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March 16, 1972

Arkansas Baptist State Convention

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Arkansas Baptist

NEWSMAGAZINE

March 16, 1972



Josephine Scaggs



Mrs. J. A. Hogan



Mrs. M. G. Fray



Max Alexander



Trueman Moore



Mrs. Max Alexander



Evelyn Tully



Mrs. Trueman Moore

83rd WMU ANNUAL MEETING

Second Baptist Church

El Dorado

March 21-22, 1972

The way the world pays its teachers



Dr. Grant

There is no season like budget-planning season. It's that time of the year again at Ouachita Baptist University and I must admit that it is not the happiest time of the year.

Of course, faculty members are generally more polite and courteous to their administrative superiors as they look up the establishment hierarchy toward the Dean, the President, and the Board

of Trustees who must make those fateful decisions on what their salary will be for next year. It is difficult to know who needs more sympathy — those who must make the decisions, or those whose paycheck is determined by those who make the decisions.

The economic plight of school teachers reminds me of my efforts in Southeast Asia to buy a little souvenir statue of the "teaching Buddha." Statues are made of Buddha in various positions, such as the sleeping Buddha, the sitting Buddha, the fasting Buddha, Buddha subduing the ocean, etc. Since I was a teacher, I thought it would be nice to have as a souvenir my visit to Thailand the statue of the teaching Buddha. This particular statue showed Buddha standing with his right arm extended in a teaching gesture. It could just as easily have been called the preaching Buddha.

I ran into serious difficulty trying to find a statue of the teaching Buddha that I could afford to buy. I visited many curio shops in Bangkok and in other parts of Thailand. Each time I found what I thought to be an inexpensive miniature statue, the shopkeeper would brighten up with dollar marks in his eyes and tell me it was a very expensive antique excavated from some ancient Buddhist temple.

It was not until I was visiting in Cambodia one day near the ancient city of Angkor Wat that I found my prize at a price I could pay, and this statue had an amazing bonus feature along with it. In addition to being the teaching Buddha, with the delicately carved right arm extended in the teaching gesture, it was also the *begging* Buddha, with the left arm clasped firmly around the Buddhist begging bowl! I will never know whether the sculptor was also a humorist, or perhaps a wise man speaking universal truth about the world's pay scale for teachers. But I bought the statue quickly before the shopkeeper could decide that it was an expensive antique.

During budget-planning time I occasionally pause to look at the teaching-begging Buddha standing on my shelf as a reminder of the financial needs of our teachers. I need the reminder because it is so easy for the budget pressures of a college president to make him forget all too quickly the financial pressures of his years as a teacher.

It also serves as a strong reminder of the certainty of life after death. Surely a loving God has a plan in

the hereafter for correcting this world's strange financial neglect of those who have dedicated their lives to teaching our young people.

Daniel R. Grant

In this issue

- The tentative program for the annual meeting of the Southern Baptist Convention in June is featured in this issue. The program begins on page 10. In addition, a form for use in applying for hotel or motel reservations is found on page 13.
- The program for the annual meeting of the SBC Women's Missionary Union, to be held prior to the Convention meeting in Philadelphia, is found on page 12.
- The record giving to the Lottie Moon Offering by Arkansas Baptists is the subject of "The consensus" on page 3. Featured with the column are congratulatory telegrams from SBC leaders.
- Teaching and begging sometimes go hand in hand for those who dedicate their lives to guiding the education of our youth. Daniel Grant writes about budget-planning time in his column on this page.

Arkansas Baptist

NEWSMAGAZINE

VOL. 71

MARCH 16, 1972

NO. 11

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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.

Beyond the half million mark

As of March 7 the Lottie Moon Foreign Mission Offering in Arkansas for the first time exceeded the half-million mark with time yet to go for the grand total. Mission-minded people everywhere will be happy and the world's needy people can have new hope. Arkansas is only one of 33 state conventions, put it all together and it speaks a message for all to hear.

The Arkansas convention will exceed this year the million mark for cooperative giving, another first in our long history of continuous witness.

If you wish to expand your mind here are some answers. How much has been given through the Cooperative Program since it was put in motion 46 years ago? Well, it is \$1,249,264,103.00, which being interpreted is one and a fourth billion dollars. How much was given back in 1925? The amount was \$4,128,188.00. What was the amount in depression days? In 1931 the total given was \$925,722.00.

In 1938 the amount reached \$988,654.00. In 1971 the figure was \$29,970,527.00.

Doug Hudgins, executive secretary of the Mississippi Convention, has furnished the research for the above figures. He also, in a paper given before the executive secretaries meeting in Louisville, Feb. 15, described the nature of the Cooperative Program.

The Nature of the Cooperative Program

1. It is a means not an end.
 - (1) We do not give to it but through it.
 - (2) It is a practical tool, not a theological dogma.
2. Its purpose is spiritual; its principle is practical.

3. Its objective is inclusive, not exclusive.
4. Its aim is to undergird all the Commission.
5. Its effort is to be proportionately fair.
6. Its appeal is to Scriptural stewardship.
7. Its implementation is possible for any church.
8. Its practicability is unanswerable.
9. Its results are self-evident.
10. Its guidelines are protective.
11. Its promotion is educational.
12. It multiplies the witness of the individual.
13. It enlarges a church's vision.
14. It implies a continuing study of priorities.
15. It is good, practical, thrifty, common-sense business practice.

From the pen of Roy F. Lewis, secretary, Stewardship-Cooperative Program:

"A record offering of more than one-half million dollars for foreign missions is tangible evidence of the missionary vision of Arkansas Baptists. Now we must do equally well in the Annie Armstrong Easter Offering for Home Missions by exceeding, in like manner, our last year's home missions offering of \$141,968.50.

The Lottie Moon offering, the Annie Armstrong offering, and the Cooperative Program are all parts of a dynamic, world-wide, missionary effort. When one is strengthened, all causes are advanced; when one is weakened, all suffer. We can, and must, strengthen the home bases through the Annie Armstrong offering to add further security to our mission work in Arkansas and around the world." — Charles H. Ashcraft, Executive Secretary.

mailgram

western union

mailgram

western union

ARKANSAS BAPTIST STATE CONVENTION
ATTN DR. CHARLES H. ASHCRAFT
525 WEST CAPITOL
LITTLE ROCK, ARKANSAS 72201

DEAR DR. ASHCRAFT
CONGRATULATIONS TO ARKANSAS BAPTISTS ON YOUR RECORD LOTTIE MOON CHRISTMAS OFFERING OF \$500,000 PLUS. THIS IS AN OUTSTANDING EXPRESSION OF INTEREST IN MISSIONS AT A TIME WHEN AN ACCELERATED CHRISTIAN WITNESS IS NEEDED THROUGHOUT THE WORLD.
IT IS MY HOPE AND PRAYER THAT THE SAME SPIRIT OF CONCERN WILL BE EXPRESSED IN THE ANNIE ARMSTRONG EASTER OFFERING FOR HOME MISSIONS BEING MADE AT THIS TIME. EXCITING OPPORTUNITIES AND NEEDS ARE BEFORE US IN OUR BELOVED HOMELAND. A STRENGTHENED BASE FOR WORLDWIDE WITNESS IS IMPERATIVE.
MAY GOD CONTINUE TO BLESS ARKANSAS BAPTISTS IN ALL YOUR EFFORTS IN HIS NAME.
ARTHUR B. RUTLEDGE
EXECUTIVE SECRETARY-TREASURER
HOME MISSION BOARDN SBC

MAILRKA LRK

(Continued on next page)

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 DR CHARLES H ASHCRAFT
 ARKANSAS BAPTIST STATE CONVENTION
 525 WEST CAPITOL AVENUE
 LITTLE ROCK ARKANSAS PLEASE DELIVER IMMEDIATELY
 BT
 ARKANSAS BAPTISTS GIVE ENCOURAGEMENT TO ALL MISSIONARIES WITH
 OVER ONE-HALF MILLION DOLLARS FOR 1971 LOTTIE MOON CHRISTMAS
 OFFERING WE THANK GOD FOR YOUR RESPONSE TO THE GREAT COMMISSION
 AS YOU THUS LINK HANDS WITH MISSIONARIES YOU ARE SHARING CHRIST
 WITH A WORLD IN NEED GOD BLESS YOU AS YOU CONTINUE TO REINFORCE
 THE LABOR OF FOREIGN MISSIONS
 BAKER J CAUTHEN
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I must say it! The sheer impact of goodness



Dr. Ashcraft

Ten good people could have saved the twin cities of Sodom and Gomorrah. Ten good people were not to be found, however, so the cities were destroyed. Of all the forces of influence the sheer impact of goodness is not to be considered last. The good people of a society have been likened to the salt with its preserving power. Also, these fine people have been likened to light with its attendant powers.

Many fine statesmen as well as theologians have felt that America has enjoyed great security because it has been commonly considered as a Christian nation. Great prophets have felt that the nation was hardly Christian but there were enough Christian people within the nation that this deterred the ravages of war and erosion against it.

Had ten godly people been found in Sodom we are led to believe God would have spared it. This being the case it is not entirely wrong to assume that God's people may have as much or more to do with the se-

curity of the nation as does the Defense Department and our military powers.

It is not a vague truth that the behaviour of God's people determines many things. When all goes well with God's people and they are busy in their redemptive role all goes well elsewhere. However, when things go sour with God's people dramatic changes occur in the economy. In this sense the church and the state are inextricably related.

There is no way to compute the impact, influence and world changing powers of one good, just, godly, righteous person. His very person and presence is edifying. Even in death and after the witness continues in its health giving ministry as was so with Abel (Heb. 11:4). In like manner there is hardly a computer which could equate the impact of a man like Cain for his evil dark influence on his race.

The government has its job description well-defined in Holy Writ. The ministry of the church is not allowed any uncertainty in God's good Book. Perhaps if God's people were what they should be the government would have fewer problems and if we were to help the state in its secular role by the sheer impact of godliness we may in the process be helping both church and state to be co-laborers with God.

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

Letters to the Editor Thankful for Ouachita

How thrilling it is to have a school such as Ouachita in Arkansas! Recently our daughter Sheila, who was a music major at Ouachita, was in an Automobile accident. Due to multiple injuries she will be unable to return to school before next August. Our family

would like to publicly express our thanks and appreciation to the wonderful people at Ouachita for their demonstrations of love and concern for Sheila.

Dr. Grant, the folks in the business offices, Sheila's instructors, and the marvelous music department have really shown us what an advantage it is to be a member of the Ouachita family. The

flow of phone calls, letters, cards, flowers, candy, visits, etc., have meant so much but the most meaningful thing of all is the assurance they have given us of their prayers for Sheila.

Our daughter loves Ouachita and it is easy to see why. When people are full of the love of Christ and express this love toward others it is a joy to be near them.—Mrs. Charles Stephan

Logue elected president of student directors



Dr. Logue

LOS ANGELES — Tom Logue, Director of the Student Department of the Arkansas Baptist State Convention, was elected President of the State Student Directors at their recent annual meeting in Los Angeles. Glenn Yarbrough, Director of

the Student Department of Tennessee, was elected Vice President; and Wendell Foss, Director of the Student Department of the Southern Baptist General Convention of California, was elected secretary-treasurer.

Principal outside speakers for the meeting included Duane Pederson, editor of the *Hollywood Free Press*, the largest of the Jesus' papers, and editor of *Jesus People*; Dr. Culbert Rutenber; Dr. Clinton Phillips of the Department of Counseling of the American Institute of Family Relations; Phillip Landgrave of Southern Seminary; and Ed Davis, chief of police for Los Angeles.

Logue has served with the Arkansas Baptist State Convention since 1955. Prior to this he served as Baptist Student Director for the colleges and universities of Memphis. He has served as chairman of the Little Rock Conference on Religion and Race and as President of the Arkansas Chapter of Muscular Dystrophy Associations.

The State Directors chose New York City as the site of the 1973 meeting.

Angel Martinez to hold revival in Little Rock



Martinez

Angel Martinez will conduct revival services at Immanuel Church, Little Rock, March 19-26.

He was born and reared in San Antonio, Tex., and was converted there in a Baptist mission station at the age of 13. He began preaching immediately and delivered his first sermon in the Baptist Mission where he had been converted some days earlier. Many were converted as the result of his first sermon, including his own Mother.

Martinez was graduated from Baylor University and from Southern Seminary in Louisville, Ky. He held dozens of re-

Between parson and pew The ministry of guidance

By Velma Merritt



Mrs. Merritt

"The preacher's kids are the worst kids in the church!" someone states rather sternly.

"That's because they play with the deacons' kids," the answer firmly returns.

Whether these statements are true or not is debatable, but it is a fact that sometimes the children of the most active families in the church (including preachers and deacons) cause the most discipline problems.

On a recent Sunday morning it was discovered bubble gum had been thrown during the worship services. It just so happened that one wad landed in a teen-age girl's hair. The boys who did the throwing thought it was hilarious. The girl was perplexed, and her mother was angry!

What causes things like this to happen? Could it be that parents get so involved with the Lord's work in the church that they forget they have a Lord's work to do in offering parental guidance to their children and youth.

Too often we forget that the first institution established by God was the home. God blesses homes with children, but with blessings come responsibilities.

It is possible for a person to become so involved in their church activities that they truly don't have time to check on their children. If this has happened, the parent is too busy!

Some parents just don't care what happens. After all, they think, they bring their children to church, and it is up to the church to provide all guidance for them while they are there. Nothing could be farther from the truth.

Sometimes church leaders fail to provide proper and interesting activities for children and youth. This leads to boredom, and boredom leads to mischievousness. Times have changed so rapidly in mass communication and learning, it is hard for adults to grasp that just because they were willing to sit and listen to someone talk for 45 minutes when they were young, doesn't mean that today's youth are willing to do so. Today's young people want challenging learning activities.

The church ought to add a rich supplement to the teachings of children at home, but the few hours spent in church do not usually overrule the teachings of the home.

Both the church and parents have a ministry of guidance to the young. Parents need the church, and the church needs parents for well-rounded guidance.

vivals all through his college and Seminary days and has been in evangelism ever since.

He conducts revival meetings in many of the leading Baptist churches of the nation. Recently he conducted one of the most productive revivals of his life in First Church of Dallas, Tex. His 23 revivals for 1972 include meetings in First Church, Amarillo, Tex.; Oklahoma City, Okla.; and Jacksonville, Fla.

This will be his fifth revival meeting in Immanuel during the last 20 years. Martinez will preach for both services on both Sundays, March 19 and 26, and will preach each evening during the week at 7:30.

Music for this revival will be conducted by Immanuel's minister of music, Wayne Bailey, assisted by a choir of about 60 voices. Friends of Immanuel in Little Rock and throughout the state of Arkansas are invited to share in these services.



Your association at work

North Pulaski is missions-minded

North Pulaski Association celebrated its tenth anniversary last October. It was organized with 28 churches and a full program of work in 1961 and has consistently expanded and upgraded its ministry in the North Little Rock-Jacksonville area. Mrs. Harvey Saults serves as fulltime secretary in the absence of a superintendent of missions.

During the past ten years the association has depended upon an alert and aggressive missions committee, as well as promotional minded organizational leaders, to get the work done.

"Missions has been our business from the formation of our association," states the missions committee's summary report of the past decade. There can be no disagreement with this statement upon examination of the record.

MISSION PROPERTY. The association has paid \$152,000 for five new church sites. Indian Hills and Runyan churches have been organized on two of these, while a third one was used for relocation of the First Church, North Little Rock, from downtown area.

The Amboy church is now developing the site bought in 1970 in the Indianhead Lake Estates near Interstate north. The undeveloped site is a five-acre tract at the eastern edge of Jacksonville.

PIONEER MISSIONS. The association became involved in support of missions in pioneer areas as early as 1964-65 with pastoral aid in Michigan and Nebraska. In 1969 North Pulaski pledged support of Project 500 with a \$20,000 allocation over a two-year period in Michigan.

Today the association continues with \$100 aid each month to Alpena and Walled Lake churches there. During the past 10 years the association has given more than \$25,000 from the churches to help pioneer mission projects.

PASTORAL SALARY AID. At the same time the association has looked after the needs of its own weaker churches, including the need for salary supplement for pastors. More than \$2,000 has been expended for this purpose.

BAPTIST STUDENT UNION. Since 1961 North Pulaski Association has given \$16,648 for the purchase of land, buildings, and operating expenses for BSU centers at the University Medical Center and Little Rock University (now University of Arkansas at Little Rock). Recently the association pledged support of a new center at UALR and will contribute \$20,000 over the next five years.

FAMILY AND CHILD CARE. The association cooperates with the Pulaski County Association and the Baptist Children's Home in providing Family and Child Care services in Pulaski County.

BROTHERHOOD. Baptist Men and Royal Ambassador organizations have taken on new life. Quarterly meetings and projects are varied and exciting. The Royal Ambassador Midget Auto Race is an annual affair that attracts widespread publicity and response.

WOMAN'S MISSIONARY UNION, SUNDAY SCHOOL AND CHURCH TRAINING provide many training

opportunities for church leaders. These organizations offer strong mission support for the entire associational program.

LIBRARY. The Library Council maintains a Portable Library for use by churches that do not have their own library. A complete set of audio-visual equipment and film library is available for church use.

EVANGELISM, STEWARDSHIP, YOUTH and MUSIC COMMITTEES do their work with innovative thoroughness.

NEW ASSOCIATIONAL OFFICE BUILDING. Offices of the association are now located in a former residence at 209 East D Street, North Little Rock, which was bought by the association recently.

The 34 churches that today comprise



Mrs. Geneva Saults is the fulltime secretary and clerk for the North Pulaski association.



Moderator Zane Chesser and Missions Committee Chairman J. C. Myers examine a map of north Pulaski County in the interest of possible sites for new missions.



This former residence at 209 East D Street, North Little Rock, was recently bought by the association for offices, work room, and meetings of committees and pastors' conferences.

the North Pulaski association were challenged in the closing paragraph on the Missions Committee's summary: "How do we keep up the good work? By each of our churches giving more to missions through the association. By our prayers of concern. By our willingness to serve. North Pulaski Association has a good record for the past — now through God's grace let's make the future count for Christ."

Sounds like good counsel for all our associations! — R. H. Dorris, Director, Department of State Missions

Church sees gifts as real obligation

A check was received in the Baptist Building from University Church, Jonesboro. Accompanying the check was a letter written by the church treasurer, J. L. Carter.

The letter stated, "Sometime ago I wrote to you and apologized for being behind with our Cooperative Program gifts, and that we hoped to catch up with the amount we owed. We have enclosed a check which will pay in full the amount we owe."

Was the amount really "owed?" No records in the Baptist Building showed any unpaid obligation on the part of the University Church, nor was any statement or bill received by the church.

The treasurer was simply voicing the commitment and obligation that falls upon every New Testament church to implement through its denomination the Great Commission. While no amount is actually "owed" to any denominational agency or state convention treasury, it is still true that mission budgets are prepared and missionaries are sent on the basis of anticipated mission gifts from the churches.

The letter continued, "We thank you for your patience and, we feel sure, for your prayers for us that God would lead and bless us. He has done this."

Later, in a personal interview with the treasurer, he spoke enthusiastically about the spiritual blessings showered upon the church. He expressed a deep concern that the church fulfill its commitment, not only to its local community, but to other mission points around the world.

Every church and every individual can sympathize with the church that occasionally finds itself with more bills in hand than receipts will meet. However, every church and every individual also profits from the example of the University Church in recognizing its financial support of missions as a sacred obligation. — Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Woman's viewpoint Or sew it seams

By Iris O'Neal Bowen



Mrs. Bowen

A couple dear to our hearts was having a heated discussion concerning the wife's decision to buy a new sewing machine. It seems her old one, purchased for \$90 more than 15 years ago, was not only behaving in an unseemly manner, but had also lost a vital part that could not be replaced this side of Japan.

At this point, her better half announced that she didn't need a new machine, why not fix the old one, and \$200 was too much to pay, no more than she sewed, anyway.

Well, my Mr. B., bless his heart, came to the defense of all women who buy sewing machines. You see, he used to sell that household necessity, and he declared he never knew a man yet who was happy about buying a new sewing machine.

He told how he had gone into a cleaning shop where the cleaner's wife did the mending and alterations. There he found her struggling with a rickety old machine that was ready for a good throwing out. He convinced her she should buy a new dressmaker machine he had on his truck, and soon had it set up in the shop.

About that time, her husband came in and seeing what was about to transpire, ordered Mr. B., with much embroidered language, out of the shop. Mr. B. hastily hoisted his product back in the truck, but as he started to drive off, the proprietor came running out and asked him to bring the machine back in, and bought it, just like that!

Another time, he said, a nicely dressed lady came in the Little Rock store and asked to see the latest, most expensive model they had. Then she asked for all the fancy gadgets they had and ordered the highest priced cabinet they had to set it in.

The lucky salesman wrote up the deal. Our lady wrote a check for the full amount, and on being assured the machine would be delivered the next morning, she turned to go. But as she walked triumphantly from the store, she was heard to say, "I'll teach that man to buy a boat!"

With Mr. B. in such a mellow mood, I thought of asking for a new machine, myself, then I remembered my refrigerator is not freezing, the stove is smoking up the kitchen and my disposal has lost its first tooth.

And opportunity knocks so seldom!



J. L. Carter, right, treasurer of University Church, Jonesboro, and Carl Bunch, Superintendent of missions for Mt. Zion Association.

Comish tells Baptist leaders of growth priority, simplification

NASHVILLE — A priority of growth and simplification of materials and programs were among items discussed at the third Church Services and Materials Division President's Conference recently at the Southern Baptist Sunday School Board.

Baptist leaders serving as state presidents of music, religious education and pastors conferences were invited to come to the board for the meeting which dealt with the direction which the division will take in the near future.

"Right now, we believe the churches want a simplified, workable, practical approach to their materials and programs," Allen B. Comish, director, church services and materials division, said.

"We will continue to provide variety, thus enabling churches to fit the program and materials to their immediate situation and needs.

"One of our major priorities will be growth," he said.

Morton Rose, assistant to the director, and Howard B. Colson, editorial secretary, both of the church services and materials division, discussed curriculum development. They gave insights into the development, planning, production and shipping of curriculum.

David Turner, group leader, central

support group; James Daniel, group leader, church program services group and Charles R. Livingstone, leader, church program organization group, also stressed growth and simplification in the directions of all departments under their leadership.

Two periods of general discussion were held. Questions from state leaders were discussed as well as ideas exchanged and programs and materials evaluated from the standpoint of the local church.

Turner pointed out a number of improvements that were being made to simplify the church literature order form. He indicated the helps such as the Church Literature Guidebook, the Church Literature Selection Guide and the "Mailbag," which are available to help interpret literature offerings.

H. S. Simpson, manager, materials services department, reported that the filling of orders for the January-March quarter had been completed seven workdays earlier than normal through scheduling for work an hour overtime each shipping day.

This action meant that all churches benefited by receiving their materials in the church prior to the last Sunday in the quarter.

Listening parents help child to grow

"The Awesome Power of the Listening Ear" by John Drakeford emphasizes how important listening is in human relationships. Nowhere is this more important than in parent-child relations. In working with families, we often hear "but they don't understand me" or "they will not listen to my side." These feelings are expressed sometimes by parents but most often by their teenage children. In some families, there appears to be a lot of talking but very little listening to each other.

The old saying "a child should be seen and not heard" is neither intelligent nor Biblical. A child should be heard — and often. It is much better for a child to express himself verbally than to harbor feelings of resentment. To aid in their proper growth and development, children should be encouraged to express their feelings.

A parent who is aware of the growing needs of his teen-age son or daughter will often ask their views on matters and listen to their response. If the home is to have a climate of understanding where parents and children can live with mutual love and respect, two way communication is necessary. This involves talking and listening.

Mr. Brown, for example, has always encouraged his son to tell how he feels. This practice has not only helped the boy feel closer to his dad, it has also enabled dad to understand his son. When you encourage your child to talk it out, you gain insight and understanding about the cause of his behavior.

Parents are often baffled by certain child or teen-age conduct. This behavior would not be such a mystery if a parent could communicate with the child and find out what was troubling him.

Parents frequently make the mistake of aruging and "setting him straight". This only stifles communication. It would be much better to encourage a son or daughter to give their views, even if the parents do not agree with them. Merely encouraging them to talk does not mean that you agree, but it does encourage two-way communication. This should pay off in more acceptable behavior and in more understanding. — Johnny G. Biggs, Executive Director.

Ouachita Club meeting

The Greater Little Rock Ouachita Club will hold their annual spring banquet March 17 at 6:30 p.m. at Immanuel Church. Guest speaker will be Daniel Grant, President of Ouachita University.



PRESIDENT'S CONFERENCE AT SUNDAY SCHOOL BOARD — Don Moore (right), president, Arkansas Baptist State Convention Pastors Conference and Mrs. Mary Emma Humphrey (center), president, Arkansas Religious Education Association, talk with Allen B. Comish, director, church services and materials division, Southern Baptist Sunday School Board, during a recent meeting of state presidents of religious education, music and pastors conferences. (Photo by Douglas Brachey)



VBS leaders Don Cooper and Norville Marshall.

CP the Cooperative Program and ...

The Historical Commission

By Lynn E. May Jr.

Executive Secretary

Southern Baptists are heirs of a magnificent heritage. Through the work of the Historical Commission they are becoming increasingly aware and appreciative of that heritage. By providing most of the operating funds of the Historical Commission, the Cooperative Program makes it possible for this agency to serve the history interests of Southern Baptists in numerous ways.

Through Cooperative Program funds the Commission has established a Baptist research center in Nashville that is second to none in the nation. The Commission has procured copies of rare books, periodicals, manuscripts, pamphlets, church and denominational records, audio-visuals, and other materials related to Baptists from all fifty states and numerous foreign countries. Hundreds of writers, editors, and research personnel utilize the resources of this historical library each year. This wealth of material enables the Commission staff to provide a strategic historical information service for Southern Baptists.

Through promotional materials, conferences, periodical articles, and continued cooperation with state Baptist historical agencies, the Commission encourages and assists the churches, associations, conventions, and agencies in systematic efforts to improve the recording of history as it is made, preserve the materials of history, write their history, and conduct meaningful observances of historical anniversaries. By utilizing such means the Commission helps Baptists understand and appreciate their great heritage. With a better understanding of the past, Baptists can plan more wisely for the future.

opportunities for Christians to serve. Christ said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." J. Everett Sneed, Director, Special Missions Ministries.

275 attend annual VBS clinic

Vacation Bible School teams from thirty-three associations attended the state VBS clinic on Feb. 8 at North Little Rock's First Church. Total attendance was 275.

VBS material was interpreted to team members to prepare them to lead associational VBS clinics.

To insure early delivery of Vacation Bible School material, churches are urged to place their orders with the Baptist Book Store soon.—Pat Ratton, Sunday School Department

Missions

Conference shows unmet needs

Recently Harmony Association held an Awareness Conference to alert their people to the unmet needs in their area. Missionary Harold White and Sandy Wentworth, special ministries director, felt that the response of those attending this endeavor, held in the First Church, Pine Bluff, was excellent.

Among the various considerations dealt with was the growing number of senior citizens within Jefferson County. Columbus Ellis, professor of Sociology and Social Work at Northwestern State University, Natchitoches, La., emphasized the necessity of churches providing a continuing ministry to their citizens. He said, "Let's don't make this just another meeting, but let us become involved with people with real problems."

Bennie Price, director of the OEO for the area, discussed poverty within the county. He stated that 42.8 percent of the families in Jefferson Co. have an income below the government poverty level, which is \$4,000 per year. Of these, 2,693 families have an income of less than \$1,000 per year. He pointed out that

many of these families are making consistent efforts to support themselves.

For example, one rural farm family of 22, with a total income of \$1,700 last year, live in a threeroom house. All adult members of the family work regularly on the farm. Many others, because of illness or lack of education, find it difficult to better themselves. He challenged the churches to relate to these people.

The growing problem of alcohol and drug abuse was discussed by Paul Ramsey, who is with the Christian Civic Foundation. He urged that Christian people take a definite stand against this insidious danger.

Other conferences conducted were: (1) Human Relations by Robert Ferguson, director of Work with National Baptists, (2) Today's Youth directed by DeWitt Nix, superintendent of the Girl's Training School, and (3) Adult and Juvenile Rehabilitation led by Harry Woodall, director of Special Ministries, Central Association.

As we look at the problems of our contemporary society we must recognize that these are but

Southern Baptist Convention

June 6-8, 1972
Convention Hall, Civic Center
Philadelphia, Pennsylvania

THEME: "Proclaim Liberty to All"

OFFICERS: Carl E. Bates, president; pastor, First Baptist Church, Charlotte, N. C.
James H. Landes, first vice president; pastor, First Baptist Church, Richardson, Tex.
Warren C. Hultgren, second vice president; pastor, First Baptist Church, Tulsa, Okla.
Clifton J. Allen, recording secretary; retired editorial secretary, Southern Baptist Sunday School Board, Nashville, Tenn.
W. Fred Kendall, registration secretary; executive secretary, Tennessee Baptist Convention, Brentwood, Tenn.
Porter W. Routh, treasurer; executive secretary, Southern Baptist Convention Executive Committee, Nashville, Tenn.
W. C. Fields, press representative; public relations secretary, Southern Baptist Convention Executive Committee, Nashville, Tenn.
William J. Reynolds, music director; secretary, church music department, Southern Baptist Sunday School Board, Nashville, Tenn.
Don Hustad, organist; professor of church music, Southern Baptist Theological Seminary, Louisville, Ky.
Max Lyall, pianist; associate professor of music, Belmont College, Nashville, Tenn.
Lee Porter, chairman, Committee on Order of Business; pastor, First Baptist Church of Bellaire, Houston, Tex.

PROPOSED ORDER OF BUSINESS

Tuesday Morning, June 6

9:15 Music for Inspiration — First Baptist Church of Clarendon Choir, Arlington, Va.; Paul Welleford, director
9:30 Call to Order
Congregational Singing
Special Music — Paul McCommon, secretary, church music department, Georgia Baptist Convention, Atlanta, Ga.
Theme Meditation — Clarence W. Cranford, pastor emeritus, Calvary Baptist Church, Washington, D. C.
9:50 Report of Registration and Constituting of the Convention — W. Fred Kendall, registration secretary, executive secretary, Tennessee Baptist Convention, Brentwood, Tenn.
Committee on Order of Business — Lee Porter, chairman; pastor, First Baptist Church of Bellaire, Houston, Tex.
9:55 Welcome
10:05 Announcement of Committee on Committees, Committee on Resolutions, and Tellers
10:10 Special Music — George Austin, layman, First Baptist Church, Charlotte, N. C.
10:15 Presidential Address — Carl E. Bates, pastor, First Baptist Church, Charlotte, N. C.
10:55 Congregational Singing
11:00 Introduction of Resolutions
11:15 Executive Committee Report (first section)
12:00 Miscellaneous Business
12:15 Benediction

Tuesday Afternoon, June 6

2:15 Music for Inspiration — Combined Youth Choirs, Urban Park Baptist Church, Dallas, Tex., and First Baptist Church, Houston, Tex.
2:30 Congregational Singing
Theme Meditation — Clarence W. Cranford
2:45 Miscellaneous Business
3:00 Election of Officers
Recognition of Past Presidents
3:30 Executive Committee Report (final section)
4:00 Election of Officers
Introduction of Resolutions
Ambassador Service National Award
Miscellaneous Business
4:30 Benediction

Tuesday Evening, June 6

6:45 Music for Inspiration — The Centurymen, Buryl Red, musical director
7:00 Congregational Singing
Scripture and Prayer
7:15 Pageant by SBC Historical Commission, and Music by The Centurymen and special symphony orchestra
8:15 Convention Sermon — E. Hermond Westmoreland, pastor emeritus, South Main Baptist Church, Houston, Tex.
Alternate: Charles R. Walker, pastor, First Baptist Church, Marion, Ill.
9:00 Benediction — Bruce H. Price, pastor emeritus, First Baptist Church, Newport News, Va.

Wednesday Morning, June 7

9:15 Music for Inspiration — First Baptist Church Choir, Laurel, Md., Albin Crutchfield, director
9:30 Congregational Singing
Special Music — Lee Castro, evangelist singer, Wichita Falls, Tex.
Theme Meditation — Clarence W. Cranford
9:50 Election of Officers
10:05 Committee on Resolutions (first report)
10:25 Committee on Committees
Committee on Boards
10:30 Sunday School Board Report
11:30 Congregational Singing
11:35 Student Program — "Students Speak Up"
12:00 Election of Officers
Miscellaneous Business
12:45 Benediction

Wednesday Afternoon, June 7

No Convention Session

Wednesday Evening, June 7

6:45 Music for Inspiration — North Carolina Singing Churchmen
7:00 Congregational Singing — directed by Cliff Barrows, Billy Graham Evangelistic Team
Scripture
Prayer
7:10 Education Commission Report
7:20 SBC Seminaries — "The Call of the Ministry"
8:20 Address — Billy Graham, assisted by members of the Graham Evangelistic Team
9:30 Benediction

Thursday Morning, June 8

- 9:15 Music for Inspiration — The Hear and Now Singers, Samford University, Birmingham, Ala., Bob Burroughs, musical director
- 9:30 Congregational Singing
Special Music — Jamal Badry, evangelistic singer, Oklahoma City, Okla.
Theme Meditation — Clarence W. Cranford
- 9:50 Resolutions Committee (final report)
- 10:20 Commission on the American Baptist Theological Seminary Report
- 10:25 Denominational Calendar Committee Report
- 10:30 Committee on Baptist State Papers Report
- 10:35 Radio and Television Commission Report
- 10:40 Committee on Public Affairs Report
- 10:45 Baptist World Alliance Report
- 10:55 Congregational Singing
- 11:00 Address — Leon Sullivan, pastor, Zion Baptist Church, Philadelphia, Pa., and founder and chairman, Opportunities Industrialization Center National Institute
- 11:20 Christian Life Commission Report
- 11:30 Woman's Missionary Union Report
- 11:40 Brotherhood Commission Report
- 11:50 Miscellaneous Business

12:30 Benediction

Thursday Afternoon, June 8

- 2:15 Music for Inspiration — Oklahoma Singing Churchmen, James Woodward, musical director
- 2:30 Congregational Singing
Theme Meditation — Clarence W. Cranford
- 2:45 Recognition of Fraternal Messengers
- 2:50 Message — Roger L. Fredrikson, pastor, First Baptist Church, Sioux Falls, S. D., and former president, American Baptist Convention
- 3:15 Southern Baptist Foundation Report
- 3:20 Annunity Board Report
- 3:45 Address — President Richard M. Nixon (tentative)
Benediction

Thursday Evening, June 8

- 6:45 Music for Inspiration — The Centurymen, Beryl Red, musical director
- 7:00 Congregational Singing
Scripture and Prayer
- 7:10 Home Mission Board Report
- 8:10 Presentation of New Officers
- 8:15 Stewardship Commission Report
- 8:30 Foreign Mission Board Report
- 9:30 Benediction and Adjourn

Church Training Vocations conference scheduled in April



Holley

The first state-wide Church Vocations Conference is to be held at Immanuel Church in Little Rock on Friday night and Saturday, April 28-29. The purpose of the Church Vocations Conference is to explore the field of church vocations with

senior high and college students and give them information and guidance that will assist them in making future decisions about their life's vocation.

Program features:

The Church Vocations Conference will begin with a banquet at 6:30 on Friday night, April 28. The conference will adjourn at 4:00 on Saturday afternoon.

The program will include interest conferences on eight general areas of church vocations — pastoral ministries, education, music, youth, children's work, missions, social work, and student work. Youth who attend will have opportunity to attend two of these interest conferences.

Cost:

The total cost of the Church Vocations Conference is \$2. This includes the cost of the banquet, registration fee, and all conference materials. Each person attending will be asked to complete a registration card and return it to the

Church Training Department by April 24. Registration Cards will be mailed to each church before April 1.

Lodging:

Lodging on Friday night and breakfast on Saturday morning will be made available without cost to a limited number in the homes of Little Rock youth. Those desiring such accommodations will be requested to return their registration cards by April 10 indicating this desire.

Leadership conferences:

A leadership conference will be provided for pastors, staff members, and other leaders of youth. Bill Estes, consultant in Vocational Guidance, Baptist Sunday School Board, will give them guidance in how to assist youth in making vocational choices.

Please remember that . . .

This conference is not limited to youth who have already made a commitment to church vocations. We hope to involve a large number of youth who are still uncertain about their career and are willing to explore church vocations and to be open to God's leadership.

You will receive additional information later. Pastors and Baptist Student Directors will receive a poster, registration cards, and other information in March.

Youth attending the State Youth Convention in Hot Springs on March 31 may turn in their registration cards at that time. There will be a booth in the lobby of the Convention Center where you may register for the Church Vocations Conference or receive additional information. — Robert Holley

Deaths

In this column will be reported deaths (not obituaries) of members of Arkansas Baptist State Convention churches. Those reporting deaths should do so promptly. Give name, age, date of death, name of church, position.

William I. Oglesby, 78, a retired Little Rock fireman, died March 7. He was a member of Baptist Tabernacle Church.

Thomas L. Cook, 88, Little Rock, died March 8. He was a member of Immanuel Church.

Ezra Davis, 80, Hot Springs, died March 1. He was a member of Harvey's Chapel Church.

Mrs. Beverly Jean Funston Scott, 44, Little Rock, died March 6. She was a member of Immanuel Church.

Mrs. Billie Quinn Holiman Gibbs, 48, Pine Bluff, died March 7. She was a member of South Side Church.

Mrs. Celia L. Vardaman, 77, Clarksville, died March 6. She was a member of First Church.

Amos Rood, 64, Hot Springs, building inspector for the City of Hot Springs, died March 7. He was a member of Park Place Church.

Robert P. Williams, 53, Lake Village, died March 5. He was a member of Lake Village Church.

Mrs. Mae Glass, 80, Hot Springs, died March 4. She was a member of Park Place Church.

Mrs. Ruby Jewel Morris, 48, Hot Springs, died March 4. She was a member of Park Place Church.

1972 Annual Meeting

Woman's Missionary Union

Auxiliary to Southern Baptist Convention

June 4-5, 1972, Philadelphia, Pa.

Theme: Freedom's Holy Light

Sunday, June 4, 5:30 p.m.

Convention Hall, Philadelphia Civic Center

Hymn Sing

Directors: Gene Bartlett, secretary, church music department, Baptist General Convention of Oklahoma, Oklahoma City

Claude H. Rhea, dean, School of Music, Samford University, Birmingham, Ala.

C. V. Ford, pastor, First Baptist Church of Piney Grove, Fort Lauderdale, Fla.

Symphony Orchestra Conductor: Beryl Red, composer, arranger, producer and president of BR Productions, New York, N.Y.

Soloist: Irene Jordan, Metropolitan Opera, New Rochelle, N.Y.

Prayer—Carl Bates, pastor, First Baptist Church, Charlotte, N.C.; president, Southern Baptist Convention

Special Presentation, "The Philadelphia Story"—Kenneth L. Chafin, director, Evangelism Division, Southern Baptist Home Mission Board, Atlanta, Ga.

Expression of Christian Greetings—Porter W. Routh, executive secretary, Southern Baptist Convention Executive Committee, Nashville, Tenn.

Greetings from the Baptist World Alliance—V. Carney Hargroves, president, Baptist World Alliance, Philadelphia, Pa.

Solo—Irene Jordan

Keynote Address, "Freedom's Holy Light"—by W. A. Criswell, pastor, First Baptist Church, Dallas, Tex.

"The Testament of Freedom"—the Singing Churchmen of Oklahoma, directed by James Woodward, head of music department, Oklahoma Baptist University, Shawnee, Okla.

Benediction—John R. Bisagno, pastor, First Baptist Church, Houston, Tex.; president, Southern Baptist Pastors' Conference

Monday, June 5, 9:30 a.m.

Sessions at the Philadelphia Academy of Music

"To Thee We Sing"—music directed by William R. O'Brien, Southern Baptist music missionary to Indonesia

Soloist—Mrs. William O'Brien, missionary to Indonesia

Business
"Drugs—Which Way America?"—Warren Rawles, assistant secretary, department of Christian social ministries, Southern Baptist Home Mission Board, Atlanta, Ga.

"Youth in Missions in the Northeast"—M. Thomas Starkes, secretary, department of interfaith witness, Southern Baptist Home Mission Board, Atlanta, Ga.

James C. Wideman, US-2 missionary to Greenland, N.H.

Glen Iglehart, director of interfaith witness for the Northeast, Glen Ridge, N.J.

Mack Taylor, student worker at Harvard University and surrounding colleges, Peabody, Mass.

Woman's Missionary Union—Alma Hunt, executive secretary, Woman's Missionary Union, Birmingham, Ala.

Solo—Irene Jordan

"He Sets the Prisoner Free"—Baker J. Cauthen, executive

secretary, Southern Baptist Foreign Mission Board, Richmond, Va.

Benediction

Monday, June 5, 2 p.m.

Philadelphia Academy of Music

"To Thee We Sing"

"The Gaza Story"—Roy McGlamery, staff physician, Baptist Hospital in Gaza; medical missionary, Southern Baptist Foreign Mission Board

Cantata, "The Freedom Song"—Children's Choir, First Baptist Church, Alexandria, Va., M. F. Ellerbe, director

"Poverty—Which Way America?"—Beverly Hammack, assistant secretary, department of Christian social ministries, Home Mission Board, Atlanta, Ga.

"Ethnics in Missions in the Northeast"—Oscar Romo, secretary, language missions department, Home Mission Board, Atlanta, Ga.

Rodolph Morgan, pastor, Atonement Baptist Church, Brooklyn, N.Y.

Jesus Martinez, language missionary, Home Mission Board, Rochester, N.Y.

Armando Silverio, language missionary among the Italians, Home Mission Board, Pittsburgh, Pa.

Business—Election of Officers

Solo—Irene Jordan

"Liberating the American Christian"—D. Elton Trueblood, author and lecturer, Richmond, Ind.

Benediction—Arthur B. Rutledge, executive secretary, Home Mission Board, Atlanta

Monday, June 5, 7 p.m.

Philadelphia Academy of Music

"To Thee We Sing"

"Churches in Missions in the Northeast"—F. J. Redford, secretary, department of church extension, Home Mission Board, Atlanta

Robert Fling, pastor-director, Southern Baptist mission work in Westchester County, Hartsdale, N.Y.

James A. Wright Jr., missionary to Spanish speaking people, Manchester, Conn.

Samuel G. Simpson, pastor-director, Bronx Baptist Church, Bronx, N.Y.

Paul Glenn, US-2 missionary, Westmont Baptist Chapel, Johnstown, Pa.

Introduction of Speaker—William H. Rittenhouse, pastor, Nassau Bay Baptist Church, Houston, Tex.

"I Felt God's Presence on the Moon"—James Irwin, astronaut, Houston, Tex.

Solo—Irene Jordan

"The Bangladesh Story"—James McKinley, Southern Baptist missionary to Bangladesh

Oratorio, "Candles of the Lord"—presented by Maryland Woman's Missionary Union, Mrs. Frank A. Downing, Baltimore, Md., director

"Woman's Missionary Union—Which Way?"—Mrs. R. L. Mathis, president of Woman's Missionary Union; director, Student Union, Baylor University, Waco, Tex.

Benediction

SOUTHERN BAPTIST CONVENTION

APPLICATION FOR HOTEL OR MOTEL RESERVATIONS

Philadelphia, Pennsylvania — June 6-8, 1972

Please fill out form completely and mail to:

SBC Housing Bureau
1525 John F. Kennedy Blvd.
Philadelphia, Pennsylvania 19102

ALL RESERVATIONS MUST BE CLEARED THROUGH THE SBC HOUSING BUREAU. Each request must give definite date and approximate hour of arrival, and include names and addresses of all persons who will occupy the rooms requested. If it should become neces-

sary to cancel a reservation, please notify the SBC Housing Bureau promptly. At least four choices of hotels or motels are desirable. Reservations will be filled in order of date of receipt. Processing of reservations to begin November 1, 1971.

If accommodations at the hotel/motel of your choice are not available, the Housing Bureau will make a reservation elsewhere as near your request as possible, and you will receive confirmation direct from the hotel/motel.

NO MINIMUM RATES can be guaranteed when your reservation is confirmed, as this is governed by prior check-outs and availability of such rooms on the date of your arrival.

HOTEL OR MOTEL PREFERENCES

1st Choice _____

2nd Choice _____

3rd Choice _____

4th Choice _____

ARRIVAL DATE _____ at _____

TYPE ROOM AND RATE DESIRED

Single _____

Double Bedroom _____

Twin Bedroom _____

Parlor, Bedroom Suite _____

A. M. _____

P. M. DEPARTURE DATE _____

MODE OF TRAVEL Automobile Plane Bus Other

NAMES OF ALL OCCUPANTS:
 (Please bracket those sharing room)

ADDRESSES:

MAIL CONFIRMATION TO: NAME: _____
ADDRESS: _____
CITY: _____
STATE: _____

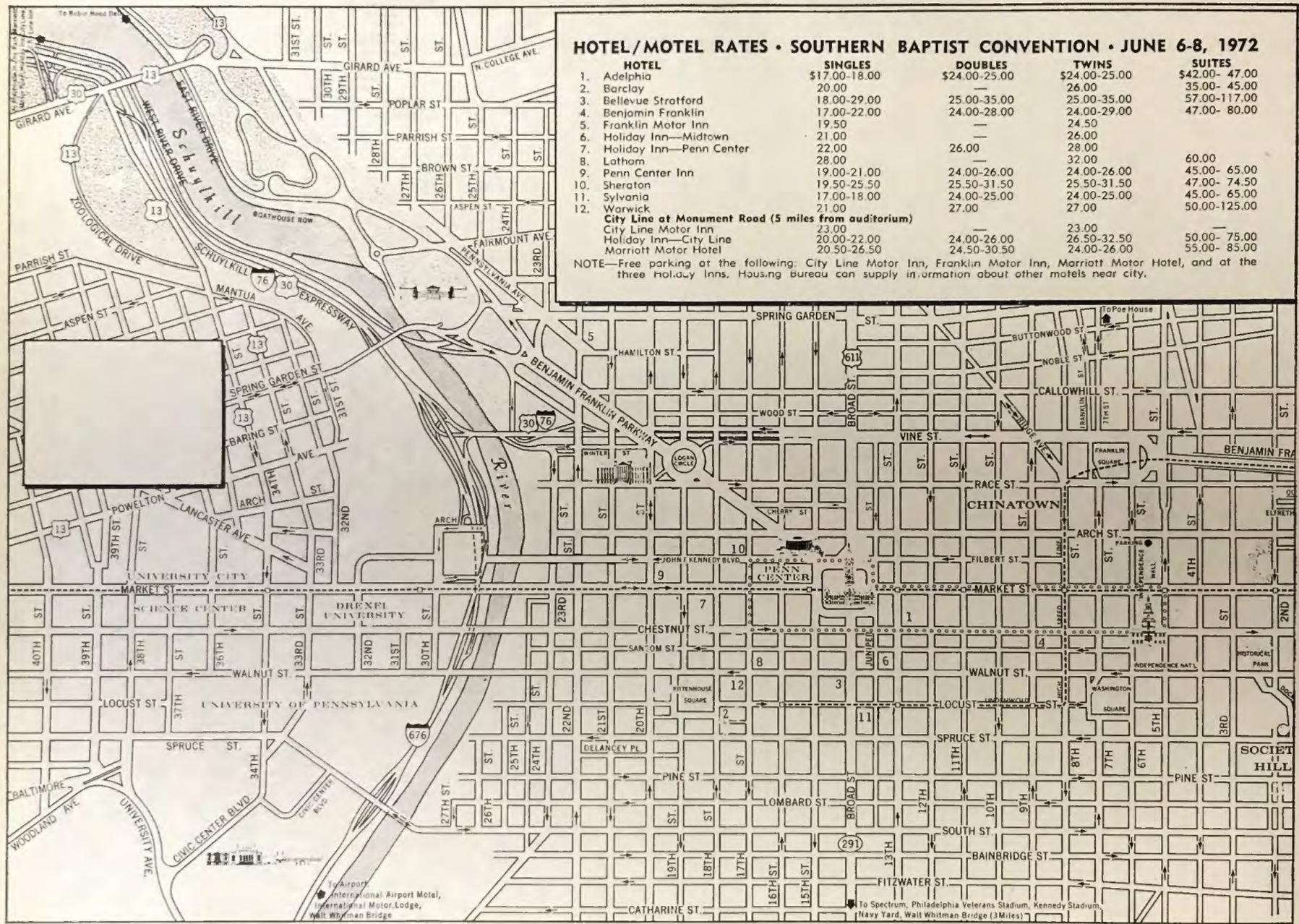
SCHEDULE OF MEETINGS

Southern Baptist Convention June 6-8
 Woman's Missionary Union June 5
 Pastors' Conference June 5

HOTEL/MOTEL RATES • SOUTHERN BAPTIST CONVENTION • JUNE 6-8, 1972

HOTEL	SINGLES	DOUBLES	TWINS	SUITES
1. Adelpia	\$17.00-18.00	\$24.00-25.00	\$24.00-25.00	\$42.00- 47.00
2. Barclay	20.00	—	26.00	35.00- 45.00
3. Bellevue Stratford	18.00-29.00	25.00-35.00	25.00-35.00	57.00-117.00
4. Benjamin Franklin	17.00-22.00	24.00-28.00	24.00-29.00	47.00- 80.00
5. Franklin Motor Inn	19.50	—	24.50	—
6. Holiday Inn—Midtown	21.00	—	26.00	—
7. Holiday Inn—Penn Center	22.00	26.00	28.00	—
8. Latham	28.00	—	32.00	60.00
9. Penn Center Inn	19.00-21.00	24.00-26.00	24.00-26.00	45.00- 65.00
10. Sheraton	19.50-25.50	25.50-31.50	25.50-31.50	47.00- 74.50
11. Sylvania	17.00-18.00	24.00-25.00	24.00-25.00	45.00- 65.00
12. Warwick	21.00	27.00	27.00	50.00-125.00
City Line at Monument Road (5 miles from auditorium)				
City Line Motor Inn	23.00	—	23.00	—
Holiday Inn—City Line	20.00-22.00	24.00-26.00	26.50-32.50	50.00- 75.00
Marriott Motor Hotel	20.50-26.50	24.50-30.50	24.00-26.00	55.00- 85.00

NOTE—Free parking at the following: City Line Motor Inn, Franklin Motor Inn, Marriott Motor Hotel, and at the three Holiday Inns. Housing Bureau can supply information about other motels near city.



The care to share

By Winfred P. Bridges

Matthew 10:34-35:

"Think not that I am come to send peace on earth: I came not to send peace, but a sword.

For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

And a man's foes shall be they of his own household."



Bridges

Incest by its basic definition is "the crime of cohabitation between persons related within the degrees wherein marriage is prohibited by law." From time of old, incest has been abhorred in societies both religious and non-religious. The only exclu-

sion to this social evil has been in the case of necessity for family perpetuation. In the account of the destruction of Sodom and Gomorrah after which Lot had lost his wife (Gen. 19:26), the Genesis writer makes it clear that the offspring of the cohabitation of Lot and his two daughters became the progenitors of the Moabites and the Ammonites.

Genesis 19:30-38:

"And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth:

Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father.

And they made their father drink wine that night also: and the younger arose, and lay with him; and he per-

ceived not when she lay down, nor when she arose.

Thus were both the daughters of Lot with child by their father.

And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day.

And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day.

The country of Moab lay east of the Dead Sea and south of the Arnon River. Although they were an idolatrous, rebelling, progressive group of people, the Bible does not hide the facts of their origin; and presents the motives of the daughters as being good (Gen. 19:32). Their motive was family perpetuation.

In the case of the Ammonites, according to I Samuel 11:1-3, they were nomadic, incursive, cruel, and also idolatrous, living mainly between the Arnon and Jabbeck rivers. Paul, in writing to the Corinthians, accused them of incest. This was the sin of the church at Corinth according to I Corinthians 5:1: "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife." (KJV)

The assertion here is clear. Paul in his contact with the church had heard that someone was having a sexual relationship with his own mother. Being a Jew and proud of it, Paul goes so far as to indicate that this is worse than the Gentiles have done. He has not even heard this on them. This was a cursed, dishonorable act that was abhorred in the Old Testament — Deuteronomy 27:20: "Cursed be he that lieth with his father's wife. Verse 22: Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother." (An allowance for both whole and half sisters-brothers.)

When we come to examine the motives for such action, incest becomes the physical symbol of the inability to love outward, thus turning ones feeling for others inward toward the family. In such, there is a fear of inacceptability when an attempt is made to reach outward toward the expression of love outside the family so attention is focused inwardly, within the family. It becomes a symbol of morbid dependency upon the family, acting out the physical and psychological ties within

the family structure. In short, the psychological umbilical cord has never been severed from the family thus destroying the ability to go beyond the family structure.

What is an attempt, an avid struggle, to protect the family and the self, becomes the destructive factor of both. When this occurs, it is really a pitiful cry for attention, for love, and acceptance outside the family, but exacting confirmation that none of these have been found. Not only does this indicate that the family has failed miserably in its structural relationship, but that society around which that particular family is built has also failed miserably in many ways.

I think that this is a bit of what Jesus was trying to convey to the Christians of his day, and to us as well here today, when he gave the words of the scripture (Matt. 10:34-36) to his followers. He saw fair well a great need for the disciples to go beyond their own little group. Jesus declared that people would know that his followers were such because of their love for one another in the words, "by this shall all men know that ye are my disciples, if ye have love one to another." (John 13:35)

Yet, the inability we have to love beyond our own little group is a distinct mark of our own desire to survive, yet is the very thing that will be the downfall of our own group, the church. We must shed our love beyond ourselves lest we die in the struggle to survive.

This came home to me most vividly in my own recall of statements made in the past in reference to former pastorates. It seemed that the people did a marvelous job in caring for one another. If someone was sick, he was cared for, prayed for, and attended to. But, if a stranger from the community came in, he was not immediately accepted, if ever, into the clique in the church. It never occurred to me what I was saying to others about my own church when at the seminary friends would ask, "How is your church?" My reply would come something like, "Well, we are doing fine with one another, but we don't seem to be able to have any outreach."

It seems to me that this falls nothing short of being group perpetuation (incest) for the sake of the group. Yet, the great threat to us as a church is that we fall into the same thing.

I think Jesus recognized the need to
(Continued on next page)

reach beyond ones own group for the sake of those around, and also for the necessity of the survival of the group. In short, if we do not combine and utilize our evangelistic efforts to bring new people, converts, into the church we risk the danger of not only dying from a lack of freshness from without, but we also run the high risk of dying from our own incestuous relationship, paradoxically a symbol of our great need for survival. If people find in our church some difficulty in being accepted, loved, cared for, and needed, that my friends is a bad omen indeed.

Jesus said, "Think not that I am come to bring peace, but a sword." This we may find in direct contradiction to what John records as his words in 14:27 where he says, "My peace I give unto you: not as the world gives, but as I give." Nor can we take literally that like Orestes, we should go out and kill our mothers, dad, and mothers-in-law (as tempting as it may be) but the variance which is set with in the structure of the family (church family) is to drive the force of love outward as well as inward. Spiritual development is away from incest and toward the capacity to love both neighbors and strangers who come in our midst. Spiritual death is the opposite of this. Thus, in a real sense, those of our own household are truly our enemies if they bind us tightly to the extent that we cannot love beyond our immediate household. A result of this is pseudo-protection which is really undergirded by the fear that causes us to hang on for dear life; and yet really there is nothing to hang on to, because that relationship has already become rotten to the core. In the words of Orestes the Greek:

I saw a vision of us move in the dark; all that we did or dreamed of

Regarded each other, the man pursued the woman, the woman clung to the man, warriors and kings

Strained at each other in the darkness, all loved or fought inward, each one of the lost people

Sought the eyes of another that another should praise him; sought never his own but another's

When they look backward they see only a man standing at the beginning,

Or forward, a man at the end; or if upward; men in the shining bitter sky striding and feasting

Whom you call Gods . . .

It is all turned inward, all your desires

INGESTUOUS.

Rollo may: *Man's Search for Himself*, p. 115.

Do you understand what all this

means. If we do not go out of this building with an earnest sincere desire to win people to Christ, to bring them to the fellowship of the church, to love, accept and care, your commitments are probably no deeper than the ones to yourself, based only from the motive of your own desire to survive, and those whom you love and accept are only a few, the few that loves and accepts you. These motives come not from a commitment to Christ, but a singular desire to survive which we most assuredly

will not do. We'll die. We'll rot on the inside.

If you are not winning others to Christ, it might well be that you need to be won for Christ. If you are not telling the OLD, OLD STORY, perhaps you need it told to you again. Christ is here this morning to *split us apart* to go out and love. We'd better pray that God will convict us this morning to the task of commitment to winning souls. How else are you going to affirm your love lest it is shared.

Doctrines of the faith

The attributes of God

By Jimmy A. Millikin
Southern Baptist College



Millikin

God has not only revealed that he is; He has also told us something about himself. In an old Baptist catechism there is a question which asks, "What is God?" It answers: "God is Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth."

Our more recent *Baptist Faith and Message* makes a similar attempt at describing God when it states: "God is infinite in holiness and all other perfections." And again: "He is all powerful, all loving, and all wise."

Most of the terms used in the above descriptions of God are called attributes. An attribute is a quality or characteristic of a thing or person. Thus, the attributes of God are those distinguishing qualities which mark or characterize God. In other words, the attributes of God describe what God is like.

Any discussion of what God is like must acknowledge that there is a certain incomprehensibility about God. We are dealing here with a deep and unspeakable mystery. Our minds are not great enough to take in so great a thought, nor is human language adequate to describe completely what God is like.

On the other hand, God has been pleased to tell us something about himself. It is God himself who reveals his attributes to us in scripture. Hence we may be sure that the attributes ascribed to God in the Bible are real and that they describe God as he really is.

The attributes which are ascribed to God in the scriptures are many. He is infinite (Job 11:7), eternal (Psa. 90:2), unchangeable (Ja. 1:17), all wise (Psa. 147:5), all powerful (19:26), holy (Rev. 4:8), just (Isa. 45:21), merciful, good, and true (Ex. 34:6-7). These and a number of other terms are used to describe in some sense what God is like.

Because of the great number of attributes which may be ascribed to God, attempts have been made in doctrinal studies to classify them into various groups. It is common to divide them into two main categories.

First, some of the attributes are of such a nature as to belong only to God and cannot be shared by any of his creatures. These are commonly called the incommunicable attributes.

The other group consists of those attributes which, to a limited degree, are shared by man. These are called communicable attributes.

Some theologians are not pleased with the above divisions and prefer other methods of classification. Others feel that all attempts to divide the attributes are useless. It seems to this writer, however, that some division is helpful. For our purpose here, therefore, we will divide the attributes of God into the following two areas:

First, some of the attributes describe God as an absolute being. By "absolute" we mean that God is self-existent, perfect and unlimited in his being, that he is not dependent on anything outside himself. Such terms as all-powerful, all-wise, infinite, and perfect describe God as absolute.

Second, other attributes describe God as a moral Being. God has clearly revealed himself as one supremely concerned about right and wrong. Such terms as holiness, righteousness, goodness, truth, love, tell us of God's moral nature and that his dealings with men must be understood in moral terms.

It is with these two aspects of God that we will be concerned in the next two studies.

Woman's Missionary Union Exciting program features

In addition to those shown on the cover page, the program of the 83rd Annual Meeting of Arkansas WMU, March 21-22, will feature three other missionaries and an outstanding Arkansas home-maker.



Dr. Jones



Miss Ford



Mrs. Pike

A rare presentation is slated for Tuesday evening when guests will be **Dr. Kathleen Jones** and **Miss Ruth Ford**, the missionary doctor and nurse who were instrumental in establishment of the Southern Baptist Hospital in Kediri, Indonesia, and who have served there since. Added to the significance of having this "team" and to complete "The Kediri Story" will be **Dr. and Mrs. James Kwee**, national doctor and nurse from the same hospital. Dr. Kwee is now a resident at University of Arkansas Medical Center.

In August, 1968, **Mrs. Harrison Pike**, her husband and two sons transferred to Angola from Brazil to serve as fraternal representatives of the Southern Baptist Convention in a cooperative work with the Angola Baptist Convention and the Portuguese Baptist Convention. Mrs. Pike, the former June Summers of Ft. Smith, will speak and participate on the homemakers panel.

Mrs. James Sawyer of Benton has a wonderful "claim to fame" as the wife of a missionary-hearted dentist and the mother of a missions volunteer and two others. Her timely subject will be "The Woman with the World in Her Heart."

Other outstanding program personnel are pictured on the cover. They are:

Mrs. Marion G. Fray, who has served in Rhodesia since 1957, will participate in each opening worship period.

Rev. and Mrs. Trueman Moore were also appointed in 1957 but to East Pakistan, so recently become Bangladesh. They are "at home" in Ft. Smith.

Miss Evelyn Tully will represent the national organization, WMU, SBC, Birmingham, where she serves as Director of Acteans. She is a native of Texas, and before going to Birmingham did WMU youth work in Illinois.

Another husband-wife team to be presented are **Mr. and Mrs. Max Alexander**, both native Arkansans who are missionaries in Thailand.

Miss Josephine Scaggs is a "veteran" from Nigeria where she has done evangelistic work since 1939. While on furlough in 1966 the University of Arkansas presented Miss Scaggs with the Citation of Distinguished Alumna.

Mrs. J. A. Hogan of Ft. Smith is serving her third year as president of Arkansas WMU. It was she who selected the theme, "Chosen". Mrs. Hogan will preside at all sessions.

This meeting more than any other will be a foreign missions bonanza for men, women, children! The host pastor, Bruce Murphy, and the hostess WMU director, Mrs. Loy Lofton, join in inviting attendance. The meeting place is Second Church, 1010 Combs St., El Dorado. — Nancy Cooper, Executive Secretary and Treasurer

The cover



PROGRAM 83rd WMU ANNUAL MEETING

March 21-22, 1972

Theme: **Chosen**

10 a.m. Tuesday

WORSHIP

... in Song ... in Meditation ... in Prayer

... in Testimony/Mrs. Marion G. Fray

FEATURED MUSICIANS

Mrs. Norman Coad
(Director and Soloist)

Mrs. Jerome Orr
(Organist)

FEATURED SPEAKERS

Evelyn Tully
(WMU, SBC)

Mr. and Mrs. Max Alexander
(Thailand)

1:45 p.m. Tuesday

WORSHIP

FEATURED MUSICIANS

Mr. James Feltenberger
(Trumpeter)

Mrs. Bart Neal
(Soloist)

FEATURED SPEAKERS

Mrs. James Sawyer
(Benton)

Mr. and Mrs. Trueman Moore
(Bangladesh)

Josephine Scaggs
(Nigeria)

7:15 p.m. Tuesday

WORSHIP

FEATURED MUSICIANS

Ouachi-Tones

FEATURED PRESENTATION

"The Kediri Story"

Dr. Kathleen Jones
(Indonesia)

Ruth Ford
(Indonesia)

Dr. and Mrs. James Kwee
(Indonesia)

Missions Celebration and Reception

9:30 a.m. Wednesday

WORSHIP

FEATURED MUSICIANS

Mrs. Coad

Mrs. Orr

FEATURED SPEAKERS

Miss Tully

Mrs. Harrison Pike
(Angola)

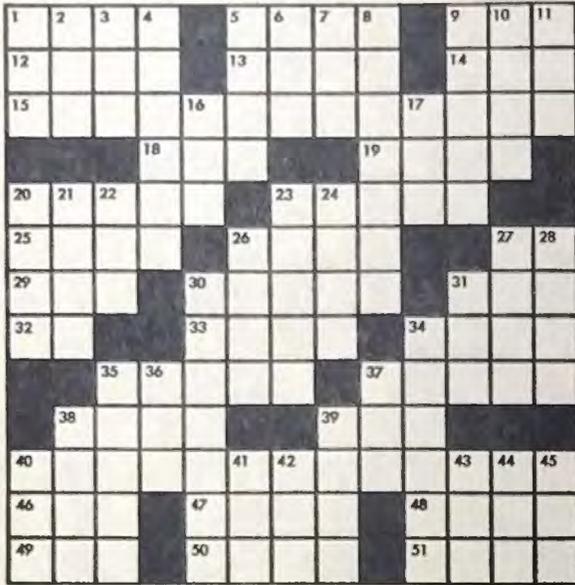
Miss Scaggs

Missionary Homemakers with Mrs. Coad

SECOND BAPTIST CHURCH

EL DORADO

Bible puzzle



ACROSS

- 1 "thrust through with a ..." (Heb. 12:20)
- 5 It was called Praetorium (Mark 15:16)
- 9 Check
- 12 Perfume
- 13 Location of the seven churches (Rev. 1)
- 14 Reverent wonder
- 15 "having no hope, and without ..."
- 16 (Eph. 2; four words)
- 18 Ancient Order of Hibernians (abbr.)
- 19 Some shall speak these (1 Tim. 4:2)
- 20 We are not to love it (1 John 2:15)
- 23 Asian weight (pl.)

- 25 Is indebted to
- 26 Where the kings hid themselves (Rev. 6:15)
- 27 Low water (abbr.)
- 29 Baffle
- 30 Word in Daniel 5
- 31 Kind of silk
- 32 Printer's measure
- 33 "They shall not enter into my ..."
- 34 "the ... of her strength shall cease" (Ezek. 33:28)
- 35 Channel for conveying water
- 37 "the firstfruits of them that ..." (1 Cor. 15:20)
- 38 Golf term
- 39 Government agency (abbr.)

Cryptoverse

AUZ TCQ NH XKVNQO, VIXUHXRNRNHA OKI
TUVZR FHO U KNJQIRY

Today's Cryptoverse clue: U equals O

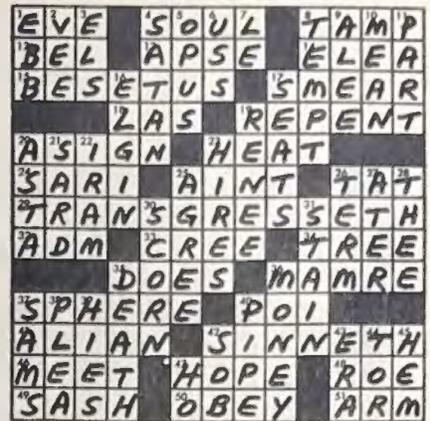
Instructions for working CRYPTOVERSE

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

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One month free trial: Fontaine, Bono	James K. Vawter	Greene Co.

Last week's answers



- 40 What Jesus said he had done to the world (John 16:33; three words)
- 46 Man's nickname
- 47 Paul knew how to suffer this (Phil. 4:12)
- 48 The emerald isle
- 49 "To them by ..."
- 50 Maple, for one
- 51 Beach

DOWN

- 1 "one that taketh a ... by the ears" (Prov. 26:17)
- 2 Fuss
- 3 A reed was likened to it (Rev. 11)
- 4 Attempts
- 5 Biblical verb
- 6 Tree
- 7 "me to ... down" (Psa. 23:2)
- 8 The law is made for these (1 Tim. 1:9)
- 9 Biblical weeds
- 10 Pointed instruments
- 11 Where the palsied man was lying (Matt. 9:2)
- 16 Cain's land
- 17 Lubricate
- 20 Spun
- 21 Man's name
- 22 King (L.)
- 23 Concise
- 24 The dill
- 26 Believe
- 27 Spiritless
- 28 "he beheld the city, and ... over it" (Luke 19:41)
- 30 The understanding of these shall be brought to nothing (1 Cor. 1:19)
- 31 Part of the foot
- 34 "blessings in heavenly ... in Christ" (Eph. 1:3)
- 35 Where the Jews sought Jesus (John 7:11)
- 36 Old Testament book (abbr.)
- 37 Title of respect
- 38 Prefix meaning God
- 39 Yield
- 40 State (abbr.)
- 41 Over (poetic)
- 42 Letter
- 43 Money of account
- 44 Period of time (abbr.)
- 45 It is not yet (Matt. 24:6)



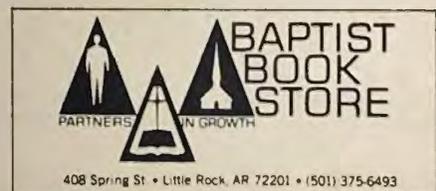
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Men of music

By Elizabeth Phillips



Nothing is more persuasive than the sound of music! It makes us sad or happy. It lulls us to sleep or awakens us. It can make us feel like marching triumphantly. Or, it can fill us with a deep feeling of reverence.

Our church services would be incomplete without beautiful music and singing. Yet there was a time when little singing was done. Only special choirs were allowed to sing, in Latin. Most of the people could not understand Latin.

It was Martin Luther who felt led to change all this. Born in Germany just a little more than four hundred years ago, he was a poor miner's son. Martin Luther had a beautiful voice and was divinely talented in music. He felt the people needed hymns so they could sing God's praises, as well as read his Word.

The first hymnal was published in Germany in 1524. It contained only eight hymns, four of which were written by Luther himself. The people were overjoyed. They quickly learned the songs and sang them everywhere — even in the marketplaces and while doing their chores.

One of Luther's greatest hymns is "A Mighty Fortress Is Our God." He was inspired by Psalm 46. There were many bad times in the life of this man. He looked to God for comfort. Others found comfort in this son, too. Soldiers sang it on the battlefield.

This man of song loved children. He wrote many happy tunes for them. One of the best known is the cradle song which we know as "Away in a Manger." Children all over the world sing it with love. It is thought that Martin Luther wrote this song for his small son, Hans, in 1530. We can close our eyes while singing and have a mental picture of the baby Jesus in the manger.

The last stanza is a prayer which perhaps you would like to say:

Be near me, Lord Jesus, I ask Thee to stay
Close by me forever, and love me, I pray;
Bless all the dear children in Thy tender care,
And fit us for heaven to live with Thee there.

Isaac Watts, who lived in England, was another man who helped churches to use songs more. He lived about two hundred years after Martin Luther.

In England, churches were more strict. The only songs allowed in worship service were the Psalms. Since they were taken from God's own Word, it was thought they were the only songs worthy of being used in church. Any one who tried to write a hymn was called conceited to think he could do something better than God!

The singing, if you could call it that, was often distressing. There were few hymnals at that time. A clerk read the Psalms, one line at a time. The people sang that line and waited for the next.

All of the Psalms are beautiful to read. To be sung, especially without written music, they were sometimes rather dull. Isaac Watts believed people could worship God by singing. He tried to change the song service. Once, he complained about the untuneful Psalms that were sung in his father's church. The answer was, "Then give us something better, young man!"

Watts eagerly accepted the challenge. He had been composing poems since childhood. By the following Sunday, he had written "Behold the Glories of the Lamb." It was accepted by the church and was highly praised!

That was the beginning. During his lifetime, Watts wrote 650 hymns. He awoke Christians to the joy of singing.

The hymns found their way to America. Benjamin Franklin heard them and liked them. The first book off his printing press was a collection of Watts's songs.

Isaac Watts was inspired by Psalm 90 to write "O God, Our Help in Ages Past." Watts also wrote "Jesus Shall Reign Where'er the Sun" and "When I Survey the Wondrous Cross." Thanks to this man, at Christmas time we jubilantly sing, "Joy to the World! The Lord Is Come."

There are those who say Watts lived a lonely life. He never married or had a family of his own. Yet, he considered the children of the world to be his own. He wrote countless lullabies for them.

When Isaac Watts died in England in 1748, a monument in his memory was put in Westminster Abbey. Pictured on this monument is Watts writing at a table while angels whisper songs in his ear.

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Sunday School lesson

The redemptive fellowship

By Vester E. Wolber
Ouchita University

International
Acts 4:32-37
Romans 15:1-7
March 19, 1972

- **THE PATH TO ADDICTION —** Liquor rather than marijuana may be the first step that can lead to drug addiction. A study at the Eagleville, Pa., center for treating addicts and alcoholics found that the first "drug" tried by most of those hooked on heroin was alcohol, and that the average age when drinking began (13) was three years before the introduction to illegal drugs. Only seven percent of the addicts studied had never been drinkers, while 69 percent were classified as alcohol abusers before becoming addicted to opiates, typically at about age 19. About a third continued excessive alcohol use along with hard drugs.

(*Good Housekeeping*,
March, 1972)

- **WHY IT'S EASIER TO GET INTO COLLEGE NOW —** There is space in college for everyone who wants to enter in 1972. That is the word from college officials, who say the admissions crush of the 1960's is a thing of the past. Young people choosing schools for next autumn have a wider choice than at any time in recent years. Contributing to that: (1) The discovery by many students and their parents that they cannot afford college at today's prices. (2) A questioning of the true value of a liberal-arts education that does not train youths for jobs. (3) A relaxation of draft pressures, resulting in fewer young men going to college just to escape, or postpone, military service. Ted Cooper, executive director of the National Association of College Admissions Counselors, predicts there may be 125,000 unfilled places in four-year institutions when school begins in September. There were an estimated 110,000 vacancies last autumn.

(*U.S. News & World Report*,
March 6, 1972)

The early chapters of Acts tell how the Jerusalem church pooled its economic resources to meet an emergency among its members, and in the Roman letter Paul laid down the principle that a church should pool its spiritual resources and make use of them in reclaiming its weak members. In some such manner modern churches can become a redemptive fellowship.

All things common (Acts 4:34-37)

In this paragraph, Luke describes a Christian community in which for a short while the church was turned into a Christian commune in which no one thought of his possessions as being his own. The experiment didn't seem to work out very well and was soon abandoned, because churches are made up of people — all of whom are far from perfect and some of whom are not are not far from bad. What are the significant factors which led to its formation?

1. The Jerusalem church was caught up in an emergency situation (1) Its membership had multiplied 25 times in one day, and many, probably most of the 3000 new members did not live in Jerusalem. They had come up to Jerusalem to participate in the religious festivities of Pentecost, and while there were converted to the new faith. Soon the church had 5000 members and in all likelihood some of those were also visitors in the city. Being away from home and cut off from any additional resources, they became wards of the church.

(2) The emergency situation was also intensified by the threat of persecution. Peter and John had just confronted the Sanhedrin which body had warned them not to preach or teach any more in the name of Jesus, and had threatened them (4:17-21). The Christians banded together and prayed for boldness in preaching the word of God. They encouraged one another and each person gained security from his group.

2. A second factor which contributed to the establishment of a commonwealth was their program of preaching. The apostles gave powerful testimony to the resurrection of Jesus.

3. Another factor was the excitement of a new movement. In the enthusiasm of a new excitement they failed to notice that the movement had attracted some unworthy followers such as Ananias and Sapphira who might be driven by ulterior motives. It seems that there was also a general expectation that the Lord

would return in a short while.

4. But perhaps the most telling factor in the establishing of a Christian commune was the close-knit fellowship which existed among them. They loved one another and were hilariously happy in being together.

5. They had full confidence in the apostles who did the preaching and supervised the distribution of food. In a short while the administrative task of food handling and problem solving became too much and they selected laymen for the task (6:1-4). Barnabas and many others were most liberal in sharing their wealth with the needy.

The strong and the weak (Rom. 15:1-7)

In the preceding chapter (14) the author set in contrast the "weak man" and the strong. The weak had retained scruples from their Jewish background, or had borrowed them from their heathen neighbors — scruples regarding the eating of meats. The strong were above such scruples, having learned as Jesus taught that all meats are clean.

Now Paul took his stand with the strong (14:14) but warned against sitting in judgment against another. The strong were prone to "despise" the weak, and the weak were prone to judge the strong.

In the lesson text he says that those who are strong — i.e., mature, enlightened — ought to bear with or endure the failings or infirmities of the weak and immature. They are to do this to please and edify his weak neighbor. John Knox says, "the measure of our strength and Christian maturity is our ability to subordinate our own desires and our own prejudices to the actual necessities of those who are weaker than we are" (Interpreter's Bible). If those who are strong will refrain from despising the weak, and if the weak will refrain themselves from judging the liberal, the church can have a measure of peace and harmony. That's what God is listening for.

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Way of the cross

By C. W. Brockwell Jr.

Minister of Education, Calvary Church, NLR

Life and Work

March 19, 1972

Luke 23:1-56

"See, my Servant shall prosper; he shall be highly exalted. Yet many shall be amazed when they see him—yes, even far-off nations and their kings; they shall stand dumbfounded, speechless in his presence. For they shall see and understand what they have not been told before. They shall see my Servant beaten and bloodied, so disfigured one would scarcely know it was a person standing there. So shall he cleanse many nations" (Isaiah 52:13-15, LIVING BIBLE).

Isaiah's description of the Suffering-Servant Messiah was the picture Jesus held in his mind from early childhood. As an adult in the wilderness, he turned the picture into reality by choosing the long, hard way of suffering rather than the shortcut offered by Satan. He did not go out to get himself killed but he went out to help men get back to God and for that he lost his life. So one day he stood before an angry mob, brutally beaten and mocked, spat upon and jeered.

"He was oppressed and he was afflicted, yet he never said a word. He was brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he stood silent before the ones condemning him. From prison and trial they led him away to his death" (Isaiah 53:7-8a, LIVING BIBLE).

Most of the Jews believed Jesus deserved his suffering because he refused their views of law observance and because he claimed to be the Son of God. Pilate saw the suffering of Jesus as necessary to save his own position as Roman governor. The Roman soldiers thought of it as the execution of another criminal. Jesus' followers saw it as an act of brutal murder of an innocent person.

"Yet it was the Lord's good plan to bruise him and fill him with grief. But when his soul has been made an offering for sin, then he shall have a multitude of children, many heirs. He shall live again and God's program shall prosper in his hands" (Isaiah 53:10, LIVING BIBLE).

God planned it that way all along. No one took Jesus' life. He offered it freely at the appointed time. The evil intent of man carried out God's plan; indeed, there would have been no need for Christ's suffering if we had not sinned.

"But, oh, how few believe it! Who will listen? To whom will God reveal his saving power? In God's eyes he was like a tender green shoot, sprouting from a root in dry and sterile ground. But in our eyes there was no attractiveness at all, nothing to make us want him. We despised him and rejected him — a man

of sorrows, acquainted with bitterest grief. We turned our backs on him and looked the other way when he went by. He was despised and we didn't care" (Isaiah 53:1-3, LIVING BIBLE).

No one stood at Jesus' trial in his defense. No one cried "Jesus" when the crowd demanded "Barabbas." Every man turned away from Christ because every man was a sinner, involved in his own life. Jesus bore the burden of the cross alone. For awhile, people sat and watched him die. Then they began to mock him, throw his claims in his face.

Jesus prayed for their forgiveness.

The two thieves advertised the pain Jesus suffered. They cried and shrieked and begged for mercy but received none. But the more they hurt Jesus the more he loved them. One dying man noticed this and called out, "Lord, remember me."

In contrast to the callous nature of other men, Jesus assured the penitent thief he would not only remember him but he would take him along to Paradise that very day. Jesus had not come to be made a hero nor a martyr but to deliver every willing man from the present entanglement and future punishment of his own sins.

"And we thought his troubles were a punishment from God, for his own sins! But he was wounded and bruised for our sins. He was chastised that we might have peace; he was lashed — and we were healed! We are the ones who strayed away like sheep! We, who left God's path to follow our own. Yet God laid on him the guilt and sins of every one of us" (Isaiah 53:4b-6, LIVING BIBLE).

Then came darkness for three hours. It was the worst day earth had ever seen and had it not been for the mercy of God there would have been no more. The loneliness of Hell covered humanity like a veil. Satan thought he had the victory.

But suddenly, and with the voices of authority, God clapped his hands and the earth trembled in fear of its doom. The thick veil hanging in the temple split apart to signal man's direct access to God. When this was done, Jesus' purpose was accomplished and he turned his spirit over to the Father.

"But who among the people of that

day realized it was their sins that he was dying for — that he was suffering their punishment? He was buried like a criminal in a rich man's grave; but he had done no wrong, and had never spoken an evil word" (Isaiah 53:8b-9, LIVING BIBLE).

No man walked away from the cross satisfied. A burden settled upon every heart. Nothing seemed to fit together. Even the most callous centurion wondered about the innocence of Jesus. The enemies of Jesus wanted to make certain he stayed dead lest they were proven wrong in their judgement. Jesus' disciples stood afar off like unwanted orphans. Joseph of Arimathea and Nicodemus, both reputable men, claimed Jesus' body at the last minute as Isaiah had prophesied.

"The three crosses on the skull-shaped hill have a most instructive lesson for us. One represents ruin; there died on that cross one under the burden of sin and unrepenting to the end. A second cross represents repentance; there died on that cross one equally guilty but repenting and praying for the mercy of God. The third cross represents redemption; the one who was dying on that cross had done no sin and was dying, the just for the unjust, that he might accomplish the redemptive purpose of God" (Ray Summers).

"Therefore I will give him the honors of one who is mighty and great, because he has poured out his soul unto death. He was counted as a sinner, and he bore the sins of many, and he pled with God for sinners" (Isaiah 53:12, LIVING BIBLE).

Eternal life is found only in Jesus Christ for he alone conquered eternal death. That is the way of the cross.

Early Christianity to be depicted in exhibit

ARLINGTON, Tex. (EP) — Plans for a structure containing 100,000 square feet of exhibit space depicting the early days of Christianity have been announced here.

"The Way," as the attraction will be known, is expected to cost \$10 million. It is sponsored by a non-profit corporation headed by Mayor Tom Vandergriff.

Planned by theater designer Peter Wolf, the project will join Six Flags Over Texas, the Seven Seas Marine Park and the Texas Rangers baseball team as tourist allurements in the Dallas-Fort Worth suburb.

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- G—Goodness, impact of (IMSI) p. 4.
- L—Lottie Moon offering sets record (Consensus) p. 3; Logue, Tom, heads national student director group p. 5.
- N—North Pulaski Association, report on p. 6.
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- W—Woman's Missionary Union, SBC, program for annual meeting p. 12; "Woman's viewpoint," buying a sewing machine.

There was in the small town a boy who had the reputation of not being very bright. People there had fun with him several times a day by placing a dime and a nickel in the open palm of his hand, and telling him to take his pick of the two. In each case, the boy would pick the nickel and then the crowd would have a big laugh.

One day a kind-hearted woman asked him, "Don't you know the difference between a dime and a nickel? Don't you know that the dime, although smaller, is worth more?"

"Sure, I know it," he answered, "but they wouldn't try me out on it any more if I ever took the dime."

A smile or two

Mother decided that 10-year-old Kathy should get something "Practical" for her birthday. "Suppose we open a savings account for you?" Mother suggested. Kathy was delighted.

"It's your account, darling," Mother said as they arrived at the bank, "so you fill out the application."

Kathy was doing fine until she came to the space for 'name of your former bank.' After a slight hesitation she put down, Piggy.

* * *

Bill Moyers, former press secretary for LBJ, was driving through Colorado recently during a heavy downpour. He stopped at a roadside coffee shop to wait out a cloudburst. Since he was the only customer at the counter, he tried to make conversation with the waitress. "The rain is really coming down," he said.

"Yup," she replied.

"Reminds me of the Great Flood."

"The what?"

"The Great Flood . . . Noah . . . the Ark," he explained.

"I wouldn't know about that," she said, "I haven't had the TV on in four days."

* * *

An optimist is a fisherman who takes a camera with him when he goes fishing.

Attendance report

March 5, 1972

Church	Sunday School	Training Union	Ch. Adns.
Alexander, First	33	21	
Alicia	74	68	
Alma, First	255	81	
Arkadelphia, Second	209	190	
Berryville			
First	166	53	3
Freeman Heights	123	39	
Rock Springs	112	66	
Blytheville			
Calvary	203	95	1
Gosnell	222	81	
Booneville			
First	207	186	
Glendale	74	28	
Camden, First	473	107	9
Cherokee Village	87	35	
Concord, Mt. Zion	27	15	1
Crossett			
First	592	143	1
Mt. Olive	271	133	
Dumas, First	269	55	
El Dorado			
Caledonia	40	28	
Ebenezer	145	55	
Farmington	97	32	
Forrest City, First	652	109	
Ft. Smith			
First	1211	446	10
Grand Avenue	687	249	7
Moffett Mission	35		
Gentry, First	154	72	
Grandview	77	45	
Greenwood, First	296	105	2
Hampton, First	165	72	
Harrison			
Eagle Heights	282	120	2
Northvale	172	92	1
Helena, First	329	82	1
Hope			
Calvary	177	80	1
First	516	163	12
Hot Springs, Park Place	460	138	1
Jacksonville			
Bayou Meto	159	78	6
First	483	98	10
Marshall Road	344	124	1
Jonesboro			
Central	424	165	6
Nettleton	300	122	1
Lake City, Bethabara	119	98	2
Lake Village, Parkway	63	46	7
Lepanto, First	311	162	8
Little Rock			
Crystal Hill	170	66	
Geyer Springs First	724	223	1
Life Line	808	205	1
Magnolia, Central	611	213	4
Marked Tree, First	206	62	2
Melbourne			
Belview	166	84	1
First	137	53	2
Horseshoe Bend	31		
Monticello			
North Side	110	61	
Second	200	67	
Mountain Home, First	309	136	
North Little Rock			
Baring Cross	607	198	4
Calvary	417	165	4
First	183	107	
Levy	461	102	2
Park Hill	798	133	1
Sixteenth Street	52	33	
Sylvan Hills First	308	117	7
Paragould, East Side	291	102	1
Paris, First	390	67	1
Pine Bluff			
Centennial	201	66	1
Dollarway	102	54	2
East Side	190	84	3
First	685	187	2
Green Meadows	64	24	
Second	142	73	4
Russellville, Second	216	112	4
Springdale			
Berry Street	102	58	2
Caudle Avenue	90	31	
Elmdale	364	114	1
First	739	184	8
Oak Grove	66	29	
Stephens, First	112	88	
Texarkana, Beech Street	487	114	4
Van Buren, First	466	205	
Jesse Turner Mission	57		
Vandervoort	45	19	
Warren			
Southside	60	42	
Immanuel	272	99	2
West Memphis			
Calvary	252	111	2
Vanderbilt Avenue	94	60	

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"Take my yoke upon you . . ."

MATTHEW 11:29

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Villagers build a house in Kashempur, Bangladesh, under the watchful eye of Southern Baptist missionary James F. McKinley (center), who is directing a project to build 120-130 houses in the village. The SBC Foreign Mission Board has appropriated more than \$100,000 for reconstruction projects in several Bangladesh communities destroyed in warfare during the past year.

Foreign missions: the view from there



Dr. Charles Bellenger, missionary dentist, treats a patient in the new Baptist dental clinic in Francistown, Botswana. The mayor of Francistown assisted in dedicatory services last summer for the six-room facility, which offers the only professional dental care available to Africans in northern Botswana. The clinic was made possible by the Lottie Moon Christmas Offering and Cooperative Program funds. Prior to employment as a missionary associate by the Foreign Mission Board in 1969, Bellenger was in private dental practice in Birmingham, Ala. (Photo by H. Cornell Goerner)



Missionary journeyman Bob Hughes of California filming "The Second Shepherd's Play." Adapted for Zambian audiences and played by an all-Zambian cast, the ancient miracle play was telecast nationally on Christmas Eve. It was the first such project of the Baptist Communications Centre, based in Lusaka. Hughes is the son of Robert Hughes, Executive Secretary for California Baptists and a native of Arkansas. (Photo by Ron Shearer)

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