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Arkansas Baptist State Convention

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Arkansas Baptist

NEWSMAGAZINE



March 23, 1972

Is politics as dirty as people say?



Dr. Grant

A Presidential election year is a good time to take a look at what we believe about politics, democracy, and how it all works for good or bad.

The notion that politics is "dirty" is so commonly accepted that almost no one ever argues the point. The image of corrupt pay-offs, dishonesty, and evil scheming in a smoke-filled room seems to be permanently carved into our minds.

There are probably more jokes about the dishonest politician than of any other subject in the joke books of the world.

But if politics is dirty, why do we never hear it said that democracy is dirty? In all my years of teaching about government and politics (almost 24 years, if you must know), I cannot recall having heard a single person make the statement that democracy is dirty. If politics is the process by which people rule themselves in a democracy, why, then, do people almost universally believe that politics is dirty?

This would not be so bad if people only meant that mankind is dirty, or sinful, and that therefore all human institutions are "dirty" in this sense. But I am convinced that most people reserve this kind of label for politics and politicians.

Why so? I'm convinced it is mainly because the work of politicians and government officials is required to be more open to the public and more highly visible than that of most any other occupation group. It is "operation goldfish bowl" for the government, but not for most other parts of society.

Have you ever thought how their public image might suffer if everything that goes on at meetings of bank boards, labor unions, college faculties, or of church deacons, was publicized regularly in the news media? Wouldn't it be interesting if a newspaper's own editorial policy meetings were regularly reported in full by its competitor newspaper, or perhaps by a television newscast?

Another reason is that we have a double standard of morality for persons in and out of government. We condemn behavior in politicians that we take for granted in anyone else. Sizable gifts, favors, and tickets to the Sugar Bowl from suppliers to key businessmen are justified as "developing good will." If we discover this happening to a government official, we shout with one voice, "corruption and bribery!" And I have never quite figured out why we always call this dirty politics (condemning the receiver) but not dirty business (condemning the giver).

I doubt if the politics of running government is any more dirty or dishonest than the politics of running a bank, labor union, trucking company, college,

or even a church. Because of its life in a goldfish bowl, the governmental process may even be a little bit cleaner.

Daniel R. Grant

In this issue

- The use of church buses to reach and minister to the unchurched is growing in Arkansas. An article beginning on page 12 tells the story of the church which has the largest number of buses in operation.
- The cover this week represents youth, a group which will be meeting next week in Hot Springs. A story on the program for this year's youth convention is found on page 15.
- A new feature begins this week. The first of a series on full-time evangelists of the state is found on page 8.
- "I must say it" is the first in a series on putting "new life into old structures." See page 4 for this article on the home.
- Daniel Grant's column, "One layman's opinion," considers the field of politics and its image of being "dirty." It is found on this page.

Arkansas Baptist

NEWSMAGAZINE

VOL. 71 MARCH 23, 1972 NO. 12

CHARLES H. ASHCRAFT *Executive Secretary 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.

New life in old structures series — *the home*

God's first venture toward organization and order with his creatures was the establishment of the institution of the home. The church was to come later and of no less, perhaps more, importance. As the population of the earth increased God's first step toward orderly organization came to be regarded as exceedingly wise and necessary.

The institution of the home has not fared as well in the advanced centuries as it did earlier. In our day the home, with its attendant marriage concept, has suffered much at the hands of lesser enlightened people. The Judeo-Christian concept of home life has been negated by the advocates of situation ethics and the new immorality. Parents have been depicted in TV and movie production as monsters, tyrants, demagogues, bigots, anarchists and idiots.

There are always self-styled, self-appointed demonic shrinks who will trace the slightest toothache of a normal kid back to the dark ages in the life of loving, devoted parents with the diagnosis that the parents failed in their marriage, their home, and in raising the kids. A good dentist could have solved the generation gap without the awesome indictments against good ole mom and dad.

For some reason closely guarded by God, the husband has been appointed a priest unto his household. He is responsible for the initiative in rearing the household in the nurture and admonition of the Lord. His good wife, for reasons known only to God, was chosen to be the man's helper in the spiritual training of the family.

I wonder what would happen in America to our

whole mad mass of humanity if we reversed the trend of movies, TV and printed material so good old hard-working dad could have a chance to function as a priest to his family and, likewise, what revolution for good would result if dear mom were accorded her place as the queen of her household and allowed her God granted graces as the mother of the home.

I'm sure the people who have tried situation ethics, the new immorality, pre-marital sexual relationships, the supplanting of trust, confidence and marriage with promiscuity and free love would tell us they don't have all the answers. I am sure, however, there are thousands of fine Christian marriages where all members of the family would heartily testify, "Our home is the most inspiring thing in our lives."

Let's give mom and dad a chance. They might surprise the non-licensed family consultants whose first sentence always goes like this, "Well, their parents don't understand." Parents who live every moment of their lives under the breath of the Holy Spirit, and who in the long day and through the long night have nurtured their children, and who have walked with them to the altar to receive their Lord, and whose prayers continually arise as sweet incense before God's throne in behalf of their precious children, may just succeed in raising their family for God if every two-by-four, pinheaded, loudmouthed, unretained marriage counselor would shut his big, fat, hairy, cotton-picking mouth for a change. The home is an old structure which is worth saving. — Charles H. Ashcraft, Executive Secretary

Lay witnessing schools work

By James A. Griffin

Superintendent of Missions, Concord Association

WIN is a tool that our people are learning about. It is in the TELL series and the tools are used in the Laywitnessing Schools. These tools are designed to assist our pastors in "equipping the saints" and the saints are responding.

Concord Association had their first one Jan. 17-21 with Forest (Woody) Watkins, BSSB, and Ralph W. Davis, along with our evangelism committee involved in planning it. Don Moore, evangelism chairman and host pastor, led in urging the participating churches to prepare well.

This included (1) some type survey (why have a witnessing campaign without known prospects to seek?) (2) use of 6 Bible study leaflets in Church Training time or some other time for six weeks before the campaign and (3) study of Sunday School resource book of four lessons, *Speaking In His Name* for four Sundays before the campaign.

These two studies relate to the spiritual preparation and should be studied by the youth and adults of the church. Provision should be made for unenrolled adults in Church Training and Sunday School, as well as for those who work with the children and preschoolers.

What happened in ours? We had approximately 200 from four near by churches and Ratcliff (35 miles). The lay people—youth and adults were pleased with the materials and the presentation by Woody Watkins. They were inspired, enthused and informed in how to be a witness and went about it daily. My last check with these churches indicates 50-75 percent of those involved in the weekly follow-up studies and witnessing program of their church.

One of our pastors said recently, "This was the best week he had spent in many years and the best how-to-witness help he had ever had for his people."

Another one plans to have a laywitnessing school in his church this fall and three pastors plan to lead their own school in their church soon.

When will we have another? We had another group laywitnessing school planned for April 24-28 at Branch for churches in that area. Still another school is tentatively scheduled for November 27-31 with the possibility of still others as requested by our churches.

Result? One conversion during the school by a church member and several on Thursday night. One small church reports additions each Sunday following (through Feb. 13). A new spirit of confidence and enthusiasm exists in these fine lay people.

I highly recommend this material and approach when used as suggested — No short cuts, please! The survey Bible study leaflets and Sunday School resource unit with good preparation by the leaders of the Church Training and Sunday School groups covered with prayer will lead to a new day in any church and keep the pastor in hot water — baptismal water that is!

I must say it!

Autonomy again?



Dr. Ashcraft

Autonomy is a Baptist word. Whatever it is, we all have it. Our companions, children, friends, churches, associations, conventions, colleges, seminaries, and our agencies, we all have it. The notion really comes from God and will be retained, I'm sure, by its most ardent devotees, Baptists.

In the structure of the world order there are power structures, pressure groups, muscle structured conspiracies, and the familiar old line guard which arises most everywhere. While I am not overly attached to the word dialogue, I am committed to the word autonomy. There are some things the people of God can learn from the people of the world. Luke 18:6, Jesus said, "The children of this world are in their generation wiser than the children of light." This is the only place in all the Bible I find any suggestion that there should be dialogue between the saints of light and the sinners of darkness. In essence Jesus is saying there are some things Christians can learn from

conniving, unprincipled, selfish, dishonest people.

There are some administrative procedures, business ways of doing things, and diplomatic paraphernalia employed by the mundane order which may merit consideration. There are some things we can learn from the people of the world, I'm sure, but there are some of their things we do not need inside the structure of God's Kingdom. We do not need the strategy of power politics, boycotts, pressure groups, ambition inspired conspiracies, and such like. Whisper campaigns, withholding of God's money, cancellation of world mission obligations, character assassination are some things we do not need to copy from the world.

There are some of us within the structure of the Kingdom of God who are committed to reform from within. Those of that particular frame of mind will work through existing channels, through properly elected boards and committees, and in full daylight to achieve the much desired renewal. Any facet of our Baptist life will fare ill if the concept of autonomy and its high demand for corresponding ethics is violated. Autonomy is a good notion if we can arrange to share it as well as claim it. It will be difficult to defeat the sort of dedication many of our leaders possess who are not frightened by the loud voices in the street. *I must say it!* — Charles Ashcraft, Executive Secretary

Letters to the Editor

A bank for the church

You do not have to go very far in this day and time to hear the idea voiced that money is not a medium of exchange for all things. It seems that many people would welcome a bank that was run by a church, or rather the denomination of which the church was a member.

It makes people shudder in some places to read the daily papers and learn that in some cities there are groups known as gangsters and the mob that own and operate national banks. It seems that the American image of Uncle Sam is ready to place the toga of great respect on any one; regardless of back ground and former questionable dealings if they have enough tangible resources to start a bank. This type of bank was formerly held by many to be the almost second best thing to the church in the way of public organizations.

There is an unstable feeling that one must spend a lots of time and effort to find out the true character of a bank and it's stockholders or run the risk of aiding and abetting a lawless element. This new type of bank would naturally have the right to refuse to deal with alcoholic beverage dealers, manufacturers of questionable chemicals and drugs and also gambling establishments. Many people although they do not go to church, feel much easier if they know that their banker goes to church.

People who advocate the church

In giving to SBC causes

Arkansas ranks fifth out of 33

The yardstick by which one measures his own personal life is Jesus Christ. One must never yield to the temptation to measure his achievements by the imperfect standards of another human life.

In certain other areas, however, there is no perfect example to use as a model, and achievements can sometimes best be measured by a comparison to others in like situations. One such area is denominational support of the Cooperative Program.

It has sometimes been argued that the ideal is for a church or a state convention to keep half its income for local causes and give the other half to world wide causes, but even this criterion has never been accepted as universally applicable or desirable.

There are 33 state conventions in the Southern Baptist Convention. Only one of them contributes 50 percent of its Cooperative Program receipts to convention-wide causes. But in that state a large amount of preferred items are first taken out, which makes the 50 percent figure somewhat less than mathematically pure.

having more of a hand in bank enfranchisements and operation are not necessarily taking the 'holier than Thou' attitude. They do not want a set of false premises to become a rule.—Ralph Merrill, Jonesboro

The Arkansas Baptist State Convention contributes 38.82 percent of its total Cooperative Program receipts to SBC causes, and thus ranks fifth among the 33 state conventions. Of the four which contributes more than that, two are among the older, larger, and better developed state conventions.

Another interesting statistic is reflected in the changes of percentages given to SBC causes by the state conventions in 1971 as compared to their plans for 1972. Of the 33 state conventions, nine increased their percentage giving to SBC causes and one decreased its allocation.

Arkansas was among the nine that increased when ours was raised by .57 percent. Only three state conventions increased their percentages more than Arkansas, making our state rank fourth among the nine that increased percentage giving to world wide causes.

Boasting is not an admirable virtue, but a little self-evaluation never hurt anybody, and especially when it results in a feeling of encouragement. At a time when Arkansas ranks low in many sociological charts and comparisons, it is encouraging, indeed, to find Arkansas Baptists among the leaders in Southern Baptist state conventions.

Highest commendations are in order for those individuals and churches that have made this record possible. — Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Pantomime of the life of Job given



A tent and colorful costumes set the scene for the pantomime. Cast members are (l. to r.) Job, Joe Richardson; 1st Messenger, Kevin Fraser; 2nd Messenger, Elvis Garrett; 3rd Messenger, Philip Bynum; and 4th Messenger, Henry Sandy.

In the hush of darkness, more than 200 people sat in expectant silence as the strumming of oriental instruments set the mood for the scene to follow. Suddenly, the spotlight shone on a brightly costumed Job seated in the shelter of his tent which was floored with colorful rugs and pillows. Scripture was read . . . Job spoke . . . the spotlight faded.

The light rose again and there was Satan clothed in a flashing red costume striding boastfully before the white-robed host of heaven. The voice of God came in flashes of lightning. Then, there followed a gradual unveiling of the life of Job according to the record given in the Bible.

First Church, Desha, accepted a challenge from her pastor, Forrest Bynum, a few months ago, to do a pantomime of the life of Job as their January Bible Study. The magnitude of such an undertaking for this small church was almost bewildering; however, the people reviewed the prospects of the adventure, pledged their support, and began to put together a magnificent achievement.

The responsibilities included the writing of the script (which included rewriting the book of Job for pantomime), the making of the bright

costumes and realistic beards, choosing the cast, making and selecting the props, choosing the voices and arranging for the taping of these voices, making the master tape, and scheduling all the rehearsals.

As the zero hour approached, there were mixed feelings to be sure. Some wondered about the wisdom of having started the project; others encouraged along the way. Discouragement was met with "Let's do another tape," or "Let's try again."

About 10 days before the first presentation of the pantomime, the pastor said, "If nothing more was done and if we never gave a performance, it has been worth everything that has been done just for our people alone." He referred to the new knowledge of the book of Job that his people had gained and the attitude and spirit which permeated the rehearsal sessions, at which time the entire cast would gather around the altar, praying that God would help them to present their parts well to his glory, and that God would help them learn their lines to harmonize with the voices on tape — which indeed was done in near perfection.

The Desha Church was packed for the first performance Jan. 31. Several people

came only to find no room, and left without being able to enter the house. The pantomime was without a doubt a thrill to the church and guests, who saw a well-rehearsed presentation of the experiences of a man faithful to God with all he was and all he possessed.

The second presentation of the pantomime took place at the Independence Baptist Associational Youth Rally on Feb. 5. Again, the Spirit of God permeated the atmosphere and all present knew that the pantomime was done to the glory of God. An invitation was extended and several rededications were made. Many adults came forward in the invitation to rededicate themselves to the work of God in their respective churches.

The pantomime will be presented at Calvary Church in Batesville on March 5.

About 30 people are involved in the pantomime — the voices are done by adults and young people do the pantomime. Mrs. Mable Long wrote the script; Mrs. Jack Patterson was in charge of the costume-making; and Mrs. Forrest Bynum narrated the pantomime.—S. D. Hacker, Supt. of Missions, Independence Baptist Association

Mission becomes church

Myrtle Street Mission of First Church, Cabot, has become Second Church of Cabot. The mission was begun in 1962, and had 35 charter members under the leadership of Pastor O. L. Justice.

Leonard Cundiff of Jacksonville was elected by the church as its first pastor. He is a native of Kentucky who has recently retired from the Air Force. He has pastored in many areas.

Participating in the organization meeting were Caroline Association Missionary J. M. James, moderator; Pastor Cundiff; H. L. Lipford, pastor at First Church when the mission was begun; and Harold O'Bryan, present pastor of First Church.

The new church elected J. C. Blohm, Reece Reveley and A. T. McConnell as trustees. Elected deacons were Reveley, McConnell, and Scott Pilkington.

Arkansas Baptists attend writers' conference

NASHVILLE — Three Arkansas Baptists were among the participants in a writers' conference for adult Sunday School materials at the Southern Baptist Sunday School Board, Feb. 28-March 2.

They were Tal D. Bonham, South Side Church, Pine Bluff; John C. McClanahan, pastor of First Church, Pine Bluff; and Don C. Cooper of the Sunday School Department, Arkansas Baptist State Convention.

Resolution honors former ABN editor

The Executive Committee of the Southern Baptist Convention, in a resolution adopted at its recent winter meeting in Nashville, commended Erwin L. McDonald, North Little Rock, for 15 years' service as editor of the *Arkansas Baptist Newsmagazine* "and nearly 40 years in journalism and denominational service."

In an appraisal of Dr. McDonald's editorship of the *Arkansas Baptist* weekly, the resolution stated, "His work as editor in Arkansas from 1957 through 1971 was marked by courageous editorials, effective news coverage and a delightful touch of good humor . . . His influence in the fellowship of Southern Baptists has been extensive and his efforts productive of much good in the cause of Christ."

Dr. McDonald began his career as a Russellville, Ark., newspaperman. He is a former reporter and city editor of the *Daily Courier-Democrat*, Russellville, and a former editor of *The Southern Standard*, Arkadelphia, Ark., weekly. He is now religion editor of the *Arkansas Democrat*, Little Rock.

His denominational positions have included pastorates in Arkansas, Kentucky, and South Carolina; public relations directorships at Southern Seminary, Louisville, and at Furman University, Greenville, S.C.; and service as coordinator of the Kentucky Baptist Schools and Colleges.

The SBC Executive Committee has announced that it will present a plaque to Dr. McDonald at the annual meeting of the Arkansas Baptist State Convention next November.

3 ministers of music to be on TV special

FT. WORTH, Tex. — Three Arkansas ministers of music will travel to Israel during March along with 22 other members of The Centurymen to participate in the filming of an hour-long NBC-TV special to be aired on Easter Sunday, April 2, from 4 p.m. to 5 p.m. EST.

Among those traveling to Israel are Jim M. Hart, minister of music at First Church, Hope; Jim Raymick, minister of music at Park Hill Church, North Little Rock; and J. Franklin Haygood, minister of music at First Church, Mena.

Haygood was recently selected to become a new member of The Centurymen, an all-male choir composed of 100 ministers of music from across the Southern Baptist Convention. All members of The Centurymen are qualified conductors in their own right, and most have impressive credits as career vocalists.

Registration cards for Convention

Messengers attending the Southern Baptist Convention in Philadelphia, Pa., June 6-8, 1972, should take messenger registration cards properly executed as authorized by the church in business session. The messenger cards are available on request as follows:

SBC Registration
525 West Capitol
Little Rock, AR 72201

Please indicate the number of cards desired. No church may appoint more than ten messengers.

Doctrines of the faith

The holiness of God

By Jimmy A. Millikin
Southern Baptist College



Millikin

God has revealed himself to be a moral being. This means that God distinguishes between right and wrong, and that he is very much concerned about what is right.

Many terms have been used to describe the moral nature of God: such as holiness, righteousness, justice, truthfulness, mercy, love, wrath, grace, and others. It would be instructive to discuss each of these terms separately. However, the nature of these studies will not permit such a detailed treatment. Besides, some of the terms convey similar ideas. Thus, to save space and repetition we will discuss the moral nature of God under one basic concept — his holiness.

The origin of the term "holy" is not clear. Its basic meaning seems to be that of separateness or apartness. Thus, God's

holiness means that he is separate and different from things created. He is infinitely exalted above his creation. In this sense, holiness is not a particular and distinct attribute of God at all. It is a description of all that God is and does. Holiness is the very essence of God's being. It is God himself.

In a true sense, however, holiness may be seen as a particular attribute. As such it describes God in two respects. Negatively, it means that God is free from all that is impure (Hab. 1:13). Positively, it denotes that God embodies all that is pure and good. The apostle John states both of these aspects when he declares: "God is light, and in him is no darkness at all" (1 Jn. 1:5).

If there is any difference in importance in the attributes of God, his holiness would certainly occupy the first place. The term "holy" is used more frequently in the Bible than any other to describe God. Whenever God made himself known through visions or personal appearances, the thing that stood out the most was his holiness (cf. Ex. 3:1-6; Isa. 6:1-8; Rev. 4:8). The prophet Isaiah alone speaks of God as the "Holy One" some 30 times.

Hence, there is a biblical basis for considering holiness to be the fundamental attribute of God, the governing quality in his nature. From God's holiness issues all of his other moral attributes. Actually, the other attributes may be looked upon as manifestations of God's holiness.

God's holiness, for example, is manifested in his concern with right and wrong; that is, God is righteous and just in his dealings with men. He is a God of truth. Because he is righteous God hates sin and condemns it in man; hence, God has the quality of wrath (Psa. 11:4-7; Rom. 1:18).

Also, because God is holy, he is good. God's goodness, in turn, is manifested in his mercy, grace, and longsuffering (Ex. 33:19; 34:6-7). The much emphasized attribute of love in the New Testament is simply God's holiness manifested in its compassionate goodness. This is the thing that makes God's love so unbelievable and astonishing; it is the love of the Holy one (Isa. 52:8-10).

The holiness of God, then, is the sum total of all God's moral attributes. Holiness is his name (Isa. 57:15). It is synonymous with deity. It is the one attribute by which God wishes to be remembered (Psa. 30:4; 97:12). It is the attribute which exalts and glorifies God the most (Psa. 99).

Let us keep this fact in mind as we continue these doctrinal studies. In this day of permissiveness which tends to deny the awfulness of sin, we need a new vision of God's holiness. Our view of the necessity of Christ's death for sin will largely depend on our view of God's holiness. Light views of sin and the atonement will result from a light view of God's holiness.

Clear Creek Association Building, remodeling planned by churches

By Paul E. Wilhelm, Missionary

Wendell Morse, pastor of First Church, Mulberry, since Oct. 8, 1969, has resigned. His failing health due to chronic nephritis has required him to apply for total disability under Social Security and Annuity Board provisions. The Mulberry Church has grown during the over two years ministry of Mr. Morse. There were 133 additions to the church; 68 of these by baptism. Receipts have increased 50% and Mission gifts from \$2400 to \$5700 per year, or over 110 percent. The Lottie Moon Foreign Mission offering has tripled since 1968.

Sunday school attendance has increased from 135 average, to 190 average in a recent quarter. The church purchased a bus, built a complete new kitchen, and tiled the floor of the fellowship hall. All the pews in the auditorium were cushioned and a P.A. system installed. Money is on hand to tile all floors of the educational building.

Morse will serve as interim pastor at Mulberry while they are seeking a pastor, and hopes to supply in the area following this, as opportunities prevail and health permits.

* * *

Roger E. Ghormley, associate pastor of First Church, Mulberry since August, 1971, had resigned to become pastor of the Cedarville Church. Ghormley, a student of West Ark. College in Ft. Smith, was licensed and ordained by the Spradling Church of Ft. Smith.

* * *

The Oak Grove Church has voted to build a 34 by 40 ft. addition to their auditorium. The 106 plus seating space will have a foyer with double glass doors at the entrance. The church is also pouring a 40 by 60 foot concrete slab for combination use of play-ground and bus parking. Wayne Davis is pastor.

* * *

Second Church, Clarksville has voted to brick veneer the entire church plant. Plans also include a new roof and steeple with a bell. The church has purchased its first bus in the beginning of a bus ministry. Jim Henley is pastor. Bill Bullock is associate pastor.

* * *

The Alma First Choir will be on tour March 28-April 1. The trip will include appearances at First Church, Sparkman (28), First Church, Carlisle, (29), East End Church, between Little Rock, and Sheridan (30), and the Youth Convention in Hot Springs the 31st. Tentative plans include a stop at Ouachita on the way home. Also, the "One Way" ensemble of the choir will sing at the Carlisle High School, and the

Woman's viewpoint On casting out anchors

By Iris O'Neal Bowen



Mrs. Bowen

Of course, our little crafts are small and un-seaworthy, for we have put them together from frail materials. When we should have used timbers seasoned with endurance, we gathered "seconds" here and there to put together our crafts. All the essentials have been fashioned by our human desires. The blue-prints, even, are hand-drawn as we build our crafts as we think we want them.

And then we launch out into such dangerous waters! Tempestuous winds — deadly calms — treacherous rocks-lashing waves; any of these could inundate our little boats at any time.

How can we have so much faith in ourselves, to put out into the dark and stormy seas, against such odds, no better equipped than we are!

Small wonder we need anchors!

Yes, when the night is long and dark and we wait through the dreadful hours, wishing and praying for the morning light to break, it is good to know that we have anchors to stay our ships and keep us on an even keel till the stormy night is past.

If I were asked to name four good anchors to hold us fast in place, I believe I would say faith, hope and love, and then I would add courage, for we need it too, against the night.

Arkansan is appointed to Historical Commission

Erwin L. McDonald, formerly editor of the *Arkansas Baptist Newsmagazine*, has been appointed by the Historical Commission of the Southern Baptist Convention, Nashville, to serve on a committee of 19 to make a survey of the commission.

McDonald, who is currently serving as religion editor of the *Arkansas Democrat*, is a member of the Southern Baptist Historical Society. The only Arkansan on the committee, he has been assigned by Dr. Lynn E. Mays Jr., executive secretary of the commission, to Study Group III, which will be studying publishing as it relates to the commission's work.

Other groups from the committee will survey study procurement and preservation, study and research, and promotion.

The committee will meet in Nashville on April 17-18.

Girls Training Center in Alexander. Speaker for the Choir Youth Banquet April 29, and also to share testimony in the morning service at Alma First, April 30, is John Westbrook, first black football player of the Southwest conference. Truett Thomas is minister of music and youth. Paul Stockemer is pastor.

Revivals

Grand Avenue, Ft. Smith, March 26-31; Charles Wood, evangelist. Don Moore is pastor.

Portland Church, Feb. 4-6; lay witness mission; 1 profession of faith, 6 renewal groups started. Thomas Darter is pastor.

Trinity, El Dorado, Feb. 20-25; Clarence Shell, evangelist, Bob Elmore, music; 7 professions of faith, 8 by letter, 34 other commitments. Tommy Robertson is pastor.

First, Little Rock, for the deaf, began March 22, through March 26; Jerry Potter, evangelist.

Eagle Heights calls minister of music, youth



Ferguson

Eagle Heights Church, Harrison, has called Wallace Ferguson as minister of music and youth. Before coming to Harrison he served as minister of music and youth at Magnolia Church in Crossett.

He is a graduate of Ouachita University. Mrs. Ferguson is also a graduate of Ouachita, and is an accomplished musician.

And some evangelists

(Eph. 4:11)

Carlston "Red" Berry



Berry

Carlston "Red" Berry is staff evangelist at Fisher Street Church, Jonesboro, and co-laborer with Pastor Bob Alexander. He is 37, and is married to the former Paula Manning of Weiner. The Berrys have four daughters, ranging in age from seven to 15.

Berry was educated in Jonesboro public schools, Ouachita University, and Arkansas State University. He has been preaching since age 14. He is also experienced in teaching school, coaching basketball, and radio station management.

Berry's address is 706 West Jefferson, Jonesboro 72401.

Brotherhood

God's soldier, too

"For God and Country" could readily be the motto for many of our military personnel overseas. This is certainly true of Tsgt. Clarence Robbins, the Royal Ambassador Leader for the Immanuel Baptist Church, Madrid, Spain. The church has five Royal Ambassador chapters. They are registered with the Arkansas Brotherhood Department. It is a real pleasure to have this fine group on our list.

The five chapters have 14 counselors. The average attendance in January was 52. This is an excellent record. We could wish and pray for a hundred or so churches and chapters in Arkansas.

Sgt. Robbins has led in the organization of the chapters. The counselors were trained under his leadership. They are all excellent, qualified workers. Crusader counselors are Robert W. and Martha Bridges, James Watson Chapter; Francisco Rodriques and Paul Burton, Gerald McNeely Chapter; George W. Patterson,

William Rentz, Dale Mowery, Robert W. Zimmerman and Lloyd Blanton, Russell Hilliard Chapter.

Pioneer counselors are, for grades 7-9, Enrique Lopez and Frank L. Tomasy, Winfred (Wimpy) Harper Chapter; grades 10-12, Archie Bost, Donnie L. Bass, and Ted Wilkins, James Buie Chapter.

The church has a fine Baptist Men's Organization. Roy E. Bailey is the president. Vice president is Paul E. Burton. Clarence Robbins serves as secretary. At a recent meeting they had 19 men present on a cold, bad morning. They sponsor witnessing, visitation and other mission activities. James Watson is the pastor for Immanuel Church.

Congratulations to this fine group of Royal Ambassador workers and Baptist Men officers of Immanuel Church, Madrid, Spain. It is great to have even a small part in the promotion of this wonderful mission project.—C. H. Seaton



The church held a recognition service for R.A.'s in January, with 46 boys and 14 counselors participating. Sgt. Robbins is to the left of the American flag.

A new feature— Arkansas evangelists

The *Arkansas Baptist Newsmagazine* will present an Arkansas evangelist each week giving a brief biographical sketch and photo. While this feature does not constitute an endorsement either by the *Arkansas Baptist Newsmagazine* or the Arkansas Baptist State Convention, it is an effort to present in the most favorable light the men whom God has called into the field of full-time evangelism. All men presented have been recommended by one or more highly regarded pastors and these letters of endorsement are on file in the Evangelism office of Jesse Reed. It is hoped that this exposure and recognition will result in increased effectiveness on their part to reach lost people for our Lord. Watch this column each week for your favorite evangelist.

Deaths

Johnny Webb, 45, Little Rock, died March 12. He was a member of First Church, North Little Rock.

Leonard G. Wilson, 56, Little Rock, died March 12. He was a member of Crystal Hill Church.

Mrs. Alice Esther Jenkins, 83, Batesville, died March 12. She was a member of West Church.

Thurston C. Stewart, 73, North Little Rock, died March 10. He was a member of Berea Church.

Mrs. Mary Waldrens Henry, 68, Little Rock, died March 10. She was a member of Nalls Memorial Church.

Arch J. Bradford, 80, Pottsville, died March 11. He was a member of Pottsville Church.

Max Andrew Tackett, 59, former Texarkana police chief, died March 12. He was a member of Beech Street Church.

Bert Gibbs Jr., 53, Pine Bluff, died March 12. He was a charter member of Forest Park Church.

Mrs. Elizabeth Ball McClain, 84, Conway, died March 13. She was a member of First Church.

(Continued on page 19)

Bible study will be offered for both leadership and youth



Hatfield

Is this a first? The two state Bible Conferences will be different from other meetings we are accustomed to in one specific way. The single-minded purpose and function of the Bible Conferences will be to offer in every session an in-

depth study of a significant portion of the scripture.

Bible study, pure and clean!

Isn't that great?

A general Bible conference for church leaders, plus a mini Bible conference for youth only will meet in Little Rock, April 10-11 at the Olivet Church, 6711 West Markham Street.

The general conference for church leaders meeting in five sessions, Monday afternoon through Tuesday evening, will open Monday afternoon, April 10, with Franklin Paschall, pastor for First Church, Nashville, Tenn., teaching Galatians followed by Chester Rus-

sell teaching Acts. Following this general session there will be four elective study groups with Bernes Selph teaching Matthew 5, 6, 7; Isaiah taught by Vester Wolber; Genesis taught by Jimmy Millikin; and Revelation taught by Roy Hilton.

A similar schedule is planned for the Monday evening session and for three sessions on Tuesday.

The general conference can give a pastor, missionary or Sunday School teacher a great backlog of knowledge and inspiration to use in Bible teaching and preaching.

There is a planned relationship in the selection of the Books to be studied:

1. Selections are from both the Old and New Testaments.
2. Galatians will be the January Bible study for 1973.
3. Acts will be the major Bible material in the April quarter Sunday School lessons of both the Life and Work and the Uniform series for youth and adult divisions.

The mini conference for youth is scheduled for two night sessions only

on April 10-11 at Markham Street Church, Little Rock at 9701 West Markham.

B. K. Selph will rotate to the mini conference, teaching Matthew 5, 6, 7. Dr. W. E. Harville, clinical pathologist, Baptist Medical Center, Little Rock and Sunday School teacher at Immanuel Baptist Church, Little Rock, will follow Dr. Selph, teaching from the book of Romans. Mini conference sessions will start each evening at 7 p.m. and will close with a youth folk-musical group from 8:30-9:00 p.m.

People attending either conference are reminded to bring a Bible, note pad and pencil.

Bible study! Specialized for leaders and youth. It's just great! — Lawson Hatfield, director

Between parson and pew

A legitimate love affair

By Velma Merritt



Mrs. Merritt

Nothing is quite so soul-thrilling as walking into a worship service and immediately sensing that love abounds. The ingredient — love — is the difference between success and failure.

When talking with several members of First Church, Dallas, I quickly discovered that they had in their opinion the best church, the best staff, the best program, the best spirit, and the best pastor in all the world! What was so amazing about these profound statements was that they were not stated — they were implied in the tone of voice of the conversation and were honest expressions of an inward feeling.

Hearing Dr. Criswell speak quite a bit made me aware that the feeling is mutual. The love he has for his people is topped only with his love for the Master. His people know

beyond any doubt that they are loved collectively and individually.

My husband was pastor of one of the missions of First Church, Dallas, and we found that the love expressed was as contagious as chicken pox as we also became caught up in this great love affair.

The love shown in this Dallas church is not a unique situation. Much smaller churches have exhibited the same feeling.

One of the great revivals of this century began when the pastor's wife of a large metropolitan church stood and confessed before her people that for years she had felt only bitterness toward them because they had demanded so much time of her husband. As her bitterness came out, love came into her voice and God worked miracles in days to come.

Sometimes we try to substitute genuine love with likes. The pastor likes his people or the people like their pastor because of what they can do for each other. The pastor loves his people and the people love their pastor, however, in spite of what they can do for each other.

Love in a church is much like the spirit-filled life. If you've got it, you can't help but show it!



Dr. Jackson

When I started to school at Ouachita, I had been a Christian for only two years, and I had a great deal to learn both about the requirements of Christian living and about myself. The friends I made in the Baptist Student Union at Ouachita and all over the state and the experiences I had in BSU work came at a critical time for my personal and Christian growth and development. Coming as they did at one of the most impressionable stages of life, those experiences and those friends have made an indelible impression on my basic personality and on my concept of what it means to be a Christian. For thousands of college students, BSU is a powerful influence in the molding of basic Christian character.

(John Jackson is Assistant Professor in the Government Department at Southern Illinois University.)

Your state convention at work

National, Southern Baptists meet to plan for joint programs

Victor Glass, Secretary of the Department of Work with National Baptists for the Home Mission Board, was a leading participant in a recent workshop held at Camp Paron for future planning in our work with National and Southern Baptists in Arkansas. Also participating were Fred T. Guy, President of the Consolidated Baptist Convention in Arkansas, G. R. Mazique, President of the Regular Baptist Convention in Arkansas, and Charles H. Ashcraft, Executive Secretary-Treasurer of the Arkansas Baptist State Convention.

A total of 49 participants were asked what they thought National and Southern Baptists in Arkansas should be doing together for the cause of Christ. The following programs were suggested.

Associational joint programs of getting acquainted as pastors, laymen, women and youth. Programs that will assist the young people to establish Christian relationships thereby minimizing delinquency and lack of faith in each other. Programs of bringing youth to Christ, and round-table discussions for laymen on the needs of the churches.

State-wide joint conferences were given top priority as means to get acquainted, to share the Christian

experience, to establish better communication on local levels, to share calendars of activities, and to set specific goals of our working relationships.

An **Advisory Committee** of state leadership was indicated as helpful and necessary to achieve any lasting program of work.

It was the unanimous opinion of the participants that the best interest of God's kingdom would be served as we learn to cooperate as Christians in our local communities. We do not know enough about each other at present to enter into many helpful programs, but we can bridge the gap in Christ Jesus who is God's redeemer to all the world, by following the Holy Spirit's leading. We know God is concerned about every person and we know God's people ought to be. It was also noted by the National Baptists that much of the current unrest in the Black community stems from economic needs. Everyone is caught by rising prices and the less technical skilled are the last to receive wage increases. Robert U. Ferguson, Director, Work with National Baptists.

Of the 49 participants, we had 34 pastors, four superintendents of missions, two assistant pastors, five deacons, and four denominational workers.



WORKSHOP PARTICIPANTS: (l. to r.) N. H. McGill, R. H. Dorris, Lacy Solomon, Paul Barrington, Charles H. Ashcraft.

CP the Cooperative Program and ...

New Orleans Seminary

By Grady C. Cothen, President

The New Orleans Baptist Seminary does not exist for its own sake. It is a tool or instrument of the churches through the Southern Baptist Convention to provide graduate theological education. In short the New Orleans Seminary is the creation and servant of the churches. The provision of leadership for the churches and their various missionary, evangelistic, and educational enterprises constitute the mission of the institution. Thus through the Cooperative Program the churches are not supporting an institution which exists for its own sake, but rather, they are contributing to the provision of leadership for themselves and the causes which we foster.

The Cooperative Program provides 65 percent of the operating funds of New Orleans Seminary. It is not too much thus to say that the Cooperative Program is the life blood for the seminary. The Seminary cannot exist without it and its program would be critically hampered if there were substantial reduction it.

While it is proper and desirable to say we are very grateful to the Southern Baptist churches for the support provided through the Cooperative Program, it is equally proper to say that our Southern Baptist people are providing for their own needs through this means. A cooperative effort of the Seminary and the churches in achieving common goals is desirable and mandatory. A close working relationship is necessary since we are strongly mutually dependent.

At the Seminary, we talk to the faculty and the students frequently about the nature of the support given to us by the churches and call to the attention of the graduating classes the fact that the quickest, best way to help the Seminary is through the support of the Cooperative Program. This working relationship has been good for the churches and for the Seminary. We look confidently to the future working within this arrangement.

Your superintendent of missions at work

Associational superintendents of missions gathered at Mather Lodge, March 6-8, for their annual retreat, sponsored jointly by the Missionaries' Fellowship and the State Missions Department. The program theme was "The Man in the Middle" and dealt with the ethical responsibility of the missionaries to the churches and pastors in their associations on one hand, and denominational agencies on the other. Special features on the program focused attention on the state mission aid given to small churches, the missionary adapting to the facilities available to him for his work, and discussions of the associational program and the missionary from a pastor's point of view. It was truly a mountain-top experience, and these good men went back down the mountain with enthusiasm and a deeper dedication to their mission task.—R. H. Dorris, Director, Department of Missions



Raymond Reed, (Bartholomew), Ross Williams (Caddo River), and Elva Adams (Buckner), found time to relax and enjoy the scenic beauty of Petit Jean.



Time to reflect upon the program is shared by Hugh Owen (Central), Bible teacher for the retreat, Dewey W. Stark (Interim, Carey Assn), and E. E. Griever Jr., pastor of First Church, Berryville.



The "Singing Missionaries" quartette enriched the retreat. They are S. D. Hacker (Independence), president of the Missionaries' Fellowship, Carl Overton (Ashley County), secretary, Harold White (Harmony), vice-president, and Ray McClung (Pulaski County).



Carroll Gibson, Green County Association, delivered an excellent message on "The Missionary's Ethical Responsibility to Pastors."



J. A. Kuehn (Faulkner County) and Charles D. Conner (Red River) discuss Kuehn's message on "The Missionary's Ethical Responsibility to the Churches."

Buses, buses everywhere

Second, Hot Springs has the most

Excitement is the word at Second Baptist Church, Hot Springs, Arkansas. "We're in BUS-i-ness for the Lord," is the way Ben L. Prince, associate pastor, writes about the church's outreach through a growing bus ministry.

Walter Yeldell, pastor, has had a vision for several years of a busy ministry in Hot Springs. Prince, too, got this same vision recently while assisting in a revival in Wichita, Kansas where he observed several churches with bus ministries.

In July of 1971, Second Baptist Church, which already owned a "trip" bus, purchased two used buses from the Hot Springs school system. From these three buses the ministry has now grown to ten buses with two more being made ready. Here is the story—

In August, 1971, 41 people gathered at the church on a Saturday morning to "survey" three bus routes. The next morning they sent out one bus and picked up eight riders. On a recent Sunday morning 10 buses picked up 263 riders.

What has happened in between?

Last church year, the church baptized 60 people. The first five months of this church year we have had 62 professions of faith.

The Sunday School enrollment has increased by 151 new members in the first five months of the church year. The average attendance of the Sunday school in 1970-71 was 597. The Sunday School average attendance for February, 1972, was 760. Several new Sunday

School departments and classes have been started and more are being planned.

A clothing room and food pantry have been stocked and are used every week to meet the needs of people being reached for Sunday School and worship.

A rich fellowship in the church has deepened and mellowed into a harmony that is beautiful in Christ.

They have found people who are willing to meet the need. The work is more than a program, it is a ministry.

Second Baptist's bus ministry has been effective in building community awareness. Several churches have started bus routes. There are over 20 buses rolling each weekend in the Hot Springs area apart from the 10 buses of Second Baptist Church. The attitude among the several churches using buses is reflected in another quote from Prince, "When we have all reached all we can reach, there will still be more that have not been reached."

More than 40 Second Baptist members work in the Bus Outreach Missions Ministry. Each bus has a bus captain, a driver and a youth host and hostess. These visit their routes every Saturday morning 9:30 a.m. till noon and then return on Sunday morning and pick them up for Sunday School and return them home following the morning worship service.

There is a children's worship service at 11 a.m. for 4-year-olds, through second grade. Also, there is a new mem-

ber's class at 11 a.m. each Sunday morning. The class meets for four weeks and is for each person who comes on profession of faith, and other new members who desire to attend.

Baptismal services are observed nearly every Sunday morning at the close of the morning worship service. The goal is this — "as long as we can fill up a bus we are morally obligated to get another bus. When will it all stop? How can you stop a missions ministry like this?"

The Youth Director, Pat Batchelor, reports how some of the youth of the church feel about helping in the bus ministry:

"It's changed my life!" and "I'm much more aware of people — everywhere I go." These words really tell what the Bus Missions Ministry is doing for the young people of Second Church. They now have a caring responsibility for the people on their bus, but the greatest thing is that it spreads to others they see daily. "It seemed easy and natural to tell one of our riders about Christ." The bus ministry has given our young people a taste of basic Christianity. One youth host said, "I've learned to love people more than I love me."

Bus captain number 1 puts it this way:

When I became the first Bus captain at Second Baptist I was not aware that it would be the most rewarding challenge of my life. My eyes have been opened to many needs, both material and spiritual that I did not know existed so close to home. This work has taken



Church bus evangelism clinic

May 22-23
Baptist Building

me into places that I would not have gone by choice and from those places have come the richest blessings. This service has made me realize that "Go Ye" not only means Africa, or some other far way place, but that the need for missionary love and concern is all about us. I have found parents with little or no concern, school-aged children that had never been to Sunday School or church who were anxious to attend, and elderly people with handicaps who eagerly accepted the service that the Bus Ministry offered.

My compassion has been quickened, my vision extended and my heart filled with joy as I do what I was saved to do — "serve."

Warm body, warm heart—

The Bus Missions Ministry made us realize that we would need clothing for some of the children and adults. From every bus came the cry — "we have children that need help — they need clothes, food, medicine." We asked — people gave. One story: Three little children attended, they were dirty. When they first wanted to sit in your lap, I secretly cringed within. It's not easy at first. But, I got permission from the parents to clothe the children with clean, good clothes. We provided extra clothes to be worn during the week, too.

Week by week, they come neater and cleaner. Because Christians care, little boys wash themselves clean and little girls roll up their hair, to look nice

on Sundays. Recently, one lady called and said, "Last Sunday I sat in church and felt good in all my finery, then you came in with your bus children and ruined my Sunday." "All I wanted to do," she said, "was to get out of there and give you some money for shoes for those kids."

A Sunday School class — one of several — gives money each week for refreshments, and clothing, for the children. They haven't been asked, they give because they love. They give because they love the Lord.

What can your heart say when:

A little girl, 5 years old, wants to put her arms around your neck and give you a kiss on the cheek because she has learned about love?

A Sunday School worker who was once rebellious to all those "bus children", now puts her arms around them and helps clean them up if they need it?

A 14-year-old girl says: "I'm so glad you came to my home. I'm a Christian now. I've been baptized and I'm witnessing to my brothers and sisters and friends." She has already led 3 to Christ.

Our people had a mind to work and God is blessing in countless ways. With the right enthusiasm based on Christ, you can do anything!

Bus ministry as seen by the pastor

In my 30 years as a Southern Baptist pastor I have seen great things come to pass in our denomination. In the decade of the 50's I saw our denomi-

nation do a work that can only be explained as a "miracle of the Lord." Great numbers were brought into our churches and great numbers came to know Christ as their personal Saviour. In the decade of the 60's I saw our denomination go down, down, down, in almost every area of work. I can honestly say that I never worked any harder in all my years as a pastor to try to get the work headed in an "up" direction, but I must admit that I failed — and it wasn't because I had left the Lord out. However, I would not quit trying.

Praise God! I'm so glad I didn't quit trying for today there is a new joy in my heart and I know the Lord put it there. I believe the decade of the 70's will be known as "the era of great bus ministries." Yes, I am convinced that the bus ministry provides the greatest means of reaching multitudes in the shortest amount of time with the least amount of expenditure with the fewest number of workers. Therefore, I feel that every local Baptist, Bible-believing and soul-winning church should be involved in a super-aggressive bus ministry.

In the five months we have been in the Bus Missions Ministry, I have seen our Sunday School grow from 560 in attendance to over 800 in attendance. I have seen our Sunday School add almost as many to the rolls in the five months as it took us a year to add last year. I have seen more baptisms in this five months than I did in twelve months last year. I have seen a spirit among our people come about that I have prayed for for ten years, and it's here and oh, the joy and blessings that it has brought.

What is the future of it all? It's the same as it has always been. Indeed, the future is as bright as the promises of God. I'm just so glad we have reached out and taken hold of a vehicle that the Lord is blessing and it is not for us only. It is for you. All you have to do is "reach out" and take hold of it.

Tell us about yours

Mr. Hatfield who asked Mr. Prince for the above picture and article gives further word about the bus outreach ministry.

Recently, I conducted a Lay Evangelism School using WIN materials in the Benton County Association. We met with the First Church, Rogers. This church on a recent Sunday, using two buses brought in 117 new Sunday School members. They have now purchased two more buses and plan additional routes. Immanuel Church, Rogers is operating two bus routes and one of the small churches, Garfield, has one bus.

Springdale, First Church, reports six buses operating and a total of 201 riders on a recent Sunday. First Church and Windsor Park of Fort Smith have effective bus outreach programs. North Main Church, Jonesboro, was one of the first churches in the state to use the bus ministry effectively.

To my knowledge, the 12 buses of Second Church, Hot Springs, comprise the largest fleet of buses of any church in our state convention.

"Buses, buses everywhere, and all the wheels are turning—
Buses, buses everywhere, new members are now enrolling!"

Pretty lousy poetry, but good outreach. Right?

Now, let's find out "WHO'S WHO IN THE BUS MINISTRY in Arkansas Baptist State Convention churches.

In the April 20 issue of the Arkansas Baptist Newsmagazine we will list the churches operating a bus ministry. Drop me a card by April 7 and include: Name of church _____; number of buses _____; total number of riders added to the S.S. to date _____; total baptisms of bus riders _____



The Ten Commandments in our day

By Lacy K. Solomon

Text: Deuteronomy 5:33



Solomon

The commandments were given for a purpose. There were certain concrete problems of morality and behavior pattern that needed to be regulated; the commandments dealt with those problems.

The commandments were given to foster three innate desires of mankind—life, wellbeing and perpetuity. The commandments facilitated life in its nature, quality and durability.

The commandments were given to call attention to the quicksand in the swamps of life, to call attention to the chuckholes in the road of life, to call attention to the maelstroms in life's oceans, to call attention to the sudden waterfalls on the rivers of life, to call attention to the dangerous curves on life's highway.

Anyone who is concerned enough to look and honest enough to admit it will testify that the commandments called attention to dangerous situations. The bleached bones of those who failed to heed the admonition of the commandments attest to the fact of danger.

No one will deny that the commandments were important to Israel. But are they relevant today? It is said that the nation of Israel began with the giving of the law, the Ten Commandments. Is there any significance to these laws for our nation today?

Some would look at the number of years that these commandments have been in existence and give an affirmative answer, because they are overly impressed with antiquity. They seem to think that because a thing has been in existence a long time its value is automatically established. Others would take one look at the more than 3,000 years and categorically consign them to realm of antiquated encumbrance. For some individuals have a compulsion for the new, the young, the current, and the ephemeral. To them the old is out and the new is in.

There is another group that would reject the commandments simply because they restrict the full expression of human nature. This group thinks one should do what he wants to do without restraint or consequences.

We live in an age where much significance is placed on age. Something is always too old or too young. It is up to date or out of date. One hears much

about this being a new day.

I am reminded of a radio program on the order of "open Mike". A discussion about the generation-gap was in progress. Callers were telling how different everything is in this new age. The general idea expressed was, "out with the old and in with the new". A woman called and reminded the radio audience that the basic problems of human beings are generally the same as the ones faced by Adam and Eve. One can find credence in her remark.

Since man's basic problems are the same from age to age, it is altogether feasible that the timeless principles found in the Ten Commandments are applicable in our day.

Now, directing attention to the third group — the group that is antagonistic to law, the group that would demand all of its liberty, the group that would throw off all restraint, the group that would not only ignore but destroy all laws, the group that rejects all laws of an institution, a community, a society, even the laws of God, as revealed to man and proven by the record of history, one notices the reason for the antipathy toward law. This group has a lack of understanding of the nature and purpose of laws.

An examination of the laws of God — the Ten Commandments will show that these timeless laws are for the good of man. One does not need to apologize for the fact that these are laws, with a definite call for restraint, control, and redirection of impulses. These are laws that set up boundaries beyond which one is commanded not to pass. These are laws that are even concerned with one's situation.

These laws, or commandments, are operative in the physical as well as the spiritual realm, in the secular as well as the religious realm. These are laws that do not feel guilty about saying no! But the glorious thing about the laws of God is that when they say no, it is for our own good. The record of history has shown this.

Today, may we recognize that the commandments are not simply to punish us, but to protect us. Not simply to ground us, but to guide us. Not to choke off our fun, but to channel it. Not to end our pleasures, but to enlarge them. Laws are not simply to fence us in, but to fence out the excesses of diabolical forces to which we are so vulnerable.

God's commandments are just. They serve to guide us on the highway of life as the highway signs guide us over the highways of the country-side and

the streets of the cities of America. The laws of God, like the highway signs, do not stand to mock us, nor to embarrass us needlessly, nor simply to condemn us, nor to impose an impossible task upon us, but to guide us and to show us the way.

When one recognizes the purpose of laws he will cease to reject them. Plato says that "the object of laws . . . is to make those who use (obey) them happy".

The commandments of God are to life what a recipe is to a cake, what a map is to a journey, and what directions are to an unfamiliar task. God's laws are the instructions for assembling, using and maintaining the product of human nature.

Man has always wanted life with qualities of well being and durability. These qualities of life don't just happen in our day, just as they never just happened. The commandments of God are designed to bring about the qualities of well-being and durability in our day. The commandments of God are given that we may live, that we may be well, and that our days may be long in our land.

ABOUT THE AUTHOR: Lacy Solomon is B.S.U. Director and Professor of the Chair of Bible at Arkansas AM&N College, Pine Bluff. He holds the B.A. degree from Butler College, Tyler, Tex., the B.D. degree from Southwestern Seminary, and the M.A. degree from Ouachita University. He had eight years pastoral experience before coming to his present position.

Heaven

Our life is like a ladder
That reaches to the sky,
Each day we climb a golden rung
To that sweet bye and bye.

Our Saviour's there to greet us
Whene'er our journey ends,
To escort us to that fair home
To meet again with friends.

For they have gone before us
To dwell forevermore;
And they rejoice to see us
Embark upon that shore.

That place of peace and happiness
Was bought through God's great love.
He sacrificed his only Son,
Who shed for us his blood.

So, when we've entered Heaven
To join the heavenly band,
We'll sing throughout eternity
The praises of the Lamb.

—Eileen L. (Mrs. J. H.) Crisp

High points of the youth convention



Davis

Time and Place: Convention Auditorium, Hot Springs, March 31, 10:00 a.m. - 7:30 p.m. Plenty of free parking spaces for buses and cars.

Friday Night Session — 6:30 - 7:30: "Where Are the Heroes?" - A drama involving 40 youth of Second Church, Little Rock, directed by Jim Maloch of Second Church and Mrs. Sarah Miller, Houston, Tex. This drama has been written specifically for this Youth Convention by Mrs. Miller.

Morning and Afternoon Music will be presented by the Ouachita Singers, Charles Wright, director. Theme song will be in keeping with the convention theme, "Here Is My Life." Everybody will be singing "Here Is My Life" before the day is over. Highlights of contemporary music will be presented.

Theme Interpretation, "Here Is My Life," will be presented at 10:35 a.m.

by youth of First, Hot Springs, and youth of First, Searcy, under the direction of Mrs. Ray Pearce and Clyde Snider.

"Spiritual Tips from the Razorbacks" will come at about 3:10 p.m. Don Nall will introduce and interview two Razorbacks, Jon Richardson and Jim Hodge.

Dr. William Pinson, popular youth speaker from Southwestern Seminary will speak at 11:35 a.m. on "Here Is My Life" and at 3:50 p.m. on "You Don't Have to Wait."

Also — State Youth Bible Drill and State Speakers' Tournament.

Six rap sessions will be conducted for 300 youth — 150 youth at 9:00 - 9:50 and 150 at noon.

Woody's Catering Service will provide a concession stand from 12:00 - 2:00 p.m. and from 4:15 - 6:30 p.m. and will serve sandwiches, cold drinks, etc.

Yes, we have it all wrapped up! This program includes it all! The auditorium will seat 4,000! So come on! — Ralph W. Davis

Eugene Grubbs, Consultant on Laymen Overseas, Foreign Mission Board, directed a Lay Evangelism School at Geyer Springs First Church, Feb. 21-25. Sunset Lane and Lifeline churches also participated. The night attendance averaged 91. The day trainee attendance averaged 14. On Thursday night, witnessing night, 78 people went out to witness. There were six professions of faith.—Jesse S. Reed



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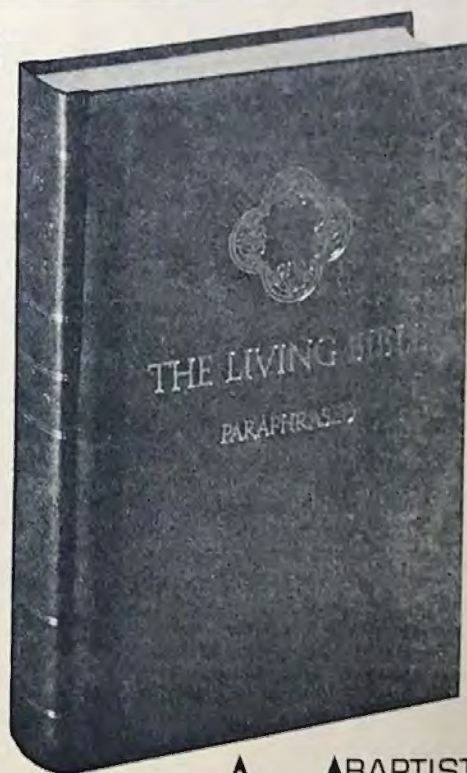
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Stewardship materials to be in bookstore

Merchandising is a science, and a very profitable one, for those who have mastered its techniques. One principal of merchandising long ago discovered by successful business men is that of eye appeal. The customer is motivated to purchase if he can see the product. Sometimes after seeing a product, one decides that he needs and must have an item that previously he had not even wanted.

Another principal of more recent origin is the use of credit cards. While

the slogan "Buy now and pay later" has led to abuse by many, it has also made possible a higher standard of living for multitudes of Americans.

A third principle is that of one-stop shopping. Supermarkets have replaced the corner grocery, and large stores handling a multiplicity of products do far more business than the several individual specialty shops.

All three of these principles are now being applied to stewardship literature and materials. Heretofore, most materials were of necessity ordered sight unseen from a catalog, and usually with payment in advance. However, effective

April 1, 1972, stewardship materials became available through Baptist Book Stores.

Not every item of stewardship materials will be stocked in every Baptist Book Store, but many items will be available for individual inspection.

The busy person may place his order for stewardship materials at the Book Store while he shops for other items, and he can charge it all on his one Book Store account. This new relationship between the Stewardship Commission and Baptist Book Stores has been entered for the express purpose of making stewardship materials more attractive and more readily available to the churches. We sincerely believe that Southern Baptist stewardship materials are the best available, but they accomplish their purpose only when used in the churches.

If you are shopping for stewardship materials in the Baptist Book Store in Little Rock, our office, located just two blocks away, will be happy to offer any assistance possible in helping you interpret your own needs.—Roy F. Lewis, Secretary of Stewardship-Cooperative Program

The bookshelf

From the Apple to the Moon, by Annie Vallotton, Abingdon, \$3.75

To follow human nature or to follow the Spirit — man is free to choose. Here in simple but pointed drawings Annie Vallotton tells the story of humanity searching for meaning.

* * *

The Truth about War, by J. T. Ford, Broadman, \$1.50

Mr. Ford, pastor of First Baptist Church, Opelika, Ala., discusses patriotism, protest, and individual responsibility and gives a brief review of the biblical teaching on the subject of war. He thinks we will take a giant step forward "when we determine to tell the truth about war."

* * *

Recent paperbacks include:

Cartoonist's Market, edited by Richard Rosenthal, *Writer's Digest*, Cincinnati, O., 1971, \$2.50

Little Caesar, by Ralph de Toledano, Anthem, 1971, 95¢

Youth Face Today's Issues, 2, Baker, \$1.25

The Hauntings of Bishop Pike, A Christian View of the Other Side, by Merrill Unger, Tyndale, \$1.45

The Psalms for Modern Man, Today's English Version, published by American Bible Society.

A First Book of Daily Readings, by Martyn Lloyd-Jones, Eerdmans, \$2.95

The Adventure of Becoming One, by Louis O. Caldwell, Baker, comprises nine chapters on anticipations as young people look forward to marriage.

Peace, Perfect Peace, by F. B. Meyer, Revell, is "a portion for the sorrowing."

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I CORINTHIANS
and Ō-lŷm'pās, and saints which are with
16 "Salute one another with an holy kiss. The Lord Christ salute you
17 Now I beseech you, brethren—

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ZONDERVAN



Baptists show concern about helping children

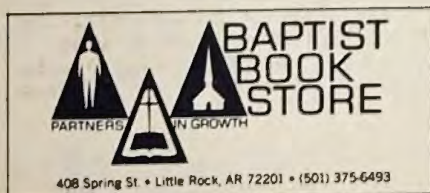
Paul must have had a marvelous time as he visited the various churches on his missionary journeys. I can understand how he was encouraged and strengthened from the fellowship among the other churches. I am not a Paul, by any means, but I was privileged to be a part of a missionary journey recently. I participated in the Delta Association World Missions Conference and was privileged to fellowship among the brethren and to bring them information and insight about our child care ministry.

It was good to be included among those serving God in Foreign lands, home missions, and in our state Baptist work. Lake Village Baptist Church was an excellent host and did much to make my week both interesting and enjoyable.

I shared with the churches the developing theology of child care. It is a theology of concern, redemption, and humility. It sees the church reaching out in the communities to help those children and families who need it most. It is recognizing that the problem for so many children today is not that they have not heard the Good News, but that their experiences have been such that they cannot believe it - and will not, until we can show them in our human way what love and mercy and forgiveness feel like.

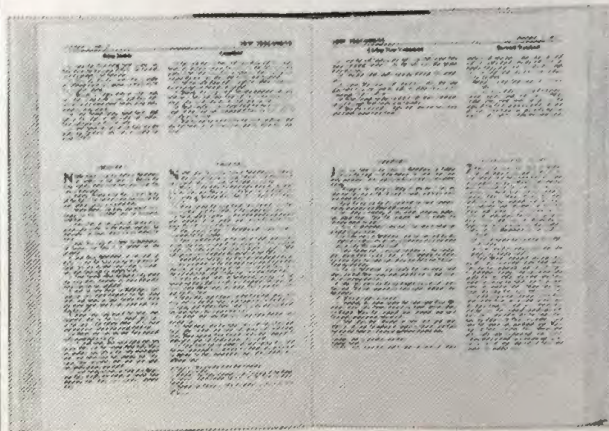
It is recognizing the importance of family ties and being accepting. The perhaps they can believe. With this caring attitude, we apply the knowledge and professional skills which help us realistically see and try to meet the total needs of the child.

I found it encouraging for people to offer themselves and their financial resources to "help out a child". Many people expressed their interest and concern about the children, some by name, who are entrusted to our care. I appreciate every opportunity to share information about our child care ministry with our churches. We are happy to be a part of this cooperative approach to missions. — Johnny G. Biggs, Executive Director.



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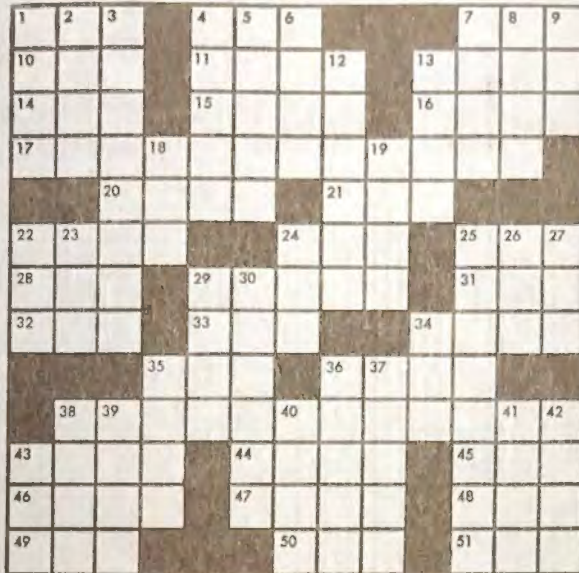
☐ The crucifixion

As the crowd led Jesus away to his death, Simon of Cyrene, who was just coming into Jerusalem from the country, was forced to follow, carrying Jesus' cross. Great crowds trailed along behind, and many grief-stricken women. Two others, criminals, were led out to be executed with him at a place called "The Skull." There all three were crucified. . . Jesus on the center cross, and the two criminals on either side. "Father, forgive these people," Jesus said, "for they don't know what they are doing." And the soldiers gambled for his clothing, throwing dice for each piece. The crowd watched. And they laughed and scoffed. "He was so good at helping others," they said, "let's see him save himself if he is really God's Chosen One, the Messiah." The soldiers mocked him, too, by offering him a drink . . . of sour wine. And they called to him, "If you are the King of the Jews, save yourself!" A signboard was nailed to the cross above him with these words: "This is the King of the Jews." One of the criminals hanging beside him scoffed, "So you're the Messiah, are you? Prove it by saving yourself . . . and us, too, while you're at it!" But the other criminal protested. "Don't you even fear God when you are dying? We deserve to die for our evil deeds, but this man hasn't done one thing wrong." Then he said, "Jesus, remember me when you come into your Kingdom." And Jesus replied, "Today you will be with me in Paradise. This is a solemn promise." By now it was noon, and darkness fell across the whole land for three hours, until three o'clock. The light from the sun was gone . . . and suddenly the thick veil hanging in the Temple split apart. Then Jesus shouted, "Father, I commit my spirit to you," and with those words he died. When the captain of the Roman military unit handling the executions saw what had happened, he was stricken with awe before God and said, "Surely this man was innocent."

LUKE 23:26-47

from The Living Bible translation

Bible puzzle



- ACROSS**
- 1 Place of Assyria (2 Ki. 17:24)
 - 4 Mrs. in Spain (abbr.)
 - 7 Percent (abbr.)
 - 10 Prefix meaning sea
 - 11 Son of Ishmael (Gen. 25:15)
 - 13 Blessing
 - 14 "I no pleasant bread" (Dan. 10:3)
 - 15 He came from Judah to prophesy in Israel
 - 16 The Son of man came to save these (Matt. 18:11)
 - 17 Descriptive of Jesus (Matt. 11:29; three words)

- 20 Those that shall sit down in the kingdom shall come from here (Luke 13:29)
- 21 Judah's firstborn (Gen. 38:7; poss.)
- 22 Fearless before danger
- 24 Away
- 25 Where the Samaritan took the wounded man (Luke 10)
- 28 Everyone
- 29 Accumulate
- 31 Charge
- 32 Dentist (abbr.)
- 33 Kind of turtle
- 34 "as the in the streets" (Psa. 18:42)

- 35 Day of the week (abbr.)
- 36 McTavish or McDonald
- 38 How man believes unto righteousness (Rom. 10:10; three words)
- 43 "also shall the rich man away" (Jas. 1:11)
- 44 English nobleman
- 45 Kind of deer
- 46 Eclipse
- 47 Prefix meaning current
- 48 Egyptian god (poss.)
- 49 "Love worketh no to his neighbor" (Rom. 13:10)
- 50 Fruit drink
- 51 Time periods (abbr.)

DOWN

- 1 Son of Helem (1 Chron. 7:35)
- 2 Interdiction
- 3 "These without water" (2 Pet. 2:17; two words)
- 4 Remains
- 5 To release from guilt
- 6 King of Judah
- 7 They were to be remembered (Gal. 2:10)
- 8 We must count it (Luke 14:28)
- 9 Trinitrotoluene
- 12 Tribe of Israel (poss.)
- 13 San Islands
- 18 Small boy
- 19 Greek god of love
- 22 This was cast away (Matt. 13:48)
- 23 Purge out this leaven (1 Cor. 5:7)
- 24 Craze
- 25 "But long" (1 Tim. 3:15; three words)
- 26 Saul's grandfather (1 Chron. 8:33)
- 27 Fisherman's need
- 29 Oriental nurse
- 30 Wizards do it (Isa. 8:19)
- 34 John or Jane
- 35 Printer's word
- 36 Son of Zebulun (Gen. 46:14)
- 37 Woman of Corinth (1 Cor. 1:11)
- 38 "let him down by the " (Acts 9:25)
- 39 A false god
- 40 Exclamation
- 41 Sound of the lion
- 42 Comic strip character
- 43 Law enforcement agency (abbr.)

Deaths

(Continued from page 8)

Noel Moss, 58, Little Rock, died March 13. He was a member of Geyer Springs Church.

Grover C. Tulley, 81, Little Rock, died March 16. He was a member of Second Church.

John B. Dulaney, 84, Earle, died March 15. He was a deacon in the Earle Church.

Lee Roy Crofts, 78, died March 5 at West Plains, Mo. He was the father of R. B. Crofts, pastor of the Owensville Church.

March 23, 1972

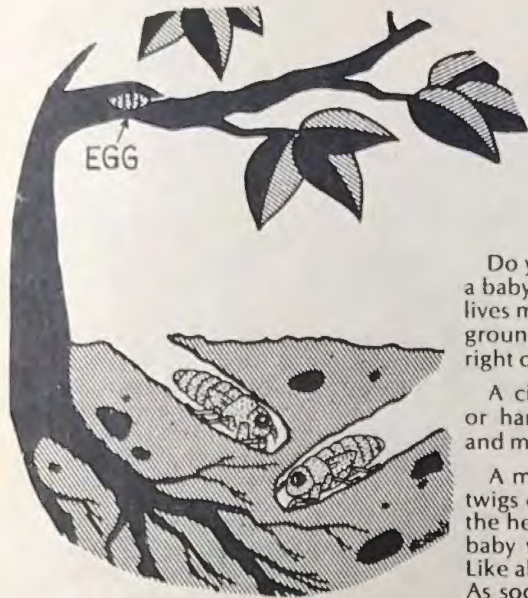
CRYPTOVERSE

WKPC OVMK PC, LHH DC MRLM HLQKB L VY
LBC RCLTD HLYCV

Today's Cryptoverse clue: H equals L

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.



Meet Mr. Cicada, the seventeen-year-old baby

By Ronald D. Schmitz

Do you know of an insect that remains a baby for seventeen years? Or, one that lives most of its life in a tunnel under the ground? How about an insect that jumps right out of its skin?

A cicada (pronounced **sih KAY dah**), or harvest fly, does all of these things and more!

A mother cicada lays a tiny egg in the twigs of a tree or shrub. In a few weeks, the heat of the sun hatches the egg. The baby which appears is called a nymph. Like all new nymphs, the baby is hungry. As soon as he is able, the nymph drops

from the twig, burrows into the ground, and eats the tender roots of trees and bushes.

For years, the baby nymph lives under the ground and grows and grows. While searching for tender roots to nibble, he digs long tunnels. After seventeen years of tunneling, the nymph is a full-grown cicada. He pops up out of his tunnel into the bright, shiny world.

The grown-up cicada has a heavy, thick body about two inches long, with four thin wings that fold over his back. His head is short and wide. He has two short, stiff antennae. He peers out at the world through two large, black eyes.

First, Mr. Cicada must jump out of his old skin. He climbs up a tree or large rock and sheds his dusty, dry outer skin by simply stepping out of it through a hole which appears in his back.

After shedding his old skin, Mr. Cicada is weak and pale. In a short time, he will be strong enough to begin flying from tree to tree. His wings unfold and his pale color changes to a bright red, brown, yellow, or green.

Now that Mr. Cicada is grown, he begins a hurried search for a wife. Once he leaves his tunnel, his life is almost over. In fact, he will become old and feeble in a few short weeks.

In addition to a colorful skin, Mr. Cicada has another aid for finding a wife. Nature has given him the ability to play a special song. He has a thin piece of skin on his stomach which he can vibrate rapidly. This vibration produces a loud, fast clicking sound, which is the cicada's song. Female cicadas who are looking for husbands like this song. Mr. Cicada's wife might come from as far away as three miles to listen to his song.

In spite of the fact that Mr. Cicada plays his loud song to attract attention, he doesn't like anyone but female cicadas to bother him. If he is disturbed, he will make short protest noises and fly to another tree.

The next time it is warm outside, listen for the loud, fast clicking song of Mr. Cicada. When you hear it, look around carefully. You may see an insect that has been a baby for seventeen years.

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Old Dog Tray

By Maxine Allen

Stephen Foster, our first and possibly greatest composer of American folk music, was Old Dog Tray's master. A folktale set to music has given this dog an everlasting place in American tradition.

According to Stephen Foster's brother, Morrison, Tray was a real dog. He was a handsome setter. He came to Foster as a present from his good friend, Colonel Matthew I. Stewart.

Can't you picture Foster walking about the countryside with his pet at his heels? During the walks, many tunes came to Foster's mind, and he whistled snatches of them. Dog Tray listened. When the melodies were pleasing, he rolled over and jumped for joy. When they proved bad, he whined with displeasure. Foster loved his faithful companion and put much stock in his antics.

Then a folktale story is told about the dog. There came a period when he disappeared every afternoon. Where did he go? It was unusual for him to desert his master in this way. A fine afternoon came when Foster, his wife, and little girl were taking a stroll through the village green. Suddenly they came upon a dog leading a blind soldier by means of a cane hooked through his collar. The blind soldier and the dog came to rest in the sun on a bench. The blind man unhooked his cane and patted the head of his canine friend in a kindly and loving way.

Foster recognized his pet and started to speak to him. Foster's wife hushed him, however. Recognition was in the dog's eyes. He pleaded silently with his master not to give him away. With curiosity, Foster engaged the old man in conversation.

"He is a fine friend. I call him Tray. He hasn't been my friend very long. He comes to visit about three o'clock each day, and that is the reason I have named him Tray. If it weren't for this smart fellow leading me, I couldn't get out in the sunshine," related the blind soldier. "Come, Tray, it is time to be getting back."

From then on, Foster tried to take his own walks early in the morning in order to leave the dog free to lead his blind charge.

One afternoon some time later, Foster heard what sounded like his dog barking frantically. This seemed strange as it was at the time he ordinarily was with his old soldier-friend. Following the barking sounds, Foster came to a clearing. Smoke was pouring out of a small hut. Rushing in, Foster was able to drag the aged, blind man to safety.

If it hadn't been for the dog's frantic actions, his blind pal might have perished in the fire. Foster felt a tribute should be paid to his clever pet. The natural way for Stephen Foster was to compose a folk tune. Thus, for evermore, the American people will relate in song the tale of Old Dog Tray.

One body in Christ

By Vester E. Wolber
Ouachita University

International
March 26, 1972
Romans 12:1-5
1 Corinthians 12
Ephesians 4:4-8

Emphasis is given in this study to the unity of the church which Paul calls the body of Christ.

Background passages

1. In Romans 12:1-5, the apostle appeals to his readers to present their bodies as living sacrifices unto God, and not to be conformed but transformed from this age by spiritual renewal. He wanted each person to make a modest appraisal of himself in the light of the faith that God has given him; and to think of himself as a functioning member of the body of Christ, along with other functioning members.

2. In Ephesians 4:4-8, he says that in grace Christ gave gifts to each of us; which gifts are to be exercised in building up the body of Christ (v. 12).

Paul's concern was for coordination among the members of the church body. An athletic body is one in which there is coordination between the various moving parts of that body, precisely what Paul wanted to see in the churches. Our great need is not for better organization so much as it is for better coordination. If the moving parts of our bodies didn't work together any better than some of the members of Christ's body, we couldn't get enough muscles and bones moving together to enable us to walk down a wide lane.

Baptism in the spirit (1 Cor. 12:12-13)

1. The opening statement says that Christ's body is made up of many members, and the members in turn constitute Christ's body. The reason why we constitute one body is because we were all baptized by one Spirit into that one body. Paul does not have in mind water baptism such as John administered, but Spirit baptism such as Jesus administered (Matt. 3:11-12). This amounts to regeneration which begins new life in the Spirit.

As one reads his New Testament he gains the impression that the churches were not organized by men so much as they were generated by the Spirit. In the experience of regeneration, a believer is inducted into a spiritual fellowship, and that experience is then symbolically portrayed in water baptism.

2. The passage also states that all who have experienced Spirit baptism—whether Jew or Gentile, slave or free—drank of the same Spirit. The two things that all the people of God have in common are an experience of regeneration, and a continuum of life in the Spirit.

The God-arranged body (14-27)

There is probably more humor in this passage than in all the rest of Pauline literature; and Paul was not trying to be funny, but was deadly earnest. Using an extended figure of the human body, he lets his imagination race as he thinks of some of the things that can happen to a Christian who begins to think of himself as either an unimportant organ of the body, or a too-important member of the body.

1. A member of Christ's body should not develop an inferiority complex, even though he is not prominent or skilled. Just as the foot, with limited skills, might feel inferior to the hand, with its many skills; so also the Christian who is never given recognition in the church must take care lest he fail to see the importance of doing his own work well.

2. A member of Christ's body must not discount himself or come to feel that his work is unessential (17-20). There are no unimportant people in the kingdom of God, and there are no underprivileged people. The highest privilege of any person is to know and have fellowship with God. Most of the work that is done in Christ's name in the church is done without fanfare by people who are never recognized for their work.

A church composed altogether of eyes would have no capacity for hearing. Translated into reality, the passage means that if a church were made up altogether of musicians or ministers, who would man the necessary

organizations and teach the classes? And who would clean the buildings, or fix the furnaces?

What Paul is saying is that a person must not think of his work as unimportant or unessential if he is not prominent.

Electricity travels terribly fast, I understand, but it was amazingly slow in coming to Haw Creek Baptist Church; and while we waited for it to get there, the lamplighter played a rather important role in our church services. But I don't remember than anyone ever offered a motion to commend Mr. Ollie for pumping up the lanterns and lighting up the dark corners of the church house.

3. No members of the church can declare his independence from other members (20-26). Some of the members whose functions are never given public notice are indispensable. The two most telling remarks are found in verses 20 and 26: in the church there are many members but these make up one body, and in this one body when one member suffers, they all suffer together; and when one member is honored, they all share in that honor—all because they care for one another. In a great church such as Paul wrote about, even the sorry members are made to look good.

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July 8-13 date set for 1975 Baptist Congress in Stockholm

WASHINGTON — The 13th Baptist World Congress will meet July 8-13, 1975, in Stockholm, Sweden.

Stockholm was chosen last August for the 1975 meeting site, but the date was not determined until the Baptist World Alliance administrative committee met here March 8-9.

Robert S. Denny, general secretary of the alliance, estimated an attendance of 10,000 persons from 70 countries at the 1975 congress. The meeting will begin Tuesday evening, July 8 and continue through Sunday morning worship.

The committee heard also from Gerhard Claas, executive secretary of the program committee for the congress. Claas said that his committee of 25 persons from 18 countries is already considering a theme and the general program format for the meeting. He said that the committee will seek to make the program fully meaningful to today's world.

It will be the second time a Baptist World Congress has met in Stockholm. The third congress met there in 1923. Other congress meeting places have been London 1905, Philadelphia 1911, Toronto 1928, Berlin 1934, Atlanta 1939, Copenhagen 1947, Cleveland 1950, London 1955, Rio de Janeiro 1960, Miami Beach 1965, and Tokyo 1970.

Risen indeed

By C. W. Brockwell Jr.

Minister of Education, Calvary Church, NLR

Several years ago a group of scientists from the American Optical Company discovered that normal eyes blink 25 times a minute, at the rate of one-fifth second for each blink. Their conclusion was that if you averaged 50 miles an hour on a motor trip of ten hours you would be driving the equivalent of 33 miles with your eyes shut. Add to that the miles you drive with your mind pre-occupied so that you cannot remember the scenery you passed and it frightens you.

A severe case of blindness struck the followers of Jesus prior to and including the crucifixion experience. The determined efforts of Jesus' fellow countrymen to put him away stunned them beyond belief. They were so overwhelmed by the trials, beatings, and sufferings of Jesus that they completely overlooked the promised resurrection. A perfect illustration of this is the story of the two men walking to Emmaus. You may see in them your own reflection as in a mirror for their experience is repeated over and over today.

They say he is risen

Cleopas and an unknown companion had all they could stand of Jerusalem and headed for the country. Sometime late Sunday evening they struck out for Emmaus, about 7 miles away. The road was dusty and the sun glared in their eyes but they never noticed for they were still disturbed over the crucifixion. Where had they been wrong about Jesus? Why had he, the one who raised Lazarus from the dead, permitted them to kill him?

Added to these puzzling questions were some strange rumors. Jesus was not in his tomb. Some had been told by Angels that he was alive but as yet no one they had talked to could verify it. There seemed to be nothing to do but to go home and adjust to these hard facts.

How many times has it happened to you? You think God cares. You hear about others being helped. But in your hour of need God seems far away. You pray and feel nothing. You attend church and hear nothing to help you. Hope begins to fade into despair and you are afraid to voice your doubts lest they become reality.

Yet Jesus' non-appearance helped his disciples in a fantastic way. They soon discovered two amazing facts about him that completely changed their life. You will see them too and they will do the same for you.

Sometimes you feel he is risen

Somewhere along the way Jesus joined them. He was a stranger to them because (1) they were not expecting him

to appear in the country on a dusty road and (2) his form was different enough to conceal his identity. (3) Jesus assumed the role of a stranger by the questions he asked and (4) they were walking into the blinding sunset.

Their answers to Jesus' probing questions revealed their ignorance of the cross in the life of the Messiah. They, like countless numbers since, stumbled on the cross. Just as everything was taking shape in Jesus' career as the Messiah, the cross scrambled all their ideas. Everything — hope, faith, joy — went into a tailspin over the cross. Jesus met them at the point of their need.

1. He revealed himself through the Old Testament scriptures. Have you ever heard someone explain something and immediately you knew it was true? You believed it all along but no one had ever expressed it so clearly and as soon as you heard it you were thrilled by it. That is how the disciples felt as Jesus opened up passage after passage in the Old Bible.

The pieces began to fall more and more into place as they walked along. Their hearts burned with excitement and their closed eyes could sense the presence of light but they still could not see. Most people come so close to knowing Jesus sometime or many times in their life. All they need is for someone to open the door.

Jesus wanted his followers to know that he was rooted in history. He was no accident or freak who one day appeared but he was the climax of God's great plan of redemption. He was the Lamb of God slain before the foundation of the world. He was the reason behind Abraham's call, Moses' deliverance, Joshua's leadership, David's song, Solomon's glory, Isaiah's vision, Jeremiah's insight, Amos' courage, Jonah's mission, Habakkuk's search and all the other men God sent to prepare Israel for her appointed mission. She would produce the Messiah who would bring salvation to all mankind.

But Israel's rejection and Christ's crucifixion short circuited their understanding and they lost the picture. Fortunately, it was due to technical difficulties of the finite mind in understanding infinite truth. Knowing Jesus was alive would restore the picture they needed for assurance and motivation to keep on.

2. He revealed himself in a familiar experience. Sometimes you meet a

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Life and Work

March 26, 1972

Luke 24:1-53

person whom you are certain you know and your mind tries to put enough facts together for you to call his name. For a moment you are stymied until some mannerism or expression opens your eyes. When Jesus blessed the bread and broke it they knew him.

How tragic it is that people stay away from public worship when needs overwhelm them. What a mistake it is to neglect Bible reading when you are most pressed for time and buffeted by problems. Jesus will appear in the familiar routines of worship and study as you make yourself available to him.

The Lord is risen indeed!

As soon as the disciples recognized Jesus he disappeared. Was Jesus playing a cruel trick on them? Why did he seem to emphasize his non-appearance? Jesus taught them two amazing truths that changed their life and it will change yours too. Here they are.

1. Jesus is near whether you see him or not. When the disciples finally got hold of this fact their fear vanished. The only strength we have to go on, the only courage we have to resist temptation comes from an awareness of the presence of Jesus in our life.

2. Jesus often appears unrecognized. He comes to us through a friend in trouble, in a time of personal disappointment and in countless other everyday experiences. Jesus knows that if we do not care for our fellow man then we would not enjoy his presence. The Christian message is never fully ours until we share it. The more we share Christ with others, the more Christ we have to share.

An old Indian chief was asked to accept Jesus Christ as saviour. He said, "The Jesus road is good, but I've followed the old Indian road all my life, and I will follow it to the end." A year later he was on the border of death. As he sought a pathway through the darkness, he said to the missionary, "Can I turn to Jesus now? My road stops here. It has no path through the valley."

The risen Lord is the only way through the valley. Trust him to take you through.

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- W—"Woman's viewpoint," anchors for trouble p. 7.



CHRISTIAN LIFE COMMISSION, SBC

• **BLACK BANKS** — A number of important developments over recent years indicate the black banking institutions may finally be able to have some meaningful impact in their communities. Not necessarily listed in order of importance, they are: (1) The growing sensitivity of government, even if only for purely political reasons, to the problems of black financial institutions, as well as all minority business in general. (2) The new willingness of major, general market (predominantly white) banking institutions to aid their minority counterparts. (3) The minority community's growing awareness of the need to build a solid, self-sufficient economic base. Blacks in banking do not pretend to be able to operate on equal footing with the giants in their industry. Minority commercial banks realize that of some 14,000 banks in the U.S., the 100 largest control about 90 percent of all the commercial banking assets, while the 36 minority banks control only about one percent. (From "Black Banking in the Black Community," by Bernard E. Garnett, *Race Relations Reporter*, Jan. 3, 1972)

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A smile or two

The witness was being questioned in a case in which the defendant was accused of breaking a plate-glass window with a large stone. He was pressed to tell how big the stone was, but he couldn't explain it.

"Was it as big as my fist?" asked the nervous judge, who had taken over the examination from the lawyers in hope of getting some results.

"It was bigger," the witness replied.

"Was it as big as my two fists?"

"It was bigger."

"Was it as big as my head?"

"It was about as long, but not so thick," replied the witness.

* * *

Sitting in a dentist's reception room were a mother and child. A patient in his early 20's left the office and walked through the lobby. He was dressed in sandals and tunic, draped in beads, and adorned with shoulder-length locks. As he left, the youngster turned to his mother and asked: "Was that the tooth fairy?"

* * *

A scientist crossed a carrier pigeon with a woodpecker. The bird not only carries messages but he knocks on the door.

'Children of God' seen as misled

PACIFIC PALISADES, Calif. (EP)—Young people drawn to the controversial Children of God sect, which recently moved its base to Seattle, are "greatly misled as to the purpose of the Christian life."

That is the view of Hal Lindsey, author of the best-selling book, *The Late, Great Planet Earth*.

Bible Puzzle Page Answers

D	A	R	T	H	A	L	L	T	A	B			
B	D	O	R	A	S	I	A	A	W	E			
G	O	D	I	N	T	H	E	W	O	R	L	D	
W	O	R	L	D	T	H	E	L	S				
O	W	E	S	D	E	N	S	L	W				
V	E	X	P	E	R	E	S	T	I	E			
E	N	R	E	S	T	P	O	M	P				
F	L	U	M	E	S	L	E	P	T				
T	E	E	D	R	I	A							
T	H	A	V	E	D	O	V	E	R	C	O	M	E
L	E	S	N	E	E	D	E	R	I	N			
L	O	T	T	R	E	E	S	A	N	D			

CRYPTOVERSE

"God was in Christ, reconciling the world unto himself" (2 Cor. 5:19).

Attendance report

March 12, 1972

Church	Sunday School	Training Union	Ch. Adns.
Alicia	82	61	
Alma, First	267	107	
Beirne, First	68	28	
Berryville			
First	185	55	
Freeman Heights	133	51	
Rock Springs	107	73	
Blytheville			
Calvary	205	101	
Gosnell	207	80	6
Booneville			
First	312	229	
Glendale	74	40	
Camden, First	495	108	5
Charleston, Northside	108	65	
Cherokee Village	127	21	
Concord, Mt. Zion	46	17	
Crossett			
First	600	130	
Mt. Olive	282	157	
Dumas, First	269	57	
El Dorado			
Caledonia	34	24	
Ebenezer	162	53	
Farmington, First	105	47	
Forrest City, First	712	158	4
Ft. Smith			
First	1220	411	4
Grand Avenue	709	268	
Moffett Mission	28		3
Trinity	209		1
Gentry, First	159	70	2
Grandview	72	44	
Greenwood	282	110	
Hampton, First	138	52	6
Harrison			
Eagle Heights	268	106	2
Northvale	126	76	
Helena, First	287	69	
Hope			
Calvary	176	78	4
First	512	158	13
Hot Springs, Park Place	483	151	1
Jacksonville			
Bayou Meto	163	79	
First	420	147	4
Marshall Road	364	132	
Jonesboro			
Central	434	152	
Nettleton	286	111	4
Philadelphia	121	65	1
Lake City, Bethabara	159	126	3
Lake Village, Parkway	78	23	1
Lavaca, First	281	133	1
Lepanto, First	287	201	
Little Rock			
Crystal Hill	162	62	
Geyer Springs	774	231	8
Life Line	741	187	
Magnolia, Central	597	216	
Marked Tree, First	174	60	
Melbourne			
Belview	164	78	1
First	124	57	1
Horseshoe Bend	36		
Monticello, North Side	113	61	3
Mountain Home, First	323	92	
North Little Rock			
Baring Cross	575	188	7
Calvary	423	161	1
Gravel Ridge	213	124	
Levy	426	96	
Park Hill	785	113	1
Sylvan Hills	293	128	2
Paragould, East Side	233	115	
Paris, First	403	66	2
Pine Bluff			
Centennial	226	52	
Dollarway	108	73	7
East Side	173	93	
First	690	180	
Green Meadows	61	25	
Second	153	79	7
Russellville, Second	229	100	
Springdale			
Berry Street	121	51	1
Caudle Avenue	89	34	
First	729	173	6
Oak Grove	70	29	
Stephens, First	122	94	
Strong, First	162	51	1
Texarkana, Beech Street	465	117	4
Van Buren, First	487	199	2
Mission	48		
Vandervoort	47	28	
Warren, Immanuel	280	103	1
West Memphis			
Calvary	293	113	6
Vanderbilt Avenue	121	74	8

Home Mission Board elects two staffers, new officers

ATLANTA (BP) — Atlanta "strip minister" Donald W. Rhymes and survey specialist Donald F. Mabry were elected to staff positions by the Southern Baptist Home Mission Board here.

The board of directors also selected a Virginia pastor, Jack P. Lowndes, and three Georgians as officers for the board for 1972-73. Lowndes, pastor of Memorial Baptist Church in Arlington, Va., is the new president of the board of directors.

In the two staff appointments, the board promoted Mabry from associate secretary in its survey and special studies department to secretary of the department. He succeeds William A. Powell, who became consultant of bus evangelism in the board's Evangelism Division.

Rhymes, Baptist community minister to transient street people in Atlanta's "hippie strip area," will become associate secretary in the board's department of missionary personnel. He will represent the agency in recruitment of personnel east of the Mississippi River.

Although the department of missionary personnel is responsible for screening and recommending candidates for missionary appointment and providing orientation for new missionary appointees, Rhymes is the first career missionary to assume a staff position in the department.

Since 1970 Rhymes has worked in the Aurora, a storefront which served as a gathering place for the street people. The Aurora, which was recently forced to move because of fire, is sponsored by the Home Mission Board, the Georgia Baptist Convention, Atlanta Baptist Association, and several Atlanta churches.

Before going to The Aurora, Rhymes was director of multiple ministries in a high-rise apartment complex, sponsored by Highland Avenue Baptist Church in New York City. Previously he was pastor of churches in Texas and Kansas.

A graduate of Hardin-Simmons University, Abilene, Tex., he received a bachelor of divinity degree from Southwestern Baptist Theological Seminary, Ft. Worth.

Mabry, in the new role as secretary of the board's survey and special studies department, will supervise the development of new methods of data gathering and research operation, prepare, revise and update materials related to surveys.

A native of Louisiana, Mabry is a graduate of Louisiana College, Pineville, and Southwestern Seminary. He has served on the Executive Board of the Colorado Baptist General Convention. In Wyoming, he was chairman of evangelism and missions committee for the Frontier Baptist Association and was trustee, treasurer and business manager of the Wyoming Assembly. Mabry was pastor of Sunnyside Baptist Church in Cheyenne.

In other actions, the board elected Lowndes as president of the board, to succeed Harmon M. Born, Atlanta layman and business executive.

Other new officers are Hoffman Harris, pastor of Briarlake Baptist Church, Decatur, Ga., first vice president; John Pittman, Birmingham layman, second vice president; Mrs. Seay Smith of Douglas, Ga., recording secretary; and Mrs. Ralph Blanchard of Atlanta, assistant recording secretary.

SBC Home Mission Board names six missionaries

ATLANTA (BP) — The Southern Baptist Home Mission Board of Directors appointed six career missionaries here to serve in southwestern states and Arkansas.

Two missionary couples, M.E. and Sara McGlamery, and Buren and Pauline Higdon, were named as career missionaries in the HMB Division of Associational Services; Verlene Farmer was appointed by the agency's department of work with National Baptists; and Sandra Wentworth was appointed by the department of Christian social ministries.

McGlamery, a Pickton, Tex., native was named superintendent of missions in Tucson, Ariz. He is a graduate of Baylor University, Waco, Tex., and Southwestern Baptist Theological Seminary, Fort Worth. An Ada, Okla., native, Mrs. McGlamery received a diploma in religious education for work from Southwestern Seminary. She also studies special education for the deaf.

A Marietta, Okla., native, Higdon is superintendent of missions in the East Bay Association, Calif. He is a graduate of Hardin-Simmons University, Abilene, Tex. Mrs. Higdon is a native of Amarillo, Tex.

Miss Wentworth, a graduate of Baylor University's school of nursing and of Southwestern Seminary, was appointed director of Christian social ministries in Pine Bluff, Ark. She is a native of Boston, Mass.

A graduate of Langston University, Langston, Okla., Miss Farmer was appointed teacher-missionary at her alma mater in Langston. A Hinton, Okla., native, she is also a graduate of Southwestern Seminary. Prior to going to Langston University, she served in West Africa for seven years as a foreign missionary for the National Baptist Convention.

The bookshelf

No Easy Road, by Dick Eastman, Baker, 1971, \$2.95

In these inspirational thoughts on prayer, the author deals with problems connected with prayer such as "unanswered" prayer, belief that no answer will be forthcoming, sin that blocks the road to God, excuses for not praying.

* * *

Like It Is Today, by Richard Milham, Broadman, \$1.50

Milham, pastor of Powers Drive Baptist Church, Orlando, Fla., rephrases the timeless Parables of Jesus into today's language. Some may regard the result as pleasing, some as alarming, but all must agree it is thought-provoking.

* * *

God's Minute, Vol. II, a book of daily prayers for home worship, a prayer for every day of the year, by clergymen and Christian laymen, edited by Edward Viening, Zondervan, \$2.95

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