

Ouachita Baptist University

## Scholarly Commons @ Ouachita

---

Arkansas Baptist Newsmagazine, 1970-1974

Arkansas Baptist Newsmagazine

---

2-24-1972

### February 24, 1972

Arkansas Baptist State Convention

Follow this and additional works at: [https://scholarlycommons.obu.edu/arn\\_70-74](https://scholarlycommons.obu.edu/arn_70-74)



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

---

#### Recommended Citation

Arkansas Baptist State Convention, "February 24, 1972" (1972). *Arkansas Baptist Newsmagazine, 1970-1974*. 165.

[https://scholarlycommons.obu.edu/arn\\_70-74/165](https://scholarlycommons.obu.edu/arn_70-74/165)

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

# Arkansas Baptist

NEWSMAGAZINE

## TWO SIMULTANEOUS STATE BIBLE CONFERENCES

APRIL 10-11, 1972

Two locations  
in  
Little Rock

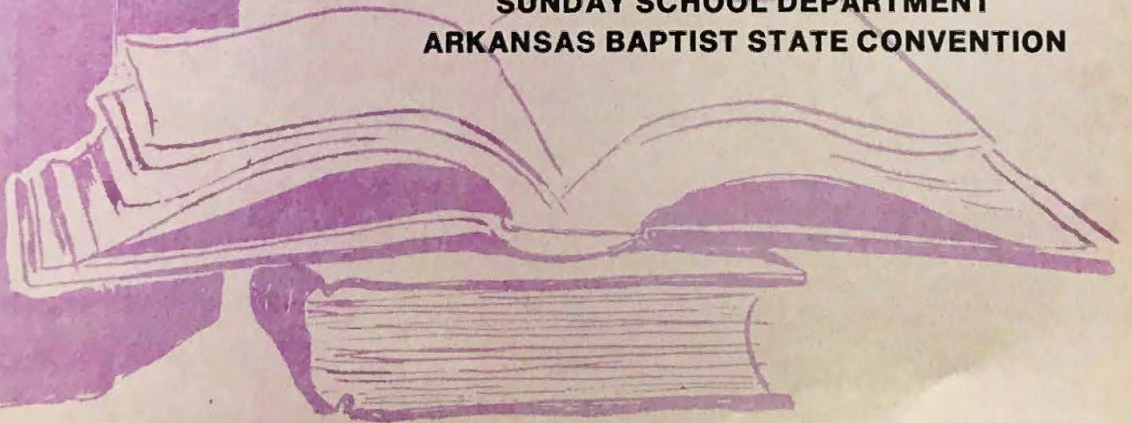
**GENERAL CONFERENCE**  
**OLIVET BAPTIST CHURCH**  
Markham and Hughes

**MINI BIBLE CONFERENCE  
FOR YOUTH**

**Markham Street Baptist Church**  
9701 West Markham  
Little Rock

Two evening sessions only

Sponsored by  
**SUNDAY SCHOOL DEPARTMENT**  
**ARKANSAS BAPTIST STATE CONVENTION**



February 24, 1972

# Pre-judging the value of oldness and newness



Dr. Grant

Have you ever thought who causes more trouble in the world, those who seem to worship the old or those who seem to worship the new?

There is a lot of evidence that some of our most serious problems in the world can be traced back to people who are hanging on tenaciously to old and outmoded ideas and oppose any change as sinful tinkering with the laws of God.

The problem of hunger and starvation in India, for example, is made many times more difficult because people hold on slavishly to old ideas about farming methods, the killing of sacred cows, and family planning. Or, to come closer to home, some churches flounder financially because members have made sacred cows out of old ideas that pledging and adopting a church budget are contrary to the Bible.

On the other hand, many of our problems can be traced to those who believe that the old is automatically bad and that anything new, innovative, or creative, is automatically good. They seem to be so obsessed with the value of innovation and new approaches that old programs, old institutions, and old methods are rejected as being clearly of the devil.

Buddhist emphasis on "merit making" in Asian countries has resulted in some strange tendencies. In Bangkok many of the most beautiful Buddhist temples are being neglected and allowed to fall into disrepair and decay. Yet at the same time new Buddhist temples are being constructed in other parts of Bangkok. As a visitor in Thailand I asked Thai friends why there was this strange emphasis on the new and neglect of the old. I was told that under Buddhist "score-keeping" for merit making, a much higher value is placed on building new temples than upon maintaining old temples. As a result, many wealthy Thai Buddhists choose to spend their money on building new temples rather than on repairing and maintaining old temples.

We Baptists may have a similar system of score-keeping and merit making. We give the greatest publicity to the person who starts a new and innovative program, but we seldom hear of the person who spends all of his time maintaining and supporting the older but no less worthy programs within our churches. I am convinced that the need is just as great, and perhaps greater, for able Christians to give effective leadership in old programs in our churches than to drop the old in favor of the new.

In condemning both those who blindly oppose the new and those who blindly oppose the old, there is the danger of bringing the scorn of Pogo upon me. I believe it was Pogo who said he opposed three kinds of extremism: the extreme left, the extreme right, and the extreme middle.

At the risk of being in the extreme middle, I would argue that we need to develop a healthy respect for

the person who refuses to be stereotyped as either a conservative or a liberal in his attitude toward change and innovation. If we could do this, then it might be easier to get conservatives to accept valuable new ideas from time to time. Similarly, it should be possible to get liberals to defend important old ideas, institutions, and programs that have survived the test of time and experience.

I am convinced the world will be an unbearable place if everything has to be either all new or all old.

Daniel R. Grant

## In this issue

- Southern Baptists are preparing to observe the annual "Week of Prayer" for home missions and to take the Annie Armstrong Offering. Possible resource material for this emphasis is found on page 8. More will be found in next week's issue.
- Two new features are begun this week. See page 9 for "Between parson and pew," a column by and about the pastor's wife. Found on page 20 is a Bible crossword puzzle.
- The state assembly at Siloam Springs will be more comfortable since more improvements have been made. See a story on page 5 for more details.

# Arkansas Baptist

NEWSMAGAZINE

VOL. 71 FEBRUARY 24, 1972 NO. 8

CHARLES H. ASHCRAFT ..... Executive Secretary  
and Interim Editor

MRS. WILLIAM L. KENNEDY ..... Managing Editor

MRS. HARRY GIBERSON ..... Secretary to Editor

MRS. WELDON TAYLOR ..... Bookkeeper

MISS LINDA FLESHER ..... Mail Clerk

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

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

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

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

## Buses, buses, everywhere

Buses are everywhere these days. One cannot go to work or for an out-of-the-city trip without encountering many buses. The yellow ones are school buses plying their unending mission of getting the right kids to the right school. But there are other buses of brighter color found in action mainly on Sunday morning. These are the ones which capture my attention. They carry the name of the church on their sides and are usually full and running over. If the executive secretary is lost, not knowing the location of the church where he is to preach that Sunday, he can follow the church bus into port with no trouble.

What about this new day in the life of many of our churches? It is simply this. The attendance of most any church can be increased by at least 50 for each bus the church can procure. The bus ministry is more than buying a bus because its effectiveness rests with the bus captain. He is the one who gets the 50 or more kids lined up and the route run on time each Sunday morning.

There are problems in this ministry. The driver must be very dependable and safety conscious. Extra effort must be exercised to keep the worship services reverent and orderly. Many of the kids are not used to attending church and many need training not to disturb others.

More of the regular worshippers will have to serve as ushers or attendants and also may have to surrender their private place on a certain pew for some kid's first time in church. I am sure the janitor feels the impact of more traffic on the carpet.

The pastor will have to adjust to a little more noise than normal. Perhaps even parking the buses when not in use presents a challenge. It would be folly to assume that the buses always run smoothly and start easily on cold mornings. There may be incidents which are caused by hordes of children whose parents may not be in attendance. Buses cost money and workers to operate the ministry must have special training. Is it worth it? Many pastors agree and many others are now trying it.

A basic question emerges. What is the church for but to reach people? If the church is only a nice place for nice people to meet and enjoy a nice time together, unrelated to human needs, the bus ministry is irrelevant. However, if the church exists primarily for the people who are not in it, and to reach the unreached, a bus ministry just might be the answer.

There are many whose needs require a quiet, orderly, formal and liturgical season which may be a bit removed from the bustling crowds of the morning hour where buses are used. This could be found in many of our churches at the evening worship. With no intention of being facetious, the evening service is one of the most gratifying and satisfying experiences of my life for it is unique in its role just as the sometimes boisterous morning hour with buses everywhere and kids wall to wall.

It just depends on the leadership of the church whether the kids plus the noise represent a better opportunity to reach lost people than the nice people

who meet in a nice place for a nice time of worship which, somehow, doesn't pull the people who really need Christ within the doors.

One may react that there is no shortage of transportation in the average home. This is true, but, when parents will not arise on Sunday and bring the kids to the house of God, many are of the opinion that we must not let kids go to hell because their parents don't care.

The question really is reduced to how much we care. Many, therefore, will enter bus ministries and others will increase the number of buses feeling that we don't have enough time to wait for them to come, we must go into the highways and hedges and compel them to come in that God's house will be full.

Whether the church decides to enter a bus ministry is not the issue. The issue is getting people who need Christ in the church services. This we must do whether they ride in the church bus or in the deacon's LTD. There is enough spare space in the church members' family car to provide transportation for spare kids to fill all the spare space in our churches.

When church members bring people with them in the family car the opportunity for witnessing is increased. Whether by bus or family car the end result will be to get those who need Christ in the church services. A regular evangelistic service inside a church building offers perhaps our finest opportunity to make and develop disciples. It is not too much to move over for the neighbor's kid to ride to church with you.—Charles H. Ashcraft, Executive Secretary.

### Personal Testimony



I must say it!

## How much is a life worth?



Dr. Ashcraft

Had there been but one lost person on earth we are persuaded Christ would have died on the cross for that one person. The fact that Christ's death has brought many sons into glory does not burden the efficacy of the atonement.

Christ tasted death for every man, whether he lived in the long ago, lives now, or is yet to be born. There is no limit on the power of Christ to save nor is there a limit on the number he can save.

The atonement is sufficient and forms the basis of the importance of individual lives. Every life for whom Christ died is important, really important, and he died for everyone, so everyone is important.

With great concentrations of people the value of individuals seems to be reduced progressively. The greater the concentration the lesser the individual is regarded. This should not be so but a view of the millions in Asiatic countries subject to epidemic, malnutrition and political purges confirm this.

The recent abortion legislation affirms the lesser regard for the value of a life. The population explosion does not make less the need of Christ, rather more than ever. Christ is perhaps the only deterrent against the loss of identity for individuals.

On the one hand Christian agencies are seeking to keep people alive, increase the life span and develop the usefulness of the retarded, while on the other hand only certain kinds of people are assured the security of medical care, education, and identity as an individual. There will never be fewer people in the world so let's compute the value of one life, any life.

When reduced to the absolute common denominator no life is worth more than the effort expended to save it. We value lives in direct ratio to the steps and means we inaugurate to save them. A lost person is actually worth no more than we indicate by our evangelistic zeal whether the population of the world is four or eight billion.

In Luke 15 Jesus set in order the degree of responsibility in relation to total worth. In the case of the sheep it was 1 to 99. In the case of the coin it was 1 to 10. In the case of the lost boy it was 0 to 0 squared because the older brother was lost too. The entire investment was lost. We are not dealing in sheep or coins but in people, the responsibility and urgency is greater.

A Bible passage for your consideration, please. "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Tim. 4:5). I am convinced we will never give full proof of our ministry until we do the work of the evangelist.

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

## The bookshelf

*Anxiety in Christian Experience*, by Wayne E. Oates, Word, \$4.95

Each chapter of this book by Southern Baptist Seminary Professor Oates deals with a different shade of anxiety: economic anxiety, finitude anxiety, the anxiety of grief, the anxiety of sin, legalistic anxiety, the anxiety reactions of the morally indifferent, the anxiety of the cross, holy dread related to the anxiety of the cross, and anxiety and the fellowship of concern. The author includes the counsel of Jesus in each area.

\*\*\*

*Common or Committed?* by Bailey E. Smith, Sunland, Inc., 1970

Author Smith, now pastor of First Church, Hobbs, N.M., formerly was pastor of First Church, Warren, Ark. John R. Bisagno, pastor of First Church, Houston, Tex., says of this book: "In a most refreshing way it talks not about theology or religion, it talks about me. I needed it; it spoke to me. It helped me. It will speak to you."

\*\*\*

*Great Stories of the Bible*, by Mary Miller, Broadman, \$2.50

This book for children covers the

highlights of the Old and New Testaments and is attractively illustrated.

\*\*\*

*The Greatest Name of All*, by Mary Miller, Broadman, \$2.50

This book is a little life of Jesus, written for children. It tells some of the most important happenings in the Lord's life in Bethlehem, Nazareth, Galilee, Jericho, and Jerusalem.

\*\*\*

*New Ways of Teaching the Old Story*, by Robert E. Bingham, Broadman, \$3.50

Out of actual church experiences the author presents new concepts, focusing on the need for openness to new ways along with a fresh look at the dynamic roles of learners and teachers.

\*\*\*

*Christian Baptism*, by B. F. Smith, Broadman

This is a survey of Christian teaching and practice. The author is professor of religion and philosophy at William Carey College, Hattisburg, Miss. He begins with an effort to set forth the original concept of baptism, to determine what the New Testament says. He then "Travels the maze of

confusion up to today's irregular and irrational pattern as expressed in hundreds of denominational differences."

\*\*\*

*Hit the Glory Road!* by Bobby Lord, Broadman, \$3.95

What is back of the swift rise in popularity of country music? This book lets the country music makers speak for themselves: Roy Acuff, Bill Anderson, Bobby Bare, Jim Ed Brown, Skeeter Davis, Ralph Emery, Jake Hess, Bobby Lord, Jeannie C. Riley, and Tex Ritter.

\*\*\*

*Set the Church Afire!* by Wayne Dehoney, Broadman, 1971, \$4.50

What lies ahead for the denomination, the church, the ministry, the Christian faith itself? What is the future of preaching as a means of communicating the gospel? What will be the shape and form of the church and her programs by the end of the 70's? These are some of the many pertinent questions dealt with by Dr. Dehoney, a former president of the Southern Baptist Convention and pastor of Walnut Street Church, Louisville, Ky.

## Horseshoe Bend Mission Calls Bill Smith



Smith

Bill H. Smith is the new pastor of the Horseshoe Bend Mission of First Church, Melbourne. He was formerly pastor at Calvary Church, Dyersburg, Tenn.

Smith, 36, is a native of Union City, Tenn. During his 13 years in the ministry, he has served churches in Michigan, Illinois, Kentucky, and Tennessee. His education included studies at Union University, Jackson, Tenn., and through Southern Seminary Extension. He has been active in associational work and is a commissioned chaplain with the Civil Air Patrol.

The pastor is married to the former Betty Glidewell of Tipton, Tenn. Their children are Michael, 15, and Shauna, 10.

## Little Rock congregation occupies new building

The first services in Little Rock's Olivet Church, formerly Gaines Street, will be held Sunday, March 5. Pastor Russell J. Clearman said that the congregation is expecting a minimum of 35 additions on the first Sunday.

The first unit of a complete church plant at Markham and Hughes, just west of University Avenue, has been completed at a cost of more than \$300,000. The educational structure provides facilities for upward of 800 in Sunday school and temporary worship accommodations for about 430.

The three-story structure, containing more than 24,000 square feet, is air-conditioned throughout. Off street parking for more than 150 cars is available.

Negotiations are under way for disposition of the church's property at 16th and Gaines.

Joel Adams, minister of music and education, said that the church is beginning a bus ministry with three buses.

Organized 26 years ago, the church's membership is approximately 1,200.

Members of the building committee were Wallace Easterling, Everette Parker, Ed Ferguson, Herbert Hale and Gene Harrington. The church served as its own contractor with C. T. Adams serving as superintendent of construction. Architects were Farrell-Wimberly.

## Improvements made

# Assembly will be more comfortable

Several improvements are now underway at the assembly. Three new dormitories will be ready for the summer season providing for 300 campers. These dormitories, like two others built the past two years, will have showers, restrooms, and hot water.

Counselors will like this next statement. Two new beds have been placed in all dormitories, reserved for the noble counselors. Great, don't you think? Now in addition to all the benefits of being a counselor, you will have a nice comfortable innerspring mattress. Stand back folks, don't push your way in the line to be counselors. Be kind, let everyone have a chance.

Other improvements will include additional blackout walkways over some of the more rocky paths. And fans have been added to the dining hall and tabernacle.

There are regular camper spaces for mobile homes, too.

Hold on! Twelve more family rooms have been equipped with air-conditioning units. These rooms have new beds, too. So, the air is as cool as in

the finest motel and a lot cleaner. The beds are as comfortable, and the water is as hot. Don't you want one of these deluxe rooms for your family?

A whole new program week has been added. We now have four week long assemblies and can accommodate 1000 each week. Each assembly opens with supper at six o'clock on four consecutive Monday's: June 19; June 26; July 3; and July 10. The last activity is Saturday breakfast.

Watch the mail for a new poster on which the same old rates are scheduled. Suggested weeks for attendance by districts are listed and all the information you could want will be on the poster.

Many of your Baptist leaders will be there to meet you.

So, come on, save money, attend the assembly. Make it a family affair. Make it a youth affair. Make it a church affair. Make it an associational affair. Enjoy Bible study and good preaching. Enjoy a new folk-type Christian musical, Enjoy worship. Enjoy Christian fellowship. Enjoy peace in the valley.—Lawson Hatfield, assembly director

## Woman's viewpoint

# Pleasing God or self

By Iris O'Neal Bowen



Mrs. Bowen

"Who among you is a man of wisdom and of understanding? Let him show by the loveliness of his behavior that all he does is done with gentleness. If in your heart you have a zeal that is bitter, and selfish ambition, do not be arrogantly boastful about your attainments, for you are false to the truth." James 3:13, 14 - Barkley.

As each of us finds his or her place of service in the church, it is extremely easy to forget that we are trying to please God and not ourselves. Sometimes we get to feeling like we work awfully hard and no one appreciates it. Or we are bitter because we get no praise for our efforts. Or somebody "undoes" what we have just gotten done. Or our way of doing things is questioned by others.

Then what is the natural thing to do?  
Lash out with oldest of weapons, the tongue, and straighten everyone out from the preacher on down?

Go around complaining about those who do not see eye to eye with us?  
Get mad and stay that way till someone gives in?  
Resign our job in a huff and see if "they can get anyone else who wants to do it?"

No! James says if we are filled with God's wisdom from above, we will refrain from this sort of action. We will show Christian loveliness through behavior marked by gentleness. If our zeal is poked by bitterness and selfish ambition, then we are false to the truth.

This is a terrible accusation for Christians to have to face — but it would be good if each Christian would sit down with his conscience and decide if he is allowing bitterness and ambition and jealousy to destroy the good he is trying to accomplish.

I believe most Christian workers want to do the best they can in the service of God. Wouldn't it be a shame if their works were cancelled out because they let an unchristian attitude take over?

A good morning prayer would be, "Lord, help me to keep a sweet, Christian spirit all day today," and then help the Lord to help you to do it.

## Woman chooses blindness to have more money to give to College

Southern Baptist college has received nearly \$50,000 worth of stocks from the estate of a woman who valued her gifts to Christian causes more than her sight.

The gift to Southern was provided in the will of Miss Brickelle Davis of El Paso, Ark. Miss Davis chose blindness over spending money on an operation so that she could leave more to the college and three other causes outside the state.

The 507 shares of Schering-Plough stock were valued at \$45,630 when they were received Feb. 7. Her total estate was valued at \$206,987.

Miss Davis had been a supporter of

the college since its founding in 1941, and had made a modest annual gift to the school.

H. E. Williams, president of Southern, recalled a letter from Miss Davis about six years ago, in which she mentioned that doctors had informed her that she must have an eye operation or face the possibility of blindness. She wrote "I have about made up my mind not to have the operation since it is likely to be quite expensive. I think I had just rather go blind so that I can leave more money to the college and other good Christian causes I have remembered in my will."

## Doctrines of the faith God revealed in nature

By Jimmy Millikin  
Southern Baptist College

The doctrine of revelation is commonly divided into two areas—general revelation and special revelation. General revelation is that revelation which God makes to all men. It is sometimes called natural revelation because it is communicated through the means of natural phenomena.

By contrast, special revelation is that revelation which relates specifically to God's program of redemption. It is not given to all men but to a particular chosen people, to Israel in the Old Testament and to Christ's church in the New Testament. This revelation is sometimes called supernatural revelation because it is made through the supernatural intervention of God in the natural course of things.

Our concern in this study is with the general revelation of God. The Biblical teaching on this aspect of God's revelation may be summarized as follows:

First, the general revelation of God is made to man through natural phenomena apart from the Bible. This natural phenomena consists primarily of two elements—the universe (nature proper) and man's conscience. That is, God has revealed himself through the wonders of the world without men. (Psa. 19:1-6; Rom. 1:20), and through the moral law which God has put within man (Rom. 2:14-16).

Second, this general revelation in natural phenomena is a genuine revelation of God. There is sufficient evidence in nature to demonstrate that something beyond nature exists, that this something is the personal God, that this God is all wise, powerful, and good (Matt. 6:24-34; Acts 14:17; 17:26-29; Rom. 1:20). Furthermore, through the moral law in man (conscience) God is revealed as a righteous God who demands righteousness of man (Rom. 2:14-16).

The point needing emphasis here is that, from the biblical viewpoint, the evidences for God in natural phenomena are so valid that man can be justly condemned even though he has never heard the gospel. He ought to discern God in the world without and in his conscience within, and if he does not, it is because he will not (Rom. 1:19-32).

Third, the general revelation of God is made to all people. There is, therefore, a sense in which every person has some knowledge of God. God has not left himself "without witness" in any part of the earth (Acts 14:17). "There is no speech nor language" where the divine voice in nature cannot be heard (Psa. 19:3).

Fourth, and very important, the general revelation of God in natural phenomena is inadequate to meet the spiritual needs of man. It is inadequate for two reasons:

One reason is because sin has blinded man so that he fails to see God clearly in his general revelation. God is truly revealed and man ought to be able to see and know God through this revelation. However, sin causes man to pervert and distort this revelation (Rom. 1:22-25), and to willfully reject the God who is revealed (Rom. 1:28).

A second reason is because general revelation does not reveal the grace of God. God's existence, power, wisdom, and even his goodness may be seen in his general revelation. However, man is a sinner and is separated from God. He needs to have his sins forgiven and enter into a personal relationship with God. This he cannot do for himself. This is possible only through the manifestation of God's grace. And this in turn necessitates a "special" or "supernatural" revelation.

Of this we will speak next week.

Dr. Williams termed this the most sacrificial spirit he had witnessed in his 31 years as president of the school.

The stock has been placed in the endowment fund of the college and is considered a part of the current statewide Ouachita-Southern Advancement Campaign.

## Andy O'Kelley resigns to take Oklahoma post

Andy O'Kelley has resigned as pastor of Temple Church in Crossett, to become the pastor of Bethel Church in Owasso, Okla., near Tulsa.

O'Kelley was the pastor of Temple Church for four years. During his ministry at Temple, the church baptized 186 and received by other means 82. The total contributions in 1968 were \$28,100 and in 1971 \$67,500. Mission giving increased from \$3,989 to \$12,000. The educational building was totally renovated and paid for at a cost of \$35,000, the church purchased a new parsonage and a new 1971 bus.

O'Kelley has spent all 16 years of his ministry in Arkansas. He can be contacted at the following address: Bethel Baptist Church, Box 718, Owasso, Okla.

## Deaths

**Elbert Warren**, 65, North Little Rock, died Feb. 10. He was a member of Second Church.

**C. K. Lancaster**, 53, Mountain View, died Feb. 12. He was a member of Mountain View Church.

**Byron Ashcraft**, 91, Little Rock, the oldest member of Gaines Street Church (now Olivet), died Feb. 13.

**Mrs. Winston P. Wilson**, 88, Little Rock, died Feb. 14. She was a member of Pulaski Heights Church, and had been choir director at Pulaski Heights and at Second Church, Little Rock.

**A. F. Newkirk**, 82, Jesseville, died Feb. 13. He was a member of the Jesseville Church.

**Gordon "Doc" Gray**, 72, Little Rock, died Feb. 17. He was a member of Immanuel Church.

**George Raymond Henthorne**, 51, Benton, died Feb. 17. He was a member of First Church.

**Mrs. Clara A. Urrey Brown**, 66, Hope, died Feb. 16. She was a member of First Church.

### Leo Lewis' father

Ira D. Lewis, 98, of Cairo, Ill., died recently. He was the father of Leo Y. Lewis, who served as missionary and pastor of churches in Arkansas 1940-1958.

Other survivors are his wife and two daughters.

## Your superintendent of missions at work

# Mt. Zion Association is serving a rapidly growing region

J. Carl Bunch has served Mt. Zion Association as superintendent of missions for 19 years. His office at 2100 Young Street, Jonesboro, is located in a well-equipped \$30,000 building owned by the association.

Organized in 1852, Mt. Zion Association is now composed of 36 churches, 34 in Craighead County, one in Mississippi County, and one in Greene County.



Bunch

In 1971, these 36 churches reported a total membership of 13,316; resident membership, 8,686; Sunday School enrollment, 7,336; mission gifts, \$190,560; total receipts, \$933,896; and property valued at \$4,094,363. There were 518 baptisms,

an increase of 98, or 23 percent, over the 1970 total.

With Arkansas State University, the second largest school in the state, located in Jonesboro, many industries locating there, and the rapid expansion and development of the city and county, Mt. Zion Association has a strategic location. Bunch says, "It is the purpose of the association and the superintendent of missions to continue to develop and support programs which will assist the churches in meeting the spiri-

tual needs of the area." A marked degree of success in achieving this goal is evident in a number of activities in which the association is now engaged.

- A renewed emphasis on evangelism is reflected in the increase in baptisms. An area Lay Evangelism School, conducted in Central Church, Jonesboro, recently is expected to strengthen the evangelistic thrust of the churches.

- Contributing to the increase in baptisms and in Sunday School enrollment is the *church bus ministry*. Nine churches in the association own a total of 16 buses. North Main Church, Jonesboro, operating four buses, has seen an increase in Sunday School enrollment from 293 to 616 within the year, with 269 professions of faith. Bethabara Church, a small rural church near Lake City, began a bus ministry in June, 1971. They are presently operating two buses, and during the past eight months their average Sunday School attendance has increased from 51 to 135. There have been 45 professions of faith. Both churches are enlarging their buildings.

- The association is a strong supporter of *Baptist Student work* at Arkansas State University. The churches of the association contributed approximately one-half of the construction cost of the student center. In addition to gifts from the local churches, the association contributes \$2,600 annually for the operation of the center.

- Four weeks of *camp programs* are conducted annually, in addition to various retreats, at the all-season associational camp located near Walcott and valued at approximately \$120,000. The emphasis is on missionary education and commitment. A visiting missionary is secured for each camp. This has been one of the strong programs of the association for 15 years.

- A *chaplaincy ministry* has been established for the county jail and county home with Ralph Shaddox as chaplain. The association and local churches contribute to the support of this work as does the State Missions Department.

- The association provides office space in the new Baptist Building for the Arkansas Baptist Family and Child Care Center at Jonesboro. Al Presley is director of the Center which operates a home for teen-aged boys in Jonesboro and assists with many projects such as the Friendship House and tutoring program in an underprivileged area of Jonesboro, sponsored by First Baptist Church. This work receives strong support from the churches of the association.

Bunch sees his role and that of the association as one of ministry to the churches. He recognizes the absolute autonomy of the local church and the God-called position of leadership of the pastor. It is his purpose to support and assist the church and pastor in every way possible. He believes that the superintendent of missions is in a position to contribute greatly to the spirit of fellowship in Baptist work and takes pride in the fellowship which has prevailed in Mt. Zion Association across the years. — Annabelle Powers, Missions Department.



"She's in Women's Lib, so I told her she's liberated from tithing."

February 24, 1972



Mt. Zion Association conducts its ministries out of this modern office building. Space is also provided for Arkansas Baptist Family and Child Care Services.



All-season camp facilities provide a place for retreats as well as summer camp sessions.



## Expect . . . attempt!

The theme for the Week of Prayer for Home Missions is "Expect . . . Attempt." The committee planning for this week and the Annie Armstrong Easter Offering felt that during this church year it was significantly appropriate to use the same theme for both home and foreign mission weeks of prayer. The denomination is focusing on "Living the Spirit of Christ in Expectancy and Creativity" and therefore this theme ties in with the ideas inherent in the meaning of the denominational emphasis.

It was William Carey who preached an immortal sermon in 1792 (text, Isa. 54:2-3) which set aflame the hearts of young men for the cause of missions, sending them out with little thought but the urgency to blaze trails for missions. The sermon emphasized "expect from God; attempt for God." The wildfire of missions zeal which Carey ignited skipped over the Atlantic to the young country of America, and six young men some 20 years younger than Carey asked the general association of all evangelical ministers in Massachusetts in 1812 to send them as missionaries to India to join Carey.

Luther Rice was one of these six young men. Although he was briefly a missionary in India, he returned to the United States on Sept. 7, 1813, to organize mission societies to finance and pray for the missionaries in India. It was through his influence that Baptists formed an organization to support foreign missions. Riding on horseback and sulky up and down the seaboard and into the South Luther Rice in his zeal for missions brought into being mite societies for missions in hundreds of churches.

It was in 1845 that the Home Mission Board (Board of Domestic Missions) was formally organized by the newly-formed Southern Baptist Convention.

The scripture passage chosen to use during the Week of Prayer is Jer. 33:3, "Call unto me, and I will answer thee, and show thee great and mighty things." The hymn for the week is "God of Grace and God of Glory."

—Copied from *Dimension*

## Week of Prayer for Home Missions to focus on work in United States

A call for prayer and to share will bring Southern Baptists into their annual all-out focus on home missions.

The Week of Prayer for Home Missions is slated for March 5-12. Sunday services, Wednesday programs, and weekday missions organization meetings will spread news and elicit prayer for the Convention's Home Mission Board and its 2,237 missionaries.

Culmination of the Week of Prayer will be the Annie Armstrong Easter Offering for Home Missions. Last year this offering totalled \$5,345,551.03. The 1972 goal is to increase this amount 13 percent for an offering of \$6,000,000.

Theme for the observance is "Expect great things from God, attempt great things for God." William Carey used this theme in 1792 to launch Baptists on the organized world-missions trail.

Southern Baptists used the same theme last December for the companion emphasis on foreign missions. "The idea works in this country as well as abroad," said Mrs. R. L. Mathis, president of Woman's Missionary Union, the agency which heads the Convention-wide observances. "By using the Expect-Attempt theme again we are calling for the same quality of enthusiasm and dedication for home missions as we render for foreign missions. Baptist

objectives are the same around the world."

At the far end of the \$6,000,000 offering goal stand major projects which will thrust home missions into new areas.

The final \$350,000 within the goal is earmarked for advance of Christian social ministries and of church extension in crisis situations. All beyond \$6,000,000 goes toward television evangelism projects.

In between zero and these target expenditures hangs almost half the support of home missionaries, field ministries, and regular projects.

The major section of the offering—the first \$4,850,000—involves missionary support. The biggest chunks go for language missions and church extension. Language missionaries who reach approximately 30 ethnic groups make up almost half the home missionary force. Support of these and their work will be underwritten by a \$1,645,000 allocation.

Church extension is down for a million dollar allocation. This money will help support to varying degrees approximately 600 pastors in mission situations.

Evangelism, such as support of WIN



**HERE IS MY LIFE**—Home missions involves a variety of people—college students, lay men and women, and career missionaries. **HERE IS MY LIFE**, a filmstrip in color for adults and youth, shows a wide variety of missionary vocations, US-2, Christian Service Corps, Student Summer Missions and many other specialties. The theme follows one couple as they have felt God's call to missions and responded with training, commitment and experience in missions. (Color filmstrip with record, 66-80 frames, illustrated script, approximately 10 minutes, \$7.50. Available in Baptist Book Stores.)

(Witness Involvement Now) training, and expansion of witnessing training among teenagers is slated for \$200,000. The chaplaincy program will receive \$30,000. Associational services, including support of many associational superintendents of missions, stands to receive \$750,000. Christian social ministries will be allocated \$765,000; \$90,000 will be for projects in interfaith witness; \$370,000 will help support work with National Baptists.

The second major category of allocations is \$800,000 for support of special projects. Familiar programs covered in this section include US-2 missionaries, summer student missionaries, mission buildings and properties, and scholarships for missionaries' children, for members of language groups, and for National Baptists.

Home Mission Board officials say that every cent of the Annie Armstrong offering is spent on the field, not in the home office or for other overhead.

## WMU

### Forward in America!

March 5-12 are the dates for the Week of Prayer for Home Missions when attention will be focused upon the workings of Southern Baptists in the 50 states. Rich resource materials will be found in this issue of the *Newsmagazine* and more will be carried next week.

Suggestions for church-wide observances of the Week, and also for observances by missionary organizations are in organizational magazines. Samples and listings of available resource materials have been sent to all WMU organizational leaders and pastors. Orders for needed quantities are being received by State WMU Office now.

An important part of the Week of Prayer is expression of concern through the Annie Armstrong Easter Offering for Home Missions. Almost half the budget of the Home Mission Board comes through this offering. The goal is \$6,000,000 — a carry-over from last year. Although the goal was not met last year, Southern Baptists gave their largest Annie Armstrong Easter Offering, a total of \$5,345,551. Of that amount Arkansas gave \$143,732, which was \$13,106 more than the previous year. (In addition Arkansas' contribution through the Cooperative Program to the missionary thrust of the Home Mission Board amounted to \$166,117.)

The last \$350,000 of the \$6,000,000 goal is allocated "For Advance in Critical Areas" and will be divided 30 percent for Christian social ministries and 70 percent for church extension for the starting of churches in critical areas.

Faith in concern of Southern Baptists

## Between parson and pew

# The pastor's wife — many personalities rolled into one

By Velma Merritt



Mrs. Merritt

What could be more exciting than being the pastor's wife! It is one of the most thrilling, rewarding, challenging roles a woman can fulfill.

Each day brings a new situation. Sometimes tears of joy flow as God pours out his blessings. At other times her heart is ready to break as Satan has won another victory in her life or one of her church members.

The pastor's wife is afforded the privilege of being the helpmeet of one of God's chosen ones. She is first of all his wife. She must make his home a place where he can get away from his rushed schedule and find the comfort of seclusion. As any other wife, she is his cook, cleaning lady, laundress, seamstress, and lover. She is sometimes his counselor, listen-

ing ear, and confidante. She must know when to encourage and when to criticize. She must know her man and she must love her man.

The pastor's wife is the mother of her children. She must meet some of the needs that are neglected by the busy pastor. She knows that God has called no woman to a higher place of service than to give her the privilege of molding little lives. She must protect her children from well-meaning church members who give too much attention to them. She must try to raise her children to be normal and help the congregation to realize her children are just children — not perfect.

The pastor's wife is a member of the congregation. She is at her best when she knows herself and can be herself. She should be a friend and have friends. She knows what positions she can properly fill and knows that sometimes she can become so overloaded that her homelife is neglected. She must learn to say "yes" when she can and "no" when she cannot fill a position. She cannot be a leader of everything, but she may want to be a leader of some things.

As a member of the congregation, she should pray daily for her husband (He's also her pastor!) She should pray for the church and its members. She should pray for herself as a wife and mother. She should ask the Lord to live through her each day.

As a Christian, she should exemplify a life dedicated to God.

"When she opens her mouth, it is to speak wisely, and loyalty is the theme of her teaching. She keeps her eye on the doings of her household and does not eat the bread of idleness. Her sons with one accord call her happy; her husband too, and he sings her praises: 'Many a woman shows how capable she is; but you excel them all.' Charm is a delusion and beauty fleeting; it is the God-fearing woman who is honoured." (Prov. 31:26-30 NEB)

*ABOUT THE AUTHOR: Mrs. Merritt is the wife of Dale Merritt, pastor of Centennial Church, Pine Bluff. She is a graduate of Southwestern Seminary, and has written articles for CHURCH ADMINISTRATION and HOME LIFE magazines and for Baptist state papers. Her column will appear each week.*

## New subscribers

### New budget:

#### Church

Cross Roads, Benton

#### Pastor

B. G. Wilson

#### Association

Central

is further manifest in that beyond-the-goal offerings have been designated for inauguration of a much needed television series of evangelistic services. This will be under the direction of Kenneth Chafin.

Present the needs! Pray about them!

Determine a most worthy participation through the special offering! Make it real prayer, supported by real giving!

Offerings should be designated and remitted to Dr. Charles Ashcraft.—Nancy Cooper, Executive Secretary, WMU

## Church Music workshop is next week

Mrs. John Kemp, Director of Festivals and Workshops for the Choristers' Guild, will be one of the guest clinicians for the third annual Church Music Workshop to be held on the campus of Ouachita University, Arkadelphia, March 2-4.

Mrs. Kemp has served as lecturer on Children's Choir methods and in training schools, workshops, A.G.O. conventions, college and university campuses, Title III projects, M.E.N.C. conferences and summer graduate courses.



Mrs. Kemp



Dr. Burton

Other guest program personalities include Dr. Robert Burton, Professor of Conducting and Ensemble Activities, Southwestern Seminary, Ft. Worth, Tex.,

### Child Care What is a good home?

As parents, we want to do the best we can for our children. Child rearing is a tremendous responsibility and a God-given privilege. However, all of us wonder from time to time if we have made the right decisions regarding our children as the "daily crises" occur. I have found the following definition of a good home to be informative and to offer some practical guidelines for parents.

"It may be a one-room apartment, a trailer, or a twelve-room home, but it is a good home for a child—

If he is loved and wanted and knows it.

If he is helped to grow up by not having too much or too little done for him.

If he has some time and some space of his own.

If he is a part of the family, has fun with the family and belongs.

If his early mistakes are understood as a normal part of growing up, if he is corrected without being hurt or confused.

If his growing skills—walking, talking, reading, making things—are enjoyed and respected.

Herbert Hodges, Pastor, Cherokee Church, Memphis, Tenn., Charlie Brown, music editor, Word Publishing Company, Waco, Tex.; Donald Henshaw, editor and director, Department of Choral Music, Carl Fischer, Inc., New York City.

The Workshop is designed for both full time ministers of music and lay-leadership.

There will be a total of \$27.50 pre-registration fee charged for each person attending the workshop. This includes meals, lodging, tuition, choral techniques, music packet, and two choral reading session music packets.

Registration deadline is Feb. 29. Please make checks payable to the Church Music Workshop, Box 771, Ouachita Baptist University, Arkadelphia, Arkansas, 71923.

You will need to bring: sheets, blanket, pillow, and towels. The Workshop is being jointly sponsored by the Church Music Department of Ouachita University and the Church Music Department of the Arkansas Baptist State Convention. I personally feel that this will be one of the choicest leadership training events to be held in Arkansas this year.—Ural C. Clayton, Director

If he plans with the family and is given real ways to help and feels needed throughout childhood.

If he has freedom that fits his age and his needs and has responsibilities that fit his age, abilities, and freedom.

If he can say what he feels and talk things out without being afraid or ashamed.

If he can learn through mistakes as well as successes, and if his parents appreciate his successes rather than dwell upon his failures.

If as he grows older he knows his parents are doing the best they can and they know the same about him.

If he feels his parents care as much about him as they do about his brothers and sisters.

If the family sticks together and the members help each other.

If he is moderately and consistently disciplined from infancy, has limits set for his behavior, and is helped to take increasing responsibility for his own actions."

I would add to this: If he is received by Christian parents who want to provide a Christian home life and direction for his growing up years.—Johnny G. Biggs, Executive Director.

## State Assembly pictures available

Thinking about attending the assembly?

Would a set of slides help?

Decide on a first and second choice of a date and write me for a set of pictures of the assembly. We have several sets, so we ought to be able to serve everyone, provided they are mailed right back after showing. A short script will also be sent with the pictures and a printed sheet of Siloam scenes you may keep.

This is a short series, and could be used after a service or in a youth meeting or choir practice.

Waiting to hear.—Lawson Hatfield, assembly director



Moore

The most important spiritual influence in my life during my University of Arkansas years was the Baptist Student Union. Directors and students of the BSU found me when I was almost lost in the crowd. Opportunities for witnessing and service were correlated by the BSU. Daily worship and inspiration came from the vesper services. The BSU made it possible for me to go to Hawaii as a summer student missionary. While active in BSU-sponsored events, I surrendered to preach and to foreign mission service.

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

# CP the Cooperative Program and ...

Southern Seminary

By Duke K. McCall, President

More than 200 faculty and staff members of The Southern Baptist Theological Seminary are on the payroll of your church. We work for you. We are a part of what your church is doing to carry out Christ's Great Commission.

You did not know that you had so many people on your church staff? You do not even remember voting to employ them? You did it when you voted to channel a part of the gifts to your church through the Cooperative Program.

We like working for Southern Baptists because that means that we are laborers together with God.

The Cooperative Program is an instrument for doing what God wants. At Southern Seminary this year that means training 1200 God-called young men and women to be more effective witnesses to Jesus Christ as Saviour, Redeemer, and Lord. It means preparing pastors, missionaries, and ministers of education and music to proclaim the wonderful good news of the resurrection of Christ and the resulting eternal hope.

Southern Seminary does not charge tuition. Rather, the Cooperative Program makes theological education a gift from Southern Baptists to those who are planning to work for Christ. After paying for a college education, many of these students could not come to the seminary without Cooperative Program support. Each of them knows that Southern Baptists have invested in their ministry. They self-consciously serve as an extension of your concern for a lost world. They can go because you sent them. They preach because you gave. They can serve because you care. The Cooperative Program is multiplying you twelve hundred times this year in the dedicated lives of these Christian witnesses of tomorrow.

## OBU students tutor other students in reading

ARKADELPHIA — Ouachita University has initiated an academic skills development program aimed at increasing reading speed and comprehension, correcting specific writing problems, aiding students in

## Baptist beliefs A wild charge

By Herschel H. Hobbs

"Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad"—Acts 26:24.

A review of Paul's message before Festus, Agrippa, and Bernice shows that he spoke of the resurrection of the dead, visions, and of the Lord speaking to him. He also spoke of his ardent ministry of preaching the gospel of a crucified and risen Christ. Doubtless he did so with great enthusiasm.

While he was still speaking Festus interrupted him with a loud voice, evidently to be heard above Paul's voice. He charged him with losing his mind. Or as one would say today, he was a religious nut.

"Art beside thyself" renders one verb which was used of raving. This verb is *mainomai* whence comes the word "maniac." In John 10:20 it means to have no control over oneself (see Acts 12:15). Here it means that Paul's enthusiasm seemed to have overcome his better judgment (see 1 Cor. 14:23). Festus said that Paul's "many letters" or knowledge of the Hebrew scriptures were turning him into a *manian* or maniac. This stoical Roman thought that Paul was losing his mind before his very eyes.

Paul denied this, stating that he spoke words of truth and "soberness" (v. 25). "Soberness" means soundness of mind, the very opposite of *mania* or madness. He noted that Agrippa, a Jew, knew about what he spoke.

The fact is that a pagan world looks upon every enthusiastic Christian as a fanatic or maniac. For it does not know the fire that burns in the dedicated Christian's breast. The Greeks regarded the gospel of a crucified and risen Christ as foolishness or moronic (1 Cor. 1:23). In 1 Corinthians 4:10 Paul said that he was a "fool" (as pagans regarded him) for Christ's sake. But actually he whom the world calls a fool for Christ is the wisest of men.

Festus interrupted Paul, but he did not stop him (Acts 26:25-29). As Doctor R. G. Lee often says, "I would rather be a fool on fire than a scholar on ice."

## Consultant will speak at Baptist Men's meet

Ben J. Connell will be one of the speakers at the Baptist Men's Meeting on March 17-18. The meeting will be held at Tabernacle Church in Little Rock.

Connell is a consultant in the Baptist Men's Department of the Brotherhood Commission. He came to this position in 1967.

Connell has served as Minister of Education in several churches. These include McElwain Church in Birmingham and Broadway Church in Louisville. He served as Director of Religious Activities, Samford University, for a number of years.

Connell was ordained a deacon in 1959 by the Philadelphia Church in Birmingham. He was ordained to the Ministry of Christian Education in 1966 by McElwain Church in Birmingham.

Connell has traveled extensively in

Canada and in Europe. He attended the Baptist World Youth Conference, Berne, Switzerland, in 1968.

Connell has as hobbies music, golf, chess, baseball, football, horseshoes, and ping pong. He will put his hobby of music to use at the Baptist Men's Meeting. He will sing several times during the meeting. He has been a member and soloist with oratorio, opera, and operetta societies in Charlotte, Winston-Salem and Statesville, N.C., and in Birmingham, Ala.

Connell could have been outstanding as a musician; however, he chose to give his life in Christian service, leading men to a better understanding of missions and their responsibilities as Christians to the mission work of the church.

Every man will be blessed and be a better Christian by hearing Ben Connell. Plan now to attend the three sessions of the Baptist Men's Meeting, March 17-18, Tabernacle Church in Little Rock. — C. H. Seaton

listening and oral communications and providing tutors for students in specific courses.

The program was started during the fall semester and is directed by Ray Granade, who came to Ouachita from Florida State University.

The reading program's first phase, which is a continuing project, is being offered to students who were largely

identified by reading tests administered in freshman English.

The second, more advanced phase of the reading program is being offered this semester to selected students on a first-come, first-served trial basis. The course is to be limited to 10 students and will meet three days a week for six weeks. There is a \$25 charge for the course.

# STATE YOUTH

Theme "Her

Convention Center

March  
10:00 a.m.

Gay Gladdon  
Organist

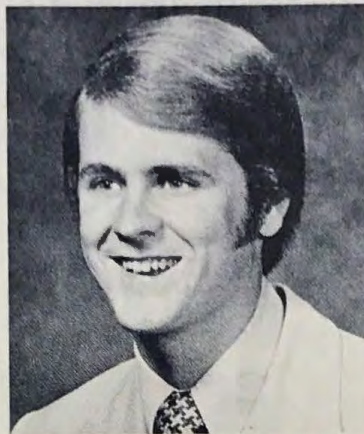
Program p

Speaker



Dr. William Pinson  
Southwestern Seminary  
Ft. Worth, Texas

President



Bill Effiff  
Ouachita  
Arkadelphia, Ark.

Music director



Dr. Charles Wright  
Ouachita  
Arkadelphia, Ark.

Ouachita Singers



# CONVENTION

## is my life''

1972

Hot Springs, Ark.

7:30 p.m.

Glenda Aldridge  
Pianist

### Personalities

#### Arkansas Razorbacks

#### Rap session leaders



Jon Richardson  
University  
Fayetteville, Ark.



Jim Hodge  
University  
Fayetteville, Ark.



Dr. Ben Elrod  
Ouachita  
Arkadelphia, Ark.



Larry Yarborough  
Sunday School Board  
Nashville, Tenn.

### ● Program highlights ●

Morning Session — 10:00 a.m. - 12:00 noon

"Here is My Life" in song .....	Ouachita Singers
Dramatic Theme Interpretation .....	Presented by Youth From First Baptist, Hot Springs and First Baptist, Searcy
Youth Bible Drill	
Message "Here is My Life" .....	Dr. William Pinson

Afternoon Session — 1:55 - 4:15 p.m.

Selections From Folk Musicals .....	Ouachita Singers
Spiritual Tips From the Razorbacks .....	Richardson and Hodge
	Presented by Don Nall, Chaplain, Pine Bluff F.C.A.
Message "You Don't Have to Wait" .....	Dr. William Pinson

Evening Session — 6:00 - 7:30 p.m.

Drama by Youth, Second Baptist, Little Rock .....	Jim Maloch, Director
Message .....	Dr. William Pinson

# The ideal Christian worker

By Padgett C. Cope

pastor, Calvary Church, Little Rock



Cope

Ideals have been compared with stars. A sailor is guided by the stars. He does not reach the stars thereby, but he does reach the harbor. Similarly, Christians find in the Word of God those shining lives that provide guides for the journey of servants of Christ through this present life.

Paul is the ideal Christian worker. He was a Christian statesman, a dynamic leader, an able organizer. He was a profound theologian, a sacrificial missionary, a zealous evangelist, a clear teacher and a remarkable author. He gives us the secret of his life and marvelous ministry in the statement, "For me to live is Christ."

It is doubtful whether anyone else in the history of the church has so understood, lived, and interpreted Christ as did Paul. It is no wonder that Paul could say: "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample." (Phil. 3:17). Examining the divine revelation, we find the characteristics of an ideal Christian worker as manifest in Paul and his ministry.

The ideal Christian worker must have, first of all, a spiritual experience. Of necessity he must be one who has experienced the miracle of regeneration whereby he has passed from the realm of death into the realm of life and has become a partaker of the divine nature. Paul had this experience. "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners; of whom I am chief" (I Tim. 1:15).

This is Paul's personal testimony. He had recognized his lost and undone condition apart from Christ, and he had accepted the Lord Jesus Christ as his personal saviour. He had experienced a radical change and had been given a new outlook upon life and a new attitude toward Christ and toward his fellow-men. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Corinthians 5:17).

Furthermore, the ideal Christian worker must be spirit-filled. Paul admonished the Christians in Ephesus to "be filled with the Spirit" (Eph. 5:18). Paul had experienced the infilling of

the Holy Spirit and was living and working in the power of the Third Person of the Trinity. He knew that it was impossible to live a victorious life and to be a blessing in this world without the infilling of the Holy Spirit.

We do not agonize ourselves into this experience. We receive it through an attitude of surrender and faith. No one should attempt to teach the word of God and to work for the Lord in his own power. Work done in the energy of the flesh is doomed to failure as far as results for eternity are concerned. Only that which is done in the energy of the Holy Spirit will stand the test of fire at the judgment seat of Christ, and only service of that kind will be rewarded.

Furthermore, the ideal Christian worker must walk with God and must maintain unbroken fellowship with the Lord. He will allow God to speak to him through his Word, and he will speak to God in prayer. Paul, like Enoch of old, walked with God. He did not wish to allow anything to come between him and his Lord.

The Christian worker who gives his full time to the ministry of the word — whether as pastor, missionary, evangelist, or Bible teacher — should be one who has received a definite call from God to that work rather than to a secular occupation. Paul had such a call. "He is a chosen vessel unto me, spoke the Lord concerning him (Acts 9:15). When testings come, what a comfort it is for a servant of God to know that he is a God-called and God-anointed man! No one should dare to go forth into full-time Christian work without being absolutely sure that he has a commission from the Lord.

The ideal Christian worker will be a man with a message. He will have a Gospel message. What is the Gospel? It is Good News. Paul has given us a clear definition of the Gospel in I Corinthians 15:3-4. The Gospel is the Good News that Christ died for our sins and that he rose again the third day. Christ, through His sacrificial death upon the cross, made it possible for man to be reconciled to God.

Apart from Christ, man is lost. He is a sinner by nature and practice. He has missed the mark and is alienated from God. A true preacher must have a Pauline conception of the exceeding sinfulness of sin and of the solemn fact that men are in danger and need salvation. God longs to save men. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and

hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation (II Corinthians 5:18-19). We are to plead with men to come to Christ. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God (II Corinthians 5:20).

The ideal preacher will have a dogmatic message. He must be positive and not negative. He must preach the truth of God without fear or favor. He is not a truth seeker, but a truth finder. He has found Christ Who is the Way, the Truth, and the Life.

This message of the ideal preacher will meet men's deepest needs. There are three fundamental problems in the world: namely, the problem of sin, the problem of sorrow, and the problem of death. These problems are universal, and Christ is the answer and the only answer. Paul said: "I know whom I have believed" (II Timothy 1:12). Paul knew that he had a Saviour who can save from the guilt of sin and from the power of Satan. Christ had met his need; and what Christ has done for Paul, he can do for others. This was Paul's conviction, and this must be our conviction if we are to be a blessing to mankind. Christ has power upon earth to forgive sin.

He breaks the power of canceled sin;

He sets the prisoner free;  
His blood can make the foulest clean;

His blood availed for me.

"The blood of Jesus Christ his son cleanseth us from all sin" (I John 1:7).

Christ can also solve the problem of sorrow. Paul said: "We know that all things work together for good to them that love God" (Rom. 8:28). There are no mistakes in God's dealings with his people. He deals with us in love. Life is not controlled by fate. God is on the throne, and he so over-rules the experiences of life that all things work together for good. What a message of comfort to those who are sorrowing! What a satisfying and truly adequate philosophy of life for those who are being tested!

Christ is likewise the solution of the problem over death. Paul said: "For we know if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens"

(II Corinthians 5:1). This life is not all. There is something very real beyond the mists and the clouds. Christ has conquered death and the grave, and because he has conquered, we shall conquer. The Lord Jesus Christ said: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25).

What a privilege it is to go to a sinning, broken, dying mankind, and to say that Jesus Christ can forgive every sin and can save every soul who will turn to him! He is able to answer our questions and to solve our problems. He has forgiveness for the sinner, a comfort for the mourner, and hope for the dying. A God-called preacher has the message that the world sorely needs; the only message that can meet the fundamental needs of man.

Having an adequate message, the ideal Christian worker is also a man with a program. He recognizes the Holy Spirit as the infallible Guide. He allows the Third Person of the God-Head to direct his steps. Like Paul, the present-day servant of Christ has an eye for the strategic places. Paul preached the Gospel in great world centers. He went to Corinth, Ephesus, and Rome. Churches were established in these key cities, and it was Paul's plan that these churches should evangelize the city and the surrounding area.

These churches had taken seriously the great commission that had been given to them by the Lord Jesus Christ. We too, as local churches, and as associations of churches and state conventions, and as a nation-wide denomination must also take seriously this mandate from our Lord. By the support of the cooperative program, which is our life-blood, and the offerings for foreign missions, home missions, and state missions, we can share in the fulfillment of the Great Commission.

The great apostle sought to reach all classes. He preached to the Jews and to the gentiles. He had the spirit of concern for his own people. He said: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." (Rom. 10:1). He preached in the synagogues, in the open air, and in the homes. If he were alive today, he would hold great area-wide meetings and would utilize the television and radio. Paul said: "I am made all things to all men, that I might by all means save some." (I Cor. 9:22).

Paul had a genius for putting others to work. D. L. Moody said it's better to get 10 men to work than to do the work of 10 men. It has been aptly stated that it is the business of the preacher and Christian worker to organize, deputize, and supervise. Oh, for the ability to put every member of the body of Christ to work! Every member has some

talent, and great things could be accomplished if every member of the body would function according to God's program and in God's power. With 1,188 churches and 356,700 members, Southern Baptists could take Arkansas for Christ if every member of that body would function according to God's plan.

Paul kept on until the end of the journey. God never puts a faithful servant on the retired list. Exactly as long as he allows us to remain here in this world, he has something for us to do here. The preacher may not always be able to preach until the end of the journey but he can continue his ministry of intercession. Paul's public ministry seemed greatly limited when he was a prisoner in Rome, chained to a guard. Yet he was so faithful in witnessing for Christ that souls were saved and there were "saints . . . of Caesar's household." While Paul was in prison he wrote letters to the churches in Ephesus, Phillipi and Colosse. He was an intercessor. He prayed for his fellow workers, for the churches that he established, and for the converts that he had led to the Lord.

Paul remembered the children. "Be ye, therefore, followers of God as dear children" (Eph. 5:1). Our Lord is interested in boys and girls. The Lord Jesus Christ died to save the children. There are several million boys and girls in this country who need to be evangelized. The childhood of America is one of our great fields, a field that is white unto harvest. The children are reachable. A child can have a definite experience of Christ's regenerating power. We as Christian workers must realize our responsibility to the children. We must make use of every opportunity to lead children to faith in Christ. However, there are some dangers at this point. We as servants of Christ must deal with our children and youth personally and individually to make sure that we are not guilty of practicing infant baptism.

Necessarily, the ideal Christian worker will be a man with a passion for souls. Paul said: "I am debtor . . . I am ready to preach the Gospel" (Rom. 1:14-15). He also said: "Woe is unto me, if I preach not the Gospel" (I Cor. 9:16). He was controlled by the love of Christ. He said: "For the love of Christ constraineth us" (II Cor. 5:14). Someone has given the following paraphrasing of that verse: "The love of Christ holds us together, lifts us up, and urges us on." We must stand together in these days. We need the lifting power of Christ's love in our hearts. We need to be urged on. We need a vision of the crucified, resurrected, and ascended Lord. We need a vision of a world lost and alienated from God. We must have

a passion for souls if we are going to be used of God in winning the lost.

Paul had faith in God. He said: "I can do all things through Christ which strengtheneth me" (Phil. 4:13). Paul also said: "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). "Without faith it is impossible to please him" (Heb. 11:6). As Christian workers, we should desire above all else to be well pleasing unto him who loved us and gave himself for us. We must be men of faith.

Will you not pray this prayer in your own heart? "Make me God's man, doing God's work, in God's way, through God's power, and to God's glory."

## Bible nuggets for a daily walk

### Train up a child

By T. B. Maston

**"Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. 22:6, RSV).**

There are at least two ways in which this great promise is frequently misinterpreted.

Some suggest that if the child is trained properly he may drift away from his early training but when he is old he will return to his childhood instruction. That is a great promise. There have been many men and women who have returned in later years to their teachings of their childhood.

But there is a greater promise. It is the assurance that even when one is old he will not depart from his early training. Maturing sons and daughters do not have to drift away and sow their wild oats. They need never depart from the training they received in their own homes when they were children.

Unfortunately, some parents seem to think that the verse simply means "teach or tell the child." No, it says, "Train up." Training involves teaching but it involves much more.

It is doubtful if parents can train up a child in the way he should go without walking in that way themselves.

You have heard the story of a farmer who was walking to the barn from his house early one morning. It had snowed the night before. He heard something behind him and turned and saw his five-year-old son following him. He asked his son what he was doing. The boy, stretching his short legs as far as he could, replied, "I am stepping in your footprints."

Fathers, where would your footprints take that son of yours? Mothers, where would your steps lead your daughter?



Special Offer for Readers of the Arkansas Baptist Newsmagazine

# An Income Assurance Plan FOR YOU

**\$100 PER WEEK —UP TO \$5,200**

**FOR A COVERED ACCIDENT OR SICKNESS**

WHEN YOU ARE HOSPITAL CONFINED — DUE TO ACCIDENT OR SICKNESS

**FOR AS LOW AS \$2.50 PER MONTH**

► **Read Every Word of This Important Announcement** ◀

**—NOW —**

The Standard Life and Accident Insurance Company's Income Assurance Division offers to you as a subscriber one of the finest Hospital Income Plans that is available.

What happens if you are hospital confined? Your paycheck usually stops but bills continue to pile up. Therefore, an income is needed to help pay bills, buy groceries, etc. for the family.

Our new Hospital Income Plan will help offset these extra expenses at a small cost that every subscriber can well afford. \$1.00 pays the first month's premium regardless of age or the number of members in the family to be protected. Then you, in accordance with your age, will pay the low rates in the following schedule.

## **MEN OR WOMEN**

<b>Ages 18 thru 49</b> .....	<b>Only \$2.50 per month</b>
<b>Ages 50 thru 65</b> .....	<b>Only \$3.50 per month</b>
<b>Ages 66 thru 74</b> .....	<b>Only \$4.50 per month</b>
<b>Ages 75 to 90</b> .....	<b>Only \$6.75 per month</b>
<b>Each child (0-17)</b> .....	<b>Only \$ .75 per month</b>

(Children receive one-half Hospital Benefits)

**ACT NOW** — First month's protection for only \$1.00. Money back guarantee if you are not 100% satisfied — your good will is highly valued by us, so if you are not satisfied, return your policy within ten days for a refund in full.

# 11 IMPORTANT QUESTIONS ANSWERED THAT TELL YOU HOW STANDARD'S \$100.00 A WEEK EXTRA CASH INCOME GIVES YOU PROTECTION YOU NEED.

## 1. WHY ARE THE PREMIUMS SO LOW?

This is a mass enrollment. No agent will call, therefore, you avoid paying agent's commissions, but you must mail the enrollment form along with \$1.00 within 30 days from the edition date of this publication.

## 2. WHAT IF I AM OVER 65?

Even if you are over 65, this plan pays you extra cash in addition to Medicare, cash to spend as you choose — enjoy peace of mind. Cash paid directly to you.

## 3. HOW LONG WILL I BE PROTECTED?

You will be paid \$100.00 per week when you are hospitalized for as long as 52 weeks, up to \$5,200.00 for either sickness or accident.

## 4. MUST I BE CONFINED FOR A FULL WEEK TO RECEIVE BENEFITS?

NO, you will be paid at the rate of \$14.28 per day. Benefits begin the first day for accident and after the third day of confinement for sickness.

## 5. ARE BENEFITS TAX FREE?

YES, all benefits are tax free and paid directly to you, unless you wish to assign the benefits to your hospital or doctor.

## 6. HOW DOES THE MONEY BACK GUARANTEE WORK?

Examine the policy in the privacy of your home, show it to your doctor, friends or attorney. They will tell you this is the best offer for the premium charged. If not completely satisfied, return in 10 days for a full refund.

## 7. WHEN DOES THE COVERAGE BECOME EFFECTIVE?

The same day that we receive your completed form along with \$1.00 and issue your policy.

## 8. IS THIS COMPANY LICENSED IN YOUR STATE?

YES, Standard Life and Accident is Licensed, and conforms to all state laws, with many years of faithful service to policy holders.

## 9. WHAT IS NOT COVERED BY THIS POLICY?

The only conditions not covered are hospital confinement due to military service, suicide, venereal disease, mental derangement, rest cure, dental work, childbirth or complications of pregnancy, and confinement in a government hospital.

## 10. HOW WILL I PAY THE PREMIUMS AFTER THE FIRST MONTH?

Within 30 days after you receive your policy, we will send you a premium notice by mail, then you may pay one, three, six or twelve months premiums as you wish. A discount will be allowed if you pay other than monthly.

## 11. LOW-COST PROGRAM?

Just complete the enrollment form at the left of this page, and mail it with \$1.00 to

the company address below. Remember, no salesman will call, and as this is a limited enrollment, mail the form today.

This policy is renewable at the option of the company only, and premiums may be subject to change.

**REMEMBER, NO SALESMAN OR AGENT WILL CALL. SPECIAL LIMITED ENROLLMENT ENDS 30 DAYS FROM THE EDITION DATE OF THIS PUBLICATION. DO NOT DELAY — FILL OUT AND MAIL THE FORM TOGETHER WITH \$1.00, NO MATTER HOW MANY OF YOUR FAMILY WISH TO ENROLL.**

Make all checks or money orders payable to:  
Standard Life & Accident Insurance Company

MAIL TO STANDARD LIFE AND ACCIDENT INSURANCE COMPANY,  
P.O. BOX 25097, OKLAHOMA CITY, OKLAHOMA 73125

### APPLICATION FOR INCOME ASSURANCE PLAN

To: Standard Life and Accident Insurance Company  
P.O. Box 25097, Oklahoma City, Oklahoma 73125

Gentlemen: I am enclosing \$1.00 in payment for one month's insurance for Standard Life's Income Assurance Plan.

My name is \_\_\_\_\_

Street or RFD No. \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Date of Birth, Mo. \_\_\_\_\_ Day \_\_\_\_\_ Year \_\_\_\_\_ Age \_\_\_\_\_

My Occupation is \_\_\_\_\_

My Beneficiary is \_\_\_\_\_ Relationship \_\_\_\_\_

I also hereby apply for coverage for the members of my family listed below:

FIRST NAMES — MIDDLE NAMES — LAST NAMES

DATE OF BIRTH

	DATE OF BIRTH			AGE
	MO.	DAY	YEAR	
(APPLICANT)				
1. _____				
2. _____				
3. _____				
4. _____				
5. _____				

List additional names on separate sheet and enclose with this application blank.

To the best of your knowledge and belief, have you or any person listed above ever had high or low blood pressure, heart trouble, diabetes, cancer, arthritis or tuberculosis or have you or they, within the last five years, been disabled by either accident or illness, had medical advice or treatment, taken medication for any condition, or been advised to have a surgical operation?

Yes  No

If so, give details stating persons affected, cause, date, name and address of attending physician and whether fully recovered.

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

The undersigned hereby authorized Standard Life and Accident Insurance Company to contact their family physician for any necessary information.

Date \_\_\_\_\_ Signature \_\_\_\_\_

Form 52 MG Rev B 2317

ARB 2

# TWO SIMULTANEOUS STATE BIBLE CONFERENCES

APRIL 10-11, 1972

## General Conference

### OLIVET BAPTIST CHURCH

(Formerly Gaines Street Church)  
Markham and Hughes Streets  
Little Rock

FOR: Pastors, Missionaries, Staff Members, Sunday School Officers, Teachers, Class Members

### PROGRAM PERSONNEL

GALATIANS	Franklin Paschall, Pastor, First Church, Nashville, Tennessee
ACTS	Chester Russell, Baptist Sunday School Board, Nashville, Tennessee
MATTHEW 5,6,7	Bernes K. Selph, Pastor, First Church, Benton
ISAIAH	Vester Wolber, Professor of Bible, Ouachita Baptist University, Arkadelphia
GENESIS	Jimmy Millikin, Professor of Bible, Southern Baptist College, Walnut Ridge
REVELATION	Roy Hilton, Pastor, Immanuel Church, El Dorado

#### April 10 – Monday

##### Afternoon session

- 2:00-2:45 Galatians (General Session)
- 2:45-3:30 Acts (General Session)
- 3:30-4:45 Conferences (Choose one)

Matthew 5,6,7

Isaiah

Genesis

Revelation

##### Evening session

- 7:00-7:45 Galatians (General Session)
- 7:45-8:30 Acts (General Session)
- 8:30-9:15 Conferences (Continued)

#### April 11 – Tuesday

##### Morning session

- 9:00- 9:45 Galatians (General Session)
- 9:45-10:30 Acts (General Session)
- 10:30-11:45 Conferences (Continued)

##### Afternoon session

- 2:00- 2:45 Galatians (General Session)
- 2:45- 3:30 Acts (General Session)
- 3:30- 4:45 Conferences (Continued)

##### Evening session

- 7:00- 7:45 Galatians (General Session)
- 7:45- 8:30 Acts (General Session)
- 8:30- 9:15 Conferences (Continued)



Sponsored by  
Sunday School Department  
Arkansas Baptist State Convention

### Mini Bible Conference for Youth

MARKHAM STREET BAPTIST CHURCH  
9701 West Markham  
Little Rock

#### EVENING SESSIONS ONLY

- 7:00-7:45 p.m. Matthew 5,6,7 – Dr. Bernes K. Selph  
Pastor, First Church, Benton
- 7:45-8:30 p.m. Romans – Dr. W. E. Harville  
Clinical Pathologist, Baptist  
Medical Center, Little Rock
- 8:30-9:00 p.m. Youth Folk Music Group

ARKANSAS BAPTIST STATE CONVENTION

525 WEST CAPITOL AVENUE      TELEPHONE (501) 376-4791  
SUITE 105  
LITTLE ROCK, ARKANSAS 72201

CHARLES H. ASHCRAFT  
EXECUTIVE SECRETARY

HIGHER EDUCATION DEVELOPMENT  
ALVIN HUFFMAN, JR., DIRECTOR

February 24, 1972

Dear Fellow Arkansas Baptist:

It has been my pleasure to write you several times concerning Arkansas Baptist Higher Education as currently projected by the Ouachita-Southern Advancement Campaign. Many Arkansas Baptists have worked hard to make this a Campaign of all the people and all the churches! The response has been tremendous, and Christian College Day was a great experience!

God has richly blessed our Campaign during the first six months. More than three million dollars have been pledged, but the spiritual and stewardship victories have been the most inspiring! We are grateful for what has been accomplished, but the next million to be committed by the churches will come only after much additional dedicated, hard work has been done.

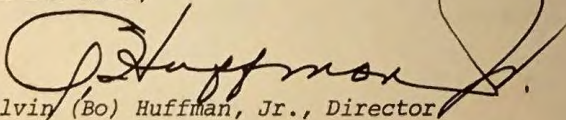
The Campaign Steering Committee has adopted a 1972 Campaign Plan which calls for our work to be concentrated during the first three months of the year. The special emphasis will be built from February 20 which was observed throughout the Southern Baptist Convention as "Baptist Seminary, College and School Day". The Campaign leadership asked the churches of the Arkansas Baptist State Convention to observe this as "Christian College Day," and to give special emphasis to the Ouachita-Southern Advancement Campaign. Each church received a special packet of materials; we hope that you found them helpful and inspiring.

A number of churches wanting to participate in the Campaign, but having found that special conditions made it impossible to sign a pledge or commitment, have told us that they plan to take one or more free-will offerings. This will give their people and church an opportunity to be a part of this great state-wide venture for Christian Education.

Some churches took a special offering on February 20 and plan others later in the year. Churches making contributions through special offerings will be given credit for Campaign participation. We prayerfully hope that you will find it possible to participate through a special offering or offerings if not through the commitment card.

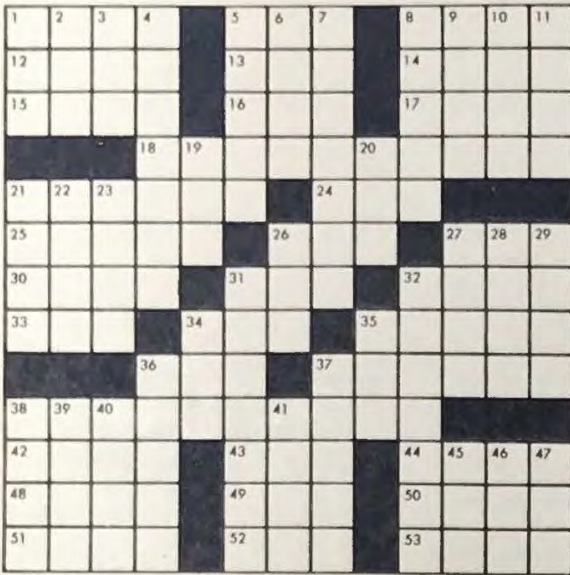
We are deeply grateful for the assistance you have already given this challenging project in Christian stewardship. The need has never been greater and the opportunities more thrilling!

In His name,

  
Alvin (Bo) Huffman, Jr., Director

AHJr/cr

# Bible puzzle



### ACROSS

- 1 We ought not to liken the Godhead to it (Acts 17:29)
- 5 TV eye
- 8 Jacob's face shall not be like this (Isa. 29:22)
- 12 Indian or canal
- 13 "..... not your heart be troubled" (John 14:1)
- 14 Eager
- 15 Armor
- 16 They that handle it shall come down from their ships (Ezek. 27:29)
- 17 Ceremony
- 18 "..... of water of life" (Rev. 22:1; three words)
- 21 What Paul and Silas did (Acts 16:25)

- 24 Printer's measures
- 25 "I will ..... him unto a wise man" (Matt. 7:24)
- 26 Parts (abbr.)
- 27 Small
- 30 Roman poet
- 31 Naval air station (abbr.)
- 32 Where Jesus spoke to the Samaritan woman (John 4)
- 33 Cyst
- 34 Unit of weight
- 35 Alabama city
- 36 One of gold contained manna (Heb. 9:4)
- 37 We are to walk in it (Col. 4:5)
- 38 "love one another with ....." (1 Pet 1:22; three words)

- 42 Instance
- 43 It follows the blade (Mark 4:28)
- 44 "deliver us from ....." (Luke 11:4)
- 48 Regrets
- 49 Enzyme (suffix)
- 50 Cereal grain
- 51 Antiquities (archaic)
- 52 Thing (legal)
- 53 "both to abound and to suffer ....." (Phil. 4:12)

### DOWN

- 1 Diamond or ruby
- 2 Money of account
- 3 52 (Rom.)
- 4 What Moses did (Ex. 32:1)
- 5 Where the bow shall be (Gen. 9:16)
- 6 "..... ye one another's burdens" (Gal. 6:2)
- 7 Where they laid the sick (Mark 6:56)
- 8 European city
- 9 Tel .....
- 10 Noun suffix meaning mineral
- 11 A Levite (1 Chron. 23:23)
- 19 "Judah is written with a ..... of iron" (Jer. 17:1)
- 20 Hospital employees (abbr.)
- 21 Do it in hope (1 Cor. 9:10)
- 22 Cleave
- 23 Similar
- 26 Kitchen utensil
- 27 Unite
- 28 Man's name
- 29 Priest (Neh. 12:42)
- 31 "and ears that they should ....." (Rom. 11:8; two words)
- 32 This border was the great sea (Num. 34:6)
- 34 ..... the line (conform rigorously to a rule)
- 35 Title of respect
- 36 Iron
- 37 Goods
- 38 Land measure
- 39 He preached to the Gentiles
- 40 Employed
- 41 "Voe to them that are at ..... in Zion" (Amos 6:1)
- 45 Wager
- 46 Chill
- 47 "was ..... as a sheep" (Acts 8:32)

## Cryptoverse

FAN SFXG VA XTZI, FM EBOVMJ FXMT BFJB  
XTZIN RM

Today's Cryptoverse clue: A equals N

Instructions for working CRYPTOVERSE

One letter simply stands for another. Here's how it works: N X O H X O K L is S H E P H E R D. In this example, X is used for H, O for E, N for S, etc. Single letters, apostrophies, and length and formation of the words are all hints.

Answers to these puzzles next week

**BAPTIST BOOK STORE**

PARTNERS IN GROWTH

408 Spring St. • Little Rock, AR 72201 • (501) 375-6493

Enlightening,  
informative,  
inspirational...

**BOOKS BY  
W. A. CRISWELL**



**THE BIBLE FOR TODAY'S WORLD**  
Deals with the historical, archaeological and internal evidences for the inspiration and accuracy of the Bible.  
Paper, \$1.50

**THE HOLY SPIRIT IN TODAY'S WORLD**

An adventure into an understanding of the Holy Spirit and His function in the world today.  
Cloth, \$3.95



**EXPOSITORY NOTES ON THE GOSPEL OF MATTHEW**  
Rich messages on this record of Christ's earthly life.  
Paper, \$1.95

**IN DEFENSE OF THE FAITH**

A vigorous and challenging series of highly knowledgeable sermons.  
Cloth, \$2.50



**EXPOSITORY SERMONS OF REVELATION**

Deals with both the prophetic and the practical aspects of Revelation, explaining what many of the events and prophecies mean to us today. Formerly in 5 volumes — now complete and unabridged in one.  
Cloth, \$9.95



**EXPOSITORY SERMONS OF THE BOOK OF DANIEL, Volume I, II & III**

An important series of sermons on the author, the history, the language and the critical questions related to this Book, and its inclusion in the Old Testament canon.

Volume I \$2.95  
Volume II \$3.50  
Volume III \$3.50



at your Baptist Book Store

ZONDERVAN



# Walking with Christ today

By Vester E. Wolber  
Ouachita University

International  
February 27, 1972  
Luke 24:1-49

It is sometimes assumed that Jesus arose on Sunday morning and after 40 days ascended into heaven and was exalted to the right hand of God; but, as a matter of fact, Luke quotes Peter in saying at Pentecost that in being raised out of death Jesus is exalted at the right hand of God (Acts 2:52-53). In these verses he equates resurrection and exaltation.

Although Luke compiled the most factual biography of Jesus that we have in the New Testament, it should be noted that he gathered all his information through careful research (1:1-3). He did not know Jesus in the flesh: the only Christ which Luke ever knew was the exalted and lordly Christ which we know.

## Background verses (24:1-11)

Mary Magdalene, Jo-anna, Mary the mother of James and the other women who had come to him from Galilee were last to leave the tomb on Friday afternoon and first to return on Sunday morning. They were perplexed when they found the stone rolled away and the body missing. They were frightened when two angels appeared and reminded them that Jesus had told them that he would rise out of death on the third day. They remembered and went to report what they had seen and what they had heard to the eleven apostles and other disciples.

But all this was second-hand information for the apostles who considered their words as idle tales. We can thank God that the apostles were not quick to believe the reports of the resurrection because, in spite of the consistent records of the New Testament that the early Christians were reluctant to believe, skeptics have persisted in their charge that the apostles were gullible and quick to believe that which they hoped to be true.

One of the most serious mistakes which Christian witnesses make is in advocating an easy faith in which one is asked to make a quick response to the Gospel before he has had time to weigh the evidences. Those evidences of Christ's resurrection are quite overwhelming to the open-minded and open-hearted person who is willing to be persuaded by both the external and internal evidences. In the last analysis, it is the function of the Holy Spirit to make use of the external, objective evidences of Jesus' divine nature and historical resurrection to bring about an internal,

subjective persuasion that Jesus is the living Lord to whom he must come in trustful submission.

One of the most serious mistakes which Christian witnesses make is in advocating an easy faith in which one is asked to make a quick response to the Gospel before he has had time to weigh the evidences. Those evidences of Christ's resurrection are quite overwhelming to the open-minded and open-hearted person who is willing to be persuaded by both the external and internal evidences. In the last analysis, it is the function of the Holy Spirit to make use of the external, objective evidences of Jesus' divine nature and historical resurrection to bring about an internal, subjective persuasion that Jesus is the living Lord to whom he must come in trustful submission.

## What happened on the road (13-32)

Although Mark and John report that Jesus appeared to Mary Magdalene at the tomb, and Matthew reports that he appeared to the other women as they went away from the tomb, the two men on the way out of Jerusalem had not heard these reports 1. The hard facts which they knew made them sad. They recalled that Jesus had been "a prophet mighty in deed and in word." They had hoped that he would redeem Israel, but that hope had been abandoned because Jesus had been condemned and crucified by their religious leaders three days previously.

2. There were new stirrings of hope in their hearts. Some women from their community of abandoned faith had amazed them all by reporting that the body of Jesus was not in his tomb and that they had seen a vision of angels who said that Jesus was alive. Some of them went to investigate and found the empty tomb but did not see the missing Jesus.

3. Jesus gently scolded them for their thoughtless unbelief. He was not fussing at them for failing to exercise a blind faith so much as he was expressing disappointment in their failure to pull together the evidences available so as to exercise an intelligent faith.

The prophets had written on the subject and what they said should have been sufficient to indicate to the disciples that the Christ would of

necessity experience suffering and glorification. It was in his death and resurrection that Christ was glorified. Thus Jesus interpreted for them all that the Old Testament had to say about himself.

4. They recognized him at the dinner table in the breaking of bread, and his disappearance. They recalled their experience of heart glow along the road as Jesus interpreted the scriptures to them. They arose and returned the seven miles into the city; and it is not to be doubted that they went in faster than they had come out.

## What happened in the city (33-43)

When the two arrived from Emmaus they found the disciples had already assembled.

1. They reported that the Lord had risen and had appeared to Simon Peter. They already had evidence of the resurrection just as good as the evidence which Peter brought, but because the women's lib movement had not been operating they were slow to believe the women. But their liberation was already on its way: God began the movement when Jesus saw fit to appear twice to women before any man ever saw him.

2. The two reported the appearance of Christ to them along the road and in the breaking of bread.

3. Jesus appeared in the room and they were startled, frightened, and failed to recognize him until he showed them his scars and invited them to touch him. Even so, "they still disbelieved for joy, and wondered." This statement probably means that they were so caught up in joy that they were incapable of rational thought regarding the significance of his appearance to the company.

The risen Lord explained to his followers that he was not a bodiless spirit as they first thought, and substantiated his claim by inviting them to handle him and see for themselves that he had flesh and bones. He gave additional substantiation to his claim by eating fish.

Luke steadfastly refuses to let us follow our inclinations and think of the resurrection body of Jesus and our future bodies as essentially spirit. Whatever the explanation, this passage insists that the body of Jesus was on that day—also a week later—corporeal in essence: it had flesh and bones, it could be handled, and it could partake of physical food.

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

# Sunday School lesson

## Citizens of two kingdoms

By C. W. Brockwell Jr.  
Minister of Education, Calvary Church, NLR

When Sir James Young Simpson (1811-1870), the noted physician and professor of Edinburgh, had perfected chloroform to the extent that it could be used as an anesthetic to relieve pain during surgery, a Christian friend expressed the opinion that pain was something ordained of God, and that anything which artificially relieved pain was contrary to God's will for man.

This disturbed the eminent scholar so much that he wrote to some other Christians for their opinions on the matter. One of these men replied that the first surgical operation performed was in God's creation of Eve from Adam and that when God removed this rib from Adam, he put Adam to sleep. This settled the question in Simpson's mind, and chloroform was put on the market.

The problem of harmonizing life with the Scriptures is a common one for most Christians. You have a strong desire to contribute good in this world but you also want to keep yourself spotless for the world to come. How then can you be a good citizen of both worlds when they are so opposed to each other? What would Jesus do in a society such as ours today?

Remember this: Christianity is not a means of escaping responsibility but the best way to fulfill your highest duties as a human being and a child of God.

### Straight answers for crooked questions

Confusion seems to be the natural result when man controls the operation of anything. We are just not smart enough to keep everything and everyone working together as they should be. We raise more problems than we can solve. Often we are too stubborn to admit the need for outside help. It is damaging to our ego. So we plod on in the twilight of our knowledge hoping to discover the right answer before it is too late.

Jesus had the uncanny ability to untangle things. He could answer the most complicated question in such a simplified way that the questioner was made to look foolish. Of course, he only did this to those who tried to trap him in some error.

One such occasion was when the Chief Scribes and company dreamed up the perfect question. It was a political explosive set to destroy Jesus' credibility the moment he touched it. The question was, "Should a good Jew pay taxes to the Roman Emperor?" It may as well have been, "Should a righteous man have anything to do with an unrighteous government?"

The "right wing" Zealots and the "left wing" Sadducees hung out their answer. One said pay and the other said no. And even if Jesus found a way not to offend them, there was still the government to contend with.

Jesus called for a coin and an explanation of whose coin it was. It was easily identified as belonging to Caesar since it had his picture on it. Jesus told them to return it to its rightful owner. That meant for them to pay their taxes since they were using the Emperor's money. The reason they had not thought of such a simple thing was because they believed they were exempt from everyday living because of their relationship to God. In essence, they felt they were too pure to have anything to do with the world. Jesus killed that idea by his own example of involvement in the problems of life.

However, it was the second part of Jesus' answer that stung them. "Give the emperor all that is his—and give to God all that is his." Now they were in a corner and had to decide what belonged rightfully to God. A person's life is the primary thing rather than one mere activity in that life. They were standing on the principle of devotion to God by not paying their taxes while rejecting the Son of God. How absurd!

### Faking or faithing

Jesus sat down in the Temple to think over a few things when people started depositing their gifts. Suddenly something caught his eye and he looked up to see a poor widow place her gift in one of the trumpet-like receptacles. Two things impressed him about her.

1. She gave to help the poor though she was poor herself. At least half of the offering went to help the poor so she was contributing to their need even though she needed it as much as they. Somewhere she had learned a very important principle, one that can change your entire life. That is, whatever your need, give the same to someone else and it will return again to you. Too often we wait for the other person to help us before we help them. This woman had little money but a lot of sense.

2. She gave in faith when life was darkest. She gave all she had, "all she had to live on." She did not even know where her next meal was coming from.

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

Life and Work  
Feb. 27, 1972  
Luke 19:28 to 21:4

Those who gave of their abundance were "faking" their devotion to God. She was "faithing" hers all the way. Jesus liked her style!

Note the fantastic value Jesus attached to her gift. "This poor widow has really put in more than all the others." They had plenty left but she had nothing so her gift was more valuable in God's eyes than theirs.

When was the last time you deliberately did without something you wanted and needed in order to give to either help someone else or support God's kingdom? At first the tithe may be difficult to give but after awhile we learn to adjust. If then you go no further you are back where you started—giving of your abundance rather than of your necessity. And remember, money is but a symbol of many other things.

You live in this world and God lives in you. You are a citizen of two kingdoms. The question is, what kind of citizens are you?

### ENJOY SWEET ONIONS! !

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

**BAPTISTRIES — SPIRES**

- Unit-Molded Fiberglass
- Accessories

**Wiedemann Industries, Inc.**  
Box 672 Dept. J5, Muscatine, Iowa

### CHURCH FURNITURE



At  
A  
Price

Any Church Can Afford  
**WAGONER BROTHERS  
MANUFACTURING CO.**

Write or Call  
Phone OR 5-2468  
**BOONEVILLE, ARKANSAS**

# Index

# Attendance report

February 13, 1972

• Consider America's basic problems: the wealth of the richest nation is badly distributed; one of about nine Americans is poor; one of eleven is black. With unparalleled resources the nation also has social instability. Our dangers are not external but within. By a process of residential segregation we are concentrating the poor and black in central cities surrounded with a Berlin zoning wall. We try to ameliorate this by busing to school but if Negroes lived in suburbs they wouldn't need buses — they would be there already. We treat the symptom, not the cause. And the income gap isn't getting smaller. The president of the American Finance Association, Joseph Pechman, recently offered us a more refined analysis of US income distribution: the lowest fifth of American families, he says, get only 3.2 percent of the nation's income, contrasted to 45.8 percent for the upper fifth. The top 5 percent of the families get 19 percent of the pie and the lucky 1 percent at the apex get 6.8 percent. In other words, the 1 percent at the top receive a slice more than twice as big as all 20 percent at the bottom. That's where crime, and hate and social disorder come from — the deprived lower fifth.

(TRB, *The New Republic*, Jan. 1, 8, 1972)

**B**—Busses and evangelism (Consensus) p. 3; "Baptist beliefs," a fool for Christ's sake p. 11; "Between parson and pew," many sides of a pastor's wife p. 9.  
**D**—Davis, Miss Brickelle, leaves money to Southern Baptist College p. 6; "Doctrines of the faith," God seen in nature p. 6.  
**L**—Life, value of (IMSI) p. 4; Little Rock, Olivet, to move into new building p. 5.  
**M**—Mt. Zion Association, report on p. 7.  
**O**—O'Kelley, Andy, to Oklahoma p. 6; oldness and newness (Layman's viewpoint) p. 2.  
**S**—Smith, Bill, to Horseshoe Bend p. 5.  
**W**—"Woman's viewpoint," a good attitude about serving p. 5.

## A smile or two

Called upon to account for a bad report card, a fourth-grade boy explained to his father, "No wonder I seem stupid to the teacher—she's a college graduate!"

\* \* \*

A successful tycoon, well-known for his wheeling and dealing up the ladder, boasted to a friend: "Everything I've accomplished, I owe to my own efforts. I'm a totally self-made man."

"Whew!" whistled the friend. "That certainly relieves the Good Lord of a big responsibility!"

\* \* \*

"Doctor, I'm suffering from amnesia."  
 "How long have you had it?"  
 "Had what?"

\* \* \*

Wise secretary to her boss: "Since you want everybody in the office to read this memo, I'm marking it 'STRICTLY CONFIDENTIAL!'"

\* \* \*

Happiness is neither virtue nor pleasure, nor this thing nor that, but simply growth. We are happy when we are growing.

\* \* \*

If you're feeling neglected, think of Whistler's father!

\* \* \*

"A free press can of course be good or bad; but most certainly without freedom it will never be anything but bad."—Albert Camus

\* \* \*

Church	Sunday School	Training Union	Ch. Adns.
Alexander, First	48	26	
Alicia	66	64	
Arkadelphia, Second	214	204	
Beirne, First	62	30	1
Berryville			
First	145	42	
Rock Springs	102	82	1
Blytheville, Calvary	231	93	3
Booneville, First	208	191	
Camden	446	91	7
Cherokee Village	105	22	
Concord, Mt. Zion	37	15	
Crossett			
First	499	126	
Mt. Olive	272	114	
Dell, First	73	54	1
El Dorado			
Caledonia	37	20	
Ebenezer	141	55	
Forrest City, First	570	128	2
Ft. Smith			
First	1204	455	9
Grand Avenue	749	276	7
Moffett Mission	31		
Haven Heights	239	140	
Gentry, First	156	57	3
Grandview	75	48	
Greenwood, First	290	122	
Hampton, First	140	53	
Harrison			
Eagle Heights	272	103	
Northvale	142	102	1
Helena, First	289	80	
Hope			
Calvary	168	82	
First	465	125	2
Jacksonville, First	406	76	2
Jonesboro			
Central	471	159	5
Nettleton	282	108	3
Lake City, Bethabara	126	94	4
Lake Village, Parkway	60	55	
Lavaca, First	245	125	
Lepanto, First	296	166	1
Lincoln, First	144	oi54	3
Little Rock			
Crystal Hill	122	53	
Geyer Springs First	748	243	6
Life Line	649	212	8
Melbourne, Belview	168	94	
Monticello, Northside	112	62	
Mountain Home, First	321	119	7
North Little Rock			
Baring Cross	595	158	6
Calvary	359	125	
Gravel Ridge	173	87	
Levy	442	77	1
Park Hill	823	176	1
Sixteenth Street	69	36	
Sylvan Hills	287	131	2
Paragould, East Side	258	99	2
Pine Bluff			
Centennial	207	80	
Dollarway	107	57	3
East Side	173	90	
First	696	144	3
Green Meadows	55	26	
Second	150	43	1
Russellville, Second	221	100	
Springdale			
Berry Street	122	57	
Elmdale	381	116	8
First	667	207	2
Oak Grove	61	32	
Texarkana, Beech Street	475	125	2
Van Buren, First	438	205	1
Mission	54		
Vandervoort	47	25	
Warren			
Immanuel	281	82	3
Southside Mission	65	42	1
West Memphis			
Calvary	222	112	1
Vanderbilt Avenue	121	68	

## NOW OPEN

### Albert Pike Residence Hotel

Have you been wondering about a place to live where you will have home conveniences, privacy, excellent food, congenial associates, concern for your comfort and yet a freedom to come and go and continue your normal life?

Albert Pike Residence Hotel is designed and operated to meet the needs of persons of retirement age, to provide all of this plus a courteous staff, group activities and well-being within a Christian environment.

For further information contact:  
 Elson Herndon, administrator

**ALBERT PIKE RESIDENCE HOTEL**  
 Seventh & Scott Streets—Little Rock, Ark. 72201  
 Phone: (501) 372-6211

A new taxpayer sent the Internal Revenue Service 25 cents, with a note explaining that he understood he could pay his income tax by the quarter.



## Annuity Board elects president, OK's basic retirement plan restudy

DALLAS (BP) — Trustees of the Southern Baptist Convention's Annuity Board have elected a new chief executive officer and approved a restudy of the basic retirement plan for SBC pastors and denominational employees.

Darold H. Morgan, who has served as senior vice president and assistant to the president for the past year, will assume the presidency March 1. He will succeed R. Alton Reed, who retires after 19 years with the Dallas-based agency.

Reed, who has been chief executive officer since 1955, was honored at an appreciation dinner here attended by more than 500 persons. They included trustees, staff personnel of the Annuity Board, SBC leaders from across the nation and other friends.

Morgan, 47-year-old native of Coffeyville, Kan., has been a pastor for all but the past year, which he spent working with Reed in the Annuity Board's executive office. The new Annuity Board president graduated from Hardin-Simmons University, Abilene, Tex., and earned the master and doctor of theology degrees at Southwestern Seminary, Ft. Worth.

His most recent pastorate, covering five years, was at Cliff Temple Church in Dallas. Before that, Morgan served Hunter Street Church, Birmingham, for four years. His other pastorates were all in Texas. He has been a member of the SBC Christian Life Commission, and was chairman of the Annuity Board when called to the executive staff.

Morgan served a term as vice president of the Baptist General Convention of Texas, and was a member of the convention's Executive Board. In Alabama he was a trustee of Judson College (Baptist) at Marion. He was also a trustee of Hardin-Simmons.

His wife, Elizabeth Lucile, comes from Carbondale, Ill., and is the daughter of the late George L. Johnson, an Illinois Baptist leader.

Because of a change in the board's fiscal year dates, the annual trustee meeting was changed. The trustees will next meet Nov. 2-3, 1972, rather than in February, 1973, under the previous schedule. Succeeding meetings will also take place in November of each year.

A seven-member committee was appointed to restudy benefits offered in Plan A—the basic retirement plan offered by the Annuity Board. Chairman of the committee, which will report to the next fall meeting of the board, will be Ned P. King, Dallas insurance firm executive. Other members of the committee will be pastors and laymen from throughout the Southern Baptist Convention.

The restudy of Plan A follows a pattern. Every three or four years, it is thoroughly reevaluated to determine its timeliness and to decide whether it is keeping pace with current trends, Morgan said.

Funds held in trust for those contributing to retirement plans reached a record \$292,705,482 as of Dec. 31, 1971. At the end of 1970, the amount was \$249,510,412. This was the sharpest gain in at least five years, according to Morgan.

Investment income in 1971 totaled \$16,078,265, up from \$10,617,731 the year before. The net gain between 1969 and 1970 was only about \$250,000. A revised accounting method caused \$4.3 million of the \$5.5 million increase. The remaining \$1.2 million resulted from high investment yields, Morgan reported.

Benefits paid out jumped from \$8.2 million in 1970 to \$9.8 million last year, also the sharpest gain from one year to the next in the last five years. The "13th check" bonus payments to annuitants distributed twice in 1971, at higher levels than before, brought about a major part of increased payments.

More annuitants than ever before — 7,474—now receive benefits. Because retirement plans have improved over the years, each new annuitant is, on the average, getting a larger monthly payment. There were 6,847 annuitants receiving benefits at the end of 1970. The number of ministers and widows of ministers on the relief roll declined again, continuing a long-standing trend. Five years ago, they numbered 528; at the end of 1971, they were down to 413.

Relief payments to them totaled \$164,186. Relief funds come through the Southern Baptist financial plan, the Cooperative Program. Relief funds comprise the only monies received by the Annuity Board from the Cooperative Program.

About 36,000 persons are now covered by retirement plans provided by the Annuity Board. These include 22,000 pastors and church staff members, and 14,000 employees of state and nation-wide Baptist agencies. A record \$24,927,965 was deposited in their retirement credits by planholders themselves and by Baptist churches and agencies contributing to their accounts.

Five hundred new churches took out retirement plans for someone on their staff during 1971, compared with 450 the previous year.

A total of 1,503 persons joined the basic retirement plan during 1971, compared with 1,307 in 1970.

## Shoulder to shoulder Negroes, whites rebuild

TEXARKANA, Tex. (BP) — Negroes and whites from several Texas cities started a new year laboring in sub-freezing weather here to rebuild a Negro Baptist church that burned to the ground in fire bombings last March.

White Baptist volunteers from churches in Tyler and Dallas worked with Negroes and whites from Texarkana in what B. C. Green, pastor of the burned St. Paul Baptist Church, called "an old-fashioned log-raising."

"Both races are working together, shoulder to shoulder, eyeball to eyeball, rebuilding in love what was destroyed in hate," said Lory Hildreth, pastor of Texarkana's First Baptist Church.

He said his church gave \$5,000 in a special offering to purchase construction materials, and many laymen from the congregation are helping in the construction in the southwest edge of the city.

More than \$35,000 has been raised to help rebuild the St. Paul and the Mt. Orange Baptist churches, both of which were destroyed in fire bombings in March 1971.

The burnings followed racial disturbances between Texarkana students that forced the closing of a local high school. Fire bombs which failed to ignite were found in three other churches.

Taylor Pendley, coordinator of church extension for the Baptist General Convention of Texas (BGCT), said the cooperative effort to rebuild has resulted in a greater understanding between blacks and whites.

### Are You Moving?

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

ARKANSAS BAPTIST NEWSMAGAZINE

525 West Capitol Ave. Little Rock, Ark. 72201