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Arkansas Baptist State Convention

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Arkansas Baptist

NEWSMAGAZINE



July 13, 1972

A defense of party loyalty



Dr. Grant

It is time someone said a few kind words about party loyalty. If you will give me a head start for the county line, I will try to say those few kind words.

Political parties have been so scorned and ridiculed by television commentators, newspaper columnists, teachers, and preachers, that it is almost a personal scandal to confess that you are a loyal member of the Democratic or Republican Party.

I must admit that the case for the "independent voter" is persuasive. It has become a kind of status symbol of intellectual and moral superiority to claim to be an independent, totally uncommitted to any particular political party. The independent claims to be the powerful "swing voter," calmly and rationally examining the qualifications of each candidate for office and saying with smug self-satisfaction, "I vote for the best man and not for the party."

The only trouble with all of this is that it is a half-truth that ignores the realities of decision-making in politics. The independent voter is actually weaker rather than stronger, because of his independence and aloofness from political parties. He has cut himself off from the real decision-making in the American political process — the selection of party nominees and the drafting of party platforms. The independent is not called upon to help make these important early decisions at the beginning of the road. He has limited himself to an end-of-the-road choice between candidates already pre-picked by less independent types of people — by party liners, if you please.

Have you ever thought that the independent, non-political-party citizen is no more superior, intellectually and morally, than the independent non-church-member Christian, or the anti-denominational Christian? I believe a person will be a far more effective Christian if he joins a church and works faithfully and loyally within the fellowship of that church, even though he may not always have his way, and may even occasionally have a pastor or church officer with whom he disagrees.

Southern Baptists have long argued, quite properly, that the "independent Christian" who prides himself on being "above" any ties to a local church, or to denominational labels, is very much like the soldier who tries to fight a war individually without cooperating with other soldiers. Similarly, I believe a citizen will be far more effective and influential in working for the things he believes in, if he joins a political party and works faithfully in it during good and bad times. This certainly does not mean a blind commitment permanently to all party decisions. The time may come when conscience requires a change to another party, but frequent changes between parties cause ineffec-

tiveness as a citizen.

Party loyalty may not be popular these days, but it is one of the foundation stones for the Christian citizen who wants to be an effective and influential citizen.

Daniel R. Grant

In this issue

- Another Arkansas church has marked their 100th anniversary. The cover story this week tells about First Church, Judsonia, their history, and festivities celebrating their centennial. See page 10.
- Ouachita University alumni honored three Baptists who headed the campaign to raise funds for Arkansas Baptists' two colleges. A report and photos of ceremonies which took place at the SBC meeting in Philadelphia are found on page 8.
- A state Baptist pastor has gained national recognition for his invention of an anti-pollution device for the automobile which is better than those developed by the auto makers. This story is found on page 13.
- Featured in this week's "Your superintendent of missions at work" is Pulaski Association, the only association whose work is directed by a layman. See page 6.

Arkansas Baptist

NEWSMAGAZINE

VOL. 71

JULY 13, 1972

NO. 27

J. EVERETT SNEED, Ph.D. Editor
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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.

Is the church dead?



JES

In recent years the church has often been declared to be no longer relevant. Some have even forcefully proclaimed her to be dead.

It might be well for us to examine the church and its task for a moment. The word used in the New Testament was not initiated by Christ but had already been in use for a number of years by the Greeks. According to Thayer in his *Greek-English Lexicon of the New Testa-*

ment, the original meaning is "A gathering of citizens called out from their homes in some public place."

Christ imposed a new significance on the word "ekklesia" (church) enlarging it to mean a group of called out, baptized believers equally banded together for the purpose of propagating the gospel and carrying out Kingdom activities. The New Testament seems to indicate clearly that the church has three basic functions. The first of these is the spoken Word, or the preaching and teaching of the gospel — *kerygma*. The second is the privilege of providing fellowship — *koinonia*. The third is the expressing of Christian faith in love — *diakonia*. The contemporary church to be vitally alive and relevant must possess all of these characteristics.

Let us examine the work of our churches to determine their effectiveness. Last year, the Southern Baptist Convention baptized 409,659, which is the third highest year in our history. In Arkansas we had 12,305 baptisms which is the highest number since 1961. The fellowship within our congregations is at a high level. Our people are laboring together to serve God.

Our churches are working together to express their faith in flesh and blood. A few of the better efforts are as follows: an expanded Family and Child Care Services; Chaplains at Cummins Prison, the Boys' Training School, the Girls' Training School, and the T.B. Sanatorium; camps and assemblies for our youth; programs to assist our National Baptist friends; and many others too numerous to mention.

Not only are we working collectively to manifest God's love, but many of our local congregations are vitally involved in meeting needs. Currently in our state, our churches are ministering to provide companionship for the elderly, to maintain wholesome recreation for the young, to relate to those in jail, to help drug addicts, etc.

Among the delightful events which have been brought to our attention recently is a ministry provid-

ed to the residents in a nursing home. Twice, weekly, the ladies of this church wash and set the hair of those who live in the center. They are able to both meet the physical needs and to show these senior citizens that they really care.

To adapt the words of the imminent Black pastor, Shadrach Lockridge, if the church is dead, where did they bury her? If the church is dead when did her obituary appear? If the church is dead, why haven't I been notified, as I am part of the family? No, our churches are very much alive and relevant. So, let our lives proclaim it!

Victory in life through Christ

One of the favorite stories of my father concerned an elderly lady who felt that it was sinful to be happy. She warned her granddaughter repeatedly to avoid those people who found joy in life. One day the child ran in to declare "I have discovered the most wonderful Christian I have ever seen." The two ran out into the yard, but the only thing in sight was a long-faced, flop-eared, bedraggled, mangy donkey. "Where is this fine Christian," inquired the grandmother. The little girl, pointing at the animal, responded "There, Grandmother, he must be a great Christian for I have never seen anything sadder in my life."

The New Testament not only declares that Christ's followers are to be exuberantly happy, but it goes one better — we are to be happy in spite of our circumstances.

Inevitably, sorrow and disappointment will come into every life. There are three ways in which a disciple can respond. First, he can be overwhelmed by sorrow. Second, he can embrace the stoic philosophy — grin and bear it. Finally, he can have a relationship with God which is so vital that happiness transcends physical circumstances. The latter is the New Testament ideal.

Paul declares that he has learned the secret of complete peace and joy in all types of circumstances (Phil. 4:12-13). Three or four years later Paul's life evidenced this truth as he wrote his Second Letter to Timothy from Nero's prison. The fact that he would die was established; only the time and the method were unknown. He might have been beheaded, eaten by wild lions, harrassed by ravaging dogs, or burned in Nero's garden — but the sentence was certain. Yet, he wrote to his young protege to encourage him.

This same victorious life can belong to each of us. The secret is to die to self and to be truly alive in Christ.

I must say it!

The only jeopardy



Dr. Ashcraft

Arkansas has come to its finest hour in that it has become obsessed with its noble purposes of reaching people, Christian higher education, and first class discipleship. Their only jeopardy is the deflection of their thrust to lesser things.

To defeat any opponent one has only to deflect the energy of his thrust. A pugilist may not be required to have a knockout punch if he can only wear his opponent

down by deflecting the strength of his thrust by misses, near-misses and non-decisive blows.

The Communists can easily destroy America if they can engage us in expensive military actions around the world deflecting our strength from the main purposes of democratic lands.

A convention can be defeated by allowing the energy of their man thrust to be deflected to lesser matters. Nehemiah could have been defeated had he come down from the wall to counsel with Sanballat, Tobiah and Goshen.

Sanballat, Tobiah and Goshen are highly repre-

sented in our day. While possessing no major potential for constructive matters they were highly anointed in their capacity for evil. They did not have point and purpose for positive achievement. Their initiative was but an afterthought of the higher minds of others.

Nehemiah was involved in the highest good of his life with a God-assigned task of the noblest kind. This was his finest hour, his most exalted expenditure of energy and the most complete fulfillment of God's perfect will for his life.

He was on the main road making maximum speed, all talents strained to their highest limit. Now three crude, base fellows whose only achievement was a marathon of idleness wish God's big man to suspend operations for a conference in the plains of Ono.

Five invitations to come down from the wall were rebuffed by this good servant of God (Nehemiah 6: 1-5). Many victories are sacrificed by listening to base and mundane counsel. Endless conferences, useless dialogue, and fruitless talking has never built the wall. The only jeopardy of Arkansas Baptists is to fall victim of concerns lesser than reaching people, Christian higher education and first class discipleship.

A football team which is 12 touchdowns ahead does not need to call time for a conference on strategy or the advice of the losers.

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

Letters to the editor

Likes home church news

I really look forward to your paper and we would like to hear more about the little church in Bloomer. That is where our whole family gave our lives to God. Nine of us went forward and were baptized in that church, and it will always hold a special place in all our hearts.

The people made us feel like family and our troubles and pain were shared with them. That is what made us realize that God's people stick together and help the unsaved as well as the saved ones. We changed our lives from that day on and though we've lost our home and everything in it, we felt we're still blessed, cause we all had our lives and each other and God has taken good care of us. — Mr. and Mrs. Marlin Brandt and Family, Bittendorf, Iowa.

Paper in budget

I am pleased to request that you send the *Arkansas Baptist Newsmagazine* to the people listed in the enclosed sheet. Our church voted to subscribe to the paper and put it in the budget last month.

We appreciate the good work Dr. Sneed is doing in behalf of our state paper. It is a vital organ that must not be placed in the hands of a mediocre

person but always be kept strictly at the highest standard of excellence possible. We have confidence in Dr. Sneed. — Glenn A. Jent, pastor, Jenny Lind Church, Greenwood.

Thank you note

Thank you for your many and continuing kindnesses to me as the retired editor of the *Arkansas Baptist Newsmagazine*. Your kind and generous reporting on my honor from Southern Seminary, in the issue of June 29, is but the latest. This is a treasured trophy itself. — Erwin L. McDonald, 1419 Garland Ave., North Little Rock, Ark. 72116

Paper for every family

Every family in our church automatically receives the *Arkansas Baptist Newsmagazine*. We do not believe in offering the magazine to our members on a "subscription basis." We believe that every Arkansas Baptist should be reminded at least once a week that he joins hands and hearts with Southern Baptists around the world to share the Lord Jesus Christ. — Tal Bonham, pastor, South Side Church, Pine Bluff

Appreciates articles

I receive the *Arkansas Baptist* through

my church and greatly enjoy and appreciate it every week. I find a great deal of help in the articles and I would like especially to say thank you to Dr. Ashcraft and Iris Bowen for their encouragement in this week's features. As a parent, I really found help and encouragement, and again, thank you for both of them, and God bless them.

I am a member of the Pottsville Church. — Mrs. Hilda Bewley

Prayer calendar

for

Superintendents of Missions

A. G. ESCOTT	July 26
Ouachita Association	
ROSS WILLIAMS	July 31
Caddo River Association	

Ring is found

A ring found at First Baptist Church, Little Rock, during the state Sunday School Convention has not been claimed. The owner may claim it by contacting either the church (375-4626) or the state Sunday School department (376-4791, ext. 46.)

Deaths

Mrs. Irene Sossamon Cooper, Little Rock, died July 4. She was a member of Forest Highland Church.

Shane D. Cotter, 7, died July 4. He was a member of Markham Street Church, Little Rock.

Louis H. Payne, 56, Pine Bluff, died July 1. He was a member of Watson Chapel Church.

Mrs. Mavis Newsom Plunkett, 57, Little Rock, died July 2. She was a member of Immanuel Church.

W. Fletcher King, 64, Blytheville, died June 27. He was a member of First Church.

Aley T. Holland, 81, Fayetteville, died June 28. He was a member of University Church.

David Lunsford Grady, 34, North Little Rock, died June 26. He was a member of Levy Church.

Milo E. Hammond, 39, Jacksonville, died June 26. He was a member of Bayou Meto Church.

Mrs. John Woodcock, 64, North Little Rock, died June 26. She was a member of Forty Seventh Street Church.

Mrs. Rebecca Varnell Pedigo, 89, Little Rock, died June 25. She was a member of First Church.

Hubert Lee Craig Jr., 52, Little Rock, died June 29. He was a member of Second Church.

A. J. Scott, honorary pastor of Calvary Church, Ft. Smith, died June 25. He was baptized, ordained and served as pastor of the Shady Grove Church in Clear Creek Association. Other pastorates included Uniontown, Viola, Lincoln, Gravette, Dutch Mills and Haysville. Scott retired from the active pastorate, due illness, in 1959. He served as interim and supply until recently.

He is survived by his widow and several brothers and sisters. He was born June 20, 1904 and ordained to the ministry Sept. 10, 1933. His pastor, Charles Whedbee states that he "was always loyal to his church, association and convention."

C. S. Maynard retires



Maynard

C. S. Maynard has retired from the pastorate of Brookwood Church, Little Rock (formerly Capitol Hill) after serving there for 23 years. He is a native of Kentucky and has spent 38 years pastoring churches in Arkansas.

Maynard, who lives at 107 Poinsetta Drive in Little Rock 72205, is available for supply preaching, interim pastorates, and revivals.



IN NEW AUDITORIUM: Oak Grove Church, Springdale, now worships in this \$40,000 auditorium which seats 250 persons. The building was begun in July, 1971, and is attached to the existing educational facilities. The church was organized in 1965. Louis Dewett is pastor. (Photo by Charles Bickford)

Woman's viewpoint

A parable for today

By Iris O'Neal Bowen



Mrs. Bowen

Once upon a time there was a little red-headed Sunday School teacher who spent much of her time in a large church field. She had a group of pupils she sometimes called her flock, but more often she just called them her girls.

Although the little Sunday School teacher and her girls were busy with their families, carrying the children to various school, church and community activities; although many of the class were employed, still they found time to work in the big church field.

Other people looked at them as they went cheerfully about their chores and shook their heads and said, "We don't know how they do it!"

One day while the little red-headed teacher and her girls were gathered together, one of them said, "Here are a few grains of wheat I found," and she opened her hand and showed them a piece of paper with some names on it.

They talked about it for a while, then the teacher said, "We must plant this wheat."

Since they did not have all the tools they needed, they went around to other people in the field and asked, "Will you help us plant our wheat?"

Several were asked, but one was just leaving, and one did not feel very well, and several were too busy.

"Perhaps we will be able to do it, ourselves," they finally decided, and they went to work.

Soon the grain was planted, and in due time the wheat started sprouting. Again the little red-headed Sunday School teacher and her girls needed help and went about seeking aid, but as before, nobody had time. So for quite a while they used their energies and limited resources, taking care of the wheat.

Finally the crop was ready for harvest, but again no one could be found who could help them. So the little red-headed Sunday School teacher and her girls reaped the harvest, and they took it and laid it before the Keeper of the field.

And some of the other people in the field said, "What's so great about that? We could have done the same thing if we had had time."

But the Keeper of the field said, "Well done, thou good and faithful servants."

Pulaski County Association has layman as director

Pulaski County Association is the only association in Arkansas with a layman as superintendent of missions. Ray McClung has served in this capacity for the past two and a half years using the title Director of Associational Activities. Prior to his coming to the associational position he served in the church music and education field.

Pulaski Association has 48 churches and three missions. Formed in 1916 with 16 churches, the association had grown to 75 churches in 1961 when the churches north of the river formed the North Pulaski Association.

The leadership of this metropolitan association attempts to carry on an active program designed to help the churches do what God wants them to do in their respective church fields. One-third of the churches have memberships

through a cooperative arrangement with our Little Rock office of Arkansas Baptist Family and Child Care Services. Last summer the two associations provided a

Vacation Bible School experience at Lake Nixon for the girls in the Girls Training School at Alexander. Another VBS is planned for this summer.



Vacation Bible school was provided for girls from the Girl's Training School last summer at Lake Nixon.

**Your
superintendent
of missions
at work**



McClung

under 200, one-half have from 200 to 999, and there are 10 churches with over 1000 members each. Some, obviously, are aggressive city churches grappling with problems peculiar to the city. Two of them, Gaines Street Church and First Church, have moved or plan to move to the suburbs. Some are small in size and located in the country near the city. Still others are fast-growing suburban congregations struggling with growth problems.

Second Church is committed to downtown and the inner city and conducts an extensive mission ministry in the downtown and East Side Areas. The most recent project is the Albert Pike Residential Hotel for retirees. It also operates Lake Nixon, a family recreation area and day camp facility.

Pulaski Association cooperates with North Pulaski Association in supporting Baptist Student work in the metropolitan area. The two associations are sharing 50 percent of the cost of a new BSU Center on the U.A.L.R. campus. They participate in support of other activities through an Area BSU Committee. A Joint Committee also seeks ways to work with National Baptists. Special family ministry needs in the Metro area are met



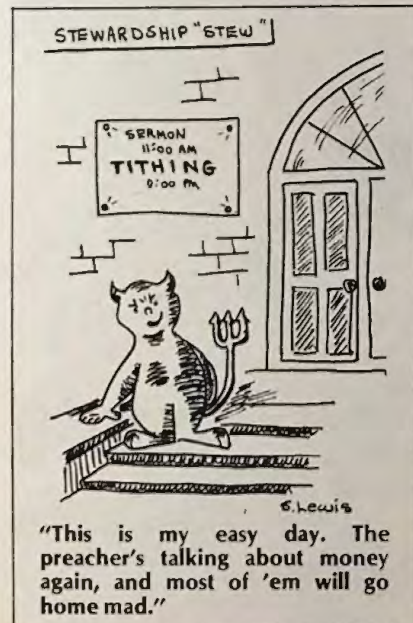
The Chicot Road Baptist Chapel is sponsored by Life Line Church.

A start was made this past year by the election of a volunteer Director of Weekday Ministries.

Planning for the association's help to the churches is coordinated through an Associational Council made up of the five associational Church Program Organizational directors, chairmen of Evangelism and Stewardship, director of Weekday Ministries, Missions Committee chairman and moderator. This past year a successful Learning Clinic was provided for workers in all organizations of the churches. A Launch Night in September projected the program for the year ahead. A WMU-Brotherhood Fair was held this year.

Pulaski Association will conduct its fourth annual Youth Camp, July 10-14, using the facilities of Springlake Baptist Assembly in Lonsdale. Junior and Youth Camps run simultaneously.

The association owns a convenient and well-appointed office building at 10th and Bishop Streets in Little Rock. In addition to administrative functions it serves as a meeting place for a weekly Pastors Conference each Tuesday morning along with monthly meetings of the Missions Committee and Executive Board. Once each month a night Pastors Conference is held to accommodate the working pastors (having secular employment in addition to his pastoral duties) who cannot attend the day meeting. An array of audio-visual equipment is available there to be loaned to the churches not having their own projectors and tape players. A lending library of cassette tapes was set up this year. Programs and meetings of the association are publicized through a weekly Newsletter and a monthly full-page feature in the *Arkansas Baptist Newsmagazine*.



My call and preparation for the ministry

By M. E. Wiles

Editor's note: the following is a personal testimony submitted by request of the editor.

When I was 18 years old I felt that I should preach, but being reared on the farm by poor parents, I felt I had no chance for the preparation which was necessary for that high calling. I had not finished the eighth grade in school, and my parents were not able to send me to boarding school. No high school was nearer than Mountain Home, which was 65 miles away. Therefore I gave up the idea.

I married when I was 21 and began farming; still that call never left me. I made seven crops, going deeper in debt every year. So in 1923 I decided I had to preach, regardless of money or education. I sold my crop, and gave a man my 17 cords of winter's wood to take me and my wife and five year old daughter and all we had in a wagon to Mountain Home. We traveled about 30 miles the first day when night overtook us. We took the bedding from the wagon, and made pallets, and tried to sleep some. The next morning we cooked our breakfast on a fire, then loaded things in the wagon, and started on the last lap of our trip to Mountain Home, getting there about dark that day. I was \$65 in debt when we got there, and had no place to live. The next day we rented a two room house 1½ miles from the school. I paid five dollars a month for it, and agreed to feed 75 head of cattle twice each day for the rent.

During my four years in high school I taught three terms of school in one room school houses. I taught the full eight grades, and was the whole faculty. To stay in school I did everything imaginable to pay my way. I raked leaves, swept floors, built fires, painted houses, harvested hay, dug potatoes, mowed yards, cut cord wood, and did many other things to pay rent, buy groceries and stay in school.

After finishing high school I entered Ouachita College in the fall of 1928. I stayed in Ouachita the full four years; and had full time preaching all the time, but not full time churches. They were mostly fourth time churches. I have

never asked anybody to recommend me to any church or to any other kind of ministerial work. It always came to me unsolicited.

I pastored two full time churches, First Church at Star City and First Church at Joiner, a church that I organized while I was superintendent of Missions in Mississippi County association. I served as Superintendent of Missions in four associations for 10 years, then Dr. C. W. Caldwell wrote me and asked if I would accept the position of State Missionary. That was in 1947. I served in that position for 16 years to a day, retiring at the age of 67.

I am proud to say that I am included in a line of preachers. My great-grandfather, J. W. Miller, was a messenger at the organization of the first meeting of the Arkansas Baptist State Convention, meeting at Tulip, Ark. My father, P. A. Wiles was a country Baptist preacher. My oldest brother S. A. Wiles, was a Baptist preacher for 48 years. He passed away in 1969 at the age of 75. I have seven nephews who are preachers. All are Baptist preachers except one. They are as follows: Noble Wiles, pastor of First Church at Kiser; Alvin Wiles, pastor of Franklin Church; J. R. Wiles pastor of First Church of Mammoth Springs; George Robinson, who is teaching and preaching in Hot Springs; Bill Bullington, Missionary in Togo, Africa; David Rice, a baptist pastor near Birmingham, Ala.; Hillman Byram, pastor of the First Methodist Church in Danville.

I lost my first wife in March, 1960, then in 1962 I married the widow of L. H. Davis, who was known by most all Arkansas preachers. The Lord blessed me with two of the finest christian help-mates any preacher ever had.

Since retiring in 1963 I have been busy most of the time. Illness caused me to lose eight months in 1969. I supplied many pulpits, then was called as interim pastor at Bull Shoals for five years when illness forced me to give it up. Since then I have been supplying pulpits. I hope I can continue preaching as long as the Lord will let me live. Pray for me and my wonderful wife. May the good Lord bless Arkansas Baptists. I have spent all of my ministry in Arkansas.



Huffman, Dr. Grant



Dr. Grant, Dr. South



Dr. Vaught, Dr. Grant

Fund raisers honored by OBU alumni

More than 100 Ouachitonians met in a conference room below the huge Philadelphia Civic Center Auditorium for the annual Ouachita Get Together following the first afternoon session of the meeting of the Southern Baptist Convention. Roy Adams, Ouachita alumnus and President of the Michigan Baptist Convention presided over the festivities and introduced those in attendance at Ouachita.

President Daniel R. Grant spoke briefly about "The University of What's Happening Now!", and then took this opportunity to honor with the Purple and Gold Heart Award three individuals who have given sacrificially of their time and energies to Ouachita University. This award, made by the Ouachita Former Students Association, is presented for outstanding service to Ouachita.

W. O. Vaught, Jr., Chairman of the Ouachita-Southern Advancement Campaign, was honored for leading Arkansas Baptists in launching what historians may record as one of the outstanding achievement in the history of Arkansas Baptists. Dr. Vaught's leadership began at home where his own Immanuel Baptist Church unanimously pledged \$250,000 to the campaign. His direction of the Christian education program in Robinson Auditorium during the 1971 meeting of the Arkansas Baptist Convention, featuring "The Circus of Life" with young people from his church, and the singing and Christian testimony of Anita Bryant, constituted a great mountain peak experience for convention messengers.

Dr. Grant next presented the Purple and Gold Heart Award to Rheubin South, Pastor of Park Hill Church, North Little Rock. Dr. South was introduced as

"the man for all committees," for Arkansas Baptists and Southern Baptists and is the current President of the Arkansas Baptist Convention. "Dr. South is truly a Christian statesman in denominational work, and Ouachita honors him especially for his contributions to Ouachita as Vice Chairman of the Ouachita-Southern Advancement Campaign," Dr. Grant said. Dr. South has shared the leadership of the Steering Committee of the Campaign with Dr. Vaught, and led his church in a commitment of \$100,000 to the campaign, which far exceeded their suggested goal.

Alvin (Bo) Huffman was honored with the Purple and Gold Heart Award for his sacrificial response to "a divine calling as mover of mountains as a modern Caleb who takes mountains for God." As Executive Director for the Ouachita-Southern Advancement Campaign, Huffman was thanked by Dr. Grant for

the kind of sacrificial commitment that "set the tone for a successful campaign for Christian higher education," and almost guaranteed the pledging of the full \$4,000,000 goal. "Just as we prayed Bo down from Blytheville to Little Rock, the Radio and Television Commission has prayed him down from Little Rock to Texas. Our prayers and best wishes go with him," Dr. Grant concluded.

After the presentations the question and answer period followed. Dr. O. W. Yates, head of the Bible Department at Ouachita during the 1930's and 1940's, spoke briefly about the men all over the world who received their education at Ouachita and learned to proceed on faith that God would open the doors. He reminded the Ouachitonians that his salary, on first coming to Ouachita, was \$1200 per year (when he was paid). Dr. Rheubin South spoke of the growing pride among Arkansas Baptists on the progress that is being made at Ouachita.

Work in NLR is challenging



Miss Hockaday

Dear BSUers: My first two weeks have been challenging and rewarding. The first week the church was in a revival and I had the privilege of working with Brother Jesse Reed, who was the evangelist, and Brother and Mrs. Mark Short, of Paris, Texas, who were in charge of the song service.

We have about 20 young people in the community — many are recently saved. They are really on fire for Jesus and very eager to learn.

We have been working together so that we can grow together and help each other. One such project was painting the church's picnic grounds — the benches and tables are now a fantastic purple.

Continue to pray for our church.

Sincerely,
Jessie Joe Hockaday

(Jessie Joe Hockaday, a student at University of Arkansas, is serving as youth director at Remount Church, North Little Rock for five weeks and five weeks as counselor at GA Camp.)

Sunday School

The work of the children's division



Mrs. Humphrey

The Children's Division of our Sunday School organization is composed of boys and girls in the first through the sixth grades or ages 6 through 11. Robert Fulbright, Supervisor of the Children's Division, Sunday School Department, Baptist Sunday

School Board says, "We should guide the children in experiences which help to: (1) enrich his present spiritual growth, (2) lay foundations for his conversion, and (3) provide a foundation for his continuing growth and service as a Christian and a church member.

Finding, enlisting, and training leaders compose great steps toward providing good Christian education for children. Each church should seek out those

persons with the most desirable characteristics to teach boys and girls. One of long ago has said, "Christian teaching is changing lives by the word of God according to the standards of Jesus Christ."

The organization to guide the children includes a department director, an outreach leader, and a teacher for each seven boys and girls. The department director is responsible for planning, conducting, and evaluating the work of the department. The outreach leader is responsible for leading the workers to discover and reach new members for the department and in reaching these and others for Christ, and for church membership. The teacher is responsible for teaching a group, and for cultivating the friendship and interest of assigned pupils, and their families.

A Division Director is recommended when a church has four or more Chil-

dren's Departments. The division director is responsible for coordinating the work of the departments in the division.

Open rooms with no class rooms are suggested for the Children's Division. In this setting, the children are free to choose Bible Learning Projects, related to the current unit of study, in which they are interested. To be effective, learning has to be personal. The teacher and children plan the projects together in the small groups. To be personal, the boys and girls must have the opportunity to plan and make suggestions as well as do the work.

The ceiling for the department is 30, including the workers. When the enrollment exceeds this, it is wise to start plans for a new department. Twenty-five square feet for each person enrolled is the suggested floor space.

For a more comprehensive study of the duties of the workers and the workings of a Children's Division department, read "Children's Sunday School Work," by Eugene Chamberlin and Robert G. Fulbright.

—Mary Emma Humphrey
Sunday School Department



A Baptist Book Store customer takes advantage of the first nationwide pre-inventory sale ever held simultaneously in all Baptist Book Stores. Called the Big Bargain Bonanza, the sale is in progress July 1-27. All sale items in the Big Bargain Bonanza are discounted 50 percent or more. Helping the customer sack his Big Bargain Bonanza purchases is James Yarborough, manager of the Nashville, Baptist Book Store.

WMU

Indonesia missionary to speak to Acteens



Mrs. Arthur

Missionary guest at Acteens Camp at Paron, July 24-29, will be Mrs. George Arthur. Mrs. Arthur serves with her husband in Medan on the island of Sumatra, Indonesia. They are involved in a ministry of evangelism and church development.

Another program guest will be Mrs. James Sawyer of Benton who will lead in an exciting study of God's Word each morning. Mrs. Sawyer, her dentist husband, and three children spent their 1971 summer vacation on a self-financed dental mission to the San Blas Indians in Panama. She will be sharing some of her mission experiences with the girls during the week.

Acteens Camp is an opportunity for girls in grades seven through 12 to learn more about themselves and God and their place in this world. Members of Acteens will experience an adventure in missions at Acteens Camp. See that registrations are sent to the State WMU Office, Little Rock, NOW!



The Judsonia church met in this building in 1885.

Judsonia church marks centennial

By Iris O'Neal Bowen



The church's present building was completed in 1953.

Judsonia First Church was the gathering place Sunday, June 25, when former members, former pastors, members, and friends met to celebrate the one hundredth birthday of this great old church.

Speaking at the morning and evening services was William M. Burnett, who was pastor of the church from 1957 to 1963. Burnett read a list of ministers who had pastored the church, seven of whom are still living. They are R. J.

McMillan, W. B. O'Neal, Clifford Lyon, J. Wesley Hoover, William Burnett, J. W. Royal, and Arthur A. Durkee.

Mrs. Lena McCauley was recognized as having been a member of the Judsonia church longer than anyone else present and Martin Stevens was recognized as having been a member for over 60 years. There were several in attendance who had been members for over 50 years.

Burnett, in the morning service, gave a brief history of the church. He noted that Judsonia was first called Prospect Bluff and was a frontier town until it was literally invaded by a colony of Baptists from the North who had come south in 1869 with the intention of building a university. This little band of dedicated Baptists built the school, called Judson University, changed the name of the town to Judsonia, and won many of the residents to their belief.

As the outcome of the establishment of the school, First Church was organized with fourteen charter members. They were M. R. Forey, Pastor; William A. Bonham; L. E. Bonham; R. C. Browning; Eliza Browning; Alfred Chute; Thomas P. Drake; A. T. James; Louisa E. James; Christian Miller; Maggie Miller; Philip Phillips; Sarah J. Phillips and Amy Watson.

For several years the little band met in the Judson University building. They voted on June 23, 1883, to build a permanent meeting place. This building was dedicated in 1891 and served as home to the congregation for over 50 years.

In 1948, the old building was razed to make way for a new native stone structure, which was finished and dedicated in 1950. This building was destroyed when a tornado wreaked disaster on Judsonia in 1952 and was rebuilt and dedicated in 1953.

Burnett also said that the first foreign missionaries sent out from Arkansas were Rev. and Mrs. C. E. Smith, who went from the Judsonia church.

After lunch and a period of fellowship and visitation among old acquaintances, a cornerstone ceremony was held. E. A. Queen, Chairman of the Centennial Committee, opened the copper box containing mementos placed there when the present building was dedicated.

These included, among other things, a White County Record newspaper for March, 1950; a 1914 pledge card; and a cafeteria ticket which was used to get into Judsonia after the tornado. Queen announced that another older cornerstone had been found too late to be opened at that time and would be opened later.

(On speaking with Queen later, the

writer was informed that the older corner stone which had been formerly opened and replaced in 1949, contained several very interesting items, including the first one dollar bill ever given to the church, three coins dated in the 1800's, copy of the *Judsonia Advance*, Masonic Lodge records, a list of officers of the town, a book — *Articles of Faith*, a confederate five dollar bill and \$100 bill, and some Randolph county script for 1807.)

A baptismal service was held at the night session. Burnett brought the message and following the service films were shown that were taken at the dedication of the present church building in 1953.

There was a host of visitors in attendance at the Judsonia Centennial Celebration from several Arkansas towns and from as far away as Houston, Tex., and Augusta, Kansas. Many of those present were descendents of the charter members of the church.

A spirit of sweet Christian fellowship was felt in all the services of the day — which is one of the characteristics that has kept Judsonia First Church strong through all her 100 years!

Between parson and pew

Who's most important?

By Velma Merritt



Mrs. Merritt

Have you ever been part of a church which presented a unified front but those who were active knew that the church was actually divided into small groups? Each group thinks the thing it does for the church is most important and secretly there is a keen competition going on among the people.

In some churches a Sunday School class has invisibly separated itself from the rest of the church. They meet in the same building with the rest of the congregation but in reality have their own "little church."

Perhaps the Baptist Women think their task of reaching people through missions is most important. At their meetings they condemn those who do not participate in their work.

Those on the bus committee might feel that anyone who doesn't help with the work of reaching people through this ministry has "missed the boat."

The group who goes visiting each week in outreach believes theirs to be the only thing profitable to the building of the church.

The examples are many of groups within the church. Their potential can be bad, but they can also be of extreme value if a proper goal is placed before them.

It is important to remember that God has called all Christians to one central task — that of telling the Good News. However, he has given individuals different abilities to carry out that task. To one group he allows them to do it through acts of kindness, to another he shows them how to tell of him through work with children, to another working through missions. Reaching people through different channels is God's plan.

There are some who use the evidence of the Scriptures of different gifts to be an excuse to not do a certain thing — usually witnessing. They will say, "Because I have the gift of teaching, or singing, or visiting the shut-ins, I am not called to witness." Hogwash. God's called all Christians to tell of his mercy. No excuse is good enough for God. He's called every Christian to be a witness of what happened to him when he met the Master.

Stewardship Commission

SBC keeps its winning team

When the Southern Baptist Convention met recently in Philadelphia, the messengers heard a recommendation from the SBC Executive Committee that would have transferred the assets and responsibilities of the Stewardship Commission to the Executive Committee, effective October, 1973. The Stewardship Commission would then have been dissolved.

The recommendation had received some opposition, but there had been no organized effort to defeat it and no major controversy was anticipated.

The staff of the Stewardship Commission had taken a neutral position and had neither encouraged nor opposed the recommendation. The commissioners of the Stewardship Commission had discussed the matter at great length, and a majority of them felt that it was unwise.

One of the commissioners from Maryland, after hearing the recommendation at the convention,

made a motion that it be referred back to the Executive Committee for further study. He pointed out that there were many unanswered questions involved in such a decision. The motion to refer was soundly defeated, and many of us who observed the voting thought this meant that the recommendation would be quickly passed.

However, when the vote was taken on the original motion, the recommendation itself was also soundly defeated without any further discussion. This action came as a complete surprise to most of us involved in stewardship work, but it also has some encouraging implications.

There could be several reasons for such action, but the most likely one is simply that the messengers were not given an adequate or satisfactory reason for making a major organizational change. Southern Baptists are not unwilling to analyze themselves and make changes where they are desirable, but they are reluctant to do so without sufficient cause.

The action also indicated that Southern Baptists as a whole are pleased with stewardship and Cooperative Program promotional efforts in recent months and years. New ideas have been advanced and new materials have been developed. The stewardship maturity of the people has been elevated with a corresponding increase in financial support of the local churches and world missions.

When the coach of a ball team is trying to cope with a losing streak, he may make multiple changes in an effort to find a winning combination. However, when his team is winning and things are going well, he is most reluctant to make any unnecessary changes lest the winning combination be lost in the shuffle.

So it is with Southern Baptists and their stewardship. We are not averse to change, but we do not want to lose our winning combination at a time when things are looking better.

Here in Arkansas, most of the stewardship materials and promotional efforts are channeled through the state convention offices. However, much of the credit for these available resources are due to the talent and efforts of the Stewardship Commission staff, as well as other stewardship secretaries in other state conventions who combine their time and talent in collective planning.

In our state, we will develop locally

(Continued on page 12)

Stewardship

(From page 11)

those materials and techniques which may uniquely serve Arkansas Baptists. However, in doing so, we will continue to have the assistance and support of a winning combination that extends beyond our state borders. — Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Church groups welcome to visit Children's Home

Recently a group of senior citizens from two local churches traveled by bus to Monticello to visit the Arkansas Baptist Home for Children. They enjoyed a noon buffet at one of the local restaurants and toured the Children's Home in the afternoon. They viewed a filmstrip about our child care ministry before walking over the grounds and visiting in some of the cottages.

We were pleased to "roll out the red carpet" for a group of young people from a Baptist church in central Arkansas who visited the Arkansas Baptist Home for Children this month. They had heard about and supported the Home for a number of years, but this was their first visit. We are grateful for all those who visit the Children's Home and are happy to work out visiting arrangements for the convenience of all concerned.

Church groups, large and small, young people and adults, are welcome to visit the campus of the Children's Home. We have a number of visitors and appreciate the interest of those who come. Many come in response to an individual child with whom they are involved. Some come to visit a cottage for which their group has supplied something special. Others are interested in finding out more about this area of our Baptist work.

Then there are those who just have a special feeling for young people who are having problems and want to be of whatever help they can. They usually ask our staff how they might help. Our staff would join me in saying that it will continue to take us all working together to meet the needs of children who turn to us for help. The problems presented are so complex and deserve the best helping efforts that we can apply to them.

If your group would like to visit the Children's Home, please contact Charlie Belknap, Superintendent, stating your interest and inquire about a suitable time for a visit. — Johnny G. Biggs, Executive Director.

Doctrines of the faith The origin of man

By Jimmy A. Millikin

Southern Baptist College



Dr. Millikin

Of all the questions relating to man none has interested man more intently than his origin. Theories abound as to how man came to be. Textbooks in the various sciences offer suggestions and make all kinds of speculations as to where man came from.

The most common explanation of the origin of man found in academic circles today is some form of evolution. Among the evolutionists there are two main classes. First, there are the naturalists. These hold that man got here by mere chance. By accident the simplest forms of living matter began through some form of spontaneous generation from dead matter, and from these simple forms of life other more complicated forms of life evolved, and from these man finally evolved.

There is, however, a class of evolutionists known as theists. These accept the evolutionary theory as to the origin of man's body, but deny that it was by chance. Behind the whole process is God. A theistic evolutionist looks upon evolution simply as God's way of bringing man into being.

What is the Christian to say about the evolutionary explanation of man's origin? It cannot be proven, neither is it needed. To give such an answer, to be sure, subjects one to the charge of ignorance. Evolution is the sacred cow of the twentieth century, and anyone who would dare dispute it is considered foolish. It is, nevertheless, only a theory, and Christians need not jump on the bandwagon simply because it is the "intellectual" thing to do. All honest scientists will admit that any theory of evolution is fraught with difficulties and in the end leaves man's origin shrouded in mystery.

The biblical, and thus Christian, view of man's origin is a great deal more clear and definite, and makes a lot more sense. The biblical passages which deal specifically with the subject are Gen. 1:27; 2:7, Rom. 5:12f; 1 Cor. 15:24f. Taking the plain, literal meaning of these passages (which is the best and safest method of interpreting the Bible), we arrive at the following account of man's origin. God made man's body from the elements found in the earth, and imparted to him directly spiritual life. From man he made woman, the first pair, and from these two all the human race has descended. This is the plain, unadorned Scripture account. In it three things stand out clearly.

First, man was created by God. He is not, therefore, the accidental product of blind chance. He has his origin in the creative activity of God. He is thus a creature, and is not himself independent and free. He is accountable to his Maker.

Second, man was created by a special act of God. As the *Baptist Faith and Message* puts it: "Man was created by the special act of God, in his own image, and is the crowning work of creation." This solves the mystery of human existence. This special act of God separates man from beast. He is created in a class by himself. In man is the breath of the Almighty (Gen. 2:7), the image of his creator (Gen. 1:27). Between the lowest man and the highest developed beast is therefore a gulf which cannot be bridged.

Third, the whole human race sprang from one original pair, or rather one original man. This fact is plainly taught in Genesis and other passages (cf. Acts 17:26), and is assumed throughout the entire biblical record. God's one plan of salvation is predicated on the unity of the human race.

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State Baptist pastor develops anti-pollution device for auto

By Jerry Schaeffer

LOWELL, Ark. (BP) — A Baptist preacher in the hilly Arkansas Ozarks has developed a "secret" chemical and anti-pollution device that reportedly is 50 percent more effective than the pollution control devices auto manufacturers have installed on their 1972 models.

What's the secret? He won't give away any of the particulars, but it's a formula called EPC-3 which Roe Matthews, pastor of First Church here, and several associates have developed to help curb automobile pollution.

Tests at the University of Arkansas Graduate Institute of Technology and a Little Rock firm, Morton Consultants, Inc., showed "a 48 percent reduction in carbon monoxide, a 42 percent reduction in hydrocarbons (which cause smog), a 7.7 percent reduction in nitric oxides and a 41 percent reduction in particulates with the use of the Baptist pastor's chemical and anti-pollution device.

The two chemists who ran the tests seemed amazed that a Baptist preacher from a community with less than 300 people would come up with an anti-pollution device which is even better than those produced by Detroit's automobile manufacturers and their experts.

Although Matthews will not disclose the formula for his chemical, the principle behind the anti-pollution device is an old one. He got the idea from a World War II technique of vapor injection designed to increase the power of American fighter planes.

"The pollution problem has bugged me for several years, ever since I studied it in college," said Matthews, who minored in chemistry at the University of Arkansas. "And I guess I've been tinkering with the idea of helping to eliminate it since then.

"This principle we've come up with is nothing new at all," he continued. "In fact, many people have tried similar ideas but haven't been as successful with it. The fluid is what makes it work, and somehow, we managed to hit the right combination."

The fluid is an alcohol-based solution which contains varying proportions of seven undisclosed chemicals. Bluish-green in color, it is housed in a slim plastic cartridge that is easily attached to the fender under the hood of the car.

"A pneumatic aeration device incorporated into the container causes the liquid to bubble," he explained. "And when the bubbles burst, they form a vapor which flows into the carburetor through a rubber hose.

"Actually, what happens is that the vapor from these chemicals puts more oxygen into the carburetor to force a more complete combustion," he went on. "It's merely one vapor neutralizing another, and this cuts down on the lead, carbon monoxide, and other pollutants discharged from the engine."

The 52-year-old minister believes that his device, which he calls "Scatpac," is the only one developed which is directed at the "origin" of the pollution in the engine itself. Other gadgets have been aimed at catching the unburned pollutants in the exhaust and recycling them.

The formula itself is nothing new either. It was developed in 1969 but kept secret until it had been tested, improved, and retested countless times. And, it's still undergoing tests at several universities throughout the South and Southwest.

Matthews, who has a patent pending on Scatpac says that he has used one on his car for over 190,000 miles and has calculated a reduction in gasoline consumption at about 10 percent.

He has been marketing Scatpac without any publicity or advertising at 27 service stations and five car dealerships in Arkansas since February, 1970, to test its saleability. He said nearly 5,000 had been sold at a retail price of \$34.95 each.

"We're going to begin selling them nationally later this year, with publicity, advertising, and the works," he revealed. "We're doing away with the expensive, bulky glass Scatpac which we first developed and going to a more convenient plastic cartridge."

The cartridge (resembling a small fire extinguisher), the mounting bracket, and the rubber hose will retail for \$17.95 installed. Refill cartridges, replaceable about every 2,000 miles, will sell for \$2 apiece.

"It will be like an oil filter, only not as hard to change," he said. "The cartridge will hold about a quart of fluid but will be a little larger to allow space for the vapor."

Matthews, who will sell Scatpac under the firm name "Breakaway and Associates", has been pastor at the Lowell church for 16 years.

He was graduated from the University of Arkansas in 1949 with a degree in agriculture and a minor in chemistry. He received a theology degree from Central Baptist Seminary in Kansas City in 1953, then was pastor for eight years at Springdale, Ark., before going to Lowell.

He has already talked with Sen. John L. McClellan (D-Ark.) about his device and has scheduled appointments to talk about the test results with Sen. Edmund Muskie (D-Me.) and officials at the federal Pollution Control in Washington, D.C.

"We're not going to stop where we are now," Matthews stated.

"Since we've been so successful thus far, we're going to go all out to try to make EPC-3 surpass the government's 1975 standards in all categories."

Jerry Schaeffer is a sports writer for the Arkansas Gazette and former associate editor of Probe, the monthly magazine for Royal Ambassador Pioneers published by the SBC Brotherhood Commission.

And some . . . evangelists

(Eph. 4:11)

Jack Parchman



Parchman

Jack Parchman was saved in 1949 and ordained to preach June 15, 1952, by First Church, Jacksonville. He has attended Southern Baptist College. During his 15 years as a pastor, he served churches in Arkansas and Texas. He has been in the field of evangelism for four years.

Bill Kries, Pastor at Calvary Church, North Little Rock, has recommended Parchman with the following: "It is a pleasure to commend Bro. Jack Parchman to you as an evangelist. Bro. Parchman has been with me several times and it has always been wonderful as souls have been saved and people directed into His Kingdom's work. He was with us here at Calvary last spring and forty-five souls were saved and many other additions by letter.

"His message is simple and direct, biblical in content and forceful in delivery. I can assure you that God is blessing this evangelist."

Jack Parchman may be contacted at P.O. Box 9202, Little Rock, Ark., 72209, or by calling 375-0159.

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REGISTRATION DEADLINE - JULY 24

Small church conference set by Baptist agencies

ATLANTA (BP) — Southern Baptists will hold their first modern-day national conference for the small church, March 26-29, 1973, at Ridgecrest, N.C.

Larry Bryson of the Southern Baptist Home Mission Board announced here that his agency will co-sponsor the conference with the Baptist Sunday

School Board's department of church administration.

Bryson, assistant director of the division of associational services, leads the Home Mission Board's program of rural-urban mission work.

"Southern Baptists may no longer be agrarian, but we are still predominantly a rural-small town people," he said.

"In adapting to the rapid urbanization of our nation, we have neglected the small church," Bryson said.

"Most everything we have planned has been for the larger church, and we expected the small church to adapt. But the smaller church is hurting for leadership, and adaptation was often difficult to accomplish," he added.

Bryson said the conference will seek to strengthen the under-300-member church's relationship to the community.

According to Bryson, more than 22,000 of the denomination's 33,000-plus churches are within the less than 300 member category.

In addition, nearly 8½ million members are in towns and areas of less than 50,000, with six million of these in areas with less than 10,000 population.

"I see this conference as an opportunity to call much needed attention to the small church—its needs and its future," he said. "Actually, we are late in doing so, and we are rushing to fill a strong need for strengthened leadership in these churches," Bryson said.

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Unit 2: July 23-August 6. **Bread of Life** — A series of studies which shows the needs of adult members for deeper and more intelligent Bible study.

Unit 3: August 13-27. **Strengthen Thy Brethren** — A unit designed to help adults improve the ministry of their own church through understanding the nature and purpose of a church.

Unit 4: September 3-24. **Make Full Proof of Thy Ministry** — A unit designed to develop greater skill in winning the lost to Christ.

SKILL

Unit 1: Christians in Politics — Skills in Affecting Political Change.

Unit 2: How to Help the Helpless — Skills in Helping Culturally Deprived Persons.

July 13, 1972

SOURCE

Unit 1: July 2-August 13. **First at Jerusalem** — Church-Community Concerns and Responsibilities.

Unit 2: August 20-September 24. **Christians as Peacemakers** — A unit on the causes of violence with guidance in how to work with others in removing the causes of violence.

Unit 3: Undated. **Changing Resistance to Change** — A unit on why persons resist change and how individuals and groups may work to bring about desired changes.

NOW

Unit 1: Boundaries Are for Crossing — Deals with motives for crossing boundaries, the theological significance of boundaries, etc.

Unit 2: Religious Man — Deals with the American Indian, the Jew, the Catholic.

Unit 3: Alcoholism: Prevention and Treatment — Skills in Helping Alcoholics.

Unit 3: The Black Christian in America — Deals with the Black Church and Black Theology, etc.

Page 15



Harvey and Mary Grayum talk before the concrete outline of what will be Lakes Baptist Mission in Tempe, Ariz. The land used to be a cattle feed lot.

Christian Service Corps uses people with special skills

By Tim Nicholas

Four-day work weeks are commonplace in business and industry. Industry loans out its key personnel for charity work and other people give their increasing free time in volunteer work.

Many others would give their long weekends and vacations if they knew where and how to lock in where they are concerned.

The Harvey W. Grayums, Southern Baptists from Oak Grove, Missouri, have found direction in the Christian Service Corps, sponsored by the Home Mission Board of the Southern Baptist Convention.

The Corps is a liaison program for lay people who want to get involved in mission service for either a weekend or a lifetime, using their own special skills.

For Harvey and Mary Grayum, even a summer vacation wasn't enough. They packed their suitcases, sold their home, and split to share their faith.

Since 1964 the Grayums, who owned their own construction company, have traveled around the western United States helping to build no less than eight churches.

In April of this year, the Grayums went to Tempe, Arizona, just outside of Phoenix, to help build Lakes Baptist

Mission, on a four acre plot bought for \$40,000 with an HMB loan.

When they arrived, the former cattle feed lot had been cleared, but trouble was brewing. Building permits and hidden costs — such as fees from city architects — had caused setbacks.

Grayum, who was familiar with building codes and cost cutting techniques, set to work clearing the red tape debris in order to start building. By the end of April, the concrete foundation was being poured.

Living this time in Tempe in an apartment furnished by Charlie Doyle, a local construction man who gives time and material for church building, they often get varied housing facilities. Sometimes they have a trailer, sometimes they live in the church's "meetin' house." At Big Oak Flat, Calif., they lived 2½ months in a mountain cabin which had a wood stove and no bath.

They receive no pay for their work — only housing and grocery money. If the church cannot provide for the Grayum's needs, Harvey will take a secular job, usually as a carpenter.

Often their livelihood comes out of their savings. Last year the Grayums went home to Oak Grove, resurrected

their construction company, and built fifteen homes in 14 months.

They've helped to build churches that had been meeting in private homes, in a potato barn, and one church met in a tin grain building in a plowed field. Their treks have included California, Nevada, Montana, and Arizona — next they'll be going to St. Anthony, Idaho, to tie together two trailers for a temporary chapel in a huge trailer park.

With Oak Grove for a hometown, their home is their white panel truck, which also serves as office and traveling companion. "Everything we own is in that truck," said Mary Grayum.

Grayum said they keep their church membership in one place, at Capistrano Valley Baptist Church in California, the fourth church they helped build. During construction, Grayum said he serves only as building advisor and from past experience, he said, "We try to stay out of church business."

Busy Christians, busy doing what they know best how to do, the Grayums have reared four children — one a Baptist youth director and one married to a Baptist pastor — "Now we have more time and even more energy to serve the Lord," said Mary Grayum.

"Now we're building," she added, "and leaving a part of ourselves at each church we visit."

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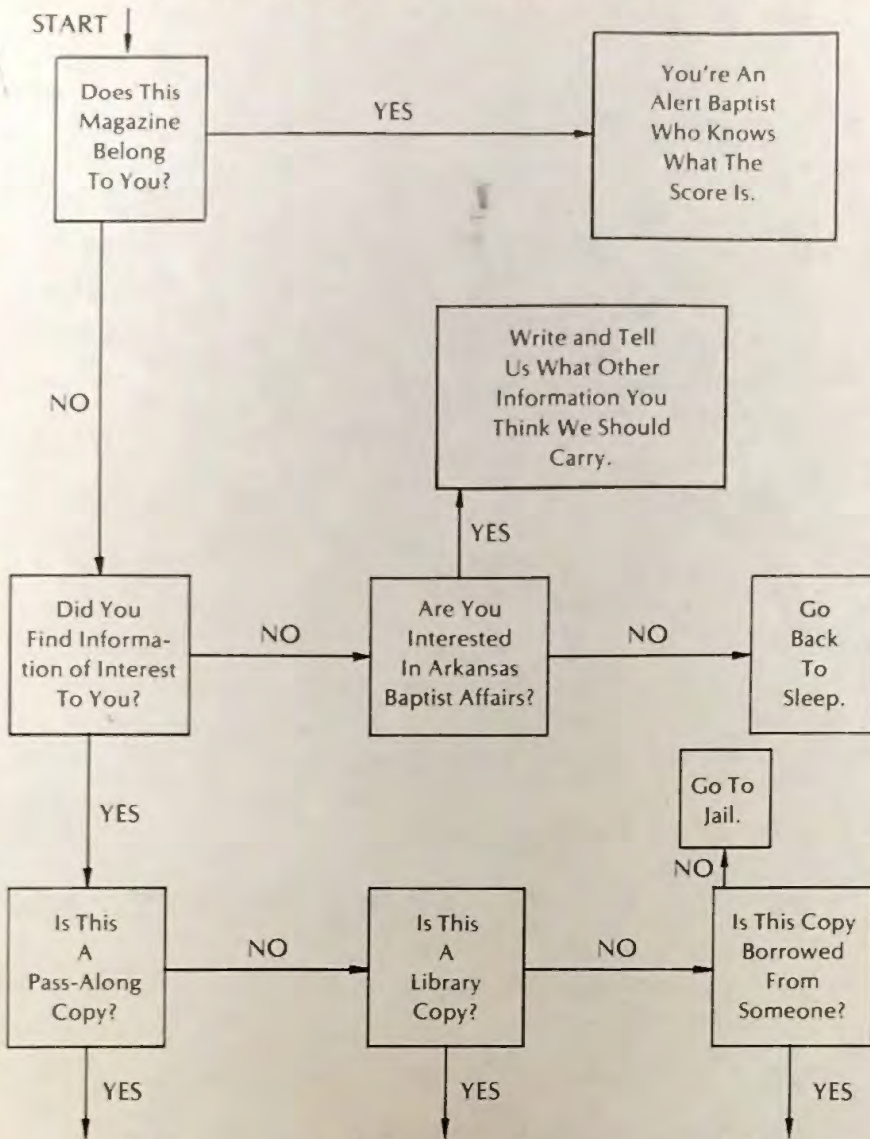
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'Meet Jesus' festival sponsored by Texans

BAYTOWN, Tex. (BP) — More than 9,000 teenagers, stomping their feet to Jesus music and pointing index fingers heavenward, attended a six-day "Meet Jesus" Festival here.

The festival featured Jesus rock groups and two young international evangelists who conducted evening and morning open-air sessions in Baytown's Lee Park.

Billie Hanks Jr., 28, of Ft. Worth, a Southern Baptist, spoke at evening rallies, and Brian Willersdorf, 35, a Baptist from Sydney, Australia, spoke at the morning Bible study sessions.

Hanks and Willersdorf announced they are merging their worldwide evangelistic efforts into The International Evangelism Association. Working separately, the two evangelists already have preached to a combined total of one-half-million persons in 30 countries.

Hanks formerly assisted Evangelist Billy Graham and his associates in 14 crusades around the world.

The "Meet Jesus" Festival spilled over into shopping centers, parks, a football stadium in nearby Dayton and a number of other public places in widely scattered afternoon rallies.

The raised index finger, the signature of the Jesus Movement, typified the teenagers exuberant proclamation to Baytown area residents that "Jesus is the only way."

The festival was sponsored by the Evangelism Division of the Baptist General Convention of Texas and Baytown area Baptist churches. Hanks said teenagers recorded 283 decisions for Christ, 163 of them first-time professions of faith.

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27 commissioned as US-2 workers in national missions

ATLANTA (BP) — Twenty-seven Baptist young adults completed orientation and will begin a two-year missionary stint this summer in the Southern Baptist Home Mission Board's US-2 program.

The new appointees are all college graduates and three are seminary graduates. They will serve in the homeland in mission fields stretching from Alaska to Vermont.

More than one half of the new US-2ers are former student summer missionaries, and others were active during college in Baptist Student Unions.

Gwen Williams of Alexandria, La., who will work as consultant in church music in Detroit, is the first black US-2 appointee. She worked in Detroit for two summers as a summer missionary under the mission agency.

The US-2 volunteers will work in goodwill centers, musical programs for youth, inner-city outreach ministries, beginning Baptist work on several college campuses and local church programs.

The US-2 program has been likened in the past to the Peace Corps. However, one new appointee, Sally White, said, although she had considered the Peace Corps for several years, "I think the US-2 program has a much deeper meaning and purpose to me than the Peace Corps."

Miss White of Floral, Ala., will go with her soon-to-be husband, Joe Glaze of New Orleans, to Fairbanks, Alaska, in August where they will work on the University of Alaska campus.

Two pilot programs will be started with the US-2er's leadership: Doreen Maxfield of San Antonio will work as an interpreter to deaf students at Harrison-Chilhowee Baptist Academy, Seymour, Tenn.; Anthony Hough of Muncie, Ind. will help the SBC's Brotherhood Commission develop a program oriented to young men.

Most of the 27 young adults plan to further their education after the US-2 program and most have plans to enter some kind of Christian vocation with a major emphasis on missions.

"Near the end of graduation from college I realized I didn't know specifically what area of Christian ministry to pursue," said Tom Willingham of Chesnee, S.C., an appointee to begin Baptist student work on Brown University campus in Providence, R.I.

He added, "I was a bit restless from being in school most of my life. I felt like taking a break and becoming involved in the real world. Also, it will help me make

a decision on what kind of further studies to do, and it will provide practical experience."

Linda Gaddis of Atoka, Okla., appointed with her husband Bill of El Paso to Montpelier, Vt., taught children of missionaries to South Korea for two years under the SBC's Foreign Mission Board's Journeyman program.

Another US-2 appointee, Helen Nelson of Albuquerque, N.M., has a sister serving as a Journeyman in South America and is the daughter of former HMB missionary, James Nelson, now director of missions for the state of New Mexico.

The 27 appointees increase the US-2 force to 56. They join a full-time home mission force of 2,224 serving in the United States, Panama and Puerto Rico and 943 Home Board and BSU summer missionaries. Many summer missionaries are supervised by US-2 personnel.

Other US-2 appointees are as follows: Valerie Hardy of Rockville, Md. (assigned to Wichita, Kans.); Darrell Adams of Las Cruces, N. M., and Jeanette Thornton of Lawton, Okla., who will be married during the summer, (assigned to University of West Virginia, Morgantown);

Also, Danny Pritchett of Albertville, Ala., (assigned to Northern Arizona University, Flagstaff, Ariz.); Gary Kieser of Kansas City, Mo., (assigned to Santa Barbara, Calif.); Richard Lemaster of Dickerson, Md. (assigned to Taos,

N.M.);

Also, Hubert Harvey of Thomaston, Ga., (Assigned to Norfolk, Va.); Kent Gee of Houston, Tex. (assigned to Philadelphia, Pa.); John Fox of Maryville, Tenn., (assigned to Birmingham, Ala.);

Also, Bettye Long of Mena, Ark., (assigned along with Helen Nelson to Pittsburgh, Pa.); Judy Lambeth of College Park, Ga., (assigned to Indianapolis, Ind.); Fred and Virginia Karnes of Charlottesville, Va., (assigned to South Florida);

Also, Fred and Vicki Labyer of West Palm Beach, Fla. (assigned to Puerto Rico); Ron Carothers and Margie Williams, both of Winston-Salem, N.C., soon to be married, (assigned to Many Farms, Ariz.); and Elizabeth Shirley of Ringgold, Ga., (assigned to Phenix, Ala.).

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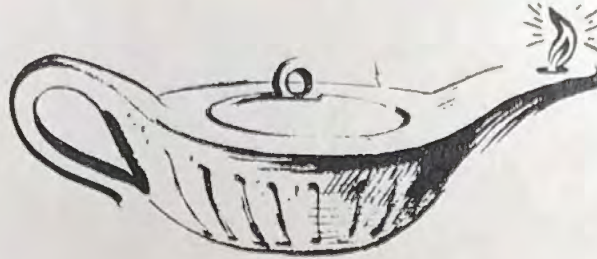
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Lamps for lighting

By Enola Chamberlin

Esther was telling Carole of her vacation experience.

"We went to a cabin in the desert," she said. "For light at night, we had smoky lamps that burned kerosene. Outdoors, we used a few gasoline lanterns. It made me appreciate the conveniences we have at home."

Carole looked at the electric lamps on each side of her bed.

"It would be hard to do without electricity," she said. "But our grandmothers could tell us stories of light or lack of it that would make us feel foolish to complain about having to use kerosene lamps for one night."

"Let's find out all we can about lamps and lighting of earlier days," said Esther.

"That's an idea," said Carole. "Let's seek the light and get together tomorrow and compare notes."

So the girls delved into books, papers, and magazines, each trying to get the most information. When they met, each had a sheaf of notes.

"The first light was just fire on the end of a stick," said Esther.

"I beat you there," said Carole. "The first light was the firefly, the glowworm, or some of the light-giving fish."

"Anyhow, the first lamp of any kind

was a shell or a hollowed rock holding grease with a reed or brush for a wick," said Esther.

"The Lamp of Learning of Greece wasn't much more," supplied Carole. "It was just an oval dish with a handle at one end and a spout at the other to hold the wick."

"Candles weren't much brighter, but they didn't smoke so much, said Esther. "The Arabs made the first ones in the old town of Bougie in Algiers. In fact, Bougie is the French name for candle."

"There was the candlefish which was used by the Eskimos for light. It is so oily that, when dried, it burns brilliantly," Carole read from her notes.

"A flat-wick lamp such as I used in the desert, came into existence in France less than two hundred years ago," said Esther.

"That lamp was arrived at through trial and error," said Carole. "But the use of a chimney to keep the flame steady and make it burn more brightly, came about by accident. Someone put a broken bottle over the flame."

"Benjamin Franklin improved that lamp," said Esther. "He brought out one with two round wicks. This increased the brilliance of the light."

"In a way, Franklin helped to give us the light we have today," said Carole.

"He brought electricity down from the clouds with a kite, you know."

"My grandmother tells of when she used gas for lighting," said Esther. "She had to buy mantles for the lamps like they do for gasoline lanterns today."

Carole looked at her notes. "We got ahead of ourselves. The electric arc light was discovered by Sir Humphrey Davy about sixteen years before gaslights came into use."

"But the arc light wasn't used for lighting for a long time after that. It never was any good for lighting houses, just for streetlights and factories."

"It was the brightest of lights, though," said Carole. "It was used for searchlights and for locomotives."

"That brings us up to Edison's long hunt for an element that would withstand heat," said Esther. "Did you know that they once used platinum?"

"It also brings us to Edison's search for a way to seal the element from the air. And here we are."

Carole pressed a button. Instantly, like an opening flower, a bedside lamp sprang into soft bloom. "We surely have a lot to thank people for, don't we?"

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The bookshelf

Gnosticism in Corinth, by Walter Schmithals, translated by John E. Steely, Abingdon, 1971, \$12.95

Dr. Schmithals, professor of New Testament at the University of Marburg in Germany, disagrees with the views of most New Testament scholars that the opponents of Paul at Corinth were Jewish Christians with Judaizing tendencies. Dr. Schmithals contends from his study of the Corinthian epistles that the heretical theology in Corinth was a genuine Christian Gnosticism which originated in Palestine.

This book offers a rearrangement of the material of First and Second Corinthians into logical and chronological order and includes an interpretation of particularly difficult passages and fresh insight into an understanding of the books.

Dr. Steely, the translator, is a native Arkansan, a graduate of Ouachita University and of Southern Seminary, Louisville, Ky., and for many years has been professor of historical theology at Southeastern Seminary, Wake Forest, N.C.

Modern Home Medical Adviser, Edited by Morris Fishbein, Doubleday, \$8.95

This is a new and enlarged edition of this medical guidebook which has been in use for more than 35 years. It contains more than 200 completely new illustrations, photographs, and diagrams, with latest documentation of pharmaceutical and surgical advances. The key word is prevention. It is written in terms understandable to the average reader.

The Broadman Bible Commentary, Vol. 5, Proverbs-Isaiah, Clifton J. Allen, general editor, Broadman, 1971, \$7.50

Authors of the materials contained in this volume are Marvin E. Tate Jr., Proverbs; Wayne H. Peterson, Ecclesiastes; John T. Bunn, Song of Solomon; and Page H. Kelley, Isaiah.

The Broadman Bible Commentary, Vol. 6, Jeremiah-Daniel, Clifton J. Allen, general editor, Broadman, 1971, \$7.50

Authors of the commentary materials for this volume are James Leo Green, Jeremiah; Robert B. Laurin, Lamentations; John T. Bunn, Ezekiel; and John Joseph Owens, Daniel.

How to Increase Reading Ability, 5th Edition, By Albert J. Harris, McKay

This is a new edition of this text which was first published in 1940. It brings the reader abreast of new points of view, new research, innovative methods, and new materials. Opposing points of view

are explained, strengths and weaknesses of each indicated, and relevant research referred to.

First third of the book deals with the over-all classroom program; the next third, with methods for evaluating and diagnosing group and individual need; and the last third, with developmental and remedial teaching of specific skills.

Back to the Mountain, The Ten Commandments for Today, by Tal D. Bonham, a paperback published by Church Extension Service, Inc., Golden, Colo.

Dr. Bonham, pastor of South Side Baptist Church, Pine Bluff,

Says Robert G. Lee, pastor emeritus of Bellevue Baptist Church, Memphis, in the forward: "The author writes with potent wisdom as he places warm, sympathetic hands on practical life. He

shows that the Ten Commandments given at Mt. Sinai 3500 years ago are not, as foolishly say some, the ghostly whispers of a dead age."

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TAKE
A LOOK
AT WHAT
WE'VE
DONE



Praising the Lord

By Vester E. Wolber
Ouachita Baptist University

One of the most noticeable characteristics of the religion of Israel was the persistent hope which prevailed through successive waves of sorrow and defeat, and then burst out in jubilant thanksgiving and praise when the trials had passed. The opening verses of Psalm 103 contain just such an outburst of spontaneous praise and joy after recovery from serious illness. We shall try to analyze this gem of praise after the study of Psalm 104, a companion song.

The chief difference between the two psalms is that the former is spontaneous and emotional, while the latter is intellectual and logical.

Creator (Psalms 104:1-4)

In this opening stanza, the poet first addresses his own soul and calls on himself to "Bless the Lord"; then he addresses the Lord and assigns evidences of his greatness, his honor and majesty. The author's vivid imagination enabled him to think of God as clothed in light and dwelling in a tent which he made by stretching out the heavens. He imagined God as riding the clouds as chariots, propelled by the winds. Even the destructive forces of wind and fire were his messengers and ministers — agents through which he worked his will.

In picturing God as clothed in light, the poet introduced the order of creation as set forth in Genesis one: in succeeding verses he alludes to the atmosphere, land and water, vegetation and lower animals, the sun and moon, marine life, and larger animals of land and sea.

Creation (5-9)

The second stanza continues with the account of God's work in developing the earth. The first emphasis is still on the creative work of God, but a second emphasis is placed on the stability of creation. The earth was founded so that it should never be shaken. The mountains rose and the valleys sank to provide a catch basin for all the water which once covered the whole earth. Now the bounds of the oceans are fixed and the dry land is secure.

Providence (10-17)

In these verses and throughout the remainder of the psalm, the emphasis is placed on the continuing control of God over his created order. The verbs are now in the present tense to express his providential guidance of all creation.

A Christian astronomer might update the psalmist but would not refute him. The earth is firmly fixed in its orbit about

the sun because God set it in orbit, and the entire machinery of the universe continues to operate smoothly because God continues to will it so.

In a balanced ecology, he causes vegetation to grow to provide the basic food for all animal life; and in a managed ecology, he enables cultivated crops to grow and produce food for man. These foods strengthen man's body, brighten his countenance, and gladden his heart; because God makes springs to "gush forth in the valleys" and sends showers to water them from above.

Civilization seems to have made one full cycle in that now we are back where it all began when God told the first man to manage the earth so as to make full use of its resources (Gen. 1:28) and set him in a garden with instructions to "till it and keep it" (Gen. 2:15).

Former generations assumed that we had access to inexhaustible resources of land, water, and air: now we are acutely conscious that all of these can be polluted by overuse or misuse. Somehow, if we are to forestall chaos, the human race must arrive at zero population growth, eliminate war, and manage its environment — and this whole thing must be completed, or well under way, by the end of the century.

In the light of these considerations the future seems to hold three possibilities: (1) the Lord may return and consummate affairs on earth; (2) there may be a spiritual awakening which will turn the hearts of men toward God and toward one another; or (3) chaos.

Jesus warned against speculating on the time of his return. His coming may be soon; but we don't know, and can't find out. Some of the greatest Christians in every era of Christian history taught that Christ would return in their day, but they were all wrong. Anyway, one is not preaching the Gospel when he is speculating on the time of Christ's return: he is preaching the Gospel when he declares that the Lord will return in keeping with his appointed time.

If the end is not near there must be a great spiritual awakening. Already there are millions around the world who now see that only in love can men live together in peace. The world seems to know intellectually the way to peaceful

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International

July 16, 1972

Psalms 103:1-5; 104; 150

living; it has yet to learn the way experientially.

Thanksgiving (Psalms 103:1-5)

The psalmist addresses his own soul and calls upon himself to "bless the Lord" and "forget not all his benefits." Through illness and recovery he had gained a great spiritual experience with God, and now he muses on the goodness of God to him. In a remarkable series of verbs, these lines say that God "forgives. . . heals. . . redeems. . . crowns. . . satisfies." He forgives our sins, heals our bodies, redeems our life, crowns us with loving kindness and tender mercies, and satisfies us with his goodness. What God did for the ancient past he is doing, or will do, for us; let's make certain to offer the same degree of thanksgiving.

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

Life & Work
July 16, 1972
Acts 15:1-35

Something very significant occurred between Paul's first and second missionary journeys. We have studied Paul's great first missionary journey the past two Sundays and noted that the gospel was carried by Paul and Barnabus to Cyprus, Perga, Antioch of Pisidia, Iconium, Lystra, and Derbe. On all three missionary journeys Paul left from Antioch of Syria.

Today's lesson, the third of three studies from the unit, "Missionary Work," deals with a doctrinal controversy in a setting known as the Jerusalem Conference or Council. Great issues were at stake. What happened at the conference was to have far-reaching effects.

The occasion of the conference (Acts 15:1-5)

The date of the conference was 48 or 49 A.D. The place, of course, was Jerusalem. The main personalities involved could be listed as certain Judaizers vs. Peter, Paul, Barnabus and James. What was the issue at stake? The occasion of the conference was certain teachings of Paul and Barnabus on the great missionary exploit just completed as to the method by which a Gentile is saved.

Paul and Barnabus returned to Antioch of Syria following their missionary journey. Certain narrow Judaizers who believed that a Gentile must first become a Jew, submit to circumcision, keep the Mosaic law and Jewish feast days, came from Jerusalem to Antioch and tried to persuade the converts that they should first accept Judaism. If this ideology had prevailed then Christianity would have been simply a sect of Judaism. Paul and Barnabus argued against these Judaizers. They met the issue head-on. A deadlock occurred. Thus the conference was called to solve the problem.

Please note that the issue was not whether a Gentile could be saved but the manner in which a Gentile could be saved.

Also note that this is one link in a long chain of events demonstrating the fact that the Jewish people, generally speaking, continually missed the purpose of God.

The testimony of Peter (Acts 15:6-11)

Who would be the first speaker at the conference except Peter, the spokesman of the Twelve? Peter's memory recalled instantly his experience in the winning of Cornelius (see June 11 lesson) to faith

in Christ. Peter, thus, simply testified how God had used him in reaching the Gentiles. Peter argues that God made no distinction between the Jew and non-Jew (see v. 9). Peter stated that God saves Gentiles on the same basis as he does Jews — on the basis of faith. Peter's statements were clear, pointed and positive. If God makes no distinction, why should men do so? Judaism was described as an unnecessary "yoke upon the neck" of the Gentiles (see v. 10). When the Gentiles had received the Christ of the gospel then Christ had received them. To insist upon circumcision as being essential to salvation was in essence tempting God. Peter's testimony definitely had the ring of truth in it.

Testimony of Paul and Barnabus (Acts 15:12)

Peter's argument proved difficult to answer. In the face of facts silence reigned. During this period of deafening quietness Paul and Barnabus gave further evidence which supported what Peter had said. After all Peter's experience with Cornelius was not isolated; they had seen many cases where Gentiles had been saved by trusting Jesus. The mind of God had been unmistakably displayed in various experiences on their missionary journey. The validity of these experiences were unquestioned in the minds of Paul and Barnabus. After all they could testify, "We were there when these things happened among the Gentiles."

The speech of James (Acts 15:13-21)

The longest speech recorded in Acts 15 was that of James, the half-brother of Christ and the leader of the Jerusalem church. James' arguments were both doctrinal and practical. From the doctrinal viewpoint he stated that Jews and Gentiles were saved just alike — by faith in Christ. Circumcision was no longer required. The basis of salvation for everyone was and is God's free grace in Christ, to be received by faith alone.

From the practical standpoint James wanted to help correct the problem within the church of fellowship between Jews and Gentiles. Thus he advised that Gentile believers respect certain Jewish customs and regulations. They should abstain from idols, fornication, what is

strangled and blood. One of the knotty problems in the church was that of meat that had been offered to idols. Paul dealt with this in I Corinthians 8 and 9. The Christian certainly must be pure. They must abstain from things strangled and from blood. Jewish meat was killed and so treated that the blood was drained off because life was in the blood and life belonged to God.

In other words Gentiles should try hard not to be offensive in those areas which were "touchy" issues with the Jews. This advice was an attempt to bring better harmony and working relationships in the church between Jew and Gentile believers. James was not asking for anyone to compromise their convictions; he simply wanted peace to prevail in the work of Christ. His words evidently were well received by all present.

Decision of the conference (Acts 15:22-35)

Thus the conference decided that God is no respecter of persons, that Jews and Gentiles alike are saved by faith in Christ and that the practical words of James were words of wisdom that should bring peace unto the church. Accordingly a letter of the decision of the conference was to be delivered by Judas and Silas who went to Antioch of Syria with Paul and Barnabus. Had Paul and Barnabus delivered the letter their enemies would have doubted the contents therein. Thus Judas and Silas were official emissaries of the letter and they bore the message with friendliness and warmth. How did the church at Antioch receive the letter? They accepted the decision joyfully and peace was restored to the church.

Conclusion

Thus we see a problem in the early church solved. The issue involved something as basic as salvation. They were not disputing about a church budget or a building problem; they discussed the manner in which a Gentile could be saved. They discussed matters in a Christian spirit. What are some deductions from the conference?

1. It decisively confirmed that salvation is by grace.
2. It guaranteed the principle and privilege of Christian liberty.
3. It demonstrated the practical way of settling trouble in the churches.

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A smile or two

After father's allowance stops and before social security begins comes middle age, that awkward time of life when you have to support yourself.

• • •

An embarrassing situation marked the passing of a well-known fire service official. And none of the members of his family has spoken since the funeral to any members of his engine company.

• • •

As the bus was filling up in the terminal an elderly gentleman got on and was about to sit down next to a woman when he asked her if she was a grandmother.

"Yes," she answered proudly, "twice."

With that the man got up and moved to another seat where he asked the same question, then he moved on again.

Upon receiving a negative answer from the third lady, he sat down with a sigh of relief.

"I'm a grandfather," he explained, "and if I sit next to a grandmother I never get a word in edgewise, and I like to talk!"

• • •

Sign on a Scottish golf course: Members will refrain from picking up lost balls until they have stopped rolling.

• • •

In the old days a bad man would go around with niches in his gun handle instead of his fenders.

• • •

A young man applying for a police job was asked what he would do to break up a hostile crowd. "Take up a collection," he replied.

• • •

A farmer who had never been away from home suddenly decided to go on a sight-seeing trip of the United States. Seated opposite him in the train arriving in Chicago was one of those very ultra society dames with an eyeglass on a stick! Before arriving at the depot the train stopped briefly at the stockyard. She quickly extracted a bottle of smelling salts from her bag and removed the corks to overcome the Eau de Stockyard's stench. After a couple of sniffs the farmer became annoyed and said, "Lady would you mind putting that cork back in that bottle? Whatever you got in there is smelling up the whole car."

Attendance report

June 25, 1972

Church	Sunday School	Training Union	Ch. Adns.
Alexander, First	41	27	1
Alicia	62	51	
Alma, First	317	111	1
Beirne, First	63	25	
Berryville			
First	141	42	
Freeman Heights	110		
Rock Springs	116		
Blytheville, Gosnell	164	84	
Booneville			
First	223	180	
Glendale	69	28	
Cabot, Mt. Carmel	117	80	2
Camden, Hillside	108	46	1
Cherokee Village	127	32	1
Concord, Mt. Zion	31	14	1
Crossett			
First	438	118	2
Mt. Olive	237	106	2
Temple	158	66	
El Dorado, Caledonia	41		
Farmington, First	97	36	1
Forrest City, First	540	167	5
Ft. Smith			
First	1083	335	15
Trinity	176	65	1
Gentry, First	152	81	
Grandview	89		
Greenwood, First	277	88	3
Harrison, Eagle Heights	248	119	1
Helena, First	213	90	1
Hope			
Calvary	160	117	1
First	449	160	
Hot Springs, Park Place	336	110	
Jacksonville			
First	248	66	
Marshall Road	235	102	12
Jonesboro			
Central	410	137	
Nettleton	215	87	
Bethabara, Lake City	120	109	2
Lake Village, Parkway	74		
Lavaca, First	307	140	
Lepanto, First	259	151	
Little Rock			
Crystal Hill	118	57	
Geyer Springs	458	181	3
Life Line	450	189	2
Magnolia, Central	530	208	2
Melbourne			
Belview	143	77	
First	98	33	
Horseshoe Bend Mission	36		
Mountain Home, First	287	91	9
North Little Rock			
Baring Cross	374	157	
Calvary	263	116	5
Gravel Ridge	158	104	
Levy	331	61	2
Park Hill	484	105	2
Sixteenth Street	42	31	
Sylvan Hills	210	109	
Paris, First	350	88	5
Pine Bluff			
Centennial	141	70	
Dollarway	115	52	4
First	462	116	
Green Meadows	33	24	
Second	133	61	2
Rogers, First	608	86	1
Russellville, Second	197	66	
Springdale			
Berry Street	111	38	2
Caudle Avenue	98	44	
Elmdale	299	57	1
First	558	157	4
Stephens, First	107	65	
Van Buren, First	478	198	5
Mission	43		
Vandervoort, First	46	23	
Warren, Immanuel	239	73	
West Memphis			
Calvary	149	65	1
Vanderbilt Avenue	59	54	2

Attendance report

July 2, 1972

Church	Sunday School	Training Union	Ch. Adns.
Alexander, First	43	30	1
Alicia	55	43	
Beirne, First	48	22	
Bentonville, First	222		8
Bella Vista Mission	35		
Berryville			
First	148	61	3
Rock Springs	85	57	
Booneville, Glendale	61	29	
Blytheville, Gosnell	166	66	4
Cherokee Village	133	31	3
Concord, Mt. Zion	11		
Crossett			
Magnolia	156	95	
Mt. Olive	239	154	
Dumas, First	242	62	2
Forrest City, First	527	154	
Ft. Smith, Trinity	169	60	
Gentry, First	157	55	2
Grandview	81	44	
Greenwood, First	287	86	4
Hampton, First	138	448	1
Harrison, Eagle Heights	253	104	
Helena, First	231		
Hope			
Calvary	191	111	7
First	474	142	
Hot Springs, Park Place	431	108	
Jacksonville, First	312	69	
Lake City, Bethabara	161		2
Lake Village, Parkway	69	37	
Lavaca, First	250	122	
Little Rock			
Crystal Hill	123	60	2
Geyer Springs	602	188	2
Life Line	577	165	
Magnolia, Central	576	218	1
Marked Tree, First	171	28	
Melbourne			
Belview	139	87	1
First	103	50	1
Horseshoe Bend Mission	33		
Mountain Home, East Side	145	64	2
North Little Rock			
Baring Cross	538	141	3
Calvary	344	128	1
Gravel Ridge	184	108	4
Park Hill	635	96	5
Sylvan Hills	250	100	3
Paris, First	350	80	1
Pine Bluff			
Dollarway	115	52	
East Side	165	112	3
First	603	117	1
Green Meadows	54	30	
Second	132	59	
Rogers, First	600	127	1
Russellville, Second	192	77	7
Springdale			
Berry Street	95	38	
Caudle Avenue	86	44	
Elmdale	280	44	5
Stephens, First	122	79	
Van Buren, First	492	185	6
Mission	44		
Vandervoort, First	40	27	
Warren			
Immanuel	248	78	
Southside Mission of First	53	45	1
West Memphis			
Calvary	206	58	2
Vanderbilt Avenue	90	31	3

Southern Baptist datelines

Chaplains group stamps 'OK' on endorsing Navy chaplains

WASHINGTON (BP) — A special investigating group of the General Commission on Chaplains and Armed Forces Personnel has recommended that its member denominations continue to grant ecclesiastical endorsement for qualified applicants for the Navy chaplaincy.

The recommendation came after a three month study of procedures followed by the Navy in the court-martial of an American Baptist chaplain, Cmdr. Andrew F. Jensen.

The five-member study group was appointed by the general commission after a member group, The American Baptist Convention (ABC) announced that it was suspending endorsements pending an investigation.

The American Baptist ban against endorsing chaplains for the Navy was lifted after three months, according to a recent announcement by Paul O. Madsen, associate general secretary of the American Baptist Home Mission Societies, the ABC endorsing agency for military chaplains.

Since mid March the five-member special group of the chaplains commission and officials of the American Baptist Convention have had extensive conversations with top Navy personnel concerning its handling of the

case involving moral charges against Cmdr. Jensen.

The ABC complained that they were not notified prior to the court-martial of the evidence against Jensen. Further, they maintained that any moral and spiritual disqualification concerning chaplains should be the business of the sponsoring denominations.

Jensen was cleared of the charges against him and is presently under Navy assignment for post graduate study at Princeton Theological Seminary.

In its conversation with Navy officials, the chaplains commission and the American Baptist Convention received a number of assurances concerning Cmdr. Jensen, according to the chairman of the special commission, Hugh M. Miller, a United Presbyterian minister from Dover, N.J.

Besides Jensen's choice of assignment, assurance was given that he would not be at a disadvantage in further opportunities for promotion.

Miller wrote further in a letter to members of the general commission that the matter of restitution of money spent for civilian counsel "is a more difficult, unresolved problem which, we understand, his denomination will continue to pursue."

Madsen, in his announcement to lift the ban against endorsing Navy chaplains, said the convention had been assured by top Navy personnel that future moral cases will be referred "to the religious body involved in concert with established procedures and communications."

Madsen said also that Jensen's permanent military record will not carry a reference to the court-martial.

A. Ray Appelquist, executive secretary of the General Commission of Chaplains and Armed Forces Personnel, said "there really is a new clarified relationship" between denominations and the military services.

But, Appelquist continued, the need exists for further clarification of the definition of "ecclesiastical endorsement."

He noted that the general counsel of the Department of Defense and the Armed Forces Chaplain Board are working on this at present, and the commission hopes to have more information by its October, 1972, meeting.

The General Commission on Chaplains and Armed Forces Personnel is an umbrella group that acts as liaison between the military and 41 denominations and affiliated agencies. The Southern Baptist Convention is not a member of the commission.

Southern Baptists relate to the military on chaplaincy matters through the SBC chaplains commission, located at the SBC Home Mission Board, Atlanta, and through the Home Mission Board's division of chaplaincy. The same personnel staff both SBC organizations.



In the space of one afternoon an inconspicuous brick building in downtown Atlanta, Georgia gained an identity. After complaints from visitors that they couldn't find the Southern Baptist Home Mission Board building, this sign was erected on the building facing and overlooking one of Atlanta's busiest sections of expressway. Now members of the bumper-to-bumper club have something extra to read and visitors will know where the Board is. (HMB photo by Chet Brumley)

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