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Arkansas Baptist State Convention

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Arkansas Baptist
NEWSMAGAZINE

March 9, 1972

The courage to work patiently for change



Dr. Grant

Would you believe that this column actually has readers? I mean real live readers other than my devoted mother, my faithful wife and children, and my sisters and brother in Tennessee, Florida, and Washington, D. C., respectively. This comes as something of a shock to me because I had always assumed that a column such as this was read only by the relatives of the writer.

This myth was dispelled for sure when I received quite a bit of mail and comments on my article suggesting that we need "more Arkansas homecomings" by our many young people and young adults who have left the state. One of these letters makes me want to reopen the subject of why many young people leave the state and don't return.

I must have pinched a sensitive nerve, because the letter writer felt called upon to explain that he left Arkansas because his new ideas had been rejected by the "power structure" of Arkansas Baptists.

New ideas are seldom rejected by people just because they are bigots or narrow-minded conservatives opposed to all change. Most of the time new ideas are rejected either because they are really not very good ideas or because they were poorly explained and promoted over a sustained period of time. Methods of effectively achieving change are actually not all that mysterious, but we can be sure of one thing. Very little change will be achieved in Arkansas by those who throw in the towel and quit.

I have always wondered why the press and other representatives of the mass media seem to glorify the person who issues a blast at the establishment, never to return and do battle at that place again. I have always attributed more courage to the person who fights a losing battle, licks the wounds, and regroups to fight again another day.

The bull-in-a-china-shop approach may result in getting new ideas adopted on very rare occasions, but in the overwhelming majority of cases, change takes place because dedicated people have stayed on the job for years without becoming discouraged and without denouncing the opponents as narrow-minded bigots. There may be a case on record where some person accepted a new idea because he was called a narrow-minded bigot, but I would guess such cases are few and far between.

It seems to me that it takes far more courage to stay with a frustrating situation and continue to work ever so slowly for what one believes in, than to take one broad-swath public swing at the enemy, make a conscience-satisfying speech before homefolks and television cameras, and then leave everyone else to work at their problem in coming years as best they can. It takes long term commitment, courage, and patience to work many years for a cause with only the most gradual kind of visual response or success.

I believe God expects us not only to seek the truth, but to apply the best wisdom we have to the development of a long-term strategy of winning others to an acceptance of this truth. Anything less than this is cheap showmanship on the street corner to be seen of men.

It would be an ideal arrangement if we could promise all our young people generous receptivity to their new ideas and proposals for change. But very few places on earth would qualify as meeting this requirement for a homecoming. I would suggest instead a kind of Christian commitment that causes one to work for what he believes in with patient persistence, asking the question, "What can I accomplish in a lifetime, and not just in one day only?"

Daniel R. Grant

In this issue

- A new director for the chaplaincy ministries of Arkansas Baptists has been named. See page 5 for more on Wilson Deese.
- An open letter from a prison inmate tells what drug users can expect from the law. See page 13 for the story from the inside.
- A report in story and photos on a trip to the Holy Land by former editor Erwin L. McDonald begins on page 16.

Arkansas Baptist

NEWSMAGAZINE

VOL. 71 MARCH 9, 1972 NO. 10

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and Interim Editor

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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.

Breathing new life in old structures

It often takes more courage and discernment to breath new life in old structures than it does to build something brand new. In a land of religious freedom anyone from any quarter can establish a new church if he doesn't like the existing ones. Hence, we have many churches, denominations, sects, cults and religious organizations in this land. While this may not be bad, it is confusing.

Likewise, within the structure of any of these new organizations there may occur evidence of the same sort of erosion which destroyed the existing units which in turn would suggest another structure to replace the replaced structure.

The Southern Baptist Convention has been wisely alert to this problem and have the advantage of the diligent work of the Committee of Fifteen. This committee has been functioning magnificently to breathe new life into worthy and proven structures. Their work will be historic and I predict highly acceptable to our fellowship.

This behaviour is predicated upon the concept held by a large number of us that it indeed takes more courage and discernment to breath new life into old structure through established channels and in due process than it takes to tear down the old and build an entirely new structure from the ground up. A point which should be quickly made is that the same erosion which may have damaged the old structure is ever present to attack the new one.

Those who have the other philosophy that the establishment must go so a new one may come will have to face everything the old establishment faced plus the effort of earning the confidence of the prospective supporters. Whether one is thinking in the

terms of a retirement home or a seminary he will have to come up with better merchandise at lower costs. He will have to be able to answer more problems than he creates. He will have to prove that his leadership is more enlightened and dedicated than the present leaders he seeks to replace.

He will have to come up with a better product than is now on the market at the same or lesser cost. He will have to ask the same people to pay for the new as have been paying the expenses of the old. He will have to impugn the biggest men a twelve million man denomination can produce. He will have to rise early and work late.

Almost 30 years of my life have been spent in placing Baptist churches in areas of the Western United States where the Christian witness was needed. In establishing a new church I quickly discovered that a new fellowship would have to outlive, outgive, outserve, outwitness, outsacrifice, and outdo all existing churches to justify its presence as well as its need of real estate.

The less romantic task is often the most needed and it is the only hope for great denominations. I have marvelled most of my life at the thunderous silence of big men in high places. It is time for those with convictions, and the energy, to write them down (double spaced, please) to be heard. Equal space will be provided.

I have the strange feeling that the consensus is the most noticed column of any religious periodical by Baptist editors. If you reply it will be printed and I predict it will be noticed.—Charles H. Ashcraft, Executive Secretary.



CHRISTIAN LIFE COMMISSION, SBC

- **DECLINE INDICATED FOR WELFARE ROLLS** — Reporting signs that the nation's welfare rolls might start declining, the government said recently that the average American family on welfare last year was younger, healthier and better fed and educated than ever before. The report prepared by the Health, Education and Welfare Department's National Center for Social Statistics said more welfare families had unemployed fathers in the home and more lived in big cities. But fewer were black. The report focused on the Aid to Families with Dependent Children (AFDC) program which

was providing help for 10.4 million persons in October, 7.5 million of them children. It said families stayed on welfare for shorter periods last year and included more mothers who had full time jobs than in the past.

(UPI — *The Atlanta Constitution*, Feb. 22, 1972)

- **THE NO. 1 DRUG PROBLEM** — The increasing use of heroin, LSD and marijuana in the United States is being viewed with alarm by some public figure or other almost every day. But, according to a newly issued government report, none of these relatively newfangled vices is as damaging to society as a weakness as old as Noah. The nation's No. 1 "drug problem," the Department of Health, Education and Welfare asserted recently, continues to be alcohol. The 121-page study compiled by HEW's National Institute on Alcohol Abuse

and Alcoholism contained some sobering statistics on the consequences of heavy drinking. Many people who consider themselves merely social drinkers may be surprised to find that the report classifies them as "heavy drinkers" which it defines as people who take a drink nearly every day or consume five or more drinks at a time at intervals of about a week. The report places 12 percent of all American adults in the heavy-drinking category and maintains that nearly half of them have serious problems with liquor. These "alcohol abusers" cost the nation some \$15 billion a year in lost work time, property damage and health and welfare costs. They also shorten their own lives by an average of 10 to 12 years. In addition, alcohol is blamed for about 28,000 traffic deaths a year.

(Newsweek, Feb. 28, 1972)

I must say it! Relationships



Dr. Ashcraft

All life exists in the structure of relationships. No life is possible apart from it. Even God may not be identified, described or known except in the context of relationships. God is love. Love demands expression. Love must have an avenue of expression. Therefore, the Trinity is necessary to define God. God is simply too much to be put into one word. It is, therefore, God, the father, the Son, and the Holy Spirit.

Since love is not love until it is expressed and God is not God until he has the opportunity of expressing his love the Trinity gives meaning to a God whose nature cannot be known apart from relationships. God is not God all alone. He is neither good, bad, mean or righteous except in the context of relationships.

Man also does not admit to identification apart from relationships. He is neither tall or short, good or bad, right or wrong except in the structure of that which is in the backdrop of his presence.

When relationships are catalogued three important ones come forward to assume well-deserved superiority over all others, the home, the church, and the community. When one is in fellowship at home, at church, and with his fellowman he has a good thing going for himself. If otherwise, it makes for a long day and a restless night.

If we can transpose our concept of relationship beyond the home and the church to the community outside we can truthfully say that the plight of any one person affects the security and well being of every other person on earth. Injustice anywhere upon anyone will one day touch everyone everywhere to some degree.

This can be applied to future generations because previous generations influence oncoming generations. How shall we handle the intricate and far-reaching significance of relationships? Here is the answer. No one can be anybody unless everyone is somebody. If we help everyone we know to become somebody we, in turn, may become somebody ourselves.

No one may hope to be anybody unless everyone is somebody. No one has arrived unless others arrive with him. We are nothing apart from proper relationships.

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

Jerusalem chosen for '73 Baptist Layman's meet

JERUSALEM (BP) — Two thousand Baptist laymen from around the world are expected to gather in the Holy City in November, 1973, under the sponsorship of the men's department of the Baptist World Alliance.

David Wong, an architect of Hong Kong and chairman of the Alliance men's department made the announcement here before a group of Southern Baptist state editors who were visiting in Israel.

The Jerusalem meeting will be the second in a series of four regional congresses of Baptist laymen arranged by the Baptist World Alliance during 1972-75, Wong said.

The first will be a meeting of the Pan American Union of Baptist Men, July 17-27, 1972 in Cali, Colombia. Owen Cooper, an industrialist of Yazoo City, Miss., is president of the organization and was present in Jerusalem with Wong.

Following the Jerusalem gathering of Baptist laymen, Wong announced that similar laymen's meetings will be conducted in 1974 in Hong Kong, and in 1975 in Stockholm preceding the Baptist World Congress scheduled for July 7-11 in Stockholm.

The purpose of the Jerusalem meeting, Wong stated, would be to enable Baptist men to draw inspiration



ANNOUNCING MEETING: Owen Cooper, Hanoch Givton (director-general of the Israeli Ministry of Tourism), Missionary Robert Lindsey, Jerusalem, and David Wong. (Photo by ELM)

from Jesus' earthly homeland for a more aggressive witness to their Christian faith.

Jerusalem's largest auditorium, Binyanei Hao'oma, will be the site for the meeting.

Joining with Wong and Cooper in the announcement here were Floyd Harris and Jack Jones of Washington, D.C., area, and Erling Oddestad of Stockholm, president of the Baptist Union of Sweden.

Child abuse conference includes Baptist worker

A two day conference on the abused child will be sponsored by the Arkansas State 4-C Committee (Community Coordinated Child Care), Little Rock Junior League and the Pulaski County Association for Mental Health. The conference entitled, "The Abused Child — What Can We Do?" will be held at the Arkansas State Hospital Auditorium in Little Rock March 24 and 25.

Dr. Ray Helfer, Associate Professor of Human Development at Michigan State University will speak to a luncheon meeting at the Jeff Banks Student Union on Friday, March 24. Dr. Helfer is the author of "The Battered Child." This meeting will be at 11:30 a.m.

Also appearing on the program for the two-day event will be Dr. Roger B. Bost, Director of the Department of Social and Rehabilitative Services. Dr. Bost will be the moderator for a panel discussion on "What Can Be Done About Child Abuse." 10 a.m. Friday. Prosecuting Attorney Jim Guy Tucker of Little Rock will participate in a panel discussion on Community Action Friday afternoon at 1:30 p.m. Also on the panel will be Mrs. Earlene Clearman, Director of the Little Rock office of Arkansas Baptist Family and Child Care Services. Doctor Helfer will present a summary of conference activities on Saturday, March 25 at 1:30 p.m. in the State Hospital Auditorium.

Southwestern Seminary enrolls 103 Arkansans

FT. WORTH, Tex. — The largest spring enrollment in the 64 year history of Southwestern Seminary has been announced by Felix Gresham, director of admissions. The enrollment of 1,840 is an increase of 83 over 1971, and includes 103 from Arkansas.

Gresham also released enrollment statistics for the academic year, 1971-72. The 2,295 accumulative enrollment represents the highest total in fourteen years.

"Both records are in direct contrast to the trend in theological education in the United States, which has been downward for the last decade," Dean of Students Felix Gresham said.

School of Theology enrollment advanced from last spring's 1,162 to 1,223; School of Religious Education rose from 430 to 436; and School of Church Music moved up from 165 to 181.

Forty-seven students came to Southwestern Seminary from Ouachita Baptist University.

Wilson Deese named to head Chaplaincy ministries for ABSC

Wilson Deese has been named Director of Chaplaincy Ministries in the Department of State Missions of the Arkansas Baptist State Convention. He will succeed R. H. Dorris who became Director of the Department in November, 1971. Chaplaincy Ministries is a cooperative work with the Chaplains Commission of the Home Mission Board, and Deese's election coincides with his appointment by that Board.

As Director of Chaplaincy Ministries Deese will coordinate the institutional chaplaincy programs in five state institutions where Arkansas Baptists provide fulltime chaplains for religious ministries to residents and inmates. These institutions include the Boys Training School, the Girls Training School, Cummins Prison, the Hot Springs Rehabilitation Center, and the

on a non-demoninational basis in promoting and assisting new chaplaincy programs in hospitals and industries in the state.

Deese was born at Wattensaw, Lonoke County. He comes to this new position from the pastorate of West Helena Church where he has served since 1952. Prior to that he served as pastor of First Church, Cabot, for three years.

During his tenure as a pastor in the state he has served in various denominational capacities including membership on the Executive Board, as a Trustee of Ouachita Baptist University, and more recently as Chairman of the Committee of 25.

He is a chaplain veteran of World War II where he served in the Southwest Pacific. He currently holds the rank of Lt. Col. in the Army Reserve. He is a graduate of Ouachita Baptist College (now University) and the Southern Seminary.

Mr. Deese is married to the former Margaret Lucile Jacks of Sparkman. They are parents of three daughters, Margaret Lane Phelps and Linda Lucile Pate, both of Arkadelphia, and Charla Sue Deese, a sophomore in Ouachita University.

The cover



Wilson Deese

State Sanatorium. A weekend student ministry is provided for the McRae Unit of the Childrens Colony, and assistance is given in a volunteer ministry to the jail systems in Craighead and Greene counties.

Deese will also assist churches in their ministry to military personnel and their families, conduct seminars for pastors who desire to serve a neighborhood industry or agency as a volunteer chaplain. He will assist military reserve chaplains through liaison with the Chaplains Commission of the Southern Baptist Convention.

The services of Deese will be offered

Central, Magnolia, has new staff member

L. B. Jordan, a native of Malvern, has joined the staff of Central Church, Magnolia, as associate pastor. Jordan, who is vice president of the Executive Board of the ABSC, is a graduate of Ouachita and Southwestern Seminary.



Jordan

Pastoral experiences include churches at Tichenor and Manning, and the Arabella Heights and Bowie churches of Texarkana. He comes to Magnolia from First Church, Heber Springs, where he has served as pastor since May, 1968.

Jordan is married to the former Nancy Ruth Beard of Warren. Their children are Lynn, a married son who is a student at State College of Arkansas; Jennifer Ann, a student at Ouachita; and Nancy Alice, a high school junior.

Lloyd L. Hunnicutt is pastor of Central Church. Roy E. Chatham is minister of education, and Morris W. Ratley is minister of music and youth.

CP the Cooperative Program and ...

The Foreign Mission Board

By Baker J. Cauthen, Executive
Secretary

The work of foreign missions never stands alone. It is bound up with all we do in the life of the churches, state conventions, and every agency of the Southern Baptist Convention. Wherever there is growth and spiritual power, the cause of foreign missions is strengthened. The remarkable testimonies of missionary appointees are reflections of the spiritual dynamic felt in Baptist life. Missionary concern and effort are channeled to a needy world through the Foreign Mission Board.

That is why the Cooperative Program means so much to all of us. It is, indeed, the lifeline of world missions. It produces resources for salaries of missionaries, programs of work on mission fields including evangelism and church development, schools and student work, medical ministries, publications, radio and television and benevolent ministries. It also provides resources for home missions, theological education, state mission ministries, Christian education, Baptist state papers, and a host of other vital ministries. Strengthening the home base is a vital part of worldwide outreach.

One of the deepest satisfactions provided through the Cooperative Program is that of knowing one can serve in so many different ministries and in so many different places. Our gifts are distributed to undergird this far-reaching work at home and abroad. The giver rightly can feel that he is involved in each of these ministries. Every person who gives through the Cooperative Program can look at everything being done at home and abroad and say in his heart, "I am a part of that work."

It costs much to be a missionary. The death of Paul and Nancy Potter, who were missionaries in the Dominican Republic, makes us realize how much it may cost. The Cooperative Program gives us a tangible way of sharing that cost.

Thank God for the Cooperative Program! Let's do all we can to strengthen it, for thereby we strengthen our total efforts in the name of Christ.



TURNING GROUND: Wesley Warnock; Chairman of Deacons Derrel Thomas, Pastor Paul Stockemer, Dathan Molder, and Building Committee Chairman Ralph Manes.

First Church, Alma, breaks ground for church plant at new location

Ground was turned Sunday, Feb. 6, at the new building site of First Church, Alma, on Interstate 40 between Highways 71 and 64. The 24,000 square foot church plant will overlook I-40 from a scenic hillside and be accessible for people driving from all directions into Alma.

The new church facilities will consist of an auditorium which will accommodate 500 persons, and an educational complex which will also accommodate 500. These buildings will be situated on the 10½ acres which the church recently purchased as they looked forward to a new location with an expanded physical plant to match the growth potential of the area.

The Colonial style buildings will cost \$250,000. The auditorium will be fully carpeted and the pews will be padded. Recording facilities and public address systems are included in the plans.

Office space is being provided, plus a library, choir room, choir director's study, records office, work rooms, and pastor's study. The fellowship hall in the educational building is being named "Ritchie Hall" in memory of the late L. E. Ritchie who worked in the planning stages of the entire building plant. Mark Kay Construction

Company of Little Rock will be the builder. Architect is Ray Brandon of Little Rock. The building committee is composed of Ralph Manes, chairman, Darrel Thomas, Dathan Molder, and Wesley Warnock. Paul Stockemer has recently been called as pastor and Truett Thomas is the music and youth director.

Arkansan directs work with Utah-Idaho students



Barnes

David Barnes is the new director of the Department of Baptist Student Ministries of Utah-Idaho Southern Baptist Convention. The new position is partially financed by the summer mission fund of the Arkansas Baptist Student Union.

Barnes is a graduate of Henderson State College, where he has done graduate work, and has served as minister of youth at First Church, Arkadelphia. His wife is the former Hattie Jenkins. The Barnes have one daughter, Angelia, who is three years old.

The open forum — equal space

Meeting the goal

Your editorial "Finishing the Assignment" was very appropriate. I was especially interested in your comments about the \$100,000 rotating loan fund for smaller churches. This is a worthy cause which has received very little publicity. I agree with you that it should be completed this year.

It is encouraging to know that Doc Puryear, of Dumas, a very busy layman, has volunteered to be general chairman of this effort. He is concerned about helping the small churches in their building program, many of which have no credit rating, as yet, with banks. Doc has personally put \$1,000 in this fund. Several other fine laymen and women have done the same.

The first contribution to this cause was \$1,000 given by Mr. and Mrs. Dale Kirkland of Plumerville. Mr. Kirkland is a blind man who has retired as a magazine salesman. He is a deacon in First Church, Plumerville. I'll not try to give the names of all the others whom I happen to know who have had part in the \$36,000 already raised. Just 64 other laymen or lay women giving \$1,000 each could immediately complete this goal. Of course, some will give smaller amounts.

Many of those whom the Lord has prospered were saved in a small church. They can recall with fond memories the blessings received. It is my hope that Doc Puryear will have full cooperation and an excellent response in finishing this task this year.—C. W. Caldwell

Deaths

Roy G. Belt, 68, Ft. Smith, died Feb. 20. He was a member of First Church.

Fred R. Norwine, 79, Conway, died Feb. 22. He was a member of Second Church.

Mrs. Nancy Morgan, 79, North Little Rock, died Feb. 29. She was a member of Sylvan Hills Church.

Joe H. Young, 58, Little Rock, died Feb. 29. He was a member of Martindale Church.

Mrs. Melissa Milliner Wheeler, 77, Hot Springs, died Feb. 27. She was a member of Park Place Church.

Mrs. Hattie Mae Williams Nichols, 83, Little Rock, died March 1. She was a member of Forrest Highlands Church.

Mrs. Ella Nancy Riggs Morgan, 79, North Little Rock, died Feb. 29. She was a member of Sylvan Hills Church.

Walter S. Huddleston, 77, Hot Springs, died March 1. He was a member of Lake Hamilton Church.

Mrs. Amy E. Spickes, 75, North Little Rock, died Feb. 29. She was a member of Sylvan Hills Church.

Between parson and pew

Is the Pastor's home 'different'?

By Velma Merritt



Mrs. Merritt

Being a pastor's wife makes me keenly aware of our home serving a double function.

Our home is first of all, the place where happy times are shared together. It is a place where we can laugh or cry in comfort. We eat, sleep, work, and share responsibilities of upkeep as any other home in the community.

In the midst of a routine activity, however, the pastor's home can turn into an arm of the study. Someone in distress may need counseling at an hour when the pastor is out of his office. If they know the pastor is home, it is quite natural for them to come directly to his house.

Once in his home, they expect to be able to talk with him in privacy if the situation demands it. This means the rest of the family must politely excuse themselves (even if their favorite TV program is showing) to oblivion.

A pastor's wife who feels "called" of God, as her husband does, can find herself being most helpful simply by disappearing, and she knows this is just part of her responsibility and gladly accepts it without complaint.

If the wife does not feel called of God, she can make herself miserable by being critical of those who want to destroy her privacy. She has little concern for the problems of others.

If the pastor and his wife choose to use their home as my husband and I do, it is sometimes a place of recreation for groups of the congregation. It is our privilege to have large groups visit us from time to time. We find it impossible to entertain all those who have been so gracious to have us into their homes on a one-for-one basis, but we find it quite practical to return hospitality in large groups.

We have also found that the congregation enjoys visiting the pastor's home. The congregation wants to know what the pastor's home looks like. They want to get ideas and share ideas in decorating. All the congregation wants the pastor's home to be a place they can be proud of. When they pass in their auto, they want to be able to think or say proudly, "That's where our pastor lives." We find our congregation wants to know what the inside as well as the outside of the house looks like.

In one sense the pastor's home is quite private. In the other sense, it is quite public.

The pastor's home can be run more efficiently for the pastor and the congregation if these points are remembered.

1. Except in cases of emergency the congregation should not call or drop-in at the pastor's home at mealtime.

2. If possible, a quick phone call to let the pastor and his wife know you are coming is greatly appreciated.

3. The pastor's family knows it is sometimes not possible or practical for someone to call before dropping in. These times are accepted graciously!

4. There are times when the pastor's home needs to be used privately.

5. The desires of the pastor and his wife should be respected. (Not all wives want their homes to be public places!)

6. The pastor's home is his home and is the only place he has to be alone with his family.

7. The pastor and his wife should remember that many members of the congregation want to visit their home and opportunities should be provided.

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SBC membership up to 11,826,463 in 1971

NASHVILLE (EP) — Church membership in the Southern Baptist Convention rose to 11,826,463 in 1971, an increase of 196,583 over 1970, according to the Research Services Department of the denomination's Sunday School Board.

Baptisms through conversion for 1971 reached a total of 409,659, an increase of 40,796 over the 1970 figure.

Your superintendent of missions at work

Conway-Perry, Van Buren work directed by Refus Caldwell

In central Arkansas, Refus Caldwell has served five fruitful years as superintendent of missions for Conway-Perry Association. He resides in the missionary's home in Perryville which was built nine years ago and which will be debt-free April 1.



Caldwell

This association comprises churches in the two counties of Conway and Perry. The 1971 annual meeting listed 15 churches with a total membership of 2,300 persons and 1,305 enrolled in Sunday School.

The late H. D. Palmer was missionary of the Perry County Association from 1946 to 1948 when the Conway-Perry Association was organized. He served the new association until his retirement in 1959. Missionaries who served in the interim prior to Caldwell's coming were Pat Mehaffey, George Fletcher, and Ray Cowart.

Enviably record

Because most of the churches of the association are small, there are many needs, and Missionary Caldwell attends well to these needs. For example, during the past five years he has served as principal in 20 Vacation Bible Schools in which there were 35 professions of faith. In these churches he preached 19 revivals and led the music in 13 others.

One most significant mark of growth and progress since 1967 is the 35 percent increase in associational mission gifts.

A recent highlight for six churches of the association was the World Missions Conference held during 1971.

New mission begun

The Opeplo Baptist Chapel is the only mission presently operating in Conway-Perry Association. A large paper mill constructed on the Arkansas River south of Morrilton brought new people into the community. The mission to reach them was begun as a joint effort of the association, the State Missions Department, and Southside Church, Pine Bluff.

Missionary Caldwell led in the purchase of six acres of land in Opeplo by the Missions Department. The Southside church moved its own portable chapel to the site and began the work in late 1969. There were 16 professions

of faith and baptisms during the first year.

Charles Atkinson, a ministerial student, is now serving as pastor of the Opeplo Chapel.

Van Buren Association

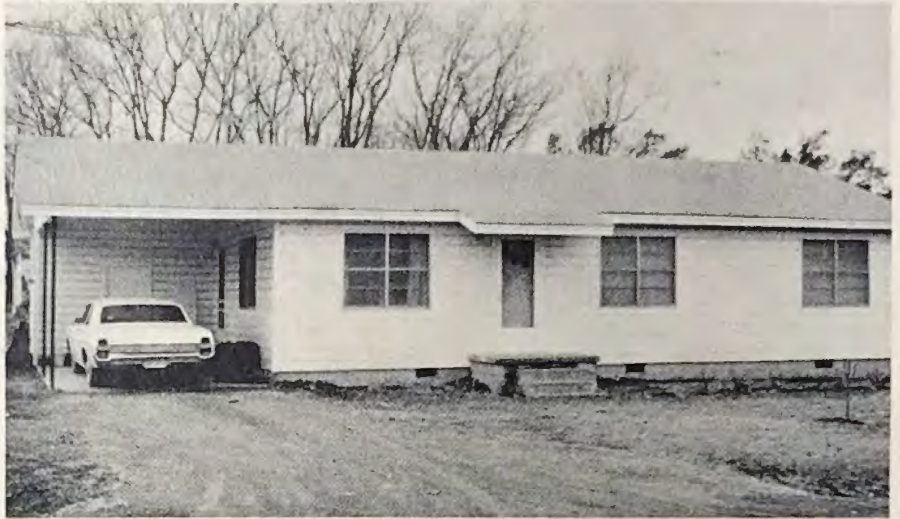
In 1970, Missionary Caldwell accepted the responsibility for work in Van Buren County where he now spends one day each week with the 14 churches and approximately 1500 members.

He is leading the way for Van Buren Association to share in a joint project

with Little Red River and Calvary associations and the State Missions Department in beginning a new mission in the Fairfield Bay Resort development.

This area is near Greer's Ferry Lake where 200 permanent type homes are built already, 20 currently under construction, and plans call for at least 100 more by the end of this year. There are also 240 mobile homes situated in the same vicinity.

Missionary Caldwell spends many hours on the field each week in promotion of all the work of the associations he serves. He is dedicated to achieving the highest possible level of spiritual growth and development in all his churches and among all his people for the Kingdom's sake and for the love of the Lord. — R. H. Dorris, Director, Department of Missions



The missionary's home in Perryville will be free of debt April 1.



Involved in the beginning of the Opeplo Chapel were Charles Barfield, associate pastor of Southside Church; Tal Bonham, pastor of Southside; Joe Owen, a member of the church's Missions Committee; Refus Caldwell, Missionary of Conway-Perry Association.

Lay Evangelism School held at Jonesboro

It was my privilege to lead in a Lay Evangelism School at Central Jonesboro, Feb. 14-18. Central, Walnut Street, North Main and Fisher Street, sponsored the school. Night attendance averaged 105 trainees and the children averaged 23 in attendance. Day sessions, to train folks to direct schools, averaged 20 in attendance.

Ninety people went witnessing on Thursday night when 13 people were saved. Another made a profession of faith Friday.

This is New Testament evangelism.—Jesse S. Reed, Director of Evangelism



TOP: Jesse Reed leads in Bible study on "The Growing Life." BELOW: group dynamics sessions were held during the creative activities period.

Children's workers seminars are scheduled

Three Preschool-Children's Workers' Seminars will be conducted on April 24 in First Church, Mountain Home; April 26, First Church, Blytheville; and April 28, First Church, Fordyce.

The seminars will begin at 9:30 a.m. with a general session. Johnny Biggs, executive director, Arkansas Baptist Family and Child Care Services, will be the featured speaker. His topic will be "The Child in Today's World." Mrs. Doris Monroe, Baptist Sunday School Board, Nashville, will speak on "Meeting the Needs of Exceptional Persons."

Conferences will be held from 10:30-12:00 and 1:00-2:30. Workers are urged to have Bible, teacher's book, notebook, and pencil in hand.

Conferences and conference leaders will be as follows: preschoolers, birth through three, Mrs. Ada Rutledge, Baptist Sunday School Board, Nashville, Tenn.; preschoolers, four- and five-years, Miss Nora Padgett, BSSB; Bible Learners, grades 1-2, Daryl Heath, BSSB; Bible Discoverers, grades 3-4, Billy Hudgens, Sunday School department, Mississippi Baptist Convention; Bible Searchers, grades 5-6, Mrs. Thurman Price, Bellevue Church, Memphis; workers with exceptional persons, Mrs. Doris Monroe, BSSB.

Pastors, church staff members, associational missionaries, Sunday School directors, and workers with children and preschoolers should choose the location and date most convenient for them.

Bring sack lunch. Drinks will be furnished.



Your state convention at work

Strong leaders stimulate giving

Statistics can be interesting or boring, misleading or revealing. Several statistics discovered recently in Arkansas are not only interesting and revealing, but also serve to inspire greater confidence in the Executive Board of the Arkansas Baptist State Convention.

In 1971, 62 percent of the churches and missions in Arkansas increased their Cooperative Program giving over that of the previous year. However, 80 percent of the churches represented by members of the Executive Board showed increases in their mission gifts. This simply means that the caliber of leadership on the Executive Board, at least in relation to the Cooperative Program, is well above the average shown state-wide.

To be sure, support of the Cooperative Program is not the only

criterion by which a leader can and should be evaluated, but in denominational leadership it is one essential factor. The Cooperative Program has proven to be the lifeline of financial support for Southern Baptists' missions causes and all other denominational work and programs. If weakness should occur at this point, all Baptists suffer and the carrying out of the Great Commission is hindered.

The membership of a congregation or the churches of a state convention cannot rise above its leadership. An outstanding group of dedicated, loyal, and capable men and women serve on our Executive Board. Arkansas Baptists can feel secure and confident with the leadership reins in their hands.—Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Keep it simple, Simon

By Iris O'Neal Bowen



Mrs. Bowen

Michele is well on her way to being the typical inquisitive four year old, and Mother is bombarded with questions all day. Some evenings Michele is still hungry for knowledge and her daddy takes over.

She had a good one for him when he settled down the other night.

"Daddy," she asked, "where does water come from?"

After careful thought, her daddy responded with a small lesson in science that went something like this: "You take two parts of hydrogen and one part of oxygen and mix them in their gaseous state. When these two chemicals combine, it produces the liquid that we call water."

"Oh," answered Michele, surprised, "I thought we got water out of the water hose!"

Which goes to prove that when you talk to a child you do well to talk in a child's language.

I remember when I taught four and five year olds in Sunday School. I listened one day as a lady told the little fellows the story of Joseph and the seven years of famine.

"There was a famine all over the land," she said — and the children just sat there, uncomprehending.

"You know what a famine is, don't you?" she asked.

They all shook their heads, so she tried to clarify with, "A famine is where all the people are on starvation. You know what that is!"

Still the kids sat there with their mouths open.

"Tell them," I muttered under my breath, "that nobody, not even the little children, had enough to eat."

I didn't use big words on my children when they were small — because it was important that I get through to them with what I had to say. And I could get a lot of things said with such little words as "no" and "switch" and "corner." I used short positive phrases, too, like "Let's be big" and "It pays to be good" and "God is love."

When my seven year old son confronted me with, "You can't use child psychology on me!" I decided it was time to up my vocabulary and now I season my language with erudite observations, thought-provoking questions and satirical ennuendoes.

"Mother," my children say, "you try to use too many big words!"

Baptist Men HMB leader to speak at meeting next week

Arthur Bristow Rutledge, as executive Secretary-Treasurer of the Southern Baptist Home Mission Board, provides executive leadership for all the board's programs and finances.

This man of renown among Southern Baptist and other religious groups, will be one of the speakers for the Baptist Men's Meeting scheduled for March 17-18. The meeting will be held at Tabernacle Church in Little Rock.

Dr. Rutledge, a native of Texas, is the fourteenth executive officer in the board's 125 years of service. He not only represents the Home Mission Board in general, but also coordinates the work of its several divisions.

Before taking over the executive leadership of the Home Mission Board at the beginning of 1965, Dr. Rutledge

had served for six years as Director of the division of Missions. He came to the Home Mission Board from Texas where he served for two years as secretary of Stewardship and Director of Missions for Texas Baptist. His previous service includes 25 years as pastor.

Dr. Rutledge is a graduate of Baylor University in Waco, Tex., Southern Seminary in Louisville, and has earned his doctorate from Southwestern Seminary in Ft. Worth, Tex.

Dr. Rutledge is a mission-minded man's man. He understands the need for mission activities in the local churches as well as the needs across the homeland and throughout the world.

All men will be blessed by his message and challenge. Baptist Men should plan now to attend all three sessions of the meeting. Make the most of this opportunity for mission information, inspiration, and fellowship. We will be seeing you on March 17-18. — C. H. Seaton

Meet the missionaries at missions conference

Meet your missionaries from around the world. This is one of the thrilling experiences of the people in our churches over the state who attend a World Missions Conference. There they can meet and hear in person the missionaries about whose experiences, needs and aspirations they have read, whose names they have seen on the prayer calendar, and for whom they have often prayed.

Many times people will say, "I have prayed for you for so many years. What a thrill to meet you face to face, hear you talk about your experiences and about world conditions, and see and handle curios that are so commonplace in the country you serve."

Five such conferences were held in Arkansas during 1971, four short of our quota of nine. Total attendance for the five conferences was 21,029 with 34 foreign, home, and state missionaries speaking in the churches. Some of the comments most generally heard were: "Let's have another one soon," "Our mission offerings have climbed," "We didn't realize our mission dollar did so much."

Mission speakers included missionaries from Thailand, Taiwan, Philippines, Korea, some who had served in China, Indonesia, Nigeria, Botswana, Kenya, South America, home missionaries working with Indian Spanish, Oriental, and Slavic peoples, and representatives of every phase of State Missions.

Besides speaking to those who attend the sessions in the churches, the missionaries speak on radio and TV, in schools and before civic groups, presenting the cause of Christ to as many people as possible.

Without exception, the speakers stressed the importance of the Cooperative Program which makes it possible to send these missionaries around the world through the pooled support of all the churches in the Southern Baptist Convention.

Because of the popularity of these opportunities to hear our missionaries and learn about their work, an association desiring to schedule a World Missions Conference must make application two years in advance.—C. F. Landon, WMC Director, Missions Dept.

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.

Drills and Tournaments



Davis

During the weeks of March 13 and March 20, eight district drills and tournaments will be conducted for older children and youth. These include the Bible Exploring Drill, the Youth Bible Drill, and the Youth Speakers' Tournament. Each meeting

will begin at 7:15 p.m. and will be led by a district worker and one worker from the Church Training Department of Arkansas. The meeting places for each of the drills are found in the Baptist Diary.

Something new for deacons

There will be two new training opportunities for deacons during Church Administration weeks at Ridgecrest, June 15-21 and Glorieta, July 27-Aug. 2. These deacon conferences consist of 15 one-hour sessions on the role and ministry of deacons.

A new booklet on family ministry for deacons is entitled "The Deacon Family Ministry Plan." The church should order one for each deacon in your church. The price is 15 cents each with a minimum order of \$1 from the Literature Department of the Sunday School Board. This booklet gives a world of information about the deacon family ministry plan — how to organize and train deacons for this ministry, how to make visits in homes, etc.

Every deacon in every church should receive the periodical, "The Deacon," every quarter. The April-June issue focuses on the deacon and church renewal.

A summer youth program

Help is now available for churches who employ a part-time youth director to work with the youth during the summer months. A summer youth program kit has been prepared by the Church Administration Department of the Sunday School Board. Two manuals are included in the kit, "Pastor's Manual" and a "Summer Youth Worker's Manual." Also, two identical posters displaying the theme for the youth summer program, "Come to Life!," are included in the kit.

College and seminary students may be used as summer youth leaders and this kit can be of great value. A church would need only one copy which would be ordered from the Literature Department of the Sunday School Board. — Ralph W. Davis

Doctrines of the faith

The nature of God

By Jimmy A. Millikin
Southern Baptist College

In the last several articles we have been emphasizing that God has taken the initiative to reveal himself to man. He has done this in several ways. He has acted in history and he has spoken his word to men. Now we turn to the question, "What kind of God has he revealed himself to be?" What is his nature?

The importance of the nature of God in any system of religious thought cannot be overemphasized. One's idea of God will largely determine all his other religious beliefs. What a person believes about man, salvation, the future—these and almost every other imaginable religious concern—will depend on what he thinks about God. It follows, then, that no doctrine is of more importance than the doctrine of God.

The doctrine of God is a very broad area of Christian truth. Indeed, God is the central subject matter of the entire Bible. God has displayed his character and attributes on every page of Holy Scripture.

Our concern in this study is with only one aspect of the broad doctrine of God — his nature. Who is this God who has shown himself to man? What kind of being is he? What is his essential nature?

First, *God is one*. As the *Baptist Faith and Message* puts it, "There is one and only one living and true God." This belief is known as monotheism. No other truth about God in the Bible, especially in the Old Testament, receives more emphasis than this fact. The first and chief commandment is a command to monotheism (Ex. 20:3). Assent and obedience to this command forms the basic duty of life (Deut. 6:4; Mk. 12:28-30).

Second, *God is a spiritual being*. The very essence of God's being is Spirit (Jn. 4:24). That is, God has no material element in his essential nature. He does not have a body (Isa. 31:3).

As pure Spirit, God is invisible (Rom. 1:20; I Tim. 1:17), therefore no likeness can be formed of him (Deut. 4:15-23; Isa. 40:25), nor can he be apprehended by physical means (Jn. 4:24; Acts 17:25). Since God is Spirit, he cannot be limited by space, nor can he be confined to any one place (I kgs. 8:27; Acts 7:48; 17:24). No one can escape his presence, for he is everywhere (Psa. 139:7-10; Acts 17:27-28).

Third, *God is a personal Being*. God is no mere impersonal intelligent principle, as some so-called "sophisticated" views of God would have us believe. God has revealed himself as "I" and speaks to man as "you". He has a personal name (Ex. 3:14; 6:1-3).

God possesses all the essential qualities of personality— He thinks (Psa. 92:5; Isa. 55:8-9), He wills (Psa. 115:3; Dan. 4:35; Eph. 1:5), He feels (Psa. 103:13, 17; Jn. 3:16), He acts (Gen. 1:1). Above all, God is revealed as personal in his son Who has shown us that man can have a personal relationship with God and call him "Father" (Mt. 6:9).

Fourth, *God is tri-personal*. "The eternal God reveals himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence or being" (*Baptist Faith and Message*).

In other words, God is one, but He is also triune. Without doubt this is difficult to comprehend, but it is at the very heart of the New Testament revelation of God. God's New Testament "name" is Father, Son, and Holy Spirit (Matt. 28:19; cf. also II Cor. 13:14; I Peter 1:2).

Jesus people returning to establish church

SEATTLE (EP) — For a variety of complex reasons, the Jesus People are edging back to the church of their parents. So says Ray Ruppert, religion editor for the *Seattle Times*.

"The institutional church is being rediscovered as a living and hope-full community by many of those who were ready a short time ago to abandon the church as a rigid and obsolete

structure," he said.

One reason was the realization among street-Christians that many of the young people who were converted suddenly and dramatically in city parks at Gospel rock festivals often fell away rather quickly.

Another factor, Ruppert pointed out, was the willingness of church laymen and clergy to accept them when they made the first tentative steps back. He said the charismatic movement, in many cases, softened adults for the acceptance.

A report on child care meeting

"The Inner Religious View of the Emotionally Disturbed Child," presented by Wayne Oates of Southern Seminary, was the opening paper for the Southern Baptist Child Care Executives' meeting, which was held in Williamsburg, recently.

Dr. Oates has pioneered in both the study and the practice of pastoral care and is one of the nation's leaders in this field. He has been vitally interested in the work of child care for many years and brought to our program deep scholarship, rich personal experiences, and a warmth of interest and affection for children and for all who work with them.

This Southern Baptist group, which will celebrate its twenty-fifth anniversary next year, represents 19 states of our Convention which are engaged in child care services. There is a wide range of differences in organization, program, and financing, but a strong bond in the unanimous goal of advancing the cause of child care.

Interacting with this group was enlightening, inspirational, and left me with several distinct impressions:

- I was glad to be a part of this group that seeks to maintain proper balance between professional services and Christian compassion as we serve families and children who need our help.

- We recognize the strength of family ties is a vital consideration in our work with children. Believing this, we do not separate a child and treat him as an island. Always in focus behind him is the basic unit of relationship, the family. After all, the family is what we are all about.

- We need to continue to do everything we can to keep our ministry in step with current social needs. We believe that a Christian ministry has an even greater responsibility to be relevant to the times.

- Although our program was not the largest in physical facilities or financial assets, I was pleased to find that our child care ministry is among the top in providing the services most currently needed in response to these changing times.—Johnny G. Biggs, Executive Director



NASHVILLE — TRUSTEES' MEETING — Don B. Harbuck, trustee of the Southern Baptist Sunday School Board from Arkansas, participates in the semi-annual meeting of trustees in February in Nashville. Don B. Harbuck is pastor, First Baptist Church, El Dorado. (BSSB Photo)

YOU'RE INVITED

STATE WMU ANNUAL MEETING

March 21-22

Second Church, El Dorado

By the Pastor

Dear Arkansas Baptists:

The people of Second Church, El Dorado, look forward to being your host for the ANNUAL MEETING of ARKANSAS WMU, March 21-22. Our church approaches this important event as an opportunity for service. It is our hope that many Arkansas Baptists will come and enjoy the good things the Lord has in store for us during this meeting.

Our sister Baptist churches in the city are also doing everything possible to make your stay an eventful one. In fact, a spirit of expectancy can be felt throughout Liberty Association.

In good ole Southern Baptist terminology, "Y'all come!"

In Christ,
BRUCE MURPHY
Pastor

MEET AND HEAR THESE VIP's: Mr. and Mrs. Max Alexander, Thailand; Mrs. Norman Coad, Missions Appointee; Mrs. Marion G. Fray, Rhodesia; Dr. Kathleen Jones, Ruth Ford; Dr. and Mrs. James Kwee, Indonesia; Mr. and Mrs. W. Trueman Moore, Bangladesh; Mrs. Harrison Pike, Angola; Mrs. James Sawyer, Benton; Josephine Scaggs, Nigeria; Evelyn Tully, WMU, SBC.

Most of my life has been involved in drugs. So all the information both for and against drugs I've gone into. Better still, there are very few drugs that I have not used. My first experience with drugs was when I was seventeen, and I never stopped turning on until I was twenty-five. There were no drugs that I did not like. Like most, I started with Marijuana, then went to LSD, then Methidrene, then Heroin, and used all their different variations, like Hashish, Opium, Upper, Downers, and all the mind expanders.

By using them all for a long period of time I discovered which ones I could handle, and the ones that handled me. Since nobody can handle Speed, or Heroin, for very long, no matter how strong they are, after a course of years and a lot of pain, I had to kick them. But for eight years I continued to use Grass, Acid, and all the other so-called mind expanders.

During this time I had some bad experiences with drugs, and also some good ones. Most of the bad ones came on with hard drugs, but there were some with the soft drugs also. But since I didn't use hard drugs but for about two years, I must admit most of my life has been a happy and good one even with drugs.

During these years I married, had a son, and acquired a very good profession, even owning my own business at one time. I didn't steal, rape, rob, drink, nor gamble. And most people I knew were about like me, the so-called "New Generation". We would smoke Marijuana and maybe sometimes drop a tar of Acid trying to learn more how to enjoy each other and the world around us. Sometimes because of the different trips, or bags, that any drug can put a person in I would lose nearly all my monetary possessions. But somehow I always came back, and mostly remained happy.

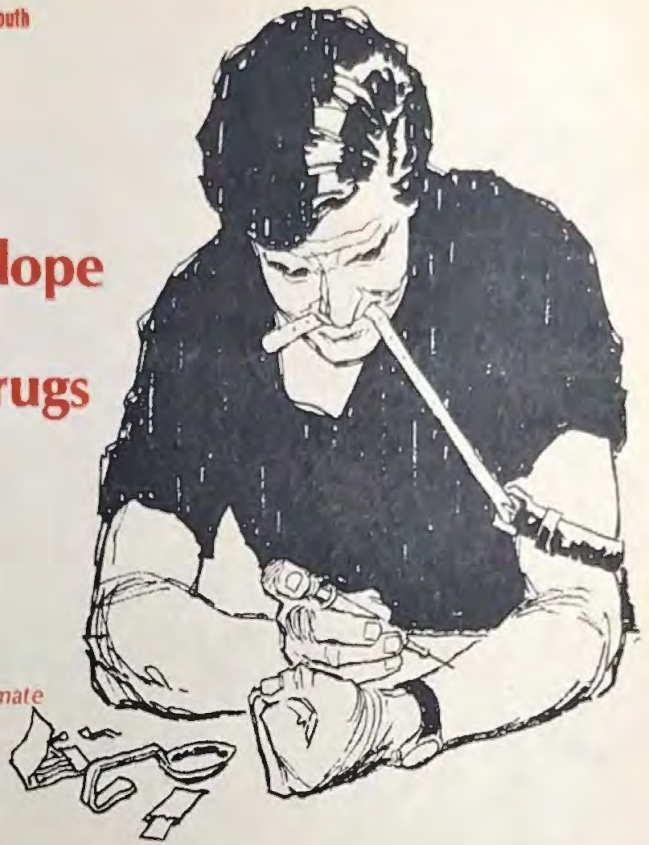
Then my life was completely changed by the way of a "Bust". Or I was arrested for possession of Marijuana. Of course I have always known that all drugs were against the law. But I was always extra careful, and like most people always thought I'd never get busted. I won't do any deeper into my past life, or my arrest as the most important thing is what is happening to me now, and will eventually happen to anyone who uses any kind of drug.

For almost two years I have been in a County jail awaiting the outcome of my appeal. You see, I have been sentenced to 10 years in the penitentiary for possession of Marijuana. There is a good chance that it could take at least another year before anything for certain will come of the appeal. Probably not anything because I was guilty of this offense. The sentence I felt was excessive. However, I won't go any

An open letter to youth

The dope on drugs

By a prison inmate



deeper into this either. Because what I really want to tell you, and my whole reason for my writing this is to let you know what I learned the hard way, and what you too will face if you continue, or start with drugs.

They say that this jail is almost like the penitentiary. It was built to hold 1500 men, and only five years old is already overcrowded. All I can tell you is, almost all prisons are the same. The only way this one differs is it is just to hold you until your case becomes final. But prison changes a man, and here are some of the ways it does.

For almost two years there has been no sunshine touch me. The only thing that I have been able to associate with, or touch, is cold concrete and steel, or men who have become just as cold and hard. The main rule in prison is "Only the Strong Survive". So you learn very quickly that you are either strong or weak. Whichever you are you will probably make it. But how good you make it is according to how strong you are.

Let me try to make this a little clearer. This means not necessarily strong physically as much as mentally. Love, compassion, and understanding are things that must be generated between people and here they don't exist. Your

own thoughts are almost the only pleasure you have. To keep them from hating everything, including yourself, is a full time job. This place is next door to Hell, and even worse.

You know that there is no way to change or better your position. Every day seems like a year that leaves no past to be remembered, or any future to look forward to. These places know no happiness and will leave scars too deep to be forgotten.

It is impossible for me to make you understand how this place makes you feel. But this I will guarantee. If you are turning on to drugs, you will eventually find out for yourself. There just isn't any way to turn on and not sometime get busted. Prison is the one place that drugs will definitely turn you on to. Nobody plans on it, but it is almost impossible to avoid it.

Whether something like Marijuana is morally right or wrong to you only you can answer. However, we all know it is against the law and if you are arrested there is a good chance you will go to prison. Is smoking grass as important to you as your family, your career, your future, your love, and your happiness? Remember that the next time you turn on. You could be turning yourself on to a good portion of your life behind bars.

God-called preachers

By J. Harold Smith

Pastor, Windsor Park Church, Ft. Smith



Smith

Fear grips my heart as I think of the tremendous effort the Devil is exerting today to destroy the Bible truth of the "high calling" of the minister of the gospel of Jesus Christ. Certainly the Devil has always been busy seeking to destroy

the "God of the Bible" — the inspiration of the scriptures — the reality of heaven and hell — the fact of sin — the true called-out church — and now his effort is centered upon the destruction of "God-called preachers." Without doubt one of the most destructive blows the cause of Christ could suffer is to lose the concept of a divine call into the ministry.

I believe in "God-called preachers," because the Bible is filled with examples of God's Man receiving a "special call." In Paul's charge to young Timothy, II Timothy 4:2-4: "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts (desires) shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Praise God for "God-called preachers" who have made the gospel of Christ a sensation. As I stood on the square in Florence, Italy, where Savonarola was slain for preaching the gospel, I realized as never before the thrill of "being God-called and God-anointed to preach the word."

Savonarola could rule Florence and make Lorenzo tremble, as he stood and cried with a loud voice, "Men of Florence, Jesus Christ wants to be your king!" The people took up the cry and ran through the streets of Florence crying, "Jesus Christ is our king." Praise God for a Martin Luther, able to defy kings and popes until he broke the backbone of Catholicism and set captive nations free. Praise God for a John and Charles Wesley who were "Called of God" to move nations back to God. Think of such men as Charles Finney, Dwight L. Moody, Billy Sunday, Dr. George W. Truett, and Dr. W. A. Criswell as "Nothing" more than common laymen.

Would you deny that these great men have had a "special call"? Does

it appear to you that "their call" is greater than other professions? Does it not appear to you that these men were indeed "holy men"? Regardless of what the world may declare, many of these great God-called preachers did have a "hot line" to God. Did Elijah have a "hot line" to God's ear? Did Elisha have a "hot line" to God's throne? Did Paul have a "hot line" to God's heart the night he and Silas were imprisoned in that Philippian jail? Did Peter have a "hot line" to God on the Day of Pentecost?

All this effort on the part of some laymen to build a "wall, so-called," between the layman and the pastor is of the Devil. I feel that I can write with some degree of authority on the subject of the pastor-layman relationship. I have had 40 years of experience. I have spent over 17 years in the state of Arkansas. In these 17 years, God has given me some of the greatest laymen this state has ever produced.

When there is a "God-called preacher" and a "God-called layman" working together, there are no walls of suspicion or self-righteousness, and double standards. There has never been any reason for the layman to "act in a special way" around me, or for me to act in a different way when I am in the presence of this God-called layman. There has never been one standard of rules for my conduct while among them and another when in the presence of a group of preachers.

No real, "God-called preacher" claims to be perfect. We all confess with Elijah (James 5:17), "a man subject to like passions." But this "God-called prophet" could cut off or turn on the rain. Most of the "components" of the "so-called wall" between the preacher and the layman have been set up by the layman. Such components as tax breaks, housing allowance, discounts at stores, new cars at dealer's cost, free golf at the country club, and even Disneyland free — these considerations are not only made to some preachers but to many other men. No real, "God-called preacher" is a beggar! He walks with real dignity among all men without fear and asking no special favors.

One could hardly believe his ears to sit and hear a brilliant professor declare that a part of this wall between "God-called preachers" and laymen is the preacher's seminary training. Thank God that the seminary education has served to identify the preacher, setting him apart even from other educated men. The purpose of the semi-

nary is to teach, train, and give to "God's man" a true interpretation of the Word of God.

Every time I board an airliner to make a flight — I thank God for the pilot, the co-pilot, and the stewardesses who have attended "special schools" — set apart for the purpose of training pilots in how to cope with the art of flying. Every time I am rushed to the hospital for an emergency operation, I thank God for that physician, surgeon, nurse and aides who have had special training in schools set aside for instructing doctors and nurses in the art of medicine and surgery.

We agree that there are many "preachers" who have never received a "call from God." They have been influenced by some great preacher, some of their kinfolk, or by just an impression to "take up preaching as a profession." Because of this lack of a "God-call" many have "failed to come through" when the way got rough or they were faced by some Mr. Diotrephes, a layman, "who loveth to have the preeminence among them." A real, God-called preacher will never be received by a Diotrephes.

We all agree that the preacher is just another "sinner" saved by grace through faith in the Lord Jesus Christ. But just another sinner "called to be a disciple" in the same way other disciples are called — we deny! How can a man who has never been called know the real call of God to preach the gospel of Christ?

The "God-called preacher" should be the most generally cussed and "discussed" man in town. These days are perilous days! This is no time for compromise, for dodging issues, and for moderating the message of God. Our churches are in great distress! This is the time for "holy, God-called, fearless, spirit-filled" men to stand up and preach the word of God. We need to urge upon the people, in the spirit of holy zeal and tender love, the importance of clean-living, purity of heart, and daily witnessing to the lost.

As I see it, there are three distinct qualifications that go into the making of a "God-called preacher." First, he must know personally the meaning of the new birth (John 3:7). Second, he must be keenly aware that God has called him, and not "Pa" or "Ma." Third, he must be filled with the message. A "God-called preacher" is aware of his conversion, his call, his charge, his challenge, his conquest, his congregation, his crown.

The preaching that will convict men of sin, lead them to true repentance, and bring men face to face with Christ, must be proclaimed by men filled and empowered by the Holy Ghost. There is no question about the power of the gospel to save — even in the space age. The "God-called preacher" will preach such a gospel without modifications, reservations, or evasions.

In John 1:6 the word declares "there was a man sent from God," whose name was John. This was a certain man — a chosen man — a called man — with a specific message. There was not another like him in all the world. He had a "special call." Paul the Apostle's call was a "special call" — a God-call. Proof, Acts 9:3-16. The Lord himself said to Ananias concerning Paul, "For he is a 'chosen-vessel' (God-called) unto me, to bear my name before the Gentiles, and kings, and the children of Israel." This "call" was somewhat different from the call of the other saints in Paul's day. Paul never forgot his conversion, his call, his charge, his challenge, his conquest, his congregation, nor his crown. II Tim. 4:6-8. "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness."

There is a difference in the "God-called preacher's" message. He speaks out with unction and with authority. He is ever aware that his mission is not to give the people his opinions, his notions, his views with reference to Biblical doctrines, but to declare the undeniable message of God. The true "man of God" believes that his one mission is to give himself to prayer and Bible study. Acts 6:4, "But we will give ourselves continually to prayer, and to the ministry of the Word."

Because the idea prevails in many of our churches that the pastor is nothing more than a little "jack-in-the-box" or a "monkey-on-a-string" he can no longer give himself continually to prayer and the ministry of the Word. Many burdens are being heaped upon the backs of God's preachers. As a result of these unreasonable demands, many fine, educated pastors are leaving the ministry and going into the secular world. Many fine "Men of God" are on the brink of a nervous breakdown, and not a few are dying at an early age, because of the pressures laid upon them by laymen.

The greatest wave of immorality that the world has ever known is sweeping over our beloved nation. Godless Hollywood movies, unmentionable stage productions, are being presented, and divorce and drink are wrecking our domestic life. "God-called preachers"

need to speak up and out. We need to name these enemies of the home, school, and church. These enemies of the cross feed upon our silence. We cannot afford to compromise with those who sit in our pews feeling that we have no special call or anointing as we condemn these evils.

We are entering upon a starless midnight of church apostasy. I am not speaking of these "synagogues of Satan" where the minister prays, "Our father who art in hell," nor one of these fourth-rated amusement centers where the minister at "communion observance" waltzes up the aisle with a young lady in hot pants, nor one of these country club affairs that call themselves churches. But I refer to those churches purchased by the precious blood of Jesus Christ upon the cross, and where the "God-called preacher" is trying to get people born-again and filled with the Holy Spirit.

The overwhelming need of this space age generation is a few real "God-called preachers" filled with the spirit of God, who are ready to tear down the strongholds of Satan, unmask the devices of the Devil, and expose those who lurk in the churchhouse pew trying to discredit and deny that God's messenger is "God-called."

Preachers, do not let the Devil intimidate you! Do not let a few, so-called, cultured, refined, educated professors tell you that you were mistaken in that "God call to preach" — that your "call" is no different from that of the garbage collector. Such talk is not a fresh and honest approach to the "wall of separation" between the pulpit and the pew. It is as old as the Bible. Satan's first attack upon man (Gen. 3:1), "Yea, hath God said?" He is still using the same language, the same approach, to separate the "pew and the pulpit." He says, as a "God-called preacher" preaches the word, "Yea, hath God said?"

To a real man of God there is no need to de-mystify the ministerial call; to de-professionalize the ministry; to de-glamorize the image of the clergy. The true "God-called preacher" knows in his own heart there is a difference. This difference makes it possible for him to operate under adverse circumstances and unjust criticism.

It seems to me that the Apostle Paul removes all doubt as he writes under the leadership of the Holy Spirit about "God-called preachers" in Romans 10:14-15: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, how beautiful are the feet of them that

preach the gospel of peace, and bring glad tidings of good things."

Thank God for our "God-called preachers," who know, beyond a shadow of doubt, that there is such a thing as a special call.

No mother, father honors this year

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



Kay Moses

When I went to Student Week at Glorieta with the Baptist Student Union of Monticello, I felt closer to God than I ever had. At Glorieta I rededicated my life to Christ and felt God leading me toward Summer Missions. I did apply and was sent to Illinois as a student summer missionary.

Through BSU retreats, vespers, revivals, missions projects, and campus projects, I have been drawn closer to God, matured as a Christian, and have gained many great Christian friends.

Ruth White, also of University of Arkansas at Monticello, and I are now working in a pioneer area in Indiana. The Lord has blessed us and provided for us in miraculous ways.

(Kay Moses, graduate of University of Arkansas at Monticello, is now serving with the Christian Service Corps in Walton, Indiana.)

Jerusalem, crossroads of religions, highlights journey to the Holy Land

If I forget thee, O Jerusalem, let my right hand forget her cunning.

If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. (Ps. 137:5-6).

From time immemorial, the Jewish people have regarded Jerusalem as the center of the universe. To this day, as in ancient times, the City of David sits at the crossroads of the nations. And three great religions of the world—Judaism, Christianity, and Mohammedianism — have shrines here sacred to their followers from all over the world.

President Abraham Lincoln, as he went for a carriage ride with Mrs. Lincoln on the day of his assassination, expressed the longings of many hearts of people who lived before him and people who were to live after him as he said: "There is one city I want to visit before I die — Jerusalem."

A group of 16 of us Southern Baptist editors had the privilege of visiting Jerusalem and Israel the last week in January as guests of the Israeli government's Ministry of Tourism and El Al Airlines.

This was my second visit to the Holy City. When I had been there before in 1961, the city was divided, part of it being in Jordan and part of it in Israel and, of course, two different visas were then necessary to visit it.

Now the city, all of it under the Israeli government since the war of 1967, is open as one large community. But there are many indications that there is an armed truce in effect. Many of the buildings bear the scars of war and Israeli soldiers armed with sub-machine guns are in great prominence.

"Pray for the peace of Jerusalem" is far more than a Jewish slogan. And as we walked the streets of Jerusalem and recalled the life and ministry of our Lord as he lived there in the flesh, we were made to realize that the peace of this city, as of all cities, is tied to our hopes for world peace—that none of us, really, can expect to have peace apart from others having it too.

One cannot mix even for a little while with the masses of humanity that clog the streets of Old Jerusalem every day without feeling something of the compassion of Christ as he wept over the city.

You never know what you are going to see or hear on the streets of old Jerusalem, for here, on the city's crowded ways of life the ancient and

**Story by Erwin L. McDonald
Photos by J. Marse Grant**

modern continue to comingle. There were more cars on the streets this time than there were 11 years before, but there were still mixed among the motley crowds, camels and donkeys and sheep and goats in great abundance.

Once, hearing an unfamiliar sound, I looked around to find a little boy carrying and petting a live turkey. As the turkey emitted the sounds a turkey emits when it is scared, the boy would hold it close to him and pat it on its back. I could not help wondering if the lad was just taking his pet for a stroll or if, as was much more likely, he was taking it to market.

The finished products of butcher shops — the dressed carcasses of sheep, goats and fowls — were hanging at frequent intervals along the streets. There were no flies attracted to the fresh meat now. In January, as there had been on my previous visit, in April. And, strangely enough, there seemed to be no customers attracted either. In all of my walking up and down the streets I do

not recall ever seeing anyone buying meat. A part of this could be accounted for, no doubt, by the poverty of so many of the people, who would not have had the wherewithal to buy meat.

But this is Old Jerusalem. Much of Jerusalem, with its population of 300,000 is as modern as downtown Little Rock. We were given some first-hand insights to Jerusalem as a whole by the city's mayor, the Honorable Teddy Kollek, who honored us with a question-and-answer conference one morning in city hall.

The mayor, elected for a term of four years, and a city council of 31 elected members govern the city.

Unlike the United States, Mr. Kollek emphasized, Jerusalem is no melting pot. The various nationalities living there continue to preserve their own cultures, living much to themselves. But he stressed the fact that all of the residents, including a large segment of Arabs, have the same basic rights and freedoms. He reported, as one example, that 15,000 Arabs had voted in the last city election.

One thing he said all the various peoples living in Jerusalem have in common — an intense love for Jerusalem. And he said that none of them wanted to see the city taken over by some outside authority and made international.



RAY REGISTER, SBC field evangelist in the Nazareth area, talks to the editors in the Nazareth Baptist Church.

"We are a better city united than we would be divided," he said. "It is obscene to think of cutting the city in two. The city is a living organism."

Admitting that crime was on the increase in his city, Mayor Kollek quickly asserted that anyone, man or woman, could walk the streets day or night without fear of assault.

Asked what he regarded as the city's

major problems, he mentioned the large influx of refugee Jews from all over the world and of Arabs.

Tied in with the refugee problem is the problem of a shortage of housing. And this is complicated by a high birth rate.

Although the city has a current operating budget of \$30 million and an additional, construction budget of \$15

million, the city is very poor considering all of its needs, Mr. Kollek said.

Referring to the antiquities of the city, which he realizes are a great factor in one of the main sources of income, tourism, the mayor said that outside financial help was needed for the maintenance and preservation of the shrines.

Jerusalem's principal source of revenue is a property tax, assessed on those owning property, and a use tax, collected from those using it. If one is both owner and user, as, for example, one who owns a store building and operates a business in it, he pays both taxes. There is an additional business tax. The city has neither a sales tax nor an income tax.

The national government provides approximately half of the budget for the city's school system and helps with the cost of public housing and social welfare. The police service is provided by the national government.

Arabs who have come under the Jewish government actually have more rights as citizens than they formerly had in Arab countries. Whereas they had formerly lived where only men who were landowners could vote, now all persons, including women as well as men and regardless of whether or not they are landowners, may vote.

The week we were there, the first 26 Arab families moved into new public housing. We were told that another 100 apartments for Arabs were under construction and an additional 500 were planned.

Jerusalem and Israel have no bans or restrictions on religion. No taxes are assessed on religious property except that operated commercially. No church, hospital or school pays any tax except a fraction of the usual rate assessed for removal of garbage.

The city's population of 300,000 consists of 225,000 Jews, 60,000 Moslems, and 15,000 Christians (mostly Eastern Orthodox Catholic).

Our tour took us from one end of the new Israel to the other, including visits to Golan Heights, where some of the bitterest fighting took place in the war of 1967, on this border between Syria and Israel. Along the way were many bombed out buildings, some desolate and abandoned towns and villages, and an occasional tank as it was abandoned on the battlefield.

We had occasion to visit several of the communal settlements of kibbutzim (plural of kibbutz) where communities of Jewish people pool their labors and their possessions for the common good of all. The most of these settlements, incidentally, have community dining halls where all the residents take their



LARRY JERDEN, of the staff of the "Baptist Standard" (Texas), interviews two Israeli soldiers on a bus trip across Israel. Robert Hastings, editor of the "Illinois Baptist," listens in.



SCOUTS march in a parade in Nazareth, boyhood home of Jesus.

(Continued on next page)

Erwin L. McDonald, recently retired as editor of the **ARKANSAS BAPTIST NEWSMAGAZINE**, is religion editor of the *Arkansas Democrat*, Little Rock.

J. Marse Grant is editor of **BIBLICAL RECORDER**, Raleigh, N.C., the official organ of the North Carolina Baptist State Convention.

meals. And the most of them also have their children's buildings, where the children of all ages live except for whatever time they have with their parents, usually a few hours in the latter afternoon, after the day's work is done.

The kibbutzim are a big factor in the reclaiming of desert lands. Each such settlement is a sort of oasis where, through patient, hard work and ingenious methods of irrigation, the wasteland is being made to blossom.

We found a community of young people overcoming the high salt-content of the soil in the Dead Sea area to get plant life started again.

One of the highlights of our experiences was the privilege, for each one of us, of planting a tree (Jerusalem pine) in the John F. Kennedy Memorial Forest, on the edge of Jerusalem. The warming of our emotions by this experience helped us to endure the cold blasts of wind that beat upon us at the time.

Another of the many high experiences for us included a visit to Yad Vashem, the Martyr's and Heros' Memorial honoring the more than 6 million Jews who were exterminated by the Nazis during World War II. The experience was heightened for us by the personal testimony of our guide, a young man whose father had escaped from Germany and made his way to Palestine during the purge.

Something made available to tourists since my 1961 visit to the Holy Land is Masada, the excavated ancient palaces-fortress of Herod the Great, on the summit of the 1,300-foot rock of Masada, on the eastern edge of the Judean desert and at the Dead Sea. It was here that 960 Jewish zealots, men, women, and children, who had held off the Roman legions three years beyond the fall of Jerusalem (in 70 A.D.) chose to die at their own hands rather than fall into Roman slavery.

Excavations started in 1963 have uncovered the remains of many of these heroes and the Israeli government has since given honored burial to these.

Visitors to this area can see the huge cisterns and parts of the elaborate buildings erected here by Herod. Incidentally, the Baptist World Alliance is planning a lay conference on Masada



J. MARSE GRANT, editor of the "Biblical Recorder" (N. C.), plants a tree in John F. Kennedy Memorial Forest, Jerusalem. Back of him, waiting his turn, is Erwin L. McDonald, of Arkansas.

in the fall of 1973.

Not the least of the thrill of the trip was crossing the Atlantic in one of El Al's giant jets— a 747 with capacity for 400 passengers. Going over, we had to run our time pieces back a total of eight hours by the time we arrived at Lod Airport, on the edge of Tel Aviv. Coming back, on an El Al 707, we started our journey with the sun, leaving at 7:30 a.m., and had daylight all the way as we ran our watches forward a total of the eight hours we had gained.

Regardless of your religion or your politics, you will have a hard time finding anywhere more gracious hosting than you'll find among the Israelis.

Attend writers' conference

NASHVILLE — Mrs. Hilton Lane of Hazen and David C. George, pastor of First Church, Stuttgart, were among participants in writers' conferences conducted by the Southern Baptist Sunday School Board Feb. 14-18.

Sponsored by the board's Sunday School department, the conferences dealt primarily with materials for 1973-74.

Mrs. Lane participated in a conference on writing for "Bible Learners," a children's publication edited by Bob Parris; George studied writing for "Youth in Action" with editor Josephine Pile.

THE BIRDS ARE BACK

By Barbara Gale

When I went outside this morning, I heard blackbirds chattering in the treetops. Soon I shall see robins, meadowlarks, or perhaps a thrush. One day the Canada geese will go winging north, flying high overhead in V-formation. Later the long-billed curlew will arrive.

Spring has come again and is bringing with it the return of many of our familiar birds. With them lies one of the great mysteries of life, the mystery of bird migration.

Have you wondered why some of our birds fly south each fall while others stay here? Where do they go and what brings them back each spring? How can any one bird return, not only to the same general area but to the same yard, and build its nest in the same tree year after year?

As yet, man does not know all the answers about bird migration. Many interesting facts have been discovered, however.

For example, do you know that the blackbirds I heard chattering in the treetops were all male birds. Several weeks will pass before the females arrive and nesting begins. Two other species that travel separately are the Baltimore oriole and the scarlet tanager.

Although many male birds arrive before their female companions in the spring, some of these same species make their fall journeys together. Others drive away their young and migrate either earlier or later in the season. In this way, the parents do not have to provide food for their young on their long migratory trips.

Some birds, such as blackbirds, travel in flocks. Ducks and geese travel in smaller flocks. Still others, the kingfisher, many hawks, and the great horned owl, travel alone.

Perhaps one reason for bird migration is the enormous need for food. A young bird still in the nest devours its own weight in food daily. Parents must find nesting areas which have an ample supply of food.

Of course, different birds eat different types of food. This may explain why some birds come earlier than others in the spring. Those that live on seeds come early and stay late because seeds can be found almost the year around. Sparrows eat seeds for the most part, and in some areas stay all winter.

The barn swallow lives entirely on insects. It migrates south as soon as the weather begins to cool and insects become scarce.



JOTTERER

Each bird has its own migratory range. Many of our common birds, such as the chipping sparrow and the bluebird do not leave the United States. They nest in the northern states in summer and spend the winter along the Gulf of Mexico. Some birds spend the winter in South America, mostly north of the equator. Nighthawks and thrushes winter in Brazil.

Some birds travel great distances. The Arctic tern, for example, nests near the North Pole. It travels a distance of eleven thousand miles to spend the winter in Antarctica. Barn swallows winter in Brazil and Argentina. In summer they range as far north as Alaska, seven thousand miles away.

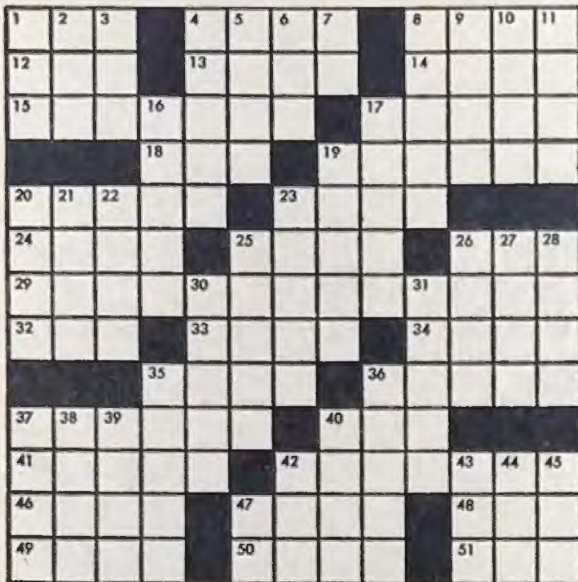
Birds use the same migratory routes year after year. Often they return to the same yard and nest they had used the year before. To this ornithologists have only one answer—instinct. Many experiments have proved, however, that birds rely heavily upon the sun by day and the stars at night as their guides.

You may be interested in starting a chart now as the birds are beginning to arrive. Make a note of the date you first see a bird. Indicate whether it appears singly, with its mate, or in a flock. Study its habits and its calls. Watch for nests. They will be everywhere—on the ground, in clumps of cattails or grass, and of course, in trees.

Happy bird-watching!

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Bible puzzle



ACROSS

- 1 The serpent beguiled her (2 Cor. 11:3)
- 4 Fleshly lusts war against it (1 Pet. 2:11)
- 8 Compact
- 12 He is confounded (Jer. 50:2)
- 13 Projecting part of a church
- 14 Ancient Greek city
- 15 Sin can do it so easily (Heb. 12:1; two words)
- 17 Blur
- 18 Vegas
- 19 Do this and be converted (Acts 3:19)
- 20 The Jews require it (1 Cor. 1:22; two words)
- 23 Pressure (slang)

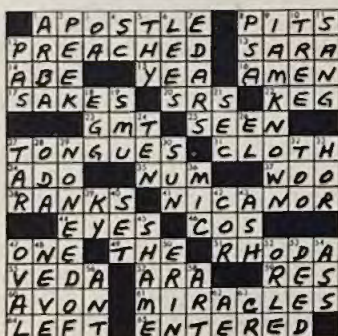
- 24 Hindu garment
- 25 Incorrect contraction
- 26 Make lace
- 29 What we do when we commit sin (1 John 3:4)
- 32 Naval officer (abbr.)
- 33 American Indian
- 34 Eve saw that it was to be desired (Gen. 3:6)
- 35 Female deer (pl.)
- 36 Machpelah was before it (Gen. 23:17)
- 37 Orb
- 40 Hawaiian food
- 41 Son of Shobal (1 Chron. 1:40)
- 42 If we are born of God we do not do it (1 John 5:18)
- 46 Join

- 47 Christ is our's (1 Tim. 1)
- 48 Fish eggs
- 49 Obi
- 50 "God rather than men" (Acts 5:29)
- 51 Upper limb

DOWN

- 1 Recede
- 2 Letter
- 3 Elevated railroads
- 4 He desired Simon (Luke 22:31)
- 5 Musical composition
- 6 American vessel (abbr.)
- 7 Leading edge (abbr.)
- 8 "Thou shalt not the Lord thy God" (Luke 4:12)
- 9 Nautical word
- 10 Kind of time
- 11 "Abraham gave a tenth of all" (Heb. 7:2)
- 16 The Marbles (Greek sculptures)
- 17 Jesus overturned these (Mark 11:15)
- 19 Girl's name
- 20 Famous movie dog
- 21 Chalcedony
- 22 An Edomite (Gen. 36:43)
- 23 Employ
- 25 "That if two of you shall" (Matt. 18:19)
- 26 Duration
- 27 Man in the Bible (Neh. 7:21)
- 28 Biblical pronoun
- 30 "they laughed him to" (Luke 8:53)
- 31 "and the shadow of death" (Job 3:5)
- 35 It came by sin (Rom. 5:12)
- 36 Simon offered it to the apostles (Acts 8:18)
- 37 Famous uncle (poss.)
- 38 Petition
- 39 Hurries
- 40 Musical instrument (1 Cor. 14:7)
- 42 Cry
- 43 Epoch
- 44 High hill
- 45 Border
- 47 Two make Santa's sound

Last week's answers



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Empowered by the spirit

By Vester E. Wolber
Ouachita University

International
Acts 1 and 2
March 12, 1972

Just before he ascended into heaven, Jesus instructed his disciples to stay in Jerusalem until they were baptized with the Holy Spirit (Luke 24:49; Acts 1:5). He promised that the Holy Spirit would come upon them, and he ordered them to bear witness from Jerusalem to the end of the earth. It seems significant that his final commission as recorded in Matthew extends to the end of time and now this one extends to the end of the earth.

Luke's description

The author of the book was not an eye-witness of the events at Pentecost. Luke had to get his information from others, but he had more than two years to contact these when he went up to Jerusalem with Paul and during the long period while Paul was in prison at Caesarea. It seems likely that Luke had met up with many of the eye-witnesses on some of his travels with Paul.

The events are described in terms of sound, sight, and language. The sound, like that of a tornado, must have conveyed to the awed listeners an impression of great power. The tongues of fire which came upon each of them symbolized the conveyance of that power unto them: they became involved in the events.

These first two phases of the big event were external: they were meant for the ears and eyes of the 120 believers and were intended to impress upon them two significant facts—the almightiness of spiritual power, and that that power was coming upon them.

The third phase of the big event, apostolic preaching of the gospel in languages which they did not normally speak, depicts the human response to the spiritual infusion of divine power. Since Luke was not on the scene that day, he could not write up a full set of minutes of the church business; but he did tell us the significant events which transpired. His records do not tell us, however, how the scene shifts from a private meeting of the 120, perhaps in Mary's house (12:12) to an open meeting, probably in the court of the Gentiles in the temple area.

Perhaps the apostles and other leaders left the church meeting armed with their new power to communicate the good news in other languages, moved across town and into the throngs of people, and there began to proclaim their

message of joy. Various language groups may have gathered together to hear the Christian gospel in their native tongues. On the other hand, the miracle might have been performed on the ears of the listener; but it seems more likely that the miracle was performed nearer the source of power—i.e., on the tongues of the speakers. But the really significant fact is that the disciples of Jesus, after the Holy Spirit had come upon them, left their Christian meeting and went over to a giant religious festival which they turned into another Christian congregation. When the Spirit of God comes upon the people of God he supplies them with power sufficient to bring about some changes in the world.

Most of us need the feel of spiritual power; but if any of us will make good use of the spiritual power that God is now channeling through us, we will soon discover that God will send more power through us. Perhaps some of us are trying too hard to become storage batteries in which spiritual energy is stored up for use when needed. One would function more efficiently if he simply tried to be a conduit wire through which live power from God's throne is conducted to the place where it's happening.

Peter's explanation

Peter quoted a lengthy passage from an Old Testament prophet named Joel. It is hardly accurate to say that he interpreted the event in the light of Old Testament teaching; it is more nearly correct to say that he reinterpreted the passage of the Old Testament in the light of the Pentecost event.

Jesus and those close around him come to an understanding of current events through the study of their Scriptures. Matthew did not get his doctrine of the Virgin Birth of Jesus from the study of Isaiah: he got it from acquaintance with the hard facts of history just made; and then in the light of fresh history went back to restudy Isaiah and discovered therein a prediction of the Virgin Birth.

The apostles did not arrive at their belief in the resurrection of Jesus through the study of David's psalm 16:8-11: they got their belief from acquaintance with the hard facts of history just made, and in the light of fresh history Peter reinterpreted David.

1. The central thrust of the Joel passage held that God would pour out his Spirit upon all flesh. His limited insight into the long-range and wide-spread scope of divine purpose was an important first step in making religion universal.

When he penned his lines, the prophet may not have foreseen the full universal sweep of God's purpose; neither did Peter understand it fully when he interpreted it in the light of Pentecost: but it was a start. The Lord had to give Peter a private vision before he was convinced that the Gospel was meant for Gentiles also (chapter 10).

It is significant that Joel saw all ages and both sexes to be recipients of spiritual power: both old men and young would prophesy, both sons and daughters. It is now recognized that many of the regulations which Paul laid down to restrain women from full participation in the churches were concessions which he made to the cultural patterns of the day. Those restraints have since been removed.

It is also significant that, according to Joel, all this prophetic activity results from the descent of the Spirit. When the Spirit is given control over a congregation or a life, that congregation or that life is spiritually activated.

2. Joel's expression "in the last days" and similar terms have to refer to the Christian era beginning with the establishment of the kingdom of Christ, because Peter saw the prophecy fulfilled near the beginning of the Christian era. Paul so interpreted the expression as fulfilled in his days (2 Tim. 3:1) and "later times" (1 Tim. 4:1). John considered himself in "the last hour" (1 John 2:18).

3. The ultimate result of the Spirit's invasion of the human race is that "whoever calls on the name of the Lord shall be saved." The sweep of God's enlarged program includes all, and for that reason we must not exclude any.

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Shadow of the cross

By C. W. Brockwell Jr.

Minister of Education, Calvary Church, NLR

Anticipation flavors any event. What excitement you feel before a long-awaited vacation trip! What fears you experience before surgery! The earlier you know something is going to happen, the more colorful the experience becomes.

The shadow of the cross touched the life of Jesus at an early age. He began to know at 12 that his life was planned by God but he knew not the struggle he would have to carry out those plans. Often thereafter Jesus labored in the sunshine of God's favor and man's joyful acceptance. At first he only criss-crossed the shadow of the cross, touching it whenever opposition threatened his work. Then more and more he lingered in the shadow, facing ever increasing rejection. Straight ahead was humiliating death preceded by the most vulgar display of self-righteous anger ever shown.

No one kept notes on how many people Jesus helped but most of them felt threatened by the bitter opposition of the religious leaders. Even Jesus' closest friends were defenseless against their insidious traps. Each confrontation brought increasing pressures to bear on Jesus' ability to escape their determined pursuit. The disciples were greatly alarmed and often frightened by the impending danger. Finally, Jesus walked into passionate Jerusalem and a violent storm erupted.

First came the hot winds of Messianic hope. The people were sick of religious rules and tired of heathen domination. They saw in Jesus their long-awaited hope for he alone touched them with compassion. Right away he took command of the situation in the Temple but then he left town for the night. Jesus' enemies regrouped and cold shoulders turned up everywhere.

Ominous dark clouds appeared as Judas determined to deliver Jesus into the hands of ruling Jews. Jesus's own disciple would betray him to his own people in the moment of his greatest struggle. However, this betrayal would be only the first wound.

Jesus sought refuge from the storm to prepare his disciples for the approaching tumult. They all went to a private room as pre-planned by Jesus. Not even the disciples knew until the last minute so there were no interruptions. All was quiet but it was the stillness before a raging storm.

Luke does not tell us, but Jesus washed the disciples' feet before he ate

the passover with them. He constantly found ways to show them he loved them. Not until later would they be able to return his love by loving others in humble service.

After the passover, they ate bread together from the same loaf and drank juice from the same cup. It perfectly symbolized the truth that they must draw all their strength from Jesus. Subsequent events proved they were quite inexperienced in doing just that.

The Supper is primarily a recognition of the covenant relationship which Jesus has provided for us. The covenant or agreement is that by partaking of him we have eternal life. We take the bread and juice to dramatize or picture this union with Christ. The union with other Christians is secondary to this union with Christ. Thus the Supper is not so much an expression of brotherly fellowship as it is a practice of doctrinal truth.

Before they finished in the upper room, Judas left to close his "deal" with the Pharisees. They would soon meet Jesus in the darkness of Gethsemane, confident they could put down any resistance. They were shocked when there was none.

Long before it happened though, Jesus sensed the inevitable lightening betrayal and thunderous hatred about to pur down upon him. He prepared himself through prayer and urged his disciples to do the same but instead they fell asleep. Jesus told God just how he felt about it (remove this cup) yet he was willing to go all the way (not my will, but thine be done). He prayed earnestly three separate times, agonizing deeply over the clear cut answer. Humiliating death was the only way.

Suddenly, a lashing thunderbolt of

betrayal pierced quiet Gethsemane and Judas pointed out his man with a kiss. The sky tumbled in and Jesus was drenched with loneliness for no man was prepared to stand with him in the shadow of the cross. The winds of bitter contempt lashed him from every side as he gave himself fully into their hands.

Peter was drawn to the trials but kept his distance. He did not want to break with Jesus yet he could not stand with him either. He deliberately walked away from the shadow of the cross by denying any knowledge of Jesus. However, the look Jesus gave him and the truth of what he had done brought Peter back to reality. Whereas Jesus had perspired intensely with his own blood in the garden, Peter wept bitterly in his own sin. The shadow of the cross brought out the truth of Jesus' sinlessness and Peter's sin.

There was no turning back now for the religious leaders. They had their man and they had their charge of blasphemy. All they needed was someone to do the job for them. The Romans, whom they hated, would do it well.

The shadow of the cross means three things.

(1) It means suffering. Jesus knew what to expect at all times. Someone had to pay the high cost of sin or everyone would keep on paying.

(2) It means salvation. Without the shedding of blood, there is no way to shed the guilt of sin. Jesus sets free those who come to him in repentance and faith.

(3) It means security. The cross was a one time event but the results are lasting. We shall live as long as God shall live.

Move into the shadow of the cross, not so you can suffer but so you can be saved and secure.

"Jesus is a wonderful Saviour;
He will carry you through!"

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A smile or two

Paying no attention to the red traffic light, the speeding cars, or the policeman's blast on a whistle, the little old lady marched primly across the street.

The policeman strode angrily up to her. "Say, lady," he growled, "didn't you see my hand raised? Don't you know what that means?"

"Well, I should hope I do," snapped the lady. "I've been teaching school for thirty years!"

* * *

An amateur gardner, seeking some free advice from a veteran Scottish horticulturist, demanded, "What would you suggest my planting in a spot that gets very little rain because of the overhanging eaves, has too much afternoon sun, and has too many rocks in the soil?"

"Well," answered the Scotsman, "how about a nice flagpole?"

* * *

The general store merchant finally collected from a stubborn debtor. "Say on the receipt," said the ornery customer, "that I don't owe you a thing."

With Painstaking care the dealer wrote: "Bearer don't owe the undersigned nothing—and ain't going to no more."

* * *

The rich Alaskan arrived at the Florida hotel followed by several bellboys carrying skis, toboggans, sleds, and other equipment and right behind them came a brace of Alaskan huskies.

"Sir!" exclaimed the startled clerk, "this is Florida. There is no snow here!"

"I know, I know," boomed the Alaskan. "It will be along later with the rest of my luggage."

* * *

Nature is generous. When we reach the sitting-around stage of life, she provides us with more cushions.

* * *

Attendance report

	February 27, 1972		
Church	Sunday School	Training Union	Ch. Adns.
Alexander, First	36	22	
Alicia	70	61	
Beirne, First	66	26	
Berryville			
First	170	61	
Freeman Heights	132	38	
Rock Springs	112	71	
Blytheville			
Gosnell	219	121	2
Calvary	200	91	5
Booneville			
First	205	185	2
Glendale	82	29	
Camden, First	439	94	
Cherokee Village	106	13	
Concord, Mt. Zion	32	14	
Crossett			
First	512	143	
Mt. Olive	287	110	
Dell, First	72	58	
Dumas, First	283	79	
El Dorado			
Caledonia	44	29	
Ebenezer	164	62	
Farmington, First	108	34	
Forrest City, First	600	151	
Ft. Smith			
First	1222	414	6
Grand Avenue	686	264	7
Moffett Mission	37		
Haven Heights	249	133	
Gentry, First	151	73	4
Grandview	91	45	
Greenwood, First	291	105	2
Hampton, First	142	56	
Harrison			
Eagle Heights	259	99	6
Northvale	141	82	
Helena, First	260	69	6
Hope, First	519	148	3
Hot Springs, Park Place	477	169	1
Jacksonville, First	424	76	3
Jonesboro			
Central	499	188	3
Nettleton	295	126	8
Philadelphia	123	55	
Lake City, Bethabara	99	103	3
Lake Village, Parkway	62	35	
Lavaca, First	265	136	
Lepanto, First	307	175	3
Little Rock			
Crystal Hill	133	51	1
Life Line	664	197	1
Magnolia, Central	631	197	5
Marked Tree, First	195	89	2
Melbourne			
Belview	160	77	1
First	136	72	
Horseshoe Bend	25		
Monticello			
Northside	115	62	
Second	180	93	
Mountain Home, First	319	105	3
North Little Rock			
Baring Cross	593	161	
Calvary	385	122	2
First	192	106	
Levy	447	125	1
Park Hill	760	133	
Sylvan Hills	292	111	
Paragould, East Side	245	110	
Paris, First	380	66	2
Pine Bluff			
Centennial	207	78	
East Side	180	106	
First	701	149	2
Green Meadows	78	26	
Russellville, Second	234	109	1
Springdale			
Berry Street	121	63	
Elmdale	380	117	1
First	676	152	2
Oak Grove	76	26	
Van Buren, First	470	175	2
Mission	51		
Vandervoort, First	42	21	
West Memphis			
Calvary	216	118	3
Vanderbilt	117	51	

Bus outreach conference personnel announced

NASHVILLE — Program personalities and topics of discussion for the National Conference on Bus Outreach, April 17-18, at Woodridge Church, Houston, have been announced by D. Lewis White, bus outreach consultant in the Sunday School department, Southern Baptist Sunday School Board.

Among the program personalities will be William A. Powell, secretary of the department of survey and special studies, Southern Baptist Home Mission Board, Atlanta; Eugene Skelton, editor of general materials, Sunday School department of the Sunday School Board; Jaroy Weber, pastor of Dauphin Way Church, Mobile, Ala.; Daryl Heath,

consultant in children's work, Sunday School department of the Sunday School Board; and Bernard Spooner, minister of education at Travis Avenue Church, Ft. Worth. Also on the faculty will be Bill Moore, minister of outreach, Hampton Place Church, Dallas; Elsie Rives, consultant in children's work, Sunday School department, Sunday School Board; Wayne Turner, minister of education and administration, First Church, Clarksville, Tenn.; and Bob Fuston, Sunday School department, Baptist General Convention of Texas.

A. V. Washburn, secretary of the Board's Sunday School department will address the conference on "The Imperative of Reaching People." Other topics to be covered in the conference are organizing and administering a bus outreach program, relating bus outreach to Sunday School and other programs, age groups and bus outreach, the mentally retarded in bus outreach, Bible teaching, children's worship and counseling children who have made decisions.

Simultaneous symposiums will be conducted for churches with a bus outreach program and for churches without such a program.

For advance registration, a \$3 fee to cover program materials may be sent to National Conference on Bus Outreach, Sunday School Department, 127 Ninth Avenue, North, Nashville, Tenn. 37234.



HISTORICAL HIGHLIGHT — Porter Routh, executive secretary of the SBC Executive Committee, holds a plaque the Home Mission Board will install at the birthplace of Luther Rice, Baptist pioneer, in ceremonies June 10 at Northboro, Mass. Providing background information about the plaque are Lynn May (left), executive secretary of the Historical Commission who wrote the text, and Arthur Rutledge, executive secretary of the SBC Home Mission Board. (BP) Photo by Steve Wall

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