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### January 17, 1974

Arkansas Baptist State Convention

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# DO YOU HAVE A WILL?



**January**

**Make Your Will Month**

January 17, 1974

*Arkansas Baptist*  
NEWSMAGAZINE

## One layman's opinion While there is yet time



Dr. Grant

I am not the easiest person in the world to slip up on with an emotional appeal. It is not that I am coldly unemotional or a hard-bitten cynic; I would like to think that I am fairly warm hearted. It is just that I have heard a lot of speeches and sermons in my day, and it takes a pretty loud clap of thunder to catch my attention.

Just such a clap of thunder was provided for me recently by Dr. Glendon McCullough, Executive Secretary of the Brotherhood Commission of the Southern Baptist Convention. My pastor, Dr. Nathan Porter, had asked him to speak on behalf of the Lottie Moon Christmas offering emphasis in our church, and he gave a very moving illustration of the importance of supporting world missions with all of our resources while yet there is time. An invitation from a city in Japan in the 1930's was sent to all evangelical Christian organizations in the United States to send Christian missionaries to Japan, explaining that it was possible for the first time for the Christian gospel to be preached openly. Our own foreign mission board responded to this appeal in much the same way as the other American Christian mission bodies. We explained that there was a great economic depression in the United States and that not only did we have no funds to send new missionaries to Japan or any other country, but we might have to reduce the number of missionaries we supported abroad.

Dr. McCullough then told us that the request had come from the city of Nagasaki, Japan. Some years later we did find the money and the other resources to send young men to Nagasaki, but for a different purpose. We even took these young men out of school, we rationed gasoline, food, steel, rubber, and many other scarce commodities. We raised taxes to an all-time high and worked on three shifts around the clock to train and send these young men to drop the atomic bombs that obliterated the city of Nagasaki, as well as the city of Hiroshima.

There was no need for Dr. McCullough to ask us to imagine what a difference it would have made if we had made the same kind of sacrifice as Christians and Baptists in the 1930's to send the Christian gospel to the people of Nagasaki while there was yet time.

It is an old story, and I am sure, has been used as a sermon illustration countless numbers of times. It still "got next to me." I began thinking of the doors that are open today for the Christian gospel that may not be open tomorrow or next year or, perhaps, five or 10 years from now. I have been thinking how much farther along we would be in race relations if we had opened some doors voluntarily 20 or 30 years ago rather than to have them blasted open by the authority of the government.

Wouldn't it be wonderful if, while there is yet time, we could make the same kind of war-time sacrifices to double and redouble our world mission force?

Is it unreasonable to make the kind of sacrifices we would make in time of war, or in time of an energy crisis, to double and redouble the strength of our Christian colleges and universities?

Twenty-twenty foresight would be so much more helpful to the Kingdom of God than twenty-twenty hindsight. — Daniel R. Grant, President, Ouachita Baptist University

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*Clarence Shell Jr., State Evangelist for Arkansas, works with churches to aid evangelism. His work includes preaching revivals such as the successful one reported in this feature story.*

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*Baptist churches do begin in the "craziest" places, says a feature article which makes the point that the structure is not what makes the church.*

# Arkansas Baptist

NEWSMAGAZINE

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## The hour of prayer



Editor Sneed

One of the greatest needs of the hour is to pray for our nation, our government and our president. Unquestionably, this stands as one of the most turbulent times in our country's history.

There are numerous reasons why concerted prayer is essential now. Watergate has created an unparalleled distrust. The energy crisis will certainly touch every individual in the nation. Disunity seems to be the order of the day.

Paul, however, lived in a much more trying age than ours. Against the backdrop of his time he wrote, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority. . ." (1 Tim. 2:1-2)

It could be revealing to examine the historical background in which the apostle wrote encouraging prayer for those in chief places of authority. It is likely that Paul had just been released from prison in Rome. If this is true, the time would have been about 65 A.D. shortly after Nero had burned Rome. The Great Fire occurred in A.D. 64. Nero himself was the author of destruction. He brought the city down so that he could erect a new and grander Rome. When he realized that the people suspected him, he accused the Chris-

tians to detract attention from himself.

A period of awful persecution transpired. It was only a few years later that Paul himself was arrested and beheaded.

Yet, the apostle instructs us to pray for our rulers. It is clear, then, that Christians should make intercession under every condition.

We in America should begin our prayers with thanksgiving. In spite of the difficulties confronting us, there has never been a people who were more blessed. We have many privileges and the greatest religious liberty of any nation in the world.

Furthermore, we should thank God that our men are no longer engaged in war. We should praise God for the unparalleled opportunities he has given us — both spiritual and physical.

We should also petition God for the problems that confront us. We should pray that the disunity that divides our country will be resolved. We should pray that God will grant our leaders the wisdom to cope with dishonesty, the energy crisis, the mid-east crisis, and other international problems.

Our prayers should be specifically for our leaders by name. Pray for President Nixon. He needs our prayers!

Whatever our political affiliations or opinions, we as Christians can all pray for our government leaders. Our nation's future can only be assured as men receive divine guidance.

## Helping those who hurt

One of the most significant roles of a Christian is to help others. In so doing, we are expressing the true nature of a child of God. In a very real sense, the way we treat others is the way we treat the Master. Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40)

There are numerous ways of helping the needy. The primary intent should be to bring the non-Christian to know Christ and to assist the one who is already a believer to obtain Christian maturity.

Helping opportunities run the whole gamut of human experience. There are those who need food, clothing, job training, etc. But, whether or not they lack financial resources, troubled people need understanding. They need to know that there is someone who really cares.

If we are to be successful in helping others, we must have a true loving interest in people. God can not use us in this ministry unless we are really willing.

A Christian becomes most successful when he sees the individual rather than the problem. A particular situation may be only a symptom of a much deeper need. Yet, if a person has serious emotional stress, an immediate solution must be found.

In relating to others, we must learn to listen. Selective listening in which the troubled person is confronted with alternatives is essential.

As helpers, we can not make decisions for other persons. We may assist in clarifying possible courses of action, but the decision must be made by the involved person himself.

Some words of caution are necessary in counseling others. Keeping confidences is most important. This rule applies to persons guiding friends in need and to pastors, as well as professional counselors. If a confidence is broken, our friend will lose faith in us. His problems may also be intensified by our sharing of his secrets with others. Certainly, he will have the added difficulty of not being able to trust a friend.

We as Christians can make ourselves available to help others. But we should remember that all help, to be effective, must be sought. We must never try to push ourselves on others. We can be accessible to others by maintaining an open attitude and becoming involved in ministries which bring us in contact with people who hurt.

We should always be aware that the problems of others may be so involved that professional help is  
(Continued on page 4)

necessary. Many pastors are skilled in counseling and may be able to assist. In other instances, a professional psychiatrist or psychologist may be required.

It is a joy to see so many of our churches developing non-traditional ministries designed to help hurting people. The WMU and Brotherhood are assisting our churches to become involved in meeting mission

needs in our local communities. Assistance may be attained through these materials or by contacting Dr. Tommy Bridges, Director of Special Ministries for the Arkansas Baptist State Convention.

As we observe the loving concern of our Master, we will see the boundless opportunities which surround us. Let us reach out in Christian love.

## I must say it!

### Axioms of renewal — sentence sermons



Dr. Ashcraft

Those who plunged right into the middle of the renewal of the seventies have become enlarged in heart and soul. This thrilling awakening of mind, soul and will has placed these delightful disciples in the center of something big, grand, wonderful and rich. Some new meanings have come to the surface in this experience. I will list some of these newly discovered axioms.

Compassion is not compromise. Forgiveness is not weakness. Sympathy is not sickness. Social concern is no enemy of the gospel. Dialogue is not demonic. Relevance is not partisan. Research is not liberalism.

An honest doubt is not apostasy. The deep secrets of God are not revealed to angry people. A religious experience includes 360 degrees in its scope. God's grace is not personal property to be bought and sold, taxed or dispensed at will. People are first. A true vision needs no human focus attachment.

Intellectual honesty is not a felony, nor should it be rewarded by excommunication. Information is not un-Baptistic. An ambitious program is never launched from an insecure platform. Kindness is understood in

all languages. Mercy is negotiable. Integrity is not optional. Renewal is not a virus.

Love is not love until it is given away. The supreme test of love is the length to which it goes to alleviate human suffering. The first evidence of a wrong relationship with God is the loss of concern for others. The closer to God one gets the less judgmental he becomes.

Girth and witness are related. Greed and gluttony are brothers. Hatred is murder. Jealousy is insanity. Vengeance is suicidal. Righteousness is not fully contained in a square vessel. Idolatry and Bibliolatry are one and the same. God does not condone ignorance or stupidity, even in his pet-saints.

Humility does not come easily to critical people. Worship is not a performance by the paid staff, it is the "happening of the whole." The greedy pig may really get less when the squealing is all over.

To impugn one's highest motive is the ultimate insult. Facts are not incidental to a fair inquiry.

One by Trueblood, "a man has made at least a start on discovering the meaning of human life when he plants shade trees under which he knows full well he will never sit."

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

## Letters to the Editor

### Bouquet for pastor

The following letter of appreciation was written to Paul Sanders, pastor of Geyer Springs Church, Little Rock.

On behalf of the Foreign Mission Board, the Nigerian Baptist Convention, and the Nigerian Baptist Mission, I do wish to express appreciation to you for making yourself available to be used in such a tremendous way in the crusades in the Onitsha area. Only eternity itself will reveal the results of your investment of yourself, your time, your energy, and your resources.

You will be interested to know that up to this point more than 13,000 first-time commitments to Christ have been recorded during the crusades across the country. Missionaries continue to be effusive in their praise to God for

the evident outpouring of his Holy Spirit and in their expressions of appreciation for pastors and laymen alike whom God has used so significantly at this particular hour in the history of Nigeria. Indeed, the Nigerian Baptist Convention has been strengthened and the progress of missions in that country has been enhanced.

We must thank you, Paul, for extending yourself so far in assisting in the crusade in Onitsha. We began with an invitation to you to conduct a lay school of evangelism and preach in a local church revival. This was expanded to include responsibility for preaching in a central campaign, also.

If I can be of any assistance to you at any time in the future, please give me the privilege. — Wm. Eugene Grubbs

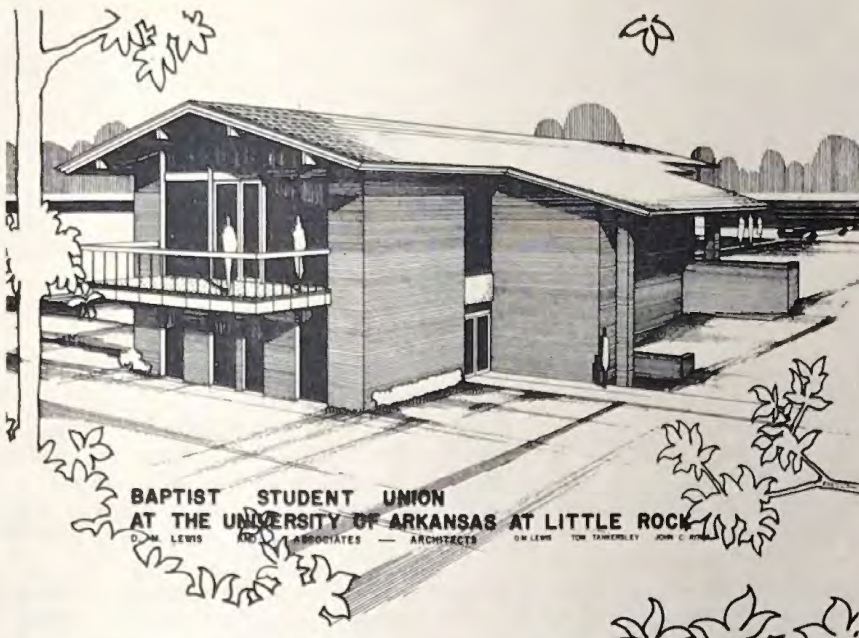
**Baptist Building Bonds, Inc., of 716 Main Street, Little Rock, has no connection with the Arkansas Baptist State Convention or the Southern Baptist Convention.**

### Ft. Smith resident writes for WMU

Mrs. James Zeltner, Ft. Smith, has written an article for *Discovery*, the magazine published by Woman's Missionary Union for girls ages 6-12.

The article, "Missions in the United States," briefly focuses on four missionary couples who are ministering in the U.S.

Mrs. Zeltner's article appears in the February 1974 issue of *Discovery*.



**BAPTIST STUDENT UNION**  
**AT THE UNIVERSITY OF ARKANSAS AT LITTLE ROCK**  
D. M. LEWIS ARCHITECTS ASSOCIATES — ARCHITECTS

The contract for the new Baptist Student Center at the University of Arkansas at Little Rock was let in late December. The low bidder was Henry-Holland Construction Company of Little Rock. The building was designed by D. M. Lewis and Associates of Little Rock. A part of the total cost is being furnished by Pulaski and North Pulaski Baptist Associations.

### News about missionaries


**Dr. and Mrs. Frank W. Patterson**, emeritus missionaries who served at the Baptist Spanish Publishing House in El Paso, Tex., have returned to the States after a special assignment in Brazil. They can be addressed at Box 421, Cloudcroft, N.M. 88317. Having also served in Mexico, he was born in Alva, Okla., and lived in Waynoka and Shattuck, Okla., and Concordia, Kan. His wife is the former Pauline Gulliland of Tioga, Tex. Before they were appointed by the Foreign Mission Board in 1939, he was pastor of First Church, Nashville, Ark.

**Mr. and Mrs. J. Allison Banks**, missionary associates to India on furlough, can be addressed at 1857 McFarlane Ave., Lake City, Fla. 32055. A native of Florida, he was born in White Springs and lived in Perry. Mrs. Banks, the former Sue Bradley, was born in Bradley, Ark., and lived in Lake City. When they were employed by the Foreign Mission Board in 1968, they had already served one year as volunteer missionaries in Israel. Before going overseas, he served as mayor, vice-mayor and councilman for the city of Boynton Beach, Fla.

**Dr. and Mrs. Ron C. Pirtle**, newly-appointed missionaries to Yemen, can

be addressed at 4436-A Seminary Pl., New Orleans, La. 70126. Born in Vallejo, Calif., Pirtle lived in Arkansas, Tennessee, Alabama and Georgia. Mrs. Pirtle, the former Susan Allen of Georgia, was born in Atlanta and lived in Decatur and Avondale Estates. When they were appointed by the Foreign Mission Board in July 1973, he was a general medical officer, United States Navy, Brunswick, Ga.

**Mr. and Mrs. Norman L. Coad**, missionaries to Upper Volta, have completed language study and may be addressed at Mission Baptiste, BP 580, Ouagadougou, Upper Volta. He is a native of Maplewood, Mo.; she is the former Beverly Gallegly of Little Rock, Ark. Before their appointment by the Foreign Mission Board in 1972, he was attending Southwestern Seminary, Ft. Worth, Tex.

**Cooperative**  
  
**Program**

### Ordinations

**Bill Gross**, pastor of Adona Church, was ordained to the ministry Dec. 2 in a service at Olivet Church, Little Rock. The sermon was by W. B. Six of Nashville, Tenn., and the questioning was led by Russell Clearman, pastor of Olivet Church. Gross is a student at Mid-America Seminary.



Gross

**Edmond Lewis** was ordained to the ministry recently by First Church, Paris. The ordination message and charge were by Gray Allison, president of Mid-America Seminary, where Lewis is a student. Ben Rowell, pastor of the church led the questioning. Lewis is pastor of the Roseville Church.

Concord Church, Van Buren, ordained **Kenneth Preston** to the ministry Nov. 25. Two members of the candidate's family participated in the service. Preston was presented by his grandfather, F. N. Preston, and the ordination prayer was led by his father, Neal Preston. George Domeresse, pastor of the Concord Church was moderator and brought the message. Also participating were Roy Gean Law, pastor of First Church, Ozark, sponsor of Center Cross Mission where Preston is pastor, and Associational Missionary Paul Wilhelm. Preston is a senior at U of A Fayetteville, and plans to enter seminary this fall.

### Three Arkansas men get seminary degrees



Berry

Three men from Arkansas are serving churches in Arkansas were among the 54 students who graduated from New Orleans Seminary during commencement exercises Saturday, Dec. 22, in Roland Q. Leavell Chapel on the seminary cam-

pus. **Tyrone Craig Berry**, son of Robie Berry of Walnut Ridge, received the master of religious education degree. **Leighton Paige Patterson**, pastor of the First Baptist Church of Fayetteville, received the doctor of theology degree. **Robert F. Courtney Jr.**, pastor of the First Church of Dumas and son of Mrs. Shirley Y. Courtney of Dumas, received the doctor of ministry degree.

# Meet state Evangelist Clarence Shell Jr.

Arkansas Baptists are, indeed, fortunate to have a man like Clarence Shell Jr. serving as state evangelist. His evangelistic ability and fervor have contributed much to the success Baptists have enjoyed in outreach in recent years.

In an average year Shell will conduct approximately 30 revivals with nearly 200 professions of faith. Churches will, also, receive an additional 50 members through transfer of membership and more than 700 people will dedicate their lives to a closer walk with Christ. Shell supplies pulpits, serves as Youth Camp pastor, teaches Lay Evangelism Schools and assists Secretary Jesse Reed in evangelism conferences throughout the state. An average of 250 commit themselves each year to be personal soul winners.

Shell's success in working with all kinds of churches is derived from his dedication, training, God-given ability and philosophy of revival. He emphasizes "I believe God wants to and will give a spiritual awakening to every group of people who are willing to pay the price."

He believes that every revival has a three-fold purpose. The first is for members to renew their own spiritual vigor. "Every Christian," Shell observes, "needs occasionally to be recharged by the Holy Spirit." He further sees revival as a time in which lives are re-

claimed from sin to service. Finally, a revival is a time in which the lost will be saved. He says "I expect people to be saved in every revival."

Shell sometimes goes to churches where excellent spiritual preparation has been made. In other instances, he holds revivals where there appears to be no hope for a spiritual awakening.

Shell conducted an evangelistic campaign in one church, some time ago, where there had been no baptisms for three years. At the end of the week 12 were awaiting baptism. Many others had rededicated their lives. A new spirit prevailed in the congregation.

At First Church, Calico Rock, fine spiritual preparation had been made. The events which laid the foundation for the revival began on Sunday, July 8, 1973, as their pastor, Carl White, presented his resignation. The church had anticipated such a move because of the pastor's ill health, nevertheless, his resignation came as a disappointment to many in light of the church's steady progress under White's leadership. The resignation was accepted on July 11 with the understanding that he remain in limited service until they were able to call a new pastor.

The church had begun to earnestly seek God's guidance in this direction when tragedy in the form of an automobile accident struck the community. Two of the three victims were well known and loved by the members of the church. The members were earnestly praying that God use them in any way possible to benefit the church and

that in this tragedy God's name would be glorified.

The young people of the church were exceedingly burdened for the lost. The youth were so desirous to see their unsaved friends become Christians that on some occasions, the public school teachers reported, it was difficult to have classes.

During the week of the revival it rained almost every day. But driving down the street, one could see the youth out witnessing to their lost friends.

In every service there were lost teenagers and adults present. Only one of the 48 professions was a child.

On Friday night over 70 young people attended. On Sunday evening there were 60 teenagers in the choir. Shell recalls "I was extremely impressed with the dedication and fervor of these young people."

Although it rained almost continually, there were overflow crowds on several nights. Observers feel that the inclement weather increased the attendance, since a rodeo scheduled for Friday night, was cancelled due to the rain. Many of these people attended the revival.

The music and youth activities during the revival was led by evangelistic singer Herbert "Red" Johnson. There were 48 professions of faith, 34 coming for baptism, and seven by letter. Other additions continued after the revival.

Shell sometimes finds opportunity to reach people from other countries. "There are those who have married Americans and have come to Arkansas,

*The church's youth choir aided in the Calico Rock revival services.*



*Evangelistic singer "Red" Johnson led music for the services.*



*State Evangelist Clarence Shell Jr. preaches revivals all over Arkansas like the one at Calico Rock.*



as well as international students, providing great evangelistic opportunity," he observed.

One such event occurred when Shell was holding a revival in Lakeside Church, Hot Springs. Several of the women had witnessed to a Japanese lady who had married an American. The woman, a Buddhist, had shown little or no response.

The WMU ladies of the church brought a Japanese Bible to the Buddhist, who attended the Tuesday evening service of the revival with no response. On Thursday she, again, was present. This time she sat near the front of the auditorium and listened intently. When the invitation started she came to the front. She explained to the pastor "I haven't read all my Bible yet, can I be saved?"

"Oh yes," the pastor replied, "If you call upon the name of the Lord, you will be saved."

"But can God understand my Japanese accent?" she questioned.

The pastor assured her that God understood everyone. She was saved and united with the church.

Shell is available to work with churches of all sizes. Originally, his title was "State Rural Evangelist," the intent being to encourage smaller churches to call on him. Recently, his title has been changed to "State Evangelist." He has always scheduled revivals in the order in which they were received.

We are grateful for the excellent work done by our state evangelist. His services are available to churches of all sizes. He should be contacted as follows: Evangelist Clarence Shell Jr., Route 1, Box 649, Benton, Arkansas 72015. Phone 847-0491.



**Share  
His  
Love**  
*through Christian Giving*

## Sophie Chung — A Product Of Southern Baptist Work

NASHVILLE — Sophie Chung, a child of China, shows her love and concern for China's children of today through a labor of love.

For the past 17 years Mrs. Chung has been editor of children's materials at the Baptist Press (not related to BP news service) in Hong Kong — including Vacation Bible School, Sunbeam and part of the Sunday School materials.

She has translated 14 teachers' books and 13 pupils' books of the Vacation Bible School curriculum into Chinese, as well as a cycle of Sunbeam (Mission Friends) materials and books.

Since coming to the Southern Baptist Sunday School Board last May, Mrs. Chung has been working on the framework and outlines for Sunday School curriculum in the children's area.

Upon completion of each unit, Mrs. Chung's work is airmailed directly to Hong Kong, where it is given to persons trained to write for children. Thus for the first time children's materials are being written in Chinese instead of being directly translated from English to Chinese.

Fifty percent of the children in churches in Hong Kong and Taiwan come from non-Christian homes. Mrs. Chung indicated that Chinese children are not as expressive as American children because of the difference in upbringing, so it is important that materials read in church be expressed as clearly as possible in a common phraseology.

Mrs. Chung's interest in Baptist work in Hong Kong is easily understandable because of her family's heritage as leaders in Baptist work there. She emphasized that she is a "product of Southern Baptist foreign missionaries."

Yuet-Shing Liu, her father, was met by a missionary (not Southern Baptist) in the streets of a little town in southern China. The missionary talked with him and he trusted the Lord.

"My father later dedicated his life to the Lord and went to study at the Baptist seminary in Canton," Mrs. Chung said.

This was Yuet-Shing Liu's first encounter with missionaries of the Southern Baptist Convention. He later became the first Chinese principal of the seminary. He also served as chairman of the centennial of Baptist work in China in 1936 and chairman of the China Baptist Alliance. For 20 years he was pastor of First Church, Hong Kong.

"My grandmother trusted the Lord before she died," Mrs. Chung said.

"She had been famous for chasing the devil out of sick children and calling the lost soul to come back to the body of the child.

"After she trusted the Lord, when the villagers asked her to call the lost soul to come back to the sick child, she would say 'No! come to church with me.' She led some lost souls to come back to the Great Shepherd in her old age.

"My father was a young preacher in the chapel which was in a mission school, where he and my mother met and were married," she said.

"When I was a teen-age girl I told myself, 'I will not be a Bible woman (dedicated woman), because I would like to make lots of money and have some luxuries,'" Mrs. Chung recalled.

"But in a revival meeting the Holy Spirit spoke to me and I found out that although we did not have luxury in material things in our family we could have spiritual wealth, which is much better than material wealth. I saw the importance of winning our people to Christ," she said, "so, I went up the aisle and dedicated my life to serving God."

"I went to seminary in Shanghai, and there I married my husband," she said, Her husband, Chung Yan-Kwong, is executive secretary of the Hong Kong Baptist Association Headquarters in Kowloon.

Mrs. Chung came to the United States in the summer of 1970, to enrol her son at Dade County Junior College, Miami, Fla.

"Coming to the states gave me a chance to observe the new methods of Southern Baptists in religious education. When the Sunday School Board changed to the new curriculum in October 1970, we could not catch up at that time," she said. "So the Baptist Press in Hong Kong asked me to observe at the Sunday School Board and work out the framework and outlines of the Sunday School curriculum to suit the needs of the Chinese children.

"Our materials go to the whole world where the Chinese are. I went to Toronto, Canada, on my vacation recently and was encouraged to see the Baptist churches there using our Sunday School cycle planned materials.

"A little island in Africa uses our materials for the Chinese Baptists there. So I feel my responsibility is very heavy to write the outlines for four-year olds up to eleven-year olds," she said.



# Surviving the depression

By Ralph W. Davis  
(First in series)



Robert U. Ferguson

## New department headed by Ferguson

During the December meeting of the executive board of the Arkansas Baptist State Convention the Work with National Baptists was made a department. Robert U. Ferguson, who has directed the work since May, 1970, will lead the new department, Cooperative Ministries with National Baptists. This will enable the Arkansas Baptist State Convention to relate more directly with the National Baptist conventions in Arkansas.

The Department of Cooperative Ministries works in conjunction with the Home Mission Board, SBC, who shares in the financial support of the ministry. During 1974 cooperative ministries will consist of extension centers and leadership training institutes; the annual leadership conference for National and Southern Baptist leaders, March 1-2; state and associational joint committee work; the promotion of Race Relations Day; Women's Day of Prayer; cooperative Vacation Bible Schools; summer youth camps; the Baptist student program at the University of Arkansas, Pine Bluff; scholarship aid; student summer missions; and maintaining fraternal relationships that exist between National and Southern Baptists in Arkansas. Architectural and financial guidance also will be provided churches planning new buildings.

For the next three years the planning and promotion of the Spirit of '76 Committee will be a major concern as Baptists in Arkansas project a united effort of evangelism and missions.

Several people have asked me to write a series of articles on some of my experiences during the 29 years that I have served as secretary of the Church Training Department. Under the title of "Through the Years" I plan to relate some experiences that come to my mind as I reminisce, but I also hope to include some historical events. The last few articles will include some definite opinions that I have on several subjects.

I began my work with Arkansas Baptists on Jan. 1, 1945. I have served under the leadership of three executive secretaries — Dr. Ben L. Bridges, until his retirement in 1957, Dr. S. A. Whitlow, from 1958 until his retirement in 1969, and Dr. Charles Ashcraft, from 1969 until the present time. Someone asked me which was the best secretary that I served under and I said, "Yes, I think so." Bob Holley says that answer explains my long tenure.

Dr. Bridges was our depression secretary. He served from 1931 to 1957. The total money raised for all denominational causes during the period of 1929 to 1935 was \$753,904.72. In 1929 the debt of Arkansas Baptists was \$1,185,135.75. Thank God for Dr. Bridges' determination to clear Arkansas Baptists of our burden of debt and leave us with an honest name. In 1935 our debts were paid on the basis of 35 cents on the dollar. In 1936 the



Davis

executive board reported, "In the providence of God, all the debts of the Convention were settled at 35 cents on the dollar but later will be paid 100 cents on the dollar to the glory of God!" In the next several years this was done under the leadership of Dr. Bridges, Dr. Otto Whittington, and others. I accepted the pastorate at First Church in Ashdown the first part of 1936 and had a part in helping to clear Arkansas Baptists of debt.

Someone has said that a person who lived through the depression cannot pay as much as \$1.75 for a meal and still have a clear conscience. Dr. Bridges watched the dollar and considering the fact that he was a great instrument in saving Arkansas Baptists during the depression, we can thank God that he did watch the dollar. Often he would say to me, "Ralph, you are spending too much. Your department budget will be in the red at the end of the year." However, it never was in the red. It was my understanding that the budget must not be overspent and I did not want to find out what would happen if I did overspend my budget.

Back in those days the executive board met for two days at a time to discuss and adopt the department budgets individually. One year after the budgets were adopted they decided to raise salaries if possible. During the board meeting, Dr. Bridges said, "Ralph, can your budget stand a salary increase?" I answered, "Dr. Bridges, I have never seen a budget yet that couldn't stand a salary increase." I got the increase.

**Next week: entering Training Union work.**

## Staff changes

**Joe Loghry Jr.**, is serving as pastor of First Church, Imboden. He holds the B.A. degree from Hardin-Simmons University and is a graduate of Southwestern Seminary. Loghry, 26, and his wife are the parents of an eight-month-old daughter, Sarah.

**James H. Fitzgerald** has resigned from the pastorate of First Church, Hoxie, and retired after 44 years in the ministry. He has served as state missionary, and has been on the Executive Board of the state convention and other boards. Fitzgerald has moved to 609 South 12th, Paragould and is available for interim pastorates, supply work, and revivals.

## News briefs

Phil Lassiter, Ed Perser, and Elbert Ragsdale were ordained as deacons by **Park Place Church, Hot Springs**, on Jan. 6.

**Pines Church, Quitman**, has ordained A. E. Todd and Lisle Turney as deacons. David Miller, associational missionary, led the questioning, and Pastor Bobby Gibson brought the message.

**Baptist Tabernacle, Little Rock**, has purchased two new automobiles for use by the pastor and the music and education director. The church also exceeded their \$2,000 Lottie Moon Offering goal by \$1,624.64.

## The Southern accent

### 'I don't trust my feelings'

Existentialism and the associated theory of situational ethics has invaded many of the Christian fellowship today without their awareness. The present "kick" in religious circles all around the world — pagan, Moslem, Christian, and Jewish is centered on the emotional or "feeling" aspect of religious experience.

As I stood observing thousands of Jews at the Wailing Wall in Jerusalem, on a Friday evening in August, I noticed a large group surrounding a young man about 25 years of age. They were chanting and singing in Hebrew and weaving about as they sang. Soon the group grew exultant and became quite noticeable. I inquired of the Israeli guide as to their identity, and he told me that the leader was a young Rabbi who had developed a very local group of emotional young Jews who were practically identical with the "Jesus Movement" in America as they related to modern Judaism. Their songs and chants were written in the contemporary style designed to stir the

emotions.

Even among the Moslems there has arisen the emotional element as it is promoted by different Moslem groups over the world. Catholics and Episcopalians are witnessing widespread emotional expressions of their religion in many areas. Such is considered quite unusual among these fellowships, so long noted for their "high church" tendencies.

During the history of Christianity, several eras of emotionalism have swept the Christian world. The early part of the 19th century witnessed a tremendous rise of emotionalism among Baptists. This was brought on largely by the influence of the Wesley movement which majored on religious experience, with little to say about the content of the scriptures.

Baptists, often jealous of Methodists and never wanted them to get ahead, entered completely into the mainstream of emotional Christianity, particularly in the pioneer areas of growing Amer-

ica. Soon, many were making claims of Christian experiences not in keeping with the teachings of the Bible. This led to serious division in the Baptist ranks and resulted in the rise of the Campbell movement in the South. Campbellism was a rebellion against audacious claims of Christian experiences with God that many doubted to be genuine.

For a time the churches tried to compromise the matter by attempting to hold both groups in the same church fellowship. The conflict was so sharp in many churches it was impossible to heal the breach and large numbers of members withdrew and organized separate congregations. When the split came to the First Church in Nashville, Tenn., there were only seven families left after the Campbell followers withdrew.

With the Campbell followers gone from their midst and facing the Baptists in numerous debates all over the South, an era of doctrinal solidification set in. The emotional expression of religion could not win the debates — it took "thus saith the Lord," not "thus thinketh the emotional," to face up to the doctrinal rationalism of Campbell.

The stirring of the emotions in religion may be good, but it usually produces excesses which, in turn, produce other extremes. Emotions are to be enjoyed, but seldom to be taken seriously. They are certainly no substitute for the knowledge of the Word of God. If they are generated by anything out of harmony with the Word of God, they are suspect and very dangerous.

I fly an airplane quite a bit, and one of the first lessons I learned in flying was "never to trust my feelings." Sometimes, when flying a person may feel that he is flying correctly, when actually he may be headed for a crash. In a cloud, no pilot can tell by his feelings the position of the plane. He has to rely on the instruments and follow them minutely or face death in a very short time. The modern church might well make the "instruments of truth," the Word of God, rather than their feelings, the mission of the church.

The great Spurgeon once said, "When I looked at Jesus, the dove of the Holy Spirit flew to my breast — when I looked at the dove, He flew away." The emphasis then should be on the study of the Word of God; true emotions will naturally follow. After all, feelings change from day to day, but Truth is eternal. Don't trust feelings; — trust Jesus, as revealed in the Bible. —H. E. Williams, President Emeritus & Special Officer for Development, Southern Baptist College, Walnut Ridge

## Woman's viewpoint

### I heard the still, small voice

By Iris O'Neal Bowen



Mrs. Bowen

Remember Monday? The rain poured all day long and as I kept on the run, the radio continued to give flash-flood warnings. Sometime between supper and bedtime the rain got even harder and was accompanied by thunder and lightning.

Soon the T. V. announcer told us there were tornado warnings out for South Arkansas.

Almost immediately, the phone rang and Eldest Daughter relayed the message to me that Middle Daughter had been sent by her boss to Lake Charles, Louisiana on business.

"In all this weather?" I asked, and was assured, "Yes, in all this weather!"

I could not help worrying. What mother could? I went to bed, but could not sleep for thoughts of my child, lost, all alone on a strange road, somewhere. I could see her car being swept off the road and disappearing into a rain-swollen ditch. What if her car developed

trouble and she had to walk, all alone, for help?

"Lord," I kept saying, "Take care of her!" — Then I would go back to my worrying.

Suddenly I realized the Lord had spoken to me, for He had said, so quietly I nearly missed hearing Him, "She will be all right!"

"Thank You, Lord!" I said, "and forgive me for not listening for Your answer!"

Then I was able to go to sleep with no more fretting or worry.

I was not surprised when the phone rang the next morning, to hear the familiar voice — "Mother? Thought you might like to know I made it!"

"I knew you would call," I told her.

She had had to spend the night in Shreveport because of the flooded highways. She had missed a tornado by about ten minutes. And she had had to choose between hitting a dog or a big transport truck.

Perhaps we would hear more of our prayers answered if we kept quiet long enough to listen for the "still, small voice!"



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

### Theological seminaries

By Jim E. Tillman, Director

In preparation for Christian Higher Education Day on Sunday, Feb. 17, the following information will prove helpful. This is not just promotional information, but a source of inspiration for all Southern Baptists.

This was gleaned from a paper prepared by Ben C. Fisher entitled, "Overview of Southern Baptist Higher Education — 1951-1971." This paper was published in the *Southern Baptist Educator* — November-December, 1973, issue.

First, let's look at our theological seminaries. "Statistically, in the period of 20 years from 1951 to 1971, Southern Baptist theological seminaries show great progress. Total enrollments increased from 4,574 in 1951 to 10,922 in 1971. During the same period, the number of volumes in libraries increased from 166,028 to 907,045 while property value increased from \$18,107,000 to \$66,763,755. Since their founding, these institutions have graduated over 35,000 students.

"Southeastern Baptist Theological Seminary was organized in 1951 and Midwestern was organized in 1957 becoming the sixth Southern Baptist Theological Seminary. The strategic location of these six institutions is important because it gives each region of the Convention an accredited seminary."

Our Seminaries and their locations are Golden Gate, Mill Valley, Calif. Midwestern, Kansas City, Mo.; New Orleans, New Orleans, La.; Southeastern, Wake Forest, N.C.; Southern, Louisville, Ky.; and Southwestern, Ft. Worth, Tex.

"The most significant factor influencing the development of Southern Baptist theological education during the last 20 years has been the steadily growing demand on the part of the churches for diversified ministries."

## Former Arkansan to speak at Evangelism Conference



Mosley

Ernest E. Mosley, a native of Arkansas, supervisor, church ministries section, Church Administration Department of the Baptist Sunday School Board, will speak at the Evangelism Conference, Jan. 21. The theme of the Monday night session is "Being the Good News." Mosley will speak on "Real-Life Renewal." This is a movement among the deacons of the churches of the Southern Baptist Convention to involve them in personal witnessing.

Before going to the Sunday School Board, Mosley was pastor of the University Church, Honolulu, Hawaii. He holds the bachelor of arts degree from Ouachita University, Arkadelphia. He received the bachelor of divinity de-

gree from Southwestern Seminary in 1955.

He has served as assistant pastor and educational director of churches in Texarkana, Tex.; Shreveport, La.; and Kaneohe and Honolulu, Hawaii. He was president of the Hawaii Baptist Convention and chairman of that convention's long-range planning committee.

Mosley participated in an exchange pastor program in the summer of 1967 with Caringbah Baptist Church in Sydney, Australia.

All the laymen in our Baptist churches in Arkansas ought to hear this man speak. Others on the program will be Mrs. Robert Fling, Woman's Missionary Union, New York; Kenneth Threet, pastor, First Church, Mountain Home; R. H. Dorris, Director of State Missions, Arkansas Baptist State Convention; and Padgett Cope, pastor, Calvary Church, Little Rock. — Jesse S. Reed, Director of Evangelism.

# HELP

is on the way.

## Effective Stewardship is the theme.

### STATE STEWARDSHIP CLINIC

Tuesday, February 26

Morning and Afternoon Sessions

At Lakeshore Drive Baptist Church,

Little Rock

## On with the task!

It was Dr. Howard Thurmond who wrote, "When the song of the angels is stilled . . . When the star in the sky is gone . . . When the kings and princes are home . . . When the shepherds are back with their flock . . . The work of Christmas begins:

"To find the lost,  
To heal the broken,  
To feed the hungry,  
To release the prisoner,  
To rebuild the nations,  
To bring peace among brothers,  
To make music in the heart."

To that list of "after-Christmas" responsibilities may we add, "To continue to pray for missionary reinforcements, To glean well for the Lottie Moon Christmas Offering."

Yes, ours is a continuing task, a task that must go on in spite of economic uncertainties, political unrest, and personal inconveniences. This calls for adoption of extreme goals and dedication to attainment.

The \$20,000,000 total goal of the Lottie Moon Christmas Offering must be surpassed if present mission endeavor is maintained in the 77 countries where Southern Baptists serve. How will it be used? Dr. Baker J. Cauthen, executive secretary, Foreign Mission Board, said, "With a goal of \$20,000,000, the Lottie Moon Offering will supplement funds provided through the Cooperative Program for this worldwide labor. Major items such as salaries for missionaries, outgoing expenses of new missionaries . . . assistance for missionary children in college, and a great array of other important matters will be included.

"Operating funds will be provided for hundreds of projects on mission fields. There is, for instance, the sum of \$7,000 to carry on clinic work in the Menz District of Ethiopia and \$3,000 for an agricultural program in Bangladesh.

"The sum of \$44,809 will reinforce the work of Ricks Institute in Liberia and the Baptist Indian Institute in Guatemala will be aided by the sum of \$4,000. The sum of \$8,170 will make possible a servicemen's center in Korea and \$3,600 will provide audiovisual aids for Vietnam. Opportunities in radio evangelism in Southern Brazil will be served with the sum of \$25,776.

"In addition, funds for constructing churches, missionary residences, and buildings for educational and medical work will be made possible."

Is the Lottie Moon Offering needed?

Further, Dr. Cauthen stated in *The Commission* of December, "The Lottie Moon Offering is of major importance. It makes possible twice as much work

## Assembly reservations and the energy crisis

First come first served.

The first reservation list for the summer of 1974 reached our office before the old year was out.

Who are the eager beavers?

East Main Baptist Church, El Dorado, that's who.

Pat Batchelor, minister of youth, requested reservation for 40 campers before Christmas. They will be assured of a place.

This is the way it happens. Send in your assembly reservations early and be assured of a place. Over 400 could not attend last summer because they waited too late to make reservations.

Although we are moving to five weeks (there were 4 last summer) we can still run out of space.

Why? Because of the energy crisis.

Many families will avoid long vacation trips this summer. They will stay closer

to home, with a short trip within the borders of the state. Hundreds more will want space this summer. This is in line with the suggestions from the Park Commission of the state government to conserve gasoline. So families, and church bus loads of people will plan to take a vacation at one of the five weeks of state assemblies.

Try to attend the week suggested for your district.

We will "cut off" reservations for a specific week when the number reaches 1000.

Check out the suggested week for attendance and send in \$2 reservation fee per person to Don Cooper, P. O. Box 550, Little Rock 72203.

We will be ready for you with more new dorm rooms and other improvements. —Lawson Hatfield, assembly director.

Week	Date	Suggested attendance by districts	Speaker
1	June 24-29	4.7	Nathan Porter
2	July 1-6	1,2,3	H. D. McCarty
3	July 8-13	6	Jack Nicholas
4	July 15-20	5	Wayne Allen
5	July 22-27	8	Jim Tillman

### Rates

DORMITORIES — registration, room, meals,		
insurance		\$ 20.00
children 5-8 years		17.50
FAMILY UNITS — registration, room, meals, insurance		
(includes A/C)		\$ 25.00
children 5-8 years		22.50
FACULTY BUILDING		\$ 22.00
TRAILER-CAMPER SPACE		
Per space		\$ 5.00
Plus per adult with meals		15.00
Plus per children 5-8 years		12.50
Children under 5 years (any accommodations)		\$ 10.00
Children under 1 year (any accommodations)		1.00

For reservations write to Don Cooper, P. O. Box 550, Little Rock, AR 72203.

### Folk musical will be "Joy"

on mission fields as otherwise could be done.

"Basic planning for all mission work rests upon the Cooperative Program . . . Because this channel provides the basic money upon which the foreign missions enterprise must rest, it makes possible delivering to the fields for support of missionaries and ministries of work the entire amount given through the Lottie Moon Offering.

"The Lottie Moon Offering is more than money . . . It is a summons to

prayer, whereby the hearts of millions of people are united in intercession. It becomes an occasion of identifying with missionaries in 77 countries, so that all Southern Baptists can stand alongside them in support and intercession."

"After gleaning well for this offering, it should be remitted to Dr. Chas. Ashcraft, treasurer, Arkansas Baptist State Convention, P. O. Box 550, Little Rock 72203. — Nancy Cooper, executive secretary and treasurer, Woman's Missionary Union.

At the tender age of five, I raided my mother's kitchen for anything that resembled gadgets, ink-wells or telephones to set up my own office. Playing "secretary" was indeed magic to me!

My first office was in my shared bedroom with a younger sister. A large nail driven into the wall of my closet (which I dared not let my mother know) held an old-fashioned fruit jar ring I would grind around and around to reach my number. I, enthusiastically, would answer "Hello this is Sara, may I help you?" Little did I realize how much these words would come to mean in the future years. For you see, I am one among at least 7,000 secretaries who work daily in the interest of the multitudinous responsibilities of Southern Baptist Churches and their purpose.

These unusual gals with "that certain something" who try to help hundreds of people from every walk of life and do whatever is needed regardless of job descriptions with little recognition for self would qualify as Pearls of Great Price!

Keeping our cool with those church members and other staff members is not always easy especially when you see the inside for what it really is. Accepting others for what they really are and then ourselves for what we really are is a goal for any church secretary.

Many assume that full-time staff members know everything that happens. Not so, and that's good! Church secretaries can become too deeply opinionated or even possessive arousing jealousies as well as putting themselves in a position open to criticism.

#### **The telephone . . . opportunity to minister**

The buzz of the telephone may not always mean "good morning, I'm fine, how are you?" Sometimes it means a loved one or member of the congregation has died and you are helping in the arrangements. It may mean someone with deep problems just wants to talk about them and needs a listening ear or perhaps a parent in deep anxiety over a teen-age son or daughter.

A call from the elderly who might be alone and need reassurance that they are not forgotten is an opportunity to minister.

One relentless memory involves a young woman who told me in her telephone conversation she had nothing to live for as her husband was now involved with a younger woman. She had already unsuccessfully attempted suicide and was thinking about it again.

A woman calls to say her husband is freaked out on drugs while her three children have scarcely any food, clothes or guidance.

The buzz of the telephone sometimes means expressing a grievance

against staff members, committee members or deacons.

What about those well-meaning people who call merely to say, "what time do you have?"

Church secretaries come in all sizes and surprises. Perhaps many are serving who should not be serving in church offices, but being human, we, too, have our faults.

When Jesus called the 12 Apostles, he called men with faults, undesirable traits of character who many times failed him but they had one thing in common and that was heeding the call of Jesus. When he said, "Follow Me" their immediate reaction was positive. Their deep desire to follow Him and sincere concern for others superseded their faults.

## **That certain something**

By Sara Nance



#### **Recreation . . . have some**

The church secretary must frequently take a long look at herself and in an attempt to remain objective, allow herself some interests, hobbies and recreation.

Strumming the autoharp, uke or guitar when you have five minutes will help, taking the risk of Mrs. Brown coming in and saying, "so that's what you do all day."

Working with children of the church in Sunday School, Vacation Bible School, Choir, Camps and Assemblies can offer many rewarding moments of joy and fulfillment as you watch these children make decisions for Christ and grow spiritually.

Coffee Break? Have one! Away from the church and telephone. You will

come back a better secretary.

Try your hand at Poetry with things familiar. Here's mine:

### **The schedule**

*Now schedules come  
And schedules go,  
Without much thought  
Of Jill or Joe.*

*But in it all  
Our hearts are true,  
To what the Lord  
Would have us do.*

*There's Shir and Robin  
And Donna B.  
And then there's Sara  
To smoothe debris.*

*An others too  
That I must tell,  
Without their help  
Things might not jell.*

*So come on kids!  
At six! At six!  
And do your stuff  
Now don't get mixed!*

*Just bring your friends  
Without delay,  
You're more to us  
Than TIME OF DAY!*

*For schedules come  
And schedules blow,  
But it's really God  
Who makes things go!*

Organizing a church-secretary group or club has been another rewarding experience. All church secretaries regardless of their faith or denomination are invited to become a member. We take turns explaining "the way we do it" over the lunch table. We meet once a month during the school months and keep our meetings very informal, friendly and casual. Then, there's Christmas parties, swimming and boating, picnics and occasionally inviting our bosses and their wives.

Daily strength for the church-secretary task must come from God or her service will become just another job instead of consecrated service. Her participation in the total life and ministry of the church will greatly depend on her ability to see needs of people and give witness to the Gospel as she tries to help meet those needs. Loving all people regardless of whether they love you or not and keeping them in our circle is a must.

Yes! that "certain something" will surely show in the life of the dedicated and consecrated church secretary who puts self in the background and lets the light of Jesus Christ shine through as people pass through her door. — Sara Nance is a secretary for First Church, Jonesboro.

## Carbon Sims re-elected president of Foundation

Carbon Sims, president of the Arkansas Baptist Foundation, was elected to a second term at the annual organizational meeting of the Board of Directors on Nov. 30. Sims is minister of music at First Church, Monticello.

Charles Fager Jr., layman from Hot Springs, was re-elected vice president and Jack Clack of Russellville will continue to serve as secretary. Dr. Charles Ashcraft was re-elected treasurer.

Committee assignments among the Board of Directors were altered only slightly, the most significant change being in the chairmanship of the Investments Committee, which has the responsibility of recommending investments. Arlen Waldrup, a banker from El Dorado and a former president of the Foundation, will assume the chairmanship of the Investments Committee. He will be assisted by Charles Fager Jr., another banker, and by Wilford Pruett, bank president in Benton.

The Personnel Committee, composed of Wilford Pruett, Bill Goodrich, and Jack Clack, will continue to seek a qualified person to serve as Executive Director of the Foundation. During the interim period while the Foundation is without a full time executive officer, Roy F. Lewis will continue as Acting Executive Director.

In addition to the usual reports and items of business, the Foundation's directors discussed and adopted a contingency plan for conducting the business of the Foundation in the event that the national energy crisis makes it impossible or unwise for regular meetings to be held in Little Rock. —Roy F. Lewis, Acting Executive Director, Arkansas Baptist Foundation

## Foreign mission briefs

NASSAU, Bahamas — Several government officials were among the "standing room only" crowd attending the annual Christmas concert sponsored by the choir of the Bahamas Baptist Missionary and Educational Convention. Hearing the concert of classical and familiar music were Prime Minister and Mrs. Lynden O. Pindling; the Honorable Carlton Francis, minister of development, and his wife; and Doris Johnson, president of the senate.

**THE WHOLE WORLD**  
needs the  
**COOPERATIVE**  
**PROGRAM**



## The cover

# DO YOU HAVE A WILL?



January

Make Your Will Month

## Missions

### Hot Springs mission center provides varied ministries

Central Baptist Association Missions is a special ministries outreach in Hot Springs sponsored by the Home Mission Board, the State Missions Department and the association. Harry and Gerry Woodall came to begin the work in 1968, developing mission action toward the Rehabilitation Center, the race track, senior citizens, lakes and parks, and public offenders.

A continuing emphasis is on reaching families who generally have no church affiliation, no education or vocational background, and often retardation. The families who came to the Center last year numbered 456, and \$6,675 was spent in providing basic needs for food, shelter, medical help, clothing and other needs.

Families are referred to local churches for followup. Records show 227 individuals now attending church, 39 pro-

fessions of faith, 26 baptisms and 9 by letter. Special ministries thus takes a place alongside the Sunday School, Church Training, WMU and other church organizations to help win the lost to Christ while serving as a stewardship arm of the local church.

Local churches not only participated in the work, but contributed \$14,858.24 in support. Of this amount \$11,026.62 was expended in mission operation. Community response included money from other sources, awards from the city of Hot Springs, from Contact Teleministries, Inc. for community service, newspaper articles, and most of all those who were reached by our Lord and ministered to by His people.

Pray for this ministry, and visit and call on us at 1030 Central Avenue, Hot Springs. —Harry E. Woodall, Director, Central Baptist Association Missions

## Your sharing is appreciated

Christmas time at the Children's Home is characterized by a great deal of activity! Long before Christmas, many friends and sponsors from throughout our state begin corresponding with our staff about doing something special for a child or young person living at the Home. As Christmas approached, hundreds of gifts were delivered with something special for every child. Your Christian concern and thoughtfulness in sharing with us made Christmas a very happy time for the children in our care. All of our children living at the Children's Home, foster care, and in the Group Home for Boys received such nice gifts from caring Christians from every area of the state. From a box of bean bag frogs made by a Sunday School Class, to a color TV given by a man from Little Rock for all the children to enjoy, we express our heartfelt thanks.

As I think of the individual children, their individual problems, their individual needs, their individual dreams, your wanting to share with them takes on special significance. Your generosity in sharing at Christmas, Thanksgiving, and all through the year enables us to help heal the emotional hurts and needs of many children who turn to us for help.

Our hearts are lifted in gratitude to Arkansas Baptists for their thoughtfulness in sharing throughout the year that makes our child care ministry possible. Without your giving, our services would be greatly reduced in scope and effectiveness. It is our desire and commitment as a staff to be good stewards of your gifts as we channel them into appropriate services that exemplify the love and caring of Christ. Thank you for caring enough . . . —Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

### FOR SALE

1 Fully Electronic Hammond Organ  
with External Speakers — \$800.00

ALSO

3 Upright Pianos starting at \$100.00

For further information contact:

Wallace R. Ferguson  
Eagle Heights Baptist Church  
Walters and Rowland  
Harrison, Arkansas 72601  
Church Phone: 365-5148  
Home Phone: 743-1999

# Christians and the Israel

By H. E. Williams

President Emeritus, Southern Baptist College

Since the establishment of the nation of modern Israel in 1949, many American Christians have had mixed feelings about the position they should take regarding the continuing conflict. Naturally, there is divergence of opinion, varying from that of the rabid dispensationalists to that of the idealist, trying to determine the right thing to do, under the circumstances.

The average American was not so vocal on the Middle East situation until the petroleum supplies to this country were reduced as a consequence of American support during the October War. With this stroke of retaliation, the matter now has our nation, and even our own firesides, involved in the conflict. We are on the "front line" of a global conflict of interests. The colder we get, the hotter our reaction may become.

Many ask why does America cast her lot with the Israelis at such a great price in comfort and welfare of our people? Why have we assumed the stance of protector of the modern colony of Israel in a land which Arabs have controlled since the first Christian century?

There are historic, religious, and global involvements in the answer to these questions.

First, the Israelis are much closer to the Christian community and the Western World, than the Arab peoples are. Jew and Christian have lived together in Europe and America and have often found peaceful co-existence possible, despite deep theological differences and occasional eras of conflict. The fact that both communities hold a common faith in the Old Testament, has had a tremendous effect upon the union of these two religions. Reformed Judaism has also shown remarkable compromise with many Christian viewpoints during the last hundred years.

On the other hand, there has been very little communication between the Moslem and Christian communities. In lands where Christian missionary activity has faced the Moslems, strong resistance has been exerted by the Arabs. The most significant example of that resistance was shown during the time of the Crusades. The Christians lost the goal of the Crusaders, and it might well be that part of the sympathy of the Western World for Israel, grows out of the failure of the Crusades. Modern Christians seem to feel that the restoration of Israel will partially atone for the failure of the idealists of the Christian community during the Middle-Ages.

The Christian community feels that it will have greater freedom to visit the holy shrines of Palestine under Israel, than under the Arabs. The moral concepts of the Jews and Christians seem to be more nearly identical than that of the Arabs and Christians and, therefore, gives validity to this assumption.

The historic principle of "support of the colony" is also involved. The returning Jews are from the Western World, Europe and America. Less than 1 percent come from other nations. The history of colonization efforts indicate that the motherland follows, with interest her sons and daughters, even though they may have fled in anger to the new land. England followed the dissident Pilgrims, financed their venture by private investors, and then established government in their midst. Also the colonists brought much from the motherland. The West feels that the Jew is taking much of the Western World back to Palestine. In turn, modern Israel will be more like American than like an Arab state. This identification results in very strong ties between American and Israel.

The economic life of Israel and the West is more entwined than that of the West and the Arab world. The fact that Arab states hold 53 percent of the known petroleum reserves constitutes 99 percent of the economic involvement of America with the Arab states. Most of the industrialists and a large part of the professional life of Israel emigrated from the United States and a few European countries. Billions of dollars of American capital has been invested in Israel.

Basically, the global involvement centers in the emerging conflict of the Eastern versus the Western hemispheres. The Soviets are following their true pattern of history by taking the side of the East. Kipling said of Russia, "They should never have put their shirt-tails in their pants," indicating that they were basically orientals and to try to become Westerners was out of cast for them.

In 1942, I made the prediction that World War II would end the European era of wars, but that I saw rising a new era of conflict in the East against the West, which might well take a thousand years to resolve. However, the atomic warfare capabilities now existant greatly reduce that time span.

Involvement in Western support of Israel is the unwritten law of the "rights of the progressive." This principle often

## Baptist editor aims for mass readership in weekly column

By John M. Whitman

encourages those with "a mission in the world" to justify their desires, regardless of the problems they may produce for the non-progressive. Though Christianity does not enunciate such an ethic, nevertheless the principle is evident in the feeling of the Christian that his faith is so superior to others that he is duty bound to spread it to the ends of the earth, regardless of opposition. His conscience will not permit him to rest until he has carried his Gospel to all others so unfortunate as to have never heard or believed the Christian message.

Israel also feels this "rightness" in her position. The Christian community feels an identity with the Israeli cause when a comparison is made between the Moslem world and the Judeo-Christian world. The visitor to modern Israel is stricken with the contrast of the Moslem and Jewish sectors of Palestine. The Israeli is progressive and determined to make the "desert blossom as the rose." This was the basic ethic on which the European white man drove the Indian from the fertile lands of America into reservations so that he might make a New World of the Indian's wilderness. The rightness of this law can only be judged by the Heavenly Father when the scroll of history is finally ended.

There are many modern Christians who feel that we are witnessing the fulfillment of the last two verses of the prophesy of Amos. If this is the time when God will re-gather the Jews from the ends of the earth to plant them in the land of Abraham, never to be uprooted, then we must of necessity bow to the purposes of God. We cannot question His will, nor the rightness of His acts. It must be admitted that God never promised that little spot on earth to any other people. Those who have occupied it for centuries simply were "squatters" who moved in when the Jew was driven out. The "deed" actually belongs to the "sons of Abraham," and the abstract of history will give them the undisputed title.

I shall never forget my last hour in Israel after hearing a Jewish-Christian Israeli pour out his soul in devotion to Israel. When he finished, I put my hand on his shoulder and said, "With devotion like that, there will always be an Israel — no army can destroy that commitment." No nation on earth enjoys greater loyalty to a national cause than Israel. They are determined to stay as long as there is one Israeli to fight for

SPRINGFIELD, ILL. — Robert J. Hastings, editor of the *Illinois Baptist*, has expanded his readership by syndicating a shorter version of his weekly column to secular newspapers.

Last January, Hastings sent samples of his "Letter from Home" to the 339 dailies and weeklies in Illinois, offering it free. To date 59 have asked to be on the weekly mailing. The column in secular papers carries the same title.

In 1972, Hastings changed from an editorial format to a human-interest column in the *Illinois Baptist*, which he has edited since 1967.

"I usually select some item out of the news," Hastings said, "and do an inspirational spin-off, but non-sectarian. It may be a headline-grabbing event, such as Watergate or Skylab I. Or some obscure news item with unusual human-interest, such as three paragraphs about a carnival mummy that was buried in Dallas, 60 years after the man had died."

He points out that a newspaper column is "one of the quickest ways to reach a large audience, since nearly everyone budgets at least a few minutes a day for the paper. They may never crack a book nor subscribe to a magazine, but they'll read a newspaper some time."

Also, he said many readers of newspapers would never pick up a religious publication. But the chances of their reading a short inspirational article — 300 words — in their home town paper are good.

Hastings was impressed, he said, by the potential of reaching a mass market when he learned that 60 million people subscribe to the 1,760 dailies in the U.S. Another 23 million read one or more of the 9,500 American weeklies.

The Illinois editor said he got the idea for "Letter from Home" while writing "A Nickel's Worth of Skim Milk," a book about his boyhood during the Thirties. He said response to this book has shown that people will read human-interest stories more readily than something heavy like an editorial or opinion column. And he can still get his point across.

survival. They have been unwanted and pushed around in the rest of the world for centuries. Now they are going home, and they will spend their last drop of blood to stay there.

After all there is enough room in the Middle East for Arab and Jew. The Arabs have the oil, why not let the Jew have the olive orchards?

But this is not the first column in secular papers for Bob Hastings. While stewardship secretary for Kentucky Baptists, he wrote a column called "Perspective" for papers in that state.

During the past 25 years, Hastings has written 11 books and authored articles in just about every periodical published by Southern Baptists. He is currently working on a manual for beginning writers titled, "How I Write."

Now he feels he has found a way to reach a larger segment of readers. He doesn't expect to get into all 10,000 American newspapers — nor even all 339 in Illinois — but he's already touching the homes of some who never see a religious periodical.

### "A letter from home" No. 41 (Sample) Ill. Baptist State Assoc. Box 3486, Springfield 62708

If you are like me, you have probably said the following about other people:

"I can't understand why she said that."

"It's beyond me why anyone would do such a thing."

"Can you imagine him reacting that way?"

When we make such remarks about other persons, we imply that we would have done otherwise. Or said otherwise. Or acted otherwise.

The truth is that we can never know how we would react or what we would say, unless we were in that person's shoes.

We do not know all the pressures he faces. Or the background details. We see only that part of the iceberg which is above water. Only the person we presume to judge knows what hides beneath the surface.

A kinder, fairer judgment of another person would be, "I might have reacted in the same way myself."

This does not approve his actions or words. This does not say that what he did or said is right. This merely admits that under similar circumstances, I might have reacted no less nobly than the person I am judging.

"The reasoning of men is feeble, and our plans are fallible; because a perishable body weighs down the soul, and its frame of clay burdens the mind . . . With difficulty we guess even at things on earth . . . and who has ever traced out what is in heaven?" (Wisdom of Solomon 9:14-16 NEB) — Bob Hastings





# Baptist churches begin in the 'craziest' places

By Tim Nicholas  
For Baptist Press

Southern Baptist home missionary LaVern Inzer got a surprise when he went to an abandoned mine site to pick up a supposed tool shed he planned to convert into a temporary sanctuary for the Reese-Antelope Valley Baptist Chapel.

On one door of the 12' x 12' frame building was a sign saying "Men," and on the other door was the word, "Women."

Inzer said he was "determined to have the wash house building, because we needed it for the Lord's work.

"We lifted it on the flatbed truck after knocking loose the fixtures and carried it 100 miles back to the valley."

The Reese-Antelope congregation had its record attendance of 44 one Sunday when they were still meeting in the wash house, Inzer recalled, "even though we have our own building now." There are only 15 families living in the valley, he added.

Before they obtained the wash house, the chapel members met in a line shack formerly used by cowboys for overnight stopovers during cattle drives. When the ranch was sold, the congregation had to find another meeting place. The wash house was a temporary answer, on another site. A mobile chapel later became their place of worship.

Seldom do Southern Baptist churches begin in their own well-furnished, steepled buildings. They need time to grow. New congregations often meet in homes, rented facilities, barns, club houses, hotels and buildings of other denominations.

Lakeview Baptist Church in Vermilion, Ohio, meets for worship in what once was a beef slaughterhouse. Refuting the argument that churches in temporary facilities portray a negative image to the community, the church was awarded a major building loan from a local firm and is nearing completion of their third unit on the same property.

"This church has been accepted by the community, or they wouldn't have gotten the loan," said F. J. Redford, head of the Southern Baptist Home Mission Board's department of church extension.

"Only on rare occasions will, or can, a church group buy its own property and build when they first get together," said Robert H. Kilgore, head of the Home Mission Board's church loans department. Otherwise, he said, the congregation would have to spend its time and money worrying about the building(s).

Gateway Baptist Church, in the Greater Pittsburgh (Pa.) Association, found a way to increase their mission outreach in the community without owning property.

The Baptists were renting facilities from a Seventh Day Adventist church and used the money that would have gone for building maintenance to create a neighborhood center and staff a Christian book store.

Otha Winningham, superintendent of missions for Keystone Baptist Association in Pennsylvania, said three churches in the association are using Seventh Day Adventist facilities, and the Baptist groups "are among the fastest growing churches in our association. The Adventist churches are attractive; their sanctuary structure is much like Baptist churches, and they have baptistries."

Candlestick Baptist Church, the only Southern Baptist congregation in Dansbury, Conn., found a place to meet on Sundays — in a school building — after they ran out of educational space at the local Jewish synagogue.

Frederick W. "Bill" Kunst, the church's pastor and a Southern Baptist home missionary, said the church moved into the new facility the same week the school opened.

The church has a recreational program in the school cafeteria — a com-

bination gymnasium, auditorium, cafeteria — which is also used for fellowship suppers, Kunst said.

The Danbury church began in homes, outgrew them, moved to a Masonic Lodge, then to the synagogue and school. Now with an average attendance of 200 at worship services, the church has property and is planning to build, Kunst said. The church has 15 home Bible "fellowships," among other mission projects.

Southern Baptists have begun churches in some strange places. First Southern Baptist Church in Huntington Beach, Calif., met in a barn and then in a night club, before moving into their own facilities.

Calvary Baptist Church in Caribou, Maine, previously met in Odd Fellows and Knights of Columbus halls.

Another congregation, Eastern Heights Baptist Church in Jeffersonville, Ind., adapted a chickenhouse for their sanctuary. Parkside Providence (R.I.) Baptist Church met for years in a hotel.

Sharon Woods Baptist Church in Plattsburgh, N.Y., met in a theater, moved to an Air Force chapel, and are presently renting space in a Roman Catholic facility, operated by the Christian Brothers of Instruction.

Ernest A. Cruse, pastor of the Baptist group, said the Catholic brothers "even ran their buses for us during Vacation Bible School."

Many believe that having their own church building will result in higher attendance, Redford noted. "There's a logical time to build a building, but it doesn't come as soon as some would think," he added.

"We can document again and again where a church had 150 attending in a schoolhouse, and after they had built a church building, attendance fell to 100 — or the building produced no growth at all," Redford said.

In contrast, the Home Mission Board sponsored a "home Bible fellowship" in Richville, N.Y., a town of 250 people where six of seven church buildings weren't even in use, he continued.

"In two months we had 42 people for baptism," Redford said. "We need to convince people they can do as well in someone else's building."

*Baptists meet in unlikely places: wash houses, mobile homes, Masonic Lodges, Jewish synagogues, and churches belonging to other denominations, and in living rooms. But the building is not what makes the church.*



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# Integrity: challenge to a new commitment

By Owen Cooper,  
President, Southern Baptist Convention

As you well know, no one Southern Baptist can, or would even attempt, to speak for any other Southern Baptist much less the Convention as a whole. However, out of my involvement in the structures of this denomination and as a result of the many personal acquaintances which I have made, there are some things which I have come to know about Southern Baptists and thus some things about which I feel comfortable to speak.

In relation to government, the history of Southern Baptists is one marked by unflinching patriotism, sincere prayerful support, and individual political involvement. Members of this denomination have effectively served in the highly esteemed offices of the federal government, even as you are now serving, as well as in the state capitols and county court houses across our land. At present, my home state of Mississippi is governed by a dedicated Christian who is a faithful Southern Baptist church member.

Southern Baptists are deeply concerned with biblical morality and we desire to see this morality embodied in those who lead our nation. The support of the people in the 33,000 churches of our Convention will almost invariably be behind those politicians whose words resonate with honesty and whose lives exhibit integrity. As you know, we are a people who quickly grow impatient with anyone who attempts to use the processes of government for personal gain, deceive the voters, or violate the basic personal rights and liberties given to us by Almighty God and guaranteed for us by the Constitution.

None of this is new. None of this is partisan. The disturbing events of recent weeks have provoked outcries of dismay because of their obviously illegal and unethical nature. Southern Baptists join in a plea for recommitment to the basic moral principles upon which our government has traditionally stood. This plea grows out of time-tested convictions which antedate Watergate or any other con-

temporary event.

We have come here today with at least a partial understanding of the present dilemma of persons like yourselves who seek to serve the nation in government. Because of the recent tragic events, public distrust of governmental leadership and cynicism regarding the political process have increased. These matters are disturbing to us even as they are to you. We still believe in this government's ability to function effectively and justly. We want to encourage the citizens who attend our churches to not withdraw but to involve themselves even more integrally in the political process. You, who serve here day in and day out, can count on our prayerful support, especially in times of crisis but at other times as well.

We believe that whatever measure of greatness America has achieved is in no small way related to dynamic moral leadership and an abiding national commitment to such matters as integrity, personal liberty, justice, and equality. Persons like yourselves help us be assured of the continuation of that leadership and commitment. We take pride in knowing that there are so many Southern Baptist Senators and Congressmen as well as other outstanding Christian leaders serving in the United States government.

Let me thank you for being here this morning in order that we might share in a time of Christian fellowship and join together in praying for our nation and each other. At the same time, let me encourage you to keep open the lines of communication between yourselves and the spiritual leadership of our Convention. We will seek to be more faithful at this point ourselves. My prayer is that we may all so carry out our responsibilities in relation to government that God may be glorified in our nation strengthened as a guarantor of liberty and justice for all. Count on us to be praying for you and call on us if there are other ways in which we can be of help.



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**All about Angels**, by A. S. Joppie, 95 cents

**What the Bible Says about the Second Coming**, by Ralph Earle, 95 cents

**The Second Coming Bible Study Guide**, by William J. Krutza, 95 cents

**Easy to Live With**, Leslie Parrott, 95 cents

**Spiritual Stirrings**, Charles R. Hembree, 95 cents

**Trying To Live Like a Christian in a World That Doesn't Understand**, by Leslie Parrott, 95 cents

**Plain Talk on Prayer**, by Manford G. Gutzke, \$2.95

**Expository Preaching: Plans and Methods**, by F. B. Meyer, \$1.95

**People Parables**, by James E. Carter, \$1.95

From the Great Pulpit Masters series, \$2.95 each:

**T. Dewitt Talmage; A. J. Gordon; Sam Jones; F. B. Meyer**

**The World That Perished**, by John C. Whitcomb Jr., \$1.95

Other paperbacks received are:

**The New Testament Church Book**, compiled by Al West, Logos International, \$1.95

**Praise Works!**, by Merlin Carothers, Logos International, \$1.95

**Clap Your Hands!**, by Larry Tomczak, Logos International, \$2.50

**Do Yourself a Favor: Love Your Wife**, by H. Page Williams, Logos International, \$2.50

**Ways to Spark Your Church Program**, by Frank A. Kostyu, Abingdon Press, \$2.95



CHRISTIAN LIFE COMMISSION, SBC

- **RISE IN GAMBLING STATISTICS** — "More Americans are betting more money on more gambles today than ever before. The total amount being wagered is an elusive one but authoritative estimates range from a low of \$30-\$40 billion to the area of \$100 billion annually . . . In New York City the illegal 'numbers' game runs to \$1 billion a year or more on top of that, and no one knows how much New Yorkers bet under the counter with bookies . . . Legalization has dangled the betting lure before untold numbers of people who would not have known how to get a bet down a few years ago. Gambling has become a way of life in some parts of the country."

(The Atlanta Journal and Constitution, Dec. 9, 1973)

- **RACIAL SEPARATISM ON CAMPUS** — "The newsletter Youth Today observed in its summer issue that on many campuses, after years of efforts to bring about racial integration, there is less and less mixing between students of different races, even though officially the colleges and universities have been desegregated. With some exceptions, the general feeling is that blacks and whites are not getting to know one another beyond the superficial level. They don't feel comfortable with each other . . . Whether this new black separatism on 'integrated' campuses is legal remains to be seen. Regardless, it is awkward and uncomfortable. For instance, the NAACP has threatened to bring suit against a university for giving a dormitory to the exclusive use of blacks."

(The Baptist Faculty Paper, Fall 1973, Vol. XVI, No. 3)



**COOPERATIVE PROGRAM**

## Cauthen urges older Baptists to vacate rocking chairs

By Roy Jennings

RIDGECREST, N.C. (BP) — Southern Baptists, 50 and older, were urged here to get out of their rocking chairs and get on the ball for Jesus Christ.

Baker James Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, threw out the challenge at a four-day conference for older Baptists, sponsored by the Southern Baptist Brotherhood Commission.

"Don't get back in those rocking chairs. You'll rust. And don't die until the Lord calls you home," Cauthen said.

The Baptist leader asked the group of older Baptists from 13 states to adopt a slogan, "Get Involved," and a theme song, "To the Work."

Owen Cooper, president of the Southern Baptist Convention, opened the conference with a plea for more Southern Baptists to get involved with missions.

"I believe there are 1,000 Southern Baptists who reach 65 years of age each year who will get meaningfully involved in our missions army if we start early and lead them into it," said the retired chemical corporation executive.

On the subject of mission support, Cooper said Southern Baptists are just playing around with home missions.

"The average Southern Baptist gives \$1 for home missions each year. If this dollar represents the commitment of Southern Baptists of home missions, good gracious alive."

Wendell Belew, director of the missions division of the Southern Baptist Home Mission Board outlined opportunities for older Baptists to serve in missions, while Eugene Grubbs, the Foreign Mission Board's consultant for laymen overseas, told how they could serve in foreign countries.

Jerry Clower of Yazoo City, Miss., humorist and recording artist, entertained the conferees with accounts of his boyhood days in Amite County, Miss., while interspersing advice about treating all persons, regardless of color, as creations of God.

During morning conferences, older Baptists also heard a variety of testimonies from volunteer missionaries about how they used their time to minister to needs.

Mr. and Mrs. Billy Stallard of Danville, Ky., told of spending their vacations the last three years conducting a Vacation Bible School in Connecticut and a beach ministry in Florida.

Mrs. Gail Leininger, a 33-year-old Orlando, Fla., housewife, recounted her efforts to lead literacy and citizenship missions ministry through her church. She said 100 out of 750 persons who participated in the program professed faith in Christ.

During the conference, the older Baptists, a hyperactive group, resisted any references to them as "retired" or as "senior citizens" and refused to sit in rocking chairs to pose for pictures.

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# Love among believers

By Carl M. Overton  
 Superintendent of Missions  
 Ashley County Association



Overton

Love is a word so much in use today that we hear it on every hand. Our youth like the sound of it and use it often. It has an appeal about it that none can entirely escape. No other single word is as popular. Love! What an all-encompassing idea.

Love among believers. How sorely this is needed today. We have a large portion of our people who like "... Diotrefes, ... likes to be first ..." (3 John 9, Scripture quotations are from *The New Testament, A Private Translation in the Language of the People* by Charles B. Williams.) What is love? What does it mean to have love among believers? Our lesson today is a study in contrasts. May we learn the lesson of what constitutes genuine love and then begin the practice in our own lives.

The story in our lesson for today is another example of Jesus' teaching by personal demonstration. Rather than tell his disciples how to do something, he preferred to show them by his own actions. Many of these teachings, as with our lesson today, are easily missed if we do not look beyond the details of the event itself.

What is this lesson? Is it that Jesus wants us to practice footwashing in our public worship services? Some think so, taking Jesus' statement, "For I have set you an example, in order that you too may practice what I have done to you" (vs. 15), as a commandment to make this practice an ordinance of the church. But to do so is to miss the point of what he did.

### What did he do?

On the night of the celebration of the Passover before he was crucified, "Before the Passover feast started, ..." (vs. 1) Jesus performed the work of a slave. In a wealthy home when guests arrived for a banquet they were met by a slave who removed their sandals and washed their feet. The guests arrived after walking the dusty, unpaved streets of the city. Having bathed before coming to the banquet, they would be clean except for their feet. These would have gathered dust because they wore sandals rather than shoes. This is what Jesus was referring to when he said to

Peter, "Anyone who has just taken a bath has no need of washing anything but his feet, ..." (vs. 10.) Peter caught the idea that Jesus was speaking spiritually when he was told by Jesus, "Unless I do wash you, you can have no share with me" (vs. 8.)

But the significance of all this is to be found in the scene. As the disciples and Jesus gathered for this celebration, no provision had been made for this service of washing the feet. None of the disciples had the forethought, or perhaps the inclination, to perform this menial task. Now Jesus takes it upon himself to do for them what they would not do for themselves. Here is the Master performing the task of a slave for his learners. Teacher becomes slave to his students. Dr. A. T. Robertson says (*Word Pictures in the New Testament*, Nashville, Tennessee: Broadman Press, 1932, Vol. V, p. 237), "Jesus is fully conscious of his deity and Messianic dignity when he performs this humble act." What a contrast! God slaving for man! These men so unworthy as judged by man's standards, being ministered to in the most humble fashion by the Son of God, their Master and Redeemer. How the mind of man balks at such a scene. Yet it took place!

Profound lesson! It is even more profound when we realize that one pair of feet belonged to the man who was to betray him, and Jesus knew all about it. Profound also, when we realize that one — even Peter — would that night deny him, and the others, except John, would desert him. Profound indeed, when we realize that this is the Son of God — worthy of worship, yes, even due the adoration of men — who acts like a slave.

### What does it mean?

We have already suggested that this is a spiritual lesson Jesus is teaching. In a day when competition is keen for places of pre-eminence even in religious circles, we need to hear loud and clear what Jesus is saying. The struggle for first place and positions of honor among our church membership is appalling in its disregard for the teaching in this passage.

Love must be at the root of our search for pre-eminence. Not the pallid, ef-

fervescent love of today's language, but the deep, abiding desire that our fellow Christians may be considered before our own desires are met. Jesus was not concerned about guarding his dignity and position as Son of God when he washed the disciples' feet. Love will always seek the best for the other fellow, sometimes even to our own hurt. This is the factor that is missing in our modern use of love. We will love and be loved in return so long as it costs us little beyond the mouthing of the word, and so long as everyone gives way to our wishes.

Genuine love among believers will eliminate divisions in our churches. It would produce an atmosphere in the church which will revolutionize the relationships of our people. No party spirit; no bickering; no selfish seeking for our own desires; no disregard for the needs and benefits of others; no self-seeking for pre-eminence. What a day that would be!

"Dead children, let us stop loving with words or lips alone, but let us love with actions and in truth" (1 John 3:18.)

My prayer for us is, "May the Lord make you increase and overflow in love for one another and for all men, ..." (1 Thess. 3:12) and "... in love be slaves to one another" (Gal. 5:13c.)

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## Lord of the Sabbath

By James A. Walker Jr.  
First Church, Warren

Life and Work

January 20, 1974

Mark 2:23-3:5



Walker

Jesus was Lord! He had authority over religious traditions. When he began to exercise that authority, he faced conflict. Since the tide of public opinion was shaped, anyone who questioned, acted or reacted, faced opposition.

When Christ started saying, "But I say unto you" (Matt. 5:22), he was destined to arouse men whose traditions had congealed. Christ was person-centered and couldn't avoid a showdown.

Christ never embroiled himself in a fuss just to attract a crowd. He didn't debate or defend to prove points. Conflict in his ministry was centered around people. We experience the Lordship of Christ when we are in the mainstream of ministry, helping others to acknowledge the mastery of our Lord.

### Why the fuss? (2:23-28)

What were the causes of the growing hostility toward Christ?

One of the more obvious reasons was found in a grain field. Jesus and his followers took a short cut. Most fields had paths where local traffic could cross. His disciples were hungry. Without debating the issue, they took heads of grain, rubbed them between their hands and ate enough to satisfy their hunger.

The Pharisees, who were looking for ways to trap Christ, caught the disciples. They didn't complain to the 12. Instead, Christ was accused of permissiveness. His disciples were breaking the law and he wasn't slapping their hands.

Religious traditions were being broken. Christ knew his men weren't deliberately flouting the law. Travelers were permitted to pluck ears of grain as long as they didn't use a sickle. Their fault was in doing it on the sabbath.

Reaping, threshing, winnowing and preparing a meal were on the list of 39 forbidden actions. By pulling ears of grain they were guilty of reaping. Rubbing the heads between their hands made them guilty of threshing. They didn't eat chaff so they were guilty of winnowing. The whole process was called preparing a meal.

Jealousy caused the Pharisees to raise questions. The freedom of the disciples to eat and Christ's acceptance caused them to be furious. Men enslaved to rules and traditions envy those who have discovered freedom in life. Conventional people are frequently chained by minute regulations.

Christ's use of scripture didn't set too well. Pharisees were authorities. What right did Christ have to use their scriptures to refute their many amendments? The accusers had either ignored or forgotten Old Testament examples of Sabbath observance.

Christ referred first to David and his men who ate shewbread (1 Samuel 21:1-6.) This was reserved for the priests. In his next move, Christ referred to a law (Numbers 28:9) which permitted priests to perform temple rituals. This was work as defined by the Pharisees. Lighting a fire or lifting an animal was profaning the seventh day. Christ's third move, according to Matthew, took him to the prophet Hosea where mercy became more important than sacrifice.

Their basic jealousy and misuse of the scriptures wasn't enough. Christ startled them with another claim. ". . . The Son of man is Lord also of the Sabbath" (v. 28.) The heart of the "Son of man" claim was authority. Sabbath was a gift from God. He set it aside. It belonged to him. Since Christ was "greater than the temple" (Matt. 12:6) and "Lord of the Sabbath" he could set aside regulations. He was breaking up a system. This disturbed those who profited most from ritual.

His enemies thought they had reasons for their hostility. The heart of their religion was threatened. No man fights as long or as hard as the one whose system is crumbling. Truth exposed the shadows of regulations made to bind those who desired to be free.

### Emphasis on people (3:1-5)

The antagonism Christ encountered came because of a different set of values. The Pharisees cherished traditions. Christ placed a higher price tag on human needs.

This conflict was a person to person thing. Interpretation of the law only served as a backdrop. The disciples had

a right to meet their hunger needs. A man with a crippled hand had a right to health.

Jesus raised the issue of law and life. Which was more important? How meaningful was human dignity in a law-and-order society? In this confrontation did Christ emerge as a lawmaker and judge or as a friend? Or both?

By permitting his disciples to eat grain and by straightening a withered hand, Christ took his focus on people. The temple was important. He didn't discount the Sabbath nor the law. But these were secondary to the claims people had on his love.

The Apocryphal Gospel According to the Hebrews says this man was a stone mason. He shouldn't have to follow a beggar's life. Christ healed him, not to defy the Pharisees, but to help.

Jesus also knew he was acting within the limits of the law. If an animal fell in a ditch it was permissible to carry food or in any other way assist the creature.

All through this grueling experience Christ remained person-centered. He even met his opposition on their level. He used the familiar. Because he understood their motives for hating him, Christ strove with compassion. His enemies were objects of his person-centered outreach.

### Facing up

Christ remained faithful despite the differences. Risks were involved where human needs were present and he wasn't going to turn his back.

Had Christ wanted to avoid a fuss he could have warned his disciples before they crossed the field. Luke's account of the healing (Luke 6:6) makes it "on another Sabbath." Christ had had time to think about the grain field encounter. Still he didn't pull back on the Sabbath issue.

A cross was the end result. Christ knew his mission. His enemies "made plans . . . to kill him" (v. 6.) Conflict nailed him. Faithfulness to his father's redemptive mission pushed him. He did not sacrifice his Lordship. He who was Lord of the Sabbath faced Calvary and became Lord of all, even sin and death.

This was but the beginning. Hostility became open and fierce. Whatever he did for the masses, or individuals, he had to do it under the scrutiny of

(Continued on page 23)

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## Life and Work lesson

(From page 22)

pinched eyes and hot breaths. How did he continue to affirm his Lordship?

He stuck with people who needed him. The lost, the poor, the ill and the rejected responded to his love. He never lost sight of the larger issues. Human need wasn't confined to prisons of silence or unresponsiveness.

Christ became Lord to focus on redemption. He becomes Lord as we, by faith, stretch out our hands to be made whole.

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## A smile or two

The editor of a small weekly newspaper in a town in the West was hard put to it one week for matter with which to fill his columns. So he had his compositor set up the Ten Commandments, and ran them without making any editorial comment. Three days after the paper was published he received a letter saying:

"Please cancel my subscription. You're getting too personal." — *American Opinion*, 11-73.

\*\*\*

Remaining on the level is one of the best ways to reach great heights.

\*\*\*

Astonished when he got the salesman's expense account, the boss called the young man in and shouted, "You spent \$30 for meals! How did you manage?"

Without hesitation, the salesman shot back, "I skipped breakfast."

\*\*\*

A kindly elderly college professor was asked for advice recently by a newly appointed one. His counsel was as follows:

"Experience has taught me more than the theoretical study of pedagogy. You will doubtless find in your teaching that when you are holding forth there will be some lad in the class who will disagree with you. You will be tempted to nail him down and convert him right then and there. Don't do it. For he probably will be the only one who is listening." — *American Opinion*, 11-73.

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You can fuel some of the people all of the time and all of the people some of the time but you can't fuel all of the people all of the time.

\*\*\*

An umpire is the only man in the world who has to be perfect in his first day of work and then improve with time. — Reprinted from 'Quote' Magazine

## Attendance report

Jan. 6, 1974

Church	Sunday School	Church Training	Ch. adns.
Alexander, First	59	45	
Alma, First	294	100	2
Alpena, First	55	30	
Barton	110	82	
Beirne, First	40	24	
Bentonville, First	250		2
Berryville			
First	144	61	
Freeman Heights	106	43	
Rock Springs	76	61	1
Booneville, First	230	207	4
Camden, First	383	132	
Conway, Second	284	105	1
Crossett			
First	373	190	
Mt. Olive	307	202	9
Des Arc, First	146	62	
Elaine	120	63	1
Ft. Smith			
First	1068	324	5
Temple	123	78	5
Trinity	149	70	
Windsor Park	641	213	
Gentry, First	174	73	1
Grandview	73	56	
Greenwood, First	299		
Hampton, First	101	68	
Hardy, First	67	57	
Harrison			
Eagle Heights	246	133	3
Woodland Heights	63	43	1
Helena, First	198		
Hope			
Calvary	146	74	
First	361	112	1
Hot Springs			
Grand Avenue	223	163	5
Leonard Street	70	62	2
Park Place	308	104	
Hughes, First	119	53	
Jacksonville			
First	340	120	2
Marshall Road	228	114	2
Lavaca, First	296	153	
Lexa	109	77	
Little Rock			
Crystal Hill	134	67	
Geyer Springs	736	247	8
Life Line	463	151	
Shady Grove	87	67	
Sunset Lane	127	89	5
Woodlawn	117	55	3
Magnolia, Central	540	244	
Melbourne			
Belview	143	133	1
First	189	65	
Monticello, Second	228		
North Little Rock			
Calvary	335	144	
Gravel Ridge	162	81	1
Levy	338	126	9
Park Hill	572		
Runyan	84	70	4
Paragould			
Calvary	99	99	
East Side	110	79	1
First	280		6
Paris, First	316	69	
Pine Bluff			
Centennial	117	70	
First	475	120	
Mission	34		
Second	107	56	
Prairie Grove, First	145	80	
Rogers, First	513	134	
Russellville			
First	420		6
Second	155	62	
Sheridan, First	192	68	
Springdale			
Berry Street	88	34	
Caudle Avenue	108	51	1
Elmdale	292	154	
First	837		3
Oak Grove	68	31	
Van Buren, First	445	198	1
Mission	22		
Vandervoort, First	39	18	
Warren			
Immanuel	191	104	2
Westside	45		4
West Helena			
Second	145	83	
West Helena Church	196	74	3
W. Memphis, Vanderbilt Ave.	107	59	



## Southern Baptist datelines

### "Operation Talk Back" results in changes and improvements

Editors of 78 Southern Baptist publications got the advice they sought and began to make changes as a result of "Operation Talk Back" a survey launched two years ago to determine viewpoints and reactions of Southern Baptists.

Questionnaires were placed in the April-May-June (1971) issues of the periodicals, published by the Sunday School Board, Brotherhood Commission and WMU.

The Sunday School Board reported that readers returned more than 61,000 questionnaires. A majority of the responses indicated Southern Baptists wanted changes in format, an increase in biblical content, more helps for small churches and more emphasis on witnessing to non-believers.

Operation Talk Back recommended that the board explore ways of making leaders more aware of curriculum options a quarter in advance. Readers also wanted identification of the age group on periodical covers and improvement of the arrangement of content. They also expressed overwhelming appeal for more use of color.

The WMU said that while the findings did "help shape up its programs and materials they did not reflect the need for major changes."

"We are trying to do little things all along in all our materials to make them more acceptable," said June Whitlow, director of WMU's education division. "Several extensive adjustments were made in the teaching materials in some magazines. Other than this, Talk Back assured us that we are on the right track in our programs and materials."

A Brotherhood Commission spokesman in Memphis said the questionnaire results "validated improvements the Brotherhood Commission made in its periodicals for Baptist Men and Royal Ambassador boys when it entered the 1970s."

In Nashville, a Sunday School Board spokesman said, "We have always been responsive to suggestions of users of our materials. Operation Talk Back has given us the most specific guidance yet in making improvements.

"Since findings of the survey were compiled two years ago, the Sunday School Board has made noticeable improvements in periodicals for Sunday School, church training, church administration, church library, church recreation, national student ministries and church music," the spokesman said.

Content and layout of Sunday School Board curriculum materials have received the most significant changes. All publications have been restructured to speak more clearly to the age group for which they are intended, and periodicals contain improved layout and design, seeking especially to make them more legible for senior adults and children, according to board spokesmen.

Also, they report, illustrations will be more appropriate and realistic. A larger type-face for easier readability is being used in certain publications.

As recommended by respondents to Talk Back, Sunday School Board magazines such as *The Deacon*, *Church Recreation*, *Proclaim* and *Media: Library Services Journal* contain more "how-to-do-it" articles. These magazines will also run shorter articles.

In accordance with returned questionnaires, children's curriculum materials feature different stories for Sunday School and church training. Sunday School Board editors more carefully select Bible stories with less repetition and stories about biblical events have been shortened and pupil activities added. Other innovations include printed pronunciations of biblical names and difficult words.

As for ministering to non-believers, Sunday School board publications now give more pre-eminence to biblical context and more aid to teachers in guiding older children to Christ. Strong emphasis has in the past and will continue to be given to promotion of daily Bible readings.

Questionnaires returned to Birmingham indicated that WMU directors tend to be older women. Now, through WMU publications, younger women are being encouraged to become directors.

Organizational manuals will be revised to a more simplified, conversational, illustrated style to encourage more wide-spread use by officers and leaders, WMU leaders report.

WMU magazines, such as *Royal Service*, for Baptist Women, *Contempo*, for Baptist Young Women, and *Dimension*, the overall magazine for WMU officers, are giving more attention to the small WMU organizations as a result of Operation Talk Back.

Changes in *Royal Service* include more use of the Bible in study sessions, simplified writing, more human interest and addition of learning activities suited for only a few categories of people.

Accent, the WMU's publication for girls in grades 7-12, includes a new format and more color and illustrations. Reading material has been adjusted to accommodate younger girls in that group, as well as the older ones.

Start, the WMU's magazine for pre-school leaders, has become more missions-oriented.

### Banks named executive at Brotherhood agency

DALLAS (BP) — Bob Banks, director of the Brotherhood department for Oklahoma Baptists, was elected an executive assistant at the Brotherhood Commission of the Southern Baptist Convention.

In a special meeting here, the board of directors of the Memphis-based agency selected Banks, 42, of Oklahoma City, to direct Brotherhood planning and promotion efforts in the United States, effective Jan. 1.

Agency Executive Director Glendon McCullough said Banks, a professional Brotherhood field worker for 23 years, will concentrate on working with state Brotherhood leaders to start Brotherhood units in Southern Baptist churches.

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