

Ouachita Baptist University

Scholarly Commons @ Ouachita

Arkansas Baptist Newsmagazine, 1970-1974

Arkansas Baptist Newsmagazine

4-13-1972

April 13, 1972

Arkansas Baptist State Convention

Follow this and additional works at: https://scholarlycommons.obu.edu/arn_70-74



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

Recommended Citation

Arkansas Baptist State Convention, "April 13, 1972" (1972). *Arkansas Baptist Newsmagazine, 1970-1974*. 186.

https://scholarlycommons.obu.edu/arn_70-74/186

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

just Beautiful!

SILOAM SPRINGS BAPTIST ASSEMBLY

Four Weeks

Date

Pastor

June 19-24 L. H. Coleman

June 26-July 1 Rheubin South

July 3-8 Paige Patterson

July 10-15 Jim Tillman



Five "New" Dorms

Lawson Hatfield
Assembly Director



Twenty Four Air Conditioned Family Units

Arkansas Baptist

NEWSMAGAZINE

April 13, 1972

One layman's opinion The fine art of worrying about worrying



Dr. Grant

My wife says she liked my last week's column on "Hurrying Without Worrying." I think it's because she worries about both my hurrying and my worrying, and would like to cut her worrying down by 50 per cent.

I told her she missed the whole point and that she should control the amount of her worrying and not let it depend on the conduct of her husband or of anyone else. We

would be in a terrible fix if I began worrying about her worrying about me, because then she would worry even more about my worrying about her worrying about me. We just might run out of time for anything else but worrying.

With that in mind, I dug up my old copy of "Green Shoot from Gum Log" by Harriet Grant Hall, and found my father's twelve hints on "How to Worry Scientifically," to see if they still speak to 1972. You can judge for yourself.

1. Never worry over rumors or what 'they' say. First get the facts.
2. Know definitely your worry problem. Write it down. Face it.
3. Worry about only one problem at a time.
4. Set a definite day, afternoon, or night for worrying.
5. Never worry in bed, in the dining room, living room, or at church.
6. Select an air-conditioned room. Lean back in an easy chair.
7. Set a time limit. If you must go beyond it, give yourself credit for time-and-a-half.
8. Never worry with a frowning face. Smile, sing, or whistle.
9. Never worry when you are tired, sick, angry, or depressed.
10. Never worry while working, playing, visiting, shopping, or gossiping.
11. Two times never to worry: (a) when you can help the situation; (b) when you cannot.
12. Never worry alone. Take it to the Lord (see Prov. 24:19; Phil. 4:6).

I must confess that a re-reading of this family heirloom helped me in several ways, including meeting my deadline for this column.

Daniel R. Grant

In this issue

- As a prelude to Cooperative Program Sunday, April 16, an article found on page 17 introduces Arkansas Baptists to a list of the areas of work supported through the Cooperative Program.
- Featured this week in the series on Superintendents of Missions is Carl E. Fawcett, who leads the work in Arkansas Valley Association. See page 15.
- The annual state youth convention attracted more than 4500 young people this year. A report in photos is found on page 11.
- A project by Baptist college students in Arkansas has gained international attention. A story beginning on page 6 reveals the project, the purpose, and the profitable experience for the students who gave up their spring vacations to help people.
- Ever worry about when and how to worry? Daniel Grant tells about this fine art in "One layman's opinion" on this page.

Arkansas Baptist NEWSMAGAZINE

VOL. 71

APRIL 13, 1972

NO. 15

CHARLES H. ASHCRAFT	<i>Executive Secretary and Interim Editor</i>
J. EVERETT SNEED, Ph.D.	<i>Editor-elect</i>
MRS. WILLIAM L. KENNEDY	<i>Managing Editor</i>
MRS. HARRY GIBERSON	<i>Secretary to Editor</i>
MRS. WELDON TAYLOR	<i>Bookkeeper</i>
MRS. GARY LaRUE	<i>Mail Clerk</i>

525 West Capitol Avenue, Little Rock, Arkansas 72201. Published weekly except on July 4 and December 25. Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$3 per year. Church budget, 18 cents per month or \$2.16 per year per church family. Club plan (10 or more paid annually in advance), \$2.52 per year. Subscriptions to foreign address, \$5 per year. Advertising rates on request.

Opinions expressed in editorials and signed articles are those of the writer. Member of Southern Baptist Press Association, Associated Church Press, Evangelical Press Association.

Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press; LC Local Correspondent; AB Associational Bulletin; EBPS European Baptist Press Service.

About that survey

Various public opinion polls and surveys are always in the making. While many of us do not authenticate their value 100 percent there seems to be no better way to know how the masses feel on the issues.

To begin with, the number of survey sheets which find a final resting place in the waste basket tell a story. It means that these who failed to respond did not have convictions they wished to express or did not take the time to check off the list. In so doing they forfeited their vote and voice. The percentage of returns in themselves carries a message which bears interpretation.

Unsigned questionnaires encourage people to sound off and this usually proves to be the case. Many added remarks represented real interest and a serious effort to assist those who wished the information for constructive purposes.

Those who are insecure in their position should never conduct surveys about themselves. The shock would be too great. Those who do not intend to do anything about it anyway should not bother the good folk by asking their opinion.

Public opinion is not the gauge which determines the course of God's true prophet but those who refuse to hear, see, and evaluate the deepest needs of the people they serve will ultimately be screaming discrimination, persecution, violation of rights or suppression of free speech to cover their black failures.

Those who are afraid of knowing the mind of their constituents would also be afraid to offer positive leadership. Nothing is loss or gain to a closed mind. Nothing added to nothing still equals nothing. Zero plus zero equals nothing.

The consultants who serve great corporations in seeking information are about as successful in the church field as the architects who have specialized in high rise office buildings are in designing educational and worship structures for a Southern Baptist church. The body of Christ does not admit to certain techniques of analysis.

Questionnaires submitted by church leaders carry a different message than the nominal or fringe members of the church. This is worthy of note. Surveys which can be analyzed by sex, age group, place of service in the church bring us closer to finding the real feeling of the great masses of people to be served.

Letters collected over a period of years afford certain conclusions which leaders would be wise to heed. The fact that malcontents write more letters than people who are happy with the merchandise must also be taken into account. People who are gifted as writers submit more material than the ones who have never been encouraged to try.

Any leader who takes just the material which comes to his desk as a composite of corporate thought could never be further off base. If consultants could be employed to analyze the material which editors wisely throw away this would be a revelation in itself.

The series of surveys recently conducted will furnish the new editor, the executive secretary and all the Baptist Building staff with notations which should increase their effectiveness for Christ. Surveys will continue.

The returned forms will remain permanently on the premises for further study and analysis. They are available to our constituency. In expressing thanks to those who responded I wish to express gratitude and to pledge anew the attention which shall be given this information. You will hear more. — Charles H. Ashcraft, Executive Secretary.

Conference to focus on moral issues in an election year



Strickland

Unchecked inflation, intolerable unemployment, political corruption, quality education, welfare reform, the crisis in taxation, consumer protection, busing, pollution, the military-industrial complex, poverty — these are some of the issues

in politics? If so, how? What can Christians do?

"Identifying the issues is tough and finding right answers is even tougher; but the forthcoming conference on Christian citizenship sponsored by the Southern Baptist Christian Life Commission to be held at Glorieta Baptist Assembly will deal with both issues and answers," according to Foy Valentine, executive secretary of the Commission.

The conference on "Southern Baptists and the Main Moral Issues in the 1972 Elections" is scheduled for July 27 - Aug. 2, the week of the Glorieta Bible Conference.

Phil D. Strickland, 31, Associate Secretary of the Texas Baptist Christian Life Commission since 1967, has been named to lead all the conference sessions.

the American voter is now being forced to consider as political parties and candidates open a Pandora's box of proposed solutions.

What are the critical issues? What are workable solutions? How does a Christian make political decisions? Who really runs America? Whom can we believe? Should Christians get involved

A political science and law degree graduate of the University of Texas, Strickland has co-authored the book *How to Fight the Drug Menace*, and is a contributor to two other books, *Politics: A Guidebook for Christians* and *Invitation to Dialogue: The Professional World*.

Strickland, as a lay person, attended Southwestern Seminary and is a member of the American, Texas, and Dallas Bar Associations and of the Academy of Political Science. He was assistant to a former Texas Lieutenant Governor.

"Phil Strickland is one of the best qualified men among Southern Baptists to lead this conference," explained Valentine. "For years he has been effectively involved in helping Baptists to translate their moral convictions into political realities. We are fortunate that he will be directing the Glorieta meeting," Valentine continued, "and we hope many Southern Baptists will plan to attend."

I must say it!

Strengthening family relationships



Dr. Ashcraft

My good friend, H. D. McCarty, often writes me encouraging constructive letters. One recently received carries such fine suggestions I must share it with our body of readers. H. D. gives the following sentences in three specific fields of need. I heartily concur with excerpts from the letter dated March 23:

"Dear Brother Charles,

Please accept my most profound appreciation for the thoughts you shared with us last Monday at the pastors' fellowship. It made the whole thing worthwhile for me to hear you speak and for these insights that you shared. I thank God for your leadership, your openness and your honesty to try to lead us together as a denomination.

"You asked for two or three suggestions as to what we need most in the state. First of all, we need some sort of planned approach at strengthening family life among Arkansas Baptists. We do little about this. It's just taken for granted. Churches have revival, Bible reading emphasis, tithing campaigns, retreats, camps, etc., but a specific shot on a continual basis at strengthening human relationships between hus-

band and wives are rarely touched. To me this is our greatest need. Every other month in my church I'm trying to do something to help parents. I believe the greatest tragedy in our land is a lack of Christ-centered relationships between husband and wife.

"The second great need that confronts us is an emphasis on the Holy Spirit among our churches. I believe the magazine has taken a turn for the best, and I am proud of the way you're running the thing. I join you in prayer that God will give us the right editor.

"The third greatest need is for a better understanding and love among the brothers; especially patience with one another even as the Lord Jesus has been patient with us. We must understand that if one knows Jesus Christ he is part of the body and as part of the body, we bear responsibilities regardless of how different that part of the body might be."

Openness on the part of our busy pastors will assist immeasurably as we of the Baptist Building earnestly seek to serve. A brighter day will be ours when homes are stronger, when the Holy Spirit is given His place in our churches and there is greater love among the brethren.

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

Attend The Lay Institute For Evangelism

April 17 – 21

Immanuel Baptist Church – 1000 Bishop, Little Rock, Ark.



Dr. Bill Bright, Speaker

Five night sessions – from 7-9 P.M.

Dr. Bright will speak each night at 7.

Witnessing techniques will be presented in conferences each evening at 8.

Advanced instruction will be offered for those who have had the basic training.

All denominations are included in this institute.

Call 376-3071 for additional information.

Perryville First calls pastor



Fowler

First Church, Perryville, has called Jim Fowler, Mountain Home, as their pastor. He attended Southern Baptist College, Walnut Ridge, and is a graduate of Arkansas State University, Jonesboro.

Fowler has been pastor of the Hope-

well Church, White River Association, for the past eight years. The Church has shown considerable growth under his leadership. A new parsonage was built, new educational space added, and the church auditorium was completely renovated including central heating and air conditioning for the complete unit.

Fowler is the son of Rev. and Mrs. Harvey Fowler, Manila, Arkansas. Mrs. Fowler is the daughter of Mr. and Mrs. J. B. Camp, West Helena. The Fowlers have four children — Jamie, Perry, Lydia and Timothy.

William E. Bailey called

William E. Bailey has accepted the call of the Fellowship church in Buckner Association. He comes to the church from West Fork where he has been pastor for some time.

He attended Mississippi Baptist college, Clenton, Miss. and received the B. D. degree at New Orleans Seminary.

World champion miler to speak in Pine Bluff

Glen Cunningham, the world champion miler, will speak twice at South Side Church Pine Bluff on Sunday, April 16. At 9:45 a.m. he will address a "giant youth rally" at the church and at the 11 a.m. worship service, he will give his Christian testimony.

Dr. Tal Bonham, pastor South Side, said that since Cunningham became a Christian eight years ago he has traveled extensively "sharing Christ with others."

Cunningham was severely burned at the age of seven and was told that his scar-tissue legs would never support him to walk again. He recalls, "I not only walked, I also ran."

Cunningham, often referred to as "the greatest American miler of our time," was the first to run the mile in four minutes, four and four-tenths seconds—a record which stood for over a decade. At his retirement, he had run the mile under four minutes and ten seconds more times than all other runners combined.

Doctrines of the faith

The doctrine of Christ

By Jimmy A. Millikin
Southern Baptist College



Dr. Millikin

No doctrine is more important to the Christian faith than the doctrine about Christ. Liberal theologians have thought it possible to separate Christ from Christianity. The essence of Christianity, they say, is simply Christ's message about God and the infinite value of the human soul. One can accept these ideas and ideals of Jesus without coming to any definite conclusion as to the person of Jesus himself.

In other words, it is not necessary to believe anything about Jesus in order to be a Christian; it is only necessary that we share the faith of Jesus. Many who follow this line of thought would not hesitate to say that their moral and religious life would not suffer, even if it should be discovered that Christ never lived. Liberal theology would say that it is possible to have a Christless Christianity.

It should be obvious to all who are acquainted with the New Testament that the above construction is not Christianity at all. A Christless Christianity is a contradiction of terms. You may indeed have religion without Christ; but it is a religion other than New Testament Christianity. According to the New Testament, Christ is the very heart and core of Christianity. Christianity is Christ; Christ is Christianity. Apart from the love and worship of Christ Christianity ceases to exist. The two are absolutely inseparable.

This inseparable relationship between Christ and Christianity makes it differ from all other religions. A noted Christian scholar has remarked that "Christianity is the only religion in the world which rests on the person of its founder." Take Buddha out of Buddhism or Mohammad out of Islam and nothing essential is lost. You do not, for instance, have to believe anything about the person of Buddha or Mohammad in order to be a Buddhist or Muslim. All that is necessary is to ascribe to their teachings.

It is different, however, with Christ and Christianity. Unlike the founders of the above religions and others, Christ is more than the founder of Christianity who left us his teachings and pointed out a way to God. He claimed to be that way! Take Christ out of Christianity and everything is lost. If there is, therefore, one doctrine of the Christian faith which is basic to all the others, it is the doctrine of Christ.

Generally speaking, most discussions of the doctrine of Christ usually center around two basic questions: (1) Who is Christ? and (2) What is the nature of his work? The first has to do with the person of Christ and the second has to do with the work of Christ.

Christians insist that it makes all the difference in the world as to how one answers these questions. It makes a difference to Christians; for if Christ is not who he said he was and he did not do what he said he came to do, then the very foundations of the Christian faith are destroyed. It makes a difference to non-Christians; for the way a person answers these questions will determine whether or not he becomes a Christian and will consequently determine his final destiny.

The next several articles in this column will deal with these two aspects of Christ.

Small church Sunday School conferences set

Two small Church Sunday School Conferences are scheduled for churches with approximately 100 enrolled in Sunday School. Northside Church, Charleston, will host one on May 2, and Linwood Church, Moscow, will host the second on May 4.

A sandwich supper will be served by the host churches from 6 p.m. until 7 p.m. The supper is provided to encourage laymen and some pastors to come from their jobs to the conference.

Rowland Hudlow, consultant in the Sunday School Department, Baptist Sunday School Board will lead the conferences. The conferences will begin at 7 p.m.

The purpose of the conferences are (1) to interpret Sunday School methods for the small Sunday school; (2) to describe BSSB products and show how they are planned for use in the small school; (3) to face special problems and opportunities of the small school; and (4) to encourage and inspire leadership. —Don Cooper, Sunday School department

'Because we're Christians' students repair Baltimore buildings

By Jesse D. Cowling

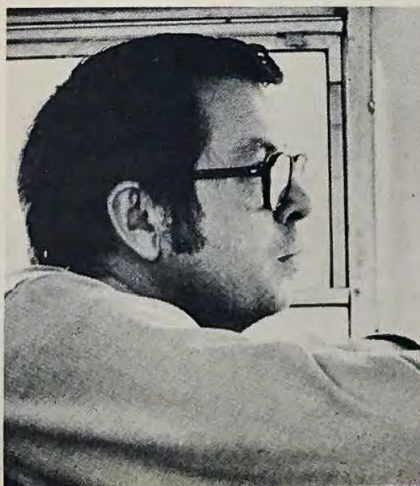
They left Little Rock early in the morning on Saturday, March 11. There were 21 males, 13 females, 29 whites and five blacks. By the time they reached Baltimore early the next evening those differences were much less apparent. When they got off the big yellow school bus nine days later to return to their six Arkansas college campuses, they were simply 34 Christians. Superficial distinctions had been completely swept away in the week of social, spiritual, emotional and physical intensity.

That's how it was with the Arkansas college students who recently spent their Spring vacation on a work project in Baltimore, Md. Thirty-two students and two BSU Directors travelled to Baltimore at the request of Dick Bumpass and the Fairfield Improvement Association in the Maryland city to give hard physical labor in the name of Jesus Christ. The fact that network television and wire services picked up the story of their work and gave it nationwide publicity is for the veterans of the project merely incidental to the magnificent spiritual experiences they had.

From the Fayetteville, Little Rock, and Monticello campuses of the University of Arkansas; from State College of Arkansas, Southern Baptist College, and Southern State College the students gathered for the trip in a leased school bus.

The Baltimore work project was conceived last Fall when Dick Bumpass, who served as BSU Director at Arkansas State University for six years and is now Baptist campus minister in the Annapolis area, contacted the Arkansas Student Department with the proposition that students be recruited to spend time during their 1972 Spring vacations doing community improvement work in Baltimore.

Bumpass is a Ph.D. candidate at the University of Maryland, pursuing study in Urban Affairs. In connection with his course work, Bumpass has become acquainted with Fairfield, a badly blighted, semi-rural section in the Baltimore Harbor area. Christian concern has prompted Dick Bumpass to become involved with the Fairfield Improvement Association, an organization of Fairfield property owners and residents. Bumpass says he learned to trust Arkansas college students to get tough jobs done, and thus he called on them for help with this project.



TOP: Students load the bus at Little Rock. MIDDLE: Off to Baltimore with driver Bob Shaw of UALR. BOTTOM: Jesse Cowling, BSU director at Southern State was group leader.



Repairs on a dilapidated building are begun by Richard Knight of U of A, Gomer Newton of Southern State, and Robert Tollison of UAM.

The Baptist Student directors of the state decided at their annual January workshop this year to sponsor the project. Jesse Cowling and George Sims were chosen as leaders of it, and the students from the six schools which had Spring vacations scheduled March 13-19 made applications and were accepted for the project.

In Baltimore, Seventh Baptist Church, once a fashionable suburban church and now a changing church in a changed area of the city, served as official host and spiritual home to the students while they were there. Students were housed at the temporarily vacant parsonage of St. Matthews Methodist Church and at Hope House. The parsonage is a very typical Baltimore row house, and Hope House is a once-fabulously-opulent private Victorian mansion, later a funeral home, and soon to become a rehabilitation center for newly discharged mental patients. Hope House is owned by City Temple Church, a black Baptist congregation.

From those bases of living, fellowship, and personal interchange the students rode their bus each day to various parts of the city for work projects, but mainly they went to Fairfield.

The jobs in Fairfield weren't particularly glamorous. A crew of young



Jimmy Jones of Southern State pitches out a piece of lumber not needed in the repair work.



Removing nails and sorting lumber is the task of Gloria Arnold of UAM and Bruce Ham of Southern State.



UPPER LEFT: Monday morning orientation was led by Dick Bumpass. ABOVE: Dick Bumpass is a BSU director in the Baltimore area. LEFT: meal time after a hard day's work in Baltimore.

men quickly replaced a floor beam that simply wouldn't have supported the house much longer. Two different crews did extensive patching and repainting of the plaster walls in two private houses. Ceiling tiles hanging loose and completely missing from the Reuben Chapel AME Church building were replaced. The students demolished an abandoned, crumbling store building in the yard of a private house so the space can be used for a garden. They dismantled abandoned privvies and installed a simple, makeshift children's play area on a vacant lot.

But mostly the young Arkansans picked up trash. With their hands, in the time-honored, unmechanized way they loaded literally tons of trash into a dumptruck sent by the Baltimore City Department of Sanitation. In trying to

get the truck, the young people learned that solutions to such problems as the accumulated trash and blight in Fairfield aren't always simple.

One of the leaders of the Improvement Association phoned to ask for a trash pickup. The official at the Department of Sanitation asked if the trash were bagged! But human beings can still talk with each other. The project and the need was carefully explained, and it was made clear that labor was available to load a truck. A Sanitation Department official came to the scene, made an inspection, saw that the students really did intend to pick up the trash with their hands, and immediately ordered a truck to the site. It was the loading of the trash that brought the students and their work to the attention of reporters from the Baltimore Sun

papers and television station WBAL.

The students were specifically told by Baltimore residents, human relations counselors working for the city, and church leaders there that anything they had to say as Southerners and Protestants would probably not carry much weight. They soon learned the truth of that information, and they didn't spend a lot of time with attempts to initiate conversation on the streets or in the neighborhoods where they worked. The students demonstrated their faith by their work.

Probably their most significant verbal witness was before the television cameras and to the newspaper reporters who seemed genuinely amazed that the young people were neither naive children nor cynical sophisticates on a fun gig. The reporters kept asking



Jackie Pennington and Leslie McCollum of SSC return from their day's work.

questions about motivation, to which the students answered unapologetically, "Because we're Christians."

After the intensity of the feelings generated by the week abates somewhat, no doubt positive gains will still be visible. The Baptist witness and the image of evangelical Christianity in general has not been hurt in the populous Northeastern United States because the students were there. The encouragement and reassurance felt by

leaders of the Fairfield Improvement Association during the week may not wane completely.

But the really lasting effects of the Baltimore work project will be in the lives of the 34 Christians who comprise that unique busload. Never again will any of them be unaware of the beauty of oneness in Christ. Nor will they ever assume again that different means inferior. They've learned from their experiences that when they really want

Project gets publicity

Arkansas Baptists have never received the national and international publicity that they received recently from the work of 33 Baptist Student Union members in the slums of Baltimore during their spring break.

Both NBC and CBS television carried the story as prominent news, and the Associated Press story has appeared in most of the nation's large city newspapers as well as overseas.

Surprised by the publicity and asked by interviewers why they would spend a week repairing ghetto housing and cleaning up trash, the students answered simply "Because we are followers of Jesus Christ."

The BSU team in Baltimore was part of the Easter Ministries Projects of the Student Department of the Arkansas Baptist State Convention. Another popular project among the students is the Florida beach ministry where Arkansas BSU has gone to witness for the last five years.

to, the people of God can be the people of God under the most adverse circumstances.

Young Musicians Festivals

(For boys and girls, suggested grades 4-6)

April 15, 1972

- | | |
|---------------------------------|--|
| for Central Arkansas | Jacksonville, First Church
Director, Talmadge Butler |
| for East Central Arkansas | Benton, First Church
Director, Mrs. Joy Baker |
| for North West Arkansas | Springdale, Elmdale Church
Director, Mrs. Bobbye Jean Drake |
| for South Arkansas | El Dorado, First Church
Director, Dick Ham |
| for East Arkansas | Blytheville, First Church
Director, Harrell Slack |

SCHEDULE:

- | | |
|-----------|--------------------------------|
| 8:30 a.m. | Building open, room assignment |
| 9:00 | Warm-up, line up |
| 9:30 | Adjudication of choirs |
| 10:30 | Recess |
| 11:00 | Mass rehearsal, and record |
| 12:00 | Replay |
| 12:15 | Dismiss |

Vestal fills pastorate at Forty-Seventh Street



Vestal

W. Richard Vestal, pastor of First Church, Monticello, for six years, has accepted the pastorate of the Forty-Seventh Street Baptist Church, North Little Rock. He began his duties March 1st, 1972.

While Vestal served at Monticello total mission gifts increased from 8,550 in 1966 to 14,550 in 1971. Total additions were 410, with 90 of these coming on profession of faith. During his tenure at Monticello the sanctuary indebtedness was paid and a new home for the music director was constructed and paid for in full. The Youth center was renovated and new nurseries were built in the main church building.

Vestal is married and has three daughters.

CP the Cooperative Program and ...

Golden Gate Seminary

By Harold K. Graves

President

The Golden Gate Baptist Theological Seminary is a true trophy of the Cooperative Program of the Southern Baptist Convention. Opened in 1944, it was adopted in 1950 by the Southern Baptist Convention. During the next 20 years more than \$12,000,000 was provided for capital and operating funds, divided about equally.

With such support Southern Baptists now own a campus worth at least twice what was invested in it. The seminary has been accredited by the American Association of Theological Schools for ten years. It has been recently accredited also by the Western Association of Schools and Colleges.

More than 1200 men and women have received degrees or awards and another 1500 have received some part of their training here. More than 300 of these serve through the Home or Foreign Mission Boards, the chaplaincy, or are in state mission service. More than 500 of the nearly 1,000 churches in California have been started by Golden Gate students or graduates. The seminary is "missions in action" in this vast laboratory of human need.

With approximately 85 percent of its operating budget coming through the Cooperative Program, the Seminary is dependent daily on the prayerful support of Southern Baptists. Without the Cooperative Program the seminary would be a struggling, weak, and inadequate institution unable to seriously attempt to prepare leaders for God's Kingdom service. We are grateful for all that God is doing through Baptists and the Cooperative Program to provide this challenging institution for this strategic location.

No mother, father honors this year

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

Clear Creek news

Mulberry man becomes pastor

By Paul E. Wilhelm

Jerry Cowan, member of Mulberry First, recently accepted a call to become pastor of the Hagarville Church, northeast of Clarksville. Cowan attended West Ark. College in Ft. Smith. Ordination was April 9, at Mulberry. Rev. and Mrs. Cowan have two children; Brenda 12, and Darrel 9. They will move to the Hagarville field at the close of school.

* * *

The Concord Church has begun construction on a 36 by 60 foot, one story educational building. The frame and brick-veneer building will be located just back of the present church plant, and will be connected by a closed-in walk way. The 2160 square foot of space will provide for a pre-school and childrens division, and possibly an office. It will have central heat and air conditioning. Interior of the building will be paneled. The church expects to spend around \$10,000. This, plus labor by members of the church should provide a building with a value of approximately \$18,000. Construction time is estimated from 30-45 days. George W. Domerese is pastor.

* * *

Carrol D. Walters, pastor of First Church, Laverne, Okla., since February 1969, has resigned to become pastor of First Church, Mulberry. Walters attended Wayland College, Southwestern State College in Oklahoma, and Southwestern Seminary, Ft. Worth. Mr. and Mrs. Walters have two children, Jimmy, 23, and Joel Carrol, 6. Other churches in west Oklahoma Walters has pastored include those at Hammond, Hobert, and Weatherford.

* * *

First Church, Clarksville, has established a new church library. A childrens choir (grades 1-6) has also been started. A 91-year-old man made a profession of faith and came as candidate for baptism recently. Eddie Carter, Clarksville First member, and a student at Southwestern Seminary in Ft. Worth, will serve again this year at Glorietta. Eddie has served there 5 or 6 years and is expected to be in charge of "New Mexico Hall" this year. The church has approved the establishment of a committee on long range planning. The purchase of a trip bus at an estimated cost of \$8,000 has also been approved. An outstanding week end revival was held March 17-19, with a youth team from Ouachita University providing the leadership. Mrs. Marietta Hunt is Music-Youth director. Billy R. Usery is pastor.

* * *

First Church, Van Buren, adopted a record budget recently. The \$140,179.38 budget is close to being pledged. This amount will provide for a full scope of program support; for missions, and an item for Ouachita-Southern Advancement. The church is beginning a bus ministry with the purchase of two buses, enlistment of leaders, and planning of routes. Participants in the district sword drill and better speakers tournament March 24, included four from Van Buren First. They were, Cindy Dwiggin, Brenda Medlock, Roger Akin, and Donna Kirkpatrick. The church has called Phil Linebarger as associate pastor for the summer, beginning May 12. A bus load of young people from the church will attend the International Student Congress and Evangelism in Dallas in June. The youth of the church were in charge of the evening services, Easter Sunday, April 2. Mrs. Eula Armstrong is youth director. James D. Dwiggin is pastor.

WMU

Junior High Acteens meeting set for May 6

Junior High School Acteens will meet for a one day "Celebration," May 6, at Immanuel Church, Little Rock. Beginning at 10 a.m., the day will feature folk music, missionary messages, recognition of Stuidact Queens, and mission tours.



Fray



Mrs. Alexander

In the opening session mini-messages will be given by Mrs. Max N. Alexander, missionary, Thailand; Diane Hall, missionary journeyman, Vietnam; and Bill Elliff, student, Ouachita. Foreign and home missionaries, missionary journeyman, and student summer missionaries will be featured in 15 mission tours. Marion G. (Bud) Fray Jr., missionary, Rhodesia, will speak during the closing session. Lunch is included in the activities.

Registration fee is \$2 per person and should be sent to State WMU Office, 210 Baptist Building, Little Rock, 72201, by April 28.



Charles Wright directs the Ouachita Singers.

Bill Elliff of Ouachita University, convention president, introduces the State Bible Drill just before State Secretary, Ralph W. Davis, directs the drill. The six Bible Drill participants (left to right) are Carlos Cole, Rana McClain, Susay Grey, Susan Chatham, Judy Haley, and Mikey Jones.

State youth convention attracts more than 4500

More than 4500 youth from every section of Arkansas attended the State Youth Convention held at the Convention Auditorium in Hot Springs March 31. This convention was sponsored by the Church Training Department of the Arkansas Baptist Convention.

The program included the presentation of the Ouachita Singers with Charles Wright, director, in the morning and afternoon sessions. Mrs. Ray Pearce of First Church, Hot Springs, and Clyde Snider of First Church, Searcy, led youth of their churches in a dramatic theme interpretation in the morning session. William Pinson from Southwestern Seminary brought two messages.

The Friday night session was a drama written by Mrs. Sarah Miller and led by Mrs. Miller and Jim Maloch of Second Church, Little Rock. The drama, "Where Are the Heroes?" was presented by 40 youth of Second Church, Little Rock. This was concluded with a dedication service with 65 young people responding.

At the morning session the State Bible Drill was conducted. Susan Gray of First Church, West Memphis, won first place, and Susan Chatham of Central Church, Magnolia, won second place. The Speakers' Tournament was conducted in the afternoon with Don Henry of First Church, Nashville, winning first place, and Brenda Jared of Lakeside Church, Hot Springs, winning second place. Susan Gray and Don Henry will represent Arkansas at Ridgecrest and will be sent to the assembly at the expense of the Church Training Department.—Ralph W. Davis

William Pinson leads one of six rap sessions during the day. Each rap session consisted of about 40 senior high students. Other rap session leaders were Larry Yarborough of the Sunday School Board and Ben Elrod of Ouachita University.



Seminar For Preschool – Children's Workers

FEATURED SPEAKER



Johnny G. Biggs
Executive Director of Arkansas Baptist
Family and Child Care Service

Theme: Meeting The Needs Of The Child Today

Three one-day sessions

9:30 a.m. – 2:30 p.m.

April 24 First Baptist Church, Mountain Home

April 26 First Baptist Church, Blytheville

April 28 First Baptist Church, Fordyce

Bible Discoverers



Billy G. Hudgens
Mississippi Baptist Convention
Jackson, Mississippi

Bible Searchers



Mrs. Thurman Prewitt
Bellevue Baptist Church
Memphis, Tennessee

Provisions available for
PRESCHOOLERS

Bring sack lunch

Guide A



Mrs. Ada Rutledge
Baptist Sunday School Board

Guide B



Miss Nora Padgett
Baptist Sunday School Board

Workers with
Special Persons



Mrs. Doris Monroe
Baptist Sunday School Board

Bible Learners



Daryl Heath
Baptist Sunday School Board

SPONSORED BY:

Sunday School Department
Arkansas Baptist State Convention

and

Sunday School Department
Baptist Sunday School Board

Child Care

Self-esteem for child comes through the home

What is self-esteem? It is how a person feels about himself — how much he likes his particular person. A child's attitude toward himself has direct bearing on how he lives all parts of his life. It is a quiet feeling of self-respect, a feeling of self-worth.

Stanley Coopersmith, a researcher from the University of California, in a six-year study of 1,748 normal middle-class children and their families, isolated and analyzed one factor that most successful men and women seem to have in common: an attitude of mind called "high self-esteem".

He found that parents have it within their power to give a child high self-esteem. Social class or background has little to do with it. A child's basic attitudes toward himself are formed in the home. As his parents see him or as he thinks they see him, so he tends to see himself. As a child's circle of acquaintances enlarges beyond the home they, too, have an influence on this feeling about himself.

The childhood homes which produced children with high self-esteem have three things in common: First, there was love in the family — the kind of love that expresses respect and concern for the child. When the child discovers that he is an object of deep interest and pride, he begins to feel that he is a person of some worth.

Second, the parents of children with high self-esteem were significantly less permissive than the parents of children with low self-esteem. The child with overly permissive parents is likely to be alarmed and insecure. He is forced into making decisions in areas where he has neither the knowledge nor the experience to make a reasoned choice. He suspects that his parents don't enforce rules simply because they don't much care what happens to him.

Third, there is a high degree of democracy in the high self-esteem families. The parents, having established a code of conduct and their own authority within that code, encourages the child to present his own ideas for discussion. His opinions, however far-out, receive respectful examination.

The importance of self-esteem in your child's life can hardly be over-emphasized. As parents who care, we must help our children to affirm and whole-heartedly believe in themselves. — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

Foreign mission briefs

ROME — About 20 persons responded to an invitation to make a public profession of faith in Christ following a sermon by evangelist Murray Bradfield. Such invitations are unusual among Italian evangelical churches, Southern Baptist missionary Robert Holifield says. Bradfield, who is associated with "God's Love in Action," spoke to several hundred persons at the Centocelle Baptist Church here. He is currently promoting "the Jesus revolution" in Germany, but he visited Rome and Milan to tell Italian Christians

what is happening in many parts of the world through young people who have abandoned political panaceas, drugs and materialism for Jesus.

EL PASO — The Baptist Spanish Publishing House recorded 1971 net sales of \$401,309. This is a new high for the 66-year-old institution and represents a 1,000 per cent increase over sales reported in 1950, according to Southern Baptist missionary Roberta Ryan. The publishing house, which is related to the Foreign Mission Board, has a staff of 24 missionaries and 70 non-missionary employees.

Last call for —

DISCOVERY/ Exploring Church Vocations

For Senior High and College Youth

Friday Night & Saturday — April 28-29, 1972

Immanuel Church — Little Rock, Ark.

Theme: "What the World Needs Now"

Special Features

- Eight Interest Conferences
- Two Outstanding Youth Choirs
- "People Who Need People" A Visual Presentation
- Rap Session
- College Guidance
- Fellowship
- Leadership Conference For Youth Leaders And Pastors

Begins With Banquet — 6:30 p.m. Friday

Adjourn — 4:30 p.m. Saturday

Cost: \$2.00 Including Banquet

Mail Reservations Today

Reservation Form

Name _____ age _____ school grade _____

Address _____

Church _____

MAIL TO
CHURCH TRAINING DEPARTMENT
106 BAPTIST BUILDING
LITTLE ROCK, ARKANSAS 72201

ROYAL AMBASSADOR CONGRESS

HOT DOG SUPPER

5:00-6:00 p.m. Friday



Part of 700 plus in '71



Hot Dogs and Fellowship

SINGING GROUPS



Harrison Pike



Clayton Gilbert

DISPLAYS



Bud Fray

INFORMATION

INSPIRATION

FELLOWSHIP

May 5-6, 1972

LAKESHORE DRIVE BAPTIST CHURCH

32nd and University Ave. — Little Rock

RESERVATION FEE 50¢ PER PERSON

FOR MORE INFORMATION SEE YOUR COUNSELOR, PASTOR, OR WRITE TO C. H. SEATON, BROTHERHOOD DEPARTMENT, BAPTIST BUILDING, LITTLE ROCK, ARKANSAS 72201

Your superintendent of missions at work

Arkansas Valley Association led by busy Carl E. Fawcett



Fawcett

Meet Carl E. Fawcett, Superintendent of Missions for the Arkansas Valley Association since December, 1963!

A summary of the past 8 years of missionary activity shows him to be a truly busy man. He preached or led the music in 45 revival meetings, worked in 26 Vacation Bible Schools, taught 22 weeks of January Bible Study, and preached 370 sermons as a pulpit supply in churches of the association. Along with regular promotional support of all organizational programs, special meetings, and direct assistance to local church committees "the missionary finds himself doing something different about every day."

This year Arkansas Valley Association will be 52 years old. It comprises 22 churches located in Lee, Phillips, Monroe, and St. Francis counties, with a total membership in excess of 10,300 persons. These churches in 1971 witnessed 328 baptisms and gave \$131,766 to all mission causes. Only two churches reported no gifts to the Cooperative Program.

As part of its regular program the association sponsors an effective summer youth camp, often using the facilities of Ouachita University, or promoting attendance at the Siloam Assembly.

The association uses the front page of the Baptist Newsmagazine once each month for news and promotion of associational work.

Special projects

- **PIONEER MISSIONS.** In 1968 the association purchased a mobile chapel unit for a mission to be established during Project 500 at Hudson, Mich. On July 4, 1971, the mission was organized into the Thorn Hill Baptist Church and reported 22 additions by baptism, 9 by letter, and a full-time pastor on the field for the 1971 church year.

- **COUNTY FAIR BOOTH.** Arkansas Valley Association sponsors a booth at the Phillips County Fair, Marvell, each fall. It is planned and decorated by the Missions and Evangelism Committee and ladies of the W.M.U. Volunteers from the churches staff the booth during the fair, showing slides of pastors and church properties and distributing several thousand gospel tracts and lapel pins. Themes for the past two years were "Christ — the Only Hope" and "One Way — Christ," bringing second and fourth place ribbons for the best

display in the non-commercial division.

- **EXTENSION SCHOOLS.** Under the joint sponsorship of the association, the State Missions Department and the area Regular Association of National Baptists an extension school is conducted annually for National Baptist pastors and church leaders. Last year 32 persons earned certificates, and this year 25 are currently enrolled in the two classes.

Pastor Harold Taylor, First Church, Marvell, is assisting Missionary Fawcett in teaching these classes.

New office building

The associational office will soon be moved to a new building leased from the West Helena Church and located near the airport, where the church operated a mission for a time.

Also, negotiations are in progress for the purchase of property at the same site for construction of a new home for the superintendent of missions. — R. H. Dorris, Missions Department



Larry Smith

Baptist Student Union at Arkansas State was a place where I was unafraid to be myself. A place to pray with a friend, to discuss sensitive topics with a group, or just to relax in the spirit of togetherness. A place to go from on missions to the county jail, the county home, and the hospital.

At BSU I learned more about God, who He is and what He expects of His followers, not so much from devotionals, but from living examples.

Because of BSU I am not the same and I am grateful.

(Larry Smith, former Journeyman to Thailand with the Foreign Mission Board, is now teaching English in the East-West Center in Honolulu, Hawaii.)



THIS BUILDING formerly used by the West Helena Church as a mission will be used for the associational office in the near future.

Between parson and pew A challenge to the pastor's wife

By Velma Merritt



Mrs. Merritt

Pastor's wife, where can you be the most help to your husband — as a housekeeper who makes certain everything in the parsonage is always ready for drop-in company, as a mother who must take extra time with her children because her husband is so busy, as a wife who always supports her husband and behaves perfectly in her role as first-lady of the congregation, homemaker, and hostess?

All of these things are important, but they're all wrong! A pastor's wife can be most helpful when she doesn't exist but Christ exists through her ("Christ in you — the hope of glory.")

Most wives realize that the pattern of the home is set basically by them. Think of the changes that could take place in the pulpits across America if some preachers could see Christ living through their wives at home.

If you wonder about the difference it could make in you if Christ lived through you, think about these questions.

1. Do you sometimes actually resent the church and your husband's call from God?
2. Do you wish you didn't have to go to a meeting just because you're the pastor's wife?
3. Is your homelife enriched because of your church work?
4. Are many of the things you do at church simply routine? You feel no "call" in doing them.
5. Do you think your husband is mistreated?
6. Do you sometimes praise yourself for "bearing your cross" so secretly?
7. Do you pretend to be in tune with God when you really are not? (You skip private devotions.)
8. Would you really like to be the help-meet God intended for you to be when you were chosen by him and your husband as a pastor's wife?

Circumstances may not change when Christ lives through a person, but attitudes do.

When Christ lives in the pastor's wife, there'll be some changes made in the church. Her husband, who does not have a pastor and needs some inspiration, will see what the Christ-life really is. When he sees it in action, he will want it and search the scriptures to find it. As leader of the church, he will carry it over to his sermons, counseling, ministry, administration, and daily life until the congregation will see a change in him as well as in you.

When the congregation sees a change in their leader, they will be asking, "What's happened to him?"

Before long some of the congregation will understand and become spirit-filled and others will ask, "What's happened to them?"

When we get some pastor's wives on fire for God, there will be some churches glowing across our land; and when there's a fire at the church, people will come to watch it burn!

Pastor's wife, it can start with you. How about it?

'Let go . . .' financially brothers challenge

If you could anticipate the approximate time of your death, what would be the last thing you would put in writing before leaving this world?

Several months ago, a tithing testimony was written by Dale and Jerry Carr, members of the First Church of Heber Springs. A part of the statement was written in longhand by Dale Carr just one week before he died. It was the last thing he wrote before his death.

We quote for you their testimony:

"We tithe because we believe God's word teaches us that we should. We believe the tithe to be at least one tenth of whatever a man may earn. We also believe that to give God a gift it must be above the tithe because that is his to begin with.

"Since we began to tithe, our money seems to go farther, debts have been easier to pay. In the time we have been in Heber Springs we have not always been able to work, but the Lord has blessed us in many ways that we never expected.

"The Lord truly does meet all our needs if we will only let him come into our hearts and lives and do so. We cheat ourselves many times by not accepting God's will for our lives — spiritually and physically, as well as financially.

"Let us challenge you to 'Let go and let God have his way.'" —Roy F. Lewis, Secretary of Stewardship-Cooperative Program

George Wesley Taylor, 90, Lamar, died April 3. He was a member of Mountain Home Church.

Herman Horace Allen, 66, Cabot, died March 25. He was custodian for Mt. Carmel Church.

Injured Student dies

Gary Lyn Jenkins, 19, Conway, died at a Little Rock hospital March 5 of injuries suffered in a two-car collision March 25 in Faulkner County.

He was a member of a singing group, the "New Light" who performed on college campuses as part of an evangelism thrust by the Student Department of the Arkansas Baptist State Convention. The accident occurred as the trio was enroute to an associational youth rally at First Church Cabot. The group was featured in last week's *Arkansas Baptist Newsmagazine*.

Jenkin's survivors include two brothers, Greg, who is a member of the "New Life" group, and Orville Boyd Jenkins, missionary journeyman to Kenya, East Africa.

Funeral services were April 8 at Landmark Church, Vilonia.

Deaths

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

Mrs. Ada Huddleston, 76, England, died April 3. She was a member of First Church.

Mrs. Mattie Matthews, 79, Enola, died April 3. She was a member of Enola Church.

James P. Batson, 57, Searcy, died April 3. He was a member of First Church.

Mrs. Lloyd Lynn, Little Rock, died April 2. She was a member of Second Church.

Mrs. Ellie Carson, 47, North Little Rock, died April 2. She was a member of Sylvan Hills Church.

Buford E. Bray, 70, Little Rock, died April 5. He was a member of Baptist Tabernacle Church.



COOPERATIVE PROGRAM DOLLARS AT WORK AROUND THE WORLD!



By Michael L. Speer

Cooperative Program dollars are at work around the world . . . ministering to people in need . . . providing missionaries . . . telling the story of God's love . . . healing . . . teaching . . . preaching . . . doing the hundreds of things that each of us would like to be able to do.

Southern Baptists entered the 70's with the largest number of personnel assigned to overseas posts by any Protestant group. In this decade, world need will require at least a net gain of 125 overseas missionaries annually. This growth rate will call for two million dollars of new money each year to maintain the work these missionaries are commissioned to do. This is just one example of your Cooperative Program dollars at work — around the world!

Let me cite some other areas of work that you help support through your Cooperative Program dollar:

- 39 hospitals with over 12,000 beds receive funds through the Cooperative Program.

- The Cooperative Program helps support 6 seminaries; 43 senior colleges and universities, enrolling over 82,000 students; 24 junior colleges, academies and Bible schools, enrolling over 14,000 students.

- The Cooperative Program is synonymous with missions and mission support to 430,000 Southern Baptist men and boys who participate in Brotherhood Commission organizations.

- 3073 weekly radio-television programs are aired by the Radio and Television Commission of the Southern Baptist Convention. This Commission receives .048¢ out of your Cooperative Program dollar. These programs reach a potential audience of more than fifty million people a week.

- Southern Baptists maintain an office and staff in the nation's capital city. The Public Affairs Committee, supported through Cooperative Program gifts, is empowered to enunciate, commend, and defend the historic Baptist principle of religious freedom.

- More than one fourth of the nation's total stations — nearly 2,000 — broadcast at least one Radio-Television Commission program each week in the United States.

- Cooperative Program funds help support the seminaries, including 231 faculty members. The objective of these seminaries is to provide theological education with the Bible as center of the curriculum, for God-called men and women to meet the need for trained leadership in the work of the churches.

- The state conventions and the Southern Baptist Convention depend on the Cooperative Program plan of giving for their very existence.

- All Cooperative Program funds originate with the local church.

- Every seminary student receives the equivalent of a \$2,400 scholarship each year through Cooperative Program support of the seminary.

- It costs approximately \$4,000 an hour to operate our far-flung foreign mission program carried on by over 2,500 Southern Baptist missionaries in 76 countries.

- There are 33 state conventions in the Southern Baptist Convention supported through Cooperative Program gifts and there are Southern Baptist churches in all 50 of the United States.

- Enrolled in Seminary Extension Department courses during 1970-71 were 4,769 students, representing 48 states and 13 foreign countries. These were made possible through Cooperative Program funds.

- Approximately 45 percent of the total support of the Home Mission Board's work comes through the Cooperative Program.

- The entire amount of each Cooperative Program dollar received by the Annuity Board goes for the relief of aged ministers or their widows who never had the opportunity to participate in the protection or retirement programs. Out of every Cooperative Program dollar, less than one penny goes for relief but this keeps some 450 ministers and widows of ministers in food, shelter, medicine, and clothes.

- The Home Mission Board carries on the work of twelve mission programs assigned to it by the convention. This involves over 2,500 missionary personnel. Cooperative Program dollars help support these ministries.

- Approximately 6,000 children in 27 children's homes receive support through the Cooperative Program.

- The work of the SBC Executive Committee is made possible because of Cooperative Program dollars. The budget for the Executive Committee comes from the convention operating budget. It receives only about three fourths of one cent of each Cooperative Program dollar. Every effort is made to keep costs down.

- Course enrollments during 1970-71 in the 187 Extension Centers and Home Study Institute operated by the Seminary Extension Department total 6,939.

You and your church have a part in each of these ministries as you share your gifts through the Cooperative Program. It becomes even more personal when your church dares to make a bold commitment to world mission support and each member is confronted with world need. You can have a part in helping your church decide how much it will give to world missions through the Cooperative Program. Pray about it!

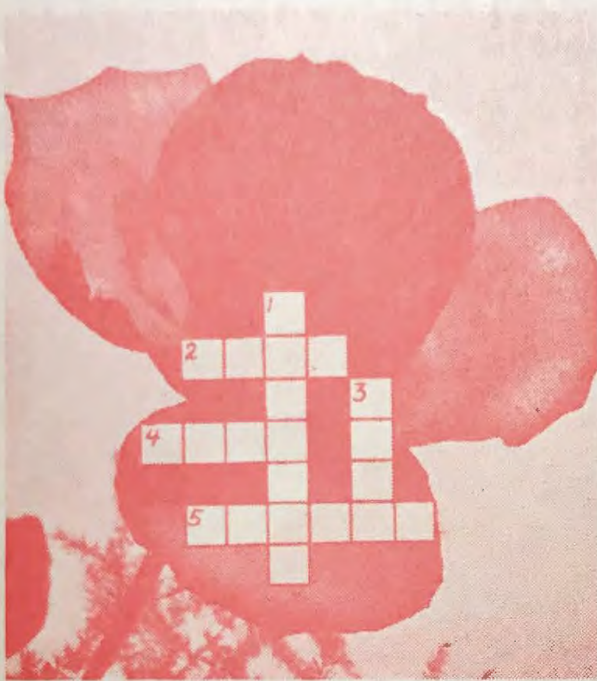
Bible flower puzzle

By Robert H. Wright

Few flowers that we know today are mentioned in the Bible. So many beautiful flowers grew wild that people had no need to cultivate them in gardens as we do today.

Two flowers which we all know are talked about in the Bible, however. Two of the "flower words" in this puzzle are both in one verse of the Bible (Song of Solomon 2:1).

The other flower words should be easy for you to guess, but Bible references are given if you need to look them up.



Down

1. Another word meaning "to bloom" or "burst into flower." Isaiah 35:2
3. A beauty with thorns to protect it. The puzzle picture. Isaiah 35:1

Across

2. "I am the rose of Sharon, and the - - - of the valleys" Song of Solomon 2:1
4. Unopened flowers, about ready to bloom. Numbers 17:8
5. Colorful part of any plant. What the puzzle is about. Psalm 103:15

Answers

2. lily, 4. buds, 5. flower
- Across**
1. blossom, 3. rose.
- Down**

Too-Too's secret hiding place

By Shirley Miller

Too-Too's bushy tail floated behind him. Too-Too was a beautiful cat. In fact, that was how Too-Too got his name. He was too, too beautiful for words.

Besides being beautiful, Too-Too was smart. He had a secret hiding place, on the back porch under the blue rug. He hid his secret treasures there — treasures like a shiny piece of foil, a scrap of bright-green tissue paper, an orange-and-yellow marble, and an old flat catnip mouse. Not even Nancy, his owner, knew he had a secret hiding place. Nobody knew but you and me.

Every day Too-Too lapped up all the white milk Nancy gave him. Every day he washed his face with his paws, like all cats do. Every day he walked out to the back porch with his bushy tail floating behind. He lifted the edge of the blue rug with one paw. With the other paw, he pulled out one of his treasures — maybe the orange-and-yellow marble.

The fun began. He rolled it; he chased it; he pushed, batted, and pawed it until he got t-o-o-o tired. Then he hid the marble back in its secret place under the blue rug, jumped up by the water heater where it was warm and quiet, and went to sleep.

Every day he played with a different secret toy. But one day, a dreadful thing happened. After he lapped up all his white milk, cleaned his face with his paws, walked to the back porch, and lifted the edge of the blue rug — nothing was there! No shiny foil, no tissue paper, no marble, and no old flat catnip mouse.

He looked behind the laundry basket. There was a bright penny, forgotten in the corner. But his secret toys weren't there.

He looked under the sink. There was a small red rubber ball, but his secret toys weren't there, either.

When he looked at the broom, he guessed what had happened. Someone had swept all his playthings away. Too-Too had tears in his eyes. He did not feel like sleeping by the warm water heater. When dinnertime came, he did not feel like lapping up the white milk. All his secret toys under the blue rug were gone!

Nancy knew Too-Too was unhappy about something. She patted his long black fur. Sad Too-Too could not purr. She tickled him under the chin. He still could not purr.

But remember, Too-Too was a smart cat. The next day he knew what he would do. He walked out to the back porch. He pushed the penny from behind the laundry basket. He pulled the string from behind the ironing board. He rolled the small rubber ball from under the sink. These would be his new toys.

Too-Too looked happy again, which made Nancy smile. He lapped up all his white milk. He washed his face with his paws. He played with all his new toys. Before he jumped up by the warm water heater, he stood on the blue rug and looked all around the back porch.

Then he decided on a new secret hiding place for these new toys. A place no one knows about. Not even you or me.

(Sunday School Board Syndicate, all rights reserved)

Last week's answers

J	E	W	S	O	F	A	S	L	E	D		
O	R	A	A	V	I	D	H	O	L	E		
T	R	E	A	S	U	R	E	H	O	U	S	E
A	S	H	A	N	T	O	M	E				
B	O	O	M	A	C	N	E	B	C	E		
C	H	R	I	S	T	O	U	R	L	O	R	D
S	O	N	C	A	V	S	A	L	E	E		
A	D	D	E	R	R	O	D	E	O	D	D	E
B	E	R	E	M	T	A	S	U	N	D	E	R
D	E	A	D	I	N	S	T	A	R	E		
Y	S	M	S	E	T	T	A	Y	E	A		

CRYPTOVERSE

"Owe no man anything, but to love one another" (Rom. 13:8).

The bookshelf

Faith on Trial in Russia, by Michael Bourdeaux, Harper & Row, 1971, \$5.95

The story of Russian Baptists, their history and trials of faith, personal and political, is recorded here by Author Bourdeaux, who studied at the University of Moscow and is now Visiting Fellow, London School of Economics and Political Science.

* * *

Decisive Years for Houston, by Marvin Hurley, Houston Magazine

Only incidentally about Houston, this 414-page book is a case study of the growth and development of a great modern American city. Its elements have similarities in numerous other great cities. It looks from the inside, out and to the future.

Author Hurley grew up in the hills of Hector, in northern Pope County, Arkansas, and received his education at Arkansas Tech and the University of Arkansas. He has been included in the Hall of Distinction at Arkansas Tech and has been honored by the U of A as a Distinguished Alumnus.

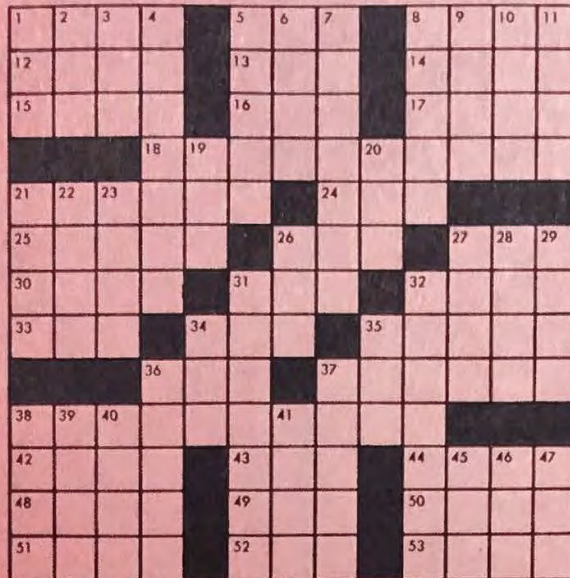
* * *

The Golden Years, by Margaret Moore Jacobs, Eerdmans

Autobiographical, *The Golden Years* reflects the highlights of the interesting and eventful life of Mrs. Jacobs and reflects her great Christian faith. This will be especially interesting to Arkansans because of the Arkansas flavor and background. The book can be acquired from Mrs. Jacobs at her home, Dear Little House, Clarendon, Ark.

April 13, 1972

Bible puzzle



- 49 Route (abbr.)
50 Actor's forte
51 Sunburns
52 "and said unto him, Lord"
(Mark 7:28)
53 Satisfy

DOWN

- 1 Exclamations
2 Wager
3 Kinsman (abbr.)
4 Name in Hebrew tongue (Rev. 9:11)
5 "is he a homeborn Lord"
(Jer. 2:14)
6 In the genealogy of Jesus (Luke 3:25)
7 Where the witch lived (1 Sam. 28:7; two words)
8 The last was worse than the first (Luke 11:26)
9 Biblical place (Judg. 15:19)
10 Margarine
11 Merit
19 Land of Lincoln (abbr.)
20 Prefix meaning air
21 What the high priest did to his clothes (Mark 14:63)
22 Angers
23 "the mountains shall sweet wine"
(Amos 9:13)
26 Old Testament book (abbr.)
27 "when they to Jesus" (John 19:33)
28 Man in the genealogy of Jesus (Matt. 1:13)
29 Enclosures
31 Simon used it (Acts 8:9)
32 Galatians and Ephesians
34 Cheer
35 Definition (abbr.)
36 Land measures
37 Peels
38 Biblical verb
39 Notion
40 Mountain pool
41 Proportion
45 Python
46 Height (abbr.)
47 Born

ACROSS

- 1 Name by which Jesus addressed God (Mark 14)
5 It has raging waves (Jude 13)
8 Wild plum
12 Mint or cummin
13 World War II ship (abbr.)
14 Tissue
15 Portico
16 English country festival
17 A man of Benjamin (1 Chron. 7:12)
18 God forbid its use (Deut. 18:10)
21 She told it to the children (Judg. 14:17)
24 River in Scotland
25 Mr. Flynn
26 Conjunction
27 Headwear
30 Gas
31 Big Calif.
32 Spend in idleness
33 Kitchen measure (abbr.)
34 New Testament book (abbr.)
35 Evil spirit
36 Swiss river
37 One of those who saw Jesus' transfiguration (poss.)
38 Enchantment
42 Jewish month
43 Sense organ
44 Headline name
48 Withered

Cryptoverse

E W Y Y O V E T X R K A E D J X A D Y G X Q J Y K X V
D J E V W A X E D A R Q J X K

Today's Cryptoverse clue: K equals S

Instructions for working CRYPTOVERSE

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

Baptist youths practice 'violence'

By James O. Teel Jr.
SBC missionary to Argentina

They traveled 900 miles one way — with New Testaments in their hands and leather "Jesus medallions" hanging from their necks — to "do violence" in Patagonia.

Fifteen young Argentine Baptists from Buenos Aires, along with two career Southern Baptist missionaries, and a journeyman, were putting into action a declaration they made last October "to practice the violence of love."

They timed their expedition to coincide with the opening of Baptist work in the small, booming port city of Puerto Madryn, where new missionaries John and Linda Witherspoon have chosen to work. They went to Patagonia to talk about Jesus Christ.

Last year in Cordoba, at the 20th Argentine Baptist Youth Congress, they adopted a statement acknowledging the need for revolution but condemning the violence practiced by their non-Christian counterparts. It reads, in part:

"We are tired of stereotyped formulas and the lack of vision of those who have not understood, or do not care to understand, that justice and love are inseparable. We choose to practice the violence of a love that transforms without destroying."

Since that time the young people have neither forgotten that declaration nor let it lie idle. On Sunday afternoons they have visited the crowded beaches near their churches, singing about their dynamic faith and handing out tracts to surprised but interested bathers.

Missionary Sam Reeves showed them how to be effective witnesses. He gave each a marked New Testament and taught them how to present the plan of salvation. Then, one at a time, he took them with him on door-to-door witnessing expeditions.

Large leather medallions, burned with the name of Jesus and a finger pointing upward, identified the group and opened conversation. Persons inquiring about the discs soon learned something about Jesus Christ.

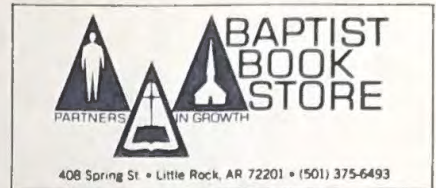
The trip to Puerto Madryn grew out of the young people's enthusiasm for activating their faith. Using their vacation time, their own money for expenses, and the Baptist mission bus for transportation, they spent two weeks in Puerto Madryn.

Giving themselves the name "Jesus Lives," they witnessed on the beaches and visited house to house, personally reaching 1,200 people — 20 percent of the town's population. They showed evangelistic films and held a public debate at the invitation of the local radio station.

Newspapers and radio stations threw open their doors and gave them all the free publicity they could use.

During an open-air film showing one night, missionary John Witherspoon was introduced to the audience of 400 as the

town's new pastor. When the young people departed for home they handed him a long list of prospects.



"America is leaving its children for dead, and doesn't even know it. While young people cry out for understanding and love, even their parents cannot recognize the signals. Instead we react in fear and ignorance, blinded by our own hostilities. And the cycle is intensified."

But here is help. In his newest book the bestselling author of *Purple-Violet-Squish* and *The Cross and the Switchblade* offers valuable insight into the entire youth scene today. Including chapters on: Hair • Moses and Music Festivals • The Jesus Revolution • Spaced-Out • Coming Apart • Ditching.

And at the same time he outlines a number of very real suggestions for action.

We ask that you read *Get Your Hands Off My Throat*, new from David Wilkerson. Because you owe it to yourself. Because you owe it to your children.

GET YOUR HANDS OFF MY THROAT

by David Wilkerson

Cloth, \$3.95; Paper, \$1.95



at your Baptist Book Store

ZONDERVAN



The church organized for its mission

By Vester E. Wolber
Ouachita University

International
Acts 6:1-7
Ephesians 4:11-16
April 16, 1972

Mark, Luke, and John wrote their gospels without mentioning the church, while Matthew used the term in only two verses; and Jesus gave the great commission to his disciple without mentioning the church. Luke first mentioned the church in recording the events at Pentecost (Acts 2); but thereafter, he made repeated usage of the term.

It seems probable that Jesus never did formally organize the church: it is more likely that it grew up around him as a living, spiritual organism, and that it took form and began functioning after he ascended. The Jerusalem church adapted its structure and organized its membership so as to meet the demands of new challenges.

The seven servants (Acts 6:1-7)

1. A serious problem arose within the church. The Greek-speaking Jews felt that their widows were being discriminated against in the daily distribution of food. Circumstances within the Jerusalem church gave rise to this sort of misunderstanding. Jews of the homeland distrusted the Jews of the Dispersion because the latter spoke Greek instead of Aramaic and because they mingled freely with the Gentiles and adopted some of their customs. Moreover, some of these Greek-speaking Jews had been in the city since Pentecost and it seems likely that they were becoming wards of the church—especially the widows.

2. In handling the problem by seeing that there was an equitable distribution of food, the apostles were having to give a disproportionate amount of time and energy. The administrative work was interfering with their preaching.

3. They recommended that the church select seven men to administer the food distribution. The qualifications to be met by these men were quite impressive: they were to be men (1) of good reputation, (2) wise, and (3) full of the Spirit. People who serve on important church-wide committees—especially those committees which have to do with church fellowship—must have good reputations and a high degree of public confidence; else they will not be able to calm down and cool the situation or solve the problem. The wisdom which the apostles had in mind was of the common sense variety. The text makes a close connection between Spirit and wisdom: the men were to be full of the Spirit and wisdom. They were to be Spirit-filled and Spirit-led at all times.

4. This new set of officers in the church were to relieve the apostles and allow them to give more time to prayer and preaching, the primary duties of the ministers.

5. The church as a democratic body chose seven such men and laid hands on them in symbolical ordination. Since these men were already Spirit-filled, it follows that their ordination was not a means of conveying spiritual power unto them. Ordinations are always symbolical in nature, never transmissive.

6. The church continued to expand. One of the chief reasons why a given church is unable to expand and reach other people is the unresolved problems in the church.

A wise pastor and his church were confronted by a serious problem. Some were afraid the church would be hurt, but his answer was that a church is not hurt by its problems so much as by the manner in which it handles its problems.

The leaders of the Jerusalem church followed the three cardinal principles of effective church leadership in problemsolving: (1) they discussed the problem openly with the whole congregation without mentioning personalities; (2) they appealed to the common sense and spiritual maturity of the democratic body; and (3) they led them in selecting the right committee. The committee did its work so well that the church "multiplied greatly" and the trouble-shooting committee became a permanent fixture in the church. Now we call them deacons.

Building up the body (Eph. 4:11-12)

The Apostle Paul said that after Christ ascended into heaven he bestowed various gifts unto men, which gifts equipped them to perform as apostles, prophets, evangelists, pastors and teachers.

The ultimate purpose in the exercise of these gifts is to equip the saints for their ministry in building up the body of Christ. God's purpose in calling out some is to build up all.

Growing up together (Eph. 4:13-16)

1. Togetherness is a must. The text refers to unity of the faith, and unity of the knowledge of Christ. The apostles and leaders of the early churches insisted on an experience norm for all the people of God—the new birth. They insisted on a doctrinal norm—the lordship of Jesus Christ. They insisted on

an emotional norm—love for God, and love for one another.

2. Maturity is also most important (13-14). The people who create most of the problems in churches are not bad but immature. Some members don't grow up so much as they shrink up; and such people can be bothersome.

3. Stability is necessary. A stable person will not be "tossed to and fro and carried about with every wind of doctrine." This statement does not mean that he will be set in his ways and will never change his mind on anything, but that he will develop some firm convictions, will organize his life about these true values, and will not be quick to give them up.

4. Love is mandatory (v. 15). The text says that even in telling the truth one must be motivated by love. A person can do a lot of damage in a church by telling the truth for a wrong purpose.

5. Working together is the end (v. 16). Where there is poor coordination the body functions poorly. Paul's idea was that a central purpose of the church is to get its members functioning properly and functioning together, and he said that the church which does these two things will build up itself in love.

BAPTIST BIBLE INSTITUTE

Now Offers Both Single
And Combination



THE ROBERT G. LEE CHAPEL
ON BBI CAMPUS

DIPLOMA COURSES

(Ideal for the man
or woman with G.I.
Benefits from Mili-
tary Service)

ENROLL FOR EITHER ONE OR TWO DIPLOMAS

For High School Graduates: The Diploma in Theology, The Diploma in Sacred Music, or The Diploma in Religious Education (or any two in combination).

For Nongraduates: The Diploma in Christian Training, with special emphasis in (either) Pastoral Training, Sacred Music, or Religious Education (or any two in combination).

Summer School, May 22 - June 16

Single Diplomas take three years (98 semester hours). Two in combination take extra year. For information, write to The DEAN, Baptist Bible Institute, Graceville, Florida 32440. Agency, Florida Baptist State Convention.

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

The gospel message

By L. H. Coleman
Pastor, Immanuel Church, Pine Bluff

Today's lesson is the final one of the unit "Spirit-Filled Witnesses." This lesson deals with Peter's sermon at Pentecost and the effects of the sermon.

Now is a good time to make mention of the fact that the book of Acts records six of Peter's sermons (and nine of Paul's sermons):

1. Peter's sermon at Pentecost.
2. His sermon dealing with the healing of the lame man.
3. His sermon to Simon.
4. His sermon at Cornelius' household.
5. His defense before Jerusalem elders.
6. His message before the Jerusalem council.

Please note the themes of Peter's sermons in the same order as above:

1. Jesus and his Resurrection.
2. Resurrection of Jesus.
3. Repentance.
4. Resurrection and Christ as Judge.
5. Gospel is also for Gentiles.
6. Salvation is by grace.

The preaching of Peter was preaching at its best.

Peter's Introduction (Acts 2:22-24)

Peter began his sermon with a defense of the disciples' behaviour. He pointed out that they were not drunk (see v. 15). He made mention that it was only the third hour of the day (9 a.m.) and devout Jews on holy days did not eat nor drink until after 10 a.m. or the fourth hour. What their critics did not know was that the disciples were baptized by the Holy Spirit. This should be the normal pattern for all believers.

In verse 17 Peter tried to point out to the audience that the great phenomena which had occurred was the fulfillment of Joel 2 — God had poured forth his spirit upon them. They were recipients of the overwhelming power of the Spirit of God. This was no ordinary power they felt; in fact it was gloriously supernatural. The waiting disciples were receiving the thing for which they had prayed for ten days.

In verses 23 and 36 Peter pointedly and without hesitation accused his Jewish hearers of the sin of murder. In verses 14 he directed his remarks primarily to "Men, Jews, and all those inhabiting Jerusalem."* In verses 22 and 36 he further talks directly to the Israelites and the house of Israel. Who crucified Christ? Peter stated that the Jews did it.

In verses 22 through 26 Peter drew a contrast of Jesus: the estimate of Jesus

in the mind of God as opposed to the estimate of Jesus in the minds of men.

Christ's resurrection (Acts 2:32,33)

The day that really stood out in the minds of the early Christians was not Pentecost but the day Christ was raised from the dead. Without the resurrection there would have been no Pentecost. The great event in Christianity was the day of Christ's glorious resurrection. The Jews instigated, planned, plotted, engineered, masterminded and brought about the death of Jesus. But the grave could not hold Him. Death could not contain him. Jesus rose from the dead. What a message Peter had to proclaim. We have the same message today and the power of that message is the same whether preached in the first or twentieth century.

Christ had been resurrected and had been exalted to heaven (see v. 33). Please read the great passage of Philipians 2:5-11 to get the full impact of what Peter is saying in his great message.

Reaction and result (Acts 2:36-40)

In Peter's sermon he quoted from Psalms 16 and 110 as well as Joel 2. In verse 36 Peter told his audience that they were at odds with God. This Christ whom they had crucified was both Lord and the promised Messiah. In verses 37-41 the people in the audience interrupted the sermon and asked, "What shall we do?" or "What should we do?" (v. 37).

Peter replied that they should repent. Also he commanded them to be baptized. The interpretation of verse 38 has caused great controversy. The entire interpretation pivots around the Greek preposition *eis*. The preposition is purposive if used with an infinitive and often causal if used with a noun. In this case it is causal. The verse should read, "And Peter said to them, repent (this is primary) and be baptized (this is secondary) each of you in the name of Jesus Christ, (*eis*) for (this is causal and means because of) remission of sins, and ye will receive the gift of the Holy Spirit."

We are saved by the blood of Jesus Christ not by the ordinance of baptism. We are baptized in obedience to the command of Christ and this beautiful ordinance is a picture of Christ's death, burial and resurrection and our own

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

Life & Work

April 16, 1972

Acts 2:21-40

death to sin, burial of the old life and being resurrected to a new life in Christ.

Please note the effects of the sermon:

1. A great number of people in the audience were struck with deep conviction of sin.
2. There was conversion. Conviction leads to conversion.
3. There was confession of Jesus Christ as Saviour and Lord.

Conclusion

Peter preached a great gospel message at Pentecost. It was simple yet profound. It was theological yet practical. The Spirit of God was present. Three thousand professed faith in Christ that day. They were baptized. The church experienced the blessings of heaven; revival came. The church now experienced a real momentum and impetus. Another great epoch, event, and episode will follow in next week's study. Be present please.

*Frank Stagg, *THE BOOK OF ACTS* (Nashville: Broadman Press, 1955), p. 57.



FIBERGLASS

- STEEPLES • CROSSES
- STAINED FIBERGLASS WINDOWS
- LIGHTED SIGNS
- BAPTISTRIES
- BAPTISTRY HEATERS

Write for free color brochure

Fiberglass Specialties

A. C. 214 F57 6524 P. O. Box 901 Henderson, Texas 75652

CUSTOM MADE CHURCH FURNITURE
Is One Of Our Specialities



Place Your Order With Us
Please come by and see samples on display

COX PLANING MILL and LUMBER CO.
Phone LY 8-2239 or LY 8-2230
PIGGOTT, ARK.

Index

- A—Arkansas Valley Association, report on p. 15.
- B—"Between parson and pew," a challenging role p. 16; Bailey, William E., to Fellowship Church p. 5.
- C—Cowan, Jerry to Hagarville Church p. 10.
- D—"Doctrines of the faith," doctrine of Christ p. 5.
- F—Family relationships, strengthening (IMS) p. 4; Fowler, Jim, to Perryville, First p. 5.
- W—Walters, Carrol, to Mulberry p. 10; worrying about worrying (One layman's opinion) p. 2.
- Y—Youth convention, report on p. 11.

Catholic membership grows, priests decline

The number of Roman Catholics throughout the world rose from 526.5 million in 1969 to 534 million in 1971, the Vatican yearbook reports. At the same time, the report stated, the number of ordained clergy dropped from 351,000 in 1969 to 347,000 in 1971.

The statistics show that last year there were about 1,535 Catholics for every ordained priest in the world, a drop due to both the increase in the number of the laity and a decrease of 4,228 in the number of clergymen.

URGENTLY NEED

Used Furniture — Appliances
Good Clothes
PHONE 375-4459

Union Rescue Mission

CALL 375-4459
CHRISTIAN CONCERN
Good Food — Good Bed — "Good News"

"Take my yoke upon you . . ."

MATTHEW 11:29

When you have heard the call, Clear Creek Baptist School can help you prepare for God's service. Provision can be made for families, if necessary. Employment opportunities. High School diploma not required.



A smile or two

The motorist, after being bogged down in the muddy road, paid a passing farmer ten dollars to pull him out with his tractor. After he was on the road again, he remarked, "I'd think that at that price you'd be pulling people out of this mud day and night."

"Nope," answered the farmer, "at night's when I tote the water for the holes."

* * *

Two little girls, one Jewish and the other Christian, were the best of friends. After Easter the Little Christian girl was asked by her grandfather what her best friend got for Easter.

"Oh," she replied, "she didn't get anything for Easter. You see, I'm Easter and she's Passover. I'm Christmas and she's Hanukkah." Then with a big smile she added, "But we're both Halloween."

* * *

The chagrined rural minister made an eloquent plea for generous support for his pre-Christmas collection for the poor. After a quick once-over of the collection plate, he cleared his throat, looked out over the congregation and said:

"Will the real Ebenezer Scrooge please stand up?"

* * *

"Oh, what a lovely cow!" exclaimed the cute young miss from the city. "But why hasn't it any of those big horns?"

"There are many reasons," the farmer replied quietly. "Some cows don't have them until later in life. Others have them removed, while other breeds are born without them. The cow doesn't have horns because it is a horse."

* * *

A hopeful poet submitted to an editor a poem entitled, "Why Do I Live?"

It was returned with a note reading: "We regret we cannot use your poem, but we can answer your question. It is because you mailed the poem to us instead of delivering it in person."

Attendance report

April 2, 1972

Church	Sunday School	Training Union	Ch. Adns.
Alexander, First	49	19	
Alma, First	331	71	
Beirne, First	95	20	
Berryville			
First	168	45	
Freeman Heights	147	36	
Rock Springs	123	76	
Booneville			
First	308	261	4
Glendale	79	32	
Brinkley, First	379		
Broadmoor Mission	158		
Camden, First	478	82	
Charleston, North Side	109	37	
Cherokee Village	168	17	
Concord, Mt. Zion	37		
Crossett			
First	620	128	
Mt. Olive	246	125	
Dell, First	74	38	
Dumas, First	324	58	1
El Dorado			
Caledonia	44	31	
Ebenezer	159	37	
Farmington, First	125	49	
Forrest City			
First	603	180	
Second	216	90	1
Ft. Smith			
First	1315	336	10
Grand Avenue	826	226	7
Moffett Mission	62		
Haven Heights	272	120	
Oak Cliff	177	54	
Trinity	199	62	
Gentry, First	194	89	
Grandview	129	61	
Greenwood, First	350	98	
Hampton, First	171	44	
Harrison, Eagle Heights	294	88	1
Helena, First	294	52	3
Hope			
Calvary	204	69	4
First	632	171	8
Hot Springs, Park Place	655	130	5
Jacksonville			
First	466	82	3
Marshall Road	357	97	2
Jonesboro			
Central	470	130	3
Nettleton	293	82	
Lake City, Bethabara	169	121	4
Lake Village, Parkway	87	49	2
Lavaca, First	391	147	
Little Rock			
Crystal Hill	186	54	
Geyer Springs First	773	232	3
Life Line	766	188	3
Magnolia, Central	741	207	8
Marked Tree, First	215	60	
Melbourne			
Belview	181	90	
First	146	65	1
Horseshoe Bend	24		
Monticello			
Northside	105	57	
Second	233	87	
Mountain Home, First	343	85	3
North Little Rock			
Baring Cross	644	163	1
Calvary	480	122	22
Gravel Ridge	226	113	
Levy	487	69	1
Park Hill	829	107	2
Sylvan Hills	352	127	2
Paragould, East Side	240	111	9
Paris, First	440	76	
Pine Bluff			
Centennial	238	57	
Dollarway	135	58	21
East Side	201	66	1
First	790	120	3
Green Meadows	78	34	
South Side	817	137	
Rogers, First	747	120	10
Russellville, Second	254	83	10
Springdale			
Berry Street	140	39	
Caudle Avenue	124	45	1
Elmdale	492	91	1
First	800	164	8
Oak Grove	91	33	
Stephens, First	159	101	
Van Buren, First	572	193	5
Mission	63		
Vandervoort	55	18	
Warren			
Immanuel	304	100	
Southside Mission	62	39	7
West Memphis, Calvary	226	95	1
Vanderbilt	123	57	3

Quality for pastoral ministry, mission work, or evangelism. Write for free catalog:

President
D. M. ALDRIDGE

CLEAR CREEK BAPTIST SCHOOL
Pineville, Ky. 40977





In the Ecuadoran jungle region of Oriente, a woman sorts naranjillas for shipment to market. The green fruit, a sort of orange, is used for juice and preserves. Naranjillas are shipped from the Oriente to the major cities of Ecuador.

Baptist church grows in jungle

There's a First Baptist Church in the jungles of Ecuador, namely the First Baptist Church of the Ecuadoran Oriente at Parroquia Diez de Agosto.

A national land reform program has brought colonizers to carve farms and ranches out of the Oriente, Ecuador's vast eastern jungle region. Significant petroleum discoveries in recent years have attracted others.

In February, 1969, a few settlers formed themselves into a congregation when a lay preacher from Quito, Jose Miguel Tusa, visited the community of Parroquia Diez de Agosto (Tenth of August Parrish). Later a church in Quito accepted the group as a mission.

Southern Baptist missionary James Muse, pastor of the Quito church, and one of his colleagues, James Gilbert, made occasional visits, preaching and conducting baptismal services.

Early this year the 13-member congregation, at its own request, was constituted into a church, and Tusa became its regular pastor. A member donated a lot on which to build a sanctuary.

An early project of the church will be an agricultural assistance program, using purebred cattle to help upgrade local

livestock. The Church bought five acres of land for this purpose.

The small church with the long name is just a beginning, says missionary Stanley Stamps. This is an area, he says, which promises to be Ecuador's land of tomorrow.

Swedish youth discuss 'Superstar' opera

On the opening night of the opera, "Jesus Christ Superstar," in Gothenburg, Sweden, the Christian Youth Association of the city gave out tracts and sold Bibles outside the opera hall. While doing this they invited people to come to a "Club Peter" meeting to discuss the opera and give their testimonies about what Jesus means to them.

About 500 people responded to the invitation and came to the assembly hall. There a Christian leader gave his evaluation of the opera: "We have experienced Christ from the inside, something the composer apparently has not done." The meeting ended with coffee and further discussion.

3,000 brave cold, winds to attend Gage crusade

HARTSVILLE, S. C. (BP) — An evangelistic crusade that overflowed Emmanuel Church here and had to be moved to a local stadium attracted an average of 3,000 persons nightly and resulted in a total of 412 professional of faith. The crowds huddled in 40-degree weather, chilled by 20-mile-per-hour winds, to hear messages by Evangelist Freddie Gage of Houston.

Scores of young people, many of them on drugs, made decisions for Christ. Many gave up their drugs completely, said Milton G. Frazier, pastor of the Emmanuel Church here which sponsored the crusade.

As many as 300 youth participated in an intense witnessing effort they called "crashing," Frazier said. They "crashed" drive-ins, pool halls, and bars to tell others of their faith in Christ, the pastor explained. Adults, as well as teenagers, were "set aflame for personal evangelism," the pastor added.

The Emmanuel Church, which has a seating capacity of 950, was filled to capacity at the outset of the crusade. On Monday night, a total of 1,400 attended, and many had to be turned away, Frazier said. In spite of the cold weather, the church had "no alternative" except to move to the local football stadium to accommodate the crowds, Frazier said. Frazier, pastor of the Hartsville church for the past 14 years, said that "to my knowledge," it was the largest crusade ever held in the area.

In addition to the 3,000 average attendance, the church's Sunday School attendance record was shattered. The goal of 2,000 for the last Sunday of the crusade was exceeded when 2,312 attended.

Are You Moving?

Please give us your new address before you move! Attach the address label from your paper to a postcard, add your new address including the zip code, and mail the card to us.

ARKANSAS BAPTIST NEWSMAGAZINE
525 West Capitol Ave. Little Rock, Ark. 72201