has also traveled abroad as a photo-journalist for the Baptist journal.

While music and the spoken and written word have developed as means of Christian testimony, Christian artists have not fully utilized visual arts in this manner, Harper believes.

"A creative artist has the responsibility of developing not only a creative product, but also creative means of sharing his product," Harper said.

"It's mighty comforting to stay in your studio and paint, but I like the adventure of life, the arts . . . and the adventure in Christianity."

Baptist missionaries have displayed Harper's art as an opportunity for Christian witness for several years. With Baptist foreign missions financing shipping, the paintings were displayed in galleries, parks, student centers and hospitals.

Missionaries have shown them in Vietnam, Austria, Brazil, Costa Rica, Dahomey, Ghana, Hong Kong, Indonesia, Israel, Japan, Liberia, Malaysia, Mexico, Senegal, Singapore and Uganda.

In 1969, Harper realized his dream of traveling abroad with his art when he went to Southeast Asia on an assignment for *The Commission*.

Although Vietnam was not on his agenda, he prepared a group of paintings entitled *Explosion 13* and found the opportunity to display the art in the war-torn country. Harper mounted his show on sandbags in the field. Soldiers gathered out of curiosity and lingered because of interest.

The next opportunity for Harper to stage a one-man art show abroad came

in May 1973, when five Baptist missions in the Caribbean area (Antigua, Trinidad, Venezuela, Dominican Republic and Guyana) cooperated to bring the artist and his "Symphony of Moods" series to their countries for a free art show open to the public.

"A Christian artist with an interest in their spiritual and cultural welfare" made an impression on the Caribbean people, Harper said. Local officials and leaders appreciated the cultural benefits of the Baptist art shows, and the people seemed eager to discuss the paintings.

"This is the kind of thing you want to talk about," a Guyanese artist commented, pointing to a painting entitled *Intolerance*. "When I see it, I want to talk to someone, to tell him how I experience that emotion."

Remarks about Harper's art by visitors who signed the register during his first show in the Caribbean area at Antigua included "terrific impact," "provocative, absorbing, revealing." One ad-

mirer said, "Man, have you got soul, feeling and expression."

Missionaries followed up on the purpose of the art shows by visiting persons who gave home addresses on the register.

Feeling a personal responsibility as a Christian artist beyond the satisfaction of just painting, Harper encourages people to develop their expressiveness through visual arts, noting that "Christ enhances, not limits, the creative abilities dormant in man."

Harper hopes to coordinate an international Christian art show, including an art piece by a student in each of the 77 countries where Southern Baptists have mission work.

Seeking novel ways of displaying art, Harper has staged shows on beaches, a train and in prisons.

He's also pursuing possibilities of showing paintings on long flights of commercial airlines and to servicemen overseas.

Nine Harper paintings hang in the permanent art gallery of the Pentagon in Washington, D.C. Army Secretary Howard H. Callaway has a Harper painting in his office.

The cover



Theo Patnaik (second from right), associate secretary of the Baptist World Alliance, has given what will be the 100,000th dollar for the Dixie Jackson Offering for State Missions. Holding on to the "over the goal" gift is Mrs. J. A. Hogan, president of Woman's Missionary Union of Arkansas, Miss Nancy Cooper, executive secretary of the WMU, and R. H. Dorris, Director of State Missions. The goal for state mission offering is \$99,999 from 999 churches.

STATE MISSIONS - 1973

5 Areas of Work — 49 Outreach Ministries

Direct missions

Purchase of six NEW MISSION SITES and aid in relocating one church has amounted to \$25,250.
BUILDING AID GRANTS have been made to seven churches totaling \$11,500.
Loans from the REVOLVING LOAN FUND to date have gone to four churches and total \$21,950.

SALARY SUPPLEMENTS have gone to seven associations for superintendents of missions.
PASTORAL SALARY AID has been awarded to 23 churches.
PASTORS' RETREATS were held in four areas of the state, and one workshop retreat held for superintendents of missions.

Work with National Baptists

Four STUDENT SUMMER MISSIONARIES spent 10 weeks working in 14 black churches, youth camps and programs.
BAPTIST STUDENT UNION activities at the University of Arkansas at Pine Bluff enrolled 220 students in Bible classes, and others were engaged in various BSU-sponsored activities.
EXTENSION CENTERS for in-service training enrolled more than 100 pastors and laymen in Little Rock, Lewisville,

Camden and Helena.
Twenty LEADERSHIP CLINICS and institutes will be conducted across the state this year.
JOINT COMMITTEES are now functioning in Arkansas Valley, Liberty, Pulaski County and Harmony associations.
More than 100 professions of faith have been reported in all activities to date.

Special missions ministries

MIGRANT MISSION CENTER at Hope has witnessed more than 75 professions of faith since opening for this year on February 1.
In Hot Springs the MISSION CENTER continues to reach many needy families with material and spiritual help resulting in 29 professions of faith through July.
A MISSION CENTER has been established in Augusta in cooperation with the First Church and Calvary Association.
Fourteen STUDENT SUMMER MISSIONARIES worked in resort/recreational areas for 10 weeks.

DISASTER RELIEF amounting to \$5,000 was provided Mt. Zion Association to be used to aid victims of the tornado in the Jonesboro area.
Assistance was given to numerous churches and associations interested in developing WEEKDAY MINISTRIES, LITERACY and REHABILITATION programs.
CAMPERS ON MISSION held two meetings to enlist and train campers in witnessing and winning others during summer family outings.

Chaplaincy ministries

Chaplains now employed by the Convention serve in the following INSTITUTIONS: Booneville Unit of the Children's Colony, Boys' Training School, Cummins Prison, Girls' Training School and the Hot Springs Rehabilitation Center.

A STUDENT CHAPLAIN has been added to the staff of the Arkadelphia unit of the Children's Colony.
A PART-TIME CHAPLAIN serves Craighead and Greene County jails and other agencies.
Through July this year the chaplains had reported 168 professions of faith.

Deaf ministries

Thirteen Arkansas Baptist Churches and one black church cooperate with MINISTRIES TO THE DEAF by providing transportation, interpreters and adequate Bible teaching and worship.
SIGN LANGUAGE CLASSES have been taught in 12 churches and communities already this year.
A Convention-wide Conference on TOTAL COMMUNICA-

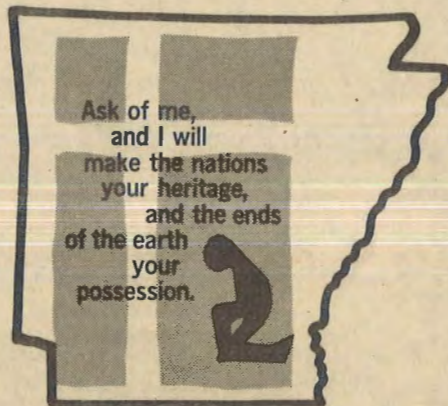
TION was held in Little Rock and sponsored by the Home Mission Board.
A two-day WORKSHOP for interpreters was attended by 45 interpreters and pastors.
The ARKANSAS BAPTIST CONFERENCE of the DEAF met to set goals, lay plans, and to provide fellowship for deaf persons across the state.

Season of Prayer for State Missions

Sept. 17, 1973

Dixie Jackson Offering Goal: \$99,999 from 999 Churches

Direct Missions



R. H. DORRIS
Director

OUACHITA church, Carey association, is currently replacing the old building (below) with a new building (bottom) with help from the Revolving Loan Fund.



FAIRFIELD BAY Mission plans to build on property given by the development. George Fletcher, SSB consultant, Bill Burnett, missionary, Calvary association and pastor Hilton Lane look at plans.

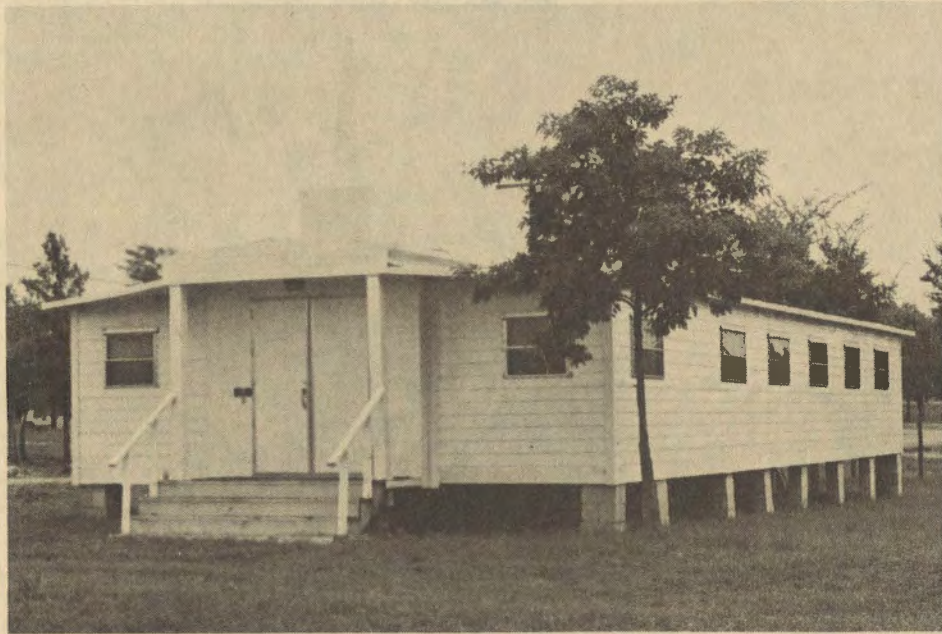
INDIAN SPRINGS, mission of Trinity church, Benton, broke ground for new building on property bought by the association and the Missions department.





PASTORS RETREATS are held in four areas of the state providing learning, inspiration and fellowship opportunities.

FREDDY PARKER, Ouachita University and pastor of Liberty church, Little River association, is typical of student pastors who receive help from state missions.



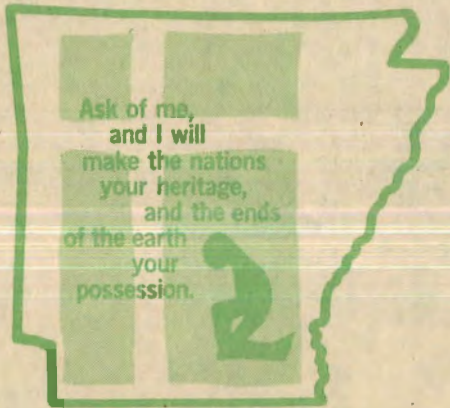
HORSE SHOE BEND Baptist Chapel now has two services each Sunday Morning to accommodate worshippers. Plans are underway to build in the near future.



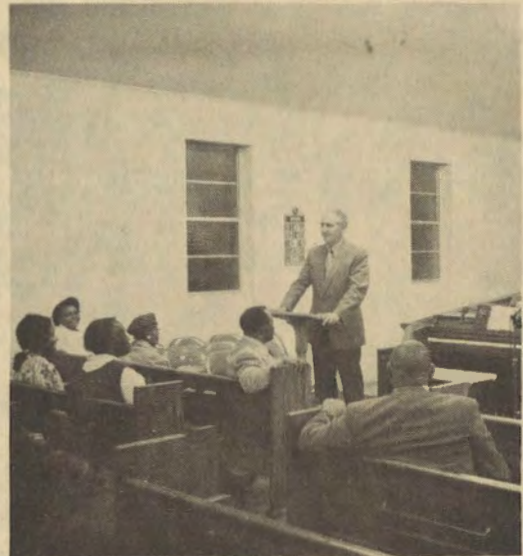
PASTOR ED BAKER, Uniontown church, stands in the pulpit of a new auditorium made possible by help from the Revolving Loan Fund.



Work with National Baptists



ROBERT U. FERGUSON
Director



ROBERT FERGUSON and qualified National Baptist pastors have taught 15 Leadership Clinics in local churches.



MRS. RUBY SNIDER, Camden, points to world mission needs during a Womens Day of Prayer service sponsored by the associational Joint Committee.

CAMP COUNSELLORS and staff included three student summer missionaries.



LEADERS of the three major Baptist Conventions comprise a Joint Committee to plan cooperative efforts in missions and evangelism.



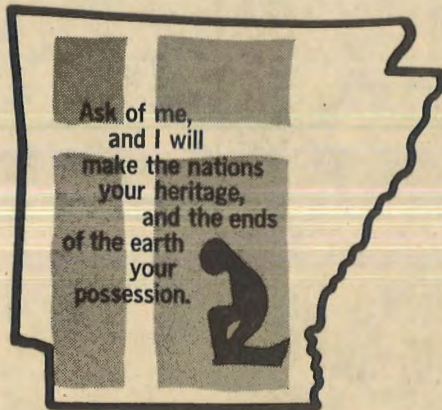
FOUR COLLEGE STUDENTS were engaged 10 weeks in summer missions. One revival, a day camp and 13 Vacation Bible Schools enrolled 1160 youth and resulted in 75 professions of faith.

BAPTIST STUDENT UNION activities and Bible classes are under the supervision of Lacy Solomon at the University of Arkansas at Pine Bluff.

YOUTH CAMPS at Paron enrolled 269 and reported 27 professions of faith and 6 for special service.



Special Missions Ministries



TOMMY BRIDGES
Director



STUDENT SUMMER MISSIONARIES Deborah Woody (left) and Margaret Mitchel (right) visit the Murch family of Laurel, Miss., at a camp site on Ouachita Lake. Fourteen students worked in resort missions this summer.



DAYCARE and kindergartens provide churches an open door to bear witness to many families not church-related.



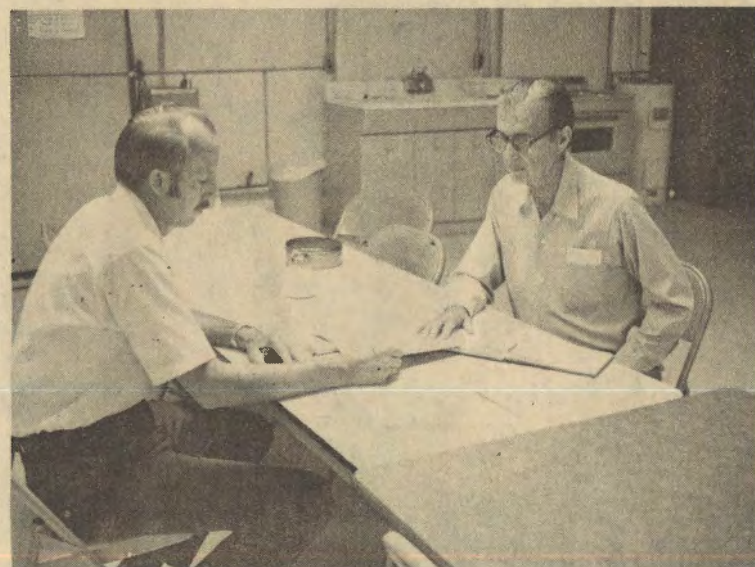
YOUTH GROUPS find an excellent avenue of service among those with learning disabilities and other institutionalized students.



THE NEEDS of senior adults in retirement centers, rest homes, and private housing offer a real challenge to a church seeking to become involved in the name of Christ. Here, Dr. Dale Cowling visits with residents of the Albert Pike Hotel.

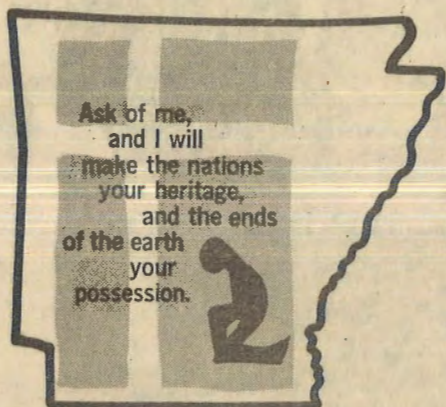


BOB GROSS is director of the Migrant Mission Center, Hope, near the Reststop where 24,000 migrants have stopped already this year. There have been more than 75 professions of faith.



TUTORING Spanish speaking persons in English provides many opportunities for witnessing about Christ. Here Mr. Gross is teaching a former Cuban judge who is studying for US citizenship.

Chaplaincy Ministries



WILSON C. DEESE
Director



CHAPLAINS help each other as they meet to rap, study and pray. (Left to right) W. H. Heard, Wilson Deese, Ralph Shaddox, E. A. Richmond, Dewie Williams and Joe Rubert.



W. H. HEARD is chaplain in Booneville unit of the Children's Colony where many retarded persons are taught independent living.



DOYLE LUMPKIN counsels a student at the Training School for Girls. As chaplain he provides worship services and spiritual guidance to about 150 girls and staff.



DEWIE E. WILLIAMS is chaplain to about 1300 men and women in the Cummins unit of the state penitentiary.



E. A. RICHMOND is surrounded by "his" boys during VBS at the Boys Training School, Pine Bluff, where he has been the chaplain 18 years.

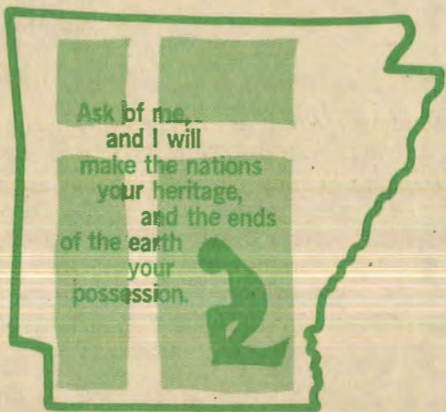


RALPH SHADDOX (left) is chaplain at the Craighead and Greene County jails, and here discusses his ministry with Sheriff Floyd Johnson, Jonesboro.



JOE D. RUBERT finds counseling to be one of his major duties as chaplain to about 500 students in the Hot Springs Rehabilitation Center.

Deaf Ministries



The C. F. LANDONS
Director



A TOTAL COMMUNICATIONS Conference held in Little Rock under direction of the Home Mission Board brought conferees from several states.



STUDENTS at the Deaf School in Little Rock are provided for by the First Church at the Mt. Zion Church (black) in cooperation with this department.

SIGN LANGUAGE classes are taught in churches needing interpreters. This class was recently held in First Church, Mena.

A BIBLE CLASS for the deaf in Immanuel Church, Pine Bluff, is typical of such ministries in 13 other churches.



Sunday School Revival

Sixth in a series of nine



What are some of the basic and important actions a church should engage in prior to and during a revival meeting?

Following are several suggested actions and a brief discussion of suggested ways to use the Sunday School in these activities.

Basic actions are: 1. Prayer; 2. People Search; 3. Promotion and advertisement; 4. Visitation; 5. Witnessing; 6. Attendance; 7. Distribution of tracts and Scriptures; 8. Fellowship; 9. Evangelistic services.

This is not a complete list. Other appropriate actions should be added as needed in a church revival.

Should the Sunday School have a significant role in a revival? If so, why?

Because the basic tasks of the Sunday School positively relate to the actions involved in a revival meeting. These tasks are: reaching prospects, teaching the Bible, winning people to Christ and the church, and helping Christians develop spiritually through the church programs.

Because the Sunday School has the largest number of church members already organized to perform revival type actions. Many Sunday School leaders and members only need to be led to deeper commitment.

Because, while any Christian can and should often witness to persons of any age, it stills remains that the responsibility for one individual prospect is always on the one Sunday School class of the age range which includes the age of the prospect. This last factor is the greatest reason for a closely graded Sunday School and for training Sunday School members in witnessing.

How can a church use the Sunday School in a revival?

1. Prayer. Prior to the revival cottage prayer meetings could be planned by assigning certain classes or departments the responsibility of providing places and devotional leaders.

2. People Search. The location of prospects is a Sunday School action that should start six weeks, or more, before the revival meeting. A good goal is to build a prospect file with as many names as there are members enrolled in Sunday School.

3. Promotion and advertisement. The pastor could assign Youth classes to display revival posters throughout the community. Information about the revival could be taken to each house distributed through the Sunday School organization.

4. Visitation. Prior to and during the revival Sunday School leaders and regular members should visit all Sunday School absentees and all prospects several times. Major on prospect visitation.

5. Witnessing. The most important action in a revival is personal witnessing on the part of Sunday School members to the unchurched and non-Christian. Simply tell another person what the Lord means to you and read Scriptures when witnessing. The W.I.N. booklet, "How to Have a Full and Meaningful Life" is an excellent resource to use. Some churches have morning services and have a "prospect" table in the vestibule. This is a table with prospect cards and tracts displayed. After the morning service many people pick out prospect cards and tracts and go visiting.

6. Attendance. Another effective way to use the Sunday School in a revival is to use "Sunday School at Night" plan, Monday through Wednesday or Thursday nights. Prepare large charts listing all Adult and Youth classes and the Preschool and Children's Departments. Set attendance goals for each unit and list them on the chart. During the evening service, have everyone present turn in a card with his name and class or department on it. The next day tabulations are made and the results are written in on the large chart displayed in the auditorium. Use red numbers if a class meets or goes beyond its goal. Use green numbers if attendance is less than the goal. Visitors count in on the goal too.

This works best through about half the week. The rest of the week use the "Pack-A-Pew" plan. Assign certain members as pew captains. Each captain is to fill a specific pew on his assigned night. Briefly recognize the pew captains for their work each evening.

7. Distribution of tracts and Scriptures. Plan to distribute a "tract-a-day" over the community. Get a supply of different titles. One good thing to do is give every home a free copy of the Jesus book (Only 10¢). See August 23 issue of the Arkansas Baptist Newsmagazine to order these books. The Jesus book could be left at every home when the people search is made.

8. Fellowship. People still like to be with people, especially if it is a happy occasion. Plan certain fellowships that will support the revival attendance. Some churches could have a light meal before each evening service. This could be a "prospect" supper each evening with certain classes and departments on assigned evenings, bringing prospects with them.

One evening have a hamburger fry for youth, on another have a hot dog supper for children. An ice cream night could be planned for some group, a "pop and cookie" party could be scheduled for others. A men's breakfast and a ladies' luncheon could be planned. Have some special thing each day for some group so that by week's end everyone has been involved in fellowships.

9. Evangelistic services. Some special evangelistic services could be conducted in special places. Consider jail services, street services and a good-news caucus several times a day in many places arranged by Sunday School class members.

On Sunday morning a unified evangelistic service could be conducted during the Sunday School period. This should include fourth grade and up. The regular Sunday morning service would then be conducted as usually scheduled.

Some churches might consider a Lay Evangelism School prior to a revival. Jesse Reed of the state evangelism department can give you guidance, and so can Dick King in a youth evangelism project (WOW) "Win Our World." Contact them at Baptist Building, Box 550, Little Rock 72203.

A recently published kit, "Rally to Real Life" available at the Baptist Book store is a revival plan with resources that could be used in a Sunday School revival.

Have a good Sunday School revival. —Lawson Hatfield, Sunday School Department

Spring Street, USA schedules top Christian entertainers

By Sandy Simmons

NASHVILLE (BP) — Minnie Pearl's famous "How-w-dee" echoed through the Nashville television studio. She went into a song about her old chugging washing machine, accompanied by animated sounds by comedian Jimmy Riddle.

The two country music performers were not filming for their regular syndicated show, Hee Haw, but for Southern Baptists' weekly syndicated television show, Spring Street, USA.

Minnie Pearl talked with the show's host, Houston pastor Ken Chafin, about her personal life and Christian faith.

"I grew up in a Christian home," she said. "All through my show business career, my Christian upbringing has given me the strength I needed. There are a lot of temptations in this business, and a strong Christian faith is needed to resist them."

Part of the ministry of Spring Street, USA, which will air on 34 television stations from Seattle to Panama City, Fla., by Sept. 16, is to present well-known personalities who portray their Christian faith through personal testimony, singing or acting performances.

Many, such as Minnie Pearl, grew up in Christian homes. Others, such as singer Wanda Jackson, have just recently discovered the Christian lifestyle. Still others, such as last season's guest stars, former astronaut James Irwin and singer Pat Boone, have committed their careers to religious service.

Dark-haired Wanda Jackson, a country music singer and Oklahoma native, expressed how much her new found Christian faith has meant to her.

She and her husband, long-time members of South Lindsey Church in Oklahoma City, were not very active.

A new pastor came to the church, recognized Miss Jackson's name and asked why he had never seen her in church.

The entire church began praying for Wanda and her husband Wendell Goodman. In June of 1971 both made professions of faith. Their new decision meant sacrificing the night club circuit, which represented 70 to 80 percent of their income.

However, she has become more and more popular as guest singer in churches and at civic functions.

"I find everybody's eager to hear good things that have happened in someone's life. It's a real thrill to me to share my testimony," she said.

As she goes on tour throughout the United States and sometimes to foreign

countries, she says it's different "I'll take Jesus with me this time."

An award-winning country music singer, Miss Jackson has recorded such songs as "Right or Wrong," "In the Middle of a Heartache," "Little Bitty Tear," and "Fancy Satin Pillows."

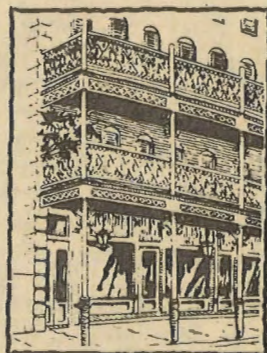
Spring Street, USA, includes not only country music singers such as Minnie Pearl, Miss Jackson and Grammy award winner Charlie McCoy, but also Lawrence Welk Show veteran Jim Roberts, former Miss America Vonda Van Dyke and others.

Miss Van Dyke gained overnight stardom through her talents as a ventriloquist and her beauty. Just before she was crowned Miss America several years ago, she had explained to an audience of millions of Americans why she carried her Bible with her.

Other upcoming guest stars for the 26 segments already "in the can" and for the 10 shows to be filmed next January, include country music singer Leroy Van Dyke, actor Harve Presnell and actress Joanie Sommers.

Like all Spring Street guests and regulars, they have something to be excited about — their Christian faith.

Sandy Simmons, a former editorial staffer for the Southern Baptist Home Mission Board, now reports for the "Columbus (Ga.) Enquirer."



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God's wisdom for man's folly

By Paul W. Dodd
West Helena Church



Dodd

John C. Collins once wrote that "truth is the object of philosophy, but not always of philosophers." Man is his own greatest obstacle in his search for truth. His vision is clouded by sinfulness, and his quest for truth is often tainted by his own

notions of what is right and reasonable.

Keep in mind that Sunday's lesson is a part of the series entitled "God's Word for a Threatened Church." Among the basic doctrines of any religion must be a clear understanding of revelation, or "what is truth?" Many are sadly misinformed at this very point. Moslems profess that ultimate truth is found in the Koran, the sacred book of Islam. Buddhism insists that ultimate truth rests in the "Four Noble Truths," a collection of Buddhist teachings. Still others say that religious tradition and heritage is authoritative. Jesus said "I am the way, the truth and the life. . ." (John 14:6a.) It is here that Baptists have long staked their claim, and we look to God's Word, the Bible, as our supreme source of authority. It is here that the perfect mind and will of infinite God are revealed and made to bear upon the sin-stained lives of finite men.

The limitation of human reason (1 Cor. 1:19-22)

Paul acknowledges the criticism of those who are unsympathetic with the plain, simple message of Jesus. He said "I know very well how foolish it sounds to those who are lost, when they hear that Jesus died to save them." (Living Bible) Paul knew only too well the thinking of lost men, for he had himself once been the "chiefest" among the opposition. Paul testifies, though, that now having been saved he recognizes the truth and power of that simple message of the cross.

He warns that worldly wisdom and human understanding will come to naught. Man in his finest moment cannot improve on God's simple plan of salvation. In the end, all human plans will be destroyed, and with them, all those who tragically placed their trust in man's reason instead of God's grace. Dr. B. H. Carroll wrote that "all the wise men of the world were never able to

find him nor to devise a single plank of the bridge of salvation that spans the chasm between hell and heaven."

Paul explains that the simplicity of the gospel seems foolish to the Jews, because they look for startling, dramatic, regal signs to usher in the golden age of the Messiah. The lowliness of Bethlehem's manger and the shame of the cross were "stumbling blocks" to that kind of thinking. The Greeks also thought the gospel foolish, calling it unreasonable and illogical. The whole ideas of the incarnation and crucifixion was revolting to the Greek mind, and out of keeping with the dictates of human reason.

Man simply cannot "know" God in a saving way through his own efforts. Human reason and philosophy can never bridge the "regeneration gap." Other ideas and philosophies will ultimately come to naught, for the scripture is clear that "it pleased God by the foolishness of preaching to save them that believe."

The excellency of God's wisdom (1 Cor. 1:23-25)

The most simple-minded Christian knows infinitely more of the mind and will of God than does the most sophisticated intellect outside of Jesus Christ. For, "God has opened the eyes of those called to salvation, both Jews and Gentiles, to see that Christ is the mighty power of God to save them. . ." (Living Bible) This simple truth is so unreasonably wonderful that the greatest of human scholars have often overlooked it.

So wonderful is God's wisdom as revealed in Jesus that Paul says it is incomparably better than the best of man's wisdom. Dr. Herschel Ford tells of how an infidel once cried out before a large crowd, "If there is a God, let him strike me dead at this minute." God paid no more attention to him than would the mighty ocean to a growling dog. God, in all of his wonder and wisdom, is unspeakably, higher and incomparably greater than the wisest of the wise, and the strongest of the strong. Small wonder that the Psalmist should declare: "praise him according to his excellent greatness." (Psalms 150:2)

The Outlines of the International Bible Lesson for Christian Teaching, Uniform Series, are copyrighted by the International Council of Religious Education. Used by permission.

International

Sept. 9, 1973

1 Corinthians 1:18-25

1 Corinthians 2:9-13

The instrument of our salvation (1 Cor. 12:9-13)

So great is our salvation through Jesus Christ, and the benefits that are ours through him, Paul says it is altogether beyond human reason and perception. From start to finish, redemption is the supernatural work of God, and it must be supernaturally revealed and understood. Paul wrote that the wonderful truths of salvation must be "revealed unto us by this Spirit." (1 Cor. 2:10a) The Holy Spirit is, therefore, God's instrument to reveal the wonders of salvation, and the hope of heaven.

Again, if one would know the will of God, it must be through God's own self-disclosure. Paul uses a human analogy, and suggests that there are certain personal facts and feelings which only a man's own spirit knows. There are some intimate secrets in a man's heart that may never be known unless he himself discloses them. If this is true of mere man, how much more true it must be of Holy God! Unaided by the Holy Spirit, there are glorious truths about God which man could never know. Jesus said the Holy Spirit "shall teach you all things"; things unknowable apart from his influence and guidance. It is fruitless to read the scripture, except as we are sensitive to the leadership and instruction of the Holy Spirit. The Holy Spirit is God's instrument of divine self-disclosure.

Finally, Paul affirms the verbal inspiration of scripture in verse 13 declaring that "we have even used the very words given to us by the Holy Spirit, not words that we as men might choose" (Living Bible) The Holy Spirit is the instrument of divine revelation and scriptural truth.

Thank God that the Bible records God's wisdom for man's folly. We need not grope in the darkness of ignorance, nor speculate with the man made philosophies of men. For, the "holy scriptures. . . are able to make them wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3:15)

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Jeremiah: through judgment to redemption

By Andrew B. Setliffe
Pulaski Heights Church, Little Rock

Life and Work
Sept. 9, 1973
Jeremiah 17:9-11;
31:1-3, 31-34



Setliffe

The title for this lesson is a road all of us must travel. Judgment comes into our life daily as the result of sin in our life. Conviction of sin comes into the life of the lost person; he repents, turns to Christ, and is saved. Whatever the form of conviction, it is a form of judgment. However, if one fails to respond with repentance and turning in faith to Christ, there will be no redemption. Our discussion this week carries through from judgment to redemption. It deals with national judgment and redemption. This is important and necessary. It can be applied to the individual also.

Originally, "judge" in the Old Testament referred to one who spoke for God (Ex. 18:13, 16.) Following this line of thought, "judgment" would be a pronouncement from God. It would not necessarily be by spoken word. God might use the courts of our land, another individual, or a nation seemingly more wicked than the one being judged, as we saw last week.

Redemption denotes the means by which salvation is received, that is, by the payment of a price or ransom. In the early days of Israel's history, both property and life could be redeemed by proper payment. The law provided that an inheritance lost because of debt or if a man sold himself into slavery because of indebtedness, a kinsman could provide the redemption price. God said he would deliver the children of Israel from Egyptian bondage, "I will redeem you with a stretched out arm" (Ex. 6:6.)

We know more about Jeremiah than any other prophet of the Old Testament. His name means "exalted of Jehovah." He was the son of Hilkiah of the priests that were in Anathoth" (Jer. 1:1.) He was called very young to be a prophet and he prophesied 42 years. He was sensitive, mild, timid, shy, despondent, and constantly complaining about the events of his time. Yet he was bold and courageous in performing his duty. This brought to him suffering and hatred. He has been called the "prophet of doom" because of the somber note of judgment he deliv-

ered. He ceaselessly proclaimed that if Judah would repent God would save them from Babylon. Later when he gave up hope of Judah's repentance, he urged Judah to submit to Babylon and be spared. Finally he predicted that Judah would one day recover and that Babylon would be destroyed forever.

God knows the deceitful and wicked

The Hebrew word translated "heart" means more than the organ we know as the heart. As the word "heart" is used in the Old Testament it includes the mind and the will; it is the inner man. When Jeremiah says "the heart is . . . desperately wicked" (v. 9) he means the problem is vital and the real man is spiritually ill to the end that it will bring spiritual death. He raises the question "who can know it?" It is beyond human understanding. Only God knows how to reward and punish men for only God knows the secrets of men's hearts.

Man's spiritual poverty is worse than his physical poverty. Man's failure to do and be what he ought proves that there is something wrong within him. All immorality, greed, selfishness, prejudice, suffering, hatred, etc. comes from the inner man, the real person. God does not judge the superficial goodness or badness we do. He goes deeper into the soul, the real person, to make his judgment.

God's everlasting love

Chapter 31 seems to come from maturing reflections of the prophet as he continued to live in Jerusalem. Most of the people had been taken captive to Babylonia. The city was desolate.

The people of Israel were humiliated. They were suffering. The future for them looked dark. They had little or no hope. They felt deserted by God. Their faith had all but ceased. What was left except to just give up?

Jeremiah speaks out again — this time with a message of assurance. He reminded them of God's love. Recalling the dark days of the wilderness wanderings, he pointed out that God bestowed his love on the children of Israel then. All knew the history and the abundant blessings they received after that time.

God would repeat this performance because his love is everlasting. God's love is unchanged. Regardless of desolation, problems, trouble, his love continues. Israel had rebelled and gone into idolatry. Still God continued to faithfully love them.

They had sinned. God had punished them. The punishment was deserved. But God still loved them. Their sins did not destroy God's love.

When things seem bad; when the road seems rough; when the way seems dark; have faith! God's everlasting love will draw you unto himself!

Redemption through a new covenant

Jeremiah 31:31-34 contains the most significant and famous teaching of the book bearing the prophet's name. Hebrews 8:8-12 quotes this complete passage and Hebrews 10:16-17 carries the heart of the passage. It is referred to in several other New Testament books.

The promise is "I will make a new covenant." Since the people had failed to fulfill their responsibility in the old covenant, it had broken down. God was not obligated to them. Yet, God's love and not obligation was the bond between him and his people. There was no hope of renewing the old covenant, so a new one must take its place.

In announcing the new covenant which will be made, Jeremiah says it will not be "according to the covenant . . . made with their fathers" (v. 32.) The reference here is to the covenant given at Sinai, written on tablets of stone, and broken by the Israelites.

"I was an husband unto them" pairs Israel as the bride and God the husband. The sin was spiritual adultery as Israel broke the vows.

The new covenant is to be made "with the house of Israel" like the old one was; meaning the whole people of God. God said he would "write it on the hearts" not on tablets of stone. It will be a personal relationship. It will be an agreement between the heart of God and the hearts of men. This is based on love. We recognize this as the new birth Jesus spoke of.

The word "Redeemer" is most precious to the Christian. It reminds the child of God that his salvation has been purchased at a great and personal cost. Our Lord gave himself for our sins in order to deliver us from them; to redeem us.

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VBS Reports

Aug. 13 - Aug. 27

Name of Church	Enrollment	Average Attendance	Professions of Faith
Batesville, Emmanuel	119	102	0
Bentonville, Central	313	63	0
Black Rock, First	69	55	0
Blytheville, Emmanuel	45	37	0
Blytheville, Ridgecrest	54	38	6
Booneville, Glendale	89	66	0
Booneville, Southside	81	68	9
Bryant, First Southern	69	60	4
Buckville, Rock Springs	64	56	0
Crossett, Calvary	56	45	0
Dardanelle, First	110	105	0
Dyess, Central	121	107	1
Fayetteville, Providence	87	72	1
Fl. Smith, Spradling	71	61	0
Greenway	67	56	0
Harrison, Emmanuel	64	53	0
Hector, First	97	84	0
Hot Springs, Second	441	356	16
Huntsville, Calvary	30	25	0
Ingalls, Eagle Lake Crossroads	28	24	0
Jacksonville, Marshall Road	279	209	6
Jennie, First	38	32	0
Jonesboro, Strawfloor	75	66	0
Junction City, Three Creeks	110	0	0
Lavaca, First	256	226	25
Lawson, Liberty	87	72	0
Little Rock, West Side	60	48	3
London, London	34	21	0
Lonoke, Wattensaw	91	70	0
Manila, New Harmony	67	45	0
Marion	118	95	0
McGehee, Chickasaw	37	30	0
Monroe	66	64	3
Monticello, Northside	51	49	0
Montrose, Fellowship	34	25	0
Mt. Vernon	136	103	0
Osceola, Calvary	127	103	0
Osceola, Wells Chapel	41	36	1
Pangburn, First	113	80	13
Pearcy, Lee Chapel	74	64	0
Peel, First	31	27	0
Pine Bluff, East Side	257	203	11
Pine Bluff, Oak Grove	90	81	5
Rogers, Immanuel	478	258	36
Rogers, Monte Ne	77	66	0
Rogers, Trinity	29	25	0
Rosie, Rosie	51	42	0
Russellville, Kelley Heights	37	31	0
Russellville, Second	151	122	0
Springdale, Elmdale	318	273	0
Stuttgart, First	109	102	12
Texarkana, Calvary	220	182	1
Waldron, First	51	42	1
Warren, First	772	201	6
MISSION SCHOOLS sponsored by Second Baptist Church, Little Rock:			
Antioch Baptist	60	40	5
Bethal Chapel	21	15	0
East Gate Terrace #1	180	136	150
East Gate Terrace #2	83	53	20
Granite Mountain Courts	151	92	31
Hemlock Courts	117	95	59
Hollingsworth Courts	132	90	42
Ives Walk Courts #2	79	82	3
Ives Walk Courts #1	120	82	0
McKay Mission	51	31	12
Martin & 14th Streets	54	37	25
Monroe Street Courts	104	76	29
Mt. Olive Baptist	75	55	5
Pilgrim Rest	86	66	10
Prothro Manor	113	75	37
Scenic Hill Apartments	13	11	0
John Barrow	52	40	0
Sharon Baptist	72	59	3
Shorter College Gardens	110	78	18
Silver City Courts	30	21	2
South Spring Street	33	22	10
Stardust Trail	37	25	12
St. Stephens, Dixie Addition	142	106	40
Thayer Street Chapel	163	129	53
Trinity Chapel			
(Christian Service Center)	92	60	36
West 16th Street	94	66	45
22nd and Van Buren Streets	24	17	5

A smile or two

Customer: "Last week this \$500 antique was marked \$350!" Dealer: "Yes, but labor and materials keep going up!"

* * *

One day the first grader was talking about the recent fire at his school. "I knew it was going to happen," he said, "because we have been practicing for it all year."

* * *

A teacher discovered that one of her youngsters was singing with great seriousness, "My Country 'tis of thee, sweet land of liberty, of Thee I sing; land where my fathers died, land of the hills inside."

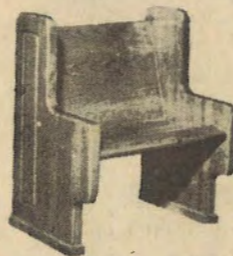
* * *

A long-suffering school superintendent once remarked: "When Lindberg flew across the Atlantic alone it was a remarkable feat, but it would have been much more remarkable if he'd done it with a committee."

Reporting attendance

Churches submitting attendance reports need to place the information on a **post card** and mail the report **no later than Monday morning** after the Sunday of report. The card must have church, town, and date of Sunday reported. Send to *Arkansas Baptist Newsmagazine*, P.O. Box 550, Little Rock, 72203.

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August 26, 1973

Church	Sunday School	Church Training	Ch. adds
Alexander, First	62	33	3
Alpena	86	35	
Bentonville, First	247		7
Berryville			
Freeman Heights	107	44	
Rock Springs	104	52	1
Blytheville			
Gosnell	197	95	7
Trinity	213	70	
Booneville, First	210	189	
Cabot, Mt. Carmel	188	81	2
Camden, First	456	48	
Cherokee Mission	62	20	2
Clinton, Friendship	60	29	6
Conway, Second	309	102	4
Crossett			
First	296	145	
Magnolia	203	123	5
Mt. Olive	344	174	1
Dardanelle, First	172	53	
Des Arc, First	178	101	
Forrest City, First	616	95	1
Fl. Smith			
First	1105	263	8
Haven Heights	184	87	1
Temple	142	72	1
Trinity	172	59	
Grandview	87	54	
Greenwood, First	293	154	3
Greens Ferry, Westside	93	46	
Hampton, First	142	70	
Hardy, First	52	28	3
Harrison, Eagle Heights	288	104	1
Helena, First	222	57	3
Hope			
Calvary	192	95	6
First	435	114	2
Hot Springs			
Grand Avenue	235	162	8
Leonard Street	85	78	1
Park Place	364	121	
Hughes, First	175	52	
Jacksonville			
First	348	51	
Marshall Road	291	112	2
Jonesboro			
Central	477	125	2
Nettleton	275	83	4
Lake Village, Parkway	66	38	
Lavaca, First	338	137	2
Lexa	165	85	
Little Rock			
Crystal Hill	135	75	4
Geyer Springs	693	230	4
Life Line	541	167	1
Martindale	116	69	
Sunset Lane	217	113	2
Woodlawn	132	42	
Magnolia, Central	645	214	8
Melbourne, Belview	153	81	1
Monticello, Second	227	118	5
North Little Rock			
Baring Cross	531	144	
Calvary	406	135	
Gravel Ridge	202	91	1
Park Hill	748	49	6
Paragould			
East Side	199	86	
First	509	129	
Paris, First	363	80	
Pine Bluff			
Centennial	154	54	
East Side	224	135	
First	645	129	6
Green Meadows	46	27	
Second	134	72	
Prairie Grove, First	172	76	2
Rogers, First	546	117	2
Roland, Natural Steps	80	44	
Russellville			
First	474		5
Kelley Heights	41	24	
Second	160	50	4
Springdale			
Berry Street	126	50	1
Caudle Avenue	121	33	5
Elmdale	315	86	
First	1054		9
Oak Grove	73	24	4
Uniontown	124	71	
Van Buren, First	494	186	
Mission			
Vandervoort, First	53	21	
Warren, Immanuel	262	74	
West Helena			
Second	190	121	
West Helena Church	235	76	2
W. Memphis, Vanderbilt Ave.	113	58	
Wooster, First	120	93	

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Vietnam tour spotlights severe plight of Vietnamese

By Mrs. R. L. Mathis
For the Baptist Press

SAIGON (BP) — The war had ended just a few weeks before I arrived in Saigon. I planned the trip because it appeared no Vietnamese woman could leave her country to come to the continental conference of the Asian Baptist Women's Union in Singapore.

My visit to Vietnam therefore would report the conference to them and also permit me to talk with them about women's organizations in the churches. There was no woman's organization in any Baptist church in South Vietnam.

It turned out that immigration officials changed their minds at the last minute, and three Vietnamese women did come to Singapore — the first time that country had ever been represented at an Asian Baptist Women's Union meeting.

I went on to Saigon, however, and I'm glad I did. The trip showed me first hand the desperate plight of the Vietnamese people and their personal fight to bring life back to normalcy.

It spotlighted for me — and I hope for others — the need for all of us to increase assistance to these heroic people through the Baptist relief channels such as the Southern Baptist Foreign Mission Board and the Baptist World Alliance.

The day after I arrived, I flew from Saigon to Hue, where Southern Baptist missionaries transported me, relay fashion, on an 11-day trip from one city to another where I had engagements in churches. During the long trip, which led from Hue back to Saigon, we rode in what looked like a cross between a passenger car and a truck.

We were never out of the sight of villages, teeming with people and rice fields. Later I learned the people were working frantically in the rice fields hoping to get a crop in and harvest it before war struck again.

I was surprised at how often we took a turn around a mountain and came upon the most beautiful beaches I've ever seen on the South China Sea. I had expected to see villages and jungles, the rice fields with people working in them and the water buffalo — but not mountains and beaches.

We arrived in Danang barely in time for the first afternoon session beginning about 4:30. Of about 70 women waiting in that church, one was the wife of the vice-consul from America, a Catholic. She showed especial interest in the talk about organization of a Woman's Missionary Union.

The next day we picked up our journey beginning at 6 a.m. in Danang

in another car van, and the missionary's wife reminded me that it would be an 11 hour non-stop ride until we arrived at the meeting in Nhatrang.

As we went through one village, a missionary told us it contained 20 home churches and that he went there as often as he could to teach their 20 leaders a Bible lesson. He translated it for them and they, in turn, taught it to the groups which gathered weekly. No national Baptist pastor work there.

As we drove along Highway 1, called by the South Vietnamese "The Street Without Joy," we could understand the meaning of its name. There's not a single bridge on it which hasn't been bombed out — not one. We counted 265 bombed out bridges between Hue and Saigon.

I learned the military usually destroyed the bridges by floating bombs down the river, timed to explode at exactly the right place.

At every bridge crossing, we saw sandbags and soldiers with guns defending the bridges. They were still watching for floating bombs.

The American Army, before leaving, had to keep Highway 1 in as good repair as possible because they transported soldiers and equipment over it.

You're never out of sight of trucks carrying materials to rebuild the cities. Traffic literally filled the highway and we often had to wait 15, 20, and one time more than 30 minutes to cross a bridge.

It was a rocky, rough road, and we would have been more than weary except for the fact that in all the villages we saw people rebuilding their homes.

They rebuilt them out of the ammunition boxes left behind by the Army, and the word "ammunition" was clearly printed on every box. The missionaries said this was the best wood that the Vietnamese could find.

Only once did we hear the sounds of the firing of the large rocket guns. I realized the sound was coming from the right and finally, after hearing about the third or fourth shot, I asked the missionary what he thought the firing was.

Look around on your left, he said, and you will see the shots hitting the hill. I looked and sure enough the dust was flying high as the shots, coming right over the top of our car, hit the hill. It was too close for comfort.

Noting the intense way the people worked in the rice fields, I asked a Vietnamese soldier, who had come in his jungle uniform to pick up his wife at one

of the churches, what he thought about the war and the current situation.

He said, "We are very, very tired but the North Vietnamese are also tired. Therefore, we can only hope that we will all have to get rested and get in the rice crop before the war begins again."

This seemed to be the attitude of the Vietnamese people. I found them warm and sensitive and tender hearted, and I also found that they love Americans very much.

During the drive on the last day from Camrahn, the road improved the nearer we got to Saigon. We saw power plants, built by the American Army and left behind for the Vietnamese. We also saw barracks and stores of guns and ammunition the Americans had left for them to defend themselves.

The last meeting in Vietnam was in a Saigon Baptist church. The pastor of that church had died the Sunday before we got there.

He was an older pastor — one of only five national Baptist pastors in all of South Vietnam. A younger pastor also died, leaving only three. So Vietnam has a great need for national pastors.

There's also a great need for relief work to aid people in our churches and outside the churches, and I'm hoping the Baptist World Alliance can help supplement what Southern Baptists and others are doing.

Even if they are small; such gifts will give status to the Baptists in Vietnam. They can say a world organization of Baptists wants to help them in their terrible need.

Mrs. Mathis is president of both the Southern Baptist Woman's Missionary Union and the Women's Department of the Baptist World Alliance.

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