

Ouachita Baptist University

Scholarly Commons @ Ouachita

Arkansas Baptist Newsmagazine, 1970-1974

Arkansas Baptist Newsmagazine

3-2-1972

March 2, 1972

Arkansas Baptist State Convention

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



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

Recommended Citation

Arkansas Baptist State Convention, "March 2, 1972" (1972). *Arkansas Baptist Newsmagazine, 1970-1974*. 168.

https://scholarlycommons.obu.edu/arbn_70-74/168

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



Arkansas Baptist
NEWSMAGAZINE

March 2, 1972

Understanding the ugly American image



Dr. Grant

Some years ago one of the best-seller books at home and abroad was entitled, "The Ugly American."

The book was highly critical of Americans overseas for not living on the same level of the people in the host country, not eating their kind of food, not learning their language, for segregating with other Americans, for supporting the oppression of the poor by the wealthy, for a superiority complex, and for

generally "living it up" with tax-free liquor from the U. S. Army PX.

I never did like the book very much because I thought some of its criticisms were very unfair and based on over-simplifications of complicated problems. Half-truths were very common in the book. Communists were described as almost never making mistakes, which is not true. Americans were described as almost never doing anything right, which is also not true.

But I guess I'll have to be honest and admit that my main objection was that I was an overseas American living in Bangkok at the time of the book's popularity and I wasn't very happy at being called an ugly American.

In spite of my objections to the book I always thought one of its criticisms was completely justified and, if anything, an understatement of the problem. This was its description of the way all too many Americans in foreign countries made the cocktail hour the focal point around which their very lives revolved. The foreign image of the American as totally dependent upon alcoholic beverages is all the more tragic because so many of the citizens of the Asian, African, and Latin American countries think of American and Christian as synonymous. It is only natural for them to think that the American life style is the Christian life style.

It has been so long since my visit to Southeast Asia that I had almost forgotten my sorrow about this American tragedy. But a recent newspaper story about American preparations for President Nixon's visit to China refreshed my memory. The story, in a nutshell, is that the 70 "advance men" who went ahead of President Nixon to make preparations for his coming had a problem of what to do with their evenings. But the story concluded that "fortunately" they brought with them a good supply of American liquor.

Their definition of "good fortune" is our misfortune as a nation, for they will continue to cause us to deserve the image of "ugly American." And they will cause Christian missionaries everywhere a great

deal of anguish in explaining that the American example is not necessarily the Christian example.

Daniel R. Grant

In this issue

- The annual "Week of prayer for Home Missions" will be observed over the Southern Baptist Convention next week. This week's cover illustrates home missions work, as does a story in photos which begins on page 12. See page 5 for the cover story.
- Also featured for Home missions is an article by Arthur Rutledge, executive secretary of the Home Mission Board. See page 14.
- A lay evangelism school for training students was held recently at Fayetteville. The story and photos are found on page 10.
- Daniel Grant explores the reasons behind the "ugly American image" in other countries. See "One Layman's opinion" on this page.
- The sermon for this week is by Ralph Douglas. See page 17.

Arkansas Baptist

NEWSMAGAZINE

VOL. 71

MARCH 2, 1972

NO. 9

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.

Seven hours of sermons

The staff of the Baptist Building goes everywhere preaching the gospel come Sunday morning. Most sections of the state are covered as pulpits are supplied by our departmental people. This involves an amount of time from a few minutes up to seven hours. Recently on a trip to an extreme corner of our state the driving time totaled seven hours and fifteen minutes for the round trip.

It is my custom to keep the radio tuned to religious programs for the entire day. I like preaching and singing. There is quite a variety of each which afford a good opportunity to know what is being preached in the pulpits of Arkansas. I heard many different denominations in the course of the seven-hour run.

Some of the sermons are filled with quotations from Whittier, Browning, and Shakespeare. Some could be delivered to the Audubon Society of ecological groups without alteration whatever. The sermon of one group was little more than amateur psychoanalysis with a slight religious flavor.

There were a few sermons, deeply Biblical in character, with repeated references to God, Christ and the Holy Spirit. One pastor called the name of God 144

times in his sermon while another only once casually mentioned the Deity.

I marveled at the wide range of subjects discussed within the seven hour period. One preacher talked for twenty minutes on Moby Dick while another droned for 25 minutes on the population explosion, birth control, abortion and the existential posture of homosexuals. One compared Angela Davis to the Virgin Mary.

I found myself making mental notes before the seven hours came to a close. One fact was unforgettable, the pastors who talked about Christ gave invitations at the close of their messages. This was fitting and in due context with their sermons.

I picked up John Wright of First Church, Little Rock, in the early morning and W. O. Vaught Jr. of Immanuel, Little Rock, in the late afternoon. This was refreshing. Our preachers give invitations.

When Satchel Paige was asked why he had six shotguns all the same make and calibre, he replied, "I like shotguns." Why did I listen to seven hours of preaching? I like preaching, but I must quickly add, I like some preaching more than the rest. I like the kind of preaching which demands an invitation.—Charles H. Ashcraft, Executive Secretary.

Tuition voucher plan scored

WASHINGTON, D.C. (C/SNS) — The tuition voucher plan for funding parochial and private education was branded a "blueprint for disaster" today by a spokesman for Americans United for Separation of Church and State. Edd Doerr, director of educational relations for the 25-year-old religious liberty organization, said the plan would "bring disaster to public education, church-state relations, educational economy, the independence of private education, and interfaith and community harmony."

The text of Mr. Doerr's statement follows:

"The tuition voucher plan for providing full or partial tax support for parochial and private education, currently being promoted by the U.S. Office of Economic Opportunity and church school lobbyists, is a blueprint for disaster. Under the plan government would provide full or partial tax support from federal and/or state and local sources for parochial and private schools through the device of tuition vouchers issued to parents but cashable only by schools.

"Variations of the voucher idea are the combination tax-credit-tuition-grant plan, recently enacted in Minnesota and reportedly being

considered by the President's Commission on School Finance, and the parochial school tuition reimbursement plan hastily enacted—without hearings—last August in Pennsylvania. Both the Minnesota and Pennsylvania programs are currently being tested in court by Americans United and other organizations. All of these plans have the same basic defects.

"These plans propose a radical and possibly irreversible revolution in education and church-state relations. They would stimulate the growth and proliferation of parochial and private schools, including those operated by extremist groups. This in turn would seriously erode public education, the backbone of our democratic society, and 'deconsolidate' education to the point where higher and higher taxes would be needed to pay for education of diminishing quality.

"The primary beneficiaries of these plans would be sectarian schools generally characterized by a denominationally slanted curriculum and segregation of children along religious lines. All taxpayers would be forced to support religious institutions, contrary to our time-tested tradition of separation of church and state. The division of children into schools

segregated, intentionally or otherwise, by creed, race, class, political orientation and in other ways, would surely increase the centrifugal forces in society and lead to a breakdown in interfaith and community harmony.

"Voucher and other parochial plans would seriously weaken academic freedom and educational pluralism as tax-aided nonpublic schools would tend to use denominational and ideological criteria in selecting teachers and curriculum content. Teachers' rights, tenure, bargaining power, and retirement security would be jeopardized. Educational planning would become chaotic.

"Large churches and groups would receive *de facto* preference over smaller ones. Hucksterism would invade education at the taxpayer's expense. Participating nonpublic schools could lose a great deal of the independence while nonparticipating private schools would be put to a financial disadvantage.

"Voucher, tax credit, tuition grant, tuition reimbursement and other plans for diverting public funds to nonpublic schools can only bring disaster to public education, church-state relations, educational economy, and interfaith and community harmony."

I must say it!

A career of problems?



Dr. Ashcraft

Of some 30,000 pastors 33 have been chosen as executive secretaries of their respective conventions. The position of executive secretary is an interesting job. I have jokingly but seriously referred to myself as the chairman of the ulcer department, president of the hypertension division, foreman of the demolition squad, and presiding elder of high voltage matters.

The job has to do with programs, budgets and persons, all vitally related. The executive secretary handles the business affairs of the convention, gives direction to a staff of 55, furnishes prime leadership to his state and seeks to solve the problems of the greater fellowship.

Any unsolved problem of our corporate life will one day rest on the executive secretary's desk. This is as it should be for he is employed to handle problems. All meaningful matters involve problems. There are always more problems at hand than answers. Anything that moves does so with pressure and extreme points of tension. Life in one sense is nothing but problems with solutions being the chief goal in life.

The executive secretary's mark of highest effectiveness is at the point where the water hits the wheel,

the point of extreme crisis. He lives his whole life in the climate of problems, the atmosphere of crisis and constant nearness to high voltage. Most every executive secretary will pick up 60,000 volts in any given week of his life.

How do these 33 men do this sensitive kind of work? I speak only for myself. Back in 1947 I just decided to make a career of the problems, tensions, voltage and highly sensitive situations. I dedicated my life to problem solving, knowing that Jesus was a problem-solving man. I found quiet peace when this decision was made 25 years ago and this quiet peace has continued in my new career.

A church member has to adjust and adapt his personality to only one man while the pastor must adapt his life style to perhaps a thousand or more members. The executive secretary must adapt to over 1,000 preachers and 356,000 constituents all of whom are entitled to direct contact with his. His life is hectic and furious amidst the countless problems of every day but when problem solving becomes the chief purpose of one's being, a few solutions make it a most interesting and rewarding career.

Impossible problems are not so bad, only the way we look at them.

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

CP the Cooperative Program and ...

The Annuity Board

By R. Alton Reed, President

As a Baptist, you probably have read many words concerning the Cooperative Program and how the funds keep the ministries of most agencies operating. Without the gifts you give in tithes and offerings through your church, most agencies could not exist and many causes would die.

One cause you support through the Cooperative Program provides a little Food, housing and other vital necessities to a group of worthwhile people. This work is called Relief and the money from the Cooperative Program is given to the Annuity Board to distribute. None of it is spent on administration, salaries, or any other purpose. The entire amount the Board will receive in 1972 is earmarked for aged ministers or widows

and children of preachers. They all served the Lord faithfully a majority in churches too small to provide retirement benefits through the Board's major ministry, the Protection Program.

Deciding who needs help is the heavy burden of the Relief Committee made up of elected trustees. For a moment suppose you are a trustee who has to decide on several requests, both of which are heartbreaking.

The first one comes from an aged minister who wrote, "...I'm now past 74 and still grateful the Lord can use me a little yet. But I can't take it like I once did. I have no income and no retirement. I hate to beg, but any help will be greatly appreciated."

Another letter came from a pastor who writes in behalf of an aged widow of a minister. He said, "...her husband died at 84. He had been or relief because he had no annuity. Can the Board continue to give a little help to this widow? This poor woman is very worthy of it, as she and her husband toiled faithfully in small mountain churches ..."

As a committee, you decide if help can be given. You pray and agonize and you count pennies to make sure you don't spend more than your fellow Baptists were able to give for relief. After you decide you utter one more prayer. This prayer is of thanksgiving for the

churches who are making provision for the retirement, death, or disability of their pastors through the Protection Program. These churches, by doing this, say to their pastors, "We want you to live, not in want and dependency on others, but with the honor and dignity you so richly deserve. We never want you to have to beg for relief when you are too old to serve in the ministry."

If all churches provided such protection, no money would be needed from Baptists through the Cooperative Program for relief.

All-night prayer vigil for POWs praised

WASHINGTON, D.C. (EP) — An all-night prayer vigil being held Friday evenings at the First Church of the Open Bible in Ottumwa, Iowa, was cited on the floor of the House of Representatives as "an example for all."

The emphasis of the vigils is on prayer that American prisoners of war and missing in action will be released, Rep. John H. Kyl (R.-Iowa), a Presbyterian, told his colleagues. "I have been inspired and gratified by the concern of the American people in the plight of our men in prisoner of war camps," he said.



BREAKING GROUND: (Front) Mrs. Jesse Russell, oldest active member; Mrs. Robert Kerr of the building committee; and Don Alley, building committee chairman; (Back) Harold Elmore, pastor; Wasson Kent and Guy King, building committee members; and Joe Swaffar and Jim Morton, architects.

Mountain Home begins building

First Church, Mountain Home, has begun construction of an educational building which will cost approximately \$148,000. Construction began Feb. 1 and is scheduled to be completed by this November.

The three-story building will be built of concrete and brick, and will provide

8200 square feet of floor space for children birth through sixth grade.

Serving on the building committee are Don Alley (chairman), Mrs. Robert Kerr, Mrs. Sam Powell, Guy King, and Wasson Kent. Architect for the building is Joe T. Swaffar of Little Rock, and contractor is Harold Nunley of Clinton.

Deaths

James B. Rutherford, 17, Pine Bluff, died Feb. 22 when his car was struck by a train. He was a member of South Side Church and belonged to the South Side Singers.

C. J. Spears, 44, North Little Rock, died Feb. 24. He was a member of Amboy Church.

Mrs. Lola H. White Bell, 82, Little Rock, died Feb. 24. She was a member of Park Hill Church, NLR.

Mrs. Lorena Mae White Riffe, Little Rock, died Feb. 24. She was a member of Immanuel Church.

Andy Walter Ray, 84, Monticello, died Feb. 23. He was a member of Second Church.

John S. Villa, 74, Arkadelphia, died Feb. 24. He was a member of Third Street Church.

George W. Young, 45, Camden, died Feb. 13. He was a member of First Church.

Mrs. Earl O. Hale, 62, Camden, died Feb. 19. She was a member of Second

Church.

Charlie Harvey Holloway, 66, Clarksville, died recently. He was a member of Second Church, Clarksville.

Mrs. Leona Lewis, 67, Springdale, died Feb. 20. She was a charter member of Caudle Avenue Church.

Mrs. Mattie Cassady, 71, Nashville, died Feb. 20. She was a member of Immanuel Church.

J. A. Carpenter, 78, Evening Shade, a former Sharp County judge, died Feb. 18. He was a deacon in First Church, Cave City.

Mrs. Carrie L. O'Connor, 77, Malvern died Feb. 19. She was a member of First Church.

Thomas Dale Heird, 57, Pine Bluff, died Feb. 19. He was a member of First Church.

Mrs. Lela A. Buck, 79, Arkadelphia, died Feb. 19. She was a member of Mt. Olive Church.

Mrs. Fay Banks, 67, Malvern, died Feb. 19. She was a member of First Church.

Resigns Sheridan Church

Gib Williams, pastor of First Southern, Sheridan, has retired and is now associated with Youth Homes, Inc., in Little Rock.

Williams has served the Sheridan church for the past 3½ years. During that time 89 members have been added to the church, and giving has increased 33 percent. The church is now third in baptisms in Central Association.

Williams and his wife will now serve as counselors to teenage girls who have unsatisfactory home situations and must live at the Home.

He is available for supply and interim work, and may be contacted at 1622 Battery, Little Rock. Williams has been a Baptist minister for 30 years.

The cover



Expect-attempt

The fruit of home mission work with Cherokee Indians is the Indian Baptist Assembly in Tahlequah, Oklahoma, owned by the Cherokee Baptist Association. Here leaders are trained and young people are nurtured. At a young people's camp, Sammy Hogshooter was elected chief of the assembly for 1971-72, and Reba Secondi was elected princess. The popular young people were presented Bibles in a campfire service.

President Nixon hopes to address Baptists

PHILADELPHIA (EP) — President Richard M. Nixon has made plans to address delegates at the Southern Baptist Convention when they gather here June 6-8 in convention. If the President can clear his schedule for the convention he would address an anticipated 13,500 Baptists.

The silent majority

By Roy F. Lewis

About 900 of the 1188 Southern Baptist churches in Arkansas have 300 or fewer members. Few of them ever make the headlines, but most of them, in addition to maintaining a gospel witness in their local community, provide a degree of dedication and loyalty and support that is the backbone of the Arkansas Baptist State Convention.

First Church of Black Rock, in Black River Association, is typical of these churches. Located in a small community nine miles west of Walnut Ridge, its membership includes school teachers, businessmen, farmers, and others representing a variety of occupations.

The church was organized in 1888 with 14 members. By 1905 its membership had grown to 122. Presently, the church has 196 members and averages 77 in Sunday School attendance.

In spite of limited opportunities for numerical growth, the church has achieved significant progress in other ways, such as finances and spiritual maturity. Having the only full time pastor in the community serving a single church, it ministers in many ways to the entire community. The pastor has conducted 33 funerals in two years, about half of which were for local, non-Baptist residents.



Harold Rose leads the singing at a Sunday morning service.



The church built this educational building in 1966 with the help of a loan from the Home Mission Board.

In 1971 the church gave \$1,808.49 to world missions through the Cooperative Program and another \$263.57 to designated mission causes. The 1971-72 budget, which calls for \$14,982.96, provides 12 percent for the Cooperative Program and three percent for associational missions. However, according to current receipts, the church anticipates receiving in excess of \$17,000.

The church worships in an old, white frame building, but hopes to replace it with a new auditorium in the not too distant future. In 1966, with the aid of a \$30,000 loan from the Home Mission Board, the church erected a modern and adequate educational building. Mission Board personnel reported that the church had established an outstanding record with its loan payments, having made several additional payments in advance.

When the needs of Christian higher education in Arkansas were presented to the church through the current Ouachita-Southern Advancement Campaign, the church responded by accepting its suggested goal of \$1,796.40. The amount will be raised through individual pledges over and above the regular church budget over a four year period.

The pastor, Charles Abanathy, is typical of many pastors in the state. Born in Peach Orchard in Clay County, all of his



The Black Rock congregation worships in this auditorium.



Charles Abanathy is pastor of the Black Rock Church.



Miss Lucy White wears a pin for 11 years' perfect attendance in Sunday School.



Dwayne Whitlow, 10, has had nine years' perfect attendance in Sunday School.

ministry, dating back to 1954, has been in Arkansas. He is a 1968 graduate of Southern Baptist College and anticipates graduating from Arkansas State in May of this year. The Black Rock church is his first full time pastorate.

Gail Abanathy is a typical pastor's wife. She is kept busy with church responsibilities, housekeeping chores, and the care of four young children. Yet she still finds time for those extra, little services, such as providing refreshments for the monthly deacons' meetings.

Typical of the church's membership is ten year old Dwayne Whitlow, whose father teaches in the local school and serves the church as a deacon. At the age of six months, Dwayne was enrolled in Sunday School at the Black Rock

church, and has not missed a single Sunday since. He proudly wears a nine year perfect attendance pin, recently presented to him by the church.

Representing the adults is Miss Lucy White, who wears an eleven year perfect attendance pin, and Mr. Leland Callahan, who serves as Sunday School Director and doubles as Sunday School secretary.

The Black Rock church, along with its pastor and members, is typical of hundreds of similar churches in Arkansas. These many churches comprise the silent majority whose consistent faithfulness and witness have brought the Arkansas Baptist State Convention to its present position of strength and stability.

Associational VBS clinics begin

Listed below are the associational Vacation Bible School Clinics reported to the Sunday School Department. Other clinics will be listed as date and location are reported.

Ashley County	April 27	North Crossett, First
Bartholomew	April 17	Wilmar
Benton County	March 28	Centerton
Black River	April 3 - 7:00 p.m.	Hoxie, First
	April 4 - 7:00 p.m.	Newport, First
Buckner	March 2	Waldron, First
Central	April 20	Springlake Assembly
Clear Creek	April 6	Ozark, First
Current River	April 13 (4:45 p.m.)	Pocahontas, First
Dardanelle-Russellville	March 13	Dardanelle, First
Delta	April 6	Dermott
Faulkner County	April 18	Conway, Second
Gainesville	March 27 - 4:45 p.m.	St. Francis
Greene County	April 24	Paragould, Calvary
Harmony	April 20	Matthew's Memorial
Little River	April 10	Horatio, First
Mississippi County	April 4	Osceola, First
Mount Zion	April 20	Jonesboro, First
North Pulaski	March 21	North Little Rock, Park Hill
Red River	March 16	Curtis
Trinity	March 16	Pleasant Grove
	April 6	Marked Tree, First
Washington-Madison	April 6 - 7:00 p.m.	
	April 7 - 9:30 a.m.	Springdale, First
White River	March 13	Cotter, First

Gets grad assistantship

Neal Sumerlin, a senior chemistry major at Ouachita University, recently received a graduate assistantship in research from the University of Arkansas.

Sumerlin is scheduled to graduate from OBU this spring. At Ouachita, he is a member of Blue Key honor fraternity, Sigma Gamma Sigma math fraternity and Gamma Sigma Epsilon chemistry fraternity and is president of Kappa Delta Pi education fraternity.

He is the son of Dr. and Mrs. Claude W. Sumerlin of Arkadelphia.

Attends Workshop

NASHVILLE—Benny Clark, director of Baptist student work at Arkansas State University, was one of 10 persons participating in a workshop on "Models of Student Ministries" Feb. 7-11.

Held at the church program training center, Southern Baptist Sunday School Board, the workshop was directed by Arthur Driscoll, consultant, national student ministries.

Calvary Association result of merger of two associations

The Calvary Baptist Association was organized through a merger of White and Woodruff County Associations in 1961. M. E. Wilfong was elected moderator and White County Missionary E. E. Boone became missionary of the new association. In September, 1963, Wm. M. Burnett became associational missionary.

Your superintendent of missions at work The two associations have developed into one working unit, and the work has been strengthened in both counties as a result of this happy situation. The work of the association falls into four general categories: work with church program organizations, special organizations and committees, direct services to the churches, and special projects.

The work with CHURCH PROGRAM ORGANIZATIONS is largely a matter of providing training opportunities through association-sponsored conferences and promotion of the training opportunities sponsored by State Convention departments. Associational workers are available and are frequently called upon for conferences in the local churches.

An outstanding activity of the Sunday School is the Pastor's Retreat held each year in December at Camp Paron. The program material is the January Bible Study book, and the pastors divide up the teaching responsibilities among themselves. Much good comes from the fellowship and the opportunities for discussion and prayer.

There is always a strong emphasis through the Associational Sunday School Organization on Vacation Bible School. Two clinics are held each year in different parts of the association which minimizes the distance workers will have to travel. In addition, the associational team responds to requests by individual churches to hold clinics and assist them in Vacation Bible School preparation.

One of the most successful activities of the Church Training program last year was the simultaneous Deacons Clinics held at Judsonia and Augusta. Church Training Director Russell Donnell feels that this should be an annual activity in his program.

For the first time, a trip to Glorieta for young people was successfully planned and carried out by the Church Training Department and the Associational Youth Organization. Fifty-three young people and sponsors attended Foreign Mission Week.

The other Church Training Organizations carried out their tasks within the Southern Baptist Convention

guidelines as these programs applied to the local needs.

Among the activities of SPECIAL ORGANIZATIONS AND COMMITTEES are the Seminary Extension Center and the Education Foundation. The Seminary Extension Center was established in November, 1966. In the years it has been operating, approximately 50 different people have taken courses, with an average of 18 to 20 enrollments each year. Many of those who have taken the courses are pastors who had not had the advantage of much formal education. Some of these have since gone on to finish college degrees. The cost of these courses has been kept to a minimum with the association picking up part of the cost.

The Education Foundation, established in 1960, is maintained for the purpose of making interest-free loans to Baptist students. These loans need not be repaid until after the students have finished their college courses. In the

period of time the Foundation has been operating, over \$10,000 has been loaned to 29 students. The money is provided by the Foundation membership which is presently composed of 325 people who have pledged to give \$2 or more once a year. The membership is drawn from all the churches in the association. Approximately one-fourth of the total amount loaned has been repaid.

Special committees, such as Evangelism and Stewardship, usually do their promotion and instruction through specially designed rallies and workshops.

DIRECT SERVICE TO CHURCHES includes the services rendered by the superintendent of missions: revivals, pulpit supply, Bible study, help with building plans, surveys, and a multitude of activities that grow out of the contact the missionary has with pastors and people. The associational office is indispensable as a means of coordinating the work and, of course, is maintained for the purpose of keeping records, taking care of correspondence, etc. However, the greatest use of the office is in the area of rendering direct



CALVARY Association and the state Student Department cooperated to build this Baptist Student Center at ASU Beebe.



THIS Negro Vacation Bible School was held at Augusta.

service to the churches. The office secretary, Mrs. Frances Clay, in addition to her many routine office tasks, provides information and materials to the churches including information concerning state and Southwide as well as local activities. Tracts, periodicals, and the Film Strip Library provide excellent program material.

THE SPECIAL PROJECTS DIVISION of the Association's Program is very important because it gives the people a feeling of performing some real mission actions at the associational level.

Each summer, mission Vacation Bible Schools are held. The association provides workers and materials in small churches or in some other type of situation where there are children who will not have the opportunity to attend Vacation Bible School. One of the outstanding efforts in this area was carried out by members of First Baptist and Grace Baptist churches of Augusta.

For the second year, a Negro Vacation Bible School has been held at the Head Start Center in Augusta. The association's role was to train workers and provide the materials. Last summer there were 300 enrolled in this school. A similar effort was carried out by Central Church, Bald Knob. The Bible School was followed by a revival week with the pastor of Central Church preaching and the music director leading the music.

Another type of project carried out by Calvary Association is that of assisting another association in a pioneer area. In 1969, the association purchased a movable chapel for Alger Heights Mission in Upper Peninsula Association, Michigan. It was necessary to borrow part of the money, and a number of the churches committed themselves to retire this indebtedness over a five-year period. The project will probably pay off this year.

Calvary Association, in cooperation with the State Student Department, assumed responsibility for building a Baptist Student Center on the Beebe campus of Arkansas State University. The Student Department and the association each gave \$3,000 to the project. Don Norrington, Baptist Student Union Director, along with summer mission workers, did most of the construction. A local plumber and a local electrician donated their services. Caroline Association gave a new piano to the Center, and some of the churches also made contributions.

In addition to the above projects, the association maintains a Rest Home Ministry, and this year, time and effort have been expended on the Ouachita-Southern Campaign.

Doctrines of the faith

God's 'special' revelation

By Jimmy Millikin
Southern Baptist College

Man can know God only because God has taken the initiative to reveal himself. Left to himself man would never find God. Man cannot see (Jn. 1:18), nor approach (I Tim. 6:16), nor search out (Job. 11:7; Isa. 55:8) God with his own unaided abilities. Man cannot know God unless he acts to make himself known. This God has done. We call this revelation.

We have seen that a part of God's revelation is in natural phenomena. This is known as 'general' revelation. We have also observed that this 'general' revelation in nature is inadequate to meet the spiritual needs of man. This makes necessary a 'special' revelation. The general features of this 'special' revelation may be outlined as follows:

First, the record of God's 'special' revelation is the Bible. While the Bible acknowledges the existence and validity of a 'general' revelation in nature, its emphasis centers on 'special' revelation. In fact, 'special' revelation is so inseparable from the Bible that it is often called 'biblical' revelation. The Christian thus has two records of God's total revelatory work—nature which contains his general revelation, and the Bible which contains his special revelation.

Second, God's 'special' revelation is made known through supernatural means. By this we mean that God makes himself known through a supernatural intervention in the natural course of things. God breaks through, so to speak, in extraordinary ways into the ordinary events of history and nature.

The supernatural means through which God reveals himself in 'special' revelation may be grouped under two major heads: (1) divine (miraculous) act in human history and (2) divine (supernaturally given) words of truth. To put it another way, God has acted supernaturally before the eyes of man (Jn. 1:14), and He has spoken supernaturally to the ears and mind of man (Heb. 1:1).

Third, the 'special' revelation of God was made necessary because of sin. Sin has affected man in two important ways. One, his eyes have been blinded to the extent that he is unable to see God clearly in nature (Acts 17:23; Eph. 4:17-19). Not only is man unable to see God clearly but he willfully distorts what he is able to perceive. (Rom. 1:22-25).

The second effect is that sin has brought guilt and condemnation upon man (Rom. 3:19) and has separated him from God (Eph. 2:12). If man is to be forgiven and his fellowship with God restored, then God must act in some special supernatural way to do it. This He has done in 'special' revelation (Rom. 1:16-17; Jn. 1:18).

Fourth, the primary purpose of 'special' revelation is the salvation of men. Its design is to rescue broken and deformed sinners from their sin and its consequences. Just as sin has blinded man's eyes to God and broken his fellowship with God, so 'special' revelation has the purpose of giving man a true knowledge of God (Col. 3:10) and restoring his fellowship with him (II Cor. 5:18-21; Eph. 2:12-22).

Spiritual tips from the Razorbacks



Nall

Don Nall will introduce and interview two Razorbacks, Jon Richardson and Jim Hodge, at the State Youth Convention, Hot Springs, March 31. Don Nall is Chaplain of the Pine Bluff Fellowship of Christian Athletes and pastor of East Side Church, Pine Bluff.

Church Training Week

April 17-21 is Church Training Week. That is the time to study a Baptist classic. A classic book is one considered to be a

"work of enduring excellence." It is ageless in its relevance, unsurpassed in its style, and unailing as a source of inspiration.

Joy in Church Membership, by Donald Ackland, is a Baptist classic. It was first published in 1955 during a period of historic denominational growth. From the date of its publication, this book has continued to inspire Southern Baptists.

Joy in Church Membership has now been updated for a new generation, and it is recommended for study during Church Training Week, April 17-21. Though written in the 50's, this book is just as relevant for the 70's as is color television. Lead your members to rediscover *Joy in Church Membership* during Church Training Week. — Ralph W. Davis

Lay evangelism school trains students for WIN

A Lay evangelism school was conducted in the Baptist Student Center at the University of Arkansas Fayetteville the week end of Feb. 4 and 5. Eighty people participated in the school including 15 Junior High and Senior High young people from Hindsville Baptist Church, where Brian Taule, a University student, is pastor.

Tom Logue, State BSU Director directed the School, assisted by Arliss Dickerson, BSU Director at Henderson State College. There will be 10 weeks of follow-up work, which will include basic disciplines in Bible study, prayer, sharing, and weekly witness involvement.

Jamie Jones is Director of the B.S.U. at the University of Arkansas.—Jesse S. Reed.



PETER PETTY, Superintendent of Missions for Washington-Madison Association (left) led one of the small group studies.



TOP: Tom Logue, (right) state BSU director, directed the conference.

ABOVE: Arliss Dickerson, (left) BSU director at Henderson State, who assisted Dr. Logue, talks with students.

Support, not salary, says board official

The missionary support system of the Southern Baptist Foreign Mission Board differs basically from the common salary system used in the United States, according to the director of the board's Overseas Division.

Winston Crawley analyzed the missionary support system and its alternatives during a meeting in which the board appropriated the largest single amount for emergency adjustments in its 126-year history.

"A primary consideration is that our present system is basically a support system rather than a salary system," he said. Crawley explained that the salary system common in the United States

pays a certain salary to a person for filling a certain responsibility, regardless of the employee's family situation or special personal needs.

In contrast, the modified support system used by the Foreign Mission Board adjusts the amount provided to reflect the various needs of the individual and his family. Varying individual and family needs are met by special fringe benefits and allowances, such as child allowances and medical expense provisions.

"Missionary support is not a simple matter," Crawley said. He noted that a special board subcommittee has been studying the whole structure of missionary support for months.

On the subcommittee's recommendation, the board allocated a

record \$653,540 for emergency adjustments to aid missionaries at three financial pressure points: U.S. dollar devaluation and worldwide inflation, escalation in college education costs, and increased taxation.

"Perhaps the most significant factor in the reexamination of the board's support system is that such a large percentage of our missionary force has now reached the stage in life when financial pressures tend to be greatest," Crawley said, "the stage when children are in their high school and college years.

"Our concern is to strengthen the missionary support structure and to upgrade the missionary support level as the Foreign Mission Board is able to do so."

Conference will help pastors counsel on economic problems



Dorris

Twelve Baptist pastors will be the recipients of scholarships covering all expenses except travel to attend the annual Economic Education Conference in Hot Springs, May 7-11. The Conference is offered by the Arkansas Council on Economic Ed-

ucation in cooperation with the State Education Department and the Clergy Economic Education Foundation. Scholarships will be awarded to clergy representing all denominations in the state whose leadership qualities indicate that they will profit most from the workshop.

The deadline for receiving applications is April 10. Information and applications for attending the Conference

are available from the Missions Department office upon request.

The sponsoring committee will select approximately 50 participants from the applicants. C. E. "Doc" Toland, President of Associated Grocers of Arkansas, is chairman of the committee.

Ray Arensman, Dean, School of Business, University of Evansville, and Ron Wykstra, Professor of Economics, Colorado State University, will assist in the Conference. Also, outstanding economists from Arkansas colleges will lead discussions and encourage questions. Business, labor and agriculture experts in Arkansas will participate and answer questions concerning their roles in the American economy with particular emphasis upon problems they now face.

Since many of the problems brought to clergymen can be traced to economic factors affecting the home, this conference offers an unusual and unique program that will prove valuable in

counseling at the local level. Having attended this Conference in 1971, I would recommend it as a vital part of a pastor's continuing education program. Write the Missions Department office for scholarship application forms. —R. H. Dorris, Director, Department of Missions



Between parson and pew 'Is he God?'

By Velma Merritt

One of our church grandmothers had accepted the challenge of taking her two-year old granddaughter to "big church" so the child would become accustomed to attending the worship services. The child was fascinated by all the things that were happening around her as she wiggled from spot to spot on the pew. The singing was over and my husband stood to preach. She leaned against her grandmother as the message began. After a few moments she looked up at her grandmother and quite audibly questioned, "Is he God?"

The two year-old's comment amused those sitting close to her, but later I began to think quite seriously about it. While my husband certainly was not God, he did have an image to a two year-old and her grandmother.

I had paid little attention to the comments and cliches I had heard a pastor was expected to fulfill: "preachers aren't supposed to make mistakes; preachers are expected to be in close communion with God; preachers live in glass houses; the preacher's kids are supposed to be examples for other children; the preacher's home is supposed to be a model home; the preacher is supposed. . ." the list is endless.

When I would hear one of the things preachers were supposed to be, I would laugh to myself and think, "He's only human!"

Reality clearly shows, however, that the pastor does have an image. To most people he represents God. He is God's spokesman to a particular group.

The make believe image laymen have of their pastor can be made real if they are willing to pay the price for it to become a reality.

The layman must pray daily for the pastor to submit himself to the Lord's leadership. He must see to it that there is no gossiping behind the pastor's back. He must respect the pastor's leadership. He must pray that he would follow God's leadership in his own life.

The pastor too can help the image to become real. He must pray that he would represent God and not himself. He must not gossip behind the laymen's backs. He must respect the authority of the laymen to be in commune with God as well as himself. He must be willing to admit, "I made a mistake", if the occasion calls for it.

Certainly the pastor has an image — sometimes it is a just one, at other times it is not.

When looking in a mirror, you see a reflection of yourself. It only will reflect what is before it — no more or no less. The pastor's image is a reflection of. . .

Music

'Out-of-sight'

I thought if we could have 25, it would be great, 35 or 40 would be fantastic, more than that would be "out-of-sight".

It was "out-of-sight"! For our first Volunteer and Part-Time Music Director's Retreat we had 75 to pre-register. Eleven developed conflicts so on Saturday afternoon we had 64 enthusiastic men and women leaving Camp Paron saying, "Please have another one for us. This is just what we need."

Purpose - Meet some of the musical needs of our smaller churches.

Content - "A Practical Music Program for a Small Church"; "Easy Evangelistic Music for Adults"; "Easy Evangelistic Music for Young People"; "Promoting Your Music Program"; "Testimony of a Volunteer Music Director"; "Staff Relations and Service Planning"; "Easy Cantatas, Youth Musicals, Evangelistic and Folk Song Books, Hymnals (with and without shaped notes)"

Personnel - LeRoy McClard, Supervisor of Youth, Adult, and Administration of Church Music Department, Baptist Sunday School Board; Ural C. Clayton, State Music Director, Arkansas Baptist State Convention; and Tom Vise, Organist, Immanuel Church, Little Rock.

Outcome - We all rejoiced in the realization of met needs, new challenges, and great fellowship.

"Praise God from Whom all blessings flow!"—Ural C. Clayton, Director

Attempts & Expectation



EXPECT — ATTEMPT EVANGELISM: Here Kenneth L. Chafin, director of evangelism for the Home Mission Board (right) and Nathan Porter, associate director of student evangelism, lead a lay evangelism school in Houston. The next big attempt will be evangelism projects with high school students — with the expectation that funds will become available in the Easter offering.

Evangelism Allocation: \$200,000



EXPECT — ATTEMPT SPECIAL MISSIONARY APPOINTMENTS: Summer mission personnel and US-2 missionaries take the message and ministries of Christ into places career missionaries don't have time to touch. Here Linda Miller (right) carries on her two-year assignment to work at the University of Delaware.

US-2 and Summer Missionaries Allocations: \$365,000

EXPECT — ATTEMPT CHURCH EXTENSION: Candlewood Baptist Church, Danbury, Connecticut, grew out of the Bible study fellowship begun by Mr. and Mrs. Jim Logsdon (extreme right and left). Home fellowships, special ministries, and community events are the strategy for the Extend Now effort. In church extension the Home Mission Board helps underwrite approximately 600 pastors in mission situations.

Church Extension Allocation: \$1,000,000



EXPECT — ATTEMPT ASSOCIATIONAL SERVICES, CHRISTIAN SOCIAL MINISTRIES: Two major prongs of home missions are associational services and Christian social ministries. Both kinds of work helped set the stage for these children's play with Pastor F. S. Butler in Circle City, Indiana. The Indianapolis Association, like others have done or wish to do, has employed a director of Christian social ministries.

Associational Services and Christian Social Ministries Allocations: \$1,515,000

Goal — Annie Armstrong Easter

ARKANSAS BAPTIST NEWSMAGAZINE

n HOME MISSIONS

When William Carey said, "Expect great things from God, attempt great things for God" 180 years ago, a tiny purse was collected to launch him toward India. The theme and the resulting action snowballed into world missions on a grand scale.

"Expect-Attempt" applied to today's missions opportunities means a bigger job than even Carey dreamed. On the home front of Southern Baptist missions are more than 2,237 missionaries, more missionaries seeking appointment than can be financed, and a need for at least \$6,000,000.

March 5, Southern Baptists begin a season of prayer for home missions. They will open purse and pocket to amass the necessary money. Hundreds of last year's attempts hang on this year's expectations for another nudge toward triumph.

Photos by Don Rutledge



EXPECT — ATTEMPT LANGUAGE MISSIONS: In Window Rock, Arizona, last year, Navajos attempted successfully to hold their own camp meetings. More all-Indian crusades are in the plans for next year. Missionaries work with 40 Indian tribes with stress on developing Indian leadership.
Language Missions Allocation: \$1,645,000




EXPECT — ATTEMPT TV EVANGELISM: Kenneth Chafin (standing, left), checks signals with the studio crew filming a pilot television evangelistic program. Every cent of the Easter offering beyond \$6,000,000 will go towards airing TV evangelism regularly. (Photo by John Havlik)



EXPECT — ATTEMPT WORK WITH NATIONAL BAPTISTS: Dr. W. Taft Watts (right), directs the Baptist Educational Center in Oklahoma City. Appointment of missionaries and youth workers, campus ministries, camps, conferences, and special projects — these are among work the Home Mission Board attempts with National Baptists.
National Baptist Allocation: \$370,000

ffering for Home Missions: \$6,000,000



ATTEMPT GREAT THINGS in AMERICA

By Arthur B. Rutledge

During the past three decades, Southern Baptist expansion has touched the entire nation. We began 1972 with thirty-three cooperating state conventions and SBC-related churches in all fifty states. During the past thirty years, an average of almost two new Southern Baptist churches a week have been constituted in newer fields.

This expansion has opened to Southern Baptists vast new opportunities. We now serve in the largest cities of the nation—New York, Chicago, Los Angeles, Philadelphia, Boston, Detroit. And our churches and varied ministries touch language groups we had seldom served before—Polish, Ukrainian, Portuguese, and Korean—and minister to troubled youth and neglected elderly in Christ-honoring ways.

In 1959, the Southern Baptist Convention instructed the Home Mission Board "to increase its emphasis on work in areas where there is no state convention or where the state convention is not well established."

The Board complied and God has blessed this outreach. During the past ten years, financial support of the Home Mission Board has greatly increased. In 1969 and again in 1970, Southern Baptists contributed over \$10,000,000 for home missions through the Cooperative Program and the Annie Armstrong Easter Offering.

Enlarged support has made possible exciting advances which have meant more to the Southern Baptist Convention and to the nation than many realize. It is distressing that we are now at a time when contributions, while gaining in total dollars, are not keeping abreast of rising operating costs.

The 1970 financial report showed a 2 percent gain in Cooperative Program funds for home missions programs and a decrease in the Annie Armstrong Easter Offering. This low rate of increase meant

the Board was unable to respond to many challenging, spiritually promising calls for assistance in growing, exciting new fields.

Annie Armstrong Easter Offering receipts totaled \$4,966,985 in 1970. This was \$78,733 less than the 1969 offering, which topped \$5,000,000 for the first time.

The goal last year, as for 1970, was \$6,000,000. In 1971, encouragingly, the trend was reversed and by the end of November, one month before the books closed on the offering, the record figure of \$5,262,006.45 had been reached. This, together with a gain of 4 percent in operating funds through the Cooperative Program, enabled the Board to increase its active missionary force to 2,237 as 1971 drew near its close.

An offering of at least \$5,650,000 has been hoped for in 1971, so even the record offering left the Board over \$300,000 below the anticipated figure. This meant that more than thirty fields of great human need and inspiring opportunity went without requested help last year.

Needs and opportunities in 1972, especially in the so-called "pioneer" areas, offer mushrooming spiritual, moral, and social opportunities. The reaching of the full \$6,000,000 offering this year will enable Southern Baptists to establish beachheads for Christ in tens of fields that have been waiting two years for a missionary.

In spite of the fact that 1970 was a "hold the line" year in Southern Baptist home missions, there were significant victories.

The Board related to a total of 942 Southern Baptist chaplains in active service at year's end—617 in the military chaplaincy; 221 in the hospital chaplaincy; 84 in the institutional chaplaincy (principally prison); and 20 in the relatively new field of industrial chaplaincy. These men, usually

employed by the agency with which they are directly related, are Southern Baptist ministers serving in critical areas of human need.

Through several programs, the Board continued its strong stress upon establishing new churches and missions. Through its pioneer, metropolitan, and rural-urban missions programs, the Board was assisting approximately 400 young congregations with pastoral support at the close of the year.

The Church Loans Division served 207 churches—almost 4 per week—by the closing of loans (to 126 churches) or the commitment for future loans (to 81 churches). This provided over \$8,000,000 for young churches, located largely in newer areas of the Convention.

Approximately 70 new language congregations were started during 1970. The Language Missions Department, in cooperation with state conventions, urged the several hundred language congregations which receive Home Mission Board assistance to extend their ministry and witness and to accelerate their progress toward full self-support. The 1,058 missionaries involved in language missions reported 36,910 professions of faith.

The Department of Work with National Baptists enjoyed encouraging progress. The missionary force increased to 99, related to 17 state conventions. The department personnel reported that "relations between National and Southern Baptists are improving at church, associational, state, and national levels."

Christian social ministries, with 288 missionaries related to persons of deep need in ghettos of practically all of our large cities, reported 3,126 professions of faith. The department reported a growing Southern Baptist awareness of social ministries as a part of our Christian witness. The department conducted workshops and conferences in literacy missions, migrant missions, ministries to drug users, and varied community ministries in dozens of locations.

The program of interfaith witness had an active year, writing and distributing materials, and holding conferences. Pamphlet distribution exceeded 150,000.

The Week of Prayer for Home Missions, 1972, could well be a time of earnest prayer for our nation, as we struggle with it multiplicity of problems.

I trust that every Southern Baptist congregation is preparing now for a churchwide, major emphasis on home missions March 5-12.

The church, through its words of the gospel, its acts of mercy, and its spirit of compassion, must be God's chief instrument for calling people of all races and places to him.

Members of churches gathered in

Augusta, Georgia, in 1845 to form the Home (then Domestic) Mission Board and the Foreign Mission Board. Their purpose, as I interpret it, was not to create a way for the church to evade its responsibility for sharing the gospel, but to provide channels through which each church could fulfill its responsibility.

There were great needs in those days, a century and a quarter ago. But needs are far greater today. America's population is now over 200,000,000, compared with 8,000,000 in 1845. Large urban areas have borne new crises. The influx of persons from other countries has placed a foreign missions field at our door. Poverty and alienation, so ironic in our affluent society, demand unusual Christian understanding and service.

The work of every church in its own community is a part of home missions in its broadest sense—interpreted as a part of the effort under God to help churches, usually through associations and state conventions, to understand needs and develop programs for serving people in their localities.

But even when churches have responded, to their capacity, to persons of every circumstance, urgent needs for God-called, well-trained, full-time vocational missionaries still remain. Today you are helping support over 2,200 missionaries in the United States, Puerto Rico, and Panama. God is blessing the efforts of these men and women and Christian influence is being exerted.

The Week of Prayer reminds every church and every church member of the privilege he enjoys in making a liberal once-a-year contribution to the work of home missions, in addition to the basic continuing support which the churches provide through the Cooperative Program.

There are encouraging signs that a badly needed spiritual awakening may be on the way in America. Within recent months I have heard of many churches, often quite large, that are experiencing great spiritual victories. All of us are aware of the exciting response of youth to the gospel.

My hopes were strengthened by two recent mission trips. With my wife, I visited Southern Baptist workers in the West and in the Northeast.

I was impressed by the quality of missionaries and pastors, as well as of dedicated and competent lay people. The list of those with whom we visited is too long to print. Suffice it to write that Southern Baptists can be proud of and grateful for their home missionaries, more than 2,200 of them. Most of these are Anglo-Americans, but many are of the same ethnic groups which they seek for Christ—Indian, Spanish, Italian, Portuguese, or some other. Some of

these home missionaries serve in as difficult situations as you can find anywhere in the world, I sincerely believe. All of those whom we met are serving diligently, and God is blessing efforts.

I was impressed also by the varieties of approaches being used to share the gospel of Christ with the lost and the unchurched. We participated in a fruitful youth camp in New Mexico, and we observed Vacation Bible Schools in New England, ministry to Portuguese in Providence, Rhode Island, and to inner-city youth of a variety of ethnic backgrounds in Chelsea, Massachusetts. We visited coffeehouses in Worcester, Massachusetts, and in Hampton Beach, New Hampshire, one ministering to youth in an inner city and the other to youth who throng a popular beach resort.

We participated in churches with somewhat traditional programs, but with exciting missions ministries, such as Bergen Church in New Jersey and Middletown in Rhode Island. We saw churches ministering to college students in Cambridge and Providence, Rhode Island. In Chelsea and Worcester the churches were identifying beautifully with the disadvantaged of the areas. At Hartsdale in New York (Westchester County) and in Providence, churches without their own buildings—using rented quarters—are establishing bases of Christian ministry and witness in large population centers.

I was impressed with the strong evangelistic purpose which permeated the efforts at all these points. In coffeehouses, for example, there was fun and entertainment but an unapologetic and straightforward witness to the gospel. We met some young people who had found Christ and had been able to break with drugs.

In every case, I sensed a deep concern for people, people of all classes and circumstances and races. They were involved in ministries to youth and adults, to Anglos and minority people, to persons in suburban communities and in ghettos of human need. In their efforts to minister to persons, our missionaries were recognizing that the problems of today's society are ultimately problems of troubled people.

I observed in these missionaries also a love for the church. They had come out of churches in which they had been nurtured in the Christian faith and challenged to a life of vocational Christian service. Their work was with churches, either helping churches discover and meet needs or representing churches by their daily ministry. They were concerned about establishing new churches. They were involved in helping churches become

Arthur B. Rutledge is executive-secretary of the Home Mission Board. This feature is reprinted by permission from ROYAL SERVICE. It is composed of excerpts from editorials by Dr. Rutledge appearing in HOME MISSIONS during 1971.

centers of community ministries, through weekday activities, through ministries to minority peoples, through activities for various age and racial groups.

Within recent years the Home Mission Board has progressively de-emphasized the use of funds for buildings in order to redirect these funds into the employment of personnel for face-to-face Christian ministries. Rarely does the Home Mission Board in these days invest money in the erection of a mission center.

There has come the growing conviction that it is not good stewardship to go six blocks or a mile up the street from a church facility and there put \$50,000 into a mission building. Instead, strong encouragement is given to the churches to establish ministries to groups in special need and base these efforts in their church facility, which is unused most of the week.

We believe in the church as the body of Christ performing the work of Christ in the world. Therefore we magnify the establishing of new churches and the basing of mission activities within the membership and the facilities of the church.

Another mark of contemporary home missions is its unqualified commitment to evangelism. We rejoice in every indication of the moving of the Spirit of God among youth and others, drawing them to Jesus.

All programs and services of the Home Mission Board ultimately aim to lead people to know Christ and follow him. This is the objective in the Program of Establishing New Churches. This is the objective in the Program of Church Loans, designed to help young churches secure needed property and thereby strengthen their witness. This is the objective in every Christian social ministry and in every ministry among language people. This is our objective in working with National Baptists, strengthening Christian fellowship and thereby strengthening the witness of both black and white Baptists. This is our objective in the Program of Interfaith Witness, as we seek to find ways of sharing our faith with persons outside the evangelical fold. This is our objective in the Program of Chaplaincy, as

(Continued on page 16)

Attempt

(From page 15)

through military, hospital, institutional, and industrial chaplains we seek to communicate the love of Christ. So it goes; through every program and every activity, we seek to exalt Jesus Christ and point men to him.

These characteristics of home missions surely are consistent with our commitment to Christ. They are needed emphases in the life of every church and every denominational agency. As we move on in the seventies, our concern for people, our confidence in the church, and our commitment to evangelism surely will be blessed of God and will help bring the spiritual awakening so urgently needed in America and in the world today.



Miss White

Baptist Student Union meant total surrender of my life to God because I didn't feel God speaking or asking for my life until I became involved with BSU. BSU opened many doors of service in my life such as weekend revivals, mission trips, spring mission projects, retreats, and a summer in a migrant camp in Oregon as a BSU summer worker. Through the BSU program I became familiar with the Christian Service Corp and God led me to the pioneer mission field. I thank God each day for my many blessings and experiences I have already had and those I'm still receiving as a result of the BSU.

(Ruth White, graduate of University of Arkansas at Monticello, is now serving with the Christian Service corp. in Walton, Indiana.)

Woman's viewpoint

Accidents happen to the best of us

By Iris O'Neal Bowen

I knew that clock, Seth, was going to get his just desserts, the way he kept donging all night long and teasing the wind chimes. The two youngest granddaughters caused his downfall. They, Angela and Michele, pushed a chair up to the mantel and dumped everything onto the floor. When I walked in, the girls were crying in the corner, their mother was picking up the pieces of a broken pitcher and bowl, another item or two remained unbroken and poor Seth lay on his face, strangely silent.

I carefully picked him up, and although there was no visible damage, Seth refused to speak — no ticks — no dong. I knew he was in bad shape, or he would have been telling me about it. When patting and a few firm shakes did no good, I put him back on the mantel and left him till I had more time to cope with his problem, and for a few days he sat there, silent and aloof.

Finally one Saturday I came home and Seth was ticking merrily away and seemed very pleased that he was doing better.

"What happened to the clock?" I asked, and Elder Son, home for a couple of days, answered that all he did was wind it up. Of course I was glad that Seth was better, though chagrined that I hadn't thought about winding him.

Then the "hour on the hour" rolled around and as I automatically counted his dong, I realized that Seth still was not fully recovered. Somehow he had lost an hour and was striking nine when it was ten o'clock.

After two or three days, Seth had rolled up many hours of minus dong, and when Son in Law discovered this, he took him down for a therapy session. (Son in Law aspires to be a counselor some day, and Seth was not his first patient, by any means.) Since then, though, Seth has been acting in a normal, for him, fashion.

Yesterday, I noticed I had let Clock run down again and set about giving him his wind-ups. When I had finished and was putting away the key, Seth started striking and he didn't stop until he had filled the air with 13 melodious dong!

Yes, Seth has completely recovered, and I thought you'd like to know.



Mrs. Bowen

Top 25 churches in giving in 1971

The top 25 churches in Cooperative Program gifts in 1971 are listed below. The list is based on records of gifts received in the Executive Secretary's office. It does not include any special or designated amounts.

Church	Association	Amount
1. Immanuel	Pulaski County	\$76,825.00
2. Pulaski Heights	Pulaski County	62,247.07
3. Fort Smith, 1st	Concord	62,177.08
4. West Memphis, 1st	Tri-County	45,876.63
5. Park Hill	North Pulaski	40,425.40
6. Grand Avenue	Concord	38,625.14
7. Camden, 1st	Liberty	36,584.06
8. Crossett, 1st	Ashley County	35,786.56
9. Pine Bluff, 1st	Harmony	34,271.95
10. Central, Magnolia	Hope	31,064.86
11. Blytheville, 1st	Mississippi Co.	30,675.59
12. Jonesboro, 1st	Mount Zion	28,905.56
13. Paragould, 1st	Greene County	27,743.64
14. Baring Cross	North Pulaski	26,698.31
15. Central, Jonesboro	Mount Zion	25,845.60
16. Calvary	Pulaski County	24,382.23
17. Levy	North Pulaski	23,829.04
18. Hope, 1st	Hope	23,530.61
19. Harrison, 1st	Boone-Newton	22,931.10
20. Benton, 1st	Central	22,570.65
21. Stuttgart, 1st	Centennial	21,291.31
22. Life Line	Pulaski County	20,991.76
23. Fordyce, 1st	Carey	20,962.82
24. Springdale, 1st	Wash.-Mad.	20,548.20
25. Van Buren, 1st	Clear Creek	20,004.00

—Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Resurrection power

By Ralph Douglas

Text: Matthew 28:6 — "He is not here; for He is risen as He said."

The headlines streaked across the pages of the newspaper, "THE WHOLE WORLD MOURNS—LITTLE KATHY FISCUS IS DEAD." The radio stopped its regular program with the words, "We interrupt our program for a news bulletin. The, after a deep silence, the deprecating voice broke in with the announcement, "Kathy Is Dead."

Kathy Fiscus, a nine-year old girl was running at play when she was suddenly swallowed by an abandoned oil well. The news spread rapidly and soon there were 50 men trying to rescue the little girl. For 52 long hours, the world was standing on tiptoe waiting for some word. Then the news came. The 50 men, using all the technical know-how of this scientific age, were able to bring to the surface of the earth a cold, lifeless, body. This represented man's best rescue efforts.

In our text, "He is not here; for he is risen as he said", we see a different situation. A perfect Jesus was going about doing good, forgiving sin, healing the sick, and ministering to the needs of man, because he was the fulfillment of a promise from God, "A Virgin shall bring forth a Son-and thou shalt call his name Jesus, for he shall save his people from their sins."

In the midst of his ministry, cruel hands, jealous hearts, and closed minds killed Jesus by hanging him on a cross. Late that day, (which was our Friday), the official pronounced Jesus dead. They took his cold, mangled body down from the Cross and put it into a tomb. That body stayed in the tomb Friday night, and all day Saturday, but sometime in the darkness of Sunday morning, that lifeless, cold, mangled body burst asunder the fetters of death and became the living God of our justification. The grave which had held millions of Adam's fallen race was no match for Jesus. What power!

Think of it for a moment; man had killed Jesus and expected him to stay dead, but God Power said, "Live; not for an hour, not for a day, not for a year, but ALWAYS-forevermore". And Jesus came forth from death and then announced, "Fear not, I am the first and the last; I am he that liveth and was dead; and behold, I am alive forevermore, Amen, and have the key of hell and death." God has the key, that is, power to get the job done in any situation.

That power is so far beyond man-power that the human mind cannot imagine it, much less comprehend and analyze it. That power said, "Let there be", and there came into existence a whole solar system. Our earth is fifth in

size among many planets of the universe. It is 25,000 miles in circumference and weights 6000 million, million, million tons or 12 Septillion pounds, yet, the earth whirls through space at the rate of 67,000 miles, travels 43,000 miles per hour toward the star Vega. No one would dare try to build the scales to weigh the earth, much less build the motor to whirl it through space. Yet, God Power does it all.

When Neil Armstrong and Edwin Aldrin landed on the moon in July, 1969, the vehicle for this was 363 feet tall and weighed more than 6,000,000 pounds. The engines had a combined horsepower of at least 543 jet fighter planes. This is the most powerful machine that man ever built, but is nothing compared to the power that keeps the universe at an even keel, grinding out our seasons, always at the right place and exactly on time, producing our days and nights. If man could build a machine to keep the world in space, the motor would have one quintillion horsepower or the equivalent horsepower of eighty-six quadrillion jet fighter planes. The motor would need a governor to make it run at a constant rate. No company would bid for the contract to build this kind of a motor.

Man has the power to calculate distance to the stars, trace the planets through a trackless void, and finally build his little machine to land on the moon, but he is not touching the surface of the power that said, "Let there be", and there come into existence a surging, plunging universe.

This same God Power said, "Let there be", and Jesus came out of the tomb living, sovereign God with power to get the job done in any day of any age.

This God Power guarantee's man's victory over sin. In the Bible we find the words, "As many as believed him (Jesus), to them gave he the power to become the sons of God, even to them that believe on his name." (John 1:12)

Saul of Tarsus came into contact with this power on the Damascus road and was never the same. His name was changed from "Saul the murderer" to Paul the Apostle, but his life underwent a more radical change. No wonder Paul told the Romans, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth." (Romans 1:16) To the Corinthians Paul wrote, "By the grace of God I am what I am." Paul was saying, "By a power beyond my power I am what I am." Paul explained his radical

change to the Corinthians, "If any man be in Christ, he is a new creature." (II Cor. 5:17)

No man, even though he had been delegated with authority by the temple worshipers, could have met Paul on that Damascus road and, through counseling, persuasion, or force changed Saul into Paul. No legislative body could have passed laws that would have renewed this man. It took the same kind of power that brought Jesus from the tomb to forgive a murderer and make a saint of him. It took God Power to make the old man die and free the new man from the power of sin. Paul reminds us of that fact, "Knowing this, that an old man is crucified with him, (Christ), that the body of sin might be destroyed, that henceforth, we should not serve sin for he that is dead is freed from our sin." (Romans 6:6-7) There it is—God Power frees us from sin.

No one can explain such phenomena. But, it happened with Paul and has been happening down through the centuries. Who can explain how a carousing major league baseball player like Billy Sunday was changed to the greatest evangelist of his day? No one. Man could not say, "Be changed Billy", and bring a new personality into being, but God Power did it.

This Resurrection Power guarantees victory in Christian living. The defeated, impotent, sorrowful followers of Jesus were more than frustrated. They had been cowards, ungrateful, and even sinful during the crucifixion upheaval. Some turned away home to Emmuas. Others went about trying to get lost in the crowds. Yet others, in the morass of their own disillusionment decided that it was better to say that they never knew Jesus, but Jesus never gave up on them. In other words, he was sure of this victory in Christian living.

From the portals of eternity, the resurrected Christ saw the dilemma, the bedlam, and the chaos, and decided to once again remind these followers that they had a task to perform and promised to empower them for the task. But there was a prerequisite to receiving this power. "Do not depart from Jerusalem, but wait for the promise of the Father which, ye have heard of me, ye shall receive power after the Holy Ghost is come upon you; and ye shall be witnesses. (Acts 1:4-1:8)

"These disciples continued with one accord in prayer and supplication". (Acts 1:14) Then, the power came. "They were all filled with the Holy Ghost." (Acts 2:4)

(Continued on next page)

These early Christians received power to do the work assigned to them, but the power came when they put themselves into a position where God could channel his Power through them. They were obedient followers, and God will always empower obedient followers.

Is it any wonder that some of the religionists of the day carried Jason and some other Christians to city magistrates and exclaimed, "These that have turned the world upside down are come hither also." In the span of a few years, these and others like them had lifted the Roman Empire from its rusty hinges. They did it, not with a mobilized army, but with people made mobile by the power of God; not with soldiers with guns on their shoulders, but dedicated men and women with a cross on their shoulders; not by representatives at a peace conference, but by following a King with power to get the job done.

If Christians are to stem the tide of sin, span the generation gap, rise above the noise and den of immorality, wade through the slough of despondency, push back the creeping tide of worldliness, build the pyramid of fellowship and climb the mountain of victory, it will be when the redeemed are equipped and harnessed by God, with the same power that brought Jesus from the grave.

Sure, the battle is a long, hard one. We have espionage on the inside of some of our churches, bleary-eyed idealists on the topside of others, filthy lucre in the coffers of a few, yet, the victory is ours. We all know that many of our churches are paralyzed with carelessness, stymied with disbelief, and osterized by society, and we keep on talking about the downward trend in many phases of church life, yet, the victory is ours.

There is enough shame, sham, and fraud in Washington to make the unknown soldier, who gave his life to build a great nation, come out of the tomb and mock us. Still, the victory is ours.

This victory can be brought about through God empowered people giving their witness to Jesus Christ through God's empowered vehicle the church. But we must pray with Paul, "That we may know him and the Power of his Resurrection." (Phillipians 3:10)

This power guarantees our victory over the grave. Jesus, talking to his disciples a short time before going to the Cross said, "Everyone which seeth the Son and believeth on him may have everlasting life and I will raise him up at the last day." (John 6:40)

Paul wrote, "If we have been planted together in the likeness of his death, we shall be also in the likeness of his Resurrection." (Romans 6:5) Again in

Timothy, we find the assurance, "Jesus Christ put an end to death and brought life and immortality to light through the Gospel." Who knew more about resurrection victory than Paul? Paul knew that Jesus had been crucified and buried, and was rejoicing over it. He was opposed to Jesus and his program of redemption from sin, yet, he met Jesus alive, heard his voice, was blinded by magnificence, and yielded to him and cried out, "Who art Thou, Lord. The risen Lord replied, "I am Jesus." That was enough to convince Paul that a power beyond man-power was working with him and he left this scene to preach as a flaming evangelist "He was risen again for our justification." To the Epicureans and Stoics he had no other message, "Because he preached unto them Jesus and the Resurrection." (Acts 17:18) Then, let this mortal body descend to the grave; let the members mix and mingle with soil; let the letters on the tombstone which marks the grave be obliterated. Jesus Christ will have no difficulty identifying his own in the Resurrection. Let the body be cremated and the dust scattered to the four winds or poured into the Arkansas River, God's unslumbering eye will never lose sight of each dissolved particle and will call the elements together to meet him in the air because he who would call Jesus from the grave and call a magnificent system of planets into being will have no difficulty raising a child of his from the grave. Hallelujah!

Dear Friend, no one can ever understand the power that God used to raise the dead, broken, cold body of Jesus from the grave, but the Bible admonishes us to accept it and live by it. We accept other things in life, we cannot explain how God turns this world and grinds out our days and nights, but we know he does it. Therefore, we go on enjoying, in the warm sunshine, the cool breezes of the seasons, resting securely in the providence of God. We do not know how God raised the grandeur of the mountains, carpeted their valleys with velvety grasses, and streaked their meadows with refreshing streams, but, we go on enjoying the beautiful scenery.

We can't weigh the innocence of a baby or explain his birth, but we go on admiring and loving the babies. So, just because we cannot explain "Resurrection Power", we should not miss the everlasting open door of the tomb by rejecting the one who has the key to the door-Jesus Christ the Lord! If we accept him and die before Jesus comes again, we will come out of the grave on the Resurrection morning, singing with the heavenly chorus this anthem, "Oh, Grave, where is thy victory?" If we are still living when Jesus comes again we shall all be caught up in the air to meet him and join the chorus

by singing, "Oh, Death, where is thy sting?"

Then those who are the living will join those of the Resurrection to sing, "Lift up your heads, oh ye gates, and be ye lifted up ye everlasting doors and let the redeemed of Glory come in."

No one can really explain how, but it will come to pass through the same power that brought Jesus out of the tomb.

"Youth movements of the past have been perverted and led by dictators and demagogues. Perhaps this one will be captured by Jesus Christ."



This is
Billy Graham on
**The Jesus
Generation**

Dr. Graham engages in a provocative look at the new Jesus Movement and addresses himself to the current youth scene — their hangups and their challenges. Includes: The Jesus Revolution • The Changing Scene • Jesus Christ Superstar • Hanging Loose • Turning On • The Devil Is Alive and Kicking • Getting It All Together.

Cloth, \$4.95, Paper, \$1.95.

at your Baptist Book Store

ZONDERVAN



Child Care Sponsoring a child

Recently I contacted a man whose Sunday school class sponsors a young person living at the Children's Home to tell him of an outstanding accomplishment made by the young man they sponsor. I was personally warmed by his response, as he said, "We count it a privilege to be associated with him."

What a loving, caring, Christ like attitude for a group of men to have toward this young man! However, this attitude is characteristic of many Baptists throughout the state who serve as sponsors to our children living at the Children's Home. Their interest and involvement is invaluable to our child care ministry, as we seek to meet the needs of children who turn to us for help.

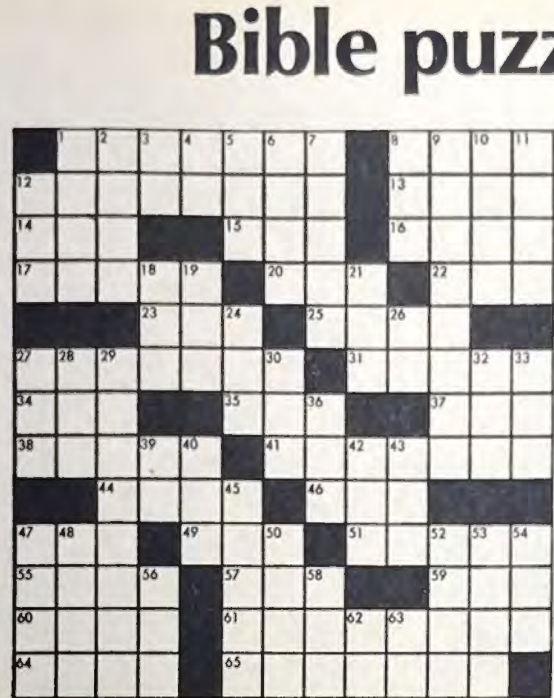
What is a sponsor? A sponsor is a person or group making a pledge to themselves that they will provide a certain amount of financial help for a young person in the Home. The funds they provide are used to purchase needed clothing, to provide weekly allowances, and to provide other special needs for the child.

Our sponsorship program has several levels of involvement, ranging from a special friend to a full sponsorship. A special friend might be an individual or group that would like to correspond with the child, remember him or her on special occasions, such as birthdays and Christmas.

For sponsorship, our child care worker estimates that it takes approximately \$200.00 per year for clothing for each child, if the purchases are made by our staff. Occasionally an individual or group feel that they cannot provide this amount of money and choose instead to be a co-sponsor, and provide whatever funds they can toward the child's needs.

May the sponsor visit the child? Yes, the child may be visited at the Home. It is suggested that the office be notified well in advance of arrival in order to avoid a conflict in the child's schedule.

May the sponsor take the child to his home? Recognizing that this young person is at the Children's Home because of behavioral or emotional problems, you will understand that this has to be decided on each individual child. We ask each sponsor who wishes to take a child to his home to make a visit to the Children's Home where the sponsor and the staff can sit down and arrive at a mutual decision. If it is in



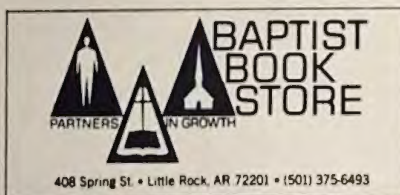
ACROSS

- 1 Paul, for one
- 8 Fruit stones
- 12 What Jesus did in the synagogues of Galilee (Luke 4:44)
- 13 She obeyed Abraham (1 Pet. 3:6)
- 14 Famous nickname
- 15 Assent
- 16 corner
- 17 "yet for your he became poor" (2 Cor. 8:9)
- 20 The graduating class (abbr.)
- 22 Cask
- 23 Greenwich mean time (abbr.)
- 25 "he that doeth evil hath not God" (3 John)

- 27 Through spiritual gifts some can interpret them (1 Cor. 12)
- 31 Don't put new in an old garment (Mark 2:21)
- 34 Turmoil
- 35 Old Testament book (abbr.)
- 37 Court
- 38 Rows
- 41 One of the first deacons (Acts 6)
- 44 They were opened (Matt. 9:30)
- 46 Lettuce
- 47 Number
- 49 Article
- 51 She announced Peter's arrival (Acts 12:14)
- 55 Hindu sacred writing
- 57 Son of Jether (1 Chron. 7:38)

the child's best interest, we encourage him to visit his sponsor.

If you are interested in additional information about our sponsorship program, please write Mrs. Vivian Peacock, P. O. Box 180, Monticello. She is our child care worker and will be happy to correspond with you about this program.—Johnny G. Biggs, Executive Director.



Bible puzzle

- 59 Resolution (abbr.)
- 60 English river
- 61 Stephen did them (Acts 6:8)
- 64 Keep this hand in the dark (Matt. 6)
- 65 "sin into the world" (Rom. 5)

DOWN

- 1 He was great among the Anakim (Josh. 14:15)
- 2 Giances
- 3 On account (abbr.)
- 4 State (abbr.)
- 5 Biblical adjective
- 6 Dregs
- 7 Lower (Gen. 35:21; poss.)
- 8 Old Testament book (abbr.)
- 9 "even as also" (1 Cor. 13:14; three words)
- 10 Ash or palm
- 11 What Paul and Silas did (Acts 16)
- 12 The right of precedence
- 18 Ovum
- 19 Texas university (abbr.)
- 21 Dry, as wine
- 24 Number of pieces of silver (Luke 15)
- 26 Letter
- 27 Sailor
- 28 Harem room
- 29 "the city had the sun" (Rev. 21:23; three words)
- 30 Joshua commanded it to stand still (Josh. 10)
- 32 Also
- 33 Mountain where Aaron died (Num. 20)
- 36 Old Testament prophet (abbr.)
- 39 State (abbr.)
- 40 "..... your affection on things above" (Col. 3)
- 42 Hebrew measure (Ezek. 45:14)
- 43 Residue
- 45 "despising the" (Heb. 12:2)
- 47 Elliptical
- 48 Granular snow
- 50 The emerald isle
- 52 Term in heraldry
- 53 "in and in truth" (1 John 3:18)
- 54 Biblical animal (Ex. 20:17)
- 56 Industrious insect
- 58 Biblical verb or man's nickname
- 62 Aged (abbr.)
- 63 Credit (abbr.)

Last week's answers



CRYPTOVERSE

"And walk in love, as Christ also hath loved us" (Eph. 5:2).

INSPIRATION
INFORMATION FELLOWSHIP



Arthur Rutledge



Bud Fray

for
MISSION
MINDED
MEN

BAPTIST MEN'S MEETING

March 17-18, 1972

BAPTIST TABERNACLE

LITTLE ROCK, ARKANSAS

Friday
2:30

Friday Evening
6:50

Saturday
9:00

SUPPER 5:30 FRIDAY Cost \$1.50 per person
RESERVATIONS NECESSARY



Ben Connell

KNOWLEDGE
+
INVOLVEMENT
=
MISSION ACTIONS



Glynn Stewart

FOR CONCERNED BAPTIST MEN

The foundation of the church

By Vester E. Wolber
Ouachita University

This lesson and the next center the attention on the origin of the church, after which there will be two more on the nature of the church.

Old Testament background

The church is a New Testament institution established by Jesus, and one looks in vain for it in the Old Testament. There are, even so, some forward looking Old Testament passages which clear the ground on which the New Testament institution is to be built.

1. The Lord God said through Isaiah that he was laying a sure foundation in Zion—a tested stone, a precious cornerstone, and that one who believes will not be in haste (Isa. 28:16). Peter quoted the passage (1 Peter 2:4-7) and applied it to Christian believers whom he called "living stones" who were built together into a "spiritual house." It could hardly be denied that Peter had in mind the collective functioning body of Christian believers—the church at large.

2. Jeremiah foresaw a new covenant which God would make with Israel and Judah, the terms being personal and spiritual: God was to write his law on the human heart and in return each person was to know God for himself because of his experience of forgiveness (Jer. 31:31-34). The author of Hebrews quoted the passage in discussing the inability of priestly sacrifices to cleanse the conscience by taking away sin. He makes his whole argument to turn on the fact that Christ offered himself as a once-for-all time sacrifice for sin which brings forgiveness to the sanctified (Heb. 10: 1-18). Christ provided salvation for all men but they experience it singly.

The great confession (Matt. 16:13-17)

Although John's Gospel indicates that early converts to the kingdom movement recognized Jesus as the Messiah (John 1:41; 4:25) it seems that, because of the directions which Jesus' ministry took, his closest followers like John the Baptist (Matt. 11:1-6) may have lost some of their convictions regarding his Messianic office. It was to revive these convictions and revise them that Jesus took his staff on a series of retreats away from the busy hubbub of Galilee.

A. T. Robertson pointed out that all four of Jesus' retreats were taken in heathen territory where Greek influence was stronger and where the Greek language was spoken. Could it be that Jesus taught in Greek language rather than Aramaic when he spoke of the rock on which he was to found his church?

Jesus seemed deliberately to avoid the

term "Messiah" in identifying himself. The general public and his disciples had a distorted concept of the nature of the Messiah and for that reason he did not wish to be known as the Christ until his disciples had a better understanding of his mission. Perhaps he saw that the time was right for him to revive and revise their thoughts on the subject.

1. First he asked his ministers what the general public was saying about him. He asked the right people: Jesse Northcutt said that if you want to know what a community is thinking, ask the pastors. The 12 had been on some preaching tours of their own down in Galilee and their answer here probably reflects what they had learned on these missions. The public identified him with John the Baptist who had been executed, or with one of the Old Testament prophets.

2. When he asked for their view, Peter promptly declared him to be the Christ and Son of God, the right answer. The Lord commended Peter and indicated that his insight was a matter of divine revelation.

3. The statement of Jesus that he would build his church on rock is dealt with in all the Sunday School Board literature, and will not be discussed here. The writer of these notes has said in previous lessons all that he knows—at times more than he knows—on this passage.

4. He charged his disciples not to inform other people that he was the Messiah (16:20). Why? He meant for this to be privileged information to be kept in confidence. Again, why? He did not want the general public to think of him as the Messiah because they had a distorted understanding of the office of the Messiah. It will be noted that in the next six verses he fused together the Messianic and Suffering Servant strains from the Old Testament. He didn't want to be known as the Christ without it being understood that he was a suffering Christ.

God's holy temple (Eph. 2:19-22)

In the first half of the second chapter of his Ephesian letter, Paul explains that the grace of God makes for a new society. In the latter section he makes the cross of Christ the confluence of Jewish and Gentile streams. Thereafter

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

International

Isaiah 28:16; Jeremiah 31:31-34
Matthew 16:13-20; Ephesians 2:19-22
March 5, 1972

Paul sees the whole of the human race as "one New Man"—not a Jew, not a Gentile; not a white, not a black, but a man. Christ made peace between Jew and Gentile; and is the hope the sole hope, for peace between all races and all nations.

1. The last four verses of the chapter (the printed text) need to be studied carefully. Paul the Jew, the Christian Jew, reaches out toward Gentile believers to assure them that they are no longer strangers to the covenants of promise (v. 12) but are fellow citizens with the saints of God, members of God's house, built upon the foundation which the apostles and prophets built upon, i.e., Jesus Christ.

There are enough goodies in those verses to make an ordinary Christian feel like shouting if he will take time to think about them. Although the term "church" is not used here it seems quite certain that Paul had the full church in mind, the kingdom of God, which he called in the first chapter "his body" (1:22-23). Whatever may have been the precise meaning of the rock on which the church was to be founded, Paul said that the church is founded on Christ who is its chief cornerstone.

2. The passage closes with a declaration that all segments of the structure—Jew and Gentile alike—are joined together in the foundation, i.e., in Christ, and grow together into a holy temple for the abode of God in the Spirit.

CHURCH FURNITURE



At
A
Price

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

Write or Call
Phone OR 5-2468
BOONEVILLE, ARKANSAS

Sunday School lesson

Watch therefore

By C. W. Brockwell Jr.

Minister of education, Calvary Church, NLR

John Wanamaker was the first man to put together a large department store in the United States. At one time he served as Postmaster General of the United States while acting as president of his chain of stores. Besides that, he was the Sunday School Superintendent of a 4,000 member Sunday School. A friend asked him, "How do you get time to run a Sunday School when you have so many other obligations to take your time?"

"Why, the Sunday School is my business," replied Mr. Wanamaker. "All other things are just 'things.' Forty-five years ago I decided that God's promise was true and sure: 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added to you.'"

Matthew 6:33 is the sum total of everything Jesus said. You can lay this truth over anything else he said and it will exactly fit the true meaning of that saying. Indeed, Jesus came to give man the possibility of putting God first. Sin had us reeling on the ropes when God took our place through Jesus Christ and now there is hope.

But Christian, you had better watch out!

Watch out for the most common fear!

Ask any man who is not a Christian and he will tell you he is afraid he could not "hold out" if he were to commit his life to Christ. Fear of failure prevents many from turning to Christ for salvation. But even if you should give your life to Christ, fear may continue for several years. Many of us keep asking "will I make it to Heaven?" "Am I doing enough of what is right?"

The trouble is we forget how we began the Christian life. First we had faith in his willingness to accept us and power to change us. Then we began to act accordingly. Yet we must continue depending on Christ for our works will never be sufficient enough to erase sin. Faith in God is the only thing that displaces fear.

There were many times when the early disciples were seized by fear even though they were with Jesus. Every time he mentioned his death, they became so puzzled and afraid that they were deaf to his assurance of resurrection.

Especially was this true during the last week prior to Jesus' crucifixion. So many events and teachings kept churning their minds as they reeled from one surprise to another. They suddenly found themselves "on stage" with the main character and no part to play. Jesus carried them along so their temporary despair would later give way to

permanent hope.

Watch out for the most asked question!

Sometime late Tuesday afternoon of the week Jesus died, some of his disciples commented on the beautiful stonework of the Temple and especially the elaborate wall decorations. Jesus replied they would all come tumbling down one day.

"Master!" they exclaimed. "when? And will there be any warning ahead of time?" (LIVING BIBLE)

Not why, mind you, but *when* was the question. Not the reasons, Lord, just the details. But perhaps they already suspected why just as we do following disobedience.

It appears that Jesus began to name some of the things they should look for prior to the destruction of the Temple. He also discussed the end of the world as we know it but he did not indicate which part of his conversation applied to Jerusalem and which to the world. Jesus is probably the only person who could discuss the details about the end of the world without setting some kind of date. Few people can resist setting some sort of deadline when God will bring the world to its conclusion.

Still we want to know when this world order will cease.

1. It will cease when life becomes so unbearable that even the natural order of things is upset. However terrible circumstances may be, the Christian is so designed that he can still function for his Lord. "The courage of many people will falter because of the fearful fate they see coming upon the earth," but some will stand tall as a tower of strength. The fact that men and women are still being given a measure of God's grace and

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

March 5, 1972

Luke 21:5-38

power for their life indicates Jesus is yet planning to return for his own. He would not give us endurance if there were no hope.

2. It will cease when men are ready to look up to the Son of Man. Calamity and sorrow mean punishment to most people. Do you often think God is angry at you? Jesus said trying times should arrest our attention so it can be focused in him. He is always near when trouble rears its ugly head. "So when all these things begin to happen, stand straight and look up! For your salvation is near." (LIVING BIBLE)

The coming of Jesus into your life now and the appearance of Jesus in the world later is your only hope.

Watch out for the most important solution

It is difficult to endure on the hope of something that may happen tomorrow. We must have relief for today. What then can we do to make it through the day and still be ready for another day? Jesus named two things in Luke 21:34-36.

1. Watch out! Life is so tied to this world that you could easily miss the whole point of living. The deceitfulness of riches (if I just had a little more money) and the cares of this world (the washing machine is broken again) are strong sedatives that put you out of touch with God's Spirit. Be careful lest pre-occupation with the world turn you away from the Creator of the world.

2. Pray in! Pray in the hope that you do not have to suffer a lot to learn a lot. There is no virtue in just experiencing difficulty. True prayer is not only listening to God but telling God how you feel. It is only through prayer that we can speak with God about the tough time we are having. His willingness to listen renews our hope for then we know God cares.

Watch out, brother! Jesus is coming again!

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) 372-5211

Index

- B—“Between parson and pew,” the pastor’s image p. 11; Black Rock First Church, as typical Arkansas church p. 6.
- C—Calvary Association, report on work p. 8; Clark, Benny, attends workshop p. 7.
- D—“Doctrines of the faith,” special revelation p. 9.
- M—Mountain Home First, begins building p. 5.
- P—Problems, making a career of (JMS) p. 4.
- S—Sumerlin, Neal, gets grad assistantship p. 7; sermons, right kind (Consensus) p. 3.
- U—Ugly American image (One layman’s opinion) p. 2.
- W—Williams, Gilb, resigns Sheridan church p. 5; “Woman’s viewpoint,” Seth’s accident p. 16.

FIVE BOOKS FOR \$1.00

Send this ad and a dollar bill with your name and address for the following five books of sermons: “When a New World Begins,” “Once Saved, Always S’fe,” “Heaven, Hell and Salvation,” “The Blessed Hope of Christ’s Return,” and “Do We Live After Death?” Send to:

John L. Bray, Dept. X,
501 West Lee St., Plant City, Fla. 33586

EUROPEAN ART TOUR

7 Countries — \$699
May 29-June 19
For Brochure Write
Phares H. Raybon OBU
Arkadelphia, Arkansas 71923

Bible nuggets for a daily walk

A worthy walk

By T. B. Maston

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation (“calling,” RSV) wherewith ye are called” (Eph. 4:1, KJV).

Today’s English Version translates the latter part of this verse as follows: “Live a life that measures up to the standard God set when he called you.” What was and is that standard? Will you not agree that the standard is for us to be like the one with whom we have been brought into union?

What is the vocation or calling to which Paul referred? It seems relatively clear that it means the original call to be a Christian.

Paul mentions in verse 2 some qualities that characterize the worthy walk: lowliness or humility, meekness or gentleness, forbearance or patience.

The word “walk” is found three times in the fifth chapter of Ephesians. Each of these might properly be considered an evidence or an expression of a walk that is worthy of our calling as Christians.

The Ephesians were admonished to “walk in love” (5:2), to “walk as children of light” (5:8), and to “walk circumspectly” (5:15) or to “look carefully” how they walked (RSV).

This is the high or upward call of God. Surely we will admit that we have not yet attained or expressed fully that high calling. Can we say with Paul, “I press on

A smile or two

A golfer stepped up to the tee, and drove off. The ball sailed down the fairway, leaped onto the green and rolled into the hole. The golfer threw his club in the air with excitement when he saw he had made a hole in one.

“What have you suddenly gone crazy about?” asked his wife, who was trying to learn something about the game.

“Why I just did a hole in one,” yelled the golfer, a wild gleam of delight in his eyes.

“Did you?” asked his wife placidly. “Do it again, dear, I didn’t see you.”

* * *

A phone operator asked a patron if he had the area code. “No,” he replied, “just the usual seasonal case of hay fever.”

* * *

When John Jones took his hunting dog out in the fields to show him off to several strangers, to his amazement the dog pointed at one of them.

“He’s smarter than you think,” said the man. “My name happens to be Partridge.”

* * *

A tightwad was shopping for an inexpensive birthday gift, but the only cheap thing he could find was a badly broken vase. He bought it for almost nothing and asked the store to send it—figuring his friend would think it was broken in the mail.

A week later he received a note: Many thanks for the vase. It was nice of you to wrap each piece separately.

* * *

A salesman tried desperately to sell grandma a hearing aid. She admitted that she would like to have it, but finally told the salesman to come back after the November elections.

“Why do you suggest that I come back after the elections, ma’am?” he inquired.

“Politics, son,” replied the old lady. “I’ll wait till the politickin’ is over, so I can hear somethin’ worthwhile.”

* * *

Jean had been naughty and had been sent into the den to think things over. After a while she came out all smiles and said:

“I thought and I prayed.”

“Fine,” said her mother. “That will help you to be good.”

“Oh, I didn’t ask God to help me to be good,” said the child. “I just told him to help you to put up with me.”

toward the goal for the prize of the upper call of God in Christ Jesus” (Phil. 3:14, RSV)?

Attendance report

February 20, 1972

Church	Sunday School	Training Union	Ch. Adms.
Alicia	64	54	2
Alexander, First	38	16	
Alma, First	225	70	1
Arkadelphia, Second	199	182	
Beirne, First	57	24	
Berryville			
First	160	45	
Freeman Heights	99	40	
Rock Springs	105	75	
Blytheville, Calvary	203	74	3
Booneville			
First	204	184	
Glendale	77	28	2
Concord, Mt. Zion	33	11	
Crossett			
Mt. Olive	251	113	
First	478	140	1
Dell, First	69	52	
Dumas, First	237	52	
El Dorado, Ebenezer	141	57	
Forrest City, First	567	150	
Ft. Smith			
First	1169	424	8
Grand Avenue	679	267	10
Moffett Mission	26		
Haven Heights	197	119	
Grandview	88	45	
Greenwood, First	271	103	
Hampton, First	133	44	2
Harrison			
Eagle Heights	267	99	5
Northvale	152	106	2
Hope, Calvary	186	100	4
Jacksonville, First	383	96	
Jonesboro			
Central	439	166	1
Nettleton	355	151	1
Lake City, Bethabara	138	110	3
Lake Village, Parkway	50	30	1
Lavaca, First	274	135	
Lepanto, First	285	135	
Little Rock			
Crystal Hill	123	59	
Geyer Springs First	713	221	4
Life Line	590	183	7
Magnolia, Central	585	182	
Marked Tree, First	209	79	1
Melbourne			
Belview	148	75	2
First	108	59	1
Horseshoe Bend	24		
Monticello, Northside	101	56	
Mountain Home, First	288	110	
North Little Rock			
Baring Cross	550	171	5
Calvary	378	149	
Levy	422	59	4
Park Hill	762	139	2
Sylvan Hills	272	118	
Paragould, East Side	238	103	
Paris, First	362	101	
Pine Bluff			
Centennial	178	70	1
Dollarway	87	47	
East Side	177	116	
First	690	158	
Green Meadows	69	34	
Second	122	46	
Russellville, Second	222	87	3
Springdale			
Berry Street	115	47	2
Elmdale	394	130	3
First	694	209	2
Oak Grove	60	30	
Texarkana, Beech Street	417	125	8
Van Buren, First	441	181	
Mission	42		
Vandervoort	42	17	
Warren			
Immanuel	224	100	2
Southside Mission of First	69	47	1
West Memphis, Calvary	221	106	

ENJOY SWEET ONIONS!!

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

Seminary wife collects funds for missionary's microscope

LOUISVILLE (BP) — A Baptist hospital in Jordan will have a new microscope because of a casual conversation between a recently appointed Southern Baptist medical missionary and next door neighbors at a Baptist seminary.

Joe Williams of Ft. Lauderdale, Fla., will use the microscope in his work as a medical technologist at the Baptist hospital in Jordan. He and his wife Sylvia were recently appointed missionaries by the Southern Baptist Foreign Mission Board, Richmond.

While Mr. and Mrs. Williams were studying at Southern Baptist Theological Seminary here, they mentioned casually to their next door neighbors that the Jordan hospital badly needed a microscope. "I could hardly imagine a hospital without a microscope," said Mrs. Ken (Robbie) Murphy of Ozark, Ala., whose husband is studying for the pastorate at Southern Seminary.

Her concern led to action. She and her husband collected enough money from other seminary students, several Southern Baptist churches, and members of her family to purchase the needed instrument.

Her first step was to write to their home churches in Alabama—Chalkhead and Post Oak Baptist Churches in Ozark, Ala., and County Line Church in Enterprise, Ala. Murphy also told the Indiana church where he is a student pastor of the need.

They all responded generously, Mrs. Murphy said.

With the help of a discount given by a Louisville medical supplies dealer, Mrs. Murphy collected enough money to buy the kind of microscope Williams needed.

Williams, his wife and their two children (and the microscope) leave for Jordan next spring after completion of an orientation program.



JORDAN HOSPITAL GETS MICROSCOPE: When Mr. and Mrs. Ken Murphy (right), students at Southern Seminary, Louisville, learned that the Baptist hospital in Jordan had no microscope, their concern led to a campaign in their home churches in Alabama and Indiana to raise funds for one. Successful in their efforts, they presented the microscope to Mr. and Mrs. Joe Williams, who casually told them of the need for the instrument while they were next door neighbors at the seminary. Williams, a medical technologist at the hospital in Jordan, and his wife are recent foreign missionary appointees. (BP) Photo



- **OUR PRISON SYSTEM HURTS PEOPLE** — If prisoners are people, so too are the victims of crime. . . wardens. . . judges. . . guards. All these people agree that our system of criminal justice simply doesn't work. It doesn't protect society. It doesn't give criminals an opportunity to rehabilitate themselves. A survey of criminal justice in America reveals that: (1) Each night, 200,000 men and women are in jail. (2) In New York City alone, over half the 11,000 inmates of the city's jails had not been convicted

of any crime. Unable to raise \$50 for bail, they were awaiting trial — some for as long as 10 or 11 months — for charges that would bring a sentence of only 60 or 90 days. (3) 70 percent of those who complete their prison sentences will return for criminal acts — usually more serious violations — committed after their release.

"Correction remains the stepchild of the criminal justice process," observes former Attorney General Ramsey Clark. "There is no justice here. I'm not dispensing justice," exclaimed a criminal court judge after arraiging scores of people at an average speed of two minutes per defendant. (From *Christophers News Notes*, March, 1972—No. 192)

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