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Arkansas Baptist State Convention

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Arkansas Baptist

NEWSMAGAZINE



August 24, 1972

One layman's opinion Modern technology and family togetherness



Dr. Grant

Modern technology is not all bad.

I have made my share of speeches on the bad effects of such modern technology as the one-eyed television monster, which tends to stifle all conversation within the family once the tube lights up. I have also lectured my children from time to time on the softness of the modern generation in staying within the comforts of an air-conditioned house instead of getting out into the warmer wonders of the great outdoors.

However, after driving with my family in the cool confines of an air-conditioned automobile some 1,300 miles from Arkadelphia to Miami, I am ready to repent and speak a few kind words for the modern technology of air-conditioned motor vehicles, not to mention the modern technology of interstate highways. The trip was a very easy and pleasant one, and technology combined to promote some unusual family togetherness.

The Grant family had the opportunity of trying out a question-and-answer game called Botticelli, which I first learned very reluctantly from Dr. William Trantham, Dean of Ouachita's School of Music. Would you believe that a single Botticelli game could last all the way from Ocala in central Florida down the sunshine parkway to the southern coastal city of Delray Beach?

Our loving family togetherness for Betty Jo, Shirley, Ross, and me, survived some very severe tests during that Botticelli game. We had to decide by a majority vote whether it is fair to expect Shirley, a Junior English major at Ouachita, to know the identity of Hank Aaron, baseball's leading homerun hitter. Another burning issue was the question of whether we should or should not, by majority vote, decide that Archie Bunker is a "real live American man," as argued by Ross.

Without the relative calm and quiet of an enclosed air conditioned car on a smooth interstate highway, it would have been exceedingly difficult for our family to have the satisfying experience of working together to find the solution to these earth-shaking issues. We did find time along the way to make our contribution to other issues such as Indochina, pollution, race relations, and secularism. We are prepared to send reports to both Nixon and McGovern, summarizing our conclusions, if these problems become serious enough.

But back to family togetherness. I recommend it not only as highly desirable, but also as a practical possibility, even in this day of modern technology. I recommend it with or without Botticelli.

Daniel R. Grant

In this issue

- The vacation Bible school program of a Little Rock church emphasizes this tool for an outreach ministry in the metropolitan area. A report on what can be accomplished by an enlarged program is found on page 7, along with photos representing the church's 21 Bible schools.
- Five Arkansas churches — both big and small — have been recognized for achievement in supporting the Cooperative Program. Photos and a report from Stewardship Secretary Roy Lewis are found on page 10.
- The dilemma of fast rising postal rates for small religious publications is the subject of an editorial this week. See page 3 to learn what you can do to help preserve this line of communication for our denomination and others.
- The cover story this week is found on page 13.
- A series on stewardship by Roy Lewis will begin in the ABN next week. See a story on page 5 for more information on these articles.

Arkansas Baptist

NEWSMAGAZINE

VOL. 71

AUGUST 24, 1972

NO. 33

J. EVERETT SNEED, Ph.D. Editor
 MRS. WILLIAM L. KENNEDY Managing Editor
 MRS. HARRY GIBERSON Secretary to Editor
 MRS. WELDON TAYLOR Bookkeeper

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

Postal rates put religious magazines in jeopardy



JES

The greatest problem facing the *Arkansas Baptist Newsmagazine* and all other religious publications at the moment is the postal increase. In a decision reached recently by the Board of Governors of the U. S. Postal Service, new rates were placed into effect at 12:01 a.m., July 6, 1972. Domestic rates for first-class mail remains at 8 cents per ounce. Second-class rates, those under which religious magazines are mailed, now have a per piece charge in addition to the pound rate or minimum price rate. For our *Newsmagazine* this means approximately \$80 more each week.

In addition to this increase, a 10-year schedule of increases has been established for delivery of second-class mail within the county in which it is published and mailed. At the present time we are unable to determine the additional cost which these future hikes will produce. It is felt by many observers that each increase will be very substantial.

The end result, if these postal increases materialize, will be to eliminate or greatly hamper Christian newsmagazines at a time when their message is sorely needed.

The one hope that we have is a bill introduced by Senator Gaylord Nelson to freeze second-class postal rates at the June 1 level.

We can sympathize with the postal authorities in that they are confronted by at least two real problems. The first is that the flow of mail, particularly mail under postal permits, is increasing at an unbelievable pace. This places a greater work-load on the postal employees, as well as necessitating the employment of new personnel. Secondly, the cost of living has skyrocketed in recent years. This means that those handling our mail should have higher salaries.

The second-class mail comes in two classes — wanted and unwanted. The religious periodical normally is one for which the reader subscribes, thus, it is assumed he desires it. Advertising mail is not usually requested or desired so we believe they should pay a higher postal rate.

We further maintain that all pornographic or salacious literature should be ruled illegal. It stands to reason that this would ease the load on postal workers, while strengthening the morals of our country. It is self-evident that there is a close relationship be-

tween the decline of moral behavior and the availability of pornography.

It is not the desire of the *Arkansas Baptist Newsmagazine* to raise our subscription rate, reduce the number of pages, or request additional Cooperative Program money; however, unless Senator Nelson's bill becomes law, one or more of these alternatives will be required. We urgently need your help. Please write a letter similar to the following to: The Honorable Gale W. McGhee, Chairman, Post Office and Civil Service Committee, Room 6206, New Senate Office Building, Washington, D. C. 20510; The Honorable John L. McClellan, Senate Office Building, Washington, D. C. 20510; The Honorable J. W. Fulbright, Senate Office Building, Washington, D. C. 20510.

Dear Senator:

We appreciate very much your support of Nelson Bill S.3758 and your efforts to encourage others to support it.

We feel that the increased postage rate recently put into effect will cause many religious publications to go out of business. The new increase has placed a great burden upon the budget of the ARKANSAS BAPTIST NEWSMAGAZINE.

If the postage continues to climb at this rate for the next ten years, it will surely put to death the only religious influence with which many people come in contact. With crime increasing every day, we surely need to do all in our power to make available, to our young people especially, something worthwhile to read.

We urge you to prayerfully consider your obligation to provide postal service which will encourage and assist the wide publication of information and differing viewpoints. Certainly, with the "unfit" mail that is circulated today, the need for materials that will help to uplift and upbuild to be made available cannot be over-emphasized.

Please support Nelson Bill S.3758.

*Respectfully submitted,
(Your name and address)*

We believe that the *Arkansas Baptist Newsmagazine* is invaluable to the life of Arkansas Baptists as it serves as the major line of communication. It features news of local, state, and national interest, as well as the world in religion. It is the intent of this publication to inform, inspire, promote and to give general direction to Arkansas Baptist affairs. We beg you to help us to retain it.

I must say it!

The rules still apply



Dr. Ashcraft

Almost every day we read of someone in a high position guilty of breaking the rules. It may be a rookie policeman or a high ranking judge. Sometimes it is a senator with long service accepting kick-backs on government contracts.

Occasionally a banker is before the courts for embezzling funds in his trust. A case where a lawyer has defrauded his client suddenly appears in the news. Perhaps a sheriff

who has not checked with his auditors often enough find a subpoena with his name on it.

The high calling of the ministry has not been free from the infractions against the law and decent behavior.

Only recently the first woman to be ordained in a Southern Baptist church was stripped of her ordination credentials because she was found to have been pregnant three months before her marriage to a former Catholic priest.

It is surely not my pleasure to do a disservice to any given profession or any person in a high position but to make an observation and admonition which may deter such behavior in the future.

Deep in the minds of many who break the rules is the obscure but real feeling that the rules do not apply to them. They feel they are above the rules which those of lesser station must comply.

The responsible public servant must assume the code of behavior he preaches or enforces, and bear deeply in mind that rules, laws and spiritual concepts originate from the same source as does human freedom.

Marriages are made in heaven but the rules of life are made in heaven, also. They do not conflict. There is no law for judges, lawyers, priests, sheriffs, preachers and senators but which apply to all others and vice versa.

The rules are made by an austere but loving God and apply to all. If the preacher dances he must underwrite the charges of the fiddler. If the senator sows wild oats he cannot expect a crop failure.

If the sheriff hauls others to jail for offenses of which he is guilty himself someone will one day furnish him free transportation to the same jail. If young or old break the laws of God as regards fornication and adultery the law will break them.

Sweet may be the rationalization about premarital sex but bitter indeed is the time of reflection and guilt. The rules may seem discriminatory, unfair and unrealistic but they still apply.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7-8).

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

Letters to the editor

Calling U of A Baptist freshmen

We need your names, home addresses, and U of A addresses (including dorm, room numbers, apartment numbers, etc.) — NOW!

The U of A's religious survey during summer orientation was very incomplete and we have less than 20 percent of the names of incoming Baptist freshmen. We want to know you and be of assistance in any way possible — and we really need your name and addresses (both your home and U of A addresses). Please drop us a card at the Baptist Student Center — 944 West Maple — Fayetteville, Ark. 72701.

Parents, Pastors, Youth Directors — y'all please help us out on this. — Jamie Jones, BSU Director

A day in the life of Colonel James Irwin

Sunday, July 23, 1972, I spent with James Irwin in Panama. We arose for an 8:30 breakfast with home missionaries

Mr. and Mrs. Isaac Perez. The schedule began at 9:45 at the First Baptist Church (Spanish) in Panama City, where James Irwin gave his testimony.

At 10:45 a.m. Colonel Irwin gave his testimony at Emmanuel Baptist Church (English). At 11:30 a.m. he spoke at the Jordan Baptist Church (English), and at 11:45 a.m. he spoke again at the New Hope Baptist Church (English).

At 2:30 p.m. he was met at the hotel by Chaplain Bill Smith to be taken by helicopter across the Isthmus for a 4 p.m. meeting in the chapel at Fort Gulick. At 8 p.m. he concluded the day's activities, speaking for the sixth time at a rally in the Cafetorium in the Curundu Junior High School in the Canal Zone.

Some of these meetings were small, some large; some in air conditioned places, some in oppressively hot and humid places; some in Spanish, some in English. Due to such a full schedule we were pressed for time, Colonel Irwin was always overpressed for autographs, but at no time was there complaint of heat, of the tight schedule, of small crowds, of street noises, of the noise of overhead jets, or of so many things that

cause many of us to become impatient or critical.

James Irwin spoke each time in a calm, relaxed manner; telling of his spiritual pilgrimage and his encounter with God.

After this full, busy day, I became convinced that James Irwin is an earnest, sincere, humble, God-seeking, God-serving man.

He is not perfect, but he serves a Perfect Master; he has made mistakes but his Saviour forgives all men of their mistakes; he wants to tell men what God has done for him — a mission more important than that of Apollo 15. —Owen Cooper, President, SBC, Yazoo City, Miss.

Back to seminary

After ten years as chancellor of our girls' school, Seinan Jo Gakuin, I have come back to the fulltime staff of our seminary, the theological department of Seinan Gakuin University.

I pray God's leading and power on Editor Sneed, and rich blessings on all the Baptists of Arkansas in His service. —W. Maxfield Garrot, 423 Hoshiguma, Nishi-ku, Fukuoka 814, Japan

Stewardship series to begin next week

It has come to the editor's attention that Roy F. Lewis, secretary of the Arkansas convention's Stewardship-Cooperative Program Department, has been asked to write a number of stewardship articles for national publication. Since Lewis has been in his present position for only slightly more than a year, the editor felt that this was an achievement worthy of recognition.

Two of his articles appeared in the July 1972 issue of *The Baptist Program* and another story is scheduled for release in a subsequent issue by the same publication. Another article involving stewardship and missions has been accepted by *Home Missions* magazine for publication later this year. Several tracts on stewardship subjects authored by Lewis have been distributed nationally, though they do not carry his name.

The Stewardship Commission recently requested Lewis to write a series of six articles on the Cooperative Program for Cooperative Program Month, which will be observed convention-wide in October. This magazine will carry the series of articles beginning in the next issue, and with the concluding article appearing the first week of Cooperative Program Month. While the articles were written for national distribution and publication, Arkansas readers will recognize several local illustrations as well as a part of Lewis' own personal testimony.

Prior to assuming his present duties in Arkansas in May, 1971, Lewis served as pastor of a church in the Atlanta, Ga., metropolitan area. He served as a guest columnist for a county daily newspaper, writing a Christian interpretation of current events. Since coming to Arkansas, he has regularly written a stewardship column for the *Arkansas Baptist Newsmagazine* as a part of his normal responsibilities, but has also accepted several assignments for special feature stories.

Since he has no formal training in journalism, Lewis was questioned about his writing ministry. "I have always wanted to do some writing, but I have just had more opportunity to do so in recent years," he explained. "However," he continued, "I have made a deliberate and conscious effort to develop a ministry of writing."

In discussing his philosophy of a writing ministry, Lewis pointed out the power and influence of the written word. His responsibilities as secretary of



TOUR TO TEXAS — Members of the youth choir at First Baptist Church of Smackover, visiting Ft. Worth recently, learned about the 100 million unchurched people reached by Baptists through their Southern Baptist Radio and Television Commission. Four of them (from left) Jeff Thornton, Sherry Fraser, Tea Widmer, and Keith Laird, found another Arkansan at the Commission — Alvin 'Bo' Huffman Jr., associate executive director, who hails from Blytheville and Little Rock. —Radio-TV Commission photo

Harrisburg church has success story

Pleasant Grove Church, Harrisburg, is experiencing great growth. The church has remained half-time for over 100 years, but upon the death of their pastor, who had served them for 18 years, the church voted to become full-time.

Under the leadership of C. E. Rivers, their first full-time pastor, the church is now giving 17 percent to the Cooperative Program and six percent to associational missions. In addition, the church is supporting the program of Higher Education for Ouachita

a state convention department require some writing, but he has given special attention to this technique of promotion and education with a fairly high degree of success in a relatively short time.

The *Arkansas Baptist Newsmagazine* is delighted to have Lewis as a regular contributing writer. Watch for his articles in future issues.

University and Southern Baptist College with the recommended percentages being placed in the budget. They also send the *Arkansas Baptist Newsmagazine* to every family in the church.

Recently, the church completed a beautiful new pastorium valued at more than \$18,000.

The church is experiencing growth as indicated by having received 17 by letter, 16 by baptism, while granting only 12 letters, so far, this year. There also have been 25 significant rededications. "We are looking for even greater things to happen," declared Rivers, "The Lord just keeps on blessing our church in so many great ways. There is a sweet, sweet spirit in the church. It is a blessing and a joy to serve Christ here."

It is felt by many that the \$8,000 indebtedness will be paid off before the end of the year.

The pastor, C. E. Rivers, has served churches in Mississippi, California, and in Florida. He completed his schooling at Bible Baptist Institute, Gainesville, Fla.

Development officer named at Southern



Tucker

Lawrence A. Tucker, of Pineville, La., has been appointed Assistant to the President for Development at Southern Baptist College, Walnut Ridge. Tucker formerly served in this position at Louisiana Baptist College in Pineville.

He is a native of Memphis, Tenn., and has served in various denominational positions. He served in public school activities prior to his association with the Louisiana Baptist College.

Tucker will direct the Development Office of Southern Baptist College and will be concerned with generating gifts from alumni and friends of the college. He will direct the regional campaign for Southern planned for this fall in Lawrence and Randolph counties in connection with the Ouachita-Southern Advancement Campaign.

Tucker will also be concerned with deferred giving such as wills and bequests.

He started work Aug. 1.

Completes seminary work



McCleskey

Gerald McCleskey has completed requirements for graduation at the New Orleans Seminary and has received the Diploma in Church Music.

McCleskey, who has been called as minister of music and youth at Calvary Church, West

Point, Miss., is the son of Mr. and Mrs. Gordon McCleskey. He grew up in El Dorado, graduating from El Dorado High School. He served with the U.S. Marine Corps in Japan and the United States. While attending seminary he was minister of music and youth at First Church, Westwego, La. He and his wife, the former Theresa Marlene Price of Lillie, La., have two children, Darrin, 4, and Rhonda, almost 2.

Doctrines of the faith The doctrine of the atonement

By Jimmy A. Millikin
Southern Baptist College



Dr. Millikin

The atonement is the central doctrine of Christianity. It is feared, however, that the doctrine is so little emphasized today that many do not know the meaning of the word nor what the doctrine is all about. If one divides the term into three words he has AT-ONE-MENT. It means reconciliation, agreement, concord. In one passage it is used to translate the Greek word for reconciliation (Rom. 5:11).

The doctrine of the atonement, therefore, deals with how God and man become reconciled. We have seen in past studies that sin has separated man from God. Thus, man in his sins is at enmity against God (Rom. 8:7), and God has a controversy with man (Rom. 1:18). How can a sinful man and a holy God be reconciled? This is what the doctrine of the atonement is all about.

Reconciliation between God and man is based on the death of Christ. So, in reality, the doctrine of the atonement is the same as the doctrine of Christ's death. It deals particularly with the significance and purpose of his death.

There can be little doubt that the death of Christ is the central feature of the entire Biblical revelation. It is the theme of the Old Testament (Luke 24:25-27). It was prefigured in the sacrificial system (Heb. 9:22-28), and predicted by the prophets (Isa. 53). It was the central theme of Jesus' teaching about his primary mission (Matt. 26:53-54; Mark 8:31; Luke 12:50; John 12:27-28). It was the central theme of the preaching and writings of the apostles (Acts 2:23; I Cor. 2:1-2; 15:1-4).

The prominence of Christ's death cannot be doubted, but what is its meaning? Why did Christ die? This is a very important question and every Christian needs to have a firm understanding of the answer.

First, it is necessary to point out some erroneous views of the death of Christ. One is that Christ died simply as a martyr. Another is that Christ died to give us an example to follow. Both of these views are related and view Christ's death in the same light as the death of other great men. His death is thus seen as a result of evil men and circumstances. It took place because he was not understood or because of his teaching or for political reasons. This explanation of Christ's death seems to have a strong appeal to many today.

There is some truth in these claims, of course. However, neither touches on the chief significance of Christ's death. Christ is not pictured in the Bible as the helpless victim of evil men and circumstances. His life was not taken from him; he gave it up (John 10:15-18). Christ's death was in the redemptive plan and purpose of God before the foundation of the world (Acts 2:23; Rev. 13:8). Any adequate view of Christ's death must therefore include the following:

First, Christ's death must be related to man's sin. In this sense his death was substitutionary. He "died for our sins" (I Cor. 15:3). It must be emphasized that he died for our sins and not simply because of our sins. There is an important difference. In his death Christ became our sin-bearer (I Peter 2:24). He was the innocent one dying for the guilty (II Cor. 5:21).

Second, Christ's death must be related to God's holiness. In this sense his death was a satisfaction. God's holiness and justice demanded that the full penalty for sin be paid. Therefore, God has a claim against the sinner which is impossible for the sinner to meet. The death of Christ fully met all these claims against the sinner. Thus Christ's work on the cross secured a satisfactory basis whereby sin may be forgiven and God still remains just and holy (Rom. 3:26).

The death of Christ becomes, then, the supreme demonstration of God's love and mercy and his holiness and wrath. The necessity of Christ's death demonstrates his holiness and hatred of sin; his willingness to give his son as the sin-bearer demonstrates his love and mercy.

Deaths

Mrs. Erma Hood, 62, Blytheville, died Aug. 10. She was a member of Clear Lake Church.

Mrs. Betty Pate, 42, Texarkana, died Aug. 6. She was a member of Calvary

Church.

Joe Bragdon, West Helena, died Aug. 10. He was a member of West Helena Church.

George Wayland McGhehey, 75,

Walnut Ridge, died July 29. He was a former pastor of Beech Grove and Vines Chapel churches in Greene County Assn.



Harold Bornemeir uses a flannel board to illustrate a Bible story. (ABN photos)

Second Church, Little Rock conducts 21 vacation Bible schools

Historically, one of the greatest outreach methods Southern Baptists have used is the Vacation Bible School. This has contributed greatly to our being the fastest growing and largest non-Catholic denomination in America, nearly 12 million.

Today, the opportunities for Vacation Bible Schools are as great, if not greater, than ever before in our history. This is dramatically illustrated by the efforts of Second Church, Little Rock. Dr. Dale Cowling, pastor, has emphasized outreach in the Greater Little Rock area. The VBS is one of his basic tools.

This summer, under the direction of Bennie Hindmon, associate pastor and "Outreach" leader, Second Church has

experienced phenomenal results in its 21 mission Bible schools. There were a total of 1834 enrolled with 531 professions of faith. Approximately three-fourths of these were Black children. There were six adults in addition to the children who experienced salvation during these schools.

Summer volunteers for the program included Mr. and Mrs. Harold Bornemeir, members of Second Church, retired Kansas farmers who are full-time church workers, and two college students, Jim Brock, Arkansas State University, Jonesboro, and Larry



Snow cones are served by (background) Bennie Hindmon, Mary Taylor, and Anna Keys.

Grosskopf, Pensacola, Fla., a student at Southern Baptist College, Walnut Ridge, and Anna Keys, a high school student who is a member of Second Church.

The church emphasizes preserving the results of these schools as more than 25 of those making professions of faith have already joined Second Church. Hindmon reports, "Most of the others are joining their own neighborhood churches. We make it a point to visit in the homes of all the children who accept Christ during our schools. And in cases of those whose families who are already members of churches, we contact the pastor of these churches and give them the names of the new converts."

Next year, Second Church is planning 30 Vacation Bible Schools with three teams of workers.

Jim Brock teaches the pupils a song. Lillian Bornemeir is at right.



Woman's viewpoint

Mother — the go-between

By Iris O'Neal Bowen



Mrs. Bowen

I have heard several times lately how much in dollars and cents a wife and mother is supposed to be worth to her family. Were she to charge for her hours as baby sitter, chauffeur, cook, housekeeper, laundress, nurse, counselor, seamstress, yard boy, tutor, and interior decorator, she would be able to draw up into the thousands of dollars every year.

You can just be sure I was real pleased when Husband happened onto one of these articles the other day. It made him feel so good I thought he was going to raise my salary — but he didn't. What he did was to tell me to take Thursday off from the store and rest up a little!

In the articles mentioned, though, the writers, as they listed the many services mothers perform, failed to include one I think is pretty important — that of serving as go-between.

When father and son clash, who fends off the blows from both sides?

When brother and sister both want the car at the same time, who tries to adjust schedules, negotiates differences and smoothes ruffled feelings?

When Little Sister wants to go somewhere with Big Sister, and Big Sister points out Little Sister's behavior the last time, who intercedes with promises of doing better this time?

And when Father is tired and worried and says "no" for no good reason, and Child has a valid reason for a "yes" answer, who tries to bring the two together without "taking sides"?

Yes, it's always Mother!

I remember once when the youngest daughter wanted to borrow a most cherished item from her big sister.

"Just ask her," I said.

"Oh, Mother, you ask her," she pleaded, "you know her better than I do!"

Perhaps this is why Christ intercedes for us with God. He knows Him better than we do, and is, I am sure, on much better terms with Him!

Work with city kids has rewards



Miss Atchison

Dear BSUers: Things are really going here! A summary of my weekly schedule follows: Monday — day off; Tuesday — Bible school in mornings and teen activities in the afternoon; Wednesday — retired people on field trip; Thursday — sports day and backyard Bible school day; Friday — general anything and coffee house night; Saturday — visitation and street meeting day.

I'm really growing in faith this summer! I've seen more that I've GOTTEN than GIVEN. More clearly than ever I see the need to FEED on the word and pray, pray every day.

I'm trying not to want to see results because I know the Holy Spirit will keep working in their hearts after I'm gone! So far I've seen two people that I worked with accept Jesus.

It's a challenging experience working with deprived city kids who see so much MEANNESS and HATE — much more than I even knew existed in my sheltered childhood.

However, I feel a renewed call to minister to my college campus! They need Jesus just as much as these city kids. And I can probably identify with them more.

Seeing the struggles of an integrated church has been interesting. The whites are all moving to suburbs and blacks don't feel welcome. I admire our preacher so much! He is really a worker and most unusual. He says what he thinks!

Love in Christ,
Susan Atchison

(Susan Atchison, HSC, is working this summer in St. Louis, Missouri, as a summer missionary for ten weeks.)

Chaplain returns to state

Chaplain (CPT) Kenneth G. Robertson, Rt. 2, Box 183, Arkadelphia, was separated from the U.S. Army at Ft. Jackson, S.C. on July 10, and is returning to Arkansas to locate a place of service as a pastor.

Robertson is a native of Desha County. He is a graduate of Ouachita University and Southwestern Seminary. During the time he was in Ouachita he served as pastor of Saline Church, Hermitage.

During his six years of duty with the Army, Robertson served two tours in Vietnam. He also served tours of duty at Fort Sill, Okla., Fort Meade, Md., and in West Germany.

Robertson married the former Margaret Howard of Arkadelphia. The Robertsons have one son, George, age 7.

He is available for a pastorate, supply for revivals.



Robertson



Wood

Back in Arkansas

Joe Wood, who has been serving as a chaplain with the U. S. Marine Corps, has been separated from the service and has returned to Arkansas. He presently resides at 1019 West Emerson St., Jonesboro.

Wood, 35, is a native of Paragould. He holds the B. S. degree in sociology from Arkansas State University, and the master of divinity degree from Southern Seminary. Wood, who was ordained by First Church, Paragould, has pastored churches in Kentucky and Indiana.

He and his wife, the former Linda Ford, are the parents of two sons and a daughter.

Wood is available for supply preaching or full-time pastorate.

Committed

to world missions

to give. . . as God has given

Between parson and pew The greatness of men

By Velma Merritt



Mrs. Merritt

Typed on a thin strip of paper over my kitchen sink I have copied the quote, "No man is any greater than the prayers behind him." As I wash dishes, I have a constant reminder that my husband's effectiveness as a pastor depends a great deal on my prayer life.

As Baptists we shout from the housetops, "Prayer is the mightiest force in the world!" In practice we often act as if it is the least important of all we do as Christians.

Our public prayers basically are immature repetitions and our private prayers are dominated by "Give me . . ."

Every pastor across this Convention would be strengthened if only his people would pray for him — specific personal prayer not just "Bless our pastor." His weaknesses can be

strengthened or overcome. His strong points can be heightened.

If he has a real gift of preaching, ask the Lord to strengthen it. If he has a violent temper, ask God to control it. If he lacks patience, pray he'll get it. If he's a great soul-winner, ask God to make him a master at it.

Your pastor not only needs your prayers, but he needs to be occasionally told that you are praying for him. He can, of course, tell the difference in his life when prayers lift him to the throne of God, but he still will appreciate having you tell him.

My husband's mother always ends her letters to us with "Praying for you and love you" — Mom. On one occasion she had written a brief hurried note and had left off her usual closing in her rush. My husband mentioned she had for the first time failed to put it in her letter. He appreciates the reminder that behind him always lie his mother's prayers.

The pastor himself must pray. Sometimes he gets so involved he just doesn't have time. He'd better just stop and take time! Trying to lead a congregation without petitioning God is like sitting on a keg of dynamite with the devil already lighting the end of the fuse.

Your pastor's greatness in the eyes of God is directly related to his people's and his own interceding for wisdom from the Almighty.

Deaf children to 'hear' JOT on TV with their eyes

FT. WORTH (BP) — Children in schools for the deaf across the country will soon be able to "hear" Southern Baptists' top television star, JOT, "with their eyes."

JOT, star of the award-winning children's cartoon produced by the Southern Baptist Radio and Television Commission here, hasn't learned sign language, however. He's too young to spell many words.

But all 17 of the JOT television episodes are being videotaped with written captions for use in teaching religious education programs for the deaf.

Schools in Texas and Tennessee are cooperating in the project. The idea came from Dean Cunningham, administrative assistant for the Texas School for the Deaf in Austin. It was picked up by the Southern Regional Media Center for the Deaf at the University of Tennessee in Knoxville.

The Southern Regional Media Center

is a clearinghouse for schools for the deaf in the United States. It is funded by the Bureau of Education for the Handicapped, United States Office of Education.

Cunningham said he recognized JOT's potential for the deaf when he saw the cartoon on a local television station. He requested permission to videotape JOT with written captions aimed at the silent world of the deaf children.

"The Radio-TV Commission recognized another missions opportunity in an area previously untouched and agreed to send the entire series of 17 programs to Austin for videotaping," said Paul M. Stevens, the commission's executive director.

About 1,000 deaf children in Texas will be able to watch JOT on closed circuit television through the project next September. Cost of the videotaping was borne by the Texas School for the Deaf.

When the Southern Regional Media Center for the Deaf in Knoxville learned

Pulaski Heights Church calls Florida pastor



Dr. Warmath

Jerry Warmath, pastor of the Seminole Heights Church, Tampa, Fla., has accepted the call to become the pastor of Pulaski Heights Church of Little Rock. He will assume his duties at Pulaski Heights on Sunday, Sept. 3.

Dr. Warmath, 34,

was born in Louisville, Ky. He graduated from East High School of Knoxville, Tenn., and earned a bachelor of business degree at Baylor University. He received the bachelor of divinity degree in 1962 and the doctor of theology degree in 1968 from Southern Seminary, Louisville, Ky.

He was ordained to the ministry by First Church of El Dorado. He is the son of W. W. Warmath, former pastor of First Church, El Dorado.

He pastored churches in Indiana and Kentucky, prior to going to the Seminole Heights Church in 1969. He is married to the former Barbara Ann Hyde of El Dorado. They have two daughters, Paula Ann, 6 years and Barbara Ellen, 4 years; and one son, Richard, seven months.

Dr. Warmath is currently serving as chairman of the Baptist Student Union Advisory Committee for the University of Southern Florida. He is chairman of the Baptist Associational Fellowship Committee, member of the Association Mission's Committee, member of the Board of Directors of Metropolitan Ministers of Hillsboro County, Fla.

He is Pastoral Advisor for the State BSU and is a member of the Advisory Committee of the Human Relations Council of Florida Education Association in Hillsboro County.

about the Texas project, the center requested permission to duplicate the series for distribution to all schools for the deaf in the United States.

"We conducted a survey recently which revealed that more than 80 schools for the deaf have some type of television equipment and several are planning elaborate closed circuit television for students," wrote Roger S. Perkins, the center's assistant director.

Perkins added that arrangements have been established for duplicating and distributing the captioned television programs, including the JOT episodes produced by Southern Baptists.



George M. Roberts, pastor of Mt. Pleasant Church in Rocky Bayou Association, holds a plaque for his church being first in percentage giving in 1971, and another plaque presented to him by the church for 20 years' service as pastor.



Andrew Setliffe (left), minister of education at Pulaski Heights Church, Little Rock, receives a plaque from state stewardship secretary, Roy F. Lewis, in recognition of the church being first in per capita giving and among the top three in total giving for a decade.



W. O. Vaught, pastor of Little Rock's Immanuel Church, displays a plaque honoring the church for being the largest contributor to the Cooperative Program for 9 of the past 10 years.

Churches are recognized for giving

The churches of the Arkansas Baptist State Convention are a study in diversity. In addition to our common faith in Christ, we have much in common — socially, culturally, geographically, etc. However, our churches also represent a great cross section in size, wealth, and church programs and activities.

It is therefore highly significant that most of our churches enthusiastically and consistently combine their missionary support through the Cooperative Program in order to achieve a greater strength in unity. Whether the church is large or small, or rich or poor, it can cooperate with others in supporting the total missionary work of Southern Baptists.

In recent weeks the Stewardship-Cooperative Program Department of the Arkansas Baptist State Convention has presented plaques to five churches for outstanding leadership and records in Cooperative Program giving. The churches honored include the large, small, and medium-size; the rich and the poor; those with multiple programs, and those with a minimum of meetings. The recognition included three areas of achievement: total giving, per capita giving, and percentage giving.

The Pulaski Heights Church of Little Rock was recognized for being first in per capita gifts and among the top three in Total gifts. It has maintained this

record for a full decade, and the plaque shows the years, 1962-1971.

During the same decade, the Immanuel Church of Little Rock was first in total gifts for nine out of the ten years.

In 1971 the Mount Pleasant Church in Rocky Bayou Association was first in percentage giving, having given a larger percentage of its undesignated gifts to the Cooperative Program than any church in Arkansas.

The First Church of Almyra has been a leader in percentage giving for a number of years. It ranked first in 1969 and 1970, and was second in 1968 and 1971.

The First Church of Wilson, in Mississippi County Association, has been second in per capita gifts for two years, in 1970 and 1971.

One of the great strengths of the Cooperative Program is the combining of financial resources from many different persons and churches. These five churches in Arkansas, representing many different areas and sizes and backgrounds, represent that kind of cooperative endeavor at its best.

Commendations are in order for these five churches, along with their leaders and members, for their outstanding leadership in the support of world missions through the Cooperative Program. — Roy F. Lewis, Secretary of Stewardship-Cooperative Program.



Delton J. Cooper (left), pastor, and A. R. Danner, treasurer, of First Church, Almyra, hold a plaque recognizing their church as first in percentage giving in 1969 and 1970, and second in 1968 and 1971.



Don Smith, new pastor of Wilson First Church, accepted the plaque honoring his church for being 2nd in per capita gifts for 1970 and 1971.

**Brotherhood
Round-up the workers
for your church now**

"Treasure hunt" and "round-up" time is here. "Treasure hunt" is the key word for Brotherhood directors. It means a look for workers and new members for Baptist Men and Royal Ambassadors.

The Brotherhood director is not going on the "treasure hunt" alone. He will be ably assisted by the Baptist Men's president and other officers and the Royal Ambassador leader and committee-men. In fact the entire organizations of Baptist Men and Royal Ambassadors should engage in the "treasure hunt."

"Round-up" time is a special effort to reach the multitude of boys not enlisted in Royal Ambassador chapters.

"Treasure hunt" and "Round-up" can be utilized to begin Brotherhood work in churches that are not now providing adequate missionary education for men and boys.

Brotherhood, Baptist Men and Royal Ambassadors, is the program of missionary education for Southern Baptist. Materials are available to assist a church, regardless of size, in providing a comprehensive and interesting program of information and involvement in mission activities.

"Treasure Hunt" and "Round-up" material has been mailed to all Brotherhood Directors and Royal Ambassador leaders. Other helps for the total Brotherhood program, Baptist Men and Royal Ambassadors is available from the Brotherhood Department.

Call on us if we may be of service. — C. H. Seaton

Work at Youth Home is real test



Miss Gearhart

Dear BSUers: When Carol Smelley wrote to me about Youth Home before I came she said she could promise me two things about my summer: first of all that it would be totally different from anything I had ever experienced before and that I would never be the same after being here. I can see now that she surely knew what she was talking about. There are seven girls now living in the Home. They are between the ages of 12 and 17. Two of the girls are black and the others are white. They come from all over Arkansas and from different backgrounds. Most of them seem lonely and seem to feel like nobody loves them. I believe their greatest need is their need for Jesus and His love but I also realize that they have so many more needs too. I think that if I ever am going to help them in a spiritual way I will also have to show them that I care about them in other ways too. They seem to look past what I say and seem more interested in the way I live. They have "tested" me to see if I really mean the things I say. They have said and done all kinds of things just to see how I would react. And there have been a lot of times when I didn't know what to say or do. During those times I have come to realize how inadequate I am by myself and that only through God's help and His strength will I ever be able to help the girls.

Sincerely,
Jill Gearhart

(Jill Gearhart, SBC, is serving as a summer missionary for ten weeks at Youth Home, Inc. in Little Rock, Ark.)

**Sunday School
Resource kit available
beginning in October**

A resource kit for Children's Sunday School departments will be available to Southern Baptist churches each quarter beginning in October.

"Resource Kit for Bible Learners," "Resource Kit for Bible Discoverers" and "Resource Kit for Bible Searchers" are designed to provide teachers with ready-made teaching aids and resources to make Bible teaching easier.

Each kit will contain fifteen or more items that are directly related to the unit of study in the corresponding teacher's quarterly. They will contain items to be used in both small groups and the large group.

The kit will include such items as open-end picture stories, filmstrips, picture maps, information sheets for research, dictionary cards, recordings, flash cards, posters, question cards for Bible games, strip charts, choral readings, music and music activities, rebuses, matching games, missing-word games, build-up posters, gameboards and printed Bible verses.

Cost of the kits will be \$2.95 each. Order through the church literature order form. The kits are numbered 1172, 1177, and 1182 on the order form.

**Church Training
Now available**

The 1972-73 Youth Drill and Speakers' Tournament pamphlet is now available free of charge from your Arkansas Church Training Department. For the past two years this pamphlet has been a priced item from the Sunday School Board. This year the material for the Youth Bible Drill and Speakers' Tournament will be carried in the October-December issues of the youth periodicals. However, all the rules, scriptures, and everything needed for the drills and tournaments will be found in this pamphlet that is now available.

One copy of this pamphlet will be sent to each pastor and each Church Training director sometime this fall. You may order what you need from the Church Training Department now.

We also have available free of charge the Bible Exploring Drill pamphlet which contains all the scriptures and rules for the Bible drill for the 4th, 5th, and 6th grades.

In both of these pamphlets the time and meeting places for the district tournaments are listed. Now is a good time to begin working with children and youth and leading them to participate in the drills and tournaments. — Ralph W. Davis



Lead Me to Some Soul Today

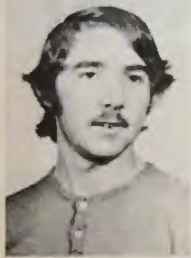
Othel Feather said Sept. 2, 1970, at the Personal Witnessing Retreat, "I dare you to say to the Lord, 'lead me to someone whom I can witness to today'".

We are as responsible for developing witnesses as for witnessing. Ephesians 4:11-12 "and he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

We are born to reproduce. When one is won to Christ the one who won him should stay with him until he learns to share his faith. We grow by multiplying.

Outreach, church-centered lay evangelism, is the highest motive of evangelism. Our members are not doing what they know.

Works in city Bible schools



Grosskopf

Dear BSUers: During the sixth week we worked at Ives Walk Courts, South Main Elementary School, and the South Spring Street area. In the courts we held a Vacation Bible School in a room at the offices of the Government housing project. When we finished there we went to South Main Elementary school where we used a school room. They kicked us out of the building so we held our VBS on the front lawn of the school.

In the evenings we went to South Spring Street area and found a condemned house and held a VBS on the front steps. This was really a good week. Out of about 240 kids in the three schools we had 75 decisions for Christ. The kids in all three of these places really received us well. The summer is really great!

Sincerely,
Larry Grosskopf

(Larry Grosskopf, SBC, is serving in the Little Rock area with the Outreach Ministry of Second Baptist Church.)

Student works in Wichita ghetto



Miss Toler

Dear BSUers: The past two weeks we have been at Plainview Baptist Church in the "official ghetto" area of Wichita. We have been conducting a 15-day variation of NERP (Neighborhood Recreation Program).

Our attendance usually runs about 15, including a small 3 year old boy whose mother sends him on a harness. She also brought a braided whip to beat him with. My partner and I have encountered a lot of emotionally disturbed children, a lot of which is brought on by the parents. These kids don't understand what it is like for someone to love them.

We have had a lot of "exciting experiences." One day last week the sewer line in the church broke and the basement flooded. I had to get down on my hands and knees and bail water into buckets! It was a mess! And that's just the beginning.

In the evenings we are holding small group sessions with the senior high group. Through these sessions the kids have really become closer to each other and God and are now ready to tackle the church and community problems. Through these sessions, I too, have grown spiritually. Pray for us.

Sincerely,
Charlotte Toler

(Charlotte Toler, HSC, is serving as summer missionary in the Kansas-Nebraska area.)

Family and Child Care area offices offer aid

What kind of help is available through the area offices?

The Arkansas Baptist Family and Child Care Services has three area offices which provide a variety of services to children and families needing help with their problems. The policies of these offices are in keeping with the current trends and changes in professional services to families and children and on the unchanging example of ministering to others as taught in God's Word. The services of the area offices include:

Evaluation of children referred for help. The reasons for referral are as varied as the number of children referred to us. Our workers become involved with the child and his family to determine the type of care needed to help the child with his special needs. After a thorough evaluation, our staff considers the resources we have available: (1) Children's Home, (2) foster homes, (3) group home for boys in Jonesboro, (4) counseling services to the child and family in his own home (often with proper attention to the problems presented, a child can remain in his own home when the parents and children receive a better understanding of each other and of their problems).

Counseling Services to families of children that we have under our care toward rehabilitation of the family.

Counseling Services to adults, children and families experiencing parent-child conflicts, marital discord, and in need of professional help with their problems.

Working with multi-problem families living in poverty who need help to obtain necessities for living. We make maximum use of existing community resources and involve interested church groups to meet the needs of these families.

Another facet of the area office work is to serve as a referral resource. Pastors and others interested in knowing of community resources to meet specific needs are referred to appropriate agencies if we cannot meet their particular needs.

The directors of our area offices are dedicated Christians who are qualified by professional training in the field of counseling. Our area directors are: Jonesboro area office, Al Presley, P. O. Box 2515; Little Rock area office, Earlene Clearman, 525 West Capitol; Monticello area office, Gary Gray, P. O. Box 180. Get in touch with any of us if we can be of assistance to you. — Johnny G. Biggs, Executive Director.

Former Arkansas pastor heads Radio and TV Commission Board



Dr. Pleitz

Any minister who's discovered how to increase his audience from about 1,300 people in services on Sunday to include non-churched residents of his entire city, and an adjoining city, is naturally going to be missionary-minded about the method.

Dr. James L. Pleitz, pastor of First Church in Pensacola, Fla., is missionary-minded about spreading the gospel on radio and television, generally, and through the Southern Baptist Radio and Television Commission specifically.

Elected president of the Commission's board of trustees during the recent convention in Philadelphia, Dr. Pleitz is excited about his new duties.

"I hope that in the next two years the Commission can complete the capital funds drive and build the new television studio. We'll enlarge every phase of the work and find new areas of progress. I hope for more direct preaching on television and I hope we can help people all over the convention realize that if we had the funds there's no limit to what could be done. We are waiting only on the money."

Dr. Pleitz said he first realized the value of a radio ministry "about three years ago when I recorded some spot radio announcements for use on WCOA in Pensacola.

"They were so effective that I wondered about television spot announcements. WEAR-TV there said they would be interested if we produced them. I contacted the Radio-TV Commission in Ft. Worth about producing the television spots and the Pensacola station now plays them twice daily. Two TV stations in Mobile, Ala., also use them. I have no idea how many people those one-minute sermons reach."

He paused for breath, then continued thoughtfully, "But I do know that they reach people. When I got on the airplane this morning to come to Ft. Worth a man sat down beside me and said, 'Hey, I see you on television. Your programs are good.' He was from another denomination and would never have heard my message any other way but he gladly let me into his home on television.

"You know, as some doors are closed because of changing times and conditions, it seems that other doors open. There are many highrise apartments, for

instance, and our church visitors can't get past the locked lobby to visit with the Good News of the Gospel. But you can present the Good News of the Gospel in every living room via radio and television."

Dr. Pleitz sees radio and television increasing in importance as Christians seek to reach the masses. He picks up the same theme preached for years by Dr. Paul M. Stevens, executive director of the Southern Baptist Radio-TV Commission.

"The more I look around me," Dr. Pleitz said, "the more convinced I am that the masses of the future will be reached primarily by radio and television."

In a very short time Dr. Pleitz himself will be reaching those masses. Several of the one-minute sermons prepared for Pensacola television have been selected by the Radio and Television Commission for fall release to stations in the top 100 markets across the nation. These markets have a potential listening audience of more than 100 million people.

The television sermons are condensed into one swift minute and Dr. Pleitz preaches them from no pulpit. Instead, he is filmed, in color, in a variety of settings — a golf course, at the beach, in his backyard, at a park pitching a baseball with a child.

His concise messages relate directly to each setting. The baseball spots tell of a child who explains how he plays catch with God. "I throw the ball up in the air. God throws it back down."

Dr. Pleitz urges his listeners to "play catch with God in a lifetime partnership." In other spot announcements he reminds that God can cleanse lives from the rust and damage of sin, that the Bible is good for all of life, not just a tool for getting out of trouble, and the secret of successful living is surrendering to Jesus Christ."

He decided at 16, growing up in Jonesboro, to become a minister. "No one had ever told me I would make a great preacher, there were no ministers in my family and I suppose a lot of people were really surprised. I was interested in medicine before I felt the call to preach, but medicine was immediately put aside."

Dr. Pleitz attended Ouachita College (now University) in Arkadelphia, and Southern Seminary in Louisville, Ky. He has honorary doctorates from both Ouachita and Stetson University in DeLand, Fla. Before going to Pensacola 13 years ago he pastored churches in Bentonville and Ft. Smith.

Calling meetings to order is not a new experience for him. He is president of the Florida State Convention, national president-elect of the Southern Seminary's Alumni group, and a past president of the Florida Baptist Pastor's Conference.

"I think the Radio-TV Commission is one of the most meaningful ministries Southern Baptists have today," he said. "Everything I've seen the Commission do is professional and relevant to the times. The Commission moves with the times in programming. The programs appeal to the down and out and to the up and out.

"I'll be quite frank with you," he went on. "If I had to make a choice between preaching one hour on Sunday mornings or one minute on radio or television, I'd choose the one minute spots. I believe in that kind of ministry."

The cover



As fishermen go out to sea and idle boats are called to work, we are reminded of another fisherman and other fishermen's nets . . . Jesus got into one of the boats — it belonged to Simon — and asked him to push off a little from the shore. Jesus sat in the boat and taught the crowd. When he finished speaking, he said to Simon, "Push the boat out further to the deep water, and you and your partners let your nets down for a catch." (Luke 5:3-4 GOOD NEWS FOR MODERN MAN) Southern Baptists support over 2,400 missionaries who are in 72 countries letting their nets down in the "deep water." (Photo by Bob Harper)



Charles M. Butler
Music - Youth

AN OPEN LETTER FROM Walnut Street Baptist Church

Walnut and Matthews

Jonesboro, Arkansas

TO



Derrell Whitehurst
Pastor

Arkansas State University Students

Schedule of Services

ON SUNDAYS:

- 8:30 First Worship Service
- 9:45 Bible Study (coffee & do-nuts at 9:30 in College-Career Dept.)
- 11:00 Second Worship Service
- 4:30 Youth Choir Rehearsal
- 6:00 Church Training (Pastor-led seminars for College-Career Dept.)
- 7:00 Evening Worship

ON WEDNESDAYS:

- 5:00 Children's Choirs
- 6:00 Fellowship Meal
- 6:30 Missionary Organizations
College-Career Choir
- 7:30 Bible Study & Prayer Meeting
Adult Choir Rehearsal

You may consult the weekly church newsletter for any changes in the above schedule of services and related activities.

DEAR STUDENT –

We are glad that you have chosen to come to the university in Jonesboro this year. We are sure that you will enjoy living, during the academic year, in our fine city.

We feel that Christian education is a vital part of a total education. We therefore, feel that every Baptist student should become involved in the life of a local Baptist church in the college community.

With this in mind, our church has made every effort to be a church where the student can become an active member and participant. Our ministry to university students provides a staff member with the specific responsibility of directing the program for university students. In our church you will find a unique program of Bible study and a completely new concept of Christian education. Many students find here a satisfying relationship with other Christian young people from throughout the nation.

Let me encourage you to visit with us at the Walnut Street Baptist Church and consider becoming a member of our fellowship.

Sincerely,
Derrell Whitehurst, Pastor

P.S. By the way, Walnut Street Church has been the ASU students' choice for several years.

Special Student Activities

- SPECIAL EVENTS – Regularly scheduled fellowships, socials, Get acquainted Banquet (September 10th at noon), and retreats.
- OPPORTUNITIES to participate in the College-Career Choir, the Adult Choir and in various service ministries of the church.
- DEDICATED WORKERS who are sensitive to and interested in students and their needs.
- A UNIQUE PROGRAM of Bible study and mature, student-centered program of Christian education.

Bus transportation provided at all services and for related activities. For more information concerning our church you may call 932-2540 Monday-Friday.

Philippine Baptists active as flood relief continues

By Robert L. Stanley

MANILA (BP) — Relief and rescue operations are underway as Philippine Baptists seek to aid members and others isolated by the worst floods in the memory of most Filipinos.

Almost all of central Luzon Island has been flooded as a series of tropical storms and low depression areas have drawn southwest monsoon rains across the island. Overflowing rivers have broken dikes and cut off all highway traffic between Manila and Baguio City.

The death toll in the floods and landslides has been reported at 427, with more expected as additional reports come in.

Food shortages are becoming critical in isolated towns and barrios (rural communities), despite attempts to drop food from helicopters.

President Ferdinand Marcos has ordered seizure of foodstuffs in the flooded areas if owners refuse to sell at government-controlled prices.

The Clark Field Baptist Church, located near Clark Air Force Base in

Angeles City, is sending out a specially equipped Air Force truck as often as it is available to take food and medicine to pastors and church members in that area. The truck has its engine encased against water so that it can go through water six feet deep.

"The situation is getting desperate now," said Missionary J. Allen Smith, pastor of the Clark Field Church. "It's almost dangerous to take food into an area because of the danger of being mobbed."

At San Fernando, Pampanga, south of Clark Field, the houses of 90 percent of the church members are under water, Smith said. A team of Air Force men, accompanied by associate pastor Nardito Manalang, went through water six feet deep to bring the wife and six children of pastor Jose Bautista to safety.

Pastor Bautista and a seventh child stayed at the church, where water was up to the bottom of the windows inside the building. Several other families are also living in the church on platforms

built on top of the pulpit area. They did not want to evacuate because all of their possessions were there.

Clark Field Church is spending about \$2,000 to aid in the relief effort, and is seeking donations of food-stuffs, clothing and medicine from its military membership. Members living on the base are in no danger, Smith said, and have adequate food and other supplies.

Missionaries contacted by phone in each of the flooded areas said they have adequate food but fear that many members in their area churches are suffering because of the inability to get food and medicine to them.

The executive committee of the Philippine Baptist Mission, meeting in Manila, made nearly \$1,000 immediately available for food relief from funds on the field, and asked the Southern Baptist Foreign Mission Board for \$5,000 for additional flood relief.

Members of International Baptist Church in Manila are distributing rice and other food and clothing donated by members to needy families in Manila area churches.

A Manila Baptist youth group, the Baptist Youth Movement for Church (BYMC), is making a Philippine-wide appeal for funds.

In Baguio City, members of the Aurora Hill Baptist Church set up a rescue and evacuation center in their church after a landslide near the church which claimed the lives of at least 22 persons. It is feared the casualty list will be higher as digging continues for victims or possible survivors.

Thus far, no Baptist church members have been among those reported killed in the landslides or drowned in the floodwaters, but there are many outlying mission points and churches which have not yet been heard from.

The church building at Castillo, a barrio north of Clark Field, was reported destroyed by floods. But Smith said he had been told that the people there were experiencing a revival in the midst of the flood.

"The people are really praying," he said, "and many are expressing repentance. Some feel that the Lord has sent this flood for some reason."

Missionary Calvin Fox of Cabanatuan City said that in Capas, Tarlac, the Baptist church was the only building strong enough to withstand the force of floodwaters caused by a shift in the channel of the Urdaneta River. In Tarlac City, several Baptist families have been forced to evacuate their homes and are living in the church building.

First HMB 'Super Summer '72' seminar ends in S. C.

By Tim Nicholas

GREENVILLE, S. C. (BP) — "Super Summer '72," the evangelism seminar for high school youth, wrapped up its first three-week session at Furman University here in mid July.

Sponsored by the Home Mission Board's division of evangelism, the 230 students from nine states learned techniques of Christian witness firsthand.

After training led by Nathan Porter of the Home Mission Board, the students went to Greenville's parks and swimming pools to witness and work with children.

Another session of "Super Summer '72" will be held at Furman, July 24-Aug. 11, for another 230 students.

The department of evangelism hopes the young people will return to their communities with an evangelistic fervor which will be carried into relationships with their fellow students.

Enthusiasm ran high for the students. Many admitted this was the first time they had done any witnessing.

Jerry Barton, 17, of Charlotte, N. C., said, "I've had some pretty close experiences with the Lord, but when it

came to witnessing — nothing.

"Here, they don't give you an opportunity, they throw it at you," he continued.

After two weeks of training, the students were bused to Atlanta, to train young people there. Thirteen Atlanta churches participated.

"Super Summer" students taught witnessing clinics to the young people in the host churches during the weekend, went out to witness with them, and held a religious folk concert at one of Atlanta's major parks.

High school students and college student counselors alike were astounded with the responsibility they were given. This was one of the purposes of "Super Summer," said Barry St. Clair, youthful director of the Board's work in high school evangelism.

"These kids don't know what they can do for the Lord," he said, "because most of them have never been given responsibility before."

Tim Nicholas is photo-feature editor in the Home Mission Board's department of editorial services.

Deaf student from Kenya finds hope for education

By Jimmy Ballard

SEYMOUR, Tenn. (BP) — A year ago, Michael Mwangi Ndurmo of Kenya had little hope of obtaining the college education he so desired.

Michael is deaf. He has been unable to hear since he was seven years of age. He doesn't even know for sure how he lost his hearing, although he thinks it was in some sort of accident.

Yet Michael, 20, completely repudiates the old myth of the "deaf and dumb." A few minutes in his presence and he impresses you as bright, intelligent and charming.

But in Kenya, he had little hope for achieving full potential, for there are no schools in Kenya equipped to teach deaf students.

Today, Michael can see a light at the end of the tunnel. He began a new adventure in learning this summer when he entered Harrison-Chilhowee Baptist Academy here, a Baptist secondary education school located about 20 miles from Knoxville, Tenn.

Harrison-Chilhowee last year began a new college preparatory program for deaf students, and is the only school of its kind in the nation with such a program.

For Michael, it is not only an opportunity to study, but an opportunity to learn a new language — the manual language of "signs."

In Kenya, fingerspelling is rare. Their "signs" are more or less gesticulations, with fewer vocabulary words than signs used for the deaf here.

Michael thus had little hope for obtaining a college education. Most American schools for the deaf do not admit deaf foreign students who have not been trained in manual communication.

He was attending Nyeri Baptist High School in Kenya when Lowry Mallory, a Southern Baptist Missionary and headmaster of the school, became acquainted with Michael. Mallory was impressed with the young student's intellectual drive, and his Christian commitment.

Mallory, now on furlough at Southwestern Seminary in Ft. Worth, and Michael's benefactor, J. W. Ichangi in Kenya, initiated the long search in America for a suitable school for Michael.

It was Mallory who heard about Harrison-Chilhowee's deaf education

program, initiated last year with five deaf students attending classes with hearing students with the aid of an interpreter-tutor. Impressed with the school's catalogue, he contacted the academy's consultant to the deaf education program, William E. Davis, minister to the deaf at First Baptist Church, Knoxville.

"I believe that you have more to offer Michael than any other school I know about," Mallory told Davis. "I am very excited about the possibilities, and I feel that at last God has led us to the right place for this young man. It is a small miracle that I learned of you."

To further help Michael, Buck Donaldson, the academy's public relations director and former Southern Baptist missionary to Tanzania, was prepared to swap notes with Michael in Swahili to aid in communication with the staff.

When he arrived here in late June, Michael surprised the school's official with proficient use of English, in written form, that is. He makes a few attempts to speak, but they are meager, Donaldson said. His command of English, however, is excellent, due to the help of English teachers in the Kenya schools, Donaldson said.

By September, Michael will know four languages: Swahili, English, Kikuyu (his mother tongue), and signs.

This summer, he is being taught the deaf sign language by Mrs. Irma Kleeb, formerly of Ft. Worth, the school's interpreter-tutor. He is also taking algebra in summer school with normal hearing students. In the fall session, he will be able to read the signs of the interpreter in the classroom.

About 25 deaf students are expected to enroll in the fall at Harrison-Chilhowee. In addition to Mrs. Kleeb, two more interpreter-tutors serve on the staff.

Deaf educators in America have been arguing for years over methodologies of teaching language to students who cannot hear sounds. Some argue in favor of teaching lip reading to deaf students, while others contend that sign language is the best approach.

According to Mrs. Kleeb, Michael's language progress is astonishing, compared to his peers in America. He is skipping the normal remedial English and reading courses necessary for most deaf students at Chilhowee, entering the 11th grade prepared academically for any course in the curriculum.

An "A" and "B" student at the Nyeri Baptist High School in Kenya, Michael ranked eighth in a class of 38 students despite his inability to hear.

At that conference, Michael also watched carefully the bewildering signs used by deaf people, and came away



NO COMMUNICATIONS GAP: Although he has been deaf since age seven, Michael Ndurmo (right) of Kenya, feels little communication gap with Buck Donaldson (left), public relations director for Harrison-Chilhowee Baptist Academy in Seymour, Tenn. Michael is finding new hope for a college education through the school's college preparatory program for deaf students. Donaldson, a former missionary to Tanzania, swaps notes and memories with Michael in both English and Swahili. (BP) Photo

Young Christians jailed, persecuted, for beliefs

By Mike Creswell

LEXINGTON, S. C. (BP) — Front page headlines in the Columbia, S. C. *Record* shocked thousands recently with the news: "Christians in Lexington Jailed for their Beliefs."

The story went on to describe a meeting of about 30 young Christians, members of Springdale Baptist Church in Springdale, who were holding a worship service in the nearby town of Lexington, S. C.

"Suddenly, they heard cars outside," the story continued. "They looked and saw a line of police cars with blue lights blazing on and off in the gathering darkness." Soon the porch was "filled with badges and uniforms and guns of law officers."

Lexington County Sheriff Carrol Day was quoted as telling 30 Baptist youths: "Everybody stand up, line up and march out of here in single file. You are going to jail!"

"You were warned about such gatherings," the sheriff continued. "Don't ask questions. We're charging you with being Christians. I have a warrant from the governor for the arrest of every one of you."

The story added that the 30 youths were marched to waiting police cars, taken to the county jail, and locked up in the hot, close cells "with massive gray steel doors that smacked shut with clanging finality."

Two front page photographs accompanied the story.

This was indeed, what happened. Almost. . .

The surprised young people were tossed in jail, but it was not for real. It happened as part of the Vacation Bible School program for young people at Springdale Baptist Church.

All week, it had been an unusual Bible school. No Bibles had been brought, for they had been "burned." No hymnals were used; they had been "confiscated." All scripture and all songs came from memory.

It was an attempt to recreate an Underground Church — an illegal church in a society in which the law forbids Christians to worship as they please.

"We also want to show some of the persecution that early Christians had to face, and some of the persecution present-day Christians behind the Iron Curtain may still have to face," she said. "We wanted them to study how they represent Christ, and how they can be better witnesses to the

life and teachings of Christ."

Edwin R. Quattlebaum, pastor of the 450-member church, also praised the program, and said he definitely plans for similar programs in the future.

To get across the idea, the "persecuted" members of the Underground Church moved their meeting place each night.

Monday night, the young people met at the church for an orientation, but Tuesday night they gathered beside the grease pits of a West Columbia garage. Wednesday night, they sat huddled in a barn loft in Springdale.

On Thursday night, they met for a dramatic session in the garage of a Springdale home. Detective Bruce Hernigan of the West Columbia Police Department broke into the garage, and interrogated the youths to determine if there were enough evidence to "convict" them as Christians.

And on Friday night, the group was "arrested" by the sheriff as they met for worship in Springdale.

"We were attempting to show our youth that worship is actually a privilege and that in our society we don't realize that," said Mrs. Doris Giles, chairman of the church's youth council.

"In our country we have so many problems getting people to worship it is not something that really challenges them," she added. "We want our young people to have an idea of how many people who don't have the privilege of worship really appreciate it.

About two years ago, First Baptist Church of Pensacola, Fla., used a similar approach in their Vacation Bible School for teenagers. Later in the year, the church was named by *Guidepost* magazine as "Church of the Year" because of its outstanding ministry to youth.

The Vacation Bible School at Springdale Church was carried out in cooperation with law enforcement authorities. Unknown to the youths, their parents had signed consent forms for them to be "arrested."

The young people didn't stay long in jail that Friday night, only 15 minutes or so until their parents had been notified and could come and get them.

Some of the young people sang hymns as they waited in jail. Here and there, tears had sprouted on youthful faces behind bars for the first time.

When they walked to waiting parents outside, many looked back at the bars and bricks and walls of the jail.

And you could almost see them thinking. . .

determined to master this language of more than 1,000 signs. He had never before seen deaf people communicate this way.

His determination increased when he visited the University of Tennessee in nearby Knoxville and met Peter Mba, a deaf Nigerian Ph. D. graduate who will return soon to his country to teach deaf students.

Michael is frequently asked, like most foreign students, about his impressions of America and his family and life in Kenya. Replying in written script, he says:

"Dad works in a hospital at Gilgil. Mom stays at our farm, looking after it. I am the fourth born out of 11. Our farm is on a beautiful landscape on the slopes of Mt. Kenya, the second-highest peak

in Africa. There the weather is cooler and nicer. It also suits the growing of crops such as tea, rice, maize, and particularly coffee."

As for America, he says he loves it — especially the American food that is common also to Kenya. But he is sensitive to frozen ice cream.

Most of all, he is grateful to Baptists for helping him obtain the education he so desires, and to God for leading him here.

On his arrival here, as Michael rode in the car from the airport with academy president Hubert Smothers and Knoxville deaf minister Davis, Michael could not hear what Davis said, but perhaps he might have felt the spirit of the remark.

"I have the feeling that I am about to see God at work," Davis commented.

Revivals

First Church, Kensett, Aug. 6-13; Jimmy Nettles, evangelist, Charles Kitts, music director; 46 professions of faith, four for baptism, 4 by letter, 11 rededications. A. W. Upchurch is pastor.

Runyan Church, July 24-30; Ed Walker, evangelist, Eugene Irby, song leader; nine professions of faith, one by letter. Eugene Irby is pastor.

Pleasant Grove, Little Rock, June 19-25; Ed Walker, evangelist; five for baptism, six rededications. Roy Stillman is pastor.

First, Keo, July 16-23; Jesse Reed, evangelist; 12 for baptism, two by letter. Houston Austin is pastor.

Delaplaine Church, July 23-30; Carroll Gibson, evangelist; nine for baptism, three by letter. John McCollum is pastor.

- WELFARE STYLES — Myths & Facts (Second in a Series of Three Reports)

Myth: Why work when you can live it up on welfare?

Fact: The average payment to a welfare family of four with no other income varies among states, from a low of \$60 per month in Mississippi to a high of \$375 per month in Alaska. In all but four states, welfare payments have been below the established poverty level of \$331 per month, or \$3,972 per year, for a family of four. Unfortunately, some of the nation's working poor — ineligible for assistance under the present welfare system — earn less than the poverty level, too. Each state establishes its own "need standard" — the amount required for the necessities of family living. A state standard may be below or above the poverty line. A state will use its "need standard" as a base for determining eligibility. However, 38 states pay less — some much less — than their own established standard of need. The federal government shares the cost of payments made by the states.

Myth: Welfare people are cheats.

Fact: Suspected incidents of fraud or misrepresentation among welfare recipients occur in less than four-tenths of one percent of the total welfare caseload in the nation, according to all available evidence. Cases where fraud is established occur even less frequently. Another 1 to 2 percent of welfare cases are technically ineligible because of a misunderstanding of the rules, agency mistakes, or changes in family circumstances not reported fast enough. These are human and technical errors; it is not cheating. While the proportion of those who deliberately falsify information is very low, both the federal and state governments seek to eliminate them from the welfare rolls as well as to remove all errors in determining eligibility. The over-



Youth singers practice for premiere of "Joy" Home Missions musical to be performed at Glorieta Baptist Assembly during Home Missions Week. The group is from First Baptist Church of El Paso, Texas, directed by Jim Van Hemert, music director. (Photo courtesy of First Church, El Paso)

"Joy" Home Missions musical to premiere at Baptist assemblies

ATLANTA — "Joy", a new Christian multimedia musical, will premiere during Home Missions Week this month at Glorieta Baptist Assembly in New Mexico and at Ridgecrest Baptist Assembly in North Carolina.

Commissioned by the Home Mission Board and written by Ed Seabough, HMB staffer, and Bill Cates, a free-lance composer from Nashville, Tenn., "Joy"

whelms majority of recipients, like most other Americans, are not willfully misrepresenting their situations. State agencies are required to check the eligibility of AFDC families at least once every six months; those with unemployed fathers, once every three months. The federal government also analyzes state records and makes on-site checks of a portion of each state's welfare cases. Many publicized charges of cheating or ineligibility simply have not stood up under investigation.

(Excerpted from Welfare Myths vs Fact. Department of Health, Education and Welfare; as reprinted in Society, February, 1972)

has a specific Home Missions theme.

The musical, which has a full plotline with character development, tells the story of a church youth group planning and taking a trip to New York.

The songs and dialogue help to show that there is more to missions than just talking and singing about it.

During the presentation, slides will be flashed on the backdrop depicting home missions scenes.

With the story line taken from the HMB Graded Series for 1971 entitled "New Day on the Hudson" also by Ed Seabough, the Glorieta premiere will be performed by a youth choir from El Paso, Texas.

Directed by Jim Van Hemert, the 45-voice youth choir is from First Church in El Paso.

Sheet music for "All of My Tomorrows", Home Missions Week theme song taken from the musical, will be available at the assemblies and slides relating to the musical can be ordered through the Home Mission Board.

Music books, stereo albums, and an instrumental tape of the "Joy" music (for individual choirs' orchestration), released through Broadman Press, will be available at Baptist Book Stores after Jan. 1.

Walking pin cushion

By Julia F. Lieser

The porcupine leads a solitary existence. Being a walking prickly pincushion, full of deadly barbed spines, does not encourage friendship even among members of its own species.

The porcupine is a heavy, slow-moving animal. This animal doesn't have to move fast because of its unique method of defense. Its back, sides, and tail are covered with long hairs mixed with strong, barbed quills. These quills, or spines, usually lie flat over the porcupine's body. But when the animal becomes excited, the quills stand out straight and stiff.

Some people would try to make you believe that the porcupine can shoot these quills, like so many little arrows shot from bows. This is not true. The ends have tiny barbs, like those on a fishhook. When touched by a person or another animal, the quills easily come loose from the porcupine's skin and imbed themselves in the enemy's flesh. It is a very painful process to remove these quills. If they are not taken out, they continue to work their way into the muscles. Sometimes they pierce a vital organ, causing death.

Some enemies of the porcupine — such as the fox, lynx, coyote, and mountain lion — try to flip the animal over and grasp its underside, where there are no quills. Sometimes they are successful, but other times they are not. The porcupine can roll itself into a compact, spiny ball and remain that way until danger has passed.

A porcupine is born in late spring in a rock crevice, a thicket, or a hollow log. It is born fully developed, with fur and soft quills, which quickly harden. Within fifteen minutes, the baby can walk and lash its tail. In only a few weeks, it can climb and it stops nursing. It follows its mother the rest of the summer, even though it is well able to fend for itself at this tender age.

The porcupine belongs to the family of gnawing mammals, the rodents. It has sharp, front incisors that enable it to gnaw bark from trees or even to eat up planks and boards. Porcupines crave salt. Anything humans have touched is likely to have a faint aura of salt from perspiration. This is enough to give Porky an appetite. Abandoned farm houses or miner's shacks often display large holes in the floor where porcupines have dined.

Porcupines like to climb trees. Sometimes during the winter, one will stay in a tree for days at a time. He sleeps on a branch with all four legs dangling. He wakes occasionally to nibble bark from the trunk.

The porcupine is a strict vegetarian. He eats bark, roots, and stems. In the spring, he turns his attention to tree buds, flowers, catkins, and leaves of willow, maple, and cottonwood trees. In the summer he may sample fruit or grain.

Porky is an excellent swimmer. His inner coat of fur traps air and makes him buoyant in the water. Porky is a short stocky animal with small head, eyes, and ears. He has short legs and a short, heavy tail. His body is highly arched. The fur is black with white tips. The spines are yellowish, tipped with black and white. The quills grow, shed, and are replaced like the fur — though not seasonally.

The porcupine is nocturnal. He sleeps in the day and roams by night, hunting for food. Under cover of night, he ambles along, his keen sense of smell guiding him to food and his sharp hearing warning of the presence of an enemy. His eyesight is poor, but he does not need it much at night, anyhow. At dawn, Porky returns to his den in a rock crevice or small thicket. This den has none of the comforts of home — no nest of leaves, no bed of grass. Porky naps alone, rises to dine alone. Nature's walking pincushion is a solitary figure.

The friends' tea party

By Carolyn Joyce

Kay and Patty had been playing happily all morning. It was a lovely fall day, just right for being in Kay's playhouse and on her swing set. Patty was new in the neighborhood. Kay was the first friend she had met. They giggled and chattered gaily as they dressed their dolls in pretty clothes and pushed them in their doll buggies.

Kay's mother smiled as she glanced out the window and saw them playing. It made her happy to see the children having so much fun. She decided to surprise them with some pink lemonade and sugar cookies for a tea party.

Suddenly, as she was preparing the surprise, she realized how quiet everything was. She looked out the window and saw Patty sitting all alone on the step. Out by the playhouse, Kay was talking with Laurie, another friend.

Kay's mother opened the door, and asked, "Is something wrong, Patty?"

"Yes."

"Can you tell me what it is?"

"I don't know her," said Patty quietly, as she pointed to Laurie.

"Oh. Well, I think we can fix that. Kay, come here, please," called mother.

Kay came running. Her mother whispered in her ear.

"Oh!"

Laurie was smiling. Kay ran to Laurie, took her hand, and brought her back to Patty.

Then, taking Patty's hand, she said, "Patty, I want you to meet my friend, Laurie. And Laurie, this is my new friend, Patty. She just moved in yesterday."

The girls were all smiling as Mommy went inside. And a few minutes later, three friends sat down to a tea party in the playhouse.

Bible word square

By Dot Womack

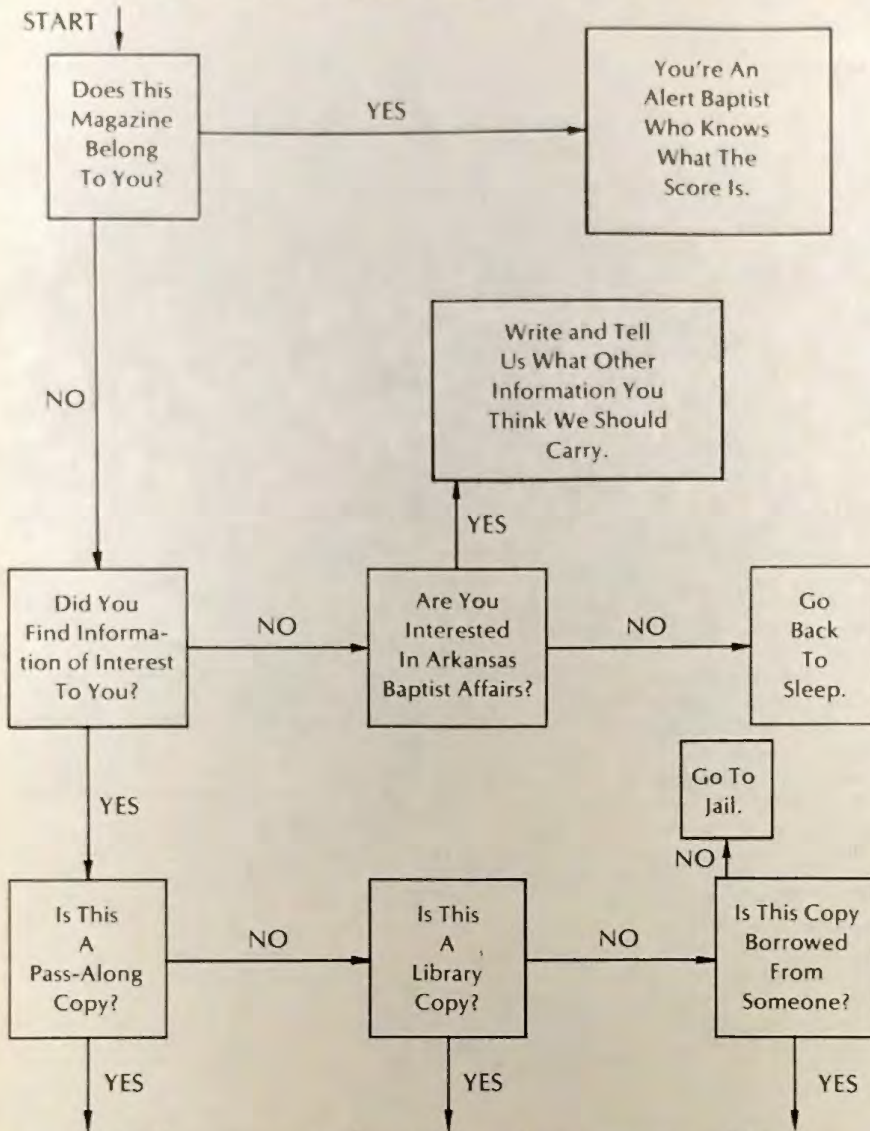
1. Where David put the five stones for slaying Goliath (I Samuel 17:40)
2. A king of Judah who pleased God (I Kings 15:8-11)
3. One of Joseph's brothers (Genesis 35:22-26)

1	2	3
2		
3		

Answers: 1. bag 2. Asa 3. Gad

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The Penguin Companion to American Literature, edited by Malcom Bradbury, Eric Mottram and Jean Franco, McGraw-Hill, 1971, \$9.95

This work, by 23 specialized scholars, explores the literature of the two Americas: the United States and Latin America. The section on the United States traces our literature from early Colonial writers to the present time, giving special emphasis to the young writers just coming into prominence, but also including the work of politicians, philosophers, sociologists, and others who are strictly men of letters. The section on Latin America gives full coverage of a much less familiar literature, now increasingly alive and subject of rapidly growing worldwide attention.

* * *

Shortline Railroads of Arkansas, by Clifton E. Hull, University of Oklahoma Press, \$9.95

For more than 25 years, author Hull, now an engineering technician with the U.S. Army Engineers making his home in his native city of North Little Rock, has been preserving in photographs and tales the histories of numerous shortline railroads. His photographs alone, a large number of which are here published for the first time, constitute a most informative history of railroading. His intimate narratives of the men who founded the lines, operated them, fought over them (and sometimes brought about their downfall) breathe life into the "iron horses." He reports on such Arkansas lines as the Monte Ne, the Dardanelle & Russellville, the Yazoo & Mississippi, the Antoine Valley, and the Possum Trot.

* * *

A History of Mississippi Baptists, by Richard Aubrey McLemore, Mississippi Baptist Convention, 1971, \$7

Dr. McLemore, president emeritus of Mississippi College and currently serving as director of the Mississippi Department of Archives and History, has done a monumental work, with the help of a number of other Baptist leaders, in producing this book.

The history begins with the earliest organized Baptist work in Mississippi, begun in 1780, and traces the remarkable progress of the denomination across the years to 1970.

This is a very readable and informative book and one that every Baptist library and study would find most valuable as a Baptist reference volume.

Sharing through witnessing

By Vester E. Wolber
Ouachita University

International

Aug. 27, 1972

Acts 4:13-21 — 8:26-40

Jesus had said that he did not come to bring peace on earth, but a sword, and to set his disciple at variance with the members of his own family (Matt. 10:34-42). He expected those who elected to come after him to deny themselves, take up their crosses, and follow him — whatever the cost might prove to be. They were to live by his principles and carry out his directives (Matt. 16:24-28).

Scarcely had the risen Lord settled in his exalted position when this lordly doctrine was tested. The Holy Spirit came upon them and into them, with the expected result that they began to conduct themselves like people possessed — possessed by God. They devoted themselves to Christian teachings as recalled and interpreted by the apostles, and they became very happy and generous (Acts 2:42-47). They made good use of their spiritual power in ministering to human needs, both physical and spiritual.

The healing of the crippled man inside the temple courts (Acts 3:1-26) would not have created any problem for the apostles had Peter not chosen to make use of the miracle as evidence of divine authority back of his preaching in which he called on men to repent and turn to the Lord (3:17-26). But the miracle and the preaching created too much excitement in Jerusalem, so the Sadducees and temple officials arrested the apostles and locked them up.

Next day an official investigation was made as Peter and John were called before the top brass of the religious establishment. Peter made good use of the occasion by preaching his gospel (4:1-12). Luke's minutes of the meeting imply that the courageous apostle was ready to extend his invitation when the officials interrupted his sermon.

Astonishment (4:13-14)

Peter's offensive thrust in bombarding the top brass with the gospel shook them up.

1. They noted that Peter and John had not received formal educational training as religious leaders. The total impact of their lives on their generation shows that they were intelligent and capable men, dynamic leaders; but there was nothing in their background and training to explain their power.

2. They noted a second fact which

had to be the explanation of these powerful personalities: they had been associated with Jesus.

Dilemma (4-6)

The Jerusalem leaders were trapped in an undesirable situation in which they felt that they had to do something, and anything they did would be wrong.

1. They could not deny that an enormous miracle had been done; the man whom everyone knew to have been a cripple all his life was well and active in the community. It can be said in their favor that they did not try to destroy the evidence as had been considered in the case of Lazarus.

2. They could not allow the apostles' work to go unchallenged because people were beginning to look to these new men for religious leadership. The authorities felt that they must not allow the movement to spread any further.

3. Since they could not deny the miracle and could not afford to endorse it, the high command had to settle for a weak policy of compromise: they decided to play down the miracle by hushing up the story. Their ruling called for an application of the gag rule; so, calling in Peter and John, they issued an injunction prohibiting them from preaching or teaching in the name of Jesus.

Challenging the establishment (19-21)

In recent years, all elements of the established order of society have been challenged at all levels from the government and the courts to the churches and the homes. Back of all these challenges, and underneath them, is a most comprehensive challenge of all moral and spiritual law.

Paul taught that every person must be subject to the governing authorities because they have been ordained of God (Romans 13:1-7). He meant that it is God's purpose for there to be civil authorities which govern and stabilize civil conduct. He did not mean to say that no government, however oppressive, must never be overthrown.

He was championing the idea of there being civil government, and he wanted Christians to be good citizens.

If it be granted that in intolerable situations in which oppressive powers abuse their authority and rob men of their dignity, it must also be understood that the Christian must not be quick to take up arms in a violent overthrow of a government simply because it is imperfect, lest we have a continuing state of chaos. The violence that is used to unseat the old is often perpetuated in the new.

The Apostle Peter, in challenging the authority of the religious leaders in Jerusalem was really challenging their civil authority, for they exercised regulatory powers over much of life. On the other hand, the apostles — even while challenging the religious and civil authorities — were submissive to them.

Peter's answer, in paraphrase, runs something like this: "We are under orders from the Lord above to bear witness to what we have seen and heard. We are under orders from you men to cease and desist from this Christian witnessing. Since we cannot obey both him and you, we intend to obey God and disobey you. You will have to decide for yourselves what is to be done with us."

Two observations have been made regarding this rebellion thing: (1) The apostles' challenge came from above and was really the assertion of a higher authority. Many of the challenges of the American system by minority groups, age groups, etc., if successfully carried through, would result in a minority ruling the majority. (2) The apostles in defying the law were ready to accept the consequences. Any person who elects to defy the government should count the cost and be prepared to endure the consequences.

In Jerusalem that day John and Peter hammered out some noble principles for Christian witnesses, but on Patmos Island and in Rome they later discovered that it is far easier to hammer out than it is to live out these grand principles: on Patmos John lost his freedom and in Rome Peter lost his life because they dared to make good on their promises to God.

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Commitment to God's will

By L. H. Coleman
Pastor, Immanuel Church, Pine Bluff

Life and Work
August 27, 1972
Acts 21:1-36

Last week the highlight of our study was Paul's "Farewell Address To The Ephesian Elders" delivered at Miletus. Paul was at his best as he delivered this great sermon, the theme being fidelity in the ministry.

This week we are studying the concluding part of the third missionary journey of Paul.

Fom Miletus Paul starts for Jerusalem (Acts 21:1-17)

1. Paul arrives at Tyre (vs. 1-6.)

With affectionate sorrow the Ephesian elders bade Paul farewell at Miletus. From Miletus they sailed to Cos and thence the following day landed at Rhodes. From there they went on to Patara. From this point Paul and his friends boarded a ship bound for Syria and Palestine. The next port stop was at Tyre, where they spent a week.

Paul and his party sought out the Christians at Tyre for fellowship and inspiration. Some of the Christians at Tyre having the gift of prophetic inspiration foresaw that grave danger awaited Paul at Jerusalem. They urged Paul not to go there but Paul could not be changed in his determination to go to Jerusalem. Evidently Paul felt he was not disobeying the Holy Spirit but felt he must fulfill an inward, compelling, spiritual constraint. He wanted to deliver the offering personally. He wanted to see that the Jewish and Gentile elements within Christianity were unified and that the gospel preached at Jerusalem was pure. So he continued toward Jerusalem. As Paul left Tyre again he received an affectionate farewell from his Christian friends there.

2. Paul arrives at Caesarea (vs. 7-14.)

From Tyre they sailed to Ptolemais, which is the present day city of Acre. Here he spent a day in the company of the Christians there. Thence they sailed southwardly and arrived safely at Caesarea. Here they were entertained by Philip, one of the original seven deacons. Philip the deacon was now referred to as Philip the evangelist. Undoubtedly he was giving his full time to the service of Christ. In verses 7 through 14 please note the "we" and "us" references, which means that Luke was a member of the party, an eyewitness.

At Caesarea Paul received another warning not to go to Jerusalem. The prophet Agabus, who earlier had come from Jerusalem to Antioch (see Acts

11:27f.) and predicted the famine of 46 A.D., came to Caesarea and foretold of Paul's imprisonment in Jerusalem. In dramatic fashion Agabus foretold the binding of Paul by tying himself up in Paul's girdle.

Paul's companions and some of the Christians of Caesarea entreated Paul not to proceed on to Jerusalem. However, Paul still was determined to go there even if it meant his death (see v. 13.) There is some resemblance in Paul's attitude and obsession about going to Jerusalem that reminds us of Jesus' setting his face like a flint toward Jerusalem praying that God's will might be done.

3. From Caesarea to Jerusalem (vs. 15-16.)

After spending several days in Caesarea the party traveled the 64 miles to Jerusalem, the last stage of the journey. A member of the group was Mnason of Cyprus, a foundation member of the Jerusalem church and it was at Mnason's home the group would be entertained and hosted.

Paul at Jerusalem (Acts 21:17-36)

1. Paul meets with James and the Jerusalem Elders (vs. 17-26.)

On their arrival in the holy city Paul and his companions were greeted warmly by the leaders of the church there. James greeted Paul warmly. James was the "head elder" and overseer of the Christian work in Jerusalem. We learn from verse 20 that there were several thousands of believers in Jerusalem. Paul told of his missionary labors; James and the elders glorified God because of His grace which had been poured out abundantly upon the Gentiles.

However, there was cause for anxiety within the heart of Paul because the elders had heard rumors that Paul not only refused to impose Jewish law upon the Gentile converts but actually dissuaded Jewish believers from practicing their ancestral customs including circumcision. Thus in order to dispel fears that Paul had completely forsaken those Jewish customs and laws he was asked to participate with four men in purification rites in the temple relating to their having taken a temporary Nazarite vow (see discussion of this vow in lesson of August 6.)

Paul was advised not only to join with them in this purificatory rite but also to pay the expenses of their offering. Paul consented. Why? Paul wanted to be all things to all men in order that they might be brought to Christ. I Corinthians 9:20 provides the answer as to why Paul consented. In this instance, however, there is no evidence that his actions produced any reassuring effects for those who were zealots for the law.

2. Riot in the Temple (vs. 27-36)

Actually Paul's participation in the purificatory rite led to disaster. The time of Pentecost came. A great host of Jews were present in the city. These Jews were highly suspicious of Paul and doubted his respect for the observance of Jewish customs. They assumed Paul had taken a Gentile, Trophimus of Ephesus, into the temple with him and this was strictly forbidden. An uproar followed. Paul was dragged outside the temple with the intention of killing him. When news had reached the commander of a battalion he took some soldiers with him, went to the temple area, restored order and arrested him. Then Paul was bound in chains and ordered to be taken into the barracks where he would be further questioned. Beyond question the mob wanted his life.

The beginning of next week's lesson will find Paul addressing the rioters. Thus this is the beginning of the end of Paul's ministry because from this point until his death at Rome he will be a prisoner.



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* * *

There's no place a man values honesty more than in a competitor.

* * *

Nothing gives you greater patience than witnesses.

* * *

Buzzing around in the supermarket, the housefly alighted near the insecticides and read the labels with horror. As he flew away, he shook his head sadly. "Alas!" he muttered, "There's so much hatred in the world today."

* * *

A customer shopping for a television set in a Kingsport, Tenn. appliance store found one that he liked. "How do you wish to pay for it?" the salesgirl asked. "Charge account, bank card, Master Charge, or American Express?" "Cash" she exclaimed. "Please wait here. I'll have to get the manager to see how to handle this."

* * *

Sign in self service elevator: IF 8 IS OUT OF ORDER, PUSH BUTTONS 3 & 5.

A smile or two

A young tenor was making his debut in an opera house in a small town in Italy. Now in Italy, audiences are very sophisticated and not very polite. They feel that they know exactly how the operas should be sung and if in their opinion an artist falls short, they make it easy for him to live on vegetables for a month. Our tenor was understandably concerned. But when he had sung his big aria, the applause was so persistent that he had to sing it again. Again, applause. Again he repeated the aria. Six times and he was so tired that he raised his head and said, "I thank you from the bottom of my heart, dear audience; it is not often that an artist is requested to sing an aria six times." And then he was interrupted by a shout from the gallery. "And you'll keep singing it until you get it right."

* * *

The truck mechanic came home one afternoon after work and reported to his wife he had finally saved enough money to vacation in Europe. "Wonderful, dear," she replied, "When do we leave?"

"Just as soon as I've saved enough to come back home," the mechanic answered.

* * *

It was a bright Spring morning and four high school boys decided to skip classes. Arriving after lunch, they explained to the teacher that their car had a flat tire on the way to school. To their relief, the teacher smiled understandingly and said: "You boys missed a test this morning. Please take your seats apart from one another and get out your paper and pencil.

When the boys were seated, she continued, "Answer this question: Which tire was flat?"

Attendance report

August 13, 1972

Church	Sunday School	Church Training	Ch. Adds.
Alexander, First	49	32	
Alicia	48	44	
Alma, First	322	89	4
Alpena, First	70	45	3
Berrie, First	61	33	
Bentonville, First	252		1
Bella Vista Mission	27		2
Berryville			
First	130	45	
Freeman Heights	120	46	
Rock Springs	102	55	
Blytheville			
Calvary	150	73	
Blytheville	189	121	4
Booneville			
First	236	188	2
Glendale	67	31	1
Cabot, Mt. Carmel	190	110	8
Cherokee Village Mission	119	39	
Concord, Mt. Zion	36	23	
Crossett			
First	442	138	
Mt. Olive	190	94	
Farmington, First	99	41	
Forrest City, First	506	188	2
Ft. Smith			
First	1102	328	6
Haven Heights	173	93	
Trinity	160	53	1
Gentry, First	130	74	
Grandview	83	42	
Greenwood, First	288	105	
Hampton, First	123	45	
Harrison			
Eagle Heights	217	110	
Woodland Heights	62	43	1
Helena, First	220		1
Hope			
Calvary	177	72	
First	463	139	
Hot Springs, Park Place	350	96	2
Jacksonville			
First	344	77	4
Marshall Road	306	97	2
Jonesboro			
Central	430	155	7
Nettleton			
Kensett, First	185	76	13
Lake Village, Parkway	68	45	2
Lavaca, First	245	120	1
Lepanto, First	227	230	
Little Rock			
Crystal Valley	131	59	
Geyer Springs	615	218	5
Life Line	593	184	1
Pleasant Grove	63	39	
Sunset Lane	222	87	3
Marked Tree			
First	154	48	1
Trinity	42	30	
Melbourne			
Belview	164	110	
First	145	63	1
Horseshoe Bend Mission			
Murfreesboro, Mt. Moriah	34	26	
North Little Rock			
Baring Cross	536	133	3
Calvary	383	122	
Gravel Ridge	198	99	2
Levy	405	73	6
Park Hill	647	201	
Pine Bluff			
Centennial	191	69	
Dollarway	124	65	4
East Side	789	100	2
First	712	159	2
Green Meadows	50	20	
Second	148	74	
Rogers, First	598	166	2
Roland, Natural Steps	90	48	
Russellville, Second	239	85	5
Springdale			
Berry Street	103	31	
Caudle Avenue	105	43	
Elmdale	319	72	3
First	677	255	8
Van Buren, First	474	211	4
Mission	41		
Vandervoort, First	42	10	
Warren			
Immanuel	230	90	1
Westside	59	40	
W. Memphis, Vanderbilt Ave.	76	34	

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In the world of religion

32 nations represented at Alliance committee meeting

KINGSTON, Jamaica — Two hundred twenty representatives from 32 nations answered the roll call when the Executive Committee of the Baptist World Alliance opened its annual session here.

For a period of five days they studied together items of common interest, furthered plans for a World Mission of Reconciliation Through Jesus Christ, and handled a dozen other items for the advance of Baptist world fellowship and cooperation.

Robert S. Denny, general secretary, said it was the largest attendance and most widespread representation at any of the annual committee meetings in the Alliance's 67-year history. Attendance included delegates from five countries in Eastern Europe.

Among its many actions, the committee:

Learned that 94 Baptist unions and conventions in 83 countries have already voted to join in the Mission of

Reconciliation, an effort emphasizing evangelism and social ministry.

Admitted the Baptist Convention of Tanzania to membership in the Alliance, bringing to 92 conventions in 74 countries the number of affiliated organizations.

Elected Fred B. Rhodes, a Washington, D.C. layman, as Western Treasurer, to succeed Carl W. Tiller who has become associate secretary.

Planned together for a world men's meeting in 1973, a world youth meeting in 1974, and a Baptist World Congress in 1975.

Adopted a 1973 annual budget of \$217,500 for general operations, an increase of \$18,000 over 1972, and set a goal of \$319,600 for world relief during the 1973 year which is separate from the operating budget.

Heard a progress report from a special committee studying structural changes and a possible rewriting of the BWA

constitution. David Russell of England is chairman.

V. Carney Hargroves of Philadelphia, president of BWA 1970-75, presided over the Executive Committee sessions.

A number of satellite committees also met during the week. Forty regional leaders of the Mission of Reconciliation met two days in advance. There also were meetings of a 25-member youth committee planning the program for the 8th Baptist Youth World Conference at Portland, Oregon, July 31-Aug. 4, 1974, and of officers of the BWA Men's Department, planning a world men's conference in Jerusalem, November 4-10, 1973.

Participants in the sessions were engaged also in discussions by study commissions in Baptist doctrine, Christian teaching and training, evangelism and missions, religious liberty and human rights, and cooperative Christianity.

The Executive Committee also received a portrait of Joao F. Soren of Brazil, BWA president 1960-65, to be hung in the alliance portrait gallery in Washington. It came as a gift from Brazilian Baptists.

Jamaican Baptists were hosts to the week of meetings. Sam C. Reed, president, and Azariah McKenzie, executive secretary of the Jamaica Baptist Union, headed a large group which worked for accommodation of the many meetings. The foreign visitors and Jamaican Baptists joined together for a mass rally in National Arena on Sunday afternoon.

Baptist executive committee prepares for SCODS transition

CHICAGO, Ill. — (ABNS) — The executive committee of the General Council of the American Baptist Convention has taken the first steps towards implementing the major restructuring of the denomination approved by delegates to the 65th annual meeting of the American Baptist Convention in Denver, Colo., in May.

The present General Council itself will be phased out at the end of this year, to be replaced by the newly approved General Board and an executive committee to be named by that board.

"Since, however, there are certain responsibilities that must be cared for prior to the end of the year," said Frank E. Johnston, ABC general secretary, "several resolutions were passed at Denver, authorizing the present executive committee of the general council to make certain decisions that will become far-reaching in effect. For example, one of the enabling resolutions at Denver was to authorize the General Council executive committee to serve as the interim caucus and credentials committee, and at the recent meeting in Chicago, a great number of items

falling into this particular category were dealt with."

Another responsibility placed in the hands of the out-going executive committee, Johnston said, is the election of persons to fill two new high ranking staff positions. The committee selected Harvey A. Everett to fill one of these positions, that of associate general secretary for field operations. The office of treasurer has yet to be filled.

Another action that the outgoing general council will take in the fall, Dr. Johnston said, is the appointment of a nominating committee to select nominees for denominational officers to be selected at the 66th annual ABC meeting in Lincoln, Neb., in May 1973.

All of the actions taken by the General Council will become the responsibility of the new General Board after Jan. 1.

The executive committee also issued a statement deploring the expanded war in Vietnam, in lieu of a statement on which delegates to the American Baptist Convention in Denver failed to reach agreement.

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