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February 17, 1972

Arkansas Baptist State Convention

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Arkansas Baptist

NEWSMAGAZINE

Six Things You Can Do to Help Our Seminaries, Colleges, and Schools

I urge all of our people to adopt the spirit of this statement from the Baptist Education Study Task summary:

"We need to have a better understanding of . . .

FEBRUARY 20, 1972

Baptist
Seminary,
College, and
School
Day

1

the significance of Christian higher education as an integral component of the Baptist witness.

2

the present difficulties that confront our Baptist colleges and universities.

3

the purposes of Christian higher education in our present day culture.

4

the nature and extent of financial support necessary to provide Christian higher education of acceptable quality.

5

the vital relationships between the colleges and the conventions that foster and support them, and a clearer understanding of the areas of control and lines of responsibility.

6

our part in the improvement and strengthening of these institutions."

CARL E. BATES, President
Southern Baptist Convention

February 17, 1972

Reason number 286 for Christian colleges



Dr. Grant

I am told that headlines are written as "grabbers," but one recently grabbed me and almost choked me.

The headline was, "Drug Use Doesn't Affect College Performance, Study Reports," and it appeared last month in one of our daily newspapers. As I read the story beneath the headline, I was amazed, perplexed, and disappointed that the headline could be so poorly selected, and so dangerous in its impact on potential drug users and drug experimenters among our young people.

It told of a study of senior students at one of the large eastern universities, with the purpose of discovering the effects of drug use on students. The researchers reported that there was no significant change in grades made by students after they started using marijuana. As I read that headline and the first paragraph in the story, I could almost hear the drug users shouting for joy and poking fun at the "squares" who say that the use of drugs is dangerous.

But as I continued to read deeper in the newspaper article, my blood pressure began to rise higher. The headline writer had ignored the most important finding of the study, and it seemed clear to me that the researchers had been guilty of a serious methodological blunder.

Alcohol, which was also classified as a drug in the study, was found to be consistently associated with lower grades. The study revealed that once-a-week use of alcohol in all three years prior to their senior year resulted in consistently lower grades. Why this devastating piece of news was not put in the headlines, I will never know. And students, in turn, will probably never hear of this damaging finding about supposedly "temperate" use of alcoholic beverages.

The sad truth is that all too many colleges and universities, in the name of freeing students from what they consider to be unrealistic mid-victorian rules and regulations, are giving college freshmen a running start toward alcoholism, dope addiction, and sexual promiscuity. It is becoming increasingly common in many colleges and universities for the dean of students to buy the beer for freshmen orientation parties in the homes of faculty members. The rule against alcoholic beverages in the dormitories is increasingly winked at or repealed.

The researchers' conclusions about the effect of the use of marijuana on students' grades ignore one serious blunder in research methods. Since it is a study only of seniors, there is no way of knowing how many users of marijuana dropped out as freshmen, sophomores, and juniors because of the drug's debilitating

effects on study, motivation, morality, and emotional stability. It's almost like studying the effect of hog cholera and ignoring the number of deaths and concluding that there is no effect at all because those that recovered got along alright.

It is reminiscent of the statement of the county agricultural agent who explained that, "Hogs that get hog cholera and linger on with it are more apt to live than those that die right off."

Incidentally, the article reported that twice as many drug users had seen a psychiatrist than had non-users, and drug users were far more sexually promiscuous than non-users.

At least two conclusions are clear. One is that we need to help our young people read behind the headlines, as well as between the lines of stories in our newspapers and magazines these days. The other is one you would expect the president of your Baptist university to drag into this column — especially during Christian College Week. The Christian college deserves the support of Christian people today more than ever before, because it is committed to making our young people sensitive to these critical moral issues.

To those who would call this commitment old-fashioned, I would reply that nothing could be more modern, contemporary, and relevant.

Daniel R. Grant

Arkansas Baptist NEWSMAGAZINE

VOL. 71 FEBRUARY 17, 1972 NO. 7

CHARLES H. ASHCRAFT *Executive Secretary and Interim Editor*
MRS. WILLIAM L. KENNEDY *Managing Editor*
MRS. HARRY GIBERSON *Secretary to Editor*
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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.

Finishing the assignment

The mark of achievement is not determined by how many things can be started but by how many can be finished. Arkansans have made up their minds they are going to meet the budget, support their colleges and, above everything, reach people.

January showed an 8.8 percent increase over January last year, exceeding our monthly budget requirements by \$9,554.53. This is the way we like to do it in Arkansas. The Ouachita-Southern Advancement Campaign reports a firm figure pledge of \$3,330,970.46 of a \$4,000,000 goal in the first six months of a two-year campaign. This is a miracle story.

Arkansans gave \$27,587,756 for all causes last year, a gain of \$2,421,239 over the year before. Total mission expenditures were \$4,883,232, an increase of \$702,922 over the year before.

The total membership increased 7,042 bringing us to 356,703 members. Baptisms were up to 12,335, an increase of 1,138. Brotherhood showed the greatest increase in enrollment of 1,182 to a grand total of 9,001. Music enrollment reached the figure of 29,429, an increase of 715. Sunday School enrollment remained at 205,853, with Church Training at 84,326, WMU at 27,431, and VBS enrollment at 79,241.

There is one project, however, which was started back in 1966 but somehow was not finished. This must not be on our record at the end of 1972. The project is the \$100,000 rotating loan fund for smaller churches, headed by Doc Puryear of Dumas, under the general

guidance of the Missions Department. \$36,000 has been received to date on this worthy fund.

The emphasis was delayed temporarily because of the Ouachita-Southern Advancement Campaign. Now we must finish this project and be done with it in the next few months.

The funds were not to be sought from churches but from interested individuals who would wish to have a part in this worthwhile project. The \$100,000 fund would be available to churches of under 300 members on short term loans. No church would be loaned over \$10,000 with the loan being interest free for the first two years provided a pay out plan is followed.

Doc Puryear has an able group of district leaders who will now pick up where they left off to finish the task. This fund, long needed in Arkansas, offers a unique opportunity for those who may have funds in excess of their gifts to our regular causes which could be placed in this fund, the corpus of which will remain in use forever in the Arkansas Baptist fellowship.

This is one of the few opportunities for a continuous witness for our Lord. A hundred people could polish off this project quickly. A word of encouragement to our chairman, William F. (Doc) Puryear, Puryear Wood Products Company, Dumas 71639, would be in order.—Charles H. Ashcraft, Executive Secretary.

The bookshelf

How to Report and Write the News, by Laurence R. Campbell and Roland E. Wolseley, Prentice Hall, \$9.95

This book covers all news media—radio, television, newspapers, consumer magazines, and business and other specialized publications—and the different techniques of news reporting and writing appropriate for each. It also covers the particular techniques of specialized reporting in such fields as government, politics, education, the arts, health, science, and crime. Each chapter covers the what, how, and why of handling news problems in the various media and specialized fields. Each chapter has comments on the legal, ethical, and social considerations involved in this handling. Specific examples from all media pin the material down to cases and give the reader a working knowledge of how it is done.

The Lion in the North, by John Prebble, Coward, McCann & Goehagan, Inc., 1971, \$17.95

A thousand years of Scotland's history—bold, brash, and bloody—come to life in this lavishly illustrated,

colorful account of the growth of this nation. Told from a personal point of view, this is the story not of one people but of six—Pict and Scot, Angle, Briton, Norseman and Norman—who were slowly united in one contentious kingdom, and whose descendants are now called Scots. Mr. Prebble draws from contemporary journals, documents, letters and the traditional tales and ballads that enrich the Scottish heritage.

Who Owns America? by Walter J. Hickel, Prentice Hall, 1971, \$6.95

This is Mr. Hickel's blueprint for saving a ravaged nation. Mr. Hickel tells of the concrete decisions and programs he was responsible for as Interior Secretary, before being fired by President Nixon. He proposes imaginative, workable solutions for the future of the nation.

Twentieth Century American Writing, edited by William T. Stafford, Odyssey, paperback

The first American writer represented in this anthology is Edwin Arlington

Robinson, who published his first book of verse in 1896; the last is John Updike, who was born in 1932 and had published seven books by 1963. The literature written during this period has been the most varied of any half century in the nation's history. And with the emergence of the United States as one of the world's major political and economic powers, our literature has been more widely influential than ever before. The material carried here is divided into 13 sections and introductions.

Blueprints for Building a Better Way of Life, by Bertha Vivian Wood, Pioneer Press, Little Rock, \$3

Mrs. Woods is the wife of William H. Wood, owner and operator of the Wood Optical Company in Ft. Smith. She is a Southern Baptist and has been a Bible teacher for many years. She is a former president of the Woman's Missionary Union in First Baptist Church, Ft. Smith. *Blueprints* will have special appeal to the lay reader. It is religious, philosophic, sincere, inspirational, and of current interest.

I must say it!

In everything give thanks



Dr. Ashcraft

God's people are to give thanks for all things. They are to give thanks for poverty as well as prosperity. They are to express thanks for adversity as well as good fortune.

Thanks are to be given for illness as well as good health. God's people must be grateful for reprimands as well as compliments. They are to say "thank you" for traffic citations as well as good driving awards.

As God's people we must thank God for bad days as we would do so for our good ones. In everything thanks are to be given, for this is the will of God in Christ Jesus concerning us (1 Thess. 5:18, Eph. 5:20).

This is but another way of saying all things work together for good to them that love God, to them that are called according to his purpose (Rom. 8:28). Meaningful life is comprised of all sorts of events, situations, and happenings.

God uses a chain of providential events from the cradle to the grave, bringing people to himself. A well

directed sequence of happenings is employed by God to reveal some matters which could not be achieved in any other way. Some things are learned by suffering and only by suffering.

Character is developed, not by the absence of adversities, but because of them. A small reverse today may cause us to steer clear of a greater tragedy tomorrow. Since holiness ranks high on the ladder of Christian virtues many of our difficulties are but the work of a good God bringing good people to a higher level of Christ-likeness.

Obstacles are before us often to strengthen our muscles and wit for a bigger game God has planned for us later on. Many of our troubles represent God's positive effort to correct us, not necessarily punish us.

However, may I venture if we were mindful to say thanks for the good days we may not be required to confront the less pleasant matter of saying thanks for the not-so-good days. One who is not up on his praises for God may have to spend more time on petitions.

The proper sequence of prayer requires praise before petition. When there are adequate praises and thanksgiving there will be less need for petitions and supplications.

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

Letters to the editor

About Singapore work

It would be difficult for one to imagine how hungrily we hang on to every word of information we can receive from home, unless one could be this far away. We thoroughly enjoy the "Arkansas Baptist Newsmagazine", and we will get our copies faster if you will change our address from:

510 Shaw House, Orchard Road
Singapore 9

to:
5 Lichi Avenue
Singapore 13

The Lord is blessing in the work here at International Baptist Church. One of our 11 year old Sunday School girls came to me last Sunday wanting me to explain to her how to become a Christian. After reading the Scriptures and praying with her, she did accept Christ, and as I always do in such cases, I insisted that we talk with her and her parents in the home before coming to any conclusion about church membership. I found a wealthy home where the mother is a member of the Church of Scotland and the father is a Roman Catholic. The mother said, "We never could agree about religion, so we never talk about it in our house." In all probability, I will never baptize this girl, but I have never found a spiritually hungrier child even among the poorest of the Chinese and Malays. Pray with me for her, for her parents, and for her 8 year old sister and

13 year old brother.

We did have fun last Sunday trying to crowd a record attendance of 162 people into Sunday School facilities planned for 125.

—Lehman and Virginia Webb

Lay witnessing school

It was a personal thrill to me to attend the Lay Witnessing School last week at the Forrest Highlands Church.

As a pastor, I attended the morning training sessions for directors and the evening sessions of the regular school.

Thursday night was the highlight as 30 couples or teams went witnessing; the majority of which were layman. I was especially thrilled to see some young people participating. God used the youth to win three souls to Christ!

Bro. Jesse Reed was used of the Lord in directing this school. The Bible study sessions were rich and very helpful.

I look forward to making adequate preparation for a school in our own church. This is the most wonderful thing that has happened to Southern Baptists. When we allow God to unleash the witnessing impact of thirty million plus men, women, young people, and boys and girls upon the world, it will know that we have been with Jesus! Praise the Lord!!!—Lon Brown, pastor, First Church, Melbourne



Mrs. Moore

I will always be grateful for the influence of the Baptist Student Union on my life while I was a student at Arkansas Tech. It was during my college days, and with the spiritual help received from BSU, that I surrendered my life completely to the Lord and later to foreign missionary service.

(Mrs. W. Trueman Moore is serving with the Foreign Mission Board in Dacca, East Pakistan.)

The deaf can now use the telephone, and Little Rock Church has one

Recently a Little Rock couple, who are deaf, placed a telephone call to their daughter, who is deaf, also.

This was possible through a "telephone for the deaf" purchased by First Church, Little Rock, for use in its ministry to the deaf. Robert Parrish, minister to the deaf at the church, says that the equipment is to be used primarily to communicate with other area churches and Baptist leaders in deaf work, but may be used by any deaf person.

This telephone-teletype system uses (1) a regular direct-dial telephone, (2) an acoustical coupler with monitor light, and (3) a teletypewriter like those used by Western Union and news wire services.

To place a call a deaf person places the telephone receiver into the cradle on the acoustical coupler. A light monitor signals when a dial tone is detected. The deaf person then dials.

The person called will see his light

come on and place his telephone receiver in the cradle on his coupler. He then "answers" by typing his name on the teletypewriter. A typical "answer" would be "JOHN DOE GA (go ahead)."

The person calling would then type his message, close with "GA" and wait for the reply. After the conversation the two would sign off with "SK."

The basis of the telephone-teletype system is the use of telephone circuits to send high-pitched sounds, which are converted from electrical impulses in the teletypewriter, and are converted back into electrical impulses at the other end of the line.

Used teletype machines are being donated for use by deaf persons by Western Union and American Telephone and Telegraph Co. The deaf person pays only the cost of regular telephone service and long distance rates, and the cost of the acoustical coupler.



FIRST MESSAGE: Mr. and Mrs. Arthur Crow were the first to use the telephone for the deaf purchased by First Church. Robert Parrish (seated) sent the communication.

The system has been in use since 1964. Its forerunner was the radioteletypewriter which sent messages on radio waves and required a radio license for the operator.

The deaf ministry at First Church purchased the first telephone for the deaf in Arkansas, and the first message was sent from Mr. and Mrs. Arthur Crow to their daughter in Staunton, Va.

The future looks bright for this type of communication between the deaf. Already an answering service in St. Louis has equipment and relays messages from the deaf to hearing persons. In the future deaf persons may be able to receive messages left while they are away from home. Such a device is now in the development stages.

Baptist Medical Center spiritual emphasis week



Elliff

James T. Elliff will be the speaker for the daily services to be held in the Baptist Medical Center Student Union during the annual Spiritual Emphasis week, Feb. 21 - 25. His son, Bill, will be the Youth Director.

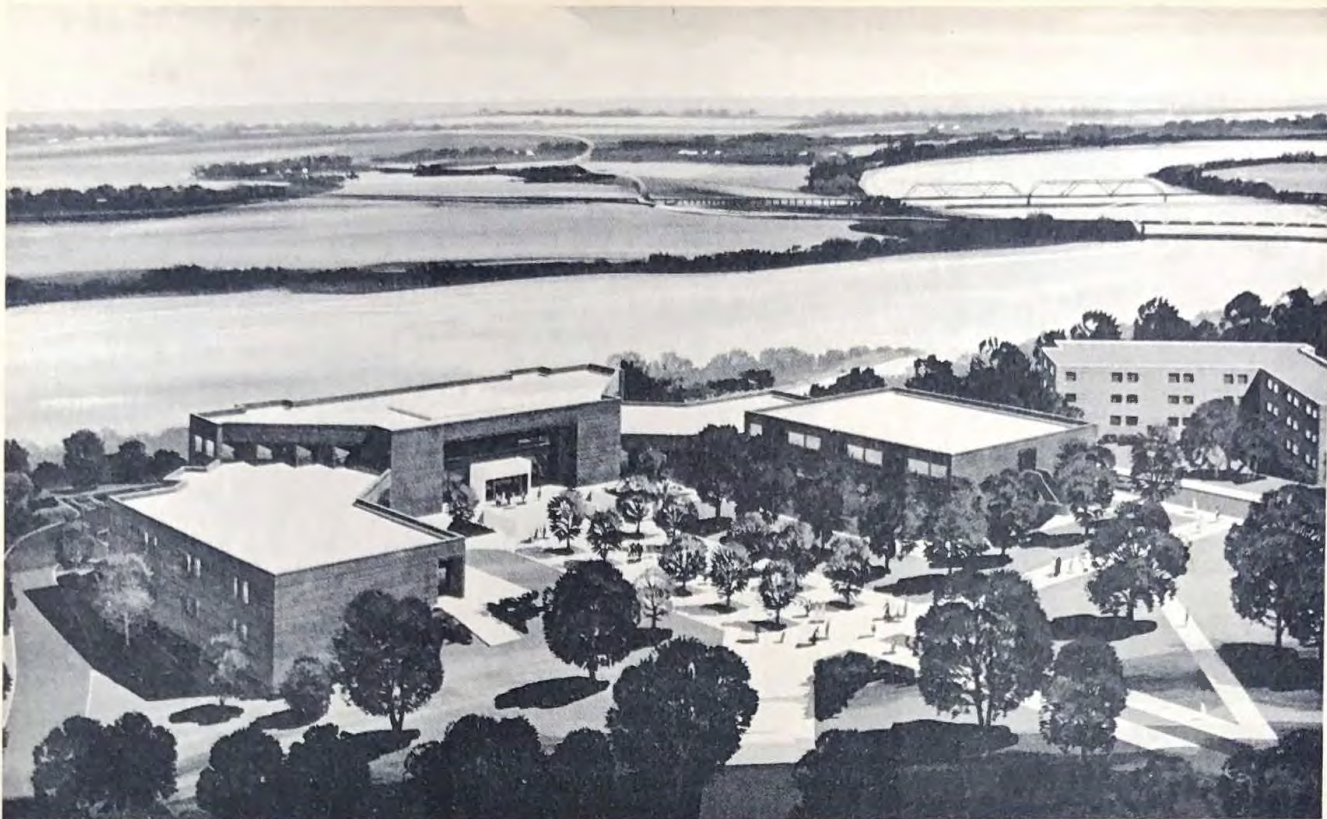
Elliff is Superintendent of Missions

for the Capital Baptist Association in Oklahoma City. He is a former resident of Little Rock where he served as Director of Religious Education for the Arkansas Baptist State Convention from 1961 to 1965, and was Director of Missions from 1965 until his recent appointment to his present position.

The daily services will begin at 2 p.m. and the public is invited to attend. John A. Gilbreath, Executive Director of the Baptist Medical Center System, will direct the music. Mrs. Euel Forrest of Little Rock will be the organist.

Bill Elliff is a second year ministerial student at Ouachita University where he also serves as president of the Ministerial Alliance. He is presently serving as interim youth director at Gaines Street Church, Little Rock. He will direct evening services for BMC students and their guests, beginning at 7:30 p.m. with a get-acquainted-time, singspiration, discussion groups, and conversational prayer time.

Dr. Jasper McPhail is coordinator for Spiritual Emphasis Week.



The new "megastructure" soon to be built at Ouachita includes the million-dollar student center in the middle, the learning center at the right and the fine arts center at the left. The learning center will house an expanded division of business and economics.

Christian and educational excellence stressed as Ouachita University building plan progresses

In its total commitment to educational and Christian excellence, Ouachita University has launched into an unprecedented program of expansion.

"I never imagined that things would be moving so quickly," says Daniel R. Grant, Ouachita president.

Two years ago this month, Dr. Grant became president. Today, as seen in the series of pictures on the opposite page, ancient campus landmarks such as North Dorm and Bailey Hall are coming down to make room for a multi-million dollar "megastructure" (above) that will feature an ultra-modern new student center, learning center and a fine arts center, including a 3,000-seat auditorium.

Underlying Ouachita's program since the University was founded in 1886 has been the application of Christian principles to the task of education.

"Ouachita has, through the years, sought to infuse its program with such principles," says Dr. Grant.

"This has found its primary expression in two practical ways: the first is in the genuinely Christian interest the faculty



In worship services or in the classroom, students at Ouachita University share a common commitment to Christian and educational excellence.

displays toward the individual student. The second is the ideal of vocation with a Christian purpose, with which the University confronts the student."

Fall completion

Expected to be completed this fall, the new student center will overlook the



Ouachita River and includes a bookstore, post office, bowling alley, banquet hall, forum, student lounge, small meeting rooms, a chapel, a snack shop serving hot and cold short orders, student senate and BSU offices and a small guest suite for visiting dignitaries.

"Amazed and grateful"

Dr. Grant says he is "constantly amazed and grateful" for the enthusiasm with which Arkansas Baptists and other people throughout the state have expressed their support of Christian higher education.

The first step was to conduct an Arkadelphia area campaign in which every OBU instructor, staff member and student and all members of the Arkadelphia business community were asked to contribute. They responded 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.

This vitally important first step launched Ouachita into a comprehensive campaign designed to draw upon denominational, alumni and general public support in Arkansas and throughout the nation.

Little Rock area campaign

With our Baptist churches in Arkansas supporting their institutions of higher education as never before, having already raised more than \$3 million of the \$4 million goal, Ouachita will launch a campaign this month to raise an additional \$1 million for OU in the Little Rock area.

Jay Freeman and Jess Odom have been named co-chairmen of the campaign. Together with the funds which have been raised through the churches, the money will be used by Ouachita primarily in the construction of the new student center, fine arts center and learning center.

In addition, the funds will be used to strengthen and enlarge 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.

The members of the campaign committee standing behind Freeman and Odom are among the most well-known leaders of the Central Arkansas area.

A University profile

Major academic divisions at Ouachita include the School of Arts and Sciences, the School of Music and the Graduate School.

The School of Arts and Sciences offers the B.A., B.S. and B.S.E. in accounting, art, biology, business, chemistry, drama, economics, elementary education, English, foreign languages, health and physical education, history and home economics.

Other core subjects include journalism, mathematics, office

administration, philosophy, physics, political science, psychology, religion, secondary education, sociology, and speech.

School of Music

Degree offerings in the School of Music include the B.M., B.A., and B.M.E. in applied music, church music, music education and theory-composition.

The Graduate School offers the M.M. Ed. and the M.S.E., the latter including major areas in English, natural science and social studies.

University accreditation

Ouachita is accredited by the North Central Association of Colleges and Secondary Schools and the National Council for Accreditation of Teacher Education. The University is also a member of the National Association of Schools of Music and other professional associations.

Special degree programs

Programs in professional chemistry, pre-medicine, pre-pharmacy, pre-dentistry, pre-engineering, pre-nursing and pre-law are offered by the University.

Of special significance are the arts-engineering programs which the University has in cooperation with the University of Arkansas, Vanderbilt University and the University of Southern California. These five-year programs enable a student to spend three to four years at Ouachita and the additional year or years at the cooperating institution.

A two-year certificate program in office administration involves the completion of 61 course hours, with study in office administration, general education and physical education activity.

What's it all mean?

At Ouachita, "educational excellence" means an atmosphere in which a community of competent scholars are paid at the going rate, free to search for truth and teach it as they see it under conditions conducive to real learning experiences.

Equally important, "Christian excellence" at Ouachita means that, as a church-related institution, it must make a stronger, more creative, more dedicated, more effective effort to relate the results of free inquiry to the Christian faith, and to help the student relate this to his own personal maturing Christian faith.

The two-fold commitment has paid off in miracles.



The tower of North Dorm tumbles down to make room for the "megastructure."

Features of which Southern is proud

Although Southern Baptist College is a relative young and smaller college in the family of American institutions of higher education she has some qualities and values of which she is proud. Some of these are as follows:

1. **OUTSTANDING FACULTY** with the highest number of years of preparation earned by any two-year college faculty in a 500 mile radius. Eight have doctorates and many others hold "Specialist degrees" or the equivalent. First two-year college in America to set "Specialist degree" or equivalent, as minimum requirement for permanent appointment. Faculty dedication to the basic philosophy of Christian higher education unexcelled.

2. **OUTSTANDING LIBRARY** which was the first two-year college library in mid-South to reach the American College Library standards by 1969. Library is staffed by well trained personnel and book acquisitions number thousands annually. Building one of the best library structures in the state.

3. **MODERN METHODS** of instruction are used in practically all classes. Faculty is engaged in national and state programs producing creative and innovative techniques. The classroom and research activities of Southern are kept up to high standards at all times.

4. **SPECIAL COUNSELING** services available to all students needing assistance. Southern is committed to the task of helping the student with special academic problems. She does not believe in the "butcher-shop" method of survival of the apparent superior, but feels that every sincere person has potential far greater than some realize. Many have really "found themselves" in the halls of Southern and have gone out over the world to become successful and productive Christian citizens. Some of these came to Southern after being "butchered-up" by some other institutions.

5. **FULLY ACCREDITED** by the North Central Association, the highest accreditation open to two-year colleges. Southern is an active and creative participant in the NCA.

6. **FINANCIAL AIDS** available to all who need help to attend college. Southern has never turned away a student who lacked financial resources and who met other qualifications for admission. Many hundreds are helped annually with loans, scholarships, work-study aid, grants, etc.

7. **REASONABLE RATES** are provided making it possible for many to attend a Christian college who otherwise may feel compelled by economic circumstances to attend state institutions. Average cost far less than

the average of private institutions and even less than most state colleges in America.

8. **CHRISTIAN ATMOSPHERE** where students are exposed to the finest traditions and teachings in the Baptist interpretation of the Christian faith. The motto of the college — "The Campus of Christian Purpose", sets forth the basic

foundation of this commitment and declares the major objective of the college in all plans and activities.

9. **ALUMNI** of many thousands of men and women who are serving with Christian distinction all over the earth. Some of the most outstanding people in Arkansas and the mid-South received their early college training at Southern.



The annual Miss Southern Baptist College pageant is one of the most outstanding campus events of Southern Baptist College. The young ladies selected for these honors are outstanding in academic, spiritual, and leadership roles.



These young people are checking the weekly chapel attendance. This assignment has been given to them as part of their work responsibility in order to defray part of their expenses at Southern. Never has a student been turned away at Southern because of a lack of finances.

Many of the leading pastors of the Arkansas Baptist State Convention, as well as other states, received their "start in education" here. Only eternity can reveal the good that the college has done in so many lives.

10. MISSIONARY MINISTRY of the college has resulted in phenomenal gains in the region around Southern. More than 75,000 have been won to the Lord and His churches by the ministry of the students and faculty serving a one-hundred mile radius. Over 100 new churches were established by these student and faculty ministers who served as very effective "missionaries" to an area of 2,500,000 people.



Miss Jacqueline Bobo, an outstanding student at Southern Baptist College, is shown in the reference section of the Felix Goodson Library.

Southern Baptist College



"The Campus of Christian Purpose"

OFFICE OF THE PRESIDENT

WALNUT RIDGE, ARKANSAS

February 23, 1972

TO:
Members of the Churches
Affiliated with the
Arkansas Baptist State Convention

Dear Co-laborers:

Those of us engaged in the work of Southern Baptist College, "The Campus of Christian Purpose",—your servants serving the rich northeast Arkansas region, wish to express our abiding appreciation for your magnificent response to the challenge of the Ouachita-Southern Advancement Campaign being projected under the leadership of our state convention.

We have been inspired again and again by the wonderful commitment made by so many to this worthy task. Those of us who have committed our lives to this effort of serving in the cause of Christian education feel that you have reinforced our desire to double our efforts to mean more and more to the Arkansas Baptist State Convention life in the service we render you in ministering to the hundreds of young people who come to us annually.

Thank you again and again for what you have done. May God bless you in a very special way for this noble effort.

Sincerely yours,
Members of the Faculty and Staff
Southern Baptist College

Signature
Earl R. Huable
Louis Kinstama
Mrs. Gertrude Jackson
Gwendolyn Jackson
Mrs. Jack Nicholas
Wardell Thompson
Koyler Medley
Wm. Douglas Lewis
Robert Moulton
Frank Hill
C. The Ford
Jimmy A. Mellickin
E. Fred Savage, Jr.
W. J. McDaniel
Henry D. Silbena
Mrs. Harrell Simpson
Gene King
Ilen Fooks
Mrs. Fred Starnan
James E. Viskay
Robert E. Jones
Mary P. Alexander
A. Brewer
J. Jack Kichler
Clarence Tucker
Kathryn Dullett
Gerry Fider
Mary L Jean
Rita E. Kreis
Ellen Quarry
Francis R. Bell
Lona Wolf
J. T. Mittleff
Lena Klett
Jim Webb

Foreign mission briefs

HONG KONG — A Baptist woman and her youngest daughter had been living in Hong Kong while other members of their family remained in China. One Sunday morning at the church where she was a deaconess the woman unexpectedly arrived with her youngest son. The 16-year-old boy and a friend had swum over from the mainland. Two weeks later her oldest daughter and another son swam over.

All three of the children accepted Christ and were baptized, reported Southern Baptist missionary Larry Ingram, who attends the same church.

Only the father and one son remain in China. The mother and her children planned to move to Canada where another son lives. "Hong Kong is just a temporary place to live for so many people," said Ingram. "They want to get farther away from communism, and opportunities are so limited for young people."

RECIFE, Brazil—Baptist young women (YWAs) in this country are observing their 50th anniversary, and 110 of them recently attended the first regional Young Woman's Auxiliary camp, held near here as part of the observance.

Three Brazilian Baptist home missionaries who work in the country's interior participated in the camp program. A similar camp for young women in southern Brazil will take place in early April.

During the annual Woman's Missionary Union convention in Sao Paulo in January, YWAs presented a pageant in tribute to the first single woman appointee of the Brazilian Home Mission Board. Miss Marcolina Magalhaes, who is completing 40 years of service, was supported by the YWA for 28 years until the Brazilian Baptist Convention adopted the Cooperative Plan in 1959.

Tri-County Association promotes National Baptist assistance

E. E. Boone is Superintendent of Missions in Tri-County Baptist Association in east central Arkansas. His office is in Wynne. The association comprises most of the counties of Cross, Crittenden, and St. Francis, and reaches from Crowley's Ridge eastward to the Mississippi River.

Your superintendent of missions at work

This vast area of rich delta farm land has 40 churches and two missions affiliated with the Arkansas Baptist State Convention, with a total membership of more than 15,000 persons. In 1971 these churches gave \$158,174 for missions, which is well over one-tenth of the total receipts.

Boone and associational leaders are responsible for a strong program of work which seeks to involve churches and people in multiple ministries of evangelism, Bible teaching, church training, and mission action. The success of their efforts is reflected in the increase of baptisms last year over 1970.

Missionary Boone cites several areas of especial emphasis which are integral parts of a well-planned program of Christian growth and action.

- In evangelism all associational organizations are involved in the promotion and training of Lay Witness teams who are capable of going into any church to lead Lay Witness schools.

- The Brotherhood has been re-organized with an emphasis on evangelism, with teams available to conduct revivals in various areas of the association.

- Youth meetings are held each quarter with attendance that ranges from 300 to 700.

- Retreats and camps are held annually for both adults and youth. These are designed for Bible Study and fellowship to deepen religious life.

- Fellowship in the association is enhanced by a monthly meeting of the pastors and their wives. The pastors also hold an annual retreat.

- Tri-County Baptist Association is one of five associations in the state with an active Joint Committee of Southern and National Baptists who plan and promote projects and programs designed to assist National Baptist churches. The association cooperated with the Baptist State Convention in helping relocate Sunrise Church into property formerly occupied by Second Church, West Memphis.

- Literacy work is directed by Mrs. Doris Wood, of Parkin, a southwide Approved Worker, who maintains an

active Reading Clinic in the association.

- Two church-type missions are now in operation.

Boone strongly believes in leading the association in thorough planning of its program with both short and long range objectives. These goals include one or more planned Vacation Bible Schools conducted each year in National Baptist churches; an annual increase of at least 1 percent to both the Cooperative Program and Associational Missions; and a five-year goal of establishing one new church or mission each year.

Property has been purchased in Wynne which will become the location of a new building to house associational offices. Plans for the construction are now being made.

The philosophy of associational work in Tri-County Baptist Association is firmly grounded in the Scripture and in the history of the early churches. Boone says: "We Baptists of Tri-County believe that the New Testament records the cooperative efforts of individual Christians and churches of the first century to demonstrate their unity in Christ and to bear witness to His Lordship. Therefore, today's churches composed of individuals who have entered into covenant can join themselves together into an association of churches . . .

"We also believe that the purpose of the association is to provide avenues and relationships through which the churches may express their unity in faith and practice. Where they may give and receive assistance in performing their common task of bringing men to God through Christ."—R. H. Dorris, Director, Department of Missions



SUNRISE CHURCH, West Memphis, formerly met in this building.



THE CHURCH now meets in the building formerly owned by Second Church.

Immanuel, Pine Bluff, breaks ground for building addition

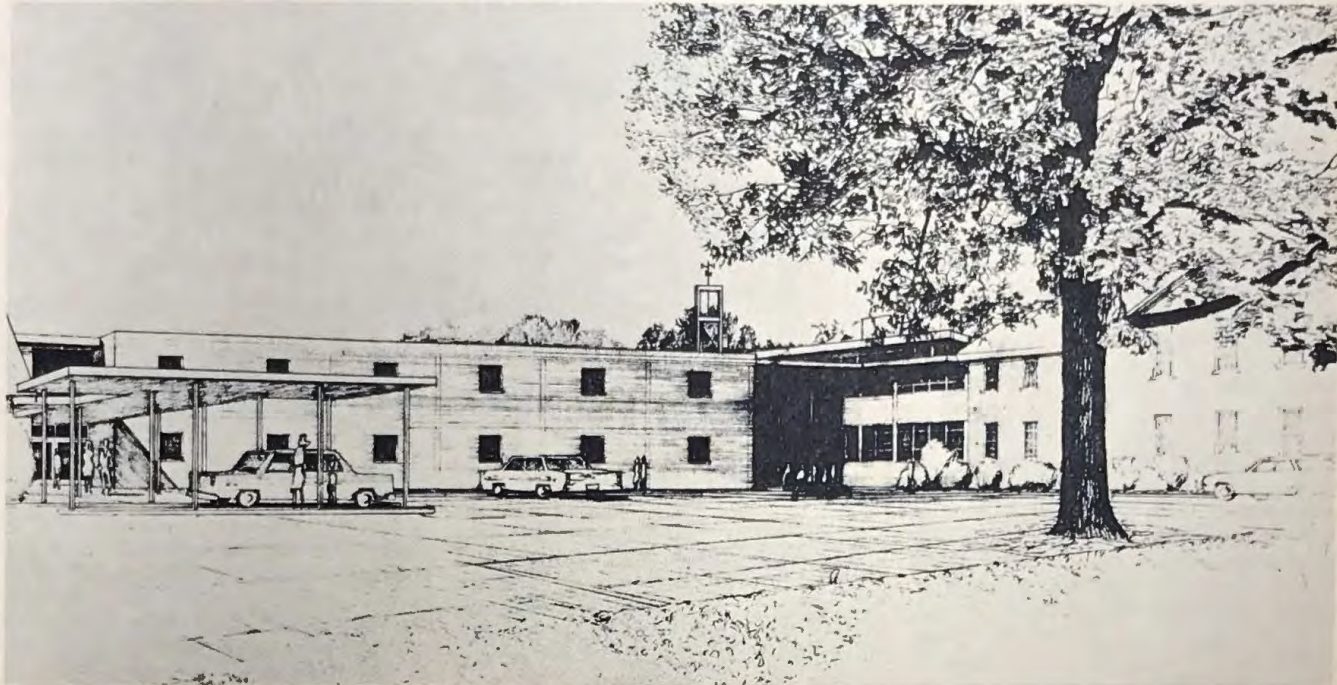
Immanuel Church, Pine Bluff, held ceremonies Sunday, Jan. 30, to break ground for an addition to their classroom facilities. Featured speakers at the event were Charles H. Ashcraft, Executive Secretary of the Arkansas Baptist State Convention; Harold White, Superintendent of Missions for Harmony Association; and William

Kennedy, Moderator of Harmony Association.

The new building will provide 14,000 square feet of space on two floors to house the nursery through two years of age. The concrete and masonry structure will connect the sanctuary with the recreation building and provide an

arrival canopy. The kindergarten and day care facilities will have a fenced play area. Bright colors are planned for the floors and walls to give the small children a specific classroom identity.

Raymond Branton and Associates were architects for the project. L. H. Coleman is pastor of the church.



This architect's drawing shows the addition with the arrival canopy.

Clear Creek Association loses pastors, building

By Paul E. Wilhelm

W. D. Cooper, 77, pastor since March, 1970, of the Hagarville Church near Clarksville, died Dec. 27. He had been ill for some time with a heart ailment. Funeral services led by Ray South, pastor of Second Church, Russellville, were held at Everton, with burial in the Maplewood Cemetery in Harrison.

Glen Jent, pastor of the Webb City Church since Aug. 1970, resigned to become pastor of First Church, Jenny Lind, near Greenwood. Jent was associational stewardship chairman, chairman of the nominating committee, coordinator of the Ouachita-Southern Development campaign, and member of the associational missions committee.

Paul Stockemer, pastor of First Church, Wilson, since 1965 resigned to become pastor of First Church, Alma. A

special area of growth in the Wilson church has been in mission support. Last year the church was second in the state in per capita giving. The present budget calls for 40 percent to the support of missions.

Stockemer served six years on the state executive board, and four years on the state program committee. He also served Mississippi association two years as chairman of evangelism and as member of the Budget Committee. Former pastorates include Philadelphia Church, Jonesboro, and associate pastor of Parkview church in Shreveport, La.

Stockemer graduated from Warren High School, the University of Houston, and has a B.D. degree from Southwestern Seminary in Ft. Worth. He is also graduate of the U.S. Army Chaplain school.

Stockemer is married to the former Gwen Bell Beard, daughter of a Baptist preacher. Mrs. Stockemer, a native of Texas, is a graduate of Baylor University in Waco, and attended Southwestern Seminary. Mr. and Mrs. Stockemer have two boys, ages 9, and 17 months.

The Cedarville Church building was destroyed by fire the first of January. The church is holding services in the parsonage. Insurance of \$10,000 and an accumulated building fund of over \$6,000 will be basis of building a new church plant. They plan to build on acreage, on highway 59, north of the old location. This land was acquired about two years ago, with the help of the state Missions department. Plans are now being drawn by the architectural department of the Sunday School Board for a combination auditorium and educational wing. Leonard Rogers is chairman of the building committee.

First Church, Ozark, has completed installation of gold colored cushions on pews of the auditorium and purchased new chairs for the choir. A Sunday school class for exceptional people is being planned. A 48-passenger bus has been purchased as first step of a bus ministry. Pictures are now being taken for a new church directory. Roy Gean Law is pastor.

A CHRISTIAN IS ONE whose whole life is under the mandate of God. The mandate includes the manner in which he must educate his children. Isaiah, the prophet, said to Israel, "And all thy children shall be taught of the Lord" (54:13). But what does it mean to be taught of the Lord? What is Christian education?

For eight years I taught in Baptist schools on both the graduate and undergraduate levels. And for ten years I have served as Dean of the School of Religion at the University of Tennessee. I spend a great deal of time on college campuses talking with the faculty and students. I want, therefore, to share with you my own conclusions on the delicate and involved question, what is Christian education?

In one sense, Christian education is part of our American heritage. In AN ALMANAC OF LIBERTY, William O. Douglas tells us that, "Our American public school system goes back to November 11, 1647, when Massachusetts provided that every town, having one hundred or more families or households, should have a grammar school supported by the taxpayers. The preamble of the law referred to that 'ould deluder Satan,' who tries to keep a man from knowledge of the Scriptures, and it stated as its purpose the training of children so that they may know the word firsthand and not be deceived by those who put 'false glosses' on it." The earliest public school education in this land centered on the Christian Scriptures.

One hundred and forty years before the signing of the Declaration of Independence, the motto of Harvard University was, "In Christi Gloriam" ("For the Glory of Christ"). In the legislative act in 1638, which authorized the founding of Harvard, John Harvard, the founder, was called a godly gentleman and a man of learning. Master Dunster, the school's first President, emphasized the spiritual values of education in this directive, "Let every student be plainly instructed and earnestly pressed to consider well the main end of his life and studies is to know God and Jesus Christ which is eternal life . . . Christ (is) the only foundation of all sound knowledge and learning."

The purpose of King's College, now Columbia University, was set forth by Samuel Johnson, the first President, in these words, "The chief thing that is aimed at in this college is to teach and engage the children to know God in Jesus Christ and to love and serve him, in all sobriety, godliness, and righteousness of life, with a perfect heart, and a willing mind, and to train them up in all virtuous habits, and all such useful knowledge as may render them creditable to their families and friends,

What is Christian education?

By Charles A. Trentham

Delivered to Second National Conference

Baptist Education Study Task
Nashville, Tennessee

ornaments to their country and useful to the public weal of their generations." (Henry P. Van Dusen, GOD IN EDUCATION)

The great institutions of this land were rooted deep in the Christian faith. An alumnus of Yale University once said to a great writer, "You know sir, Yale has added another branch of research to its curriculum. Yale now has all the branches." The writer replied, wistfully, "Yes, Yale has all the branches, but Yale has none of the roots." Perhaps he was overly pessimistic. Still, there can be little doubt that the major thrust of American education in our major institutions is no longer toward moral and spiritual matters.

The major question before us is, do our church-related schools major on these matters? For it is only as they do that we are in any wise justified in taking mission money from our churches.

The major question before us is, do our church-related schools major on these matters? For it is only as they do that we are in any wise justified in taking mission money from our churches.

We have traditionally believed that a dual system of education in which both state and private schools flourish keeps a democracy healthy. People who have little interest in religion still insist that such a system assures us that the state will not become too powerful in controlling the thought of our youth. The private school assures us that there will be no takeover of the American mind by tyrannical powers, be they Communist, Fascist, Nazi, or any other. Thoughtful people still prefer this kind of separation of church and state schools. But nostalgia for the past may not be the answer for the present.

The state has already crossed this line of separation by providing funds for many church-related schools and Baptist are now in competition with their own tax money which is supporting Methodist and Presbyterian education. This is a part of the new society. It would be foolish for us not to lament the handicap under which we are currently placed. It may be even more foolish to

deny that such a handicap exists and to attempt to continue to structure our schools for a society that is no longer with us. It is better for us to pursue constructive alternatives than to mourn the passing of the good old days. Those days, for our Baptist institutions, never were very good. I cannot remember a day when any one of our schools was not fighting for survival. The answer to our problem is not in a nostalgic view of the past or in a pessimistic view of the present.

It seems to be characteristic of human nature to prefer to concentrate on the gloom and folly of human nature than to properly weigh and appreciate our social advances. For example, we lament our loss of freedom, when in reality, from the standpoint of any definition of freedom, we have more today than ever—more economic, social and physical freedom than our ancestors ever dreamed of having. One reason we hear so few sermons on heaven in our time is because modern man has already surpassed the medieval pictures of a physical heaven and he now dwells in more freedom and comfort than renaissance man ever dreamed of having.

Why should we view the new age with horror? Why should we see the machine as the mortal enemy of man, as the monster which devours our security, when actually it is the product of human genius to be used for human betterment? Why should we tremble at the cybernetic revolution in which we are assured that an electronic nervous system is being perfected so that industry can run itself and man can be set free from the impossible strain of the monotonous and stifling competition of industry to pursue higher human goals? If properly used, this may produce a civilization of abundance in which every man can know the freedom for self-development. Then the golden age of education may come. Then the church-related school may have her best chance with people who then will have enough leisure for the higher pursuits of the soul. If the state does not discriminate against us, in offering a measure of support for some of our educational burdens with no controls attached, why should we discriminate against ourselves? Why not determine to swim in these exciting new waters? Why be the perpetual prophets of doom.

I heard Dr. Glenn T. Seaborg; winner of the Nobel Prize in Chemistry, former Chancellor of the University of California, and now Chairman of the Atomic Energy Commission, say to the graduating class at the University of Tennessee recently, "I am not willing to join those who believe that the world must end in a whimper or a bang. I prefer to go with William Faulkner who

said, when he received the Nobel Prize in 1950, 'Man will not merely endure; he will prevail.'"

Why should we be so pessimistic about the great institutions of learning? Harvard may have departed in a measure from her original purpose as an institution of Christian learning but is it not Christian to try to meet contemporary need rather than to be harnessed to a remote past? "An African chief is said to have defined the problem of Christian education as similar to that of ivory hunting: 'You go ivory hunting . . . and you find that there is always an elephant attached.' That precisely is the problem of the Christian frontier. You start out to educate people in Christian faith and discover that you must educate them for all of life." (D. T. Niles, *THEY MAY HAVE LIFE*, Harper)

Some of Harvard may be unchristian and even anti-Christian but the President, Nathan Pusey, is a very devout man. He recently said to some friends, "Every morning when I awake I say to myself, 'I know that I am not adequate for what I have to do but I am going to live this day to the best of my ability and when the evening comes, I am going to leave the results in the hands of God.'"

We must be cautious about labeling state and secular institutions as godless. At the same time, there is a valid distinction between secular and Christian education. I want then to attempt a definition of Christian education and leave it to you to decide whether or not we need this and whether or not we can provide this in our present culture.

I. Christian education is, first of all, education that is Christian. By this I mean that it is the process of learning in which we are free to acknowledge God as the supreme fountain of wisdom and revealer of truth.

This is the supreme reason we do not desire our Christian schools to be under the control of the state. The democratic process by its very nature cannot place the Christian approach to knowledge in its proper place which is on a pedestal above a secular approach. Christian knowledge is based on the authority of revelation. Any authoritarian approach is foreign to the democratic process. Christianity and democracy in this sense are in conflict. Christian truth is not the product of majority opinion. The democratic process tends to discard revelation and put a premium on the truth which is clearly discernable through rational processes. It leaves the mysteries which are beyond our ability to apprehend and comprehend outside the realm of the knowable because it does not acknowledge that faith and commitment are avenues of learning as well as reason. In this sense the democratic educational process which is

essential in a pluralistic society is not neutral toward religion, it is anti-religious.

Religion in such a system is replaced by the worship of the democratic process itself, in which we take the common core of our folklore and freeze it into a dogma. The religious person has a right to insist that if religious dogma is not to be taught in the school system, neither must secular dogma be taught. A "common core" religion is anti-Christian. The New Testament proclaims not the common core of our human experience but a divine disclosure in the Man of Nazareth whom God chose to restore the lost sanity of our race. He is the second Adam, the bringer of a new creation. In him the mind is renewed. This is what the Apostle meant when he said, "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5). Christian education, then, is the kind of education which is free to respect the Christian approach to knowledge.

"When John Colet founded St. Paul's School in England in 1510, he placed over the headmaster's chair a beautifully wrought figure of the child Jesus. Above the figure was the inscription, 'Hear ye Him. . .'" When all scientific probing and philosophical pondering has been done and all our clever theories have been aired, there must still be a place for the simple reverence which acknowledges the unique truth made known in Jesus.

This is not on the periphery of our religion. It belongs to the very core of Christian faith. The Master said, "If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free" (John 8:31-32 RSV). He was offering a special disclosure of truth to those who are submissive, open and obedient to him. It is in this attitude that the Christian approaches the experience of learning.

II. Christian education is education in which the Christian Scriptures are taught in a Christian climate.

The teaching of the Christian Scriptures cannot be given into the hands of the state for the very nature of the Scriptures is such that their truth lies open only to those who reverently acknowledge that they were inspired by the Holy Spirit of God and are to be interpreted by those who acknowledge their dependence upon the same Holy Spirit for their enlightenment and their ability to share the truth. This is not to say that a Christian teaching in a state school cannot teach the Scriptures. But it is to say that the prevailing emphasis in the state school upon the offering of the objective study of religion is a distortion of the very nature of religion. Religion cannot be objectively examined if its central ingredient, which is reverent commitment to Christ, is absent. For a

non-Christian to teach Christian Scriptures is for them to be mistaught. The study of the Bible as literature, as history, or as sociology is to use the Bible in a manner which its writers never intended.

I do not want my child taught religion in an atmosphere where guardians of neutrality are on the alert to make sure that a teacher of religion does not teach his religion as if it were true. How else can a true believer teach his religion? To teach it in any other manner is tantamount to a betrayal of the truth.

III. Then, let me say that Christian education is not Christian unless it is education. Education is not Christian simply because it is separated from the state.

When I was in a Baptist college, I had a professor who had not read a book in ten years. The only difference in him now is that he has not read a book in thirty-five years. Those who substitute piety for integrity are the worst offenders of the Christian cause.

One of our major concerns is that we must not cheat our young people and deprive them of a quality education. We must level with them about our weaknesses as well as our strengths. We must not oversell our schools and have a future generation looking back upon us in contempt, feeling that we deprived them of adequate preparation for graduate school and for their subsequent professions.

IV. My final word is that Christian education provides growth and development of the total person—that we may be like the child of Nazareth who advanced in wisdom and stature and in favor with God and man (Luke 2:52). Where will you find a more profound and comprehensive definition of personal growth than that?

About a half-century before the birth of Jesus, Dyonysius of Halicarnassus, said, "The contact with manners is education." To provide an opportunity to be in contact with people of good manners who know how to live and who live in full expression of their humanity is the mission of the Christian school.

Bright minds are to be treasured and developed but there must also be a worthy goal in life. In the *Saturday Review*, we were told of a person who at six months of age knew the A B C's; at two years of age he could read books written for adults; before he was three years of age he worked out a formula for telling important historical dates. At four years of age he could read Latin, Greek, German, French, Turkish and Armenian. At eleven years of age, he entered Harvard and made straight A's. At forty-eight he died in a rented room, outside of Boston, with no evidence of having put his mind to anything except the collecting of trolley car transfers from all

over the United States. Christian education is concerned with the lifting of youth to the highest level of existence.

Last February, I preached the Convocation messages at the University of Richmond. I was asked to lead a seminar on the subject, "Should We Be Afraid of Virginia Wolf?" Being unqualified on this subject, I demurred and a professor of English took over the assignment. He was a brilliant, young Ph.D. from the University of North Carolina. He was so contemporary that I could see in a moment that all of the students were turned on. At the airport I picked up a copy of the play and found some of the most pathetic and moving passages.

Martha, the humiliated daughter of a college president, has been unable to push George, the history professor, up the ladder in the academic community. In their frustration, they turn in on one another. There is a lot of boisterous and bawdy language. To salvage their sanity, they pretend that they have a son who is the embodiment of all their true aspirations.

Concerning him Martha says, "I have tried, oh God, I have tried; the one thing I've tried to carry pure and unscathed through the sewer of this marriage, through the sick nights and pathetic, stupid days, through the derision and the laughter . . . through one failure after another—one failure compounding another failure, each attempt more sickening, more numbing than the one before—the one thing, the one person I have tried to protect, to raise above the mire of this vile, crushing marriage, the one light in all this hopeless darkness—our son." (p. 227)

Every young person given into our hands is the vehicle in which ride the hope and dreams of every parent. All educators are, in a sense, the foster parents of all young people given into their care.

Here is a prayer for parent and educators alike:

"It seems but such a little while

Since he was playing at my knee,
And when I spoke to him, my eyes
Would downward turn his face to see.

And now in just a few short years,
(Oh, God, how short the years can be!)
My eyes must upward turn for then
He will be looking down on me.

Dear God, if in the years gone by
I have been in a measure fit
To merit childhood's upturned gaze
And only quake a little bit,

Please help me in the coming years
A nobler woman yet to be
That when his eyes must downward turn
His soul will still look up to me."

—Dorothy Markham Brown,
"A Growing Up Son"

Woman's viewpoint

Coping with handicaps

By Iris O'Neal Bowen



Mrs. Bowen

Someone out at the store told about a fellow he knew who bought 800 pairs of shoes, they were such a bargain, only to find, when they arrived, that they were all for the left foot!

Then I told them about my Great Grandpa Gray, who lost a leg in the Civil War. When he came home, he was able to become a successful farmer and raise a large family. But he was shrewd with his money and resented having to buy a pair of shoes, when one shoe would do. However, there was another one-legged man in the little community, and soon they were sharing shoes, since, luckily, one had lost a left leg and the other his right.

My mother, who had related this to me, said it seemed to work out right well, although Grandpa was a bigger man than his peg-legged buddy, and either the little man stuffed a lot of cotton in his shoe, or Grandpa's one foot had more than its share of corns.

"Speaking of peg legs," someone else said, "I knew a fellow with a peg leg who stumped his toe on a cross tie at work one day, then stepped in a craw-dad hole with his peg leg and broke the thing clear off!"

'Bring your hammer and nails,' he yelled to a co-laborer. 'I just broke my leg.' "

The same conversationalist went on to tell how another acquaintance of his with a cork leg had a mishap with it and took it up to the local fix-it shop for repairs.

Mr. Fixit was hard at work on the leg in his back room, when, to his astonished eyes there appeared a big roll of money, which just fell out of that hollow leg.

When Mr. Fixit got his breath, he called to his one legged customer waiting up front, "Hey, can you walk in here without your leg? If you can't, you'd better crawl, because I have something here you had better know about!"

The leg's owner readily admitted that it was his little bundle of savings and he carried it around in his leg because he didn't trust the bank.

There's nothing like accepting, and utilizing a handicap. Could you do as well?

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ABN

Church members bring the aged



MEMBERS of the Rock Hill Church visit patients in the nursing home.

Approximately a year ago the Rock Hill Church, Paragould, began a wheel chair ministry for the residents of the Green Hill Nursing Home. Volunteers furnished transportation to the Sunday evening worship services of the church. Patients are visited periodically and are presented both gifts and necessities.

When the church began this program they had only three members in regular attendance, but now they average well over 30.

Pastor Billy V. Church states that this activity has provided new vitality to the church. The residents of the nursing home were so delighted with this new ministry that they requested the privilege of making an offering to the church. The Sunday evening donations have already paid for two revivals.

Jesus spent a great deal of his time ministering to the sick and aged. He demonstrated God's concern for the welfare of the individual. Many churches in Arkansas are following our Lord's example in reaching out by their actions to say, "We really care about you."

Assistance in developing ministries may be obtained through the Missions Department — J. Everett Sneed, Director, Special Missions Ministries

WE'LL BE LOOKING FOR YOU!

STATE WMU ANNUAL MEETING

A MISSIONS BONANZA!

March 21-22

— Second Church, El Dorado

A Word from Our President



"Yes, the WMU Annual Meeting promises to be a real 'MISSIONS BONANZA' featuring more than two dozen missionaries, missions volunteers, denominational leaders, dedicated youth, and national Christian leaders. See details in March 2 **News-magazine**.

"Plan to attend every session — Tuesday morning till Wednesday noon — and encourage others to share this inspiration, information and challenge.

"WE'LL BE LOOKING FOR YOU."

— Mrs. J. A. Hogan

CHICKEN BOX LUNCH: Tuesday, \$1.50 Each. Send reservation and remittance to State WMU Office, 210 Baptist Building, Little Rock, 72201 by MARCH 13.

HOUSING: Entertainment (bed and breakfast) available in homes if requested by MARCH 13 from: Mrs. F. H. Taweel, 617 No. Newton, El Dorado 71730. Make motel reservations direct.

Evangelism Conference music

What an inspiration! My, how the Lord used the speakers and musicians. It is a wonder we didn't all "go into orbit".

My special thanks to the following friends. They gave us their best, and you just can't get any better than that!

"**Music Men of Arkansas**" (They reached a new height.)

Accompanists: Richard Huggins, Staff Evangelist, Second Baptist, Little Rock; Archie McMillan, Minister of Music, Second, Little Rock; Norman Webb, Organist, First, Pine Bluff.

Soloists: Mrs. Carolyn Nicholson, First

Searcy; Jim Raymick, Minister of Music, Park Hill, North Little Rock; Les Stanley, Minister of Music and Education, Central Jonesboro.

Quartet: Charles Butler, Minister of Music, Walnut Street, Jonesboro; Don Edmondson, Minister of Music, First, Arkadelphia; Fred Bridges, Minister of Music and Youth, First, Augusta; Franklin Haygood, Minister of Music, First, Mena.

Choirs: Arkansas Baptist College Choir, Little Rock; First Baptist Adult

Choir, Pine Bluff.

Ensemble: Park Hill Church, North Little Rock.

It is always a great joy to work with my dear colleague, Brother Jesse Reed. I appreciate so much his dedication, ability, enthusiasm, and thoroughness.

"Praise God from Whom all blessings flow."

Music leadership

Another great music leadership Conference week is being planned for both Ridgecrest and Glorieta. A fantastic "musical smorgasbord" will be offered ... Oratorio to Youth Musical ... Volunteer Music Director to the "full time and a half" Minister of Music ... instrumental to singer — you need it, they have it.

Don't miss it! Make your reservations now! I'm sure if you "Try it, you'll like it!" — Ural C. Clayton, Director

Doctrines of the faith

The doctrine of revelation: how is God known?

How is God known? This is perhaps the most basic question in any religious system. Its answer forms the foundation for all the other teachings of a religion. It is a question which is at the very heart of the Bible and Christianity.

The Christian doctrine which deals with the question of man's knowledge of God is called revelation. Somehow the term "revelation" has not left the impression on many Baptists as referring to a doctrine of the Christian faith. At least it seems that way to me. I can remember the time when the only association I made with the word was that it was the title of the last book of the Bible. Even the *Baptist Faith and Message* does not contain a separate article on this doctrine.

A good place to begin, therefore, in discussing revelation is with a definition of the doctrine. The word "revelation" means an "uncovering," a "disclosure," and "unveiling." Thus, in Christian doctrine it has to do with the disclosure or manifestation of God and his will to his creatures. In other words, the doctrine of revelation seeks to answer the question, "How is God known?"

In order to bring the Christian answer into clearer focus, it may be helpful to point out that there are two general views as to how God is known by man. One view says that man *discovers* God. This view is sometimes called *natural religion* or *natural theology*.

The discovery approach to a knowledge of God is basically anti-supernaturalistic in its outlook. It denies that there has been or could ever be anything like a supernatural self-revelation of God. Everything that can be known about God, his existence and his attributes, must be apprehended in nature or natural phenomena by man's own mind. What man knows of God he has found through a progressive discovery of truth.

The other view of man's knowledge of God holds that God is revealed to man. This view is sometimes called *revealed religion* or *theism*.

In the thought of theism God is an immortal and infinite being, while man is a mortal and finite creature. God is consequently altogether beyond man. Therefore, man's mind, no matter how wonderful and effective it may be in other areas, cannot climb up to the infinite mind of God (cf. Isa. 55:8-9). Thus, left to himself, man would never discover God as he really is. A true, authoritative and sufficient knowledge of God is possible only by means of a supernatural self-disclosure of God himself.

It should be evident that the Christian religion lays claim to being a revealed religion. The Christian teaching about God is not a product of man's search after God, but has been distinctly revealed by God. The Christian religion is quite frankly based on a supernatural revelation by God (Matt. 16:17; Eph. 3:5).

The Christian claim is that God has taken the initiative to reveal himself. He has done this in two ways. First, he has revealed *himself* through his *mighty deeds* (Psa. 78:4; Jn. 20:30-31). Second, he has revealed his *truth and will* through his *words* (Heb. 1:1; Amos 3:8). God has acted and God has spoken. Through the one he has revealed his *person*. Through the other he has revealed his *truth* about himself and his purpose.

How then does man know God? It is not through human discovery but through divine revelation. It is not through the wisdom of man but through the Word of God (Isa. 55:8-14; I Cor. 1:16-31).

More on the subject of revelation in future issues.

Youth Week — what?



Davis

YOUTH WEEK is a laboratory in church membership training for its youth.

YOUTH WEEK is a week when positions of church leadership are filled by youth.

YOUTH WEEK is a time when the church recognizes the significance of youth.

YOUTH WEEK is a time when youth are won to Christ and lives are dedicated to His purpose.

YOUTH WEEK is a challenge to youth to dedicate their lives and talents to God.

Youth Week — when?

The suggested date for Youth Week this year is March 12-19. However, Youth Week may be conducted at any time a church may desire.

Youth Week — who?

Youth Week should include the youth 12 through 17 years of age, or those who are in grades 7 through 12. It will also include youth leaders as they help plan the activities and guide the youth in their responsibilities.

Youth Week — how?

Detailed suggestions for planning and conducting Youth Week may be found in a booklet entitled "Ideas For Youth Week." The booklet costs 17 cents and may be ordered from the Materials Services Department, Sunday School Board, 127 Ninth Avenue, North, Nashville, Tenn. 37203. — Ralph W. Davis

Sunday School Church architecture consultations

Ernie Myers of the Church Architecture Department, Baptist Sunday School Board, will conduct individual consultations in four locations in Arkansas the week of March 27-30.

Places of meeting and dates are as follows:

Monday	First Church	Russellville
Tuesday	First Church	Newport
Wednesday	First Church	Arkadelphia
Thursday	Baptist Building	Little Rock

Individual consultations will be scheduled for 30 minute periods from 10 a.m. through 3 p.m. at each location.

Pastors, staff members committee chairmen and others may come individually, or as a group, from a church for the consultation.

Please make reservation request for the place and time of day most convenient to you. Confirmation of each request will be made by return mail on a first received first scheduled basis.

If no request is made for a specific day and place the consultant will not be at the meeting place announced.

Individuals meeting with Myers should bring certain information to the meeting.

Include in this information:

1. A plot plan of the property giving dimension, compass directions, and location of building on lot.
2. A floor plan of existing buildings.
3. A Sunday record of Sunday School attendance.

Send reservations to: Lawson Hatfield, 207 Baptist Building, 525 West Capitol, Little Rock, Ark. 72201. — Lawson Hatfield, state Sunday School Department.

Baptist Men Rhodesia missionary to speak at state meet



Fray

Marion "Bud" Fray will be the foreign mission speaker for the state-wide Baptist Men's meeting. The meeting is scheduled for March 17-18, at Tabernacle Church in Little Rock.

Fray is a native of Missouri but has spent most of his

life in Arkansas. In fact, he has been adopted as a full-fledged Arkansawyer. He finished high school at Fordyce and surrendered to the ministry while in high school. He is a graduate of Ouachita University. He holds the B.D. and the ThD. degrees from Southwestern Baptist Theological Seminary.

Following graduation from the seminary, Fray was appointed to serve as a missionary in Rhodesia. His work on the field is a preaching ministry, but like all missionaries, he is involved in many activities in addition to preaching. He is always active in camps and other types of meetings while on furlough. He is an excellent preacher and has God's message and challenge for men in this age. Every Baptist man will be blessed by hearing him.

The Baptist Men's Meeting will begin at 3 p.m. Friday, March 17 and close

at 11:45 Saturday morning, March 18. Supper will be served at 5:35 Friday for all who make reservations by March 13. The cost is \$1.50 per person. All Brotherhood officers will want to attend the Friday afternoon session and plan to stay for the entire meeting.

We are indeed grateful for the increase in the total Brotherhood membership. Brotherhood is one of the two program organizations showing an increase in 1971. This indicates the increased interest in missionary education and involvement in mission activities on the part of our churches. We can only say "Praise God from whom all blessings flow." May the work of the Lord continue to grow. — C. H. Seaton

Foster parents help child uprooted from his home

How many children do we have living with families in our state (foster care)?

"A child has many reactions to being placed away from his own home. No amount of preparation can remove from deep down inside a feeling that he is being abandoned and that he has no control over this change of living status. More often than not, he feels himself responsible and seeks for some specific aspects of his own behavior upon which he can fix the blame."

This thought, lifted from a current child care publication, pinpoints a common problem which faces many of the children with whom we work; "that something must be terribly wrong with



"With inflation the way it is, I convinced him that Baptists ought to reduce the tithe."

me" or "I must not be a very worthy person". Psychologists tell us that children often blame themselves for family failures.

We in child care want to help the child obtain a more realistic picture of his own worth as an individual, created by God, and to develop his individuality to its fullest potential. Often we feel, and always for the pre-school age child, his needs can best be met in a Christian foster family setting. Children who need the close relationships of parental figures are placed with Christian foster parents.

Ideally, it is a home where a child can live with a mother and a father who love each other and who care about the child. These substitute parents draw the child into their family circle of love and balance this love with the essential ingredient of discipline. These foster parents want to help the child become what he has the capacity to become. It is not an easy task and there are daily problems that must be worked out. Our staff supervises the foster homes and are always available to help the foster parents and work with the children.

There are many Baptist couples throughout the state that have opened their hearts and homes to help a child through our foster care program. Some have remarked how rewarding it is to involve themselves in the life of another person. Twenty-four of our children are living in foster homes. If you are interested in this ministry, please contact one of our workers.—Johnny G. Biggs, Executive Director.

**Beginning next week:
"Between
parson and pew"**

CP the Cooperative Program and ...

The Home Mission Board

By Arthur B. Rutledge

Executive Secretary-Treasurer

Southern Baptists have more than doubled the financial support of their Home Mission Board during the past fifteen years. Cooperative Program gifts have climbed from slightly over \$2 million in 1956 to almost \$5.5 million in 1970, and a further increase is expected in 1971.

The Board is supported also through the annual Annie Armstrong Easter Offering for home missions, plus some designated gifts from individuals and churches. Slightly more than half of the total contributions for home missions comes from the Cooperative Program.

The Cooperative Program, thus, is the Home Mission Board's major, consistent channel for financial undergirding and for continued expansion and enlargement.

During 1971, you, as a Southern Baptist, provided the full or partial support of 2,250 home missionaries, scattered throughout the 50 states, plus Puerto Rico and Panama. You ministered and witnessed in throbbing cities and remote areas. You worked with youth and adults, in disadvantaged circumstances and in attractive settings. At the same time churches, associations, and state conventions were assisted through such programs as evangelism development, chaplaincy ministries, and interfaith witness, which employ few field missionaries.

God is blessing the efforts of these missionary workers. They minister to human heartache and point persons to Jesus Christ as Lord and Savior.

Needs multiply, however, and additional financial support through the Cooperative Program is needed. With increasing support the Home Mission Board can respond to many exciting spiritual and moral challenges which have thus far gone unmet.

Deaths

W. C. Lee, Little Rock, a deacon at Immanuel Church, died Jan. 15.

Mrs. Burtha Henley, 79, Springdale, died Jan. 29. She was a member of Caudle Avenue Church.

Mrs. Sallie Park Herren, 80, died Jan. 29. She was a member of Calvary Church, Corning.

Raymond Z. Geran, 47, Little Rock, died Feb. 1. He was a member of Immanuel Church.

Dr. Edward Dewitt McKnight, 90, Brinkley, died Feb. 6. He was a member of First Church.

Wesley Dee Cowling, father of Dr. Dale Cowling, pastor of Second Church, Little Rock, died Feb. 9. He was a member of Liberty Church, Mineral Springs.

William L. Funderburg, 70, Pine Bluff, died Feb. 8. He was a member of Lee Memorial Church.

Chester E. Stinson, 75, Hot Springs, died Feb. 7. He was a member of Piney Church.

Jimmy Paul O. Watts, Little Rock, died Feb. 6. He was a member of First Church.

Are YOU growing as a Baptist?

As a Baptist in today's world you need to know who you are — and where you are going. Here are books to help you find out.

THE BAPTIST FAITH AND MESSAGE

by **Herschel H. Hobbs**. A clear presentation of Baptist beliefs based on the statement of faith adopted by the Southern Baptist Convention. (Convention) **\$1.00**

TEACHING GUIDE. (Convention) **.35**

POSTER SET. (Convention) **\$1.95**

ENCYCLOPEDIA OF SOUTHERN BAPTISTS

A three-volume set on the history and development of the Southern Baptist Convention. (Broadman) **\$29.95**

SEVEN WAYS I CAN BETTER SERVE THE LORD

by **James Robison**. For those who have had it with a "pie in the sky" type of religion, who want a practical faith for the big and little things in life. James Robison has a real message. (Broadman) **\$3.50**

THE KEY TO TRIUMPHANT LIVING

by **Jack R. Taylor**. A unique testimony of one church's renewal through emphasis on the indwelling power of the Holy Spirit. (Broadman) **\$3.95**

THE JESUS REVOLUTION

by **William S. Cannon**. Here they are. The young rebels and the "sick-of-myself" preachers who have found the living Jesus. (Broadman) **\$4.95**

THE HISCOX GUIDE FOR BAPTIST CHURCHES

by **Edward T. Hiscox**. This edition contains material on: Church Membership, Christian Ordinances, Church Discipline, and The Church's Witness. (Judson) **\$2.95**

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Memories

Presidential helpers

By Enola Chamberlin



DOTTERER

By Thelma C. Carter

In the wonderful natural world, young wild animals and birds also learn to remember the location of food and water, as well as the location of their enemies. They learn by making trips with their parents. Over and over again, they follow their parents to a berry patch, a pond or a river, and then back to their homes.

Naturalists tell us that the habits of young honeybees are among the best examples of wild creatures learning to remember the things and places important in their lives.

When honeybees are about ten days old, they begin to try their wings in short flights. Sometimes they fly only two or three feet away from their hives. After about two weeks, they are ready to begin longer flights. Sometimes they go several miles away in order to sip from wild flowers, clover, tree blossoms, and shrubs the sweet nectar which they must bring back to their beehive homes.

We think of George Washington mainly as the first President of the United States. Then we think of him as the general in command of the Continental Army. He might not have been either of these had it not been for things which he did earlier in his life.

In March after he was sixteen, Washington was already started on what seemed to be his lifework. When his mother had forbidden his going on an English merchant ship, he became a surveyor. The first task given him was to go from Virginia across the Blue Ridge Mountains into the Shanandoah Valley to survey the vast Fairfax Estates.

Anyone who has seen any uninhabited mountain country will understand the hard life Washington led while doing this work. Few, if any roads existed. He rode horseback, slept out most of the time, and cooked his own meals over a campfire.

During this time, Washington came to the Natural Bridge in Virginia. As a mark of its being surveyed, he cut his initials twenty-three feet up the side of the southeast wall. He also carved them on a rock beneath the bridge.

So well did young George do his job that Lord Fairfax secured for him an appointment as a public surveyor. For three years Washington rode that wild country. As he became acquainted with the new continent, he grew to love it. Later in life, he would fight for it and be its leader.

Surveying was not to be Washington's lifework. At nineteen he became a major in the Virginia militia.

That might not have led anywhere had he not been the man he was. Because he was honest, truthful, brave, fair, and just, men over him had their eyes on him. When Governor Dinwiddie of Virginia needed someone to send on a dangerous and vital mission, he chose Washington, who was still not twenty-two years old.

Accompanied only by Christopher Gist, a bold frontiersman, Washington went into the dense forests of Pennsylvania to warn the French to stay out of English territory. What the young major learned there of French military movements and plans made him aware that war was a grave possibility.

Eager to get back with his news, he and Gist trusted an Indian to guide them. The Indian proved treacherous. He fired on Washington, barely missing him.

Still anxious, Washington would not wait for the Allegheny River to Freeze over. He and Gist constructed a raft and set out to cross. Part way across, with ice floes battering the raft, Washington fell overboard. By the time he could pull himself back onto the raft, his clothes were frozen to him.

Fortunately, an island was near. Here Washington walked up and down on a narrow strip of beach all night to keep from freezing. The next morning the men crossed the frozen river.


Washington returned to Virginia with his information. He had proved his ability. He knew the territory and he knew what the French were doing. Because of these things, he was sent out as next in command under a colonel with half the Virginia militia. They were to defend the English outposts on the Ohio River.

In a skirmish the colonel was killed. Washington took over. Although he suffered defeat, he gained experience. He also saw more of this new land and grew to love it more. He gained some idea of its vastness.

In fighting the French for it, which he later did under Braddock, it came truly to be his land, his country, his home. How differently he would have felt had he been allowed to go on an English merchant ship when he was in his teens England probably then would have been his country.

As it was, when fighting his own people, the English, became necessary for the freedom of the thirteen colonies, Washington did not hesitate. He became inturn the general and then the President whom we honor today.

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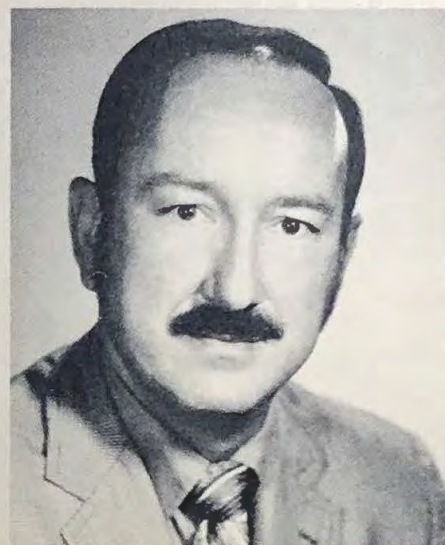
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Roy F. Lewis, Secretary

Death that gives life

By Vester E. Wolber
Ouachita University

International
Luke 23
Feb. 20, 1972

It is now generally recognized that the greatest historian of the first century was Luke who carefully studied other records of the life of Jesus, and carefully compared them with the traditional oral gospel before writing his own. The twenty-third chapter which we study this week is Luke's rewrite of the one-day breakdown of justice in Jerusalem and in the Roman Empire.

Like a good reporter he simply related the facts as he, through careful research, had found them to be; all the while maintaining a cool air of detachment as an objective reporter must. Others had written up the story, but none managed to capture fully the sense of drama that had gripped Jerusalem that week.

The city was uptight, and the uptightness of every person seemed in direct proportion to his personal involvement with a prisoner who was up for execution. If there was a relaxed human in Jerusalem that day, the sources failed to identify him, other than the prisoner himself, sagging from his cross.

It had been thus in the city since the middle of the night when temple cops organized a posse to raid a garden park known as Gethsemane and break up a prayer meeting in which ten men slept while one man prayed. That one man—after cooling off his self-appointed body guard who had sought to separate a deputy from his head but had managed only to separate his head from an ear—was hauled into religious court on trumped-up charges which even hired witnesses could not confirm.

Finally, the illegal night court found him guilty of telling the truth in identifying himself as the Christ. The court labeled his testimony as blasphemy and recommended the death penalty. They carried their prisoner and their recommendation to Governor Pilate with the vehement insistence that he be put to death at once.

The governor, who alone could authorize the death penalty, listened to the charges, examined the prisoner, weighed the evidences, and concluded that the accused was innocent; but he did not set him free. Instead, he sent Jesus to a king who was visiting in Jerusalem, the King of Galilee in which province the prisoner had spent most of his life. The king also found no fault with the accused man and sent him back to the governor, after dressing him in a gorgeous robe—all in mockery.

Now, Mr. Pilate was not a bad man but

a weak one, and he did all the damage that a weak man usually does in high office. He did not run his office so much as he permitted his office to run him. He wanted to release the prisoner but, lacking manhood and afraid of his job, Pilate became entangled and ultimately imprisoned in his own cowardice.

There can be no final answer to this question: which does the most damage in society, the bad man or the weak man? Pilate made the weak man look terribly dangerous when he happens to be in high office. He issued the orders and some of the sadistic soldiers moved in to mock, beat, and spit upon the prisoner; while others fashioned a crown of thorns and fitted it not gently upon his locks. They left him to carry his cross as they made their way through the streets and onto the road that led up to Golgotha.

Luke records a three-way conversation between Jesus and the two criminals who were spiked to their crosses on either side of him. The first criminal, C. 1, swore at Jesus to show himself to be the Christ by escaping from the cross and by helping them to escape. The expression contained only hatred and bitterness, and C. 2 directed a restrained rebuke at C. 1, reminding him that the two of them deserved their fate while Jesus was innocent.

Perhaps the two of them were able to turn their heads enough to lock their eyes together as C. 2. asked Jesus to remember him when he came again as King. The speech of C. 2. may have lacked some of the theological niceties but it was spiritually correct. He probably misunderstood the nature of the kingdom but he recognized in Jesus the realization of genuine manhood. He responded in faith to Jesus and heard Jesus' assurance that before sunset they would be together in paradise.

It is significant that our Lord did not respond to the mocking words of C. 1, but did respond in outgoing love and assurance to C. 2 who sought his help. Of such nature is the Lord of this universe, one who ignores our complaints and charges, while responding to those who cry out to him—cry in reverence and faith.

Luke reports that a supernatural darkness invaded the land from noon

until mid-afternoon when the Lord died. All this was too much for the officer in charge of the execution: he affirmed with full assurance that Jesus was innocent. The curious onlookers went away heating their breasts in grief.

When Jesus was dead, sanity returned to some of his disciples and their love for him began to show through. Good man Joseph, who as a member of the Sanhedrin that condemned Jesus had not voted for his execution, made a quick decision to donate his new tomb as a burial place for the body of Jesus. In full courage he threw caution aside and asked Pilate for authority to bury the remains, where upon he tenderly wrapped it in linen and carried it to his new tomb.

Faithful women who had followed Jesus in Galilee helped Joseph and Nicodemus, who had purchased burial perfumes and spices, in the hurried burial preparations, but because the Sabbath was at hand (sunset) they made plans to return on Sunday to complete their preparation of Jesus' body and went home. While they were away the Father completed the preparation of his Son!

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A loyalty test

By C. W. Brockwell Jr.

This summer when the Democratic and Republican National conventions select their presidential candidates for 1972, a cry will go up to support the party's choice. It will be difficult for some to endorse either the party platform or the party candidate. And by the time Nov. 7 rolls around, the entire country will be well divided. Of course, the best part is we do have a choice.

An even more dramatic choice is being made every day over Jesus Christ. Jesus came to bring the good news of God's love to you. You now stand on either side of him in acceptance or rejection. If you receive Jesus Christ as your personal Saviour, life becomes a matter of loyalty.

"From over hill and plain
There comes the signal strain,
'Tis loyalty, loyalty, loyalty to Christ."

—Dr. E. T. Cassel

Now wait just a minute!

Several miles outside Jerusalem, Jesus gathered his 12 disciples around him for a final strategy session. "As you know," he reminded them, "we are going to Jerusalem. And when we get there, all the predictions of the ancient prophets concerning me will come true.

"I will be handed over to the Gentiles to be mocked and treated shamefully and spat upon, and lashed and killed. And the third day, I will rise again."

"But they didn't understand a thing He said. He seemed to them to be talking in riddles" (LIVING BIBLE).

What they thought the prophets said and what Jesus told them the prophets said certainly did not fit together so they were puzzled. The disappointment that followed showed that they only heard what they wanted to hear. The blind, the lame, the despised were being restored and ever so often Jesus got hold of a sinner like Zacchaeus and shook people right down to their self-righteous bones. The Kingdom was about to come in Jerusalem for sure and the Devil and all his imperialistic allies would be trampled under foot. Nothing could stop Jesus now!

To keep such an impression as this from getting out of control, Jesus told another of his interesting stories but left the disciples to draw their own conclusions.

The rich get richer and the poor get poorer

A certain man of noble descent was called out of town to receive a promotion. He expected to be made the top man in his district so he decided it would be wise to show an increase in productivity while he was away. It is a

compliment to your leadership for men to do well after you are gone.

Also, this man was going to need some key men to take over part of his duties so he devised a test to find out which ones should be promoted. The top ten candidates each received about \$2,000 to invest as they saw fit. The only stipulation was they had to be ready at any time to give an accounting of how they had fared.

Meanwhile, this man's enemies decided his absence would be a good time to stage a coup. They sent him a telegram to that effect but nothing seemed to happen. (Can you imagine a person telling God he isn't God anymore?)

When the nobleman returned, he called all of his assistants into conference to report what they had done. One by one they proudly recounted their gains and received rewards of authority appropriate to what they had been able to accomplish.

All except one man, that is. He did not lose anything but neither did he gain anything. He reasoned: "Why should I make any money for him. He will get all the profit and I will get nothing. Why should I do his work for him?"

A lot of people treat their employer the same way. "Why should I work any harder?" they reason. "He will get the credit for my work and I will get nothing." You can be sure the boss will react toward you as you expect him to be so you certainly will not get anything. Indeed, those who do nothing soon lose their opportunity to do anything.

The rebellious will be dealt with rather severely too.

These are the facts!

1. God has invested himself in your life. Every believer receives Jesus Christ at the moment of spiritual birth. Jesus is God's greatest gift to you—his very self. Heaven will be but a heightened sense of Jesus' presence, greater than you will ever know on earth. Your life will be made richer both now and then as you use the power and knowledge that comes to you through Jesus Christ. The more you share God's love, the more you will know God's love.

2. The Lord will return at any time for an accounting. Irregardless of what some men say, God is working things out for his glory. You may share in that

Life and Work

Feb. 20, 1972

Luke 19:11-27

purpose or you may destroy your life opposing God. Each man is free to choose but no man is free of the consequences of his choice.

3. Only the loyal produce results. The assistants who were loyal to their employer accomplished far more than those who thought only of themselves. God will see to it that his loyal servants are well cared for. You cannot run this universe so why not be loyal to someone who can? Haven't you heard?

"We'll move at His command,
We'll soon possess the land,
Thro' loyalty, loyalty, Yes, loyalty to Christ."
Right on, brothers!

Bible nuggets for a daily walk

Where are you?

By T. B. Maston

"The Lord God called to the man, and said to him, 'Where are you?' " (Gen. 3:9, RSV).

An examination of the questions of the Bible would make an interesting and profitable study. This would be true of man's questions to God as well as God's questions to man. "Where are you?" is the first recorded question that God asked man.

Adam and Eve had disobeyed God and had eaten the forbidden fruit. As is always true, their sin made them afraid of the presence of God. The searching question of God was, "Where are you?"

This is a question that God has continued through the centuries to ask man. He is on a constant search for man. I am persuaded that if we had the ears to hear we would hear him persistently asking us, "Where are you?"

Where are we in relation to him, to his will and purpose for us? Have we disobeyed him and hence are we afraid of him?

Where are we in our devotion to him and to his cause? Do we seek first his kingdom? Do we love him supremely?

Where are we in relation to his church and our church? Are we faithful to it, to its services and its program?

Where are we in relation to members of our family? to neighbors? to those with whom we work? to men and women of other cultures, classes, and colors?

Where are we in personal spiritual growth and maturity? Are we letting the resurrected Christ live in us and express himself more fully through us from day to day?

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Japanese church starts English-language chapel

Kobe Baptist Church, a Japanese congregation, has started an "international division" and asked two Southern Baptist missionaries to be pastor and minister of music.

"I think it is very significant that a Japanese church has caught a vision of the needs of the international community," said missionary Marion A. Mobley, pastor of the new organization. Mobley previously conducted English-language services and Bible classes for the parent church.

A smile or two

The candidate prosily orating at the audience: "We want land reform. We want housing reform. We want education reform. We want—"

A bored voice in the audience piped up: "Chloroform."

* * *

Childhood is that wonderful time when all you have to do to lose weight is just bathe.

* * *

"Hadn't you better go and tell your father?" asked the motorist of the farmer's boy who stood looking at the load of hay upset after the collision.

"He knows," said the boy.

"Knows—how can he know?"

"He's under it."

* * *

Two women, dining in a restaurant, were discussing a third, who had just made her entrance.

"Her husband was a judge, wasn't he" one woman asked.

"Everyone thought so," replied the other, "until he married her."

* * *

Salesman: "Here's a book that will do half the work for you."

Teenager: "Swell. Give me two of them."

Attendance report

Feb. 6, 1972

Church	Sunday School	Training Union	Church Adns.
Alexander, First	38	17	
Alicia	69	67	
Beirne, First	57	25	
Berryville			
First	150	49	
Rock Springs	95	51	
Blytheville, Gosnell	208	91	6
Booneville, First	188	170	
Camden, First	418	86	
Cherokee Village	105	20	2
Concord, Mt. Zion	32	12	
Crossett			
First	455	119	2
Mt. Olive	247	145	
Dell, First	60	50	4
Dumas, First	220	49	
El Dorado			
Caledonia	41	28	
Ebenezer	148	52	2
Farmington, First	83	38	
Forrest City, First	493	149	
Fort Smith			
First	1176	474	7
Grand Avenue	677	272	
Moffett Mission	31		
Gentry, First	148	51	
Grandview	81	44	
Greenwood, First	246	110	
Hampton, First	135	68	
Harrison			
Eagle Heights	250	95	7
Northvale	135	86	
Helena, First	269	81	3
Hope			
Calvary	166	92	
First	455	125	1
Jacksonville, Marshall Road	343	113	
Jonesboro			
Central	434	203	
Nettleton	241	120	
Lake City, Bethabara	120	118	1
Lake Village, Parkway	57	30	3
Lavaca, First	251	108	
Lepanto, First	280	166	
Little Rock			
Crystal Hill	118	62	
Geyer Springs First	607	238	
Life Line	560	179	9
Magnolia, Central	551	168	1
Marked Tree, First	148	46	
Melbourne			
Belview	157	77	
First	103	50	
Horseshoe Bend Mission	15		
Monticello, Northside	101	57	
North Little Rock			
Baring Cross	562	159	1
Calvary	353	135	1
Gravel Ridge	179	104	3
Levy	366	74	
Park Hill	746	144	1
Sixteenth Street	49	30	
Sylvan Hills	248	102	1
Paragould, East Side	218	102	1
Paris, First	342	54	
Pine Bluff			
Centennial	198	74	
East Side	168	96	
First	643	183	11
Green Meadows	57	31	
Second	123	59	
Russellville, Second	191	89	
Springdale			
Berry Street	124	53	
Elmdale	331	104	5
First	668	274	8
Texarkana, Beech Street	474	124	
Van Buren, First	402	196	1
Vandervoort, First	42	17	
Ward, First	60	17	
Warren			
Immanuel	242	94	
Southside Mission	77	70	
West Memphis, Calvary	202	103	1

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Jew cites answers to explain 'Yiddish Jesus freaks'

CORTE MADERA, Calif. (EP) — Eight reasons have been given by a young member of "Jews for Jesus" to explain why many of his contemporaries are turning away from Judaism in favor of Christianity.

"Jewish parents regard (our conversion) as a tragedy," Moishe Rosen told EP News Service. The leader of San Francisco's "Jews for Jesus" movement added, "We . . . do not feel that we have defected. We do not have an easy answer to the parents' lament, but we'd like to explain some of the reasons why Jewish young people are turning to Christ."

Rosen said Jewish youth are turning in faith to Jesus Christ because:

. . . Anti-Christian prejudice is incompatible with traditional Jewish liberalism. The notion that no sincere, thinking Jew would consider the claims of Christ is just as stupid as the idea that most Jews have a plot to overthrow the governments of the world and bring the Zionists to power.

. . . Personal convictions transcend dogmatism. All that Judaism has had to say when confronted with the problems of dope and degraded sex is that these things should not be done . . . We have something better than parental tears, psychiatry, or panel discussions in our approach to the problems of life.

. . . We who are Jews for Jesus categorically reject the ethnic chauvinism of our parents. We believe God chose the Jewish people for His service, to preach the good news of His existence and His redemption for all people.

. . . The Judaism we know is not the religion delivered by God to the prophets. The Judaism of the prophets was founded on the basis of supernatural revelation.

. . . Most young people today, Jews included, are experience-oriented . . . What kind of personal experience with God can establishment-type Judaism offer to take the place of what we know has happened to us?

. . . In one word, "love" is a reason. In Jesus we have found . . . love.

. . . While in the committee meetings and forums of Judaism the discussion is continuing on how to define a Jew, we have found the meaning of Judaism in Jesus.

. . . And finally, we Jews for Jesus, young and old, know that in choosing to worship God through Christ we have gone the route that the Lord God of Israel has intended. We believe the prophet's description of the coming

Messiah, who would suffer and die for our sins. Therefore, we hold to our Jewishness and treasure it as something given uniquely by God . . .

A forthcoming issue of U.S. News & World Report will feature the Jews for Jesus work of Mr. Rosen.

Baptists in Poland set evangelism drive

WARSAW (EP) — The Baptist Union of Poland has scheduled 150 evangelistic crusades at churches and mission stations during February.

The services are part of World Mission of Reconciliation through Christ, a cooperative program sponsored by the Baptist World Alliance that will continue through 1975.

Baptists in Poland number between 2,500 and 3,000. In recent years several new churches have been built with financial assistance from the Alliance.

According to data provided by the Baptist Union of Poland, three crusades were held in 1971. It said that study courses enrolled more than 500 persons and that eight Baptist seminarians were enrolled in the Christian Academy of Theology in Warsaw.

Hindu holy men back Nixon visit to China

RISHIKESH, India (EP) — Hindu holy men living in Himalayan monasteries circling this city have begun a spiritual campaign to back President Richard Nixon's efforts for peace in Asia.

Approximately 200 saffron-robed monks have concluded the first of a series of prayer gatherings as part of the campaign. For 15 days they chanted sacred hymns around the clock.

A Sanskrit verse specially composed for the occasion described President Nixon as a "maha purush" (great man) who held the key to world harmony.

6,000 at Costa Rica crusade opening

SAN JOSE, Costa Rica (EP) — Some 6,000 people gathered in the Zapote Bullring on the outskirts of this city for the opening of a three-week evangelistic crusade conducted by Luis Palau.

Most of the evangelical pastors and Radio Station TIFC are sponsoring the crusade now in progress. An eight-day television crusade is part of the series, with Palau appearing live and on camera to answer questions phoned to the station.

World Baptist membership total set at 31,432,130

WASHINGTON (BP) — Baptist churches in 115 countries have a total membership of 31,432,130, the Baptist World Alliance reported here. The membership tabulation compiled by the Alliance showed a gain of 390,493 over a year ago, with increases in every continent except Asia and Europe.

Churches in North America, where the largest concentration of Baptists live, showed a gain of 290,000 members to a total of 27.5 million.

Membership in Africa increased by 70,000 to a current 808,266; and churches in South America reported membership increases of 50,000 to a total of 442,859.

C. E. Bryant, associate secretary of the alliance, explained that the decreases for Asia membership (from 1,138,948 to 1,079,471) reflect an arbitrary editorial change deleting a figure of 123,000 which has been carried for Mainland China since 1951. A footnote on the new chart indicates 123,000 was the "last report" from Baptists in China, but does not include the total in the tabulation.

A decrease in the European total from 1,170,114 to 1,161,606, a drop of 9,508, is in keeping with a general decline in the membership of all free churches in Europe, Bryant noted. The figures do not include, however, an undertermined number of Baptists in Russia who are members of an unregistered group of Baptists (called Initiative Baptists) which is outside the 550,000-member All Union Council of Evangelical Christians-Baptists.

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