

Ouachita Baptist University

Scholarly Commons @ Ouachita

Arkansas Baptist Newsmagazine, 1970-1974

Arkansas Baptist Newsmagazine

2-10-1972

February 10, 1972

Arkansas Baptist State Convention

Follow this and additional works at: https://scholarlycommons.obu.edu/arbn_70-74



Part of the [Christian Denominations and Sects Commons](#), [Mass Communication Commons](#), and the [Organizational Communication Commons](#)

Recommended Citation

Arkansas Baptist State Convention, "February 10, 1972" (1972). *Arkansas Baptist Newsmagazine, 1970-1974*. 160.

https://scholarlycommons.obu.edu/arbn_70-74/160

This Book is brought to you for free and open access by the Arkansas Baptist Newsmagazine at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine, 1970-1974 by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact mortensona@obu.edu.

Arkansas Baptist

NEWSMAGAZINE



February 10, 1972

On honoring honorable but fallible living men

Recently I had the experience of participating in a special ceremony honoring Dr. Rheubin South on the twentieth anniversary of his pastorate of Park Hill Baptist Church in North Little Rock. Dr. South seemed embarrassed at all of the eulogies and "goings on" about him, and said after all the speeches that he felt that the only decent thing for him to do now was for him to lie down and die.

All too often we wait too late to honor well-deserving people and fail to express a public "thank you," either because of ingratitude, or perhaps because we think the person would be embarrassed. We face the twin pitfalls of either "spreading it on too thick," or saving it all for the funeral oration.

Park Hill Baptist Church did an excellent job of avoiding both extremes. They were successful because they included four important elements in the ceremony.

In the first place they did not let things get too serious. Deacon Graham Thompson's tongue-in-cheek slogan for the day was, "Long live the old South," and this undoubtedly added to the humility of the not-so-old Dr. South. Dr. Porter Routh commented on Dr. South's prayers for the Dallas Cowboys in the Super Bowl, and concluded that, "Dr. South's prayers are apparently more powerful than President Nixon's plays."

Then too, all the eulogies carefully gave God the glory, with Mrs. South receiving second place and Dr. South running third. I got the distinct impression there were well-staffed church and deacon "committees on keeping the pastor humble" and they were well represented in the festivities.

Thirdly, although the deacons presented the pastor with a nice gift of a watch, the principal financial commitment of the church on this occasion was for a scholarship in perpetuity for a student to attend Ouachita Baptist University. The gift will honor Dr. South by bearing his name, but it will also support the cause of Christian higher education for years to come.

Finally, this twentieth anniversary celebration steered clear of "deifying" the man, and I joined some of the others in making it clear that Rheubin South is indeed human and fallible. One of his most miserable failures in life came a few months ago at Greer's Ferry Lake when he voluntarily assumed responsibility for making a fisherman out of the President of Ouachita Baptist University. Seldom in the annals of history has so much energy been expended with so little results.

I really can't understand why he seemed so discouraged with my fishing performance. He did not tell me that I was supposed to cast only the line and not the rod into the lake. And I was really surprised to see a clergyman like Dr. South lose his cool under fire with such a small thing as a fish hook whistling by his ear.

But, as the Bible teaches, no man except Jesus is perfect.

I strongly recommend recognizing the outstanding achievements of men and women while they can still appreciate it. But we would do well to follow the example of Park Hill Baptist Church by giving God the

glory, by making it clear that the man is mortal and fallible, by honoring the man in a way that also supports some kingdom cause, and by not letting the occasion get too serious.

With the presidency of the Arkansas Baptist State Convention added to the many responsibilities of Rheubin South, he may very well need equal dosages of honor pills and humility pills, not to mention a heaping dose of vitamins.

Daniel R. Grant

In this issue

- A Houston pastor tells how his church ministers to persons of other races in a special feature for "Race Relations Sunday." See page 12.
- The cover this week portrays the cooperation between black and white Baptists which was evident at the Arkansas Baptist Evangelism Conference held recently. A report in photos begins on page 6.
- A new feature, "Stewardship Stew," begins this week on page 17. See this page for more details on this cartoon series.

Arkansas Baptist

NEWSMAGAZINE

VOL. 71 FEBRUARY 10, 1972 NO. 6

CHARLES H. ASHCRAFT *Executive Secretary and Interim Editor*
 MRS. WILLIAM L. KENNEDY *Managing Editor*
 MRS. HARRY GIBERSON *Secretary to Editor*
 MRS. WELDON TAYLOR *Bookkeeper*
 MISS LINDA FLESHER *Mail Clerk*

525 West Capitol Avenue, Little Rock, Arkansas 72201. Published weekly except on July 4 and December 25. Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$3 per year. Church budget, 18 cents per month or \$2.16 per year per church family. Club plan (10 or more paid annually in advance), \$2.52 per year. Subscriptions to foreign address, \$5 per year. Advertising rates on request.

Opinions expressed in editorials and signed articles are those of the writer. Member of Southern Baptist Press Association, Associated Church Press, Evangelical Press Association.

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

The consensus —

Your mission dollars at work

EXECUTIVE COMMITTEE January 1, 1971
460 James Robertson Parkway to
Nashville, Tennessee 37219 December 31, 1971

Received of **ARKANSAS**

Distributed as follows:

	Cooperative Program
Convention Operating	\$ 6,840.18
Annuity Board	5,355.56
Foreign Mission Board	451,858.30
Home Mission Board	166,117.54
Golden Gate Seminary	20,524.18
Midwestern Seminary	21,672.50
New Orleans Seminary	34,709.08
Southeastern Seminary	26,752.52
Southern Seminary	43,601.98
Southwestern Seminary	51,499.46
Southern Baptist Foundation	2,480.71
Southern Baptist Hospitals	731.98
American Baptist Seminary	2,888.08
Brotherhood Commission	9,153.28
Christian Life Commission	6,080.17
Education Commission	4,104.11
Historical Commission	3,496.10
Radio & Television Commission	45,815.16
Stewardship Commission	3,800.10
Public Affairs Committee	3,648.10
TOTAL	\$911,129.09

At a glance you can see how your mission dollars are witnessing. Percentages are difficult to change once they are in operation. The strength of the Cooperative Program lies in the constant revision of the percentages to accommodate priorities and newly emerging needs. This is no easy task.

May I point out to you that Arkansas gave not only the \$451,858.30 for foreign missions but with the Lottie Moon offering added, it reaches \$933,950.70. Arkansas gave the Home Mission Board \$166,117.54, but add the Annie Armstrong offering and the total is \$310,950.54, how about that? Our total for missions now comes to \$1,537,885.18, not bad at all.

While the mission section is very commendable may I point out that we gave the stewardship Commission \$3,800.10, which is approximately the amount we gave to the Historical Commission, \$3,496.10. This implies our past history is just as important as our future stewardship plans. This is hardly true. The Stewardship Commission is charged with the responsibility of encouraging the whole budget. The future of Baptists will be brighter than their past when they put the money in front instead of behind. (This beautifully phrased statement is not copyrighted and may be used without permission or acknowledgement.) We gave less than one penny each for the Stewardship Commission.

The controversial Christian Life Commission got \$6,080.17, hardly enough to answer the letters in recent years. The Christian Life Commission might indeed become the conscience of America under ade-

quate support. Applied Christianity is always controversial. We gave less than one cent per Arkansas Baptist to this Commission.

Apparently Baptists do not love hospitals much any more. We gave \$731.98, all 350,000 of us. Public Affairs got \$3,648.10, which is one-third more than we provided for the Southern Baptist Foundation. With many colleges on the ropes, some down for the count, we judge that \$4,104.11 is good enough for the Education Commission. This figures out about one cent for every Arkansas Baptist. We really should have some personal money left over for our Christian Higher Education Campaign, don't you think?

The seminaries, who operate on financial formulas relating to enrollment and endowment, get a total of \$201,647.80. This is 20.55 percent of the entire Southern Baptist Convention budget. In the light of the 18.20 percent for the Home Mission Board, whose job description covers the mission enterprises of the nation, we have the right to expect great strength from the seminaries.

Our gifts to world missions graduated to 38.32 percent this year from 37.75 percent last year. Our Cooperative Program gifts to the Southern Baptist Convention will exceed one million dollars in 1972. Our special Lottie Moon and Annie Armstrong offerings will also be above the \$626,756.09 in 1972.

Surely the people who put this much money in the operation would wish a voice in the distribution. Your reaction will be printed. —Charles H. Ashcraft, Executive Secretary.



THE COOPERATIVE PROGRAM
ENCOURAGES
cooperation

BETWEEN INDIVIDUALS,
CHURCHES,
AND CONVENTIONS IN
RECONCILING MEN TO GOD.

I must say it!

The unanimous vote



Dr. Ashcraft

We are all pleased when the vote is unanimous whether it be for a coal scuttle, a church bus, a minister of education or golf clubs for the pastor on his birthday. We all feel badly when the vote is not unanimous.

A fact we must face, however, is that a unanimous vote, while highly desirable, does not imply that the action of the great majority is to be discarded. There are some

organizations who have never enjoyed a unanimous vote and some, perhaps, who cannot hope to do so. But this does not stop the corporation, they go on with the support they have to accomplish their objectives.

Some churches are not able to extend a unanimous vote in the calling of a pastor. What should the prospective pastor do? He can recoil strongly and refuse to accept the invitation or he can ask for grace to soothe his pride and pray for God to have his way.

A fine man of God can always hope that those who were not disposed to vote for him may later come to

love him and support his ministry. In a democratic structure the majority vote will prevail and this must ever be, however, Satan must not reap a great victory here because the dissenting voter may not be against the man being considered. Dissenting votes often are but the reaction against the establishment or the procedures followed in securing leaders.

Some of the votes against the recommendations represent deep convictions and it is profitable to all Baptists that real convictions be noted. What is the only real consideration when a matter is at last put to a vote?

The real issue is to determine, if one can, the express wishes of the Holy Spirit and vote accordingly. Everyone can live with the results of this sort of a business meeting regardless of the degree of unanimity.

The pastor who had wished for the strength and the well-being of a unanimous call must then find for himself God's pleasure for his life and accept it. God can heal his wounded spirit easier than he can heal the broken spirit of a church who was not able to extend a unanimous call but did settle on a man whom the most of them felt was God's man. A call does not have to be unanimous to be God's will.

I Must say it —Charles H. Ashcraft, Executive Secretary.

The bookshelf

Creative Expectancy, by Albert McClellan, Broadman, 1971, \$1.50

Dr. McClellan is Program Planning secretary for the Executive Committee of the Southern Baptist Convention. He gives his views on how one lives the spirit of Christ in creativity and expectancy.

It's Tough Growing Up, by C. W. Brister, Broadman, 1971, \$2.95

Dr. Brister, professor of pastoral ministry at Southwestern Seminary, Ft. Worth, makes the point that growing up in our troubled and changing times is tough and that the rising generation needs all the help it can get, including Christian guidance.

Mommy Comes for Me, by Jewell Wells Nelson, Broadman, \$1.35

Here are related three happy episodes in the life of Jay (not Jay-Jay): "Jay's Good Friends," "Jay Visits Grandfather and Grandmother," and "Jay Likes to Go to Church."

Anger and the Rocking Chair, by Janet Lederman, McGraw-Hill, \$4.95

This is a dramatic, visual account of Gestalt methods with "difficult" or "disturbed" children in elementary school. Miss Lederman demonstrates in prose-poetry, complemented by photos, how she can shape rebellion and anger in children to create productive and constructive attitudes.

Communion Meditations and Prayers, by J. Harold Gwynne, Zondervan, \$2.95

This is a practical but deeply spiritual sourcebook of devotional meditations for ministers and all involved in communion services.

The Busy Man's Old Testament, by Leslie D. Weatherhead, Abingdon, 1971, \$3.50

To encourage people to read their Bible, Dr. Weatherhead provides this guide to the Old Testament. He brings from each book what is most pertinent to contemporary situations, frequently relating these passages to passages in the New Testament.

Sensible Sarcasms, by Robert G. Lee, Exposition, \$3

This is just 57 pages, but it is an incisive and humorous "examination of human faults." Here you will meet a lot of interesting families, including the Pick-A-Fault family, the I-Hear family, the Long-Face family, the Knock-Arounds and the Put-Offs, "who live next door to each other," and the Know-Much family, "saved to the last because they wanted to get in the last word."

They Do It In Church, a novel by Topsy Gregory, Abingdon, 1971, \$4.95

Set in the period between 1900 and 1930, this is a humorous story about the very human, timeless situations faced by a woman who feels she is trapped in a male-dominated society.

From a Black Brother, by Manuel L. Scott, Broadman, 1971, \$2.95

Mr. Scott discusses the "provisions" Jesus made as he talks about how to live as a Christian today. He considers both the "pulpit and the pew" of today in the light of Bible teachings.

You Can Reach People Now by James E. Coggin and Bernard M. Spooner, Broadman, 160 pages, \$3.95

This is the story of a great people on the march for Christ. It is the story of how God is using the Travis Avenue Baptist Church, Ft. Worth, Tex. Pastor James Coggin and Minister of Education Bernard Spooner are the qualified eyewitnesses who tell the story.

The leadership of the church believed that God had more for them to do than maintain status quo. They felt that God wanted them to reach more people for his Kingdom. These pages reveal how the church came to this realization, how they decided what to do, what they actually did, and finally some results the church is experiencing.

Any sincere church leader, regardless of size of church, will find the ideas challenging for his own church. Discussions on Determining Priorities, A Bus Ministry, Vacation Bible School, Full Use of Revivals and others will offer some very practical ideas for reaching people now.

We commend this book to every church and pastor desiring to give priority to outreach—Don Cooper, Sunday School Department

Fayetteville, First calls minister of music

Bart C. Neal is the new minister of music at First Church, Fayetteville. He comes to the church from Memorial Church, Baytown, Tex.

Neal, a Texas native, holds the bachelor of sacred music degree from Baylor University, and the master of religious education degree from New Orleans Seminary. He is a recording artist, a church music festival clinician, and has been music evangelist in revivals in Texas and surrounding states.

He has served churches in Beaumont, Lorena, and Alvin, Texas, and in New Orleans. He has also participated in music evangelism on an international scale.

Mrs. Neal is a graduate of the University of Houston with a degree in music education. She has taught public school music for eight years.

The Neals are the parents of a son and a daughter.

Merritt to Pine Bluff



Merritt

Centennial Church, Pine Bluff, has called Dale Merritt as pastor.

Merritt, 27, is a native of St. Louis, Mo. He is a graduate of Ouachita University and Southwestern Seminary.

He is married to the former Velma Brinkley of St. Louis. They moved from Ft. Worth to Pine Bluff and began their work with the Centennial Church Jan. 16.

Ouachita dean of women honored by book listing

ARKADELPHIA, Ark. — Mrs. Neno Flaig, dean of women at Ouachita University, will be included in the 1972 edition of *Two Thousand Women of Achievement*, a biographical reference book published in London.

A native of Arkadelphia, Mrs. Flaig received a bachelor of science in education degree from OBU and a master of science in education degree from Henderson State College.

Joining the Ouachita faculty in 1959, Mrs. Flaig is also an English instructor.

She is a former secretary of the Arkansas College Personnel and Guidance Association.

Mrs. Flaig and her husband, Ed, have three daughters.

Campaign chairmen named

\$1 million for Ouachita projects to be sought in Pulaski County



Freeman



Odom

Jay Freeman and Jess Odom have been named co-chairmen of a campaign to raise \$1,000,000 in the Pulaski County area for Ouachita University.

In announcing the appointment of Freeman and Odom today, Ben M. Elrod, vice president for development and director of the campaign at Ouachita, said "the funds are being sought in addition to those which have been raised by Arkansas Baptists through the churches over the state."

Daniel R. Grant, president of Ouachita, said, "We are especially pleased to have two men of this caliber who are representative of the fine quality of the campaign leadership in general."

He added that the approximately 70 civic leaders on the campaign committee "are among the most well-known leaders of the central Arkansas area."

"We are grateful to them," Dr. Grant said, "for their willingness to conduct such a campaign."

Freeman is chairman of the board of The Jay Freeman Company and Odom is president of Maumelle Land Development, Inc.

Together with the more than \$3 million which have been raised through the churches, the funds will be used by Ouachita primarily in the construction of a new student center, a fine arts center and a classroom and office building; strengthening and enlarging the faculty by means of raising faculty salaries; establishing endowed chairs and distinguished and visiting professorships; increasing the number of scholarships; and for beautification of the campus.

Elrod said the Pulaski County drive is the second area campaign to be conducted in the state. The first was in

Arkadelphia where every OBU instructor, staff member and student and all members of the Arkadelphia business community were asked to contribute.

"They responded," said Elrod, "by pledging \$322,000, far exceeding their original goal of \$250,000. Of the total amount, \$80,000 has been credited to Ouachita students, faculty and staff."

A campaign committee consisting of more than 60 business and professional men and women has been named by the co-chairmen with a number of others to be enlisted.

Members of the campaign committee include Ernest Bailey, Dr. H. A. Ted Bailey, Mrs. John Bale Jr., Jack Barnett, Noland Blass Jr., William H. Bowen, Warren Bray, Porter Briggs Jr., K. V. Browne, Dalton Dailey, Judge Tom Digby, Robert D. Doubleday, Mrs. Leon Dunham, Robert Faulkner, Jack Flanders and Arch Ford.

Jay Freeman, Herschel Friday, Mr. J. C. Fuller, Dave Grundfest, Wes Hall, B. T. Harris, Johnny Heflin, Robert C. Hickman, Alvin "Bo" Huffman, Jimmy Karam, Alexander M. Keith, Louis Lanford, R. A. Lile, R. D. Lowry, Frank Lyon, Herbert McAdams, Sidney S. McMath and Michael McMillen.

Judge Frank Mackey, John B. May, Charles T. Meyer Jr., W. S. Miller, Byron Morse, George Munsey, Jess Odom, Edward Penick, Al Pollard, Alton Raney, W. F. "Billy" Rector, Pat Riley, Bart Roach, Winthrop Rockefeller and Mrs. Glen F. Rogers.

Moise B. Seligman Jr., Purcell Smith, W. J. Smith, Ted L. Snider, Witt Stephens, Dabbs Sullivan Jr., James W. Tanner, Mel M. Tompkins, Everett Tucker, Finley Vinson, Dale Ward, Ernest Ward, Frank Whitbeck, Hugh Wilbourn Jr., Mayor George Wimberly, Sinclair Winburn and Ed Wright.

No mother, father honors this year

The Arkansas Baptist Newsmagazine has temporarily discontinued the practice of designating the "Mother of the Year" and the "Father of the Year."



Host Pastor John McClanahan



M. Thomas Starkes



Executive Secretary Charles Ashcraft



Program personnel, Baptist Building staffers, and staff of the Pine Bluff Church attended a luncheon at noon Tuesday.



Jesse Reed gave final instructions at the luncheon.

Arkansas Evangelism Conference '72

Two days of Bible study, inspiration, and methods testimonies, under the direction of State Evangelism Secretary Jesse Reed, were the 1972 Evangelism Conference. The rating of effectiveness: a majority of those present in the final session responded to an altar call to re-dedicate themselves to evangelism.



Rheubin South

(Photos this page by Roy F. Lewis)



Congregation Monday night



Paul A. Meigs



Fred T. Guy



Ural Clayton



Dwayne Fischer, Carbon Sims, Andrew Setliffe, and Don Cooper between sessions.



The choir from Arkansas Baptist College was directed by Mrs. Hazel Hynson.

(Photos this page by Bill Kennedy)



◁ The cover

Jesse Reed, Director of Evangelism (left), invited evangelist S. M. Lockridge of San Diego back for the second year to speak to the Evangelism Conference. Dr. Lockridge brought four messages to the group. He is pastor of the Calvary Baptist Church in San Diego.



Participant and program



Attending the sessions were the Ashcrafts—Henry, Thomas, Sarah, and Executive Secretary Charles.



(Photo by Lewis)

Mrs. Carolyn Nicholson



John McClanahan listens intently.



Mr. and Mrs. George Domerese visits the bookstore.



(Photo by Lewis)

Garland Morrison



S. M. Lockridge



The Music Men of Arkansas were among the featured groups.



John Havlik



Robert Ferguson and James Smalley join in the singing.



Richard Proctor



S. D. Hacker and John Colbert Jr. have some of that fellowship.

(Photos by Kennedy)

Delta Association superintendent believes in Vacation Bible School

On Feb. 1, 1972, Noel Barlow completed 18 years of service as superintendent of Missions in Delta Association. His first day of service was spent attending a state Vacation Bible School Clinic, and through the years he has given special attention to training and developing leadership in VBS work in the local churches. With 30 churches and one mission in the association, his goal is 31 Vacation Bible Schools in 1972.

Your superintendent of missions at work

Wolf Creek Camp, built during Barlow's tenure, touches the lives of hundreds of children and young people each summer, with many making commitments to Christ each week of camping activities.

In 1965, a new missionary's home and office was built at a cost of \$26,000. The three-bedroom home built on a spacious lot, will be debt-free by the end of this associational year.

Five well-established churches and missions have been started during the time Barlow has been serving the association. They are Shiloh Church and Parkway Church, both near Lake Village; South McGehee Church, McGehee; Temple Church, Dermott; and Northside Chapel, Eudora.

Shiloh Church was formed by the merger of two small rural churches under the leadership of the missionary. Help in getting established came in the form of pastoral aid from the association and building aid from the State Convention. The present pastor, J. C. Singleton, received pastoral training in the Associational Extension Center.

Parkway Church began as a Mission of First Church, Lake Village, early in Barlow's ministry in Delta Association. By the time it became strong enough to be constituted a church, the changing community and shifting population made relocation advisable. Missionary Barlow assisted the church in locating suitable property and in securing help from the State Missions Department which purchased the site and loaned money for construction of the building, which was completed in 1970. In 1971, Parkway Church doubled its gifts to the Cooperative Program.

South McGehee Church, begun as a mission of First Church, McGehee, is one of the newer churches in the association. The association has assisted with pastoral aid, and Pastor Duaine Blackmore reports that the church is experiencing some numerical growth and a substantial increase in financial support.



SUPERINTENDENT Barlow studies a variety of material on Vacation Bible School to help churches in his association.



THE HOME built for the Superintendent of Missions will be debt-free by the end of this associational year.



SOUTH McGEHEE Church is one of the newer churches.

A chance to help

The parsonage of the Oden Baptist Church was completely destroyed by fire early Monday morning, Jan. 31. Mrs. Honea, the pastor's wife was injured slightly. The entire inventory of Pastor Ronnie Honea's personal possessions were lost, including his automobile and driver's license. There was nothing saved of the household furnishings and personal clothing.

While neither the church nor the pastor has requested assistance to help the pastor secure his needs to fulfill his ministry, the opportunity is here presented to our fellow Baptists to share in this time of need. The parsonage was partially insured.

Should you wish to send a cash gift you may send it to Mrs. Hal Goodner, treasurer, Oden Baptist Church, Oden, Ark. 71961, designated for Pastor Ronnie Honea.

Attends seminar

NASHVILLE — William J. Barnett, pastor, Shorewood Hills Church, Jones Mill, attended a seminar entitled "Fundamentals of Church Administration in a Small Church," Jan. 24-28 at the Church Program Training Center of the Southern Baptist Sunday School Board.

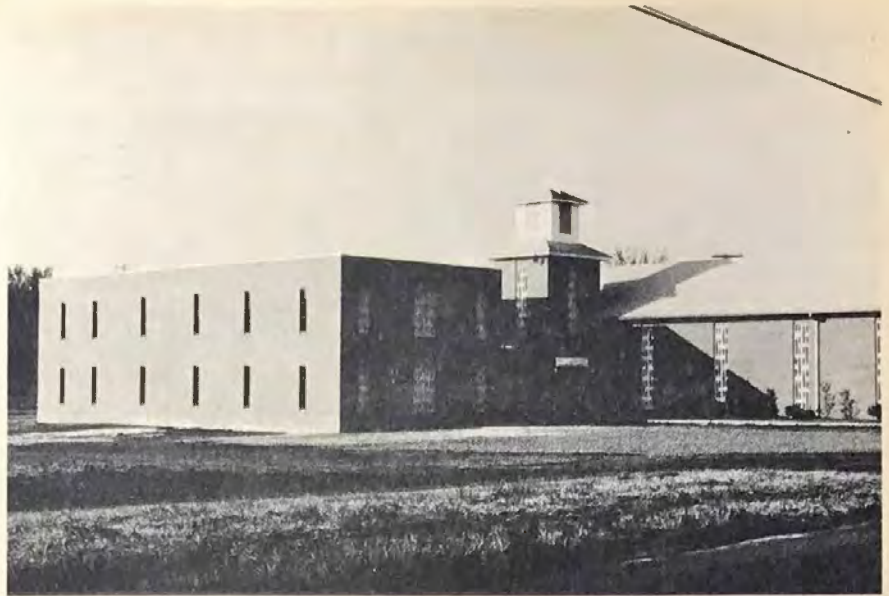
Directed by Joe Hinkle, consultant, church administration department, Sunday School Board, the seminar gave a practical introduction to all phases of administration in a small church.

News about missionaries

Dr. and Mrs. John H. Wikman, missionaries to Bangalore, India, left Jan. 30 to return to the field. They work with the Baptist Hospital Project, the only Baptist mission work in India. Dr. Wikman reports that in five years the missionaries have seen the development of eight churches, with a combined membership of 550. They also have an 8,000 volume Christian library and an extensive Bible correspondence school, large medical clinics and a 75-bed hospital under construction.

Dr. Wikman is a native of Van Buren and Mrs. Wikman is a native of Camden. They lived in Little Rock while on six months furlough, and Dr. Wikman was on the staff of the Veterans Administration Hospital.

Their address is 190 Sankey Road, Upper Palace Orchards, Bangalore, 6, India.



NEW BUILDING ADDITION: Trinity Church, Searcy, has a new youth building. The two-story structure (at left) contains 4,800 square feet of space and provides facilities for 125 persons. The building houses a nursery department, several children's departments, and a youth department. Architect for the building was Harold Lewis. Paul Meyers is pastor of the church.

Woman's viewpoint

Fill my cup, Lord

By Iris O'Neal Bowen



Mrs. Bowen

David, the psalmist, sang, "My cup runneth over." A new and beautiful song we are hearing now pleads, "Fill my cup, Lord; Fill it up Lord."

If ever our cups need to be filled with the Holy Spirit, it is now. As Christians, we have been drawn away from God by our daily tasks and worldly attractions so long that we seldom feel a real need to be close to God. We are in a dangerous position if we feel no desire to be filled with the Holy Spirit. We must, at such a time, pray that God instill in us a need of him.

We are such feeble Christians! We may attend church, serve on committees, make weak attempts to read the Bible and find a prayer time, but don't really know what it is to be filled.

Brother J. T. Elliff once said, "We are thimbles half-full, trying to run over!"

We need to be filled because of the condition of this lost world. How can we hope to interest lost souls, and win them, when we are so lacking in fervor for our cause?

I once heard an ex-Nazi speak, and he remarked that if Christians were as excited and dedicated to God's cause as his people were to their cause during the war, there would be no limit to the souls we could win.

We need to be filled to strengthen our Christian witness. We cannot challenge the lost people of a lost world, nor make them desire to follow in God's way if we do not show them how exciting it is to live in Christ, how we are possessed of a sublime peace in God, and how these two elements blend into the true happiness that everyone seeks, but so few find.

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

"For he that in these things serveth Christ is acceptable to God, and approved of men.

"Let us therefore follow after the things that make for peace, and things where-with one may edify another." —Romans 14:17-19

A church for all people

By E. Hermond Westmoreland

Pastor, South Main Baptist Church, Houston, Texas

South Main Baptist Church is located in "mid-town" Houston. We are situated at a point where the Southwest Freeway terminates and empties the traffic from suburbia into the feeder streets that lead into the downtown area. Immediately surrounding the church is a rapidly changing complex of apartment houses and business enterprises. In many small apartment buildings live hundreds of single adults. Many families of relatively low-income are residents of the community. The racial makeup of the area is also changing with many Latin American families to the west of our campus and immediately to the east of the church a growing black population. A number of International families, who are in Houston for educational or business reasons, live in general proximity to our church. The majority of our members live at a distance from the church and drive along the freeways to reach our location.

Faced with this opportunity for ministry, we accepted the challenge in 1965 when our Missions Committee became deeply concerned for the community in which the church is located. We realized that our regular program of activities was not reaching the people living in our immediate area. They do not readily respond to the appeal of an affluent congregation meeting in a complex of modern and attractive church facilities. We confronted the problem of seeking a way to establish a meaningful relationship between the church and these persons who were definitely our responsibility. After a survey of the area and out of a deep sense of concern for the people discovered in the census, the Committee recommended that the church initiate a program to reach these persons. Such a program would need to be one of compassion and love. The image of our church would, of necessity, need to be that of an inclusive and caring fellowship.

Seeking to minister to all groups

As a result, the church launched an experimental program called "Smile." Being an attractive name, it expressed the nature of the friendly spirit that has characterized the program from its inception. Later the name became an acronym:

South
Main's
Informal
Learning
Experiences

The membership could never have envisioned the outcome of that unique program which was enthusiastically adopted by the church. Calling for a

weekday ministry to people of various racial and ethnic backgrounds, it enlisted in a service program many of our members who would never have been enlisted through our existing organizations. The movement became multifaceted, seeking to minister to all age groups. As a result, our church has become truly "International" in every sense of the word. On our church campus during any given week, one may see representatives from many racial groups and social and economic backgrounds. Through this program we have been able to minister to persons from thirty foreign countries and to extend the ministry of our church to members of both black and Latin American communities. We have not begun to reach our potential, but we have made a beginning and the results have been thrilling and exciting. Our primary goal has been to minister to the total person, to minister to people where they are, and ultimately to win their confidence so that we may reach them for Christ and his church.

The issue was faced

Inevitably our congregation was faced with the issue of receiving members from other racial backgrounds. The response was immediate and gratifying. As expressed by one of our faithful deacons, "It has never been the policy of this church to practice a limited or restricted membership." People who respond to the invitation for membership are received as "persons" and not as members of a racial group. Many of those reached by such a program have accepted Christ and have united with the church, but in far more instances they have returned to their native lands with a new respect and appreciation for Christianity. Our missionaries have reported that it is far easier to reach them now due to the fact that they have witnessed a demonstration of Christian love and fellowship in America.

In the weekday program for Internationals, conducted each Tuesday of the week, there are 100 women enrolled from many countries around the world. Each week more than 50 of their children are also involved in learning situations. On Sunday evenings at the Church Training hour, 75 men and women are engaged in conversational English programs, while 20 of their children are enrolled in the regular Church Training program. In special activities during the week for the youth of the neighborhood, blacks, Latin Americans, and Internationals will be in attendance. These are welcomed by our

church leaders and also by our own young people who participate with them.

In addition to the weekday ministries to the various groups, there has been organized recently an International Department in our Sunday School. Meeting at the regular hour on Sunday morning, it consists of six classes and includes Chinese, Japanese, Korean and many Spanish-speaking persons from Central and South America. The lessons are taught in three different languages. The enrolment has reached 110, with an average attendance of 75 each Sunday morning. Forty of their children are in regular attendance in the appropriate age groups in our Sunday School. An interesting development of this new phase of our program has been the initiation of a Korean worship service conducted once each month in our Chapel. The entire service is conducted in the Korean language and attracts many Koreans from outside our regular program for Internationals. The response of these people from many foreign countries demonstrates the desire of people from overseas to experience the warmth of Christian fellowship while temporarily in residence in America. They are frequently to be found in the worship services of our regular church services. On any Sunday it is a normal experience to witness Chinese, Japanese, Koreans, Europeans, and people from Central and South America, in addition to residents from the Latin American and black communities. Their presence is an inspiration and a blessing. They have much to share with us and we feel that we have much to offer them. They enter into many activities sponsored by the church and share enthusiastically in many social and fellowship activities. One of the thrilling experiences of such a program comes at Christmas time when members of other national groups, most of whom are not professing Christians, make a generous gift to the Lottie Moon Christmas Offering for foreign missions. They always rejoice with us when we reach our goal for this great mission offering.

Companion Church Relationship

Our church has been blessed by a close relationship which has developed with a nearby church in the black community. The pastor of this church and the members of his family maintain a very close relationship with our church and its organizations. Frequently, there is an exchange between our two congregations, including the pulpit, the

choirs, and our many missionary organizations. This "companion" church relationship has been mutually helpful to both congregations. At the present time children from both churches are preparing a series of Sunday morning telecasts which will be carried on a local TV station as a public service presentation. It is designed to attract and reach the many children of our city who never attend any church or Sunday School. Both churches will unite in preparing the format, in taping the series, and in a follow-up designed to contact the families of children who respond to the program.

The program outlined in this article has been carried out with a minimum of tension and difficulty. It has not involved the church in any great expenditure of money. The program has enlisted many additional members in active service. It has brought a sense of deep satisfaction to our congregation. Then too, it has been our privilege to encourage many other local congregations to initiate such programs. At the present time we know of eight other churches who now have similar programs. These churches have discovered that once the program is launched there will always be people in their areas who will respond to such an opportunity. For any church desiring to "minister and not be ministered to," we would recommend such a ministry to persons of every racial and economic background. A caring and sharing fellowship will reach many for Christ and realize a sense of satisfaction and reward when it is known that "whosoever will may come."

Deaths

Malcolm Edwin White, 71, Wynne, died Jan. 30. He was a member of Wynne Church.

Mrs. Lillie Mae Keysacker, 62, Little Rock, died Jan. 30. She was a member of East End Church.

William A. McClard, 78, Kensett, died Feb. 3. He was a member of Kensett Church.

Mrs. Pearl Franks Ray, 76, North Little Rock, died Feb. 2. She was a member of Cedar Heights Church.

Mrs. Emma Walls High, 89, Lonoke, died Feb. 3. She was a member of the Lonoke Church.

Otho L. Lites, 76, mayor of Dierks, died Feb. 1. He was a member of First Church, Dierks.

Mrs. Flossie Garnet Hall, 81, Little Rock, died Feb. 1. She was a member of Baring Cross Church, North Little Rock.

Mrs. Lily Melton Aday, 81, Little Rock, died Jan. 31. She was a member of Second Church.

Doctrines of the faith

The inspiration of the Bible: its divine nature

By Jimmy Millikin
Southern Baptist College

"All Scripture is given by inspiration of God" (2 Tim. 3:16). This statement affirms at least two things about the Bible: (1) its divine origin and (2) its divine nature. Last week we dealt with the divine origin of the Bible. Here we consider its divine nature.

It was previously pointed out that the phrase "given by inspiration of God" in 2 Tim. 3:16 is a translation of the Greek word, *theopneustos*, and means "God-breathed". The emphasis is that Scripture *itself* is inspired or rather breathed out by God. This verse says nothing about an inner experience of the human authors of the Bible. Its meaning is that Scripture is a divine utterance of God; it is a product of God's activity and consequently possesses a unique divine quality.

To say the Bible has a unique divine quality has several important implications. In the first place, it means that *it is God's Word*. It does not simply contain the Word of God, nor is it a mere witness to the Word of God. The Bible is in and of itself the written Word of God. The words of Scripture are breathed out by God and are themselves divine utterances.

That this is the biblical doctrine of Scripture is clear. Though modern theologians generally will not identify Holy Scripture with the Word of God, the Bible itself is not afraid to do so. The prophets repeatedly identified their prophecies with the Word of God by a "thus saith the Lord" and similar expressions (Jer. 11:1, 2; Isa. 1:1, 10). The Old Testament is always cited in the New Testament as the speaking of God (cf. Matt. 1:22; Ac. 28:25). Jesus himself expressly equates the Word of God with Scripture (Jn. 10:35).

In a number of passages the Scriptures and God are so closely connected that the two are indistinguishable. For example, sometimes the Scriptures are spoken of as if they were God (cf. Gen. 12:1-3 with Gal. 3:8; and Ex. 9:16 with Rom. 9:17). In other passages God is spoken of as if He were the Scriptures (cf. Gen. 2:24 with Mt. 19:4-5).

These and other passages demonstrate that the writers of the New Testament made an absolute identification of Scripture with the speaking of God. The Scriptural approach to Scripture is thus to regard it as the Word of God.

To say the Bible has a divine nature, in the second place, means that *it possesses the qualities of infallibility and inerrancy*. This simply means that the Bible does not deceive or mislead. It contains no falsehoods nor contradictions. There is nothing in the Scriptures which is unworthy of an infallible God who cannot lie.

Belief in the infallibility and inerrancy of the Bible has been a common belief of Christians since the time of the Apostles. The great majority of Evangelicals are still accustomed to speaking of the Bible as infallible and inerrant today. It is an ancient Baptist belief and is expressed in the *Baptist Faith and Message* adopted by the SBC in 1963. It says of the Bible: "It has . . . truth, without any mixture of error, for its matter."

Contrary to the thinking of many today, it does make a difference as to whether one does or does not accept the infallibility and inerrancy of the Bible. These two qualities are necessary properties of God's Word. If the Bible contains errors and falsehoods then it cannot be God's Word, for God cannot lie (Ti. 1:2). On the other hand, if one believes the Bible in its entirety is the Word of God, he will have no trouble in believing it to be infallible and inerrant.

In the third place, the unique divinity of the Bible means *it has divine authority*. It is authoritative both in the area of doctrine and in the area of conduct. Whatever the Bible teaches as true, the Christian is to believe, regardless of the consensus of modern thought. However the Bible teaches us to live, we are to obey, regardless of what new "life styles" the majority of the now generation may adopt.

In summary, to say the Bible is divine in its nature means that whatever the Bible says, God says.

C. K. Lancaster, 77, Mountain View, died Jan. 29. He was a member of First Church.

Mrs. Roxy Harris, 87, Hagarville, died Jan. 29. She was a member of Hagarville Church.

Arthur Elijah Inglis, 77, Little Rock, died Jan. 28. He was a deacon and Sunday School teacher at Immanuel Church.

Emma Wood, 87, a member of First Church, Harrison, died Jan. 20.

"What about you? Who do you say I am?"

By Ben E. Hope

Text: Matthew 16:13-16 (TEV)



Hope

If I asked you to describe a certain man that you know but I do not, you might say, "Oh, he is tall and sort of heavy set and has dark hair. But those are all relative terms and may not mean the same thing to me as to you. If I press you for a better description, you will probably start to describe him in terms of the characteristics of someone that we both know. You might say, "He is about the size of Bill Jones, and his hair is about the color of yours." Then, because I know Bill Jones, I would know something about the physical characteristics of this man I have never met.

Now, describe Jesus Christ for me. No, I do not want a description of the physical body of Christ. Neither you nor I have the information necessary for that. We have no photographs or paintings or even the descriptions of eye-witnesses. But the Gospel writers did describe Jesus. They described him in terms of people they knew and we know.

"Jesus went to the territory near the town of Caesarea Philippi, where he asked his disciples, 'Who do men say the Son of Man is?' 'Some say John the Baptist,' they answered. 'Others say Elijah, while others say Jeremiah or some other prophet.' 'What about you?' he asked them. 'Who do you say I am?' Simon Peter answered, 'You are the Messiah, the Son of the living God.' " Matt. 16:13-16 (TEV)

Now what do these words tell us about Jesus? They tell us what kind of man his contemporaries understood him to be. By looking at the three men mentioned in comparison with Jesus, we may readily see Jesus himself.

Some people said he was Elijah. Those were words of real praise. For the Jew, Elijah was the prophet "par excellence." Elijah never wrote a book. The Bible does not even include a book written specifically about him or given his name. Yet, for the people of Israel he was one of the all-time great men of God.

Elijah prayed and for 3 years God shut up the windows of heaven and there was no rain. The effect of that has always been hard for me to imagine until recently. I do not remember the dust bowl days of the thirties. But Brazil, where I have lived for the last 3 years, has two distinct seasons—wet and dry.

During the dry season there is no rain for four to six months. Everything takes on the color of dust. Even the plants that are normally a deep green lose their color to a fine coat of dust. The sky fills with haze as fires deliberately set and carelessly tended turn millions of acres into ashes. That happens in just 6 short months. Imagine what three whole years would do to the land.

Then Elijah prayed again and the Lord honored his prayer with rain in abundance. Obviously, he was a man who had the ear of God.

He was also a man of courage. Alone, without even one human ally, he confronted the 450 prophets of the god Baal on Mount Carmel. This was to be a duel to the finish. If Baal was god, meant the end of Elijah. But if the Lord showed himself more powerful, as Elijah was sure he would, Elijah was determined to rid the land of those 450 charlatans.

The test was arranged. The animal was slain and placed on the altar with no fire. Then the 450 priests began to call for fire from their god. All day long they called and called but nothing happened. Elijah began to taunt and mock them. "Shout, maybe your god is asleep." "Or maybe he is on vacation." The more he taunted the more frenzied became the motions of the prophets of Baal.

Finally, at the time of the evening offering, Elijah said, "That is enough. Now it is my turn." He cleared away the pagan altar and sacrifice and prepared an altar to the Lord God. On the altar he placed a newly slain animal and commanded that it be saturated with water. When water had flooded the altar and filled the trench around it Elijah prayed. The prayer was simple. "Lord, show these people that you are God and that I am your servant." And with that the fire fell from heaven. There was no doubt who served the living God. Then Elijah slew the 450 prophets of Baal.

On another occasion Elijah confronted the king and when he shook his finger in the face of the king, Ahab ran to hide behind the skirts of the wicked queen, Jezebel.

To say, then, that Jesus was Elijah was to say that he was obviously a man who acted decisively and in the power of God. Nicodemus reflected this same thought and was not just trying to flatter Jesus when he said: "We know, Rabbi, that you are a teacher sent by God. No one could do the mighty works you are doing unless God were with him." John 3:2 (TEV)

Others said that Jesus was Jeremiah. There are, in fact, striking similarities between Jesus and Jeremiah. Jeremiah,

whose name means "Yahweh hurls" was thrust into history at a time when it seemed that the world was coming to an end. The kingdom was besieged from without and decaying within.

The young king Josiah had initiated reforms and attempted to restore the true worship of God. Jeremiah had supported the reform and the attempts of the king. The movement shifted from the personal, spiritual movement of its first days and became more and more formal and less and less vital. Jeremiah, with tears in his eyes, denounced it. He declared that formal religion with all its ceremony and sacrifices did not please God, who wanted the heartfelt obedience of the people. Man could not be right with God if he was not right with his fellow man.

Jeremiah felt quite keenly his sense of call. There were times when the message was not a pleasant one and he had no desire to deliver it. Yet, at those times, he said that the message of God was like fire in his bones. He could not contain it. He had to speak. His love for his people and his city was so great that he advocated surrender to Babylon rather than the fanatical resistance that would bring certain and complete destruction. So intense and so emotional was the burden of Jeremiah for his people that we today call him the "weeping prophet."

Jesus, too, was thrust into history in a time of spiritual and moral decadence. Formal religion was apparent on every hand. Yet in personal relationships and the individuals' relationship to God, the effects of religion were sorely lacking. The Jews lived under the heel of an occupying Roman army, and Jesus was condemned because he would not let himself be made the center of revolutionary plots.

The compassion that Jesus felt for the people around him is seen by the miracles that he performed. Each one was a demonstration of his concern for people and for their physical, emotional and spiritual needs. How better could his compassion be expressed than in the words of Matthew 23:37, "O Jerusalem, Jerusalem! You kill the prophets and stone the messengers God has sent you! How many times have I wanted to put my arms around all your people just as a hen gathers her chicks under her wings, but you would not let me! (TEV)

Some had said Jesus was John the Baptist. Jesus did not really begin his ministry and gain the attention of the people until about the time that John was imprisoned and beheaded. Thus the ministry of John almost overlapped that

of Jesus, and many of the same people who had followed John were following him.

That they should call Jesus, John the Baptist, is to say that there was a striking similarity between the two. Well, what kind of man was John? Luke records a part of his message in these words: "Crowds of people came out to John to be baptized by him. 'You snakes!' he said to them. 'Who told you that you could escape From God's wrath that is about to come? Do the things that will show that you have turned from your sins. And don't start saying among yourselves, 'Abraham is our ancestor.'" I tell you that God can take these rocks and make descendants for Abraham! The ax is ready to cut the trees down at the roots; every tree that does not bear good fruit will be cut down and thrown in the fire." (Luke 3:7-9 TEV)

John was a plain man who spoke in plain words without trying to softsoap anyone.

We know too, that Jesus was a plain man. He did not come from a wealthy or influential family. He was not educated in the best institutions in the country. But when he spoke, he had something to say. When he finished the Sermon on the Mount, the Bible says: "And the crowds were amazed at the way he taught. He wasn't like their teachers of the Law; instead, he taught with authority." (Matthew 7:28-29 TEV)

Each of these men, Elijah, Jeremiah and John, had characteristics that we find in Jesus. He was a man of power and action: he healed the sick, caused the lame to walk and gave sight to the blind. He had no patience with sham and hypocrisy: he called the religious leaders of his day "whited sepulchres." Yet, when we have said all these things, the real Jesus escapes us, for he is more than the sum of the parts.

Had we been in Jesus' place, you and I might have been content to hear the words of praise, "They say you are John the Baptist or Elijah or Jeremiah or some other prophet," to know that we had impressed people. Jesus was not.

For that reason he asked another question. Turning to the disciples and speaking in a manner that probed their inner-most beings, he asked: "What about you? Who do you say I am?" What is our relationship? Are you just following to see one more miracle? To see another leper healed? To see another multitude fed from a little boy's sack lunch? Or are you just fed up with the old way and looking for something new? The same old ceremony, the same old rituals have lost their meaning, so you're looking for something fresh, something different?

Things have not changed in 2000 years. People are still talking about Jesus in terms of other people's opinions. "They say" he is Elijah or Jeremiah.

"They say" he is the Teacher of Teachers, the King of Kings, the Physician of Physicians. Yes, even "they say" he is the Lord of Lords. But Jesus is still asking, "What about you, Who do you say I am?"

No doubt there was a long pause as the disciples probed their own consciences, perhaps for the first time. In those moments they must have reviewed their experiences with Jesus. They remembered his miracles and his teachings. They remembered the promises of the prophets and the passages describing the Messiah. But most of all, they must have thought about that day when Jesus had said, "Follow me!" and they had left everything to become his disciples.

Peter answered for all as he said, "You are the Messiah, the Son of the living God." He was at once affirming the identity of Christ and declaring his own personal commitment to him. No other answer was given, and no other answer is acceptable. Either Jesus is the Christ, the Son of the living God, the Messiah, or he is the greatest fraud ever perpetrated on mankind.

A few days ago a friend asked Me: "When you got to Brazil and discovered that it wasn't a really backward, uncivilized land, and that it already had a well established religion, did you really still feel that we have the only answer, the only salvation?" Without hesitation I responded in the affirmative. I wouldn't walk across the street to convert someone to being a *Baptist*. That isn't the question. Every country has its religion or religions. Most people are to some degree religious. Yet other missionaries and I have gone into these countries proclaiming Christ as the *only* salvation.

Why? Because other religions talk about Jesus Christ as a "prophet" or a "messenger" from God or ignore him completely. Some even call him the Son of God, while by their teachings they rob him of his power and give priority to others. Only evangelical Christianity calls men to the kind of commitment that Peter made. The kind that says, "You are *my* Christ, *my* Saviour, the Lord of *my* life." Any lesser commitment is not the solution to man's personal problems or to society's ills. That is why we proclaim the crucified, resurrected, living Christ as the Saviour of the world.

ABOUT THE AUTHOR: Hope and his wife serve as Southern Baptist missionaries to Brazil, and are currently on furlough in Arkansas through August (Address: Apt. C 202, Jefferson Manor, North Little Rock, 72114). He is a native of Arkansas and the son of Mrs. Ernest Hope of North Little Rock.



- **POVERTY AND HEALTH** — Among persons with family incomes of less than \$2,000 about 29 percent have chronic conditions with limitations of activity, as contrasted with less than 7.5 percent among persons with family incomes of \$7,000 or more. Persons with family incomes of less than \$2,000 have more than double the days of restricted activity per year than persons with incomes of \$7,000 or more. In one year, a larger portion of persons who live in low-income families have multiple hospital episodes than those in higher income groups. The length of hospital stay is longer for the poor . . . and they are more often hospitalized for non-surgical conditions. This exists in spite of the fact that the poor are much less likely to have hospital insurance to cover the bill. (From "Health and Human Resources," by Raymond Wheeler, M.D., *New South*, Fall, 1971)
- Surgeon General Jesse L. Steinfeld suggested recently that the government more actively protect the health of cigarette smokers and nonsmokers through new laws. There is "no longer an honest disagreement among medical scientists" that "cigarette smoking is deadly," Steinfeld said at a news conference in releasing a sixth major report to Congress linking smoking to fatal diseases. The 226-page report lists tar, nicotine and carbon monoxide as smoking ingredients most likely to be harmful. It said even nonsmokers can be harmed by prolonged exposure to large amounts of cigarette smoke in a small room. Steinfeld, a nonsmoker, said reforms could include setting maximum limits on tar and nicotine in cigarettes or taxing each brand by content, ending tobacco subsidies, and banning all cigarette advertising. (St. Louis Globe Democrat (AP), Jan. 11, 1972)

Your state convention at work

Sunday School

Cut in, back up, and surge ahead read the Bible through in '72

Hundreds, even thousands of Arkansas Baptists desire to make a personal contribution to the growing unity and fruitfulness of all our Baptist work. That contribution may include, but is vastly more than a financial contribution.

The specific action referred to is individual daily Bible reading.

Likely this performance is the one greatest thing a person can do in developing his Christian life. Everything waits on Bible knowledge. Daily Bible reading leads the way to worship, witnessing, stewardship, learning, and ministering.

Have you ever read the Bible through, entirely through?

Are you presently engaged in a disciplined way to accomplish this action for 1972? If so, good, encourage other members of your family and Sunday

School to participate. If not, consider a way to start now.

Like driving a car, you can "cut in, back up, and surge ahead." Cut in on the plan of reading three chapters a day and five on Sunday. This Saturday you would be at Numbers 22, 23, 24, if you started with Genesis on January first. But you can cut in at Numbers 24 today and keep up with the schedule of reading 23 chapters per week. While you do this you can back up to Genesis, Chapter 1 and read extra chapters daily until you catch up with the schedule.

Join in today. Cut in and back up if you need to, but start your engine, participate. By doing so, you could make a great contribution to your own development and to that of your church and denomination. Surge ahead. —Lawson Hatfield, Sunday School Director.

'Upgrade' program features Church Training helps

"Upgrade," a plan designed to increase awareness of church training opportunities, has been established by the church training department of the Southern Baptist Sunday School Board.

Church training posters and corresponding bulletin inserts are now available to aid churches in conducting a coordinated approach to promote church training.

The same art appears on bulletins and inserts. The blank side of the bulletin inserts may be used for churches to print schedules, messages, program or other promotional material.

Churches using these materials will find articles in the monthly magazine "Church Training" which relate to specific ways in which training has made the difference in various churches and in the lives of individuals.

In the June, 1972 issue, an article entitled "How to Get From Here to There in Church Training" gives basic ideas that will enable any church to administer the church training program.

"The June issue is a classic for us," Henry Campbell, editor, church training department, Sunday School Board, related.

"Articles by Albert McClellan, Gaines S. Dobbins, and W. C. Fields will serve as theological and practical foundations for

upgrading the church training program," he added.

One feature of Upgrade, "Church Training Posters Set 1," consists of six two-color posters built around the theme, "To Make A Difference . . . Train."

An instruction sheet is enclosed with the poster set. Helpful suggestions such as suggested uses, theme interpretation, items to use in church bulletins, and other aids to use with the posters are included.

Complementing "Church Training Posters Set I" is the "Church Training Bulletin Insert Set I." This set consists of six two-color inserts to a set.

Another help for upgrading the church training program is "Church Training Adult Lesson Course Posters Set I." Consisting of six four-color posters, this set is built around major themes or units of study found in various adult training periodicals such as "Baptist Adults, Skill, Now, and Source."

Bulletin inserts which accompany "Church Training Adult Lesson Course Posters Set I" are titled "Church Training Adult Emphasis Bulletin Inserts Set I."

Churches may order bulletin inserts on the Bulletin Order Card. Poster sets may be ordered on the Church Literature Order Form.

Mark that date for Baptist Men's Meeting

Now is the time for all Baptist Men to mark their calendar for the Baptist's Men's Meeting. The date is March 17-18. The place, Tabernacle Church in Little Rock.

The meeting will be conducted in three sessions; Friday afternoon, Friday night and Saturday morning. The Friday afternoon session will begin at 3 p.m., following coffee and donuts at 2:30. Supper will be served at 5:30 for those who make reservations. The cost will be \$1.50 per person. Reservations must be made by March 13.

The Friday evening session will begin at 6:50 with a good singspiration. Good singing and special music will be a feature of each session.

Inspiration and information will be a highlight of each session. Information regarding missions and mission activities will be shared by men who are engaged in various types of mission activities. Each session will open with a period of testimony by men sharing what Christ means to them.

Inspirational speakers will include Ben Connell, consultant, Baptist Men's Department, Brotherhood Commission, Memphis; Arthur Rutledge, Executive Secretary, Home Mission Board, Atlanta; and Dr. Marion "Bud" Fray, missionary to Rhodesia, representing the Foreign Mission Board.

Fellowship is always wonderful when Baptist Men get together. Make plans now to be a part of this meeting for inspiration, mission and witnessing information, and Christian fellowship. Plan to attend every session, including the supper.

See you on March 17-18, at Tabernacle Church in Little Rock. C. H. Seaton

School 'Giveaway' hit by W. A. Criswell

BELTON, Tex. (EP) — The pastor of First Baptist Church in Dallas has strongly criticized his denomination's "education trend towards disassociation of denominational schools."

Dr. W. A. Criswell told his audience here during the inauguration of Dr. Bobby Eugene Parker as president of Mary Hardin-Baylor College, "What shall become of our denomination if we continue to give our schools away? We have started a trend of disassociation which can endanger the very existence of Southern Baptists."

The pastor of the largest Southern Baptist church was quoted in the past as saying the denomination "will shrivel up and become a small sect" if it continues to "give away" its institutions.



STEVE LEWIS creates another of his stewardship cartoons.

Series of cartoons plug Cooperative Program

"Stewardship Stew" is the creation of budding young artist Steve Lewis of Little Rock. At the request of his father, state stewardship secretary Roy F. Lewis, Steve developed a series of cartoons relating to stewardship and the Cooperative Program. The first appears on this page and others will appear in subsequent issues.

Before moving to Little Rock last summer, Steve entered some oil paintings in the Atlanta (Georgia) Arts Festival, an annual event that attracts hundreds of artists, mostly professional ones, from the Southeast. Having just turned 17, and with the minimum age requirement being 17, he was one of the youngest entrants in the competition, where one of his paintings was awarded a trophy for honorable mention.

Steve is a member of Calvary Church in Little Rock, and is a senior at Parkview High School. After graduation he plans to enroll at Ouachita University to continue his studies in art and music, and is planning toward a career in commercial art.

Baptist beliefs

Convicted or bored?

By Herschel H. Hobbs

"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian"—Acts 26:28

In his sermon before Festus, Agrippa, and Bernice, following Paul's being charged by Festus as being insane the apostle appealed to Agrippa's knowledge of the Hebrew scriptures. Then he directed a question to him as to whether or not he believed the prophets. Without waiting for an answer he said, "I know that thou believest" (Acts 26:27). Had Agrippa agreed he would have been considered mad by the Roman procurator whose favor he desired. Actually Agrippa paid only token service to the Hebrew religion as a political expediency. His heart was as pagan as that of Festus.

So according to the King James Version he said, "Almost thou persuadest me to be a Christian" or a follower of Christ. This reads as though he were under conviction and on the verge of believing in Jesus as Savior. The hymn "Almost Persuaded" reflects this idea. Now it is possible that one can be almost persuaded. And yet be lost. But this idea is not to be supported by this verse.

For the Greek text reads *en oligoi*. It means "in a little." Several possible meanings are in it. It may refer to time. "In a little time you would make me a Christian." Or it could refer to Paul's words. "In a few words (so little persuasion.) you would make me a Christian." The Revised Standard Version reads, "In a short time you think to make me a Christian." *The Living Bible* says, "With such trivial proofs like these (with little persuasion) you expect me to become a Christian." Perhaps as good a rendering as any would be "In short, you would make a Christian." He was not under conviction. He was bored with Paul's words. Or since Paul tried to get him to admit that he believed the prophets he curtly ended the hearing. He made light of the whole thing.

However, one reads his words, Paul seized upon the phrase under question and hurled it back at him. In verse 29 he said that he would to God that both he and all who heard him were "in a little" (time or words) and "in much (*en megaloi*, in much or great time or words) they were as he was, a Christian, "except for these bonds." He wished that they were not in bonds, physical or spiritual, but free through faith in Christ. "Bonds" may read "Chains" (RSV). Robertson sees him as lifting "his right manacled hand with exquisite grace and good feeling."

Paul was a prisoner and they sat on a throne. But he was the only truly free person in the room. So it is with every Christian in the presence of the unsaved.

STEWARDSHIP "STEW"



"He thinks his church envelope goes in the mailbox. I told him one storehouse is as good as another."

Woman's Missionary Union ANNUAL MEETING

March 21-22

Second Church — El Dorado

A MISSIONS BONANZA!

Family and Child Care How we can help you

"What kind of help is available through the area offices?"

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

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

Counseling Services to families of

children that we have under our care toward rehabilitation of the family unit.

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

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

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

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

Next week: How many children do we have living with families in our state (foster care)? — Johnny G. Biggs, Executive Director

VBS materials, supplies promotional items ready

NASHVILLE — Vacation Bible School advance planning kits for the church series and mission series, along with other related items are available now in Baptist Book Stores.

"The VBS Church Series Advance Planning Kit, 1972" contains one of each of the new Church Series VBS materials for 1972, along with an envelope of selected free samples of Broadman Press VBS promotional items. The advance planning kit is packaged for the convenience of churches in selecting and ordering 1972 VBS supplies. The "Vacation Bible School Plan Book, 1972," included in the planning kit, provides an organizational chart, order blank and VBS catalog to assist in determining amounts of materials needed.

Among the samples of Broadman VBS items included in the kit are the posterette, post card, worker's certificate, pupil's certificate, family night program, balloon, doorknob hanger, button, offering envelope, tag, department attendance card and daily report envelope.

As an aid to reaching parents of pupils in VBS, the Vacation Bible School registration card now provides space to show Sunday School and church affiliation of both the mother and the father.

STATE YOUTH CHOIR FESTIVALS

February 26, 1972

"A" FESTIVAL

Immanuel Baptist Church
1000 Bishop Street
Little Rock, Arkansas

SCHEDULE "A"

*8:30 Room assignments,
Warm-up, Move to Adjudica-
tion areas

9:15 Adjudication of Choirs and
Ensembles

10:15 Move to Sanctuary

10:30 Mass Rehearsal and Record-
ing

12:00 Replay

12:15 Dismissal

**"B" Festival begins 30 minutes
earlier than "A"



Dr. Charles Wright
Professor, choral activities
Ouachita Baptist University
Conductor of Both Festivals

"B" FESTIVAL

Second Baptist Church
Eighth & Scott Streets
Little Rock, Arkansas

SCHEDULE "B"

8:00 Room assignments,
Warm-up, Move to Sanctuary

8:45 Mass Rehearsal & Recording

10:15 Replay

10:30 Move to Adjudication areas

10:45 Adjudication of Choirs and
Ensembles

11:45 Dismissal

Surprise package

By Thelma C. Carter

February can be a month of surprises. This second month of the year, the last full month of winter, seldom has more than two or three days at a time similar in appearance or temperature. One day you may awake to a world of lacy ice crystals on the trees and shrubs. A fairyland of ice is about you. The next day may be sunny, with the ice-crystal magic crashing to the ground.

Nature starts to mend the torn winter countryside even while the ground is frozen. If you look closely, you may see that brown tufts of winter grass are beginning to turn green. You may find tiny green buds and foliage on the leafless trees. The wonder of February lies in the fact that it is the welcoming month to springtime. Spring is in the making, even though we cannot see it.

If you take a moment to observe the evergreen trees in the area of your home, you probably will find that the first springtime birds are arriving. The first robins, thrushes, and bluebirds sing their silvery notes as they search for insects and nesting places. With Solomon, they seem to say, "Lo, the winter is past" (Song of Solomon 2:11).

From brown to white

By Charlotte Carpenter

Would you like to change the color of your skin? Perhaps not, but one little animal does this. The weasel is brown in the summer. In the winter his fur is snow white. This white fur of winter is sold as ermine on the fur market.

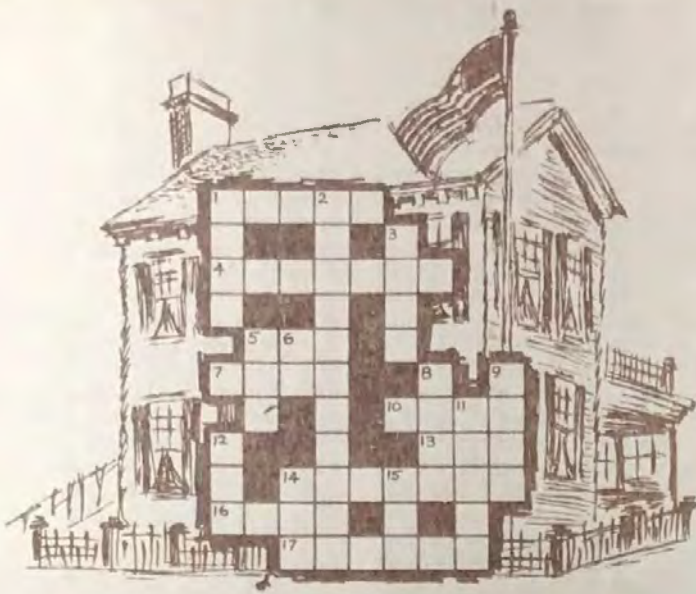
Weasels vary in size from six to sixteen inches long. Their tails are from two to six inches long and usually are tipped in black or brown. They are found throughout the United States and Canada. Some kinds, however, are found only in Europe and Asia.

These are nocturnal animals, which means they are awake mostly at night. They sometimes travel as far as two miles in one night. They live mainly on the ground and in runs in the earth, but they can also climb well.

Because weasels have a keen sense of smell, they can follow prey. This consists mostly of mice, moles, larger insects, and other rodents. Weasels are friends of the farmer when they destroy rodents of the field. They are enemies when they kill chickens and eat eggs.

Weasels which produce the best ermine fur are found in northern Europe and Asia. Their fur is used to line the state robes of European royalty. It is also made into coats, jackets, furs, and trimmings. God uses this lowly little animal to produce beautiful fur for man's use.

(Sunday School Board Syndicate, all rights reserved)



President Lincoln Puzzle

By Carol and John Conner

ACROSS

1. The Lincoln's _____ in Springfield is pictured.
4. Lincoln's speech at Gettysburg.
5. Tad was Lincoln's fourth _____.
7. Made music with the voice
10. Mary Todd became Lincoln's _____.
13. Mineral Containing valuable metal
14. Lincoln's _____ with Douglas on slavery became famous.
16. Lincoln was nicknamed the "_____ splitter."
17. Prepared for publication

DOWN

1. People loved to _____ Lincoln tell stories.
2. Lincoln practiced law in _____.
3. Inquires
5. The war made Lincoln _____.
6. Over and in contact with
8. Noisy disturbance of the peace
9. Quilting gatherings
11. With the Emancipation Proclamation Lincoln _____ the slaves.
12. Lincoln was President during the Civil _____.
14. Robert was the Lincolns' only son who did not _____ young.
15. An insect which lives in a colony

ANSWERS

ACROSS: 1. house, 4. address, 5. son, 7. sang, 10. wife, 13. ore, 14. debates, 16. rail, 17. edited
 DOWN: 1. hear, 2. Springfield, 3. asks, 5. sad, 6. on, 8. riot, 9. bees, 11. freed, 12. War, 14. die, 15. ant

CP the Cooperative Program and ...

Seminary Extension

By Raymond M. Rigdon, Director

Provide adequate opportunities for continuing education for ministers or cease to exist as a major religious force in American life! This is one frightening alternative confronting Southern Baptists.

Dramatic changes taking place in modern society make it imperative that the minister continue his education after he completes formal schooling. The seminary-trained pastor, or other church vocational worker, must keep abreast with contemporary developments if he makes his ministry relevant. The minister who has had no formal theological training has an even greater need for continuing his education. Approximately one-half of the pastors of all Southern Baptist churches have had no seminary training. These God-called men need easily accessible opportunities for theological education if they give effective leadership to their people.

The six Southern Baptist seminaries, through the Seminary Extension Department, provide educationally sound learning opportunities to all pastors and other church vocational workers anywhere in the Southern Baptist Convention. Located in the Southern Baptist Convention Building, in Nashville, the Seminary Extension Department offers courses by correspondence and through extension centers scattered over the country. These study opportunities are described in a folder available, free of charge, from the Seminary Extension Department, P. O. Box 1411, Nashville, Tennessee 37202.

Each year the seminaries allocate to the Seminary Extension Department \$90,000 of the income they receive from the Cooperative Program. Thus your gifts to the Cooperative Program help to provide continuing education opportunities to busy pastors and other church leaders all over the United States.

ENJOY SWEET ONIONS!!

600 Assorted Sweet Onion Plants with free planting guide. \$4.80 postpaid fresh from Texas Onion Plant Company, "home of the sweet onion," Farmersville, Texas 75031.

Seminary Extension creates new Home Study Institute

NASHVILLE (BP) — The Seminary Extension Department of the six Southern Baptist seminaries has established a "Seminary Extension Home Study Institute" to replace the department's former correspondence school as a step toward possible accreditation. The department is currently seeking accreditation from the National Home Study Council, the accrediting agency for schools of correspondence.

The council had recommended the change in the department's program to rename its correspondence school the Seminary Extension Home Study Institute. Presidents of the six Southern Baptist seminaries, who comprise the administrative committee for the

department, approved the change during a meeting here.

The Home Study Institute will include all the 36 correspondence courses offered by the department, and any such courses to be added in the future. The institute will also provide reading programs, cassette tapes, and other training media developed for use in continuing education, through independent home study, of pastors and other church vocational workers.

J. Ralph Hardee, associate director of home study education for the department, will have immediate responsibility for supervision of the institute, according to Raymond M. Rigdon, director of the Seminary Extension Department.

The big youth convention



Pinson

William Pinson of Southwestern Seminary will be the main speaker at the State Youth Convention which meets in Hot Springs, Friday, March 31 from 10 a.m. until 7:30 p.m. He will bring at least two messages and probably three. His

morning Message which will be in keeping with the convention theme will be "Here Is My Life." His afternoon message will be "You Don't Have To Wait."

In the afternoon session, Jon Richardson and Jim Hodge will give their Christian testimonies. They will be introduced and interviewed by Don Nall, Chaplain of the Pine Bluff Fellowship of Christian Athletes.

The Ouachita Singers will present contemporary music in the morning and afternoon sessions. Youth from First Church, Hot Springs, and First Church, Searcy, will present a dramatic theme interpretation, "Here Is My Life."

Youth from Second Church, Little Rock, will present a drama or pageant at the Friday night session that will begin at 6 and adjourn no later than 7:30.

Three rap sessions will be conducted for 50 senior high students or college students for each session Friday morning and three sessions Friday noon. These will be limited to those who are recommended by their pastor and invited by the Church Training Department.

State Youth Bible Drill and State Speakers' Tournament will also be held at this big convention. Bill Elliff, student at Ouachita, will serve as president.

—Ralph W. Davis

WMU

Innovations for conferences

Woman's Missionary Union conferences at Glorieta and Ridgecrest in 1972 will feature several first-ers and second timers.

At Glorieta July 13-19, simultaneous with the WMU Conference, Acteens from across the country will gather for the first national Acteens Conference. Acteens activities will run on a separate track except when joining with the adults for special features.

At the same time at Glorieta, and also during the WMU Conference at Ridgecrest Aug. 10-16, the second national conference for Baptist Young Women will be in progress. The BYW special sessions were successfully launched last year and are being offered again because of their popularity. BYW conferees will also join in the mainstream of the week for the extravaganzas.

At both conferences developmental studies for Baptist Women members will be offered.

Arkansas WMU will provide chartered buses to the Glorieta Conference — one for 15, 16, and 17 year old Acteens and another for adults. They will leave July 11 and visit many points of interest en route.

State WMU holds reservations at Glorieta for all those who go via chartered bus. Others should write directly to the management of Glorieta or Ridgecrest for reservations.—Nancy Cooper, Executive Secretary and Treasurer

Endurance and the Christian hope

By Vester E. Wolber
Ouachita Baptist University

These last three lessons from Luke assure us that life prevails in spite of death. It is good for our generation to study what Jesus had to say about last things because we have all been influenced by existential philosophy which blots out past history while it fades out future expectations and finds all meaning in a now-time existence.

Jesus and those who interpreted him gave us an honest attitude toward life. Ancient men, before Jesus came, were filled with awesome dread as they contemplated their future; but our Lord reversed the attitude and generated joy in the hearts of his followers when they faced the future. Many moderns, having made their present miserable, are trying to persuade themselves that there is no future: they are saying that life is temporary and death is permanent, whereas the truth is that death is temporary and life is eternal.

Background scripture

1. In answer to the Pharisees' question, the Lord said that the kingdom of God was inward, spiritual, and a present reality (17:20-37). It was not a movement to be observed and tagged, and was not relegated to the future, although it was to continue into the future. The only guarantee of future participation in the kingdom is present participation in it.

The main thrusts of truth in this paragraph seem to be these: (a) When Christ returns in power and glory his appearance will be universally apparent (22-25). (b) His return will be unannounced and unexpected (26-30). In Noah's day men were going through their regular daily routines when the flood came; and in the time of Lot men were also eating and drinking, farming, building, and transacting business when fire and brimstone began to fall. (c) When he comes it will be too late for additional preparation (31-33); and (d) when he returns he will assign men to their eternal destiny (34-37).

2. On the Mount of Olives, Jesus foretold the destruction of Jerusalem which came to pass 40 years later; and his second coming which is yet future (Luke 21:5-24 with parallels in Matthew and Mark).

As he left the temple, Jesus had said that the building would be utterly destroyed (1-6). His disciples wanted to know when this destruction would take place and what would be the signs thereof (v. 7). It seems that the disciples

connected up the destruction of the temple and the return of Christ (Matthew 24:3).

Jesus answered that before the end false Christs would appear, wars and international tumults would be experienced, and natural disturbances would appear (7-11).

The return of Christ (21:25-33)

1. In this passage Jesus reiterated his "signs" (25-26). He said there will be signs in the sun, moon, and stars, as the powers of heaven are shaken; signs on earth, such as earthquakes (v. 11) and the roaring of the sea; and signs among men with distress, perplexity, fear, and foreboding.

2. The passage also portrays the Son of Man coming in power and glory (27-28). Here the glorified and exalted Son of Man is set in contrast with the humiliated and rejected Son of Man as seen in 9:22 in connection with his suffering and death.

3. In the parable of the fig tree, he thought that just as the arrival of summer can be predicted by studying the leafing of the trees, so also can one foresee the coming of the kingdom by studying the signs of the times. The statement in v. 32 indicates, however, that he was talking about the fall of Jerusalem rather than his second coming, when he said that his generation would not pass on until the fulfillment of his prophesy.

Whatever clues Jesus may have meant to convey, the fact remains that the New Testament is sufficiently vague on the time of Christ's return that Christians in all generations have felt that they were living in the evening of time. To date, all these generations have been wrong, but sometime one will be right.

Prepare and watch (34-36)

The Lord left with his disciples a pertinent word of warning concerning the conduct of life in the light of the consummation. He warned against dissipation and drunkenness and concentration on the cares of this life so

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

as to rule out serious thought about the world to come. Two words summarize what Jesus said concerning the proper conduct of life while we look expectantly toward the future:

1. Prepare. Wise people prepare for expected events: such is the thrust of the parable of the Wise and Foolish Virgins (Matt. 25:1-13). The person who fails to anticipate the future and neglects to prepare for it will find that some event of that future will come upon him in a blaze of future, or as the text says, "suddenly like a snare."

He adds a dogmatic assertion: that day (the consummation) "will come upon all who dwell upon the face of the earth." A person can manage to ignore the past pretty well, and manipulate his mind so as to evade any real confrontation with present reality; but he will awake to reality when he is hauled into God's court.

2. Watch. David said that the wicked will not stand in the judgment (Ps. 1:5). What he meant was that he will not stand up, will not prevail, will not come off victorious; and it is in that sense that Jesus used the words. He told his people to watch and pray that they might be able to stand. If one is prepared and watchful at all times, then he is ready at any time.

CUSTOM MADE CHURCH FURNITURE Is One Of Our Specialities



Place Your Order With Us
Please come by and see
samples on display
COX PLANING MILL
and LUMBER CO.
Phone LY 8-2239 or LY 8-2230
PIGGOTT, ARK.

GRAND EUROPE MOTORCOACH TOUR

\$979 from Dallas

Come with me June 3-24 on my 20th tour - Direct from Dallas to Holland, Germany, Switzerland, Italy, France, England - Special Features - Early Reservations Necessary - Write today: Dr. Cecil Sutley, OBU, Arkadelphia, Ark. 71923

When the lost is found

By C. W. Brockwell Jr.

Minister of Education, Calvary Church, NLR

"Zacchaeus was a wee little man,
A wee little man was he.
He climbed up in a Sycamore tree,
For the Lord he wanted to see."

You have known of Zacchaeus from early childhood. He was a hungry man but he was not a good man until Jesus changed him. You see, like most of us, he loved money. Yet he became unlike many of us when he used his money for a good purpose.

Zacchaeus was lost to God for a long time. He decided to run his own life and anyone else's he could. He may have held several jobs but one in particular made him rich. He was a publican—a tax collector. Now collecting taxes for the Roman government was no easy task. People hated to pay then more than they do now. They also took whatever revenge they could on the tax collector for his high demands.

But Zacchaeus was tough. You could not become the top crook in Jericho without somebody getting hurt. Somehow Zacchaeus survived but he never lived until he met Jesus.

No one knows when the turning point of his life is facing him square in the eye. Zacchaeus had no way of knowing Jesus was passing through Jericho for the last time but God's Spirit knew it and stirred this hated little man to go all out to see Jesus. Most people are saved at the last possible moment. God gently warns you about your sin over and over again and keeps drawing you a little closer to him until you say yes or no so emphatically that your life turns completely around. If you say no at this point you sense the pull of God less and less. If you say yes, you know his presence more and more.

Jesus stopped near the tree in which Zacchaeus was sitting and asked him to come down. Jesus said he must go home with him that very day.

A great truth leaps out here. No man has to find God—ever. God will always find you at the point of your greatest need. No man ever asks God first for God has already asked to enter your life long before you were ready to receive him. We are not groping for God but running away from God. Zacchaeus thought he had gone to great lengths to see Jesus but Jesus was prepared to go him one further. Already, Jesus knew of Zacchaeus' hunger and he was certain he could be reached, though it may cost him the whole town. The people of Jericho hated this man but Jesus went home with him and made him over so people could respect him.

It may have been Zacchaeus' last chance but it was also his best chance of redemption. This is evident from a look at the circumstances surrounding Zacchaeus' dramatic change in life. Back of it all you will see God working it all out for his glory and Zacchaeus' good.

1. Jesus met Zacchaeus at the point of his need. Quite often in your life you will meet someone you have never known before who will help you at a very crucial time. Isn't it amazing how we lead such separate lives and then we cross each other's paths just at the point of our greatest need? God is the only one who can work out so many lives that they intersect each other for good, *while allowing us complete freedom of choice at the same time!*

Zacchaeus needed a friend and Jesus offered himself. There is no one to whom you can turn in a time of need like Jesus. He may seem far away at times but he is only waiting for you to be ready to accept his leadership. Many a cry to God has missed its aim because the pray-er kept on depending on himself.

2. Zacchaeus accepted God's solution to his need. The rich young ruler needed something to do so Jesus told him to sell-give-follow. Zacchaeus needed a friend and accepted Jesus' offer of friendship. But what began in friendship ended in discipleship. Many are willing to take Jesus into their life as a guest but only a few make him a permanent member of the family.

Recently a grown man turned to God in a desperate hour of need. His son lay close to death while many prayed for his recovery. This man prayed too and committed his life to God. The son lived. Nothing unusual, you say? Of course not, except that the man lived up to his commitment. That is the test of any encounter with God.

Zacchaeus was not asked to join the band of disciples travelling with Jesus but he journeyed down the road of his past to set a few things straight. Christianity opens up all kinds of possibilities for service.

"Down in the human heart,
Crushed by the tempter,
Feelings lie buried that
Grace can restore;

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

Life and Work

Feb. 13, 1972

Luke 18:31 to 19:10

Touched by a loving heart,
Wakened by kindness,
Chords that are broken will
Vibrate once more."

That is exactly what happens when the lost is found. But then, you probably know that!

Baptist deacon named to 1973 Skylab mission

HOUSTON (BP) — Astronaut William R. Pogue, a Baptist deacon, was one of nine U.S. spacemen named for Skylab missions in 1973. Skylab is an experimental space station the size of a three-bedroom house which will orbit the earth at 270 miles altitude. Three crews of three men each will spend up to eight weeks in the laboratory.

Pogue, a deacon at Nassau Bay Church in Houston, is described by pastor William R. Rittenhouse as one of his "most active" laymen. He is an Air Force pilot and will be on the first "all-rookie" Skylab crew. The two previous crews will be headed by Apollo astronauts.

Pogue will be in a crew commanded by Gerlad P. Carr which will blast off for the Skylab on Oct. 28, 1973. Scientist-astronaut Edward G. Gibson is the other member.

Earlier in the year, crews headed by Charles (Pete) Conrad Jr. and Alan L. Bean will make two trips to the Skylab. Conrad's crew leaves Cape Kennedy May 1, 1973, while Bean's crew has a call for July 30.

The third Skylab mission, in which Pogue will participate, will be designed to study the earth and the sun with remote sensing devices and telescopes. The crew will spend up to 56 days orbiting the earth.

Pogue is the second member of Nassau Bay Baptist Church here to participate in the space program as an astronaut. Fellow Nassau Bay member James B. Irwin, the first Baptist to fly in space, is presently on a good-will tour of Europe, including visits behind the Iron Curtain. Rittenhouse said Irwin had taken with him Bibles in Hungarian and Polish as gifts.

Index

- B—"Baptist beliefs," Agrippa's response to the Gospel p. 17.
- D—Delta Association, report on p. 10; "Doctrines of the faith," divine nature of Biblical inspiration p. 13.
- H—Hope, Ben E., sermon by p. 14; honoring living men (One layman's opinion) p. 2.
- L—Lewis, Steve, draws stewardship cartoons p. 17.
- M—Merritt, Dale, to Centennial, Pine Bluff p. 5.
- N—Neal, Bart, to post at Fayetteville, First p. 5.
- R—Races, other, ministering to p. 12.
- S—Searcy, Trinity, has new youth building p. 11.
- U—Unanimous votes and God's will (IMSI) p. 4.
- W—"Woman's viewpoint," filled with the Holy Spirit p. 11.

SBC hospital at Memphis continues accreditation

Baptist Memorial Hospital, Memphis, Tenn., has received notification that it has been fully accredited by the Joint Commission on Accreditation of Hospitals. The Commission commended the hospital "for maintaining standards deserving of accreditation and for your effort to improve the quality of patient care."

The Joint Commission on Accreditation of Hospitals is made up of representatives from the American Medical Association, the American Hospital Association, the American College of Physicians, and the American College of Surgeons. This is a voluntary program, and accreditation is requested by the hospital with surveys being conducted every two years. Baptist Memorial Hospital has never failed to receive accreditation.

Three full-time surveyors from the Joint Commission, a physician, an administrator, and a registered nurse, spent three days during November, 1971, surveying in detail all aspects of Baptist Memorial Hospital's operation. In the words of the JCAH, full accreditation guarantees the public that Baptist Memorial Hospital provides a safe physical plant, good diagnostic and treatment facilities, special supportive services, a competent and qualified medical staff, a well-trained nursing staff, and adequate hospital personnel.

Attendance report

Jan. 30, 1972

Church	Sunday School	Training Union	Adns.
Alexander, First	35	29	
Arkadelphia, Second	205	196	
Beirne, First	59	25	
Berryville			
First	167	62	
Freeman Heights	120	47	
Rock Springs	101	71	
Blytheville, Gosnell	188	82	1
Booneville			
Glendale	56	43	
First	225	173	
Camden, First	410	82	1
Cherokee Village	83	14	
Concord, Mt. Zion	32	12	
Crossett			
First	406	120	
Mt. Olive	245	145	1
Dumas, First	232	55	
El Dorado			
Caledonia	35	20	
Ebenezer	151	60	
Farmington, First	81	38	
Forrest City, First	566	165	
Ft. Smith			
First	1157	448	17
Grand Avenue	666	248	2
Moffett Mission	40		
Gentry, First	125	77	
Grandview	85	53	
Greenwood	266	115	
Hampton, First	127	45	
Harrison			
Eagle Heights	208	93	3
Northvale	129	83	
Helena, First	275	83	1
Hope			
Calvary	151	80	5
First		116	3
Hot Springs, Lakeside	178	88	1
Jacksonville			
First	369	107	1
Marshall Road	349	132	1
Jonesboro			
Central	451	195	3
Nettleton	250	118	
Lake City, Bethabara	126	125	2
Lake Village, Parkway	58	41	3
Lincoln, First	150	44	
Little Rock			
Crystal Hill	120	62	
Geyer Springs First	676	251	8
Lakeshore Drive	79		1
Life Line	553	180	
Magnolia, Central	574	205	
Marked Tree, First	150	61	
Melbourne			
Belview	132	70	2
First	123	50	
Horseshoe Bend Mission	16		
Monticello, Northside	110	59	
North Little Rock			
Baring Cross	521	163	3
Calvary	334	116	
Gravel Ridge	170	114	
Levy	383	67	2
Park Hill	724	140	7
Sixteenth Street	45	40	1
Sylvan Hills	248	106	
Paragould, East Side	222	106	
Pine Bluff			
Dollarway	112	67	2
East Side	136	77	4
First	638	150	
Green Meadows	57	30	
Second	142	78	
Russellville, Second	212	97	
Springdale			
Berry Street	124	62	1
First	644	260	3
Elmdale	366	100	5
Oak Grove	71	27	
Van Buren, First	402	200	2
Mission	48		1
Vandervoort	40	15	
Warren			
Immanuel	243	87	2
Southside Mission	60	51	2
West Memphis			
Calvary	220	118	5
Vanderbilt	90	71	

CHURCH PEWS FOR SALE

Ten 12-foot, solid oak
Colonial style, excellent condition
\$60 each
Second Baptist Church
Corner Factory and Polk
Conway, Ark. 72032
Phone 329-5408

FIBERGLASS

- STEEPLES • CROSSES
- STAINED FIBERGLASS WINDOWS
- LIGHTED SIGNS
- BAPTISTRIES
- BAPTISTRY HEATERS

Write for free color brochure.

Fiberglass Specialties

A C 214 157 6524 P.O. Box 931 Henderson, Texas 75652

DALLAS to EUROPE

A real bargain, priced from \$849

- 22 days GRAND TOUR, includes Round Trip Jet, all meals, hotels, sightseeing.

ALSO

Multiple departures for:

- 10-Day Holy Land Tours, from \$649
- 15-Day Bible Land Tours, from \$889 (with Optional European Extension)
- 22-Day British Isles & Scandinavia, from \$999
- 15-Day Russia & Holy Land, from \$939 (with Optional European Extension)

* Positions available for experienced Tour Hosts

For additional information, mark coupon and return

Name _____
Address _____

JACKSON TRAVEL AGENCY, INC.
P. O. Box 3068
Tyler, Texas 75701
(214) 597-1181

ABN

A smile or two

You have to hand it to the Internal Revenue people! If you don't—they'll come and take it.

Texas Baptists, Mexicans plan farm reform effort

DALLAS (BP) — An agricultural missions effort aimed at making desert areas of northern Mexico "blossom like a rose" has been planned by Texas Baptists with approval of the Mexican government. Texas Baptists will provide technical assistance to "help people help themselves" in areas where the rainfall is too scant for farming. Baptists also will supply implements, seeds and equipment supplies.

"Working together in a bond of brotherhood, we can transform barren land into green farms capable of producing great quantities of food," said T. A. Patterson, executive secretary of the Baptist General Convention of Texas here. Patterson said that while the new agricultural development is a Baptist effort, "we want to extend a helping hand to every person in need, regardless of creed or race.

"We want to carry out this ministry in the spirit of the Good Samaritan about which Jesus talked. At no point," he added, "must we lose sight of the priority of introducing men and women to Jesus. This project provides us with an open door for Christian witnessing."

The agreement calls for Baptist volunteers to help develop farm land about 10 miles into the states of Coahuilla and Chihuahua. However, the scope of operations will extend along the Rio Grande River for about 250 miles between El Paso and Big Ben National Park.

"There has been a growing enthusiasm by Texas Baptist farmers and agricultural engineers to help the Mexico border communities help themselves through the use of better farming and livestock methods and facilities," said Elmin Howell, coordinator for the Texas Baptist River Ministry.

Howell said the River Ministry was begun by Texas Baptists several years ago to involve more people from upstate churches in missions efforts along the 889 miles of the Rio Grande River.

Since the program began, said Howell, an estimated 50,000 laymen and youth have given vacation time to dig wells in Mexican communities, build churches and conduct Bible Schools along the Rio Grande. Also along the river, Texas Baptists operate four medical mobile clinics in buses and trucks. The clinics are regularly staffed by volunteer doctors and nurses from throughout the state, said Howell.

The new program of technical aid by volunteer specialists was only recently worked out between Baptists and the director general of Mexico's Rural Industries, Senor Lic. Pedro de Koster

and his associates. A Midland, Tex., rancher, D. L. Kite, and his wife sold their interest in 11 ranches and an irrigated farm and moved to Marfa, Tex., to direct the agricultural venture for the first year.

"It offered us an opportunity for full-time service to Christ in an area close to our hearts," said the former rancher, in explaining why he gave up a large business to direct a venture that offers him no material gain. The Mexican government assigns the property in an ejido (a rural community democratically organized) to its inhabitants to be used for their livelihood.

The general director of Ejido Organization for Mexico, Sergio Reyes Osorio, said, "It is really encouraging to perceive the integrity the program will render and how beneficial it will be to the communities in this area."

In approving the agricultural assistance pact, de Koster expressed appreciation to the Baptists: "We know of your motivations and with our agreement, we encourage you to continue in your projects."

Howell said an agricultural feasibility study showed most soils in the area to be developed are quite fertile, but the annual rainfall is only six to ten inches, and varies widely.

The area is in the third year of a severe drought, and most ejidos above Presidio have reported two consecutive crop failures.

Irrigation would change the picture entirely, said Howell. He said the possibilities through cooperation and assistance are good in El Comedor, Mexico, where people have irrigated vegetable gardens and water piped into their homes. The water is brought to El Comedor from mountain springs through a pipeline laid by the residents with aid from members of Alamo Heights Baptist Church, Midland, Tex.

"The farmers said they are willing to work hard to feed, clothe and educate their families if we provide them with management information, irrigation water, farm machinery," said Howell. He added that assistance in some cases would include flood protection, land leveling, land clearing and ditching.

Howell said the equipment needs include tractors and plows, planters and cultivators, irrigation equipment, heavy dirt moving equipment, maintenance supplies and livestock equipment.

He said Donald Baird, president of the Coleman Cotton Company, Inc., offered to donate and install a complete cotton gin in the area to be developed as soon as cotton production could be brought up to a level to warrant it.

Missions conference set for February 25-26

"Where in the World Are You Going?" is the theme for the Student Missions Conference set for Friday and Saturday, Feb. 25-26, 1972 at the New Orleans Seminary.

For those of college age or older who are committed to mission service or seriously considering it, the conference will emphasize both the total world mission of the church and the various forms of mission available to the individual Christian.

Special features will include dialogue sessions with home and foreign missionaries and mission board personnel, as well as a special visual presentation, "Eye Witness to Revolution," presented by the Foreign Mission Board.

On Saturday afternoon conference participants will divide into groups, with each group taking an intensive tour of two of the New Orleans mission points operated by the Home Mission Board. This will include a chance to talk with the missionaries and some of the people with whom they work.

Conference registration fee is \$4 per person. Housing will be provided without cost in seminary facilities, but each person must bring his own linens and blankets. Meals will be available at reasonable cost in the seminary cafeteria.

College students should register as a group from each school through the BSU director. For more information, or to make individual reservations, contact Dr. Helen Falls, Student Missions Conference Director, NOBTS, 3939 Gentilly Blvd., New Orleans, La. 70126.

Are You Moving?

Please give us your new address before you move! Attach the address label from your paper to a postcard, add your new address including the zip code, and mail the card to us.

ARKANSAS BAPTIST NEWSMAGAZINE
525 West Capitol Ave. Little Rock, Ark. 72201