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Arkansas Baptist State Convention

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April 11, 1974

Arkansas Baptist

NEWSMAGAZINE



One layman's opinion

Blaming tragedy on God



Dr. Grant

Not long ago an Associated Press story in the newspaper began "Why does God hate me?" It proceeded to tell about a tragic accident for a 23-year-old young man whose face was severely burned by an accidental gunpowder explosion during a hunting trip in the Florida Everglades. The story was accompanied by a picture of the bandaged victim and an explanation of his bitter question sug-

gesting that God hated him.

It was the second time he had suffered such a terrible fate. Back in 1960 he was burned very severely when doused with flaming gasoline by a playmate, and had only recently fully recovered after skin grafts and years of plastic surgery. Following the second accident he said, "When the gunpowder went off, I couldn't believe it. No, God couldn't do this to me again." I went on to read that the explosion occurred as he was squatting over a bowl of gunpowder near a smoldering campfire, making bullets to save money. The campfire suddenly popped and a spark ignited the gunpowder.

As much as my heart went out to this young man who had obviously had more than his share of personal tragedy, it hurt me deeply to read that he would blame the tragedy on God. Hopefully, it was just a human bitterness of the moment and not a basic belief that he would continue to hold. But I was reminded that far too many people seem to use this kind of tragedy as an excuse for staying away from church or for shaking their fists in the face of God. Actually, the young man was doing a very foolish thing in working with gunpowder so close to a fire. God made him free to do a foolish thing, it is true, but God certainly did not make him do it.

"The Devil made me do it" is also a common expression these days, and was very common even before TV Comedian Flip Wilson helped to popularize it. We almost delight in making light of our mistakes by suggesting that the Devil made us do them.

The world will be a much better place, as will communities, churches, and homes, when we stop trying to blame God or the Devil for things that go wrong. The buck still stops with us. —Daniel R. Grant, President, Ouachita Baptist University

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The first in a series of four articles on demons and demon possession deals with what the Bible has to say on the subject. The author is a seminary professor who has written a book on the subject.

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A Gallup Poll has discovered that American youth are more religion-oriented than youth in other places.

Arkansas Baptist

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A better term

The *Arkansas Baptist Newsmagazine* currently offers three different plans for subscriptions. These have been designated the "Church Budget Plan," "Club Plan," and "Individual." The term "Budget Plan" quite often leads to confusion, so it now will be called the "Every Resident Family Plan." This means that the church must subscribe for every resident family —

without asking for a response — and add those who come into the church. Of course, exception will be made for any member who might refuse to be a subscriber.

Any church which does not subscribe for every resident family — even though the church may have the cost as a budget item — will be under the "Club Plan."

Christ's resurrection foretells our future



Editor Sneed

Resurrection Day, beyond question, has a variety of meanings. The empty tomb is the greatest proof of the authenticity of Christianity. But beyond its apologetical value, it gives us a definite insight into the Christian's existence after his resurrection from the dead.

John, the beloved disciple said "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know

that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3:2.)

The Scripture further teaches us that Jesus will be the same in eternity that he was after his resurrection. Therefore, an examination of the resurrected Christ will reveal the manner of the Christian's heavenly existence.

It is of interest to note that after his resurrection Christ possessed a body of flesh and bone. Jesus offered Thomas the opportunity of feeling his fingers and side. (John 20:27.) Much stress is placed on the physical body of Christ both before and after the resurrection. This was essential since the Gnostics, a pseudo-Christian cult denied the bodily existence of Christ.

The resurrected Christ, also, was easily recognized by his followers. The only exception to his quick identification was when he walked with the two men on

the road from Emmaus. In this instance their eyes were "holden that they should not know him." (Luke 24:16.) Paul emphasized that Christians will know each other just as they did prior to the resurrection by saying "... then shall I know even as also I am known." (1 Cor. 13:12.)

Perhaps the greatest blessing of our bodily existence in heaven will be the termination of earthly problems. The writer of Revelation tells us "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21:4.)

Resurrected Christians will, also, have the privilege of fellowship with Christ, the great saints from all ages, as well as personal friends and loved ones. The Resurrection Day for the redeemed will have many blessings.

This Easter there will be much for each Christian to consider. But the blessings which God has for all of his children will offer much joy. This Sunday each of us should stop to thank God for what will ultimately be ours. This truly should give much comfort to us. It, also, should provide a great challenge. The Bible is quite clear that these blessings belong only to those who have accepted Christ in a personal relationship.

The greatest response to these great and magnificent truths would be renewed fervor in carrying God's message of redemptive love. There is a challenge for each of us in our Lord's resurrection.

Guest editorial

Revival in publishing

A subtle-yet-significant revival is taking place in Christendom, and we need to be aware of what it can mean for all the world.

The revival is a wave of renewed faith in the printed page as an enduring medium for preaching the good news of Jesus Christ.

For decades, churchmen have been degrading the place of publishing and writing in Christian activity, as they have pushed preaching and applied ethics to the forefront. No sane person would despise preaching or applied ethics; Jesus did both and so should His followers.

But, sane Christians must also be open to the realities of the permanence, the clarity, the profusion, the potential and the discipline of the written word as a medium of evangelistic outreach and Christian nurture.

Billy Graham, history's most renowned evangelist, puts almost as much emphasis on his magazines, books, tracts and newspaper columns as he puts on his crusade and television ministry. John Haggai, E. J. Daniels, Bill Glass and other Baptist evangelists are

moving swiftly into a wider use of printing in their work.

Who can dispute the fantastic worldwide acceptance of **Good News for Modern Man** and **The Living Bible** as clear evidence of the ongoing need for Christian books? The entire field of religious book publishing set all-time records last year.

Southern Baptists have long honored the centrality of an informed constituency through use of state Baptist papers and through many other excellent publications.

Because of this revival of interest in the printed page, more preachers need to learn to write, and to take time to write. They ought to write for local secular newspapers; they ought to improve what they write in church bulletins; they ought to write for denominational publications and they ought to write out a sermon occasionally just to learn how to "get up, speak up and shut up."

This renewal of Christian publishing should also
(Continued on page 4)

I must say it!

A time for greatness



Dr. Ashcraft

He was not devoid of a remarkable sense of values. He was no stranger to courage.

He was not taken in by statistics, the law of averages, or a computer decision to await a more favorable day. He used the proved methods most familiar to him. He risked life and limb in the thing in which he believed. He did not regard public opinion as the final factor of his big decision.

He did not accept advice from cowards. He did not over-organize his simple mode of attack. He was not frightened at close range, face to face, encounters. He was not unmindful that failure would be just as total as victory should he not do his best.

He simply shouldered the whole cause of God and marched straight toward the adversary in clear open daylight, leaving all fears behind him forever,

In the life of every institution as well as every person there comes a time for greatness. While it always comes, it does not linger long, nor does it always appear the second time. This time came early for David (1 Sam. 17:32.) His response to the challenge was to flavor every incident in his life from that point on.

The ingredients of his behavior included a very deep interest in the outcome of God's purpose on earth.

trusting in a God who had more invested in the enterprise than he. He had one formula for his behavior which may have been the key to his rise to the challenge of the hour. He predicated future victories upon the successes of previous encounters (1 Sam. 17:37.) One who could prevail over a bear, and a lion could easily afford to fight a man.

Perhaps our behavior today would be altered if we were to evaluate the problems of today in the light of victories of yesteryears. The same God who sustained us with lesser problems is disposed to bring us to greater victories in context with our greater problems. When this procedure becomes operative in any life, success comes to be a habit. When this habit becomes a way of life, greatness has arrived.

Every church will have its time to rise commensurately to a noble challenge. When pastor and people come to his frame of mind, nothing but greatness can result. Among the many things which are worse than a shortened life is the person who has become reconciled, adjusted, adapted, programmed and satisfied with failure.

A thousand deaths would be sweeter than perennial, perpetual defeat, or its close counterpart, mediocrity. There is no alternative to greatness.

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

Revival in publishing (From page 3)

cause more young men and women to consider prayerfully Christian journalism as a calling. The Bible explicitly says, "Publish the Word." Opportunities are unlimited if you are willing to discipline yourself, work and be used in an enduring way for the Lord and his ministries.

Our awareness of the revival of opportunities for the printed page makes us rededicate ourselves anew to Jesus, to his gospel, to the family called Baptists and to the integrity and discipline of worthy Christian journalism. Join us in that commitment. — **Jack U. Harwell** in the "Christian Index" of Georgia

Letters to the editor

Lay renewal weekends

I would just like to take this opportunity to commend to our pastors and churches the "Lay Renewal Weekends." It was our privilege to participate in one recently with approximately 30 team members enlisted from across Arkansas and Oklahoma under our coordinator C. D. Salley from McGehee.

The openness, honesty and dedication of these team members created such a spiritual atmosphere that our people "let down the superficial barriers" that are created by pride and tradition and discovered the joy of forgiveness and revival.

Our Sunday evening service was turned over to our people and it lasted for three and one-half hours of sharing. I saw and heard things that I had prayed

and longed for for nearly six years.

I'm convinced God is using Lay Renewal Weekends in a way that is bringing renewal and life to His churches. I don't know anything our denomination is doing that will have greater impact on the spiritual lives of our people than Lay Renewal Evangelism.

I also want to commend C. D. Salley as a dedicated layman who is sensitive to a pastor's role in the church and concerned that nothing be said or done that will hinder the work God is already doing through him.

I personally think that our denomination ought to appropriate more Co-operative Program funds into this ministry which is affecting the spiritual lives of so many of our people — J. Ronald Condren, pastor Indian Hills

Church, North Little Rock

Historical Society of SBC seeks members

The Historical Society of the Southern Baptist Convention is seeking to enlist new members. The job of the society is to create, preserve and stimulate interest in Baptist history: Church, State, South wide. Membership fee is \$5 for regular members and \$2.50 for students. The fee secures subscriptions for two publications, *Baptist History and Heritage* and the *Quarterly Review*. Any one interested in Baptist history should mail a check for membership to the Historical Commission, Southern Baptist Convention, 127 Ninth Avenue North, Nashville, Tenn. 27234. — **Bernes K. Selph**, Chairman Arkansas State Committee

Revivals

Northside Mission, DeWitt, March 25-31; T. R. Coulter, evangelist, Lester Pool, song leader; six for baptism; Riley Pool is pastor.

First, Pocahontas, March 10-17; John Keller, evangelist, Gene Naramore, music director; 26 professions of faith, one for special service. Wendell Bradford is pastor.

Booneville, First, March 17-24; Bill Lewis, evangelist, Ted Stanton, music; 14 professions of faith.

Monroe Church, March 17-24; Carl Fawcett, evangelist, Ralph Jennings, music; eight professions of faith, one by letter. Bill Branch is pastor.

First, Marianna, March 10-17; Ramsey Pollard, evangelist, Billy Vaughn, music; seven professions of faith, five by letter, Jack J. Bledsoe is pastor.

Elaine Church, March 18-24; Ferrell Morgan, evangelist, Bill Barnett, music; 14 professions of faith. Eddie Elrod is pastor.

Lambrook, First, March 4-10; Amos Johnson, evangelist, Joe Aldridge, music; nine for baptism. Lester Aldridge is pastor.



Converts baptized at First Church, Ward, are shown with Pastor James McGill, Jesse Reed, and Red Johnson.

Ward church baptizes 47 in revival

First Church, Ward, has had a large number of baptisms in recent months. "Our reaching people for Christ," explained Pastor James T. McGill, "began during the 16 weeks of preparation for our Lay Evangelism School. In this period we baptized 28 people with three others coming while the school was in progress." The church has continued to have professions of faith ever since.

The emphasis has been on personal witnessing. Two separate groups were developed for the witnessing and visiting. All 29 who took the Lay Evangelism training participated in witnessing activities. Some who were unable to take the training accompanied those who had, and, thus, developed their skill in presenting the plan of salvation.

A revival was held Feb. 24-March 3, with Jesse Reed as evangelist and Herbert "Red" Johnson as singer. There were 51 professions of faith, 47 of whom came for baptism. There were, also, 13 additions by letter and one for special service. The church broke its all-time attendance record with 154 on the opening service of the revival. They set a new record with 206 present on March 3. McGill observed "Virtually every prospect in our area was contacted during our revival."

"The success of our recent evangelistic efforts," McGill said "stems from the locating of prospects, the willingness of our people to witness, and the excellent way God has used Jesse Reed and "Red" Johnson."

One week prior to the revival 51 of the church families took sealed envelopes containing the name of lost

adults that they were to pray for. At the end of the week the envelopes were opened and serious attempts were made to reach these prospects. Many of these have not as yet made professions of faith. But 19 have been baptized since the conclusion of the revival. Pastor McGill is expecting even greater results in the future.



Laymen's Day at First Church, Walnut Ridge, was climaxed by a men's cake baking contest. Twenty-six men participated. Winners were Marty Sewald, prettiest cake; James L. Vickery, best-tasting cake; Bill Hughes, most original decoration; and Tim Ellis, most difficult time in preparation. The cakes were served to a large crowd at the close of the evening service.

For Baptists, the Bible is the divinely inspired and authoritative rule of practice.

Furthermore, to truly be under the Bible, we must not only accept its authority and inspiration, but we must utilize recognized principles of interpretation which will allow the Bible to speak for itself.

What does the Bible have to say about demons? Since space is limited, the New Testament will be given primary consideration.

Satan and demons are prominent in the New Testament. A demon is seen in the New Testament as an "evil spirit" or a "messenger and minister of the devil."

Demons are evidently created spiritual beings with no bodies. Being spiritual does not discount the fact that they are personal, intelligent and voluntary agents (Luke 4:34.)

Their knowledge, however, is not a saving knowledge since they will not submit to God.

Since Satan apparently appeared to Jesus in human form (Matt. 4:9, 10), demons perhaps have power on occasion to do likewise. They are morally vicious (Matt. 10:1) and have amazing strength (Luke 8:29.)

In New Testament times many people were dominated and tormented by demons. Luke distinguishes this possession from cases of ordinary sickness and mental disease.

When Jesus sent out the 12 disciples, He gave them authority over unclean spirits and told them to cast out demons. He also told them to heal every disease and infirmity (Matt. 10:1.)

Jesus did not cast demons out of people who were sick — He healed them. But He ministered to the demonized by casting spirits out.

Jesus obviously knew the difference between disease and the demonic.

The distinction between disease and the demonized is not always so easy to see today.

Some Christians attribute every unhealthy state to demons. Other Christians deny the possibility of the demonic being the cause of any illness or emotional problem or lying behind any sort of bizarre behavior.

The picture is further complicated by the fact that the demonized and the mentally ill often share similar behavioral symptoms.

An actual case of demonization effects certain results in the victim's life.

Generally such a person dislikes anything that has to do with the Christian faith. Also, there may be strong impulses to curse God or Christian symbols and compulsions to disturb Christian meetings.

These symptoms generally do not hold for the psychologically ill.

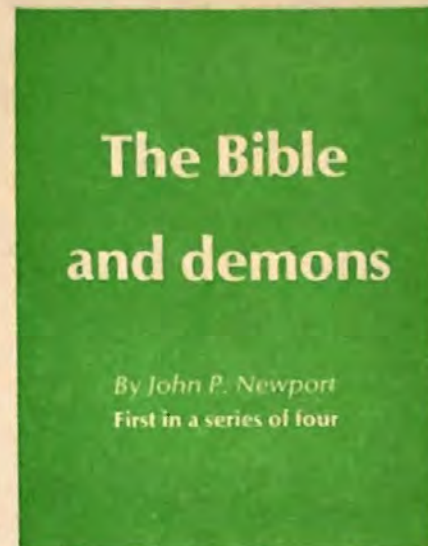
Demon possession was a special phenomenon which was particularly frequent during Jesus' earthly life. It seemed to be directly connected with his coming to destroy Satan.

John tells us that "the Son of God was manifested, that he might destroy the works of the devil" (1 John 3:8.) Satan used every device at his disposal to frustrate the purpose of God in Christ.

It is not strange to see that exorcism of demons was one of the most characteristic activities of Jesus' ministry.

Jesus taught that the coming of the final stage of the kingdom at the second coming would mean destruction of the devil and his angels in eternal fire (Matt. 25:41.)

However, before the final defeat, Jesus has invaded the realm of Satan to



deal him a preliminary but decisive defeat.

Satan is a strong man (Matt. 12:29.) His palace or house is "this present evil age" (Gal. 1:4.) His "goods" are men and women under his evil influence.

A stranger, Jesus, has come to assail and overcome Satan. Jesus saw the successful mission of the 70, which was characterized by power over demons, as evidence of the defeat of Satan (Luke 10:10.)

Power of disciples, of course, was a delegated authority.

Jesus warned that exorcism is not enough. Unless a life is possessed by the power of God, its deliverance from Satan can be only temporary (Matt. 23:43-45.) The demon can return bringing seven other demons with him.

Paul likewise believed that the world was under the heel of celestial world rulers (1 Cor. 2:8, 11 Cor. 4:4, Eph. 6:12.)

Man is under bondage to evil powers. Salvation is seen in terms of rescue and God's power.

In Pauline epistles are several passages which clearly indicate Paul's views.

Behind idols are demons (1 Cor. 8:4ff.) In latter days men shall fall away, giving heed to seducing spirits and doctrines taught by demons (1 Tim. 4:1.)

Existence of demons and reality of demon possession are clearly assumed in the Acts of the Apostles.

Prominence of these elements, however, is much more limited than in the first three gospels.

Peter was related to healing those vexed with unclean spirits (Acts 5:15f.) as well as those who were sick.

Handkerchiefs and aprons which had been in contact with Paul were effectual in expelling evil spirits (Acts 19:12) or at least arousing faith of persons concerned.

Phillip was used to drive out unclean spirits (Acts 8:7.)

In Acts 16:16ff, a girl with a supernatural knowledge or perception followed Paul. Paul evidently regarded this case as one of real spirit possession and expelled it.

In Jude 6 and 11 Peter 2:4 there is an allusion to the fall of the angels and their imprisonment.

In the Book of Revelation are several references to unclean spirits or demons. In 9:3, 7 the reference is probably to demon locusts (cf. 9:20.)

Revelation 16:13f. refers to three frog-like spirits which are the spirits of demons. They come out of the mouth of the dragon, which represents Satan, the beast (the beast of 13:11ff.) and the false prophet (the second beast in 13:11ff.)

All three figures mentioned — Satan, the Roman Emperor (or empire), and the heathen priesthood — are embodiment of spiritual forces. They represent the kingdom of evil.

Demon hosts of Revelation 9:11 have over them as king the "angel of the abyss" whose name is Abaddon or Apollyon. He is himself evidently an evil demonic being.

An angel (9:1f) liberates them from the abyss to hurt those who do not have the seal of God on their foreheads (9:4.)

The abyss is only the intermediate place of punishment for fallen angels — not the final lake of fire (20:10, 14.)

Revelation 12:4 states that the tail of the dragon draws a third of the stars of heaven and casts them down to earth.

This is usually seen as referring to a primeval war in heaven since stars are familiar symbols of fallen angels.

In a succeeding article the methods of interpreting the relevance of this extensive New Testament material on

demons for modern man will be discussed and evaluated.

About the author: John P. Newport is Professor of Philosophy of Religion at Southwestern Seminary since 1952. Among his writings is the book **DEMONS, DEMONS, DEMONS**, published in 1972 by Broadman Press.

Author to speak

John P. Newport will speak on demons and exorcism at Second Church, Hot Springs, April 26, 27, 28. He will speak at 7:30 p.m. on Friday and Saturday and at 11 a.m. and 6:30 p.m. on Sunday.

Behind the lines

Note: This occasional column is intended to benefit the subscriber and the churches of Arkansas by providing information on how they can help the "Arkansas Baptist Newsmagazine" best serve them.

It has become a financial necessity to limit the number of proof lists of subscribers sent to the churches. In the past, a list was sent to each church each quarter, but escalating postage rates and the cost of pulling the lists themselves have made proof lists a heavy burden on an overstretched budget. In order to avoid passing this cost increase on to the subscriber, the staff of your state paper elected to cut the number of proof lists to one per year, sent only when requested and only on one of four possible dates. Any church which keeps accurate records of drops and additions on their list and the dates of the changes, will always have an up-to-date list, and should use the yearly list as an additional check for accuracy.

Churches must request the yearly list one month in advance for one of the following dates: Jan. 1, April 1, July 1, or Oct. 1. Additional lists, on any of these dates, must cost \$25.

TREASURERS receive informative bulletins about subscriptions when they receive statements. They should be sure these notes come to the attention of the person who keeps the subscription list.

Did you know . . .

the Cooperative Program is the channel churches use to fulfill the purpose of the Southern Baptist Convention?

Food and fellowship

Sunday morning

By Virginia Kirk and Jane Purtle

"Jesus saith unto them, Come and break your fast." John 21:12

In the closing chapter of his gospel John records that Jesus fixed a breakfast of bread and fish for his disciples. And when they finished eating, he chose to confront Peter with the demands of discipleship — feed my sheep.

A fellowship breakfast, minus the fish perhaps, is a good idea for any class or department. We recommend Sunday morning, but another day may be better for some groups. Both the fixing and the eating should be shared. Perhaps the whole crowd can't actually get around the stove, but preparation of the table and clean-up ought to require the services of most everybody in some way.

The menu ought to be relatively quick and provide something for everyone — heavy and light eaters. The following menu will necessitate no prior preparation except for the biscuits. Two or three people should make a batch at home the night before and bring them ready to pop in the oven on arrival. Everything else can be quickly prepared while the biscuits are baking.

Menu

Ham biscuits
Scrambled eggs
Corn flakes (optional)
Jelly, butter
Juice
Coffee, milk

Ham biscuits

5 cups flour
3 teaspoons baking powder

2 teaspoons salt
1 teaspoon soda
1 cup shortening
1 package dry yeast
¼ cup sugar
2 cups buttermilk

Sift dry ingredients. Add shortening and cut in. Dissolve yeast in ¼ cup of warm water. Add to buttermilk. Stir into dry ingredients with a spoon or mix with hands. Roll out ½ inch thick and cut into biscuits no larger than 2 inches. Place in greased pan. For convenience, make the dough the day before, shape into biscuits, and store in refrigerator. On the morning of the breakfast let rise in warm place 1 hour. Take to church and cook 25 minutes at 375 degrees. Split hot biscuits and place a small, thin slice of ham in each. Makes 5-6 dozen. These are also delicious as plain biscuits with butter and jelly.

If the young marrieds or college class find a breakfast impossible or unpopular, periodic or regular hospitality hours on Sunday morning are another possibility. These groups may enjoy this informal period of fellowship more than the fifteen minute "opening assembly." And if you provide a good cup of coffee or cold milk, and a sweet roll, most people will be on time.

The following recipe often used at our hospitality hours is very simple. But it gets rave notices when served hot out of the oven.

Cinnamon biscuits

Melt 1 stick of margarine. Mix 1 cup of sugar and 1 teaspoon of cinnamon. Take two tubes of canned biscuits and dip each biscuit in melted butter and roll in sugar. Place in a 9 inch greased cake pan, overlapping the biscuits. Pour any remaining margarine and sugar over the biscuits. Bake in 375 degree oven until done, about 15-20 minutes.



Virginia Kirk and Jane Purtle



New auditorium of State Line church, Cerro Gordo, in Little River Association which was dedicated on March 24.



Men who were involved in the building and dedication were (left to right) Missionary James Dean, Little River association, Frank Whipple and Herman Williamson, laymen and George Pounds, pastor of the State Line church.

State Line Church has new building

The State Line church, Little River Association, dedicated a new auditorium on March 24. The church is located at Cerro Gordo near the Oklahoma-Arkansas line west of Horatio.

The pastor, George Pounds, presided over the dedication service, having led the church in the final stages of construction. Curtis Tenberg was pastor when the building first was begun.

Participating in the service were Missionary James Dean, Little River Association, and Otto Cowling Jr., a member of First Church, Foreman.

Two messages were delivered by neighboring pastors. Frank Carroll, First Church, Foreman, spoke on "The Church Triumphant." E. R. Armor, First Church, Horatio, used 2 Chronicles 6 and 7, admonishing the church to "look to God's glory to fill the church house!"

Congregational music for the day was directed by Gene Richmond of the Foreman church. Miss Marsha Williamson, State Line church, provided special music for the dedication.

Among the guests for the day was R. H. Dorris, Director of State Missions, who preached at the morning worship service.

The dedication service in the afternoon followed an old-fashioned dinner and fellowship attended by many friends and former members now residing in Texas, Oklahoma, and several Arkansas Communities. Former pastors James Cannon, Lockesburg, and Curtis Tenberg, Oklahoma City, were present.

The State Line church was organized in Cerro Gordo in 1946. For two years the church shared a "union" building with other denominations.

Being forced to find another meeting place in 1948, the church acquired a site on the Arkansas side and built a one-room church house which, with the use of curtains, served also as Sunday School classrooms.

"Being forced out of the union building was a blessing in disguise," said Mrs. Herman Williamson, a charter member of the State Line church. "Otherwise, we would probably have kept on meeting in that place and never built a church of our own." Some Sunday School classrooms were later added to the building.

To make room for the new auditorium the old building was moved to the rear of the site and turned so as to be annexed to the new building. It will soon be converted into much-needed educational space and fellowship hall.

Deacon Herman Williamson led the church throughout the construction. He acted as builder and supervised the abundance of donated labor by many men and women in the community.

According to his records, the beautiful 30' x 41' auditorium cost approximately \$6,000 in materials and furnishings. Contributions came from many members and friends in the community and beyond. Several businesses in the area were generous, and gifts came from the Oldham Little Church Foundation in Texas and the Missions Department of the Arkansas Baptist State Convention.

Williamson and his pastor were lavish in their praise and gratitude to God, for his providence and leadership, and the people for their cooperation and support through the trying times until

the building became a reality.

The dedication Sunday was followed by a week of revival meeting. —R. H. Dorris, Director of Missions

R.A. Congress will hear missionary to Kenya



Turner

Sam Turner, missionary from Kenya, will be speaking at the Royal Ambassador Congress on May 3-4. The Congress will be held at Geyer Springs First Church.

At the time of his appointment by the Foreign Mission Board in 1970, Turner

was pastor of the Union Baptist Church, Orrick, Mo. He was also a student at Midwestern Seminary in Kansas City, Mo.

Turner is a native of Arkansas. He was born at Van Buren where he finished high school. Following high school he served two years in the Navy.

While on furlough from the mission field Turner is serving in the office of Stewardship and Cooperative Program.

He will inspire and challenge Royal Ambassadors and counselors. Plan now to attend and bring all Royal Ambassador age boys.

The Congress will also feature good music, and singing. There will be displays of advancement work and mission projects.

We will be looking for you come Friday, May 3. — C. H. Seaton, Director, Brotherhood Department

El Dorado congregations share Bible study, achieve unity

For the second consecutive year the two First Baptist Churches of El Dorado, one Southern Baptist and the other National Baptist, joined together in sponsoring a Cooperative Bible Conference. Don B. Harbuck is pastor of the Southern Baptist church and E. A. Porchia is pastor of the National Baptist church.

In the planning stages of this cooperative venture the churches agreed that the program would be followed for two years, the first year with white leadership and the second with black leadership. In both years, however, the meetings would alternate between the facilities of the two congregations.

Now with two years of the experiment behind them, the results have been so positive that the two congregations are planning to continue this program.

The first year featured the teaching of David George, pastor of the First Church of Stuttgart. Cooperation between the congregations was splendid. Attendance levels were much higher than the individual congregations had experienced for their own Bible study periods. The second Bible conference, which took place in February of this year, produced an overwhelming response — not only from the two congregations but from the city as well.

The speaker for this year's conference was Raymond Francis Harvey, pastor of the Greenwood Missionary Baptist Church in Tuskegee, Ala. Dr. Harvey is one of the nation's most distinguished black ministers. He has been widely used as a speaker before Southern Baptist groups throughout the country. His moving interpretations of the parables of Jesus attracted larger and larger crowds throughout the week, climaxing with the largest attendance of all for the final service on Wednesday evening.

This year's study included noon services and meals as well as evening programs. People outside of the two congregations were attracted to the study. The city's response was reflected in Dr. Harvey's being invited to address the high school as Brotherhood speaker and his being interviewed on two different occasions for local radio.

The second program also engaged the two congregations in a closer working relationship. For weeks prior to the actual conference the adult choirs from the two churches rehearsed together and presented all the special music for the services. On the opening day of the conference the two deacon groups assembled for a time of fellowship and dialogue with Dr. Harvey. The reception-fellowship held in the black

church on the first day of the conference overflowed with people from both congregations. The four meals shared in common during the conference were also well attended, with over two hundred coming together around the tables for the final dinner.

During a radio interview the pastors were asked if the Cooperative Bible Conference was designed to improve race relations? They answered, "The purpose of these conferences is not to improve race relations but to teach and preach the one gospel of Jesus Christ to which both congregations are committed. In doing this the two churches have assumed the unity and oneness which they share in Christ, in whom there is neither bond nor free, Jew nor Greek, male nor female. Too often the church has earned a reputation for merely talking about unity with-

out practicing it. These Cooperative Bible Conferences have taken us out of the realm of mere talk and put us into the arena of action.

"We believe that good results in the area of race relations have come, but these results have been the 'spin offs' of our efforts together and not the direct intention of our efforts. Both congregations know that efforts made to 'improve race relations' have often been counterproductive. When people start talking about respecting each other and being unified they usually get into a squabble and split up. When they start talking about their common loyalty to the gospel and their common purpose in spreading that gospel the Spirit of Christ brings them together. This has been our experience. And we wish to commend it to Christian congregations everywhere."



Van Evans directs the combined choirs of the two First Baptist Churches during the final evening session of the Cooperative Bible Conference in El Dorado. Seated on the platform are Dr. Raymond Francis Harvey and Dr. Don B. Harbuck.



The congregations broke bread together during the Cooperative Bible Conference at El Dorado.



Mrs. Robert Fling, speaker



Mrs. J. A. Hogan signs legal papers setting up the Nancy Cooper Scholarship Fund. Witnessing are Roy F. Lewis, Mrs. Roy Snider, and Charles H. Ashcraft.

A further look at the state WMU meeting

Officers elected were Mrs. George Tharel, president; Mrs. Joe Buffalo, vice president; Mrs. Roy Snider, secretary; and Miss Nancy Cooper, treasurer.



Mrs. Edwin Pinkston

Miss June Whitlow

Music by the Ellis family



Clear Creek Association holds Evangelism Conference

"Evangelism — The Church's Number One Priority," was the theme of this year's clinic in Clear Creek Association, held at Oak Grove Church, Van Buren.

Program personalities included Tom Elliff, pastor, Eastwood Church, Tulsa, Okla.; Ruffin Snow, minister of evangelism of the Eastwood Church; Truett Thomas, associate pastor, First Church, Alma; Youth Ensemble of First Church, Alma; Wayne Davis, pastor of the host church; Paul Wilhelm, superintendent of missions, Clear Creek Association; and Paul Stockemer, director of evangelism for the association, who presided.

Tom Elliff, inspirational speaker for the evening, challenged the churches to evangelism. Elliff is a native of Arkansas and a graduate of Ouachita University, Arkadelphia, and Southwestern Seminary, Ft. Worth, Tex. Having pas-

tored churches in both Arkansas and Texas he is presently serving the 2,000-member Eastwood Church, Tulsa, Okla.

Eastwood is one of the 10 fastest growing churches in the Southern Baptist Convention and one in which new methods of evangelism are being used continually to reach people for Christ.

Ruffin Snow, also a graduate of Ouachita University and Southwestern Seminary, spoke of "Reaching our Jerusalem." Snow has served as minister of evangelism, bus coordinator, and youth pastor of Eastwood Church. He has recently written several shows in connection with the Church's TV production. He has pastored churches in Arkansas and Texas and has served as youth director of First Church, Van Buren.

Truett Thomas, youth director of First Church, Alma, brought the special music.

With over 325 in attendance, Missionary Paul Wilhelm said "The success of this meeting is indicative of the evangelistic fervor of our association. Our churches should have a large number of baptisms this year."

Through the years Boiled in coffee

By Ralph W. Davis
13th in a series



Davis

When I was six weeks old my grandmother accidentally poisoned me. She gave me some of my mother's strong rest medicine, thinking it was catnip tea. I was soon almost dead. The doctor who lived across the street from us had

my people to get all the coffee they could buy or borrow and make a big dishpan full of coffee. Then they dipped me into the container of coffee which was as hot as my skin could bear, and then into a container of cold water. They continued putting me in the hot coffee and cold water until my heart started beating again. I don't know whether the coffee as a stimulant saved me or not, but this I do know — whereas I was almost (or entirely) dead, I now live.

Several years ago when coffee prices went sky high, my brother sent me a birthday card and wrote, "If coffee was the same price when you were a baby that it is now, we would have thought twice before saving you."

My sister, 12 years older than I, told me recently that God must have had a purpose for my life because I almost didn't get born, and then almost died at the age of six weeks.

Well, I hope my life has been worth a little bit during the last 29 years in the Church Training Department. Let me hasten to say that Arkansas Baptists have meant a lot more to me than I have meant to them. I appreciate the wonderful cooperation I have had on the part of pastors, other church staff members, associational missionaries and directors and approved workers.

I also want to express my appreciation for the work of a number of office secretaries I have had through the years. They are the ones who do the work around here. Mrs. Joan Gresham is our secretary now and a wonderful one she is. I hope she will remain as Bob Holley's secretary for many, many years!

Next week: Summer field work



In a simple surprise ceremony, a four-tier fountain was unveiled at Central Church, Magnolia, Sunday, March 17, in honor of Loyd L. Hunnicutt's thirtieth anniversary as pastor of the church. A bronze plaque with the pastor's name and the anniversary date will be placed at the base of the fountain. At the close of the Sunday morning service, Dr. and Mrs. Hunnicutt stood in the garden area and greeted the congregation. The fountain flowing in the background was surrounded by a carpet of blue violas.

Woman's viewpoint

Thank you, Lord, for strange favors

By Iris O'Neal Bowen



Mrs. Bowen

Sometimes I pause to thank the Lord for strange favors. Yesterday morning was one of those times. Yes, I just stopped everything I was doing and said, "Thank you, Lord, for not sending me to business school and trying to make a book-

keeper out of me!"

I have been having this feeling for quite a while, now. I have had it, I believe, ever since someone turned over to me the early morning chore of counting the store money, setting down the count, then adding and subtracting until the "should have's" equal the "do have's."

Yesterday the difference was too miserable to believe and I worried around until I decided I had to do it all over, if it took till noon. So I set to counting again and slowly and certainly things began to right themselves.

When I re-counted the currency, I found a large bill I knew I had counted,

but somehow the amount never made it to the adding machine tape. Then I found a hand-full of food stamps that had escaped detection in the cash drawer.

I am also glad I am not a night-watchman, for I am a little leery of "things that go thump in the night." I am glad I am not a door-to-door saleslady, because I tried that once, and I had such a good time visiting with my customers, I couldn't make much money. I also found out during that time that not all people collect Avon bottles.

I am glad the Bible tells us that "He gave some apostles; and some, prophets; and some evangelists; and some pastors and teachers" — and I know there is a place for me, even if it is just to be faithful in my efforts to be a good Sunday School teacher.

The same scripture goes on to tell us why the tasks are different for all of us. This is all, Paul says, for the "perfecting of the saints, for the work of the ministry, for the edifying of the saints of the body of Christ."

This should be reason enough for any of us.

Part 2

Arkansans on the hill

By Tom Logue



Dr. Logue

SEMINARY HILL, FT. WORTH, Tex. — While visiting Southwestern recently I attended the Arkansas banquet. One of the Glover twins, OBU, was at the banquet with his wife, but I don't know if it was Larry or Terry!

Speaking of twins, one of the Robertson twins from Southern State was there. I believe it was Camile. (Or was it Cecile?)

Miss Neta Stewart of Ft. Smith was our wonderful hostess for the Arkansas supper for 85 students.

Monica Sue Keathley's date provided the music at the banquet. Monica went to school in Missouri, but we claim her now since her dad has moved to the Baptist Building.

Tom and Judy McClain, SSC, missed the banquet, as did James McCrary, C of O, but I visited them on my December trip. Another College of the Ozarks graduate, Charlotte Holloway, was at the banquet.

Randy Clift, OBU, and I visited in the Student Union and at the banquet.

I had a nice visit with Ray McKissic, U of A, who told me that his sister Freda is in New York City.

David Wood and his wife Gail, also from UAM, were at the banquet. David is pastoring in Texas and is near completing his seminary training.

Doug Dickens, former BSU Director at OBU, came by our room in Ft. Worth Hall. Dean Dickens and Boo Heflin, both OBU graduates and now on the faculty, missed the banquet because of prior engagements. Dr. and Mrs. David Garland, with President and Mrs. Naylor, did attend. Dr. Garland is a graduate of UAM.

On my December trip to the seminary I visited with Orville Jenkins, SCA, back from Kenya where he served as Journeyman. Orville has been a part-time student at the seminary, commuting from Dallas where he teaches Swahili in a high school there.

The Marvin Peters, OBU, were also at the banquet.

It was Arkansas Day on the hill, and it is good to report that our students are well respected and that God continues to do his work in the lives of our students.

Write for registration cards for messengers to SBC meeting

Messenger cards for registration at the Southern Baptist Convention in Dallas June 11-13 are now available from the office of Charles H. Ashcraft, executive secretary, P. O. Box 550, Little Rock AR 72203.

Without a messenger card signed by the moderator or clerk of the local church, a person seeking to register is referred to the convention credentials committee for certification.

Messengers will receive the card reproduced below.

This is to certify that:

(State)

Name
Mr.
Mrs.
Miss
Rev.

(Last Name—Please Print)

(First Name)

(Middle Initial)

Post Office

State

has been appointed by _____ Baptist Church a messenger to the SOUTHERN BAPTIST CONVENTION. This appointment is made on the basis of and in agreement with the Convention's constitutional requirement, as follows: (This church has _____ members and gave \$_____ to convention causes during the preceding year and is entitled to _____ messengers)

ARTICLE III Membership: The Convention shall consist of messengers who are members of missionary Baptist churches co-operating with the Convention as follows:

1. One messenger from each such church which is in friendly cooperation with this Convention and sympathetic with its purposes and work and has during the fiscal year preceding been a bona fide contributor to the Convention's work.
2. One additional messenger from each such church for every 250 members; or for each \$250.00 paid to the work of the Convention during the fiscal year preceding the annual meeting.
3. The messengers shall be appointed and certified by the churches to the Convention, but no church may appoint more than ten (10).
4. Each messenger shall be a member of the church by which he is appointed.

Date

19____

Signed

Moderator or Clerk

To the Messenger: Be sure to bring this card with you and present it in person at the Secretaries' Registration Office. Your name will be filed for insertion in the Roll of Messengers from your state, and you will receive a badge which will admit you to all sessions of the Convention.

REGISTER as soon as possible

In order that friends may locate you if necessary, please give your address during the Convention.



The Ouachita-Southern Advancement Campaign
The Arkansas Baptist Campaign for Ouachita Baptist University and Southern Baptist College

Report from Jericho

By Jim E. Tillman, Director

"And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchaeus . . ." This is the beginning of the report from the New Testament regarding Jericho. This story develops into a victorious celebration of the conversion of a man, and his expression of stewardship.

The report from Jericho, Ark., is also a development marked by victories. This church was disbanded until 1972. A young man by the name of Travis Payne was led to become pastor. Since the reactivation of this church the people have had a mind to build. A lovely new worship center is nearing completion.

Visitation is a major part of the weekly program. As a result of this outreach the Sunday School is growing and many are coming into a saving relationship with Christ. The young people are also responding to the Lord through the ministry of this fine church.

It was my distinct privilege to be invited by this good pastor to present the Ouachita-Southern Advancement Campaign to the Jericho Church. I presented the campaign during the Sunday School hour to the adults and young people.

I was amazed to see the preparation that had gone into the emphasis on Christian Higher Education for the day. A special bulletin had been prepared with Campaign envelopes enclosed. This gave the people an opportunity to give to the Campaign during the morning worship service.

The "report from Jericho" does not end here, for there will be many more victorious reports in the future. Oh, by the way, Jericho had no suggested goal for the Campaign because the church was not organized at the beginning of the Campaign. This church is involved in the Campaign as a result of their offering.

Did you know . . .

funds for Arkansas Baptist causes are distributed on the basis of the budget adopted by the Arkansas Baptist State Convention?

Child Care

Children invited to enter poster contest

How would you like to design a poster that will be distributed to each of the Baptist churches in Arkansas? We invite all children 14 years of age and under to help us design a poster for the 1974 Thanksgiving Offering for the Arkansas Baptist Home for Children. We need new, fresh ideas and feel that our children are just the ones to help us with this project.

How about a contest? Vacation Bible School directors throughout the state are encouraged to promote this contest through their Bible schools this year.

Adults and Vacation Bible School workers should explain and encourage children to take part in this contest that will help other boys and girls. They will need to tell the children about our child care ministry and how Arkansas Baptists minister to the needs of families and children who need our help. Information will be mailed soon to the churches.

The state winner will be selected by a panel of judges who will select the

top 20 posters, then narrow it to 10, and then pick the top five, with one first place winner.

The winning poster will be featured in the *Arkansas Baptist Newsmagazine* with the first place poster on the front page in October, 1974, along with the picture of the child who designed it.

Children should be encouraged to use their own ideas and submit their poster with a slogan on a piece of poster board or paper not to exceed 22" by 28". We are requesting each Vacation Bible School to select one winning poster and send it to our office at P. O. Box 550, Little Rock, Ark. 72203, no later than Sept. 1, 1974. All posters become the property of Arkansas Baptist Family and Child Care Services.

Spot telephone survey has found church leaders enthusiastic about the contest and eager to involve the children. —Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

The cover



SPRING BRINGS HOPE — A solitary daffodil bloom breaks the long winter's solitude, silently heralding the coming of spring. Spring and the bursting forth of new life bring to mind the resurrection and the new life in Jesus Christ celebrated at Easter by Christians everywhere. (Home Mission Board photo by Tim McKay)

Conference will explore Christian response to the lure of the occult



Dr. Bridges

In the book *The Lure of the Occult, a Christian Response* it is pointed out that the world of the occult is as old as man's desire to stand outside himself and to know experientially the world of which he is a part. Whether it is the ancient witch doctor with his simplistic answers and elaborate rituals or the more sophisticated and intelligent philosopher, the quest itself is the common thread. In spite of the constancy of the quest, however, mankind's interest in the various esoteric phenomena that we conveniently label "occult" surges back and forth, perhaps in relation to social conditions over which he has little or no control.

According to Watson E. Mills, "the widespread interest in the occult may well emphasize the universal experience that no man is ever without his Lord — albiet his Lord may be self-made. There is within man the need for the mystery, the meaning, the transcendence which must be fulfilled in one form or the other."

M. Thomas Starkes, Home Mission Board, is one of our most distinguished leaders in training people how to respond to occult phenomena. Dr. Starkes will speak at Immanuel Church, Ft. Smith, April 23, at 7:30 p.m. on "A Christian Response to the Occult." He will also be speaking at Trinity Church, Blytheville, April 26, at 7:30 p.m. with the same message.

Training the Christian how to best witness to and minister and understand those of other religious persuasions is the object of the Conference on Witnessing to Other Faiths. Training will

be given in how to witness to many of the prevailing cults in our communities. There will only be one session offered on the occult, and this will be preceded by a brief musical presentation at both locations.

Additional information concerning the Conference on Witnessing to Other Faiths can be obtained from both the Concord and Mississippi County Association offices and the State Missions Department. You will want to be a part of this conference! — Tommy Bridges, Director, Special Missions Ministries

Evangelism

More trained leaders

Recently 33 new names have been added to the list of qualified directors of Lay Evangelism Schools. Included in this group are three women who can team up with their husbands and conduct schools in local churches. We now have a total of 254 trained and qualified directors of whom 52 are laymen and nine are women.

Other schools and leadership training sessions are planned. West Church, Batesville will have a school April 28 - May 2 led by George Pirtle, the pastor, and Bob Parker, pastor, First Church, Batesville. Don Cooper, Baptist Building, will conduct leadership training sessions at 5:30 p.m. April 29 - May 1.

First Church, Stamps, will have a school May 12-16. It will be my privilege to direct this school and teach leadership training in the afternoon. It will also be my privilege to conduct a Lay Evangelism School at Park Place Church, Hot Springs July 28 - Aug. 1. We shall also have leadership training.

During the Youth Evangelism Conference Aug. 8 and 9 Clarence Shell, State Evangelist, will train pastors and other interested leaders in how to conduct Lay Evangelism Schools.

Baptists have been in the habit of inviting people in to do things for them. The Lay Evangelism School reverses this process and teaches the pastor how to lead his own people in "a do it yourself" project. Anyone trained in these leadership schools can conduct a school. The material is the same in every school. The only difference in schools is the attitude and enthusiasm of the teacher. The material is Biblical, simple and adaptable. It is the best material to be found anywhere on personal witnessing. For further information contact me. — Jesse S. Reed, Director of Evangelism.

Cooperative Program Day is reminder

Cooperative Program Day, on April 21, is an annual observance among Southern Baptists. It does not appear on the denominational calendar just in order to have something to emphasize on a particular Sunday; it is there for a far more important reason.

Southern Baptists have traditionally emphasized special offerings or causes, and perhaps this is only natural, because they have a greater emotional appeal than the day to day business of mission support. The same is true at the local church as it gives special emphasis to local causes or emphases on the church calendar.

In the process, however, we must not overlook the fact that the Cooperative Program has for almost 50 years been the unifying handle that Southern Baptists have grasped in implementing the Great Commission. Technically speaking, the Cooperative Program is not a budget; it is a principle of cooperation. That spirit and principle of cooperation is then implemented through a budget.

Cooperative Program Day is on the calendar to provide an opportunity to remind ourselves of this truth. Special printed materials are available; filmstrips and films can be borrowed to show in the churches; speakers can be invited to speak on the subject. A church can plan an emphasis on the Cooperative Program in keeping with

its own needs and program and at the same time can strengthen the feeling of cooperation which has made our denomination great.

The theme of the Cooperative Program Day emphasis and materials this year is based around Operation One. This is the second year in a three year emphasis to encourage each church to increase its gifts to world missions through the Cooperative Program by at least one percent, and also to increase associational mission giving. The name Operation One comes from the three-fold emphasis on "One Lord, One Mission, One People."

Arkansas Baptists believe in missions, the support of missions, and the Cooperative Program, for all three belong together. For the past several years, Arkansas Baptists have set records in mission giving, and the missionary vision of our churches has noticeably increased. Such a record does not just happen; it comes about as church leaders — pastors, teachers, deacons, and others — help to keep the people informed and inspire our people to respond accordingly.

If Cooperative Program Day on April 21 is meaningful in the churches, it will ultimately result in more meaningful and productive work throughout the Southern Baptist Convention in all of its mission points and ministries. — Roy F. Lewis, Secretary of Stewardship-Cooperative Program

ACT I will feature Malawi missionary



Mrs. Garner

Mrs. Darrel E. Garner, Southern Baptist Missionary stationed in Balaka, Malawi, will be one of the missionaries to lead conferences for ACT I. Formerly Judy Brown of Independence County, Mrs. Garner, serves with her husband (an agricultural mis-

sionary who will also be present for ACT I.) They are the only Southern Baptist missionaries in an area with a population of 300,000 people.

Mrs. Garner works with women in the area. "The women are eager for fundamental Bible teaching," she reports. "I could be full-time worker if I had the time or talent." In addition to being a homemaker and teacher to their children, Mrs. Garner is chairman of the mission's women's work committee.

Garner considers Balaka a "very responsive area . . . people come seeking the way of salvation without our urging."

ACT I is a state-wide meeting for younger Acteens (seventh-ninth grades.) Calvary Church, 1901 North Pierce, Little Rock will host the event which is May 4. Those interested in attending should write WMU, Box 550, Little Rock 72203 about reservations.



Church Training Summer youth program conference

The summer youth program conference to be held at Ouachita April 19-20 will provide some much-needed help for those who have responsibility for planning and conducting the summer youth program in a church. The conference will deal with such areas as (1) basic understandings and relationships in summer youth work, (2) how to use the summer youth work materials, (3) budgeting, and (4) the frustrations and rewards of summer youth work. The purpose of the conference is to help youth leaders plan a well coordinated program that will relate youth to the on-going church program and organizations.

The conference begins at 6:30 on Friday night and ends at noon on Saturday. Lodging is available. Those who desire lodging must make a room reservation by April 17 and should furnish their own linens. Meals are not included, but the college cafeteria will be open.

The conference is sponsored by the Church Training Department in cooperation with the Student Department and Ouachita University. It is designed for youth directors, summer youth workers, or any person responsible for planning and directing the summer youth program of a church. Bob Taylor, Church Administration Department, Baptist Sunday School Board, will direct the conferences. All who plan to attend should send their reservations to the Church Training Department, P. O. Box 550, Little Rock, Ark. 72203 by April 17. A registration form which lists the cost of registration, conference materials, and lodging is found elsewhere on this page. — Robert Holley

Church Administration Workshops and Church Library Conferences

Pastors and church staff members, church secretaries, deacons, and library workers will have an unusual opportunity to gain new insights and skills for their work by attending one of the Church Administration Workshops and Church Library Conferences. They will be held in four areas of the state, Monday - Thursday, April 29 - May 2. The locations are as follows:

First Church, Jonesboro	Monday, April 29
	1:00 - 4:00 and 7:00 - 9:00 p.m.
First Church, Pine Bluff	Tuesday, April 30
	1:00 - 4:00 and 7:00 - 9:00 p.m.
Park Hill Church, North Little Rock	Wednesday, May 1
	10:00 a.m. - 3:00 p.m.
Calvary Church, Ft. Smith	Thursday, May 2
	1:00 - 4:00 and 7:00 - 9:00 p.m.

Four conferences will be conducted at each location. The conferences and the conference leaders are (1) Pastors/staff, Walter Bennett; (2) Deacons, Charles Treadway; (3) Church secretaries, Idus Owensby; and (4) Library workers, Keith Mee. Bennett, Treadway, and Owensby are from the Church Administration Department of the Sunday School Board. Keith Mee is from the Library Department of the Sunday School Board.

On Wednesday, May 1, a noon meal will be served when the workshop meets at Park Hill Church in North Little Rock. Those who plan to attend this workshop are invited to attend the luncheon. Reservations for the meal should be sent to the Church Training Department, P. O. Box 550, Little Rock, Ark. 72203 by April 26.

— Robert Holley

Summer Youth Program Conference

Friday-Saturday

April 19-20, 1974

Cost \$5.50 Per Person

Includes Registration And Conference Materials

Room \$2.00 Extra

Name _____

Church _____

Position _____

Please reserve a room for me

Please send \$2 registration fee to:

Church Training Dept., Box 550, Little Rock, Arkansas 72203

YOUR RIGHT TO KNOW

Five Major Annuity Board Concerns for 1974

by Darold H. Morgan
President



1. Open Communication. Your response to our recent YOUR RIGHT TO KNOW series frankly overwhelmed us. We appreciated the many responses.

I want this to be an open line of communication between you and me. This is the why of a new series.

2. Flexible Investment Policy. In many areas at the Annuity Board, 1973 was a very good year. But it was a difficult year in investments. Anyone who hears or reads the news knows how the stock prices dropped. However, we have confidence that the market will make a turn. We had about 50 per cent of our funds in fixed investments and about 50 per cent in stocks. Our trustees just approved a new concept of land equity loans. This provides a more flexible investment policy.

Our investments are being managed as well as the human mind can do. With God's grace, our efforts are to provide more income for annuitants, now, and, ultimately, more for those who will be annuitants.

3. Increases for Members and Annuitants. Our goal is to continue increasing benefits for both active and retired members. All money remaining in the annuitant reserve

fund at year's end is paid equitably to retired persons in the 13th Check. The 13th Check for 1973 was 16.67% of the annual retirement benefit. Active members received Good Experience Credit, amounting to four per cent of accrued credits as of January 1, 1974. I don't know any other way to be more equitable. Our major concern always is to provide larger benefits for all.

4. Economical Administration. Any pension fund that operates at one per cent of investment assets is doing a good job. In 1973, our

cost was less than .8 of one per cent. We're proud of this record.

Barring greater inroads of inflation, we believe we can manage our fund when it reaches \$1 billion with about the same size staff as we have now. In fact, we have three employees less than we did last year. We do our best to keep all expenses down.

5. Reaching Baptist Laymen. Without a doubt, our number one problem is how to reach the laymen with our programs of retirement and insurance. Every pastor and church staff member needs this protection. We still have many churches to reach for the first time. And most of our pastors are in Plan A only. Each needs a minimum of 10 per cent of his total compensation in the retirement program if he is to retire with dignity and independence. Our primary concern is finding ways to tell laymen of this work. May I appeal again to each lay person to see if his church provides its staff with 10 per cent salary participation in retirement benefits.

More will be said next time about other areas of concern. Meanwhile, if you have any questions about the Annuity Board, write me. I'll see that you get an answer as quickly as possible.

SERVING THOSE
WHO SERVE
THE LORD



ANNUITY BOARD, SOUTHERN BAPTIST CONVENTION / 511 NORTH AKARD / DALLAS, TEXAS 75201

House passes controversial education bill, Senate next

By Stan L. Haste

WASHINGTON (BP) — The U.S. House of Representatives has passed an education bill which provides for bypassing state prohibitions against aid to nonpublic schools.

The new measure authorizes an expenditure of more than \$18 billion and extends for four years the major provisions of the Elementary and Secondary Education Act of 1965.

Under the bill, which passed by a 380 to 26 vote, the U.S. Commissioner of Education is empowered to provide funds for disadvantaged children attending nonpublic schools in states which have laws prohibiting such aid.

During the House debate on the Elementary and Secondary Education Act of 1974, an amendment to the so-called "bypass" provision was passed. The

amendment, proposed by Rep. Lloyd Meeds (D.-Wash.), included three provisions:

—The amendment insures that the criteria for furnishing programs and services to educationally deprived children attending nonpublic schools shall remain the same as the 1965 Elementary and Secondary Education Act.

—The amendment makes clear that there would be no cutoff of that portion of federal funds to be used for public school children when the commissioner chose to invoke the bypass.

—The amendment provides for administrative and judicial review in states where the bypass might be invoked.

Two other amendments, which would have deleted the entire section of the bill dealing with funds for nonpublic

schools and the bypass provision, failed to muster enough support to reach the House floor for votes.

Another major feature of the new bill is an anti-busing provision which prohibits virtually all school busing designed to achieve racial balance. Under the measure, enforced busing would be forbidden except in extreme conditions. When employed, busing would never be beyond the school closest to the pupil's home, according to the amendment.

The new education bill, which came to the House floor from the Education and Labor Committee, chaired by Rep. Carl D. Perkins (D.-Ky.), must now survive what is expected to be a difficult battle in a conference committee with the U.S. Senate.

A major Senate education bill, which has yet to come before that body, differs widely from the House-passed measure. The Senate version does not include an anti-busing provision and has been threatened with a veto by President Nixon if passed without it.

The Senate version, however, does call for bypass provisions in funding programs for disadvantaged children attending nonpublic schools similar to those approved by the House.

The Southern accent Not ready to die



Tucker

I learned the story from an attorney, the stewardship director for The Evangelical Alliance Mission quoted by another in *Eternity Magazine*. He had received an emergency call to visit a friend who had been stricken with a severe heart at-

tack. "The doctor says my heart is in such condition I could die at any moment," he confided, "but I am not ready to die."

"Do you mean you are not right with the Lord, not saved?" the attorney asked.

"No, that's not what I mean," he said. "My sins are forgiven. The Lord will take me home, but I would like to leave some money for his work and I have made no will. Would you prepare a will for me?"

They discussed the sick man's desires about how he wished to distribute his means. When conclusions had been reached, the lawyer asked his friend if it would be all right to bring the will to him to sign the next morning. "I think so," he said, "but don't wait too long." As he left the hospital to return to his office the Holy Spirit prompted him not to wait, so he took the will back to the hospital that evening where his

friend signed it in the presence of the necessary witnesses.

Early the next morning he learned his friend had gone to be with the Lord just a few hours after their evening visit.

Many sincere Christians who have come into earthly treasurers of varying kinds and values neglect to make proper provision for their disposition. If you want God's causes to receive a part of your estate, give it to the Lord while you live or make adequate provision in your will. As Christian stewards we should not forget this responsibility toward the Lord's work. It can be cared for so simply and so quickly and at such little cost none of us should delay.

Every Baptist college I know has a backlog of experiences with persons both of lofty and humble means who almost completed their plans to include our schools in their wills — only to die before they were ready.

Won't you try to be both saved and ready?

Southern Baptist College investments can help provide for your needs while you live and also help discharge your opportunity as "faithful stewards."

We invite conversation with persons in the areas of how support provided for in their wills can strengthen the doing of God's will through the Christian ministry of Southern Baptist College. For information and booklets write me at Box 32 — SBC, Walnut Ridge, Ar 72476. — Lawrence A. Tucker

Eastern Europe churches can't affect politics

WASHINGTON (BP) — Churches in Eastern Europe must not be expected to influence their governments in the same fashion as their American counterparts, a group of visiting church leaders said here.

During an interview with Washington-based religious personnel, Johannes Althausen, director of the Ecumenical Institute of East Berlin, emphasized that where government officials do not respond at all to such pressure, it is futile. "Our experience," he said, is necessarily "different from yours."

His views were underscored by Adam Kuczma, a Methodist educator from Poland, who pointed to a fundamental difference in political structure between Eastern European nations and the United States.

Archimandrite Dométian, of the Orthodox Church of Bulgaria, noted that in his country the church senses no need to criticize the government. Instead it cooperates with public officials in humanitarian activities, he said.

Church tax exemptions questioned by West

HOUSTON (BP) — Proposals of doing away with the tax-exempt status of some church property and ministerial housing allowances were made here by a minister prepared to match rhetoric with deed.

Elmer S. West Jr., director of program development of the Christian Life Commission of the Southern Baptist Convention, advanced the recommendation during the second day of the commission's national seminar on Christians confronting the economic crisis.

West joined a number of program personnel who explored a wide range of effects which current economic issues have on the quality of everyday life. They included consumer advocate Ralph Nader; Carl Madden, chief economist of the U.S. Chamber of Commerce; former U.S. Senator Fred Harris; Harvey Seifert, Christian ethics professor from Claremont, Calif.; and chemistry professor George Schweitzer of the University of Tennessee.

"Why should a minister be favored with a tax loophole on his housing expenses?" West queried. "Many ministers have fought the depletion tax write-off for big oil companies, and rightly so, but what about their own tax write-off?"

West, who will assume the pastorate of Ginter Park Church, Richmond, Va., in May, said in an interview after he spoke that he will not accept a housing allowance for tax purposes from the church, although it was offered.

"The ministerial housing allowance has always troubled me," said West. "Five years ago I began weaning myself on the dependency of such a tax deduction." The 51-year-old minister has held three previous pastorates in Virginia and North Carolina and served as personnel secretary for the Southern Baptist Foreign Mission Board, Richmond, 1953-63.

"I believe that when the founding fathers wrote the laws which exempted the churches from taxation," West continued in his address, "they had in mind only the place of worship. Therefore, I favor leaving the actual house of worship tax-free and paying taxes on all other church-owned property."

On the subject of salaries of church and denominational workers, West noted, "Someone should make a study of church budgets and ascertain what causes the finance committee to withhold specific information on staff salaries from members. I believe this is a fairly recent development in most churches. There may be some good

reasons for not making this information available, but I have not heard them.

"The same point can be made, I believe, regarding the salaries of Southern Baptist Convention denominational staff members," he continued. "What does it say about our concept of church when a citizen may be able to find out the salary of any public official in his city or state with relative ease but finds it difficult or impossible to obtain similar information concerning one of his own denominational leaders?"

Nader, who was late for the conference because of an airliner malfunction in Washington, said the church has a poor track record in consumer protection.

The consumer advocate, who bills himself as a Public Citizen, told more than 300 registrants from 22 states that people still are waiting for the church to make ethical pronouncements on government corruption.

The church, he said, did gain some ethical credibility by speaking out against the war, but added that people are still waiting for the church to be the ethical spokesman in other matters.

As he spoke, he told the registrants to get involved in grassroots consumer protection movements and civic obligations.

"We have long recognized civic rights but not civic obligations," said Nader. "The church never comes to term with the need to come to terms with power," Nader said.

He noted the public at large, as well as the church, has not gotten around to demanding ethical and moral standards in organizations, seeing such institutions as manifestations of political power.

"The first telltale sign of a society's deterioration is not when the basic norms are violated but when the norms themselves are repudiated," he said.

Nader noted increasingly people seemed to judge violations in terms of "so what" and warned that the norm must remain unchallenged "no matter how they may be readjudged and brought up to date."

He said that we tend to judge "our neighbors in pretty traditional, ethical and moral standards but we do not judge organizations on the same terms."

"If our neighbor, for instance, started throwing garbage from the roof it would upset us, but we do not judge the industry which throws its garbage in the rivers and across the land in those same terms," he added.

Nader said an economic peculiarity

of the modern day is that "the economy has achieved the ability to grow without meeting the real needs of the people. That was supposed to be theoretically impossible, but it has happened," he said.

Growth, he said, is measured in terms of the gross national product, which can grow on the basis of "waste and misery."

Harris, former U.S. senator from Oklahoma and former national Democratic party chairman, said "I don't believe the corporations ought to run the economy and government as they do."

Harris, now chairman of the Washington-based New Populist Action, added, "If you're going to have an economy run by a few corporations it not only means high prices and bad quality, but economic power translates into political power," Harris added.

Harris said that the political power abuse easily goes to seed as it has in Watergate.

"Some of the testimonies said they were carrying money around in shopping bags and were shredding \$100 bills," he said. "The question we ought to be asking ourselves is where did all that money come from."

Populism is based on two tenets, he said. "One is that people are smart enough to govern themselves. If they see what is happening, they will want to do something about it. The second: we can make a democracy work."

Concerning taxes, Harris said that 90 percent of the tax returns are filled out by people who earn less than \$15,000 a year.

"But loopholes don't come into action until it's around \$50,000. We are supposed to have a graduated income tax system, but we have graduated loopholes," he said.

"The people know this and they are mad about it. The missing ingredient is what they are doing about it," he added.

Madden said the Christian ethic in today's world is as much at bay as the free enterprise system.

Madden said, "It is often the church that is the most conservative element in our society, and spokesmen for the churches seem to think they have a pipeline to wisdom and truth."

Seifert said, "One can deprive families of decent housing just as surely by

Seminar registrants peer into murky economic window

By Robert O'Brien

HOUSTON (BP) — Registrants from 22 states spent three days here peering into the complex world of economics from the perspective of how Christians can season it with their salt and illuminate it with their light.

To some, their efforts resembled an attempt to "see through a glass darkly."

"Of all the general areas in the field of social ethics, none is as little known, as poorly understood and as sadly neglected as economics," explained Foy Valentine of Nashville, executive secretary of the Southern Baptist Christian Life Commission, sponsor of the three-day seminar.

The commission's annual national seminar offered an array of diverse viewpoints, not to promote any particular economic or political school of thought, but to offer "an orchestration of ideas to communicate the gospel of Jesus Christ has relevance to the world of economics and that God is dealing with his people today to lead us to be the salt of the earth's economy and the light of the world's economic processes," Valentine said.

The 300 registrants heard the populist views of former U.S. Senator Fred Harris and the consumer advocacy of Ralph Nader, "Public Citizen."

Other speakers included Carl Madden, chief economist for the U.S. Chamber of Commerce; Vester T. Hughes, tax attorney from Dallas; Arthur A. Smith, a retired economics professor and retired senior vice president and economist of First National Bank of Dallas; Julia Montgomery Walsh, the only woman official of the American Stock Exchange and senior vice president of Ferris and Company, Washington; and William M. Dyal Jr., president of the Inter-American Foundation, Washington.

Dyal identified the key issue on "everybody's list of worries and issues" as the economy, both in its global interdependence aspects and in affluence.

throwing them out of work as by burning their homes."

Schweitzer traced the Protestant work ethic from its bases in biblical context, through Greek thought to the American Protestant gospel.

"Where the matter is warped," Schweitzer said, "is that the American gospel of work has taken everything and turned it into selfish desire for material goods."

"The time is here when developing nations, acting in concert, may be able to veto the wasteful use of minerals, food and other resources. The politics of oil is only the visible tip of the iceberg," said the former employee of both the Southern Baptist Foreign Mission Board and Christian Life Commission.

Nader, a United Methodist whose informal style and knowledgeable responsiveness impressed most participants, said the church has a great potential for bringing moral influence to bear on the needs of American citizens.

He and several other speakers emphasized the power the church has to bring about economic justice and challenge the marketplace with ethical concerns.

"The question is not whether we want the power or whether we have the power, but at whose disposal we will put it," said Ernest T. Campbell, pastor of New York's Riverside Church.

We must be willing to pay the price, said Madden, but "are we? It is not the failure of the biblical faith, but of witness to the biblical faith, who are often parochial in their outlook. It is often the church that is the most conservative element in our society and spokesmen for the church who seem to think they have the pipeline to wisdom and truth."

Harris, Smith and Mrs. Walsh touched on inflation. "Much of the inflation of the nation," Harris said, "comes from a few monopolistic corporations, which are non-competitive. Many of the regulatory agencies — Interstate Commerce Commission, Civil Aeronautics Board — actually are bulwarks against competition and are supportive of the monopoly system," he said.

Smith raised a specter of depression, created by rampant inflation, which will lead to totalitarianism and "to blood in the streets, because too many people have been pampered for too long into thinking the government can perform miracles."

But Mrs. Walsh, in contrast to many of the speakers, said, "I don't look at what is happening in the economy today as a crisis. It is a time of dramatic change, but it is not a crisis. Inability to cope with change is a crisis."

Concerning the tax structure, Hughes took the position that the United States "has evolved the fairest overall approach to taxation in history." It is not perfect, he said, but is "a reasonably

balanced system which must be constantly surveyed, modified, rethought and changed. In my view, there are no clearly immoral tax levies . . . currently in the U.S. today, although undoubtedly specific examples in the administration of property and other taxes do exist."

Hughes urged Americans, now in the process of filing tax returns, to critically examine their "own personal morality in dealing with the tax system. Certainly," he said, "the impetus to private morality in taxation has not been pushed forward by the questions raised with respect to the President's tax return."

Although the conference didn't solve the economic problems of the world, it did provide, according to a number of observers, insights from various economic perspectives and an overall call to Christian involvement in those problems.

A number of speakers synthesized what they felt was one absolute: The ultimate test of an economic system is not material possessions, nor the condition of the economy, nor the state of technology, as important as they are.

That ultimate test, they felt, is the quality of the individuals in the system and the ability of Christians to bring God's love and justice to bear on the economic order, although they have no answers to all its complexities.



CHRISTIAN LIFE COMMISSION, SBC

- **DOCTORS AND ALCOHOLISM** — Physicians suffer the highest alcoholism rate of any profession in America, the California Medical Association was told recently. "We lose the equivalent of one medical school class a year," said Dr. Charles E. Becker, head of alcoholic detoxification at San Francisco General Hospital. Becker, also an assistant professor at the University of California Medical Center, urged physicians to be more alert to early symptoms in themselves and their patients.

(The Washington Post, March 5, 1974)

'Powerline' gets record response

Would you believe nearly 24,500 letters in one month (February, 1974) from people listening to just one half-hour weekly radio program — and a religious one at that?

It's true and, yes, that number is indeed an all-time monthly high from "Powerline" listeners since the program originated five years ago.

The 24,500 February letters included more than 925 cries for help from people whose problems ranged from serious to critical.

"Powerline," produced by Baptists through their Southern Baptist Radio and Television Commission has, in five scant years, become the Commission's fastest-growing program. Dr. Paul M. Stevens, Commission president, wanted the show to be aimed at young people, and it is. The show combines top of the chart music with carefully selected religious messages. Listeners are invited to write for free program materials and answers and solutions to personal problems.

The previous largest response for "Powerline" mail was November, 1972, when 8,322 listeners asked for the free offers made on the air. Out of that figure there were 371 letters requiring personal counseling. In that month, the program was carried on 707 radio stations across the country.

In January, 1974, "Powerline" was being carried on 755 radio stations. The Commission staffers were warned of the deluge that would appear a month later when the mailmen brought in 12,175 January responses to the show. Out of that more than 12,000 letters, 632 people asked for personal help.

"But nothing really prepared us for February," said Don Hull, the Com-

mission's vice president, program response.

"There may be two reasons for this phenomenal February response. First, February was the month in which 'Powerline' observed its fifth anniversary on the air with some really nice offers — a free 45 rpm record featuring the Joshua Singing group, and a commemorative iron-on patch. Those two reasons can combine for some heavy response mail."

Iron-on patches are particularly popular with young people now. The "Powerline" offer features a whale on a blue background with a Bible reference to Job.

And a third reason for the mail increase, perhaps, may be the splendid new time slot that Chicago's WLS Radio has provided for "Powerline" — 10 p.m., Sunday evening. WLS is a 50,000 watt clear channel station that, at times, booms into nearly 45 states.

"Some of the best estimates indicate that it takes 3,000 listeners to produce one written response," said Hull. "In that case, you would estimate that more than 70,000,000 people heard 'Powerline' at one time or another during February.

Or, you could break it down by the four and one-third figure you use to divide the weeks and estimate that some 17,000,000 people heard the show each week."

Hull said "Powerline" listeners range in age from "as young as nine-years-old to as young as ninety-years-old."

And he said the Radio-TV Commission isn't just playing "the numbers game with figures."

"The reason the Commission wants heavy response from 'Powerline' is because, regardless of how deeply

motivated the writer may, or may not be, larger response means more people hearing about Jesus," he said.

Hull said that each person writing for a free offer receives that offer, plus a brochure containing information about how to become a Christian. The brochure contains a coupon to let the Commission know of their decision.

"Then we follow up again with a Bible-study program and letters of encouragement," Hull said. "When the first Bible study booklet is completed, we grade it, return it, and send another. A person who says he has become a Christian as a result of one of our programs is not left to flounder alone and wonder what it's all about. Our follow-up program is detailed."

Hull said that "on the monthly average, more than 200 youngsters who originally wrote a routine letter to 'Powerline' for the free offer, end up receiving Christ, committing to Him, or asking for more specific information before they decide to become a Christian." Personal counseling mail figures are kept separately.

"We're interested in what it takes to get 'Powerline' listeners to write to us," Hull said. "If it's a whale patch that gets them to contact us, that's fine. Jesus never said, 'Come unto me if you have a pure motive.' He just said, 'Come.'"

"And if we can encourage those people who don't know about God's demands on their lives to write to us, whatever their motives, we can tell them about Jesus."

Hull said the Radio and Television Commission would supply station guides free on request to anyone who would like to know where "Powerline" can be heard in his state. For a free station guide, contact the Radio-TV Commission at P. O. Box 12157, Ft. Worth, Tex. 76116.

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Christ's resurrection and God's covenant

By Vester E. Wolber
Ouachita University

International
Acts 13:16-23, 26-31
April 14, 1974

Five men in the church at Antioch, Syria, were recognized as prophets and teachers; and from these five the Holy Spirit selected Barnabas and Saul to extend the Christian witness into other regions to the west. The most distant community to which they witnessed was Antioch of Pisidia, in the province of Galatia.

Two significant developments had occurred prior to their arrival at Antioch: on Cyprus, a Jewish false prophet asserted opposition to the Christian movement until Paul called on God to smite him with blindness — an assertion of spiritual authority which thrust Paul into leadership; and on the mainland, in Perga, John Mark who had been assisting them saw fit to return to his home in Jerusalem (13:6-13.)

Paul chose the synagogue worship on the Sabbath as a strategic place and time to launch his program in Antioch. Being recognized as religious teachers, Paul and Barnabas were invited to speak to the Jewish congregation. Paul spoke, and (a) gave a selective review of Israel's history, after which (b) he interpreted the significance of Jesus' death (13:14-31.) In subsequent development of his thesis, he contends (c) that God fulfilled his promise to the fathers by raising Jesus from death (32-33), (d) that Jesus fulfilled the aspiration of David by rising out of death without contamination (34-37), and (e) that through Jesus men experience forgiveness of sins (38-40.)

Selective review of history

In addressing the missionaries as "brothers" the rulers of the synagogue were not identifying with them as Christians, only recognizing them as fellow Israelites; but Paul, in response, ad-

ressed them as "men of Israel" and broadened the scope by recognizing also the Gentile worshipers who feared God (15-16.)

1. The central theme of this review is not what Israel did, but what God did. He chose the patriarchs, multiplied their descendants, rescued them, bore with them and made room for them in the land. Paul began the roll call of kings whom God had given but, having mentioned Saul and David, he leapfrogged into the New Testament era.

2. The climax of this selective survey is seen in the coming of Jesus who was a descendant of David. He came to Israel as "a Saviour" as God had promised.

The significance of Jesus

Having completed his survey of God's redemptive history, the missionary carried the issue directly to his mixed audience (26-32.) He identified himself with them by addressing them as brothers, sons of Abraham (Jews), and people who fear God (Gentiles.) It is "to us" he said, meaning the Jews, that the message of salvation has come. You will note that the text does not read "to us has been sent this salvation." What it says is that "to us has been sent the message of this salvation." It was God's intention that those who received the message of salvation were to become vehicles for transporting the message of salvation.

1. The people who lived in Jerusalem saw and heard Jesus, but did not recog-

nize him. They did not know him to be the Son of God. John said that he came to the world that he had made and was not recognized, and that he came to his own people and was not received (John 1:10-11.)

2. The Jews read the prophets every Sabbath, but did not understand them. By rejecting Jesus their hearts were blinded, and they did not understand what the Old Testament people had written. About ten years later Paul wrote that to that day — more than a quarter-century after they crucified Jesus — the Israelites had a veil over their minds when they read the Old Testament. He added that when one turns unto Christ that veil is removed (II Cor. 3:14-16.)

3. The people in Jerusalem fulfilled the scriptures which they did not understand (27, 29.) The text does not mean that those who had Jesus put to death were puppets manipulated by the Almighty; rather, they were free men who reacted to spiritual authority just as God knew they would. They pressured Pilate to have Jesus killed without reason; but God raised him.

4. The resurrected Lord appeared to his Galilian disciples, and they continued as witnesses of his resurrection. Thus the covenant promises made to the ancients were fulfilled in the resurrection of Jesus. The covenant was given its full and final expression in the Lord's resurrection.

5. The climax of Paul's address is recorded in verses 38-40: it is through the person and work of Jesus that divine forgiveness is offered unto all people who believe. What the law could not do — provide forgiveness and justification — Jesus did by his loving death and his victorious resurrection.

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He is risen

By James B. Johnson

Minister of Education, First Church, Pine Bluff



Johnson

Easter Sunday, 1974. Almost 2000 years have gone by since the words "He is risen" were spoken for the first time. Every Christian should experience again and again the thrill which comes from the realization that Christ is alive for evermore! What a change this marvelous event has made in the lives of untold millions. Even today each budding leaf and flower reminds us of the resurrection.

This lesson study is the last in a three-session unit "The Way of the Lord." The two previous lessons emphasized the pain and the agony which Jesus had to experience. His death brought to an end his suffering. His insult and outrage was no more.

Buried in a sepulchre (Mark 15:42-46)

Notice that Mark mentions the "preparation" (verse 42) or "the day before the sabbath." Jesus was crucified on Friday, the day before the sabbath. The sabbath began at 6 p.m., and the Jews wanted the bodies to be taken from the crosses before the sabbath began.

It was Joseph of Arimathea who asked Pilate for the body of Jesus. Joseph of Arimathea was a person of wealth and position, a member of the supreme council. Although he had not made a public statement about his faith in Jesus, he had objected to Jesus' treatment by the Sanhedrin (Luke 23:51.)

The courage which Joseph displayed can be admired. Caution was thrown to the wind as he showed his willingness to be called "unclean." He was willing to forfeit his share in the sacred feast and to endure the frowns and scowls of the priesthood. He risked the people's scorn and the hatred of the rulers.

In verse 44 it is obvious that Pilate was very careful to verify a death that occurred so rapidly. When he was certain that Jesus was dead, Pilate gave the body to Joseph. Surely Pilate could not have imagined what a priceless treasure he was so carelessly tossing aside. What a marvelous happening for Joseph, though, as the body of the Saviour of the world was given to his reverent care. Although Joseph had been "a disciple . . . secretly," he was

now willing to show his complete devotion. (Mark makes no mention of the secret discipleship.) Mark seeks to tell of the dignified burial which was given to the Son of God in the tomb of a ruler.

Joseph gave up his claim upon the tomb when he placed the body of Jesus there. The final task of burial was completed by two secret disciples who found strength and courage to perform a ministry of love and concern. The ministry was for one who gave up his life that the entire world might know and experience redemption. Again the Scriptures had been fulfilled (Isa. 53:9.)

Joseph of Arimathea has been given a place of honor in the New Testament. We admire his courageous attitude and service. However, Jesus would have undoubtedly been grateful for Joseph's acceptance of him as Lord during his public ministry.

Jesus is Lord over death (Mark 16:1-7)

Mark gives a vivid picture of the women who went to the place of burial. Mary Magdalene, Mary the mother of James, and Salome went early in the morning to anoint the body of Jesus with spices. They went on an errand of love. They were to perform a ceremony which meant much to them.

Verse 3 indicates the anxious moments which the women experienced. They did not know how it would be possible to remove the heavy stone placed over the entrance to the tomb. They considered the removal of the stone necessary to gain entrance into the sepulchre.

We are often anxious about problems or about bridges which we do not have to cross. The women found their problem or difficulty already solved when they arrived at the tomb.

One reads verse 4 with excitement and thrill. "The stone was rolled away; for it was very great." Then, imagine how startled and alarmed the women must have been when they entered the grave and "saw a young man sitting at the right, wearing a white robe" (verse 5.) Even more startling was the announcement which the young man made to the women. It was a stated truth which has blessed mankind like no other before or since, "Ye seek Jesus of Nazareth, which was crucified: he is risen, he is not here: behold the place

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Life and Work

April 14, 1974

Mark 15:42 to 16:7

where they laid him." (v. 6.) There is no other explanation of that empty tomb.

The story of Jesus Christ began with a miracle — the miracle of the virgin birth. It ended with the miracle of his bodily resurrection. This is our basis — our very cornerstone of Christian faith. To doubt the resurrection of Jesus is to have no assurance of our own resurrection from the grave.

In verse 7, Mark reports that the young man instructed the women "But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you." Knowledge often requires responsibility and action. Those who knew about the great event must now be witnesses. The disciples needed the message of the bodily resurrection. It was to be the wonderful news which they would preach and teach. They, too, would be required to lay down their lives.

The defeat which Jesus experienced was turned into glorious victory. The resurrection of Jesus clearly shows that we have assurance of victory over death through him: "O death where is thy sting? O Grave, where is thy victory? . . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:55-57.)

Let the good news of resurrection ring out in faith. Let it ring out in meaningful service, in ministry, and in positive action. He is risen! Alleluia!

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After sending a parcel to European relatives, a woman received a very grateful letter with this paragraph: "If you can, please send us more pills. We didn't know what they were until Cousin Lempi came — she has studied English, you know — and read the name for us. Then we gave them all to Uncle Paul who has been suffering from rheumatism and he feels much better now. He says it is the best medicine he ever took. The pills are called Life Savers."

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Attendance report

	March 31, 1974	Church Training	Ch. edms.
Church	Sunday School		
Alexander, First	85	52	1
Alpena, First	80	19	
Augusta, Grace	106	54	
Beirne, First	64*	12	
Bentonville, Mason Valley	125	30	
Berryville			
First	167	59	
Freeman Heights	152	65	8
Rock Springs	95	58	2
Ronneville, First	292	263	
Cabot, Mt. Carmel	200	96	
Callon	92		2
Camden, First	445	119	3
Concord, First	106	35	
Conway, Second	330	69	
Crossett			
First	527	146	
Mt. Olive	371	209	3
Dormott, Temple	120	66	1
Des Arc, First	190	56	
Elaine	164	75	12
El Dorado, Trinity	157	60	
Forrest City, Second	166	53	
Fl. Smith			
First	1252	327	10
Temple	163	90	1
Trinity	185	67	1
Windsor Park	781	191	12
Gentry, First	170	60	
Grandview	100	55	
Greenwood, First	338	138	1
Hampton, First	137	58	
Hardy, First	137	53	
Harrison			
Eagle Heights	359	132	4
Woodland Heights	80	55	4
Heber Springs, First	355	63	
Helena, First	291	120	1
Hope			
Calvary	175	63	
First	435	131	2
Hot Springs			
Grand Avenue	463	232	51
Leonard Street	97	78	1
Park Place	460	119	5
Hughes, First	207	65	8
Jacksonville			
First	418	76	
Marshall Road	305	113	2
Jonesboro			
Nettleton	268	106	
North Main	677	213	15
Kingston, First	62	38	
Lambrook, First	110	85	
Lavaca, First	363	148	
Lexa	171	81	1
Little Rock			
Crystal Hill	152	53	1
Geyer Springs	696	220	
Life Line	625	133	3
Martindale	105	48	3
Shady Grove	86	44	2
Sunset Lane	200	96	5
Woodlawn	118	49	
Magnolia, Central	672	209	
Monticello			
First	308	68	
Second	364	128	4
Mountain Home, East Side	230	105	
Murfreestown, First	135	61	
North Little Rock			
Calvary	437	148	5
Gravel Ridge	222	80	1
Park Hill	745		
Runyan	113	68	
Paragould			
Calvary	220	185	
East Side	213	109	
First	487	122	
Paris, First	395	124	
Pine Bluff			
Centennial	231	86	18
First	663	124	2
Green Meadows	60	34	
Second	144	51	
Prairie Grove, First	222	81	
Rogers			
First	624	142	3
Immanuel	388	107	1
Russellville			
First	523		
Kelley Heights	43	20	
Second	174	52	
Sheridan, First	270	115	
Springdale			
Berry Street	104	50	
Caudle Avenue	130	45	1
Elmdale	349	81	
First	1089		8
Oak Grove	79	21	
Van Buren, First	625	195	
Mission	29		
Warren			
Immanuel	318	115	
Westside	68	43	
West Helena, Second	180	58	
W. Memphis, Vanderbilt Ave.	125	58	2

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Perhaps at few other times in history have the American people so craved moral and spiritual leadership as they do today. The typical citizen is searching for new heroes — heroes with character, not just charisma.

Whether or not the church in America succeeds in providing the moral and spiritual leadership so needed today depends in large measure on two key groups in the population:

(1) Those with a college background (accounting for about one-fourth of the population), who include a high proportion of "activists" and "opinion leaders" and who will spearhead movements in the church and in society; and

(2) Young adults in America (18 to 29 years old) who will set the tone for religion in the decade ahead and provide the nation's leadership.

The church's declining influence often has been blamed on these two groups — the college-educated and the young — yet survey evidence strongly suggests that these groups could well be in the vanguard of religious renewal in this country.

All signs point to the fact that religion is gaining a new intellectual respectability in this country. The assumption that the educated person "needs" religion less, and is more ready to discard religion as a product of ignorance and superstition, is not borne out by survey findings.

These findings, dealing with the religious beliefs and practices of persons with a college background and with those of young adults, coincide with current trends in religious thought which indicate a de-emphasis of rationalism and a growing acceptance of intuition as perhaps man's more impressive faculty.

The following survey findings reveal the levels of religious belief and practice among these two key population groups. First the college educated group.

Perhaps surprising to some, church attendance is as high — if not higher — among persons with a college background than among persons with less formal education. A very large majority also hold to the beliefs in God and in life after death, though slightly lower than the percentage for the U.S. as a whole.

College people are also somewhat less inclined than are non-college persons to believe in the devil or in hell, but belief still outweighs disbelief.

One person in four (24 percent) among the college group describes himself as "very religious," a proportion which almost exactly matches up with the national figure.

It may be generally believed that the "mystical experience" is something that occurs among only uneducated and susceptible people in revival meetings.

American youth rate high in religious interest

By George Gallup Jr.
American Institute of Public Opinion

Yet a Gallup Poll taken a few years ago showed that as large a proportion of the college-educated as the rest of the population say they have had a mystical experience — that is, a moment of sudden insight or awakening.

These findings would seem to lend heavy support to the conclusion that religion has solid intellectual respectability and is not just something for the "masses."

The other key group to whom the church must appeal are the youth of America.

Many young people are turned off by organized religion, with the criticism frequently voiced that the church is "sterile," "outmoded," "not relevant."

In fact, a recent Gallup survey shows that among persons 18 to 24 years old who describe themselves as "very religious," as many as one-fourth say they have little or no respect for the church or for organized religion.

Yet it would be demonstrably wrong to write off youth as "non-religious." A majority (55 percent) of young adults, 18 to 24, say they have a "great deal" or "quite a lot" of respect and confidence in the church or organized religion. Only seven percent say "none."

In addition, most persons in this age group attest to a belief in God, heaven and other basic tenets of faith.

The religious character of American youth stands out in bold relief when our young people are compared with the youth of other nations of the world. This is seen from a study of youth con-

ducted in 11 nations for the Japanese government by Gallup International. Interviews were conducted in person with more than 15,000 persons, 18 to 24.

The U.S., India and Brazil, for example, have the lowest percentage of atheists (less than one percent). The percentage is as high as 10 percent among youth in France and 12 percent in Sweden.

Next to youth in the Philippines, Americans are the best churchgoers. One third of youth in the U.S. said they attend church in a typical week, a higher figure than recorded in nine other nations. The percentage is lowest in France, Sweden, Japan and Yugoslavia.

In addition, far fewer young people in the U.S. than abroad say they have "no interest" in religion. About one young adult in eight (12 percent) in the U.S. says he has no interest in religion, while the figure goes as high as 32 percent in the United Kingdom, 41 percent in Sweden and 74 percent in Japan.

Still further evidence of the religiosity — or religiosity — of American youth is seen in international comparisons on the question, "What one of these things (from a list of seven) do you want most in life?" A higher proportion of youth in the United States and in the Philippines say "salvation through faith" than in any of the other nine nations surveyed.

American youth are not only exceptionally religious when compared to the youth of other nations but also put a higher premium on "love and sincerity" as a goal in life and less on "money and position."

These findings would seem to indicate that the church in the U.S. has excellent raw material with which to work.

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