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### December 7, 1972

Arkansas Baptist State Convention

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# Arkansas Baptist

NEWSMAGAZINE

December 7, 1972

**“Ask of me ...**

and I will make the nations your heritage,  
and the ends of the earth your possession”  
(Psalm 2:8 RSV).

Week of Prayer for Foreign Missions  
December 3-10, 1972

Lottie Moon Christmas Offering Goal  
\$18,000,000



## One layman's opinion

# Lottie Moon or bust



Dr. Grant

I have probably heard more jokes about Lottie Moon in my lifetime than just about any other subject in Baptist denominational life. Unless maybe it's jokes about the six-point record system and Baptist sloganeering such as "A Million More in '54."

No real harm is meant by the jokes, and I suppose it is a good thing that we can poke fun at ourselves occasionally, including our denominational sacred cows. This may actually help us avoid replacing some of the medieval Catholic rituals and images with our own modern Baptist rituals and images.

When the J. E. Berry Chapel was being built on Ouachita's campus, the new spire lay crated like a moon rocket on the ground for many weeks awaiting its placement at the top of the building. Some mischievous student (surely not a faculty member) painted a sign on the crate during this waiting period which read, "Lottie Moon or Bust!" And when the spire was finally uncrated and the crane came and placed the steeple high aloft the chapel, the event did not go unnoticed by our impish sign painter. On the following morning a new sign had been posted, "It is not here. It is risen."

Owen Cooper, successful Mississippi businessman and President of the Southern Baptist Convention, spoke cleverly but seriously at the Arkansas Baptist State Convention meeting in Hot Springs recently about the importance of Lottie Moon. He said Southern Baptists are only "tipping" the cause of world missions when judged by our financial support. Our per capita giving for foreign missions is only \$2.86 per year. To make it fully clear we have no cause for pride in this kind of support, he reminded us that \$2.86 is just barely the price of:

1. One noon meal in a typical restaurant (not an evening meal unless we buy it at McDonald's!); or
2. A 28-mile automobile ride (round trip) into the countryside to see the scenery; or
3. A man's tie just about one-half as wide as is presently fashionable for men; or
4. One-half of a ticket to see the Razorbacks play football (Mississippian Cooper apparently underestimated the going market value of this commodity).

It has been my privilege to see firsthand some of the things that the Lottie Moon Christmas Offering has made possible in such places as Tokyo, Manila, Hong Kong, and Bangkok. I have also been impressed with the tremendous backlog of needs that could be met if we simply provided enough funds for our Southern Baptist missionaries overseas.

If world missions is what Christianity is all about,

we need to do better than \$2.86. Increasing our Cooperative Program support and giving generously to the Lottie Moon Christmas Offering are good ways for all of us to do better.

Daniel R. Grant

## In this issue

- This week's cover is a reminder of the foreign missions emphasis highlighted by the Lottie Moon Christmas Offering being taken in churches across the land. The story on the cover is found on page 12, along with a photo story on foreign missions.
- A furloughing missionary will be assisting in the promotion of the Cooperative Program across the state. See page 7 for more about Gilbert Nichols.
- Some tips on deriving good from criticism are found in a sermon which begins on page 18.

# Arkansas Baptist

NEWSMAGAZINE

VOL. 71

DECEMBER 7, 1972

NO. 48

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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.



### Guest editorial

# How to write to missionaries

By Mavis Gannelle

**Editor's note: The following guest editorial points up the personal interest we should take in our missionaries. It is likely if we would take the time to write those who are serving God away from home, we would remember to support them through our prayers and finances.**

If you want to write letters to missionaries, God has laid this very special work on your heart. Take it up with as much joy, as it is a service for Him.

Many write to missionaries once or twice then for various reasons stop, and that missionary never receives a letter from that person again, or if he does, it is on a once a year basis. Letter writing to missionaries on a regular schedule brings both joy to receiver and writer. Missionaries consider letters a vital source of contact, for it tells them more than just ordinary news from home, but gives them an active assurance that here is someone who really cares about me, and how I feel, and who is praying.

A missionary once told me "your letters are prompt, I even look for them, and somehow I just know you are really praying for me." This was told to me personally, and it filled my own heart with deep joy, something that will always remain with me as I continue my own particular service as a letter writer to missionaries.

A letter to a missionary does not have to be a chore, does not need theological terminology, neither does it require any special talent. Just a warm friendly informal, newsy-type letter, just as if you were writing

to a very special friend, because in the long run, this is exactly how it will turn out to be.

Letters to missionaries do not have to cost you a whole lot of money either. Air letters can be purchased from the Post Office for a mere 15¢ each. No envelope is needed. Just write the letter and fold where indicated and it makes its own envelope. I usually buy 20 to 35 at one time. It saves many trips to the Post Office. At Christmas and/or Birthdays I prefer the thinner parchment type card, not only are they more delicate and decorative, but they do not weigh as much, which saves on postage. The postage saving can be added to your usual missionary donation, this also saves the problem of sending to one and not the other. This way, all is shared.

In writing your very first letter to a missionary it will help you to have the prayer letter before you so you will be able to refer to it as your own letter progresses. How many missionaries you will write to is up to you. I let the Lord lead me in this matter. If He lays on my heart a particular missionary I add him to my list, and keep sending the letters out.

Prayer is vital. Missionaries depend on it. In going to prayer for the missionaries I keep in mind their special needs, for their work and personal life as well, noting also praise for answered prayer. It is a good idea too, at family devotion time to teach the younger members of the family that each missionary has a need of prayer just like everyone else.

## Witches — for real?

On Halloween night the ghosts, witches, goblins, and spooks, came in large numbers to the door to cry "Trick or treat." While this traditional practice on Oct. 31 is delightful to most adults and children alike, the growing movement of the occult presents an exceedingly dangerous phenomenon in our contemporary society.

The belief in witches, warlocks, and ghosts is not new. In the early colonial days there was great fear of witchcraft. The renewed interest can be contributed to several factors. M. Thomas Starkes, head of the Department of Inter-Faith Witness for the Home Mission Board says that the battle for the mind today is between the apathy — desire and hope. In a society ridden with tension, anxiety and doubt, occult serves as an escape.

Added to this is the emphasis on horror on television and in the movies. There is also the renewed interest in astrology. Even popular music is filled with

this thing. One song announces "According to astrology you are mine."

Some of the following steps might prove to be helpful in combatting the threat which the occult presents:

- Make sure our people have had a meaningful salvation experience. It is important that new converts understand what God has done for them.
- Provide ample opportunity for our members to learn Bible doctrine. One of the most positive answers to the occult and other groups with false teachings is proper teaching of members. New-member orientation, as recommended by Church Training, will prove exceedingly helpful.
- Learn the teaching of the occult and other sects. Often, we become easy prey for such groups because we know nothing of their teachings. We should never underestimate the ability of these groups to make convincing arguments. — JES



I must say it!

## Hang in there but hang loose



Dr. Ashcraft

Many of us have never really accepted the English language as our chief means of communication. The American dialect is more suitable to our taste. Such terms as "cool cat" and "hangups" do not appear in the better dictionaries.

Most everyone knows the meaning of "all shook up." "Hang in there" becomes more universal as the American dialect flourishes. "Up tight" and "cool it" find their

place in the language of the street. There is one term which has special appeal to me, "hang loose."

Stress and strain continues to increase in American life. Those who identify with the problems of those fellow beings have found no easy way to avoid stress, strain, and pressure associated with our concerned trade.

Public servants have to "hang in there" because a few are required to look after many. To hang in there takes a lot of stuff but it doesn't go far unless we learn to hang loose. No one will be there for the victory parade unless he does both.

The person who can't hang loose will "blow his

cool" at a lower boiling point and the ballgame is soon lost.

"A soft answer turneth away wrath but grievous words stir up anger" (Prov. 15:1.) Great storms can be avoided by the cat who hangs loose. Those who work out their problems with difficult people always win. Those who blow their cool will inevitably find themselves before the court which will collect the last farthing (Matt. 5:25-26.) Those who cannot maintain the image of a confident, secure, relaxed person will fall prey to many predators the least of which is not violence.

Any person who can make his opponent lose his temper can defeat him whether it be an athletic contest, debate, or personal encounter.

A guide commenting on the height of a mountain range in South America made this statement about a certain jagged volcanic mountain, "This would have been our tallest if it had not blown its top." This can be said of many people who could not maintain the composure of coolness.

If you wish to be listed in "Who's Through" blow it, man, and you are out forever. Hang in there but hang loose. (Eph. 6:14b — a loose translation.)

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

## Letter to the editor

### News from home

Please change my mailing address to P.O. Box 8, Mt. Ida, Ark. 71957. . . . My wife, four children, and I are on our year of furlough from Malaysia. We are happy to get in the Caddo River Association's house for this year.

The *Arkansas Baptist Newsmagazine* was a welcome arrival in our home so far away from Arkansas. It helped us keep up with the work the Lord was doing in and through Baptists in Arkansas. Thank you for keeping at the job. —Thurman Braughton

### A new column

Beginning Jan. 1, 1973, all items pertaining to church staff changes will be carried under a new column, "Staff changes." Pertinent information in condensed form along with pictures will be used.

### Convention posts filled

Recent actions of the Executive Board of the Arkansas Baptist State Convention included the employment of Tommy E. Bridges as Director of Special Missions Ministries, and Ervin Keathley as Secretary of Music. These men will be coming to their places of service in the near future.



John H. McClanahan (right), national alumni president for Southern Seminary in Louisville, Ky., meets with Wesley M. "Pat" Pattillo, the seminary's Vice President for Development, and national alumni secretary. They discussed final plans for the annual meeting of the Alumni Advisory Council to be held on the seminary campus Dec. 15. McClanahan is pastor of First Church in Pine Bluff, and has been invited to bring the keynote address at Southern Seminary's graduation exercises on Dec. 16.



**Doyle to Mississippi**



Doyle

L. A. Doyle has resigned his pastorate at Midway Church and Hilltop Mission and moved to Ashland, Miss., where he will be semi-retired. He will be available for supply and revival work.

Both Midway and Hilltop were missions of Mountain Home First when Doyle was called to the field 6½ years ago. Midway was organized into a church on April 30, 1967, under his leadership, and during his pastorate 74 have been received for baptism and 65 have joined by letter. Sunday School average attendance has grown from 35 to 100, an educational annex to the sanctuary and a garage for the parsonage has been built, 1.7 acres of land have been purchased for a parking area, and many other improvements and items of equipment have been added to the building.

At Hilltop Mission the attendance has grown from an average of 12 per Sunday to an average of 30. A building was constructed with a large basement for classrooms, and a water well was drilled. It is debt free.

Doyle has two sons on the Foreign Mission fields, Lonnie Jr. and family at Manaus, Brazil, and Don and family in Costa Rica. His grandson, David Doyle, is attending Ouachita University preparing for the mission field and his granddaughter, Margaret Doyle, is training to be a missionary nurse.

**Youth choir festival for Ridgecrest**

NASHVILLE — The first SBC Youth Choir Festival is scheduled June 28-30, 1973, at Ridgecrest Baptist Conference Center, Ridgecrest, N. C.

Participation in the festival will be limited to 2,600, capacity of the newly remodeled Spilman Auditorium, according to William J. Reynolds, secretary, church music department of the Southern Baptist Sunday School Board.

pastor and Youth Director, led in the questioning of the candidate. T. L. Westall, Chairman of the Deacons, led in the ordination prayer just before the laying on of hands. D. B. Bledsoe, pastor, brought the charge to Hopkins and the ordination message.



This auditorium is part of the new facilities of the Haven Heights Church.

**Haven Heights, Ft. Smith dedicates new facilities**

Haven Heights Church, Ft. Smith dedicated new facilities Oct. 29. They consist of an auditorium designed to eventually seat 700, preschool department, kitchen and fellowship hall with approximately 250 capacity, and offices for the pastor, secretary, and music-education director.

The pastor since February, 1970, Joseph A. Hogan, presided at the dedication. The chairman of the Building Committee, Ed Bailey, gave the invocation and introduced the Building Committee, composed of Gerald Stephens, John Mann, Bill Gibson, and John Shelby. He also recognized the Decor Committee composed of Stephens, Gibson, Jerry Biggs, Mrs. L. F.

Smith and Mrs. Sid Hampton. He also recognized the Planning and Survey Committee chairman, Van Reeder.

The dedicatory message was by Neal Prock, a former pastor. Others appearing on the program included the Chairman of Deacons, Gerald Stephens, Concord Missionary, James Griffin, and Roy Gean, a deacon of First Church, Ft. Smith, the sponsoring church who began the mission 11 years ago. The church was organized three years after beginning as a mission with Lee Lairamore as pastor. The total membership of the church is now 607.

Open house was held following the dedication service.

**From the churches**

**Acteen coronation**

The W.M.U. of Branch Church recently held a coronation service for their acteens. Mrs. Dianne Mainer, who recently moved to Lincoln, has been the leader. Acteens honored were Becky Council, Terri Turner, Sherry Turner, Connie Ballard, Tammy Smith (new queen), Mary Williamson, Teresa Williamson, Kathy Ballard and Vicki Smith (new queen). Bill Williamson is pastor.

**Ordains three deacons**

On Sunday evening, Oct. 1, First

Church, Marianna, Jack J. Bledsoe, pastor, ordained three men to the Deaconate for three years. Ordained were Charles Frazier, T. J. Ashley and Robert Barnett. The ordination service was conducted by the pastor and deacons of the church.

**Deacon ordained**

Ronald Hopkins has been ordained as a deacon by Forrest Park Church, Pine Bluff.

Tommy Cunningham, Associate

## Bible class starts radio broadcast

The Hamilton Moses Bible Class of Immanuel Church Little Rock, has recently begun broadcasting its Sunday Morning Bible study. It is thought to be the first Sunday School radio program in Little Rock and possibly the only such broadcast in Arkansas.

The program is presented "live" over KARN Radio, 920 on the dial, from 10:10-10:30 a.m. each Sunday. The broadcast is directed by the class teacher, Frank D. Hickingbotham, and class president, Fred A. Newth, along with associate teachers, Judge Carleton Harris and William H. Sutton.

The half-hour program consists of a music and Bible lesson format following the adult Bible study quarterly as published by the Sunday School Board of the Southern Baptist Convention. The broadcast originates from the chapel of Immanuel Church.

The Hamilton Moses Class was named in honor of the late C. Hamilton Moses, Arkansas business and civic leader who for 45 years was teacher of the class. The class is considered to be the largest in the state with a current enrollment of 106. In recent years, however, the class has had as high as 250 on the membership rolls.

## Taylor is ordained

William (Buddy) Taylor pastor of New Providence Church, in Buckner Baptist Association, was ordained to the gospel ministry Nov. 19.

Elva Adams served as moderator of the ordination council. Glen Wagner led the questioning, and Richard Lanman was the secretary and led the ordination prayer. Floyd Vineyard delivered the charge to the candidate and to the church. Earl Cantrell presented the Bible and Dwain Derrick presented the candidate to the ordaining council. Raymon Murphy pronounced the benediction.

# English-language Baptist work in Europe

By Herbert Stout



Stout

Jesus gave the command to the church to go into the world and make disciples; yet, the disciples of the Lord had failed to move out. Therefore, it became necessary for God to use the dispersion of His people by the Jews and the Romans in order to get them to take the gospel message of redemption to a lost and dying world.

The Great Commission is as imperative to the church today as it was when Jesus gave it to the church on the day of His ascension. Unfortunately, we, like the early disciples, must often be forced out of our beds of ease and security. God uses many ways to get His children to answer His call to witness.

At the end of World War II America found itself the guardian of the free world and as a result has had hundreds of thousands of military personnel scattered all around the globe during the past thirty years. The military has always provided chaplains for the purpose of providing spiritual guidance to the men in the services, but when the families of the military were sent abroad to live for some three or four years, a unique problem developed. True, the chaplains did the best they could under the circumstances, but the restrictive non-denominational emphasis forced upon a chaplain limits, if not forbids, any kind of denominational emphasis — especially to non-liturgical evangelicals.

Most Baptists have never been sympathetic toward the ecumenical movement, and the idea of every non-Catholic and non-Jew being thrown together into a "general Protestant" category does not set well with many. As a result those families which had had close church ties when they were in the United States found a spiritual vacuum when they were transferred overseas.

Captain Paul Davis received a commission from the Northside Church of Neosho, Mo., to establish a mission when he and his family left for Frankfurt, Germany, in May, 1956. The Davis family, along with the family of Sgt. George Graveline, met in the Davis home for Sunday School the first Sunday of June, 1956.

Simultaneously, after having surrendered to go to Germany as mission-

aries in 1949 and after having been assured beyond all doubt in 1956 that Southern Baptists had absolutely no plans for work in Germany, my twin brother Herman and I organized<sup>a</sup> the German Evangelistic Endeavor in June, 1956; for the purpose of obtaining financial help from Baptist churches in Texas and New Mexico to get us to Germany. In February, 1957, Herman Stout and his family left for Wiesbaden, Germany, where on Easter Sunday, 1957, the Immanuel Baptist Church was organized. This was the first fully organized English-language Baptist church on the continent of Europe.

In January, 1958, the *Home Missions* magazine carried an article about the Southern Baptist Mission in Frankfurt. Although Wiesbaden and Frankfurt are only 25 miles apart, neither group had heard of the other. I wrote Herman; he contacted the mission in Frankfurt; the mission called me as pastor; and my family and I arrived in Frankfurt in June, 1958. On July 13, 1958, the mission was constituted into the Bethel Baptist Church. On Aug. 10, 1958, the two churches organized the Association of Baptists in Continental Europe.

A foolish endeavor? An egotistical pipe dream? An act of spiritual arrogance? Two religious bigots on a rampage? Hardly, yet such charges were leveled at us as we sought to follow God's leadership in this unusual endeavor.

An English-language Baptist work on a foreign field — in a non-English-speaking land? Unusual, yes, but reminiscent of the First Century Christians witnessing to their own first. If only we could harness the spiritual power of the thousands of Southern Baptists scattered all over Europe and channel it into an effective witness for Christ! Certainly, the Americans scattered abroad needed the gospel of Jesus as much as anyone. Who could harness this power more effectively than fellow Americans untethered by military ties? The road was to be rough, but God was to bless us and the work beyond our wildest dreams!

Herbert Stout is pastor of the First Church, Mountainburg, where he and his wife teach in the public schools. In this and two more articles, Stout relates the beginning and development of the English-language Baptist work on the Continent of Europe — the largest English-language Baptist work outside an English-speaking country in the world.

### No issue Dec. 28

As is the custom, there will be no issue of the Arkansas Baptist Newsmagazine Dec. 28. Our 21 will be the 50th and final issue for the year and will contain the Sunday school lessons for both Dec. 24 and 25, as well as the year-end reflections of 1957.



## Missionary will work with Stewardship



Nichols

Gilbert A. Nichols, missionary to Paraguay, will spend his third furlough in 1973 serving as a missionary - in - residence with the Stewardship - Cooperative Program Department. Under this arrangement Nichols will work under the joint

sponsorship of the Foreign Mission Board and the Arkansas Baptist State Convention.

Nichols will function as an associate to Stewardship Secretary Roy F. Lewis, and will have special responsibilities in the interpretation and promotion of the Cooperative Program. He will utilize his experiences on the mission field to personalize the Cooperative Program and to demonstrate its relationship to the local church. He will be available for all types of speaking engagements and conferences, and, in addition, will write stories and articles relating to the Cooperative Program and will help plan promotional materials.

At the time of his appointment by the Southern Baptist Foreign Mission Board in 1958, Nichols was pastor of Baugh Chapel church in Austin, Ark. Having held several positions in Baptist work in Paraguay, he is now director of the Paraguayan Baptist Theological Institute and executive secretary of the Paraguay Baptist Convention.

A native of Mountain View, Nichols is a graduate of Ouachita University and Southern Seminary, Louisville, Ky. Mrs. Nichols, the former Deane Marshall, is a native of Cabot and also a graduate of Ouachita Baptist University.

The Nichols family, together with their four children, will begin their furlough early in January and will reside in Cabot. Mr. Nichols will begin his duties with the Stewardship-Cooperative Program Department on or about Jan. 15, and may be contacted for speaking engagements and personal appearances through that office in the Baptist Building.

Stewardship Secretary Roy F. Lewis reported that Arkansas will be the second state convention to utilize a furloughing foreign missionary in such a capacity. He said, "Gilbert Nichols is both a native Arkansan and an experienced missionary. We believe his rich experience on the mission field and his first hand knowledge of the Cooperative Program ably qualifies him to render a unique service to Arkansas



Ouachita University has recently acquired this two story brick residence at 335 North Sixth Street in Arkadelphia. The house was bought from the J. H. McMillian estate. This 12 room home has been remodeled for use by the Home Economic Department at OBU, of which Mrs. Hazel Thomas is chairman. An open house was held in the residence Sunday, Dec. 3.

## Woman's viewpoint

### Teaching children to worship

By Iris O'Neal Bowen



Mrs. Bowen

Had you considered, parent, that your child needs to be taught how to worship? While he is still quite small, he can learn the physical part of worship as well as the spiritual attitudes that are desirable.

As soon as a child is able to wiggle through the worship service, he should, I believe, be brought to "Big Church." Some two year olds absorb more than you think, and by three can be acting pretty well. A pencil and piece of paper will keep him still, and things will be better if he does not sit close to any little friends.

Children enjoy the song service, and I like to find the number for the child, then as we sing, I run my fingers along under the words. Later, as he learns how to read, he knows how to follow the songs.

It is important that the child learns to bow his head and close his eyes during prayer. Thus, he will be listening

without distraction and will feel the reverence. But be careful you do not sneak a peek to see if he has his eyes shut, for no doubt he will be sneaking a peek to see if you have your eyes shut!

Then he should have a part in the stewardship of the church. Although he has already given his money in Sunday School, the passing of the plates impresses the child. So giving him a coin or two to put in the plate makes him feel he is having a part in the service.

When the scripture is announced, we should find it in the Bible for him, and follow it with a finger as it is read. This helps him become familiar with the Bible and how to use it.

In our own morning service, we sing a children's hymn and our pastor brings a children's sermon as a part of the service. I was glad to see this instituted, and wait as eagerly as the children to see what the pastor has brought by way of illustration every Sunday.

Of course we try to be quiet during the sermon, which sometimes is quite a challenge to the parent, and after the benediction we should take the child by to shake hands with the pastor — for the man who was up there saying important things, reading from the Bible and praying, is now greeting everyone, shaking hands and just being a good, good friend — and the children love it!

Baptists. We feel very fortunate in being able to engage his full time services during his furlough period."



# So you are facing . . . Worry

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

A great deal of illness is related to worry. Worry is extremely hard work and does have an effect upon the heart, blood pressure and other human organs. In fact, worry can cause hypertension which in turn can produce unbelievable physical illness.

Perhaps the besetting sin of most believers today is worry. The fact that aspirin companies and the many companies which produce aspirin compounds are doing such a landslide business is an evidence of the prevalence of worry. Also have you noticed how many books deal with the subject?

A great deal is accomplished by analyzing worry. Throw it out in the open. What are its component parts? Is not worry the process of borrowing trouble? Is it not anxiety for the future? Is it not basically a lack of faith? Worry is habit-forming. Being creatures of habit, people have a way of making this a life pattern.

Most things about which a person worries never happen. **Never** worry about things you cannot help. What **good** is worry if you cannot do anything to change a certain course of events? On the other hand, **never** worry about what you can help. The time spent worrying could be profitably transferred to productivity. By working hard at the matter which has produced worry a person thereby eliminates it.

What are common things about which people worry? Most worries are extremely personal and usually are selfish in perspective.

Could you be worried about your health, your work, your domestic life, your station in life, life's accomplishments, a guilt within, a fear without, a failure, some frustration or lack of acceptance by others? Worry is always self-centered.

A person can go a long way down the road of solving the problem by putting others in proper perspective. Life should be spent serving, honoring, and pleasing God. We serve God by helping and ministering to others. Christ said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 25:40) Christ taught the art of living as being the principle of living for others. See how many individuals you can help find happiness. Soon you will discover that no one can be sad and fraught with worry while losing one's life in service of others.

Some have seemingly legitimate worries. For example there is a legitimate worry concerning a serious health problem. The most a person can do is to exhaust all medical resources, get the very best medical help available and turn one's life over to Christ beseeching His help and strength. The next step is surrendering the human will to God's ultimate will. What a substitute for worry!

Perhaps you are worried about finances. So many do not live within their incomes. Their overhead becomes their downfall. Search hard because there lies a solution somewhere. Get professional advice if necessary and make the most of using the intelligence God has given you. More suffer in America from having too little. What a land of plenty! Yet, some suicides take place because of financial frustrations. If Christ taught anything he taught the proper attitude toward material possessions and the use of wealth.

Thinking in a positive way is hopeful but basically the solution to worry lies in being rightly related to God. What greater joy and peace can one experience than through forgiveness of sin? True religion is more God-help than self-help. A positive mental attitude is not to be minimized. Being confident in one's self is not incompatible with New Testament faith. But complete reliance upon God, simple child-like faith in Christ, and utter dependence upon the Lord even for life itself are the beginning points in happy living. Nothing is more basic than this. Then the right mental attitudes of confidence, hope, and positive thinking will follow.

Try writing all your worries on a piece of paper. Put the list aside for several days. An amazing discovery is that most

of the things on the list will have disappeared with the passing of time. This is a lesson in the futility of worry.

If there were no God to help mankind then one should worry. If God withdrew the blessing of prayer then worry would help. But such is not the case. Turn to Jesus Christ as your helper and friend. If one's faith is not powerful enough to conquer anxiety then by all means search until you find the reality of genuine faith in the living God of the Bible.

Perhaps you need to claim some of God's precious promises as the answer to your worry:

". . . and lo, I am with you always, even unto the end of the world" Matthew 28:20b.

"But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel. Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isaiah 43:1, 2.

"But seek first his kingdom and his righteousness, and all these things shall be yours as well.

Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Let the day's own trouble be sufficient for the day." Matthew 6:33, 34 (RSV).

By having a firm faith in God and believing God has a firm hold upon you, then with God's help you can wage war against worry and gain an unsurpassing victory.

Note: Scriptures used in this article are taken from the King James Version with the exception of Matthew 6:33,34 (Revised Standard Version).

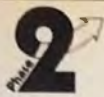
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The Ouachita-Southern Advancement Campaign

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

## Wise stewards

By Jim E. Tillman, Director

"And the Lord said, who then is that faithful and wise steward . . .?" Luke 12:42a. Even today, our Lord is seeking faithful and wise stewards. There are many areas in our lives that call for a serious answer to this divine question. I call your attention to the area of Christian Higher Education. Yes, let us be found faithful in our stewardship of this vital cause in the Kingdom of God.

Thousands of Arkansas Baptists have considered it a wise investment of their stewardship by entering the Advancement Campaign. A unique opportunity is now being offered to many more churches and individuals in Phase 2. The Mabee Foundation of Oklahoma has offered Ouachita Baptist University a matching gift of \$300,000. This must be matched with the new pledges and gifts by the end of the year.

Let's draw a picture of how we can be wise stewards of this offer. Every church that enters the Campaign before the end of 1972 under the regular Campaign formula of 75 percent for Ouachita and 25 percent for Southern will be helping match this offer from the Mabee Foundation in the percentage designated for Ouachita. Now, to color our picture green, a thousand dollar pledge, for example, in the regular formula, will be a gift of \$1750 for Christian Higher Education in Arkansas. I consider this wise stewardship!

Leadership is being provided by the people of El Dorado and the churches in Liberty Association to help match this gift. Many of the churches in this association are making special efforts to enter the Campaign with a commitment by Dec. 31. They feel, I am sure, like Chester A. Swor when he said, "An opportunity grasped and used produces at least one other opportunity."

The El Dorado Area Campaign for Ouachita began Nov. 17. Within ten days \$115,000 had been pledged. Capable leadership is the secret to this kind of success. The Co-Chairmen for the Area Campaign are John T. Daniel and T. S. Medlin. The Advance Gifts Division is headed by Chairman Chesley Pruet and Vice Chairman Rodney Landes. The Chairman for the General Gifts Division is Jerome Orr and Vice Chairman is Cecil Kellum.

The challenge is facing us, the

## Doctrines of the faith

# Death and the intermediate state

By Jimmy A. Millikin  
Southern Baptist College



Dr. Millikin

Despite the fact that death is an unpleasant subject, we can hardly avoid thinking about it some time or other. What is death? What happens after death? Is there a life of conscious existence afterward? These are questions quite frequently asked of clergymen.

In the doctrine of eschatology or last things these questions are some of the first issues we face. In looking at what the Bible teaches about these matters we will look first at what it has to say about death, then a word about the intermediate state.

### Death

First, the Bible teaches that death is real. It is the common lot of all men (Heb. 9:27.) All who have lived on earth have died, with only two notable exceptions — Enoch and Elijah (Heb. 11:5; 2 Kgs. 2:11.) Furthermore, all who are now living on earth will die, unless, of course, the Lord comes in this generation.

Second, the Bible teaches that physical death is a separation of soul and body. This is often denied by contemporary theologians. But the Bible is clear enough on this matter. Death is described as "giving up the spirit" (Matt. 27:50.) The Old Testament states that at death the body returns to dust and "the spirit returneth unto God who gave it" (Ecc. 12:7.)

In addition, Paul speaks of death as a departure (Phi. 1:23; 2 Tim. 4:6.) The picture here is of a ship putting out to sea for another shore. The clear implication is that while the body is laid to rest or asleep (Acts 7:60; 1 Thes. 4:13.) the spirit takes its departure into another world.

Third, the New Testament teaches that Christ has overcome the evil power of death. Death for the believer is thus not to be feared. It is rather to be looked upon as an entrance into a more glorious and fuller life. Death has been abolished for the believer (II Tim. 1:10.) It no longer has any sting (I Cor. 15:54-57.) It cannot separate us from the love of God (Rom. 8:38.) It is simply a falling asleep (John 11:11; I Thes. 4:13.) Death is even considered an asset rather than a liability (I Cor. 3:21-22; Phil. 1:23.)

### The intermediate state

The place and condition of the dead between death and the resurrection is called the intermediate state. It deals with the question, Where does one go when he dies?

Two truths revealed in the Scriptures about the state of the dead need to be emphasized:

First, it is clear that the righteous are in a state of conscious existence with the Lord (Phil. 1:23; II Cor. 5:8.) That this is a state of conscious existence is strongly implied in the story of Jesus about the rich man and Lazarus (cf. Luke 16:22, 24.) Paul's desire to depart and to be with the Lord can hardly be explained if he did not think that he would have a conscious existence after he departed (Phil. 1:23.)

Second, it is clear that the unrighteous have a state of conscious existence apart from God. This is clearly taught in the story of Jesus about the rich man and Lazarus (Luke 16:19-31.) In this story there are repeated references to feelings and consciousness. He saw (v. 23); he spake (v. 24); he felt (v. 23, 24); he remembered (v. 25), and he was conscious of what was going on in earth (v. 27-28.) In addition Peter plainly states that God is keeping "the unrighteous under punishment unto the day of judgment" (II Peter 2:8; ASV.)

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leadership is before us, and the glory to God motivates us. These last days of 1972 are precious, let's be among the "wise stewards!"



## Church Training

# Attention all youth leaders

The event is the Wide-Area Youth in Church Training Workshop to be held at Second Church, Little Rock. The date is Jan. 29-30, 1973. The workshop will begin with a banquet Monday night followed by the workshop and will continue with conferences Tuesday morning and Tuesday afternoon, Jan. 30. All ministers of education and youth directors, whether they are paid staff members or youth volunteer workers, are urged to take advantage of this workshop.

This youth leadership workshop will be conducted by personnel from the Youth Section of the Church Training Department of the Baptist Sunday

School Board. A letter will be sent in the near future to all ministers of education and youth leaders. It is very likely that the registration fee will be \$3.00 which will include the cost of the banquet and materials.

Mark your calendar for Jan. 29-30 and make your plans now to come to Second Church, Little Rock, for this most important meeting.

There will also be a Wide-Area Adult Workshop held at Immanuel Church, Little Rock, Monday night and Tuesday, Feb. 19-20. We will give more information about this at a later date. Now is the time to mark your calendar and plan to attend. —Ralph W. Davis

## Between parson and pew

# Ouachita, I sing thy praises!

By Velma Merritt



Mrs. Merritt

It was 5:30 a.m. on the day we were to take some of our young people to Ouachita's Tiger Day. I burst into song, "Ouachita, we sing thy praises, thy beauty, thy power, thy fame. Each loyal heart upraises a cheer to thy glorious name..."

I stopped short as my husband interrupted, "Oh my, I can tell it's going to be one of those days!"

It's been six years since I graduated from Ouachita but every time I get to go back to the campus I get as excited as a little girl getting to go visit the toy store. The memories of happy times, spiritual highlights, the laughter of dorm life, meeting my husband, the ideas and ideals instilled into my being by professors, and the thought of just walking across the campus among the trees and familiar buildings all add up to one glorious time.

The thrilling memories I have of Ouachita can be shared by young people all over Arkansas if they would be encouraged by church leadership to attend a Christian university. The advantages of a Christian school over a state supported school are many. Let me mention just a few.

The importance of the Christian environment cannot be emphasized too much when young people are forming basic life patterns.

The encouragement they receive in spiritual life forms some real ideals.

(I still quote to the young people I work with some of the things I heard during spiritual emphasis weeks.)

The professors believe in God and aren't ashamed to say so. Many are dedicated to the school and could easily leave to make much more salary elsewhere but prefer to stay because of the environment.

Classroom instruction is equal or superior to the state schools. Ouachita excels in sports in our state.

Among the advantages, don't forget that one of the most important is that there is a good chance that a young person will find his life's partner while in college. Finding one to establish a Christian home cannot be measured in money.

Don't mistake all of these advantages by thinking that going to a Christian campus is like a Sunday School because it is far from it. There are problems among students and their moral lives as there are other places but there are not as many as in state schools.

The cost of Ouachita in comparison to the Arkansas state schools for one semester ranges only \$55-\$150 higher per semester. That's very little in comparison to the advantages received especially when financial assistance is available.

The administrative leadership at Ouachita presently is terrific. They are doing all within their power to keep her great academically and spiritually.

Pastors, laymen, and parents, encourage your young people to attend Ouachita Baptist University or another Christian school. You'll be doing one of the greatest services of their lives if you do.



Andy Haney

"The Fellowship of Christian Athletes at Arkansas State University is held together by Benny Clark, our Baptist Student Director. It was through his influence I began to realize that I had just been playing the role as a Christian. After a meeting one night I asked Benny for some help in getting things together. We talked about my life and then we read through the booklet, *How To Have A Full And Meaningful Life*. It summed up my life without Christ. That night I committed my life to Christ, and for the first time I experienced real life.

"The following week I made my commitment public at First Baptist Church in Jonesboro and later I was baptized.

"My thanks goes out to my Baptist Student Director for showing me the way, and to Arkansas Baptists for making Baptist Student Union possible."

(This testimony was given by Andy Haney of Arkansas State University at the recent Arkansas Baptist State Convention meeting in Hot Springs. Andy is a 6' 3", 235 pound defensive tackle for the ASU Indians.)

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The Glen Stewart Ensemble from Levy Church, North Little Rock, provided music.



David Bauman, state R. A. president, presided.



Glendon Grober, missionary to Brazil, was the speaker.

## R. A. Fellowship Supper is well attended

Three hundred-thirty-five Royal Ambassadors from across the state made reservations for the 33rd annual Fellowship Supper on Nov. 6.

Despite the rain and flood conditions about three hundred attended.

Park Hill Church staff provided an excellent meal, enjoyed by all.

Delightful music was provided by the Glen Stewart Singers.

Glendon Grober, missionary to Brazil, was the speaker. He thrilled those attending by his inspiring, informative and challenging message regarding missions.

The 34th annual Fellowship Supper will be held in November, 1973. —C. H. Seaton Brotherhood Department



C. H. Seaton of the Brotherhood Department directed the event.

## Who carries the load in church financing?

How many people in your church are actually carrying the financial load for the entire membership? Most church leaders are aware that a relatively few families carry the load, both in finances and in leadership, but those who are shirking their responsibility need to be made aware that they are "free loading."

A medium size church in our state recently did such a survey and shared the information with the total membership and with our department. The church membership consists of 171 families, and during the first nine months of 1972 contributed through the church budget gifts totalling \$27,294.02.

Out of the total 171 families, only five families gave over \$1,000 each; eight families gave between \$500 and \$1,000; nine families gave between \$100 and

\$500; 60 families gave \$100 or less; and 89 families gave nothing.

To summarize, the last 149 families listed above, plus the loose plate offerings of the church, totalled \$6,525.98. This means that the remaining 22 church families gave \$20,768.04 of the total gifts. Or to put it another way, 13 percent of the church membership provided 76 percent of the church's financial support.

The pastor of the church, in commenting on his own survey, observed that "This tells a sad, sad story when it is multiplied by all our SBC churches!"

It is a sad story that this same situation is repeated in so many churches. Perhaps the first step toward correcting the situation would be to share this information with the people. Why not do such a survey on your church? —Roy F. Lewis, Secretary of Stewardship-Cooperative Program

## Centurymen To Sing on Christmas show

FT. WORTH (BP) — The National Broadcasting Co. will broadcast a special Christmas program on its radio network Dec. 13, featuring the music of The Centurymen, composed of 100 ministers of music from Southern Baptist churches throughout the nation.

The program, "Voices of Christmas," will be carried on the radio network at 9:30 p.m., (Eastern Time), Dec. 13. It will be carried by about 225 NBC radio affiliates across the country.

The Centurymen were organized by the Southern Baptist Radio-Television Commission here, and are directed by Buryl Red of New York City.

"While the Centurymen have made two NBC television network appearances, this is the first time they have sung on the radio network," said Paul M. Stevens, president of the Radio-TV Commission.



# The Lottie Moon Christmas Offering is

## LOVE EXPRESSED



*I John 4:10-11: "Herein is love, not that we loved God, but that he loved us, and sent his Son. . . If God so loved us, we ought also to love one another."*

### Love in person to person concern

*Photo by W. Robert Hart*  
Missionary J. A. Anaya shares with an elderly Spanish goatherd the story of redemption through Jesus Christ. The photograph was made in the Canary Islands.



### Love in healing the sick

*Photo by Gerald Harvey*  
Physical needs are overwhelming in many parts of the world. Missionary physician Samuel R. J. Canata Jr., examines a patient in Gishay, Ethiopia.

The star — reminder of God's power in the universe. The star — symbol of God's presence and of his willingness to answer prayer. The star is the artist's way of drawing Southern Baptists to prayer and action for foreign missions. Blue and white adaptations of the art will be used for interest centers in prayer and study sessions during the Week of Prayer for Foreign Missions, December 3-10.

### The cover







**Love in ministering to the needy**

*Photo by Morris Wright*

*In many areas of the world, great numbers of refugees give constant and compelling opportunities for Christian witness. Missionaries and national Christians share the Gospel with refugee families such as this one living on the sidewalk in Hong King.*



**Love by Southern Baptists who support their missionaries around the world**

*Photo by Fon Scofield Jr.*

*The goal for the Lottie Moon Christmas Offering this year is \$18,000,000. This phenomenal expression of love would provide half of the financial support for foreign missions.*



**Love in proclaiming God's word**

*Photo by Fon Scofield Jr.*

*The Lottie Moon Christmas Offering means that much of a needy world can have a chance to hear about Jesus Christ. Missionary Carl Ryther leading a devotional period in Faridpur, Bangladesh, or 2,500 other Southern Baptist missionaries, or thousands of national Christians with whom missionaries work bear the message: God's love expressed to man through his son, Jesus Christ.*



**Love in teaching the illiterate**

*Photo by Gerald Harvey*

*A Nigerian Baptist teaches reading at Ahoada Baptist Church in Ahoada, Nigeria. The young ladies shown may be future Baptist leaders in Nigeria.*



## 'Powerline,' pastor offer help to Little Rock area listeners

"Powerline," a top-40 music show for teenagers, offers them a hot line to help in Little Rock.

Help for their problems, that is, and little girls — and guys — from Little Rock learn that diamonds aren't necessarily their best friends. Their best friend probably is Dr. Dale Cowling, for 20 years pastor of the city's Second Church.

Several years ago, Dr. Cowling heard "Powerline," a half-hour weekly show produced by Baptists through their Southern Baptist Radio and Television Commission. "Powerline" is played on public service time by station KARN in Little Rock — and more than 700 other radio stations in the United States.

One portion of the program invites people with problems to write "Powerline" in Ft. Worth for help. Dr. Cowling decided to localize that invitation and offer immediate, in-the-city aid. As a result, his church now buys three one-minute spot announcements inserted locally in the program to encourage "Powerline" listeners in the Little Rock area to "Call 'Dr. C's Hot Line' for immediate help."

The calls have been constant during the time the Hot Line has been open and help has been swift. The folks at the Radio-TV Commission in Ft. Worth are delighted.

Dr. J. P. Allen, the Radio-TV Commission's director of audience response, was especially enthusiastic. "One of the Commission's goals is to reach the unchurched and get them involved with a local church," he pointed out. "We are thrilled that Second Church utilizes 'Powerline' this way. I would love to see at least one church in every major city do what Dr. Cowling is doing with 'Powerline.'"

Dr. Allen also heads the Commission's professional counselling staff which deals with the problem mail that pours into the Commission from "Powerline" listeners all over the country.

"'Powerline' offers a wonderful opportunity for a local ministry," he observed — and Dr. Cowling couldn't agree more.

"It costs about \$11.50 a week for the spot announcements," he said. "At that price, we can't afford NOT to tie in with 'Powerline.'"

Dr. Cowling needs answers for at least a half-dozen genuine problems each week. Problems range from "How do I get my parents to trust me?" to illegitimate pregnancies and potential suicides, he said.

"The Hot Line is open 24-hours a day.

During office hours, my staff answers the telephone. At night we have an answering service. If a problem is urgent, they call me immediately.

"We've had calls from people about to commit suicide. One 50-year-old man told me he had a gun at his head and he was ready to pull the trigger.

"I talked him into letting me come to his house. Then I talked him into letting me inside. Finally, I talked him into going for a ride with me and leaving the gun behind."

Dr. Cowling paused, "I never talked so much in my life. I had arranged with the police to run a red light. When they stopped me, I told the man he could choose between a nearby Veterans' Hospital and treatment for his mental condition or being run in by the police for drunkenness."

The man elected the hospital and, later, called to thank Dr. Cowling for saving his life.

"That's one of the rewards of the 'Powerline Hot Line,'" Dr. Cowling said. "You feel good when it's over, but you don't feel too happy going into a house where a man has a loaded gun at his head. He could just as easily point it at yours."

Dr. Cowling said many Hot Line callers want advice — and get it — on the telephone "but we encourage them to come into my office for personal counselling whenever possible. It's free and anyone can come."

He has "no idea" of the number of people helped since the project began. "Many marital problems have been solved as a result of the 'Powerline' Hot line," he said. "I've been able to do a lot of family counselling, even when triangles exist. Often I've been able to work with all three parties.

"Frequently, people with marital triangles are very active in their churches but feel, for some reason, they can't talk with their own pastor. Sometimes, a church tends to take a condemnatory attitude toward sinful people. The people with the problem don't feel free to confess it and begin to solve it so they masquerade that everything is all right.

"After counselling, many people return to their church and become active again. I'm delighted when that happens."

Other counselling opportunities from

the "Powerline" announcements come from parents who hear the program and call about problems with their teenagers.

Dr. Cowling advises in parent-child situations from personal experience. "My wife and I have three daughters. The youngest is 18, and we have always had a good, open relationship."

He also deals with "a few situations where individuals have over-extended themselves financially and are trying to determine the morality or immorality of bankruptcy.

"I think people genuinely appreciate the fact that there is help at Second Baptist Church," Dr. Cowling said. "I would recommend that any church use 'Powerline' as an aid for counselling ministry. Such a ministry gives a church a reputation as one of compassion, not condemnation."

Originally from Mineral Springs, Dr. Cowling was graduated from Ouachita University at Arkadelphia, then attended Southwestern Seminary in Ft. Worth, Tex. for six years.

"That was the only time I ever lived out of Arkansas," he said. "Before returning to Arkansas I pastored a church in Paradise, Texas, so I tell my friends I left Paradise to return here. That ought to tell you something about how I feel about my home state."

## Leadership conference schedule is announced

The schedule for Sunday School Leadership Conferences at Glorieta and Ridgecrest in 1973, as given below, will permit churches (1) to consider financial aid to Sunday School workers who will attend; and (2) to make reservations on Jan. 1.

### Glorieta

June 17-23, Sunday through Saturday (joint conference with Church Training)

June 24-30, Sunday through Saturday  
July 1-4, Sunday through Wednesday  
July 5-11, Thursday through Wednesday

### Ridgecrest

July 22-28, Sunday through Saturday (joint conference with Church Training)

July 29-Aug. 4, Sunday through Saturday  
Aug. 5-8, Sunday through Wednesday

Write to Glorieta Baptist Conference Center, Box 8, Glorieta, New Mexico 87535; or Ridgecrest Baptist Conference Center, Box 128, Ridgecrest, North Carolina 28770 — Pat Ratton, Sunday School department



# Cherish our religious freedom, historian tells Baptist group

WASHINGTON (BP) — Throughout human history, religion and freedom have clearly not been natural allies, James E. Wood Jr. reminded participants in the fifteenth Religious Liberty Conference sponsored by the Baptist Joint Committee on Public Affairs.

"Let us not forget," Wood said, "that before the modern era neither Catholicism nor Protestantism espoused religious liberty as such, but each advocated and practiced coercion and physical violence, if necessary, to maintain sway over the territories in which either became established."

In an opening address to 75 persons invited to study religious liberty and the Bill of Rights, Wood, the executive director of the Baptist Joint Committee, presented a scholarly paper tracing the historical and theological perspectives of concern for religious freedom.

"Intolerance not tolerance, conformity not nonconformity, and assent not dissent, have been the hallmarks of the history of religion," declared Wood, a former professor of the history of religions at Baylor University.

He noted further that "more wars have been fought, more persecutions have been carried out, and more lives have been lost in the name of religion than for any other single cause."

In referring to the history of Christianity between the fourth and seventeenth centuries, Wood said it was a time when the church "vigorously opposed freedom of thought, freedom of speech, freedom of the press, freedom of assembly and indeed liberty of conscience.

"It is not surprising therefore that the church has never been popular with champions of the free society," the Baptist leader observed.

The concept of full religious liberty, constitutionally or legally guaranteed, is clearly a distinct contribution of the United States, Wood observed. He said the United States became the first nation in history constitutionally to guarantee religious liberty and the separation of church and state.

He noted that church historians frequently cite religious liberty as the greatest contribution of Baptists to Protestantism.

There is a danger, Wood warned, of supporting religious liberty purely for practical, secular reasons alone, rather than any conscious philosophical or religious basis.

It is quite possible, he observed, to

argue for religious liberty simply on the basis that the modern secular state views religion as a private concern of its citizens and that religion has no role to play in the public and social spheres of human society.

Further, the Baptist executive said, the state may also embrace the idea of religious liberty simply because it holds an apathetic view toward religion and seeks to avoid for purely political reasons any entanglement in the disagreements and dissensions between the religious communities themselves.

Or, Wood continued, religious liberty may be viewed not as an inalienable right, but as a concession to be granted by the state only insofar as religious liberty is not in conflict with the individual citizen's national allegiance and loyalty.

Such pragmatic bases "will not suffice to sustain the principle or to prevent religious coercion, discrimination and/or persecution during a crisis period of our nation's history," Wood warned. "To be secure," he said, "religious liberty must ultimately find its basis or rationale within one's religious faith, within one's value system."

Wood listed three "roots of liberty" in his address. For Christians, he said, "liberty is theologically rooted first of all God's nature and in his dealings with men." The Biblical basis for religious freedom is not in single passages of scripture, rather it is in God's whole way of approaching mankind, he explained.

"God-given, man's personhood is the foundation stone of man's right to religious liberty," he declared. "Religious liberty, therefore, is the recognition of the right of the individual acting alone or in community. It is not a gift of the state," Wood said.

In the second place, religious liberty is "rooted in the inviolable sacredness of the human conscience." Basic to all of man's moral rights is religious liberty, without which all of man's civil rights are abridged, Wood explained.

The third "root" of religious liberty, Wood listed, is "the sinful nature of man." No Christian and indeed no church is entitled to the claim of having attained to any final, infallible dogmas of truth, he explained.

"The sinful nature of man negates the possibility of the absolutizing of human authority, religious or political," the Baptist historian said.

Wood's paper, along with other addresses made to the conference, will be published in a report of the conference. The findings and suggestions of the participants will be

relayed to the Baptist Joint Committee on Public Affairs for further study before particular recommendations are made to the eight Baptist denominations in the United States that are a part of the Baptist Joint Committee.

## Evangelism Foreign missionary will be speaker



Moore

Trueman Moore, missionary to East Pakistan from 1957 to 1971 will speak at the Statewide Evangelism Conference, First Church, Ft. Smith. The conference will begin on Monday afternoon, Jan. 22 and close Tuesday night, Jan. 23.

Moore is now pastor of Eastside Church, Ft. Smith. I still look upon him as one of our foreign missionaries. Trueman was born at Greenwood, saved and baptized at the age of nine. He was valedictorian of his high school class of 1946 at Mansfield. He attended the University of Arkansas and received a B.S. degree in agriculture. He surrendered to preach in 1948, and at the same time surrendered for mission work. He served as student missionary in Hawaii under the BSU of Arkansas in 1950. He was graduated from Southwestern Seminary with the B.D. degree in 1957. He was a high school teacher at Greenwood in 1955 and pastored First Church, Jenny Lind, 1949-57.

In 1970 he was sent home on furlough because of civil war in East Pakistan. He resigned from the Foreign Mission Board April 30, 1972. Brother Trueman is a warm hearted preacher and will bless our hearts. — Jesse S. Reed, Director of Evangelism

## 'Holyland U.S.A.' is taking shape

MONTGOMERY, Ala. (EP) — A tabletop model of the first stage of "Holyland, U.S.A." has been unveiled by an insurance executive here.

Bill Caywood says his extravaganza will combine highlights of Judaism and Christianity. He says he has the "greatest public relations director in the world — the Lord."

It will include two huge recreation areas near Mobile and a statue of Jesus larger than South America's famed "Christ of the Andes." Surrounding the statue are to be attractions, such as reproductions of Palestinian tourist attractions.



## Grigg to direct work with National Baptists

ATLANTA (BP) — The Southern Baptist Home Mission Board has shifted staffer W. R. Grigg for a concentrated effort in work with National Baptists in the high priority area of the Northeast.

Grigg leaves his position as associate secretary in the board's department of work with National Baptists to become the northeast area director. He will establish an office in Winston-Salem, N. C.

He will work within the 14-state area from West Virginia to Maine and from Ohio to the East Coast. All are states where Southern Baptists do not have directors of work with National Baptists but they have a high percentage of black Baptists. Nearly one-third of the nation's 21-million blacks live in the area.

Victor Glass of Atlanta, secretary of the department, said in announcing Grigg's move, "We want W. R. Grigg to help Southern Baptists in this high priority area to relate to National Baptists as people. These Baptists are in a position to help Southern Baptists because they have more people, and they have the organization and the experience."

Southern Baptists in these states, according to Grigg, have established good relations with National Baptists. "Many predominantly black churches are affiliated with the associations and state conventions, the churches have open memberships, and a number of blacks are leaders among Southern Baptists," he said.

Grigg, formerly a state director of work with National Baptists in North Carolina and Louisiana, said he feels the promise of cooperative ministries between the black churches and Southern Baptists in this area is the highest of any place in the nation.

He cited already existing projects with black churches in Harlem and other areas of New York City as examples of how such cooperative ministries can be accomplished.

In one of these projects, Baptist tenants are forming non-profit corporations to purchase apartment buildings, renovating them, and planning for the churches to occupy the ground floors.

Southern Baptists through this department and cooperating state conventions spend more than \$1 million annually for cooperative ministries in education, mission training, church extension, evangelism, and stewardship. There are 16 state Baptist directors of work with National Baptists, mostly where there are stronger state conventions.

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## Sees Christian population rate outstripping global increase

PASADENA, Calif. (EP) — The rate of growth for Christianity around the world now exceeds the rate of world population growth, according to C. Peter Wagner, former missionary to Latin America and now professor at the Fuller Seminary School of World Mission here.

Wagner, who also serves as executive director of the Fuller Evangelistic Association in Pasadena, cited the opinions of Ralph Winter, Stephen Neill and Warren Webster in his report to associates of the School of World Mission. He said also that the *World Christian Handbook*, currently being edited by David Barrett for release in 1973, would probably confirm the growth rate.

Careful not to confuse the rate of growth of men and women who are willing to commit their lives to Christ and become responsible members of His Church with those nominally Christian, he said that the growth of those who would indicate "Christianity" as their religion in a census was indeed gaining on the world-wide rate of population growth.

Nevertheless, he said, "it is a significant piece of data to those of us involved in fulfilling the Great Commission."

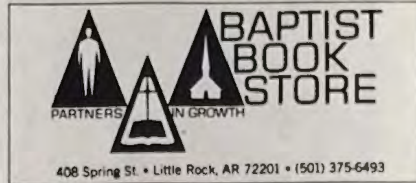
He added that Christianity is calculated roughly to include one billion persons in the world today. "If the Church were increasing at only the rate of the population, you take two per cent (world population growth rate according to 1972 Population Reference Bureau statistics) of that and discover that annually Christianity is growing by 20 million persons. Divide this by 365 days in a year and you have this amazing (and encouraging) figure: Christianity is growing by 55,000 persons per day.

Professor Wagner's report showed that the world today has 3,700,000,000 people. Every year 74,000,000 people are added, but only 20,000,000 are becoming Christians — therefore 54,000,000 people annually are being added to the "fourth world." Divide that by 365 and the result is: the fourth world (meaning all those who have not yet become Christians) is growing by 148,000 persons per day.

"Much is being done, but much more is needed," Wagner says. "This is not the time to cut back on evangelistic and missionary efforts. We need more, not fewer, missionaries. We need more efficient strategy. We need more effective evangelism. We need more Holy Spirit power. We need to win the world in our generation — or die

trying!"

The School of World Mission currently has an enrollment of 74 career missionaries and leaders from Third World churches working in research programs leading toward masters degrees and doctorates in missiology. Thirty-five countries are represented this year, according to Professor Wagner.



## High school students pray on sidewalk

TAMPA, Fla. (EP) — One by one, students at Leto Senior High here begin gathering at 6:50 a.m. expanding a circle hand in hand with their heads bowed.

What do they do in those 15 minutes before a buzzer calls them to class?

"We praise the Lord," said 18-year-old Harold Davis.

The prayer sessions began at Leto a year ago with three students. Now there are some 50 regulars.

Roger Fingar, one of the founding three, said he expects to have 100 by Christmas.

The young people pray silently or out loud . . . sing hymns . . . read poems. They represent a variety of Christian denominations and some let their hair grow long. Sometimes girls bring bread and grape juice with them. Young people eat and drink in remembrance of Christ. "It's as Jesus said," Steve Moore declared. "we really feel the spirit."

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**ZONDERVAN**





# Handling criticism

By Gordon C. Goodier

Pastor, First Church, Pacific Beach, Calif

**Editor's note:** The following message was delivered by Dr. Gordon C. Goodier, at the San Diego Southern Baptist Pastors' Conference, Nov. 17, 1964, and recently to the Dardanelle-Russellville Association. He was born at Dardanelle, where he finished high school. His education includes Ouachita University, Baylor University, Andover Newton Theological Seminary, Newton Centre, Mass., and Southwestern Seminary, Ft. Worth, Tex. He has pastored in Arkansas, Missouri, and California. He served the Halcyon Church, San Leandro, Calif., prior to his retirement.



Goodier

One of the secrets of the remarkable career of Paul was his ability to manage criticism. He did not allow himself to be weakened and throttled by the opinions of others.

Many were the abuses and criticisms directed against him personally, and against his work, but he was never greatly disturbed by them. He went steadily on, doing the work that God had called him to do. Writing to the Corinthians he said — "With me it is a very small thing that I should be judged of you, or of man's judgement: Yes, I judge not mine own self . . . but he that judgeth me is the Lord." (I Cor. 4:3, 4).

Some of us need very badly this ability to rise above criticism. We are overly sensitive to the opinions of others. When people make derogatory statements about us, or find fault with the things we do, we get upset. We become discouraged, throw in the sponge and quit; or we become resentful; or we retreat into self-pity. We just can't take it. We purr like a kitten when stroked by praise, but criticism takes the heart out of us.

One of your greatest needs, — my greatest needs — is that we need to discover a technique for dealing successfully with the adverse opinions of others.

Let me make four suggestions which may prove helpful in achieving a positive attitude toward criticism. The first is this: expect it. Criticism is bound to come. No matter what we do, we cannot possibly please everybody, and some are sure to misunderstand and find fault.

It is reported that while Sir John

Simon held the unpopular post of Chancellor of the Exchequer, his wife kept this embroidered bit of irony on his living-room wall: "To Escape Criticism, say nothing, Do Nothing, Be Nothing." And that is about the way it is.

"You may get through the world but your march will be slow  
If you listen to all that is said as you go;

You'll be worried and troubled and kept in a stew,  
For talkative folks must have something to do,  
And so they will talk.

"If you're quiet and modest it will be presumed  
That your humble position is slyly assumed;

You're a wolf in sheep's clothing, or just a plain fool,  
But don't get excited, keep perfectly cool,

And let people talk.

"If you show resolution and boldness of heart,  
A slight inclination to take your own part,  
Some people will say you're conceited and vain,  
But keep right on working and never explain,  
For folks will still talk."

—Samuel Hodge,  
"World Famous Short Poems"

And mark this: the higher one climbs in achievement and influence — the more he rises above the dead level of

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conventionality in his thinking and attitudes — the more he will be criticized.

Outstanding people have always been the chief targets of verbal fire. When Dwight L. Moody, the great evangelist, was just coming into public notice, a Chicago newspaper referred to him as "Crazy Moody", and claimed that P. T. Barnum, the showman, was backing the whole revival movement.

The abuse that has been heaped upon our American Presidents makes interesting reading. Here is what one man wrote about George Washington — "the present occupant of the White House is little better than a murderer. He is treacherous in private friendships, a hypocrite in public life, an imposter who has either abandoned all good principles or else never had any."

And one of his contemporaries wrote this about Abraham Lincoln: "The President is a low, cunning clown. He is the original gorilla. Those who seek the apeman are fools to travel all the way to Africa when what they want can be readily found in Springfield, Illinois."

So, instead of being surprised and shocked by criticism, let us rather expect it. Do I need to remind you that our Lord, the purest and holiest and noblest Person who ever lived on this earth, was criticized?

But this sinless Son of God met verbal knifing everywhere He went. There was always a little group of scribes and Pharisees standing around to find fault with just about everything that He said or did.

My second suggestion regarding criticism is: Listen to it. When criticisms come, we should face them, and ask ourselves quite honestly: Is there any truth in what is being said about me? Is there any lesson here which I could learn with profit to myself and my work?

I commend to all of us Abraham Lincoln's response to a report that one of his cabinet members had called him a fool. Mr. Lincoln asked one of his associates — "Did Stanton call me a fool?" When he was assured that he had, Mr. Lincoln replied, "Stanton is a wise man. If he said I am a fool, then I had better look into the matter."

But our trouble is that we flare up so quickly at criticism, and defend ourselves so, that we have no time nor disposition to harvest the good that could come to us from the fault-finding of others. We are not teachable, and so miss our chances for improvement.

Some of us take a negative attitude even toward the criticisms of our friends. A man said to me once that he would like so much to make a suggestion to his pastor which, he felt sure, would greatly improve this preacher's effectiveness in the pulpit. "Well, do it", I urged. "He knows your affection

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for him, and I am sure he will appreciate it." "No, he said, shaking his head, "I am confident he would resent it."

But we ought to listen also to the criticisms from our enemies. Even those remarks which were meant to hurt may be useful. Sometimes you and I need to know things about ourselves of which we are unconscious, and which our friends, who wish to spare our feelings, will not tell us. These things we can learn from our enemies.

George Washington Carver, the famed Negro scientist, advised his students to listen to the unfriendly criticisms which came from white people, and to profit by them.

He who dismisses criticism with anger or a shrug may be cheating himself. Let us listen to it.

And now this third suggestion: Ignore it. When one has conscientiously faced criticism, and gotten all the good he can out of it, he should forget it. Don't let it fester! If we do, we shall forfeit our happiness.

One of Beethoven's contemporaries said of his compositions — "If Beethoven continues this sort of trash, our orchestras will degenerate into instrumental debating societies." Now a lot of people would wilt under that kind of destructive criticism, but do you remember Beethoven's response? "A few fly bites", he said, "Cannot stop a spirited horse." — "Biographers of Great Composers" — (by Henry Thomas & Dana Thomas)

A man will accomplish little in this world if he spends a lot of time and energy trying desperately to please everybody. It simply cannot be done.

Aesop has a fable which illustrated the futility of such an endeavor. It is about a man and his son who were leading a donkey to town. A passer-by laughed at them for walking while the donkey had no load, so the man had the boy get up and ride.

Before long they met a man who criticized the boy for riding while his father walked.

The boy got off the donkey and the man climbed on.

Soon another traveller called the man selfish because he was making the little boy walk.

To get rid of this objection they both started to ride, and then someone else accused them of cruelty to the donkey.

In desperation they tied the donkey's feet together, put a pole between them, and started to carry the donkey.

But people laughed at them so much that they decided to let the donkey down.

As they did so, the animal began to kick, rolled over into the river, and was drowned.

The best policy is to conscientiously do one's best, and let the chips fly.

It is said that Joseph Lister, the father of antiseptic surgery, saved more lives than Napoleon succeeded in destroying in all his bloody campaigns, but he was sneered at and condemned by men of his own profession for what they called his "Carbolic acid fad."

Robert Raikes, the originator of the Sunday School, had to fight journalists, members of Parliament, and churchmen in his endeavors in behalf of childhood.

Some went so far as to accuse him of gathering children together in order to send them as slaves to the West Indies! What if these men, of whom the world was not worthy, had stopped? How grateful we all are that they did not.

I said earlier that Mr. Lincoln knew how to listen to his critics. He also knew not to ignore them.

Once when he was being attacked he said — "I do the best I know how, the very best I can. I mean to keep on doing this, down to the very end. If the end brings me out all wrong, then ten angels swearing I had been right would make no difference. If the end brings me out all right, then what is said against me now will not amount to anything."

And now I want to offer a final suggestion: seek above all else to be pleasing in the sight of God. If we make the doing of His will the master passion of our lives, the opinions of men will not greatly matter. Paul was independent of men's opinions because he was so deeply concerned about God's opinions.

The same was true of Jesus Christ. He was never disturbed about what men said or thought, for the controlling passion of His life was to please His Father in Heaven. Said He — "My meat is to do the will of him that sent me, and to finish his work." One who desires above all else to know what God thinks, will not be too anxious about the judgments of men.

Frequently what God wants is not what the world wants, and what God wants is decidedly all that matters. His "well done, good and faithful servant" should be our most coveted decoration.

Hugh Latimer, who was martyred in Oxford for his faith, was frequently invited to preach before the King of England. "One Sunday morning", he writes, "As I was in my study preparing myself by prayer and meditation before the service, I heard a voice saying to me, 'Latimer, Latimer, be careful what you preach today, because you are going to preach before the King of England.'

After a little I heard another voice saying to me, 'Latimer, Latimer, be careful what you preach today, because you are going to preach before the King of Kings!'"



# A nation against God

By Clifton J. Allen

Editorial Secretary, Baptist Sunday School Board

## Insistent and gracious entreaty



Allen

God's word to Judah through Jeremiah was one of repeated and urgent entreaty. Jeremiah voiced God's amazement at the hardheartedness of his people — so perverse and foolish and rebellious and ungrateful. God remembered the devotion of his people in their youth.

After centuries in the Promised Land, they were blind to their holy heritage, they ignored their covenant obligation, they followed other gods with lustful passion, and they treated with indifference their heinous sin. The people had forgotten their merciful deliverance from bondage in Egypt and the way God had preserved them with loving-kindness and mighty power. In spite of their wickedness, God pleaded through Jeremiah: "Return, thou backsliding Israel!"; But the people spurned God's grace and ignored his entreaties, heaping up to themselves the agony of suffering and the ruin of destruction.

## Stupid and rebellious people (vv. 21-25)

The people of Judah had become utterly faithless. They were a "foolish people, and without understanding." So hardened were they in the corruption of evil and the stupidity of pride that they felt no reverential regard for God, no awesome fear of his holiness and his judgment. The mighty God, whose power created barriers for the sea, whose purposes and power established and controlled the seasons and the rains and all the things of nature, was regarded by the people with presumptuous indifference. They were stupid to forsake God, who had done so much for them and who was their hope of security. They were stupid to turn to idols, vain and helpless things; their worship encouraged disgraceful immorality and corruption. Linked with their stupidity was stubborn rebellion. They were defiled by their Baals, whom they followed with heart? The answer is that they were wedded to their iniquities and joined to their sins.

## Corrupt and faithless leadership (vv. 29-31)

The apostasy of Judah seemed almost complete. This is implied by the Lord's instruction to Jeremiah to search through the streets of Jerusalem and

try to find the man who practiced justice and sought truth (5:1.) Though God wanted to pardon Judah, he had to charge them with committing adultery and trouping to the houses of harlots, likely a charge indicating both idolatry and immorality. Wicked men laid traps to catch their fellowmen. Hence the people were marked by treachery, taking advantage of one another. Their wickedness knew no bounds; they had no concern for the orphans, no willingness to defend the rights of the needy. Prophets and priests were given over to falsehood, and the people not only agreed to perversity but seemed to rejoice in it. The judgment of the Lord was about to break upon them. Jeremiah's unanswered question, "What will ye do in the end thereof?" points to their utter helplessness and ruin.

## Truths to live by

The entreaties of God are the measure of his love. His electing purpose and covenant love should have inspired loyalty and devotion in return. But it did not. God's heart was rung with pain because of the folly and waywardness of his people. His steadfast love, however, was full of compassion, long-suffering and merciful, willing to forgive all their sins, and eager to bestow the blessings of his healing and comfort and restoration. God's love is never conditioned by the merits or the response of his people. His love is constant in spite of their disobedience and their rebellion. He yearns to forgive and to cleanse his wayward people. His entreaties declare over and over that he is "slow to anger, and plenteous in mercy," and that his steadfast love endures forever.

Wickedness will bring its judgment and destruction. The people of Judah forsook the Lord, and hence they had no source of refuge in the time of trouble. They rejected the commandments of God, and hence they were without authoritative and workable standards for personal conduct, for interpersonal relationships, and for direction in the worship of the true God. They were absorbed with self-interest, and so they ignored their accountability to God. They rejected God, and he therefore left them to the outcome of their wicked ways. Because they rejected the overtures to repentance and the promises of forgiveness, God allowed them to reap the harvest of suffering and ruin.

The favor of God ought to inspire

fidelity to God. God's blessings and mercies are without number. His favor finds expression in the bounty of material blessings and the glorious wonder of his grace in Jesus Christ. It is God who richly gives to people every good and every perfect gift. And into the life of every true believer the Spirit of Christ has come to abide as counselor and helper. What more of the favor of God could we ever desire? What then ought to be our response? The answer is simple but the meaning tremendously challenging. Our fidelity should find expression in faithful worship. I should find expression in resistance to temptation. It should find expression in allegiance to Christ the Lord which shall overcome selfishness and hardship and trial and doubt. It should find expression in the spirit of praise and the confidence of hope as long as we live.

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## One in five students believe in occultism

MADISON, Wisc. (EP) — As early as the next generation, most young people could believe in spirit messages from beyond the grave, spellcasting witches, and astrology.

So states Prof. David C. Lindberg of the University of Wisconsin. He and Prof. Robert Seigfried, both of the university's history of science department, have been jointly teaching a popular course in the "History of the Occult and Pseudo-Science."

The men discovered that among 231 junior and seniors 74 percent believed in extrasensory perception, 20 percent were uncertain about it and only six percent denied its existence.

The professors also learned that 20 percent of the juniors and seniors believed in the future-foretelling ability of palm readers, 23 percent in witches and 18 percent in astrology.

Lindberg admitted the findings "boggled my mind at first." He said the credence given to astrology and palmistry was particularly upsetting because "there's absolutely no factual evidence to support them. It's easy to slide from the feeling that something is possible to a belief that it's true," he said. "We hope to show students that the senses cannot be trusted — the capacity for self-deception is nearly infinite."



## When life passes you by

By Don Cooper, Associate  
Sunday School Department



Cooper

Martin Higginbottom, a college student in England, paraphrased Psalm 116 to read:

I am sold out to God.

Why?

Well! Why not?

Look for example at the way he answers prayer.

Through prayer I have a private 'hot line' giving me instantaneous communication with him.

Time and time again I have had urgent and desperate need and have received immediate and direct help.

Look at that time when I missed death by inches.

I had time to cry out only three words:

'Lord, save me!'

He did.

Look at that time when the bottom dropped out of everything.

I was in a cul-de-sac. No way out, no one to help me, and worse still, quite unable to help myself but the Lord comes out on top every time.

I'm sticking close.

Things sometimes go from bad to worse. For Joseph, the bottom had fallen out of life for a second time. Just as he had begun to recover from the terrible injury done to him by his brothers, he had been falsely accused and unjustly thrown into prison.

Once more Joseph must start "from scratch." He had begun in a pit, then as a captive, and later as a slave. Now Joseph finds himself again as a slave in prison on a charge worthy of death.

This is our third lesson on Persevering Faith. Our studies have proven that Joseph certainly had such faith. For the times in which we live, these lessons on faith have been most appropriate. Faith is the tool we need for coping with the frustrations of living. A living faith is needed for "the living of these days."

### Assurance (Gen. 39:21)

Life had it's problems for Joseph. However, God had not forgotten him. God was ready to bless Joseph again.

The Lord was "with him!" The Lord showed him "steadfast love!" The Lord gave him "favor!"

Joseph was conscious of God's help and approval in his temptation experience. This knowledge would give him assurance of God's presence even in

prison. God was ready to over-rule the evil designs of jealous brothers, greedy, slave owners, and an evil woman.

### Other Offenders

(Gen. 40:1-3, 7-8, 12-15, 20-23)

The king became displeased with his butler and his baker. These two play important roles in God's plan for Joseph. Joseph is now the trusty of the prison. Both the butler and the baker had dreams. Joseph interpreted their dreams for them. The butler was released and restored. The baker was hanged. Their dreams had been interpreted accurately. Joseph's request to the butler was for him to remember him to the king.

The chapter closes with the discouraging comment, "yet the chief butler did not remember Joseph, but forgot him" (RSV.) But God did not forget.

### Identification

Have you had that experience when you really felt that life had passed you by? Have you been willing to wait without giving up? All of us have hard times. There seems to be no end to them.

Do you know that God is near? Does the Bible give you comfort in time of trouble? What part does prayer play in opening a way for God to help you? Does your faith in God bring his help in times of need?

Ray Rozell in *Rozell's Complete Lessons* noted the following significant truths in the passage.

1. God had a plan. We can see the plan that God had for Joseph and the family of Israel. Though Joseph could not see the plan, it is to his credit that he walked by faith and lived righteously before God. This certainly suggests that God has a plan for us. Our concern should be to discover and do God's plan.

2. God's plans do not always immediately prevail. God often waits for men to grow, to mature, to be made ready to do his will. God deals with us where we are. God leads us to where he wants us to be.

3. Joseph honored God in adversity and in prosperity. Here is a man who honored God regardless of circumstances. He was no "fair weather Christian." Whether in the slave pens, in

### Life and Work

Dec. 10

Gen. 39:21 to 40:23

the house of temptation, in the prison, or on the throne — he was still God's man and honored God in adversity as in prosperity. Human nature being what it is, it is about as hard to do one as the other.

4. God remembers his servants and blesses them. We have seen Joseph pass testing hours. Many can testify of God's presence even in the darkest hour. We never arrive in a place so dark that God cannot see us! If we are faithful, we find ourselves under the blessing of God even in the midst of adversity.

5. God's servants should show gratitude. We must never let our hardships blind us to the blessings.

6. God's steadfast love is extended to us. God's love follows us in the middle of our trouble. "The steadfast love of the Lord is from everlasting to everlasting upon those who fear him." Ps. 103:17 (KJV.)

7. The will of God is always working in our lives. Individuals may defeat God's will, but God will continue and his ultimate will will be accomplished. If it is ordained of God, God will see it through to victory.

It is not easy to express Christian joy when life is passing us by. The Christian should be capable of "looking up" in the most trying of circumstances. Romans 8:31 is the text for this sermon: "If God is for us, who is against us?" (ASV.)

The Christian still has every reason to rejoice, even when life is passing you by!

Next week we conclude our study of Joseph with the theme, "When you've Got It Made."

## Christian fellowship reaches U.S. hospitals

SAN CLEMENTE, Calif. (EP) — An organization, headquartered in South Africa to minister to hospital patients, has come to North America, beginning at San Clemente Hospital here.

The Hospital Christian Fellowship, currently serving in 27 countries, serves Christian personnel in hospitals where people are often in a condition of mind and heart to listen readily to the gospel message.

More people pass through the hospitals of the world each year than through its churches," says Mrs. Aubrey Beauchamp, one of the initial organizers of the fellowship stateside.

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## A smile or two

A family of four at Sunday dinner was discussing the morning service in their church. The father complained about the length of the sermon, the mother complained about the noise, the daughter complained about the choir's special. After the three had voiced their negative comments, the fourth member of the family, a 10-year-old boy, spoke up cheerfully and said, "I thought it was a pretty good show for a dime."

\* \* \*

Did you hear about the fellow who was so cheap that he bounded down the ramp of the plane which had just landed and grumbled: "There goes \$2.50 worth of insurance down the drain."

\* \* \*

President Taft, as a cabbage flung at him rolled to a stop at his feet: "I see that one of my adversaries has lost his head."

\* \* \*

A fellow from the West showed up at the tracks with an 8-year-old horse which had never been in a race before. Naturally, the odds against him were long, 100 to one.

But he galloped home eight lengths ahead.

The suspicious track officials demanded, "Is this horse unsound?"

"No, sir. Soundest horse you'll ever see."

"Then why haven't you raced him before?"

"To tell the truth," said the Westerner, "we couldn't ketch him 'til he was seven."

\* \* \*

A preacher coming into a new location was invited to join one of the civic luncheon clubs. In introducing him, the speaker facetiously said they were electing him to be the "chief hogcaller" for the club.

In responding, the preacher said: "Gentlemen, I certainly appreciate the very great honor you have conferred upon me. When I came to this community, I had expected to be shepherd of a flock; but of course you know your crowd better than I do."

\* \* \*

The little old lady being examined for jury duty in a small town was in a nasty frame of mind.

Asked if she knew the defense lawyer, she snapped, "Yes I do, and he's a crook."

"And the plaintiff's lawyer?"

"He's a crook, too."

At that stage in the proceedings, the judge called both attorneys to the bench for a conference.

He whispered, "If either one of you asks her if she knows me, I'll fine you for contempt of court."

## Attendance report

November 26, 1972

Church	Sunday School	Church Training	Ch. Adms.
Alexander, First	60	39	1
Alicia	52	46	
Alma, First	361	109	4
Alpena	66	50	
Banner, Mt. Zion	42	35	
Beirne, First	60	35	
Bentonville, First	255		3
Bella Vista Mission	17		
Berryville			
First	161	59	
Freeman Heights	138	59	
Rock Springs	94	62	
Blytheville, Gosnell	201	91	
Booneville, First	202	180	
Cabot, Mt. Carmel	157	93	1
Camden, First	450	68	
Cherokee Village Mission	117	46	
Crossett			
First	482	125	
Magnolia	189	111	
Mt. Olive	291	183	
Des Arc, First	250	63	
Dumas, First	261	65	
El Dorado, Caledonia	41	24	
Forrest City, First	863	195	5
Ft. Smith			
First	1004	249	5
Oak Cliff	193	96	
Trinity	189	72	2
Gentry, First	155	68	
Grandview	81	51	2
Greenwood, First	281	102	
Hampton, First	114	27	
Harrison			
Eagle Heights	258	104	2
Woodland Heights	72	52	
Helena, First	234	82	
Hope			
Calvary	186	98	4
First	482	137	1
Hot Springs, Park Place	434	141	
Hughes, First	203	35	
Jonesboro			
Central	471	123	
Nettleton	283	129	
Lake Village, Parkway	69	41	
Lavaca, First	278	124	
Lincoln, First	174	75	
Little Rock			
Crystal Hill	157	74	
Geyer Springs	584	213	5
Life Line	568	166	4
Martindale	96	57	
Sunset Lane	206	73	3
Woodlawn	94	56	
Magnolia, Central	522	201	
Melbourne, Belview	164	105	
Monticello, Second	182	98	1
North Little Rock			
Baring Cross	506	113	
Calvary	413	151	
Gravel Ridge	187	95	
Levy	387	111	
Park Hill	658	145	2
Paragould, East Side	224	125	5
Pine Bluff			
Centennial	176	83	
Dollarway	116	67	6
East Side	207	136	
First	654	176	3
Green Meadows	55	32	
Second	146	72	1
Prairie Grove, First	156	73	
Rogers, First	580	114	
Roland, Natural Steps	85	61	
Russellville, Second	198	86	
Springdale			
Berry Street	96	59	3
Caudle Avenue	115	51	3
Elmdale	326	54	
First	743		1
Oak Grove	85	25	4
Van Buren, First	601	198	
Mission	35		
Vandervoort, First	44	49	
Warren			
Immanuel	272	84	
Southside Mission	40	41	
Westside	70	55	1
West Helena			
Second	181	105	1
West Helena Church	223	70	1
W. Memphis, Vanderbilt Ave.	96	61	
Wooster, First	101	74	



# A 40-mile ride through 4000 years of history

By Frank A. Sharp

For those who were brought up on Sunday School Bible stories about the Holy Land, a trip from Ammon (the old city of Philadelphia), Jordan, to Jerusalem, brings back many memories and the topographical features of the land lend new meaning and significance to what had hitherto been only words on a printed page or locations on a map.

One of the significant experiences on such a journey is the view from Mt. Nebo on the Jordanian side of the Jordan River. Here at this same pinnacle Moses was permitted to view the Promised Land before his death.

From the height of the mountain one can see the landscape spread out before him as a giant relief map. The northern extremity of the Dead Sea, a brackish body of water located 1286 feet below sea level, a green line running through the dry, rocky wilderness where the rainfall is no more than two or three inches a year, punctuates the Jordan River as it empties into the Dead Sea.

Not far beyond the Jordan on the occupied West Bank of what was formerly Jordan but taken by Israel in the 1967 six-day war, is the lush oasis city of Jericho, believed by some to be the oldest city in the world. It was the first Canaanite town conquered and destroyed by Joshua when the wall fell at the sound of his trumpets. Here Jesus healed blind Bartimaeus and was the guest of Zacchaeus.

Not far away is Bethany the home of Mary and Martha. Here Jesus raised Lazarus from the dead. The tomb of Lazarus is located here.

Recently 11 members of the Journey for Peace Symposium stood on the top of Mt. Nebo and viewed the landscape over which they would travel from Ammon to Jerusalem. Looking across the valley to the slope on the opposite side one can see the spires of Jerusalem silhouetted against the setting sun.

Also near the northern tip of the Dead Sea is Qumran, site of the monastery inhabited by the Essenes, where in 1947 the Dead Sea Scrolls were found. It is thought that the monastery was destroyed by the Romans in 67 B.C.

Across the wide valley is a mountain range rising out of the Judean Desert about 3000 feet above the level of the Dead Sea.

One of the most exciting experiences was crossing over the Jordan river on the Allenby Bridge from the country of

Jordan to the so-called West Bank an area formerly belonging to Jordan from the bridge up to and including East Jerusalem, the old city. Since 1967, the area has been held under an Israeli military regime called "administered territories," which includes also the Gaza Strip and the Sinai Peninsula, formerly part of Egypt and the Golan Heights, formerly part of Syria.

Technically, Jordan and Israel are at war with each other and this was obvious as the bus started on the 40-mile journey from Ammon to Jerusalem. There were evidences of soldiers, and checkpoints along the way.

Ordinarily it is not possible to enter Israel from Jordan and the symposium's original schedule called for an air trip to Nicosia, Cyprus, to be followed by an air trip from a neutral country into Israel. But by special permission of the Jordanian and Israeli governments it was possible for the group to travel by land across the Allenby Bridge.

The crossing of the Allenby bridge over the Jordan River was an interesting experience. The narrow road to the bridge was active with buses bringing people to the corrugated iron checkpoint near the Jordanian side. At this point the people in the buses, together with their luggage were unloaded and placed on another bus which took the passengers across the bridge to the Israeli checkpoint on the other side of the river where the baggage and passengers were unloaded again in order to pass through the Israeli passport control and baggage check.

The Allenby bridge is narrow, made with wood planking, and with room for only one vehicle to cross. The bridge is about 100 feet long.

The people on the symposium were told that they could walk over the bridge to the halfway point under Jordanian guidance to be met halfway by an Israeli officer who would escort them the other half of the bridge.

The baggage was carried by hand by a porter on the Jordanian side to the midpoint and them picked up and carried to the Israeli side.

When the party members reached the center of the bridge, which approximately 100 feet long, the Jordanian guards gave permission to take photographs of the Jordan river downstream where one could see the original Allenby bridge, destroyed

during the 1967 six-day war.

It was not possible to take pictures upstream because of the military installations, nor of the Jordanian side of the bridge. But the Jordanian guard said, with a smile, you may take pictures of the Israeli side of the bridge.

The Israeli guard, however, said we couldn't take pictures of the Israeli side but that it would be proper to take pictures of the Jordanian side. The stalemate meant that we got only a downstream photo with the Jordan river, a small muddy stream at that point not more than 20 feet wide, the focus of the picture.

At that point an Israeli guard informed the group that we could not walk across the bridge but would have to return to the Jordanian side and come across the bridge by bus.

Since the baggage had already been carried across the river by the porters, the bags had to be retrieved and brought back to Jordan. After waiting for about a half hour on a very warm day a bus was secured, loaded with the baggage and the group was taken over the bridge to Israel.

After another 20-mile ride through rocky, hilly country where Bedouin shepherds tended their flocks on the rather barren hillsides much the same as was the case 2000 years ago, the party arrived at Jerusalem, the Holy City for three of the world's religions, Islam, Christianity, and Judaism.

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