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Arkansas Baptist State Convention

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Arkansas Baptist

NEWSMAGAZINE



May 4, 1972

Unloving critics and uncritical lovers



Dr. Grant

The miracle of the mass media of communications (television, radio, and the press — even unto the Baptist Press), is that a conference can make quite an impact on the lives of persons who were not even there. Of course, there is always the danger that the press will report only the sensational statements made at a conference, so that the impact made may be different from the one the speaker intended.

But generally speaking, reporters do an amazing job giving us a capsule portion of the inspiration and information of a conference.

I recently attended the "SALT '72" in St. Louis, but I personally heard only a very limited sample of the speeches — namely, my own speech at the final session. Don't push me to appraise the personal impact potential of that speech; let's just say I returned to Arkadelphia relatively untouched.

But the conference still made a tremendous impact on me because I read a Baptist Press account of a speech by John Claypool, pastor of Broadway Baptist Church of Ft. Worth. The impact came from a single sentence which I caught as I hurriedly scanned the article. In commenting on our attitude toward the church, he said all too many of us are either "unloving critics" or "uncritical lovers." I don't know whether he stole, borrowed, or invented this phraseology, but I found myself saying, "I wish I had said that!"

All too many parents have the problem of being either unloving critics or uncritical lovers of their children. The unloving critic of his children sows only seeds of resentment that live on after the childhood days are gone. But the uncritical lover smotherers his children with permissiveness, contributing to the growth of a mature person who thinks he can do no wrong in this world.

The unloving critic of the church is about as popular as a mad dog at a baby show, to use one of Spider Rowland's favorite phrases. But far more serious than being unpopular, he is simply ineffective and destructive in his criticism. He is calling for an unloving church and this is, of course, a contradiction in terms.

But the uncritical lover of the church may do even more harm than the unloving critic. Without the sense of incompleteness and imperfection that comes from constructive criticism, individual churches will become smug and complacent institutional Little Jack Horners saying, "What a good church am I."

I thought, of course, of our Christian colleges and their problem of unloving critics. I am daily grateful that for the past two years the mail coming to the President's office at Ouachita has brought very little "unloving criticism." On rare occasions I have received a critical letter or phone call that would hardly be classified as loving. They seem to be saying that because the Christian college is not perfect, it is not worthy of support at all and we should let it languish and die.

My temptation is to be an uncritical lover of Ouachita Baptist University and follow the slogan "Don't make waves!" It is easier that way. "Come weal or come woe, our status is quo." But unfortunately, universities do not improve that way, either in bricks and mortar or in such intangibles as teaching excellence, campus spirit, and Christian commitment.

So it is with unloving critics and uncritical lovers of our country.

Now abideth love and criticism, and may they never be separated.

Daniel R. Grant

In this issue

- When does a minister complete his education? This is the question answered in an article by the head of the SBC Seminary Extension Department. See page 17.
- Featured on this week's cover is one of the Royal Ambassadors who last year earned the award for "Star Camper" at summer R.A. camp. The story on Mark Graves is found on page 6.
- The quarterly report on contributions by the churches on the state begins on page 14.

Arkansas Baptist

NEWSMAGAZINE

VOL. 71

MAY 4, 1972

NO. 18

CHARLES H. ASHCRAFT	<i>Executive Secretary and Interim Editor</i>
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Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press; LC Local Correspondent; AB Associational Bulletin; EBPS European Baptist Press Service.

New life in old structures — hospitals

Healing is the ministry of God. Hospitals are deeply involved in the processes of healing. It is not untrue that hospitals therefore are involved in God's ministry. Hospitals are doing God's work.

With the strong emphasis of the Christian faith on the value and importance of every human soul, hospitals must come into the picture. Hospitals have been used of Almighty God in his redemptive efforts in society. Our foreign mission program relies greatly upon the hospital ministry as an actual means of bringing people to Christ.

In America hospitals have promulgated the gospel. Since the work of the hospitals and the ministry of God through his churches cannot easily be disassociated, the matter of relationships is important.

Whether the churches own the hospital, provide board members or serve its interest in any form, good relationships are greatly to be desired. All of us at one time in our lives will need the ministry of a healing institution.

The common infirmities of the human frame demand medical attention. The demand for more and more hospitals will be necessitated by the ever increasing population in our world. I give my encouragement to the proper relationships and proper support on the part of Christian people to the hospitals and their ministries. The hospitals need the warmth and personal touch of the churches and the churches need

the technical skills of the medical profession.

I picked up this delightful statement from among the materials of the Arkansas Baptist Medical Center System. I pass this on as one of the finest statements on the purpose of a hospital I have encountered.

The Baptist Medical Center System

EXISTS to bring men into a saving relationship with God through faith in Jesus Christ by means of direct personal witness as occasion presents, and by a positive Christian interpretation of the experiences of disease, disability and death . . .

FUNCTIONS as an instrument of God's grace in enriching and prolonging human life within the scope of Divine Providence . . .

ENLISTS and TEACHES those called to the healing arts, encourages their maximum development in talent and skill, and provides the setting within which these may be performed as ministries of the highest order . . .

MAKES AVAILABLE the full resources of the hospital to those people least able to pay in such ways as to preserve human dignity and worth . . .

RECOGNIZES the responsibility of the hospital to the public to operate in the most efficient and economical manner possible.

—Charles H. Ashcraft, Executive Secretary

Book reviews

Women in Church and Society
Author: Harkness, Georgia
Publisher: Abingdon Press 1972
Price: \$4.75 (227 pages)

A straightforward approach placing the current movement in historical and theological perspective by one who won her commission on the battlefield, in the hope of bringing more accomplishment and less noise to Women's Liberation. This ordained minister and professor in the United Methodist Church takes a close look at the biblical materials concerning woman from creation through early church, carefully lifting away sexual prejudice from the gospel accounts and concludes by suggesting useful and productive areas in ministry for which "the second sex" would be completely suited.

Offending no average size male ego, it should help any woman in doubt of sexual identity in today's world.

Written In Blood
Author: Coleman, Robert E.
Publisher: Revell 1972
Price: \$3.50 (128 pages)

A devotional study on blood is the somewhat unusual theme handled well by the author. He skillfully traces various "blood-subjects" through the Old and New Testaments and applies gospel songs and thought questions to each subject. He enlarges the idea of blood to

include life itself and this gives strength to his thesis.

The book is well footnoted and this may be its greatest value. The usual medical and scientific ideas are raised but not enough attention is given them in the light of our present day knowledge.

It will be interesting to note that the author is professor of Evangelism at Asbury Seminary.

Toward a Theology For The Future
Author: Pinnock, Clark H.
Wells, David F. (editor)
Publisher: Creation House 1971
Price: \$4.95 (316 pages)

No stranger to Arkansas Baptists, Clark Pinnock, along with a co-editor, has brought together eleven papers written by leading evangelical scholars, which focus on a theological problem central to their field of study. The opportunity seems to have come for the rise of a strong theology, faithful to the Scriptures and to the events to which they testify. The theological position calling itself Evangelical Christianity is making its strongest bid to fill the void it feels is in today's theology. This reflects a continuing determination of Evangelicals to repudiate any trace of a ghetto mentality, and to confront the central issues of the day head on, with a

firm hold on the best elements of Evangelical Christianity. Pinnock, who should always be read in preference to listened to, to best know what he has said, has written one of the papers himself. It concerns future prospects for systematic theology. Those who enjoy hearing him so much when he comes to our state should give him the courtesy of reading what is of such great concern to him.

What About Tomorrow?
Author: Hamilton, J. Wallace
Publisher: Revell, 1972
Price: \$4.95 (187 pages)

Revell publishers "out-paperback" the paperbacks so that you get no earthly idea of the subject matter of a Revell book by reading the title. Without concern for cosmic speculation, these fifteen sermons or religious essays of a California Methodist pastor, gathered by his widow, are, supportive, topical, and lightly attached to a biblical reference. Addressed to helping communicants face life's mundane problems that plague us all and at one time or another defeat most of us, they give good home-grown advice in a straightforward and well illustrated manner. No short cuts nor sure fire solutions are offered, but light is promised at the end of the tunnel.

I must say it!

God's perfect will for imperfect people



Dr. Ashcraft

Of all the rewarding experiences in the life of a Christian three stand above all others to me. The first is to witness the conversion of a soul to Christ. The second one is to observe marked growth in the life of a fellow Christian. The remaining one is to help somebody find God's perfect will for his life.

To witness the conversion of a soul is to see God's grace in its miracle working power change a life.

This is to note that before your eyes God effects a new birth experience and the radiant presence of Christ comes into a life. This is most rewarding to those who are concerned with lost people.

Observing growth in the life of a Christian is also akin to the conversion experience because this also is God's grace at work. A person grows up in grace right before your eyes. This experience lingers long in the life of the disciple making Christian.

To assist a Christian to find God's perfect will for his or her life must be included in the rewarding delights of the servant of God. This gives affirmation to God's design for every life and his resoluteness that Christians find that perfect plan for them.

God does not delight in obscuring his will to those seeking, rather he goes all out to reveal this role unto

them. Those seriously seeking God's will do not find it easy, likewise, they do not find it impossible.

The three most distressing things any Christian may observe is for a person who is not a Christian attempting to act, react, and live like a Christian. It is impossible to be a Christian without rebirth. It is impossible to live a Christian life without Christ.

An equally distressing experience is to observe lives which have never grown in grace in the knowledge of our blessed Lord. To see a thirty year old person with the mind of a five year old leaves us all in a depression not easily overcome.

Another tragedy of untold proportions is to observe some person who, either by indifference or sheer disobedience, has rejected God's will, calling, role or design for his life. This life usually causes most of the disharmony, heartache, and trouble in the body of believers. Such a person tends to bring a curse on everything and everyone he touches.

Little can be expected from non-Christians in the church or those who will not grow, or those who refuse their station in life. One thing is very sure, we can never help any of those three kinds of people unless we have been born again are growing daily and have found God's perfect will for our own lives.

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

More congratulations to the new editor

Just a written line to officially congratulate you on your new field of service as Editor of the *Arkansas Baptist Newsmagazine* and to wish you the best of response and results in this important work.—Harry and Gerry Woodall, Central Baptist Assn. Missions.

* * *

May I take this means and method of congratulating you on being elected as editor of the *Arkansas Baptist Newsmagazine* . . . We welcome you to the work and fellowship of the Editor's Association. I am looking forward to a time when we will have opportunity to fellowship with you personally. — Edmond R. Walker, Editor, *Hawaii Baptist*

* * *

Our congratulations on being named editor of the *Arkansas Baptist Newsmagazine*. Arkansas Baptists can feel confident that your ideals and Christian principles will be the foundation for the newsmagazine and that it shall continue to be an invaluable source of information to its readers.—Robert H. Bauman, manager, Baptist Book Store, Little Rock.

* * *

I have just read of your election to serve as editor of the *Arkansas Baptist Newsmagazine*, and am writing to congratulate you upon this splendid opportunity for service to our Lord's work both at home and throughout the world. We are grateful for the remarkable support given by editors of Baptist papers to the task of world wide missions in the name of our Master. We are also grateful for what the papers mean in the lives of the people and in the concern of the churches.—Baker J. Cauthen, Executive Secretary, SBC Foreign Mission Board.

* * *

Congratulations on being elected editor of the *Arkansas Baptist Newsmagazine*. I know you will do an outstanding work as editor. Be assured of my prayers for you; please pray for me. If I can be of assistance to you in any way, please do not hesitate to call on me.—Hudson Baggett, Editor, *Alabama Baptist*.

* * *

I simply wanted to write and congratulate you as well as Arkansas Baptists on your recent appointment

and election as editor of our *Arkansas Baptist Newsmagazine* . . . I know that we are a fortunate people indeed to have in this position of responsible leadership.—Billy R. Ussery, Pastor, First Church, Clarksville.

* * *

We noticed that you have been named the new editor of the *Arkansas Baptist Newsmagazine*. Congratulations on your new position. If there is ever anything we can do for your newspaper, please let us know.—Mrs. Bonita Sparrow, Promotion Department, SBC Radio and Television Commission.

PRAYER CALENDAR

For Superintendents of Missions
CARL M. OVERTON May 22
Ashley County Assn.

Article by Dr. Grant published in book

Daniel R. Grant, president of Ouachita University, has written an article published this year in a book called "North American Suburbs: Politics, Diversity, and Change."

"In 'The Metropolitan Government Approach: Should, Can, and Will It Prevail?' political scientist Daniel R. Grant concisely reviews the pressing issue of government consolidation in North America's metropolitan areas," John Dramer, editor of the book, wrote.

Dr. Grant's article was previously published in the March 1968 edition of "Urban Affairs Quarterly."

"North American Suburbs" was published by the Glendessary Press in Berkeley, Calif.

Before becoming president of Ouachita in 1970, Dr. Grant was professor of political science at Vanderbilt University and director of Vanderbilt's Urban and Regional Development Center. He has gained national recognition as an authority on urban and metropolitan government and inter-governmental relations.

From 1958-59, Dr. Grant served as visiting professor of municipal government and planning at Thammasat University in Bangkok, Thailand. He prepared the original draft of the plan for the unique "metro" form of government which was adopted by Nashville, Tenn., in 1962.

Dr. Grant served as consultant for the U.S. Advisory Commission on Intergovernmental Relations from 1962-67 and as a member of the Advisory Committee on Federalism and Metropolitan Government. He has been consultant for metropolitan area studies in Birmingham, Nashville, Little Rock, Houston, Jacksonville, Knoxville, Atlanta and Charleston (S.C.).

His more recent research projects include a comparative study of metropolitan governments in Toronto, Miami and Nashville, financed by a grant from the Ford Foundation and a study for the U.S. Department of Agriculture of the relation of metropolitan governments.

Retreat cancelled

The statewide Pastors' Retreat, scheduled for May 8-10, and sponsored by the Missions Department and Church Training Department, has been cancelled. It will be replaced by Area Pastors' Retreats to be held in four areas of the state in September.

Between parson and pew A job just for you

By Velma Merritt



Mrs. Merritt

God calls his people to special tasks. In man's sight one may be far more important than the other, but in God's sight answering his call to service whether great or small in total commitment is absolute surrender.

The pickle company's owner has a tremendous ability to recognize and speak with strangers so that the importance is put on them. For years he has been head usher at a large suburban church serving God through greeting church guests and welcoming them to his church.

Learning a lesson from God's Obedience School taught me quite early I had better listen when God had a job for me to do.

Riding the bus to and from school as a junior high student was less than exciting and certainly not where I thought God revealed himself. Strangely, one day I was strongly impressed I should go witness to a handsome senior while riding on the bus. I had never witnessed and did not go. Every day for over a week I was miserable as I bounced along because each day the impression was a little stronger.

"I'm just in junior high and he's a senior," I reasoned. "Besides, he'd think I was flirting."

After about a week the urgency to witness went away and I was back to a typical uneventful bus journey.

Two months passed and school was out. The handsome senior had received his diploma.

One week after graduation I heard the radio blare, "Recently graduated senior fatally hurt as car crashes on slick pavement."

At the funeral home I looked at the body lying there and thought, "I hope he was saved." Seeing a lady I recognized, I asked hopefully, "Was he a Christian?"

"He had been coming to church every Sunday," her answer came "but at invitation time he would just stand there with his head down holding onto the seat. He was really under conviction."

Flashback to a week of bus trips where silently I had been urged by God's Spirit, "Go witness . . . go witness . . . go witness."

"That pastor is so burdened for missions he is miserable, but his wife refuses to let him apply to the Foreign Mission Board," my mother commented. "I'd hate to think I was standing in the way of God's will being done — I'm afraid God would get me out of the way," she concluded.

Some thought he had practically left the faith when he left denominational life to become a college professor, but my husband's seminary Sunday School teacher stated, "I was condemned for leaving a full-time Christian vocation, but I know I'm where God wants me and I've never been happier."

God calls in unique ways to each individual. The task he's called you to do can be done as well by no one else.

OBU professor heads Academy of Science

Dr. Clark McCarty, professor of chemistry and physics at Ouachita University, was elected president of the Arkansas Senior Academy of Science for 1972-73 at the academy's meeting April 8.

Held at the University of Arkansas at Fayetteville, the meeting of the Senior Academy coincided with meetings of the high school and college branches of the AAS.

Dr. McCarty, chairman of the physics department, joined the OBU staff in 1950. As an undergraduate, he attended

Kansas City (Mo.) Junior College, University of Missouri at Kansas City and Central Missouri State College.

He received the masters degree from the University of Nebraska. Dr. McCarty attended the U.S. Naval Academy Postgraduate School in Annapolis, Md., before receiving his Ph.D. from the University of Missouri. He later attended a Nuclear Reactor Institute at Manhattan College in New York.

Dr. Joe Nix, who is an associate professor of chemistry at OBU, was one of five members nominated by the academy as a fellow of the American Association for the Advancement of Science.

R.A.'s strive toward Star Camper

Star Camper is a coveted award for Royal Ambassadors during each week of camp.

Star Camper for the first week of the 1971 camping season was Mark Graves. Mark is the son of Rev. and Mrs. John Graves of Hot Springs. Graves is pastor of Walnut Valley Church. Mark has been an active camper for four or five years. He is vitally interested in missions and every phase of camp life.

Selection as Star Camper involves diligent work in every area of camp life. This includes bible study, mission study and worship as well as participation in campcraft, handcraft and recreational activities. Cooperation, attitude, respect for the rights of others and a willingness to share with others are contributing factors to selection as Star Camper.

Royal Ambassador camp offers opportunities for boys to participate in activities that will aid them in spiritual, mental, physical and social growth and development.

Bible study, mission study, worship and the general Christian atmosphere of camp contribute to the spiritual growth. Contributing to mental growth, in

addition to the above named activities, is nature study, campcraft, handcraft projects, conservation, and good health practices.

Hiking, swimming and other active games and good eating habits contribute to physical development. Group living, team sports and Christian sharing aid in social growth and development. Camping situations demand cooperation, sharing and dependence on each other while at the same time the right of each individual must be respected.

Star Campers are born of boys doing their best in developing skills in several areas of life and Christian living.

Every boy will be a better boy by spending a week in camp. The enrichment of his life through Christian influence and activities will have a carry-over into life and actions in later years.

Information regarding camp is available from Royal Ambassador counselors, pastors, ministers of education or the Brotherhood Department, Baptist Building, Little Rock, Ark. 72201. — C. H. Seaton

The cover



Mark Graver, one of the 1971 Star Campers, is presented his trophy by C. H. Seaton.

Woman's viewpoint

One vote for Sunday School

By Iris O'Neal Bowen



Mrs. Bowen

I read, the other day, of a survey made by a group looking into the backgrounds of people considered very successful. From this survey it was found that in most instances the highly successful person had been raised in a strong religious environment, with at least one of his parents being a Godly person who took the child to church regularly and gave him strong moral training.

As my children came along I did not have the benefit of the aforementioned survey, but I felt that Sunday School attendance was very important. I did not sit down and count the profits of Sunday School, but as I look back now I can see them clear and plain!

For one thing, the children were under the influence of the gospel from an early age. Too, their friends were from other Christian families and were being taught the moral and Christ-like precepts I was trying to teach mine.

Then, as a sheer bonus, I found that often my efforts to get across a strong point would be nailed down by something the child learned in Sunday School!

Like the time one of the girls came home all big-eyed to tell me that she had learned in Sunday School that you live longer if you respect and obey your parents. It was right there in the Bible: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and THOU MAYEST LIVE LONG ON THE EARTH!"

Sharing, loving, being honest, putting God first, caring for God's house, being little helpers, (I must be a little helper, Every, every day, Doing little things for others, in a helping way!) — these and many more things have been taught my children by dedicated and loving teachers who have given that children might grow in grace and wisdom.

If you have never said a thank you to your children's teachers, now would be a good time. Which reminds me — Thank you, Mrs. Evans and Mrs. Thompson and Mr. Du Chesne, and Mr. Esch, and Barbara and Mrs. Morrison and

Eddie Reed gets post



Reed

Robert Edward (Eddie) Reed, 23, has been called by the Third Baptist Church of Malvern to be its minister of music and youth.

Reed came to Malvern from Jacksonville, where he held the same position with Second Church.

Reed is the son of Rev. and Mrs. Raymond H. Reed of Warren. He attended the public schools of Ft. Worth and Granbury, Tex., and Spokane, Wash., and graduated from West Valley High School of Spokane in June, 1966.

Reed graduated from Ouachita University, Arkadelphia, in August, 1970, receiving the Bachelor of Music Education degree.

While in college, Reed served as part-time music and youth director at the following churches: Third Street Church in Arkadelphia; First Church, Nashville; Immanuel, El Dorado; Caudle Avenue, Springdale, and First Church, Sparkman.

Reed had been full-time minister of music and youth at Second Baptist Church, Jacksonville, since June 1970.

He is married to the former Carolyn Hope Helms of Little Rock.

Your superintendent of missions at work

Mississippi County Association challenged by rural changes



Gearing

The role of the superintendent of missions has changed during the 18½ years John D. Gearing has served as missionary in Mississippi County Baptist Association. Due to the mechanization of farming, most of the small farms of former

years are now part of the larger farming interests. This has resulted in an exodus from the farms to the cities, leaving vacant hundreds of houses where people once lived and attended the rural or neighborhood church. Instead of more churches in most areas, there is a need of consolidation of some churches in order to minister effectively to those who attend. As a result of these changes, the duties of the missionary have changed.

There are 42 active churches in the association, over half of them with pastors who are attending school or are forced to work full or part time in secular jobs. Yet the churches gave over \$91,000 to the Cooperative Program last year and over \$137,000 to all mission causes, an increase of 120 percent over mission gifts when Gearing became

missionary in 1953. Most of the churches supported the Ouachita-Southern Baptist College Advancement Campaign this past year.

During the past 18 years, the work in Mississippi County Association has presented many challenges. The people responded in a great way to a ministry to the 10,000 to 15,000 Mexican braceros that formerly came to the county each year to work in the fields. Young people from the churches of the association went into the Negro churches and conducted Vacation Bible Schools for the Negro children for many years until the Negro churches were able to conduct their own schools. An Extension Class was held for the Negro people for two years. Several mission Vacation Bible Schools were held, one of which resulted in the establishment of a mission which today is one of the strong churches in the association.

The association has purchased 60 acres of land near Walcott State Park in Greene County on which to build a year-round encampment for use by all of the churches.

A modern seven-room home and a large office with four rooms and a large conference room has recently been built on four acres of land the association owns in northeast Blytheville. Part of the land is being reserved for a future

mission or church. This office, fully equipped with off-set press, camera for off-set work, and other needed equipment, enables the missionary to provide the churches with promotional materials to better promote a program for the cause of Christ.

Mississippi County is the only association in the state that can boast of a record of having and reporting a Vacation Bible School in every church and mission for 17 straight years, according to Missionary Gearing, who has been told that it is probably the only association in the entire Southern Baptist Convention with such a record. Mississippi County's VBS work was featured in the February, 1972, issue of the Sunday School Board publication *Outreach*.

"Even though we are in an isolated area, we feel that we have one of the best promotional programs of Southern Baptist work anywhere," states Mr. Gearing. "It is a long way from here to Little Rock, but we try to cooperate in being a part of the entire program of Arkansas Baptists."

Arkansans participate in day care workshop

NASHVILLE — Pat Ratton of the Arkansas Baptist State Convention; Mrs. Janet Williams of Geyer Springs First Baptist Church, Little Rock, and Alma Roberts of South Side Baptist Church, Pine Bluff, were participants in a workshop on "Administering a Day Care Program" April 10-14 at the Church Program Training Center here.

Sponsored by the church administration department of the Southern Baptist Sunday School Board, the seminar was directed by Bill Halbert, consultant.

Chaplains invited to meeting at Camp Paron

Chaplains — Institutional, Industrial, Hospital, and Military (Active and Reserve) — are invited to a meeting for chaplains May 18-19. The meeting is scheduled for an overnight stay at Camp Paron, beginning with the evening meal at 6:30, May 18, and concluding with the noon meal, May 19.

Pastors interested in chaplaincy ministries and pastors serving as part-time chaplains or chaplains-on-call are invited to attend. Chaplain James Kelly, Director of Chaplaincy, Home Mission Board, and Southern Baptist Chaplain Joe Ellison, Reserve Forces, Fifth U.S. Army, will be present.

Those attending are expected to bring their personal items, towels, linens, etc. Camp cost, room and board will be borne by the Missions Department. —Wilson C. Deese, Director, Chaplaincy Ministries



This building in Blytheville provides a home for the Superintendent of missions and associational offices.

Clear Creek news Cedarville breaks ground

By Paul E. Wilhelm, missionary

Groundbreaking for the new auditorium and educational building at Cedarville, 12 miles northwest of Van Buren was held March 19. The 29 by 62 foot brick-veneer building, now under construction, provides space for class rooms, kitchen, choir loft, and an auditorium that will seat 120. Plans include central heating and cooling. Any window openings will have stained glass. Interior of the building is to be paneled. A baptistry and public address system are provided. Floors of educational space will be tiled with auditorium to have carpet. The contractor is R. and W. Construction Co., of Little Rock. The building committee are: Ford Rogers, Leonard Rogers, chairman, Marvin Fry, and Fred Coleman. Roger Ghormley is pastor.

Mulberry First ordained Jerry Cowan to the gospel ministry April 9. Cowan is the new pastor of the Hagarville Church, northeast of Clarksville. Carrol D. Walters, host pastor was moderator. Roger Ghormley, pastor of the Cedarville church served as clerk and presented the certificate. Song leader was Fred Moon, minister of music at Mulberry First. Ray Jackson, Mulberry First deacon presented the candidate and Family. Wendell Morse, former Mulberry First pastor, did the questioning.

The message and charge was brought by Roy Gean Law, pastor of Ozark First, and associational moderator. The ordination prayer was led by Paul E. Wilhelm, missionary. A Bible from the host church was presented by Cas Wagner, chairman of deacons. Others serving on the council included Fred Moon, Jimmy Moore, David Moody, David Marvin, Carol Polly, Ermon Crabtree, Kendall Henry, Odell Chapel, Chester Francis, and Lonnie Dicks. Benediction was pronounced by M. D. Hodges, member at Hagarville.

Graves Memorial breaks ground for building

A. C. Murphy, chairman of the building committee, turned the first spade of ground at the site of the new sanctuary and fellowship hall of Graves Memorial, Sunday morning, April 17. Also participating were members of the building committee — George Merriman, Gene Riley, Bill Wawak, Herbert Haynie, T. J. Bowie, Bert Franks, Vernon Coker, and Pastor Cutis Bryant.

The new auditorium will seat approximately 350 with a fellowship hall for about 75. Construction will start soon and is to be completed in about 4 months.

Doctrines of the faith

The redemptive work of Christ

By Jimmy A. Millikin
Southern Baptist College



Dr. Millikin

It was noted in a previous study that the doctrine of Christ is usually divided into two parts: (1) the Person of Christ and (2) the Work of Christ. The last two studies were devoted to the person of Christ. We now turn to the work of Christ.

The work of Christ is concerned with what Jesus came to the earth to do. Of course, he did many things. He went about teaching, preaching, and healing (Matt. 4:23). To tell everything Jesus did would, as John says, fill the world with books (Jn. 21:25). We are concerned here with only his primary mission and accomplishment.

What was Christ's primary work? Some have mistakenly thought that his primary accomplishment was that he left us a body of moral and religious instruction. Others have erroneously thought that his primary work was that of a social and political reformer. It is particularly fashionable today to put Jesus in this mould.

Christ was not primarily a teacher nor a reformer. If these were his primary aims, then the humbling of himself to become a man need not have taken place at all. The law of Moses left us adequate moral instruction, and the prophets had already spoken out eloquently against social evils. If ethical instruction and social reformation were Christ's major accomplishments then his coming was unnecessary and his work a failure.

What then was Christ's primary work? The New Testament answer is clear. His primary work was redemptive. Christ came into the world primarily to give God's solution to the sin problem. This mission included two great objectives: (1) the removal of the penalty which came upon man as a result of sin, and (2) the restoration of men to the image and fellowship of God. Both of these objectives were essential to his redemptive work.

Everything Christ did was related to his work of redemption. We may, however, summarize this work with three events: his death, his resurrection, and his ascension.

The death of Christ is, without doubt, his central redemptive event. It is not putting the matter too strongly to say that the very purpose for which Christ came into the world was to die (Mark 10:45; Heb. 2:14). It is through Christ's death that our salvation is made possible, for in his death Christ paid the penalty for man's sin (II Cor. 5:21; Heb. 2:9). As the *Baptist Faith and Message* states it: "In His death on the cross He made provision for redemption of men from sin."

Christ's resurrection was also an essential part of his redemptive work. It is through his resurrection that we have assurance of salvation. By raising Christ from the dead God demonstrated that his redemptive work was accepted (Rom. 1:4; 4:25; Acts 10:4-43). It also gives us assurance that God will complete our salvation by raising us from the dead, and that the kingdom of God will triumph (I Cor. 15:12-28).

Christ's redemptive work did not end with his death and resurrection. He ascended to the right hand of God where he now makes intercession for us (Rom. 8:34; Heb. 7:25). This is Christ's present and continuous work for us. It is this work which gives us confidence in prayer (Heb. 4:14-16), and guarantees our permanent standing before God (I John 2:1).

Christ died for our sins, he was raised for our justification, he now lives to make intercession for us. This is his redemptive work.

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. Lula Singleton Ray, 90, North Little Rock, died April 24. She was a member of Central Church.

Clarence James Mahurin, 62, Dumas, died April 23. He was a member of First Church.

Mrs. Stella Hampton McNeil, 79, North Little Rock died April 25. She was a member of Baring Cross Church.

Robert Leonard Gresham, 65, El Dorado, died April 24. He was a member of Immanuel Church.

New envelopes may mean increase in offerings

In recent years, many churches have discovered that the use of the larger size offering envelopes that hold a check or dollar bill without folding have increased their offerings. Many churches have also begun to use, with outstanding results, a service provided by Baptist Book Store Envelope Service of mailing monthly envelopes to each person.

The pastor of Calvary Church in Pascagoula, Miss., Byron E. Mathis, offered this testimony:

"At a recent Southern Baptist Convention, I talked with an envelope representative and was advised to try the new ten dollar bill size personalized envelopes so as to have a sizeable increase in tithes and offerings through the church.

"I was so convinced that upon coming back to Calvary I presented the matter to the deacons and then from them to the church. The matter was approved unanimously to try this system.

"Last year was a building program year when we received extra gifts for that purpose and so our people felt that to equal or exceed that income would be great and a budget of \$110,000 was adopted which was upped from \$100,000 the previous year. Calvary has followed the Forward Program of Church Finance for ten years and has shown tremendous growth as a result.

"Our budget year begins on October 1 and the income has been increased by the new envelopes system as follows:

Receipts for:

October	\$11,704.00
November	11,295.00
December	10,683.00
January	13,240.00
February	9,617.00
March	10,198.00
Total for 6 months ...	\$66,737.00

"Total income amounts to \$11,737 above our record breaking budget. Projected over a year this would mean \$23,474.

"The personalized ten dollar size envelopes are handled through the Baptist Book Store Envelope Service. They cost a little extra but they pay big dividends. They are personalized and mailed to each Sunday School or church member each month.

"We have not heard one word of complaint about using them and have heard numerous words of praise. I can recommend them 100 percent to any church that is considering them and believe that any church would show a

Child neglect found widespread

To the typical Christian parent, the suggestion that children are neglected by their parents is rejected and viewed without foundation in fact. The very first principle of parenthood is that a child is wanted, is welcomed in the family, is loved and cared for with unflinching devotion. However, there are facts to support the conclusion that there is widespread neglect of children in the United States.

The neglect of children is so prevalent in our society that the once-in-a-decade White House Conference on Children gave this theme thorough study during their recent conference. Meeting in the nation's capitol in December, 1970, the 4,000 selected, concerned, and committed professionals in the child care field addressed themselves to the nation's greatest asset, America's children.

A world recognized authority on family and child relations insisted that "America's families, and their children are in trouble, trouble so deep and pervasive as to threaten the future of our nation." This is due to "a national neglect of children and those primarily engaged in this area — America's parents."

Based on facts obtained in a 25 year survey of child rearing practices in the United States, there is a decrease,

especially in recent years, in all spheres of interaction between parent and child. As parents and other adults pull out of the lives of children, the vacuum is filled by age segregated peer groups. According to this study reported in Home Life, children today show a greater dependence on their peers than they did a decade ago.

Those children who give primary allegiance to their peers describe their parents as less affectionate and less firm in discipline. It is believed that here lies the roots of the alienation and its milder consequences such as emotional upsets in families and children. The more serious consequences are being reflected in rising rates of youthful drug abuse, delinquency and violence.

Facts of this magnitude should alert parents to some basic age-old principles of parenthood. Let your children know, by your actions, that you love them and show an interest in things that are important to them. Talk with them. Because you do love them, be fair, firm and consistent in disciplining them. The proper balance between love and discipline will prevent alienation between parent and child and realistically prepare the child to live in the house of tomorrow.—Johnny G. Biggs, Executive Director.

1973 Youth Convention plans

1. Date — April 20, 1973
2. Theme: "Who, Me?"
3. Two Conventions:
 - (1) 7-8 grades — Second Baptist Church, Little Rock
 - (2) 9-12 grades plus college — Robinson Auditorium (meeting places will care for 4,300)
4. In most cases each convention will have the same speaker, features, etc. at different sessions.
5. Main speaker — Rev. Richard Jackson, pastor, North Phoenix Baptist Church, Phoenix, Arizona.
6. Featured Choir: Southern Baptist College
7. Featured Singers: Power and Light Company, Baring Cross Church, North Little Rock.

8. Outstanding Attractions: Russ and Helen Cline, Recording Artists, Kansas City, Mo., will be on the program twice at each convention.

9. "Who, Me Pick Up Trash?" will be a panel of three college students led by Jack Cowling, who will give their experiences on a work project. (This year they went to Baltimore).

10. State Bible Drill will be conducted in the 7-8 grade convention only. State Speakers' Tournament will be conducted in the 9-12 grade convention only.

11. "Who, Me? - Multi-Media Worship" will be a slide presentation at each session challenging personal involvement in meeting the needs of people.

—Ralph W. Davis

minimum increase of 10 percent in tithes and offerings and most churches have a much larger increase as we have

done at Calvary." — Roy F. Lewis, Secretary of Stewardship-Cooperative Program

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Take a vacation at SBC assemblies

Our Southern Baptist Assemblies, Glorieta and Ridgecrest are planned for you. Have you made arrangements to attend the week of your choice?

There will be four opportunities of training and inspiration for Sunday School workers at Glorieta and three weeks at Ridgecrest. The program for each of the weeks will feature Bible study, worship and both age-group and general conferences on Sunday School work. The atmosphere and scenery is uplifting and the fellowship superb. A joint Church Training-Sunday School Leadership Conference will precede the first Sunday School week at each Assembly.

Sunday School workers attending Glorieta Baptist Assembly in 1972 will have a choice of three schedules for

leadership conferences. Although the program content will be similar for each week, according to A. V. Washburn, secretary of the Sunday School Department, the time schedule will be different. The first conference, June 25-July 1, will begin on Sunday evening and continue through the following Saturday noon. Next will come an intensive four-day conference, July 2-5, Sunday through Wednesday. The last week July 6-12, will follow the traditional Thursday-through-Wednesday pattern.

The conferences at Ridgecrest Baptist Assembly will be conducted on the customary Thursday-through-Wednesday plan. The schedule for Sunday School Leadership Conferences are: July 27-Aug. 2 and Aug. 3-9.

Special conferences for workers with

the mentally retarded will be offered June 18-24 and June 25-July 1 at Glorieta, and July 20-26 and July 27-Aug. 2 at Ridgecrest. Conferences for workers with the deaf are scheduled for July 2-5 at Glorieta and Aug. 3-9 at Ridgecrest.

There is no better way to spend an enjoyable and informative vacation. Do you wish to put new life and enthusiasm in your Sunday School? Take a bus load of workers to a week at the Assembly!

Write for reservations, Glorieta Baptist Assembly, Box 8, Glorieta, New Mexico 87535; or Ridgecrest Baptist Assembly, Box 128, Ridgecrest, North Carolina 28770. —Mary Emma Humphrey, Sunday School department.



KENYA COFFEE HOUSE: These five MKs (missionary kids) and the son of an African pastor, along with other high school students, have begun a coffee house ministry in downtown Nairobi. Driving from their boarding school about 25 miles away, they sing and witness in The Lamu Coffee Shop each Friday evening. The young people, ranging in age from 14 to 16, organized a music group last fall on their own initiative. Now their ministry is under the direction of the Youth for Christ Committee in Nairobi. Pictured, left to right, are Mark Allison, Lynn Moss, Ninya Saunders, Charlene Martin and Pal Tidenberg, whose parents are Southern Baptist missionaries, and Sam Karanja. MK Tim Morris is not pictured. Says missionary Alta (Mrs. Clarence A.) Allison: "This youth group is making an effort to relate to those around them and at the same time witness to the love of God for all men." The Allisons are Arkansas natives who were appointed in 1960.



Mrs. Tidsworth

Baptist Student Union at the University of Arkansas during my college days was a refuge to me. It was refreshing to retreat to the center for vespers after days of hard work in the "world" of the campus. I do not mean that all was quiet at the center. Far from it. Questions from University life and study were discussed, but within a mutual framework of Christian faith. Meetings with prayer partners for Bible study and prayer were sources of help and strength. Sharing problems with others helped me to have courage to try again after falling short of my aspirations for Christian life and witness. Jamie Jones was of great help to me through counseling. He also directed me to find opportunities of Christian service to meet my need to do something worthwhile.

(Mrs. Floyd Tidsworth serves with the Home Mission Board along with her husband in West Virginia.)



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	October 23 - 27	Calvary, Little Rock – Dr. Leonard Sanderson Director of Evangelism, Louisiana Baptist Convention, director

**FOR MORE INFORMATION WRITE JESSE S. REED
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Amy Nichols, 14, daughter of Southern Baptist missionaries from Arkansas, was one of 12 girls to receive certificates for service as Candy Strippers at Baptist Hospital, Asuncion, Paraguay. Presenting her certificate is missionary William A. Hickman, president of the hospital's board of directors. Recently Amy was a patient in the hospital, along with all but one member of her family, after an automobile accident. The first to be released, she was able to care for the others as they came home. Her parents are the Rev. and Mrs. Gilbert A. Nichols, formerly of Austin, Ark. (Photo by Pablo Alazar)

Boone-Newton churches plan Bible conference

Vance Havner, Southern Baptist evangelist and author, will lead the churches of Boone-Newton Association in a Bible conference, May 8-12. Services will be conducted at First Church, Harrison each evening at 7:30.

Dr. Havner conducted a similar conference in Harrison in 1970. Huge crowds attended and were blessed by his ministry. The churches of the association invite friends in adjoining associations and across the state to attend.

The music will be directed by W. R. Canary, minister of music, First Church, Harrison, and Wallace Ferguson, minister of music-youth at Eagle Heights, Harrison.—John Finn

Home Mission Board Names missionaries

ATLANTA (BP) — The Southern Baptist Home Mission Board of Directors has appointed three new career missionaries, one to serve in Baltimore, Md., and a missionary couple to work in Atlanta.

Appointed as a field worker in Baltimore was Miss Bobbie Jean Murphy, a native of Montgomery, Ala.

Miss Murphy, a graduate of Alabama State College in Montgomery and Southern Baptist Theological Seminary in Louisville, previously directed the Baptist Center and served as a summer missionary for the Madison Baptist Association, Huntsville, Ala.

Other new appointees include Terry and Rebecca Moncrief, Christian social missionaries in Atlanta. Moncrief, an

CP the Cooperative Program and ...

The Baptist Joint Committee
on Public Affairs

By John W. Baker,
Acting Executive Director

The Baptist Joint Committee on Public Affairs has offices on capitol hill in Washington, D. C. The Joint Committee is composed of members appointed by nine cooperating Baptist conventions including the Southern Baptist Convention. It seeks to apply Baptist concerns for religious liberty to proper church-state relations, and Christian insights to the public policies of the nation. Because of the non-authoritarian nature of Baptist churches and their conventions, the Baptist Joint Committee on Public Affairs does not purport to speak for all Baptists. It is, however, independent in its responsibility to initiate and recommend action on matters coming within the sphere of its mandate.

On a per capita basis the nine cooperating conventions almost equally support the Joint Committee. Because of its size, the Southern Baptist Convention through the Cooperative Program provides a major share of the agency's operating budget and, consequently, receives a proportionate share of the services the agency renders.

Without religious liberty and proper church-state relations the ability of Baptists to carry the good news of Jesus as Savior and Lord to the world would be severely handicapped. The Joint Committee serves as a listening post for governmental involvement with religion and the agencies of religion, representative to governments for the Convention, and reporter to the denomination about what is transpiring in public affairs.

Southern Baptists can exercise a powerful stewardship of influence in public affairs through the American democratic process. The Baptist Joint Committee on Public Affairs is in a unique position to help the Baptist people to become good stewards in the arena of public policy.

Augusta, Ga., native, is director of the Clark Howell Techwood Baptist Center in Atlanta. He is a graduate of Georgia Institute of Technology, Atlanta; Southern Seminary, and University of Georgia, Athens.



When does a minister complete his education?

By Raymond M. Rigdon
Director, Seminary Extension Department, SBC

If your only child suddenly became desperately ill, would you seek medical help from a doctor whose training terminated when he received his M.D. degree? The answer is emphatically no. You would insist on securing, at any price, the services of a competent physician who is thoroughly acquainted with the latest resources available in medical science.

As physicians of the soul, can we who serve in positions of church and denominational leadership take any less seriously our own need for continuing education? The world is changing so rapidly that some of the most pressing problems we confront today were virtually unknown when many of us completed our formal schooling. How wide is the perception gap between that which you yourself learned in school and that which you need to know in your work today?

But, someone may say, our responsibility is to proclaim the unchanging truths of the Christian gospel. These are as relevant today as they were 25 years ago. Although it is doubtful that any Christian minister, after a moments reflection, will fail to recognize the urgency for keeping abreast with the developments affecting the lives of persons to whom he ministers, let's consider for a moment the minister's need for continuing education in the basic disciplines in theological education.

Educational psychologists tell us that

we forget within 24 hours a high percentage of that which we acquire during a given learning experience. The secret of retention, they say, is periodic recall and use. The tendency of the average pastor, unless he is engaging in continuing education, is to preach (and to conduct other aspects of his ministry) along certain well-worn lines. Stated more bluntly, he faces the temptation of getting in a rut.

Thus all of us who, as God's instruments, help to guide the spiritual destinies of people desperately need to continue our study of the great realities of the Christian faith. We need to continue to investigate ways these realities affected people throughout history and ways, through a church, we can help people to experience these realities today. Unless we are continuing our serious study of the Bible, Christian history, Christian doctrine, and practical studies related to our work, we may be like a physician who relies exclusively on knowledge he gained in medical school years ago in treating a desperately ill child today.

Through the Seminary Extension Department's new Home Study Institute, every pastor in the Southern Baptist Convention has an opportunity to engage in a personal program of continuing education. Under the able leadership of SED's Associate Director, J. Ralph Hardee, the Institute offers by correspondence 36 courses in Bible, theology, Christian ethics, Christian theology, and practical studies.

Each pastor who enrolls for one of these courses has as his teacher an academically qualified correspondence instructor. Seven of the nine correspondence instructors hold earned

doctor's degrees and the remaining two have master's degrees. Several of these instructors, all of whom serve on a part-time basis, have had years of experience teaching in a Baptist college or seminary.

The correspondence courses offered by the Seminary Extension Home Study Institute help the busy pastor to engage in disciplined study. Course materials are so organized as to help the pastor explore the study in depth and personally to test and to reinforce his learning at the end of each lesson. Unit tests, four to six per course, are sent to the Institute where they are evaluated by a correspondence instructor. The student receives in return specific evaluations and suggestions.

For specific information on learning opportunities offered by the Seminary Extension Home Study Institute, write to the Seminary Extension Department, Southern Baptist Convention Building, P. O. Box 1411, Nashville, Tenn. 37202.

The Seminary Extension Home Study Institute also offers two other types of independent study. A guided reading program on "Helping People with Drug Problems" is the first in a proposed series of independent reading programs on the general theme "Problems Pastors Face." The Institute also offers a series of cassette tapes, each with an accompanying listening guide, for the busy pastor who wants to use cassette tapes to stimulate and guide him in helpful learning experiences.

No longer can we arbitrarily divide a minister's life into a period of preparation followed by his years of service. The wise minister continues his education—at least until he receives his first retirement check from the Annuity Board!

Tragedy brings missions opportunity for student nurse with plans

By Mike Dixon

Kaye Pitre was going to play the piano with an evangelistic team in New York this summer, but a tragedy half a world away led to a drastic change in her plans. She will go to Gaza to work on the nursing staff of the Baptist hospital.

The invitation to be a summer missionary in Gaza came as a complete surprise to Miss Pitre in February. A month earlier she was set to go to New York at the end of the current school semester.

By then she will have completed three years of study at the University of Southwestern Louisiana, Lafayette, with a year to go toward a bachelor of science degree in nursing.

A hail of bullets fired from ambush in Gaza last January set in motion a chain of events that will lead Miss Pitre down the same highway and by the same orange grove where the ambush took place.

On Jan. 16, missionary nurse Mavis Pate was fatally wounded in a burst of machine gun fire as she and four companions from the Gaza Baptist Hospital drove north toward Israel.

Miss Pate died about three hours after the attack. Her missionary colleague, Ed Nicholas, and his three daughters survived, though he and one of the girls were wounded.

Mavis Pate was a native of Ringgold, La., and a former member of the Social Springs Baptist Church which held a memorial service for her. She was buried in the hospital compound in Gaza. Her loss was a crisis for Baptist work there.

A colleague and fellow Louisianian on the hospital staff, Ava Nell McWhorter, sent out a plea for help. As director of nursing and the nursing school, she knew that another missionary nurse was to leave on furlough in February, reducing her staff to half its normal strength.

In a letter to Stanley A. Nelson of the Southern Baptist Foreign Mission Board, Miss McWhorter said that she and the other two missionary nurses left in Gaza would be unable to take any time off this summer unless they get some help.

Nelson, an associate secretary for missionary personnel at the board's headquarters in Richmond, Va., passed the appeal along to all state directors of Baptist student work.

One day in February, Miss Julie Peacock, associate director of student work in Louisiana, asked Kaye Pitre if she would like to be a summer missionary nurse at the Gaza Baptist Hospital.

Miss Pitre had no trouble making a decision. She said later that the invitation was an answer to prayer for God's guidance in making the best uses of her time and abilities. She was certain she should go to Gaza.

"They need me there," she told a friend. "I can't take Miss Pate's place, but I can do my part to help. I'm real bubbly about it."

She is not concerned about the possible dangers of working in an area of political turmoil, she said. "I'm not worried at all. Whatever is done is God's will."

Another student nurse, Miss Joyce Mayhall of Southern Illinois University, will be working with Kaye Pitre in the Gaza Baptist Hospital this summer.

While some of her friends have questioned her decision to go, Miss Pitre's parents are excited about it and not at all reluctant, she said. They share her enthusiasm.

The Rev. and Mrs. Pershing Pitre live in Centerville, La., where he is pastor of Teche Baptist Church. The family includes one other daughter and two sons.

Kaye, the oldest of the Pitre children, considers herself a native of Lake Charles, though she also lived in Livingston and Carencro, La., before moving to Lafayette.

Whenever she is called upon, Miss Pitre plays the piano at Emmanuel Church, Lafayette, where she is a member. She's been playing since the age of 10, and is also an organist.

Occasionally, she sings a solo at church, and she has shared her Christian faith by singing in folk-rock musicals and working in youth revivals and Vacation Bible Schools.

In Richmond, Va., for a summer missions orientation, Miss Pitre said she is grateful to have grown up in a Christian family. When she was 12 she sensed that God was calling her to a lifetime

of service, most probably as a missionary nurse.

Marriage also is likely in her future, said Miss Pitre, who believes that the wife of a pastor or missionary should be called to her role as well as her husband.

She is poised as she talks about her personal beliefs and her upcoming summer assignment. Her long, brown hair, which she parts in the middle, is accented by even darker brown eyes.

She can speak in the colloquial French dialect of Louisiana's native Cajuns, and she talks with those she meets as hospital patients in Lafayette.

With her summer's work behind her, Miss Pitre will begin her fourth year in the university. She looks forward to receiving her degree and taking the state medical exams for a certificate as a registered nurse.

She may never play the piano with an evangelistic team in New York, but her service in Southern Baptist medical missions seems to be assured, as Kaye Pitre herself is happy to testify.

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"Johnny Appleseed has come to town!"

If you or I had been one of the pioneer American settlers and had one day seen Johnny come into our community, we might not have known what to make of him. Even for those days of homespun suits and coonskin caps, he was a strange-looking figure. Sometimes he wore only a coffee sack, with holes cut out for his legs and arms. On his head, instead of a hat, he would be wearing the old tin pan in which he did his cooking.

Yet, for all his odd ways, Johnny Appleseed was welcomed wherever he went. For forty-six years he tramped all over the Middle West, bringing seed to the frontier farmers and helping them to plant their apple orchards. If fine fruit is grown in that country today, it is because this curious apostle of horticulture carried on a tireless mission well over a hundred years ago.

Johnny Appleseed's true story emerges from much legend and hearsay. His real name was John Chapman. His birthplace was Leominster, Massachusetts. He was only a babe in arms when the cannon roared at Bunker Hill. Nothing is known about his boyhood or about how he came to take up his strange calling.

The first clear picture of our hero shows a slender young man, twenty-five years of age, arriving in Licking County, Ohio. He had a packhorse and a load unlike that of any other visitor to that frontier country. Around 1800, most travelers would have been burdened with guns and knives and notions. That wasn't what Johnny Appleseed carried. All the way from Pennsylvania, he had come with a large quantity of apple seed that he had obtained from the cider mills!

After clearing the land in various places along Licking Creek, he planted the seed in neat, even rows. As time passed, the warm sun and the rich soil transformed those plots into valuable nurseries—the basis of the Middle West's great fruit industry. But Johnny Appleseed was miles away by then. In 1806 he made a remarkable journey down the Ohio River traveling in a strange craft consisting of two boats lashed together.

Everywhere Johnny went, it was with the same purpose in mind. He must have carried an inexhaustible stock of apple seed. He started nurseries all along the Ohio River's tributaries. When his old boat would not serve, he would slip a bag of apple seed on his back and hoof it

“Johnny Appleseed has come to town!”



By Vincent Edwards

down the old Indian trails, planting tracts throughout the hills.

His nurseries thrived beyond his fondest hopes. No longer did he have to make long treks back to Pennsylvania cider mills for more apple seed. His own trees were producing seeds. But that meant that all those farflung places had to be carefully tended. Until his death, Johnny Appleseed was always on the move.

He was never too busy to help the frontier farmer set out apple seedlings. Johnny hoped that some day he would have nurseries along the farthest of the Great Lakes. The Indians, too, must be

shown how to grow these trees, which provided food to balance their heavy meat and fish diet.

As time went by, Johnny Appleseed became almost a legendary figure. One night he would be sleeping alone in the wilderness; the next, he would be at some Indian's lodge; and on the third, he might be at some remote settler's cabin.

Besides his apple seed, he always carried his Bible. When Johnny came as a guest to a frontier cabin, he read the Scriptures aloud to the family. Then he explained the meaning, according to his views, until far into the night. When it came time to retire, he asked for only a quilt. He curled up in comfort by the fireplace. Long before the family rose in the morning, he was off for a new stopping place.

Because Johnny Appleseed had always been a quiet, peace-loving man, the Indians did not molest him when they rose to help the British in the War of 1812.

Many frontier homes were put to the torch. The savages prowled through the Ohio and Indiana wilderness. Johnny could not sit by quietly when he heard that they planned to wipe out his friends, the settlers. He quickly went about, warning many families to seek refuge in the blockhouses. When word came that the Indians were about to attack an Ohio town, he made the thirty-mile journey to fetch an American relief force and then guided the soldiers back to the scene, all in a single night.

When more and more people began to move into Ohio, Johnny Appleseed longed for lonelier country. His last years were spent in Indiana. He had done a great service for the frontier farmers. He should have been content. Over an area of 100,000 square miles, the apple seed he had planted had grown into trees bearing fruit. His wilderness mission had been faithfully carried out.

Johnny still roamed from cabin to cabin. One dusk, in 1847, after a twenty-mile tramp, he arrived at a friend's home near Fort Wayne, Indiana. His hosts brought him bread and milk as he rested on their doorstep. Then, in return, he read aloud the Beatitudes. But that night, as he slept in his quilt by the hearth, Johnny Appleseed quietly died.

No spring now comes to the Middle West without bringing back his memory as hundreds of apple orchards shower their fragrance over the countryside.

(Sunday School Board Syndicate, all rights reserved)

Southern Seminary professor cited by College of Chaplains

CHICAGO (BP) — The College of Chaplains has awarded its Distinguished Service Award to a Southern Baptist seminary professor during their 26th annual convention here.

Gaines S. Dobbins, distinguished professor emeritus of Southern Baptist Theological Seminary was cited for the highest honor given by this professional society.

The award is given to a person who has made a unique, innovative, and significant contribution to the field of chaplaincy ministries, according to officials.

The citation particularly noted that Dobbins "was responsible for organizing the appointment of the first three clinically trained chaplains among Southern Baptists in their hospitals and for establishing two training centers which have been in existence since 1947."

Dobbins, who now resides in Birmingham, was further praised in the citation for his contributions "as a teacher, as an organizer, and as a writer and as an inspiration of other writers."

The College of Chaplains is a personal membership division of the American Protestant Hospital Association, a professional chaplaincy association composed of over 1000 ministers of 31 Protestant denominations and the Catholic and Jewish faiths.



Private school parents seek tax breaks

WASHINGTON, D.C. (EP) — A coalition of leaders from nonpublic schools representing all faiths has been formed to seek federal tax credit legislation for parents of children in private and parochial schools.

Citizens Relief for Education by Income Tax (C.R.E.D.I.T.) is chaired by a rabbi. Vice chairman is a Lutheran of the Missouri Synod. The combined constituencies of C.R.E.D.I.T. numbers approximately 5,000,000 children in schools operated under Protestant, Catholic, Jewish and private auspices.

The chief objective of the organization is to seek enactment of legislation at the earliest possible date which will provide a federal income tax credit for a part of the nonpublic school tuition assumed by parents of children in such schools. Numerous bills for this purpose are now pending in Congress. The coalition believes that federal income tax credits are a constitutional means of correcting the inequities suffered by nonpublic school parents.

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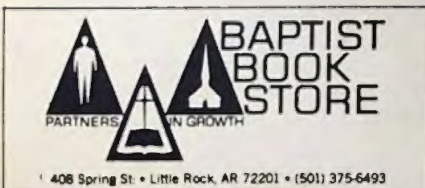
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"But ye, brethren, be not weary in well doing" (2 Thess. 3:13).



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Sunday School lesson

Involved with human need

By Vester E. Wolber
Ouachita University

International
Matthew 25:31-46
Luke 22:24-27
Hebrews 13:1-3
James 1:27; 2:14-17
May 7, 1972

There is a person in this state who is satisfied with his position in life, content with living where he lives and with working where he works. He does not seek promotion to a higher position which provides additional power or authority, and he is not anxious about acquiring much wealth. He loves the Lord and loves his neighbors: he is ever open to new ways and means of serving both. Therefore, being without selfish ambition and being moved by the right emotions he is remarkably free from anxiety, guilt complex, hostility, and frustration. He is God's wholesome and happy man.

Somewhere there must be a person like that and we would like to hear about him, or her.

The inverted pyramid (Luke 22:24-27)

Seated about the table with Jesus at the Passover meal, the twelve began to argue among themselves: they were trying to decide which of them was the greatest. Humility was not one of their most glaring attributes that day. That such a dispute arose is evidence that those who were closest to Jesus were driven by selfish ambition and a desire for recognition.

It must not be assumed, however, that ambition is inherently bad: witness, for example, what happens to people who are without it. Ambition becomes bad at that point when one comes to be more concerned with achieving a higher rank in life than he is with improving his skills, or when he is more anxious about perfecting his skills than he is in making good use of them. Paul said that our God-given abilities are intended to be used in edifying the group (1 Cor. 14:26).

Jesus said that secular Gentile society is so structured that those at the top of the pyramidal power structure are able to lord it over their subjects; and, because of their use of authority and power, are recognized as great.

Over against this secular system, the Lord described an inverted pyramid of power in which those who would follow Christ must seek a position near the bottom of the pile where he can serve the most. In Luke's account he said "Whoever would be great among you

must be your servant, and whoever would be first among you must be slave of all" (Luke 10:33-34).

Even so, the teaching of Jesus at this point is often misunderstood: it is commonly held that the road to Christian greatness is the way of service as indicated by the fact that we "rise up and call blessed" those who serve well. In such manner we appeal to the desire for recognition in motivating Christians to serve. The Lord meant that those of us who would like to become great (in the eyes of men) must replace that desire with the desire to serve. The Son of God, himself, came not to be served but to serve, and to give himself for many (Luke 10:45). In our regular patterns of thought the one who is served his meals is considered greater than the servant who serves him, but Jesus spent his days among men as one who served.

Brotherly love (Heb. 13:1-3; James 1:27)

The Epistle to the Hebrews and the Letter of James appealed for expressions of brotherly affection within the church community. Hebrews warns against the neglect of hospitality. In the early churches, itinerant missionaries and evangelists were dependent on home entertainment as they spread the gospel message (2 John 10; 3 John 5-9).

The passage also urges its readers to keep in mind those of their flock who were in prison. They were to pray for them, minister to them, and seek to bring about their release.

James defines genuine religion in terms of loving concern for the helpless and in moral purity. Orphans and widows were afflicted in the first century unless the church ministered unto them, and from the beginning of the Christian movement, Christian people showed realistic concern for them.

Active faith (James 2:14-17)

James insists that faith is not dead but alive, not passive but active. If a Christian neighbor lacks food and clothing there is no particular benefit in wishing him well. Christian concern that is never converted into helpful action cannot help the needy. True faith reaches up to receive divine love and reaches out to share human love. And faith that does not reach out and give out in good works has never really reached up to receive.

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Disciplined by God

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

So far in our study of the book of Acts we have studied about the ascension of Christ, the Upper Room experience, the marvelous account of all that happened on and immediately following the day of Pentecost, and the healing of the lame man. Following this miracle, we noted the arrest of Peter and John, their trial, threat, and being set free.

Today's lesson is the third of four lessons on the unit, "A Dynamic Church." This lesson is entirely different from the others. We are studying today a truly unusual experience in the life of the early church.

Please note the background leading up to the sin of Ananias and Sapphira:

1. There was a unity of aim and purpose in the church. 4:32
2. The apostles witnessed with power. 4:33
3. The early believers shared their possessions with the needy. 4:34
4. The apostles were administrators of the possessions. 4:35
5. Account of Barnabas' selling his field. 4:36, 37.

Sin of Ananias and Sapphira (Acts 5:1,2)

Up to this point in the great story of the triumph of the gospel there had been trouble without. The apostles and believers had been jailed and threatened. Beginning with the fifth chapter of the book of Acts, we note some trouble within the household of faith. Ananias and Sapphira, who certainly were members and evidently were leaders in the early church, committed the sin of lying to the Holy Ghost by keeping back part of the price of the land. God dealt severely with this couple as a result of their sin.

To this point the church was growing and the power of God was present with the group. The spirit of wanting to do the will of God prevailed. Struck by their own helplessness, they threw themselves wholly upon the Lord and went forth in His strength. Also a spirit of love prevailed. This great love led to sharing. The spirit of sharing with those in need was absolutely voluntary. They provided goods when the need arose. The apostles were the administrators of the program.

Ananias and Sapphira sold some property. They could have kept the money. Voluntarily they decided to bring the money and place it in the church treasury. They reported the sale as a lesser amount than they re-

ceived. By keeping back part of the price of the land, they lied to God the Holy Spirit. This amounted to hypocrisy and deception.

Peter's rebuke; Ananias' death (Acts 5:3-6)

The name "Ananias" means "God is gracious." Here in this passage we have no problem with the graciousness of God; the problem lies with the ungracious spirit of Ananias.

Why did Ananias commit this sin? The devil made him do it? With "Flip Wilson" humor pushed aside, Satan did inspire Ananias to do this deed. Ananias lied to the church and the lie to the church was not to men but to God. The lie was to the Holy Spirit in the church. Satan had filled his heart and was at the controls at that moment.

Was the punishment too severe? Please look again at the nature of the sin committed:

1. It involved deception and theft.
2. Their sin was willful and deliberately planned.
3. The love of money was at the root of it.
4. Probably they sought the praise of man.

As to the punishment for the sin —

1. The punishment was not unjust.
2. This was a serious sin.
3. The reputation and character of the church was at stake in the eyes of the world. (The church was on trial before the world in a sense).
4. The church must be founded upon honesty.
5. God intended for the church and all succeeding generations to learn a lesson from this experience.

The gravity of the offense is not to be measured by the quantity of money or the words of the lie. The sin involved the state of their hearts. For a certainty hypocrisy, deception and dishonesty cannot be kept out of the church, but God demands of his people holiness and righteousness. He demands that we be like Him.

Peter's rebuke; Sapphira's death (Acts 5:7-10)

After an interval of three hours, Sapphira (the name means "beautiful") came in and the same scene was repeat-

Life & Work

May 7, 1972

Acts 4:32 to 5:16

ed. Sapphira lied in word and Peter foretold her fate. Probably someone asked Peter to notify the next of kin following Ananias' death. He proceeded with the funeral and awaited the arrival of Sapphira. Never, never forget that these deaths were not the acts of Peter, but divine intervention. God acted. Peter simply was God's spokesman and messenger.

This was God's way of keeping the early church pure and an example before the world. Had God permitted this sin to go unpunished, think of all the sin that would have entered the church. To say the least it was enough to put the fear of God in many hearts.

Response of the church (Acts 5:11)

What happened had a great effect upon the entire church. Persecution in Acts 4 had come from without and now judgment within became the lot of the church. Exactly what effect did the sin and punishment have?

1. Great fear came upon all the congregation.
2. There came into the church a general revival.

Remember this great truth learned from what happened: before the Lord will bless a church He must first sweep it clean.

The effects of the entire experience (Acts 5:13-16)

Evidence mounted of the growing power of the apostles as they were used by the Holy Spirit. Numerous miracles were being performed. Why did God give these apostles such power? For one thing Christianity was new and the eyes of the world were upon them. Hence God could get glory from these miracles. From verse 16 we must note that the early church began to attract greatly the attention of those from nearby cities and villages.

Conclusion

Ananias and Sapphira committed the sin unto death as mentioned in I John 5:16 and I Corinthians 5:5. They were saved but God's punishment for their sin was physical death. Please remember that God's punishment, though severe was not unjust. The early church must remain pure. They needed to be an example for future generations. They needed to be very aware of God's standards of Christian conduct. What would happen today if Christians would truly live up to God's moral standards? What will happen to us if we do not?

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A smile or two

"How's times?" inquired the tourist.

"Oh, pretty tolerable," responded the old native who was sitting on a stump. "I had some trees to cut down, but a tornado came along and saved me the trouble."

"Fine."

"Yep, and then lightning set fire to the brush pile and saved me the trouble of burning it."

"Remarkable. But what are you going to do now?"

"Oh, nothing much. Just waiting for an earthquake to come along and shake the potatoes out of the ground."

The President was receiving at the White House one evening, assisted by his usual staff of officers and their ladies. Among the guests was a tailor, who gloried in the patronage of the Chief Executive and other notables at the Capital. When introduced, however, the President could not catch his name, and, while shaking hands with him, remarked:

"Your face, sir, is familiar, but I can't just now call your name."

To assist his memory, the tailor whispered in his ear:

"I made your pants."

"Ah, Why, yes! Major Pants. Gentlemen, my friend, Major Pants!"

A little boy was sitting behind a baldheaded man at church, who was scratching the fringe of hair on one side of his bald spot. The old gentleman kept it up so long that at last the little boy became interested, and leaning over said:

"Say, mister, you'll never catch him there. Why don't you run him out in the open?"

"How much are the cigars?" asked a customer at the tobacco shop.

"Two for a quarter," said the girl behind the counter.

"All right," said the customer, "I'll take one."

"That'll be fifteen cents," replied the clerk.

The customer paid for the cigar and left. Overhearing the transaction, a tightwad came up to the counter and said, "Here's a dime. Hand over that other one."

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Please do not put revivals, deaths or other information on the same card with attendance reports.

Attendance report

April 23, 1972

Church	Sunday School	Training Union	Ch. Advs.
Alexander, First	41	27	
Alma, First	360	129	13
Bearne, First	69	27	
Berryville			
First	177	62	
Rock Springs	106		
Treenman Heights	136	51	
Blytheville			
Calvary	207	82	1
Cosnell	204	87	5
Booneville			
First	232	186	
Glendale	69	26	
Camden, Hillside	102	60	
Charleston, North Side	78	33	
Concord, Mt. Zion	46	16	
Crossett			
First	616	127	
Mt. Olive	250	135	2
Temple	168	97	
Dell, First	69	40	3
Dumas, First	325	66	
El Dorado			
Caledonia	37	20	
Ebenezer	160	62	
Farmington, First	108	30	
Forest City, First	674	151	6
Ft. Smith			
First	1276	526	5
Grand Avenue	710	228	5
Moffett Mission	28		
Haven Heights	255	133	1
Oak Cliff	150	80	1
Trinity	200	69	
Gentry, First	157	88	
Grandview	94	51	
Greenwood, First	318	117	4
Hampton, First	163	59	1
Harrison			
Eagle Heights	274	113	
Northvale	152	86	
Helena, First	307	66	
Hope			
Calvary	201	99	1
First	547	171	2
Hot Springs			
Grand Avenue	184	78	3
Lakeside	205	77	1
Park Place	473	133	
Jacksonville			
Bayou Meto	152	69	3
First	400	84	2
Marshall Road	316	106	2
Jonesboro			
Central	478	169	2
Nettleton	292	111	1
Lake City, Bethabara	106	107	1
Lake Village, Parkway	72	39	
Lavaca, First	374	153	
Lepanto, First	261	207	4
Little Rock			
Crystal Hill	133	65	7
Geyer Springs	743	249	14
Life Line	663	182	1
Magnolia, Central	667	208	36
Melbourne			
Belview	162	89	
First	127	67	
Horseshoe Bend Mission	46	1	
Monticello, Northside	122	50	1
Mountain Home, First	336	85	
Murfreesboro, Mt. Moriah	52	28	
North Side			
Baring Cross	572	190	7
Calvary	419	139	6
Gravel Ridge	223	120	
Levy	442	77	
Sixteenth Street	56	22	
Park Hill	740	129	
Paris, First	427	129	3
Pine Bluff			
Centennial	204	64	
Dollarway	159	75	9
East Side	183	75	2
First	666	177	5
Green Meadows	75	23	
Second	142	74	
Pleasant Plains, Life Line	57	54	3
Rogers, First	722	143	14
Russellville, Second	260	110	
Springdale			
Berry Street	112	61	
Caudle Avenue	117	44	
Elmdale	403	76	1
First	745	188	1
Oak Grove	67	27	
Stephens, First	146	81	
Van Buren, First	526	220	1
Mission	54		
Vandervoort, First	46	25	
Warren			
Immanuel	277	74	
Southside Mission of First	61	44	
West Memphis			
Calvary	229	109	9
Vanderbilt Avenue	116	70	1

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In the world of religion

4,700 respond during Billy Graham crusade in hometown Charlotte



CHARLOTTE, NORTH CAROLINA, April 9, 1972 — Billy Graham with his wife Ruth (left) and his 80 year old mother Morrow, was back in his home town for a 5-day crusade. It was 25 years ago in Charlotte where he held his first crusade.

U.S. church membership up slightly

NEW YORK (EP) — The 1972 Yearbook of American Churches puts membership in U.S. churches and synagogues at 131,945,953.

Compiled by the National Council of Churches, the count indicates a slight rise (from 62.4 percent in 1970 to 63.2 percent in 1971) in the percentage of the population having religious affiliation.

The statistic, however, is not considered to be conclusive and the total cannot be compared to the previous over-all figure of 128,505,084, partly because of the addition of denominations in the 1971 tabulation.

"Only on an individual Church-by-Church basis can losses or gains be accurately reported," said Constant H. Jacquet Jr., editor of the Yearbook, which this year for the first time was published in Nashville by Abingdon Press, a United Methodist agency, rather than directly by the National Council.

Jacquet strongly warned against drawing hasty conclusions from statistics in the Yearbook. In terms of a quarter-century trend, he said, growth in over-all membership is at a "standstill."

The 14 largest Churches in the U.S., according to the figures published in the Yearbook, are:

1. The Roman Catholic Church	48,214,729
2. Southern Baptist Convention	11,628,032
3. The United Methodist Church	10,671,774
4. National Baptist Convention, U.S.A.	5,500,000
5. The Episcopal Church	3,285,862
6. Lutheran Church in America	3,106,844
7. United Presbyterian Church in the U.S.A.	3,087,213
8. Lutheran Church-Missouri Synod	2,788,536
9. National Baptist Convention of America	2,668,799
10. The American Lutheran Church	2,543,293
11. Churches of Christ	2,400,000
12. Church of Jesus Christ of Latter-Day Saints	2,073,146
13. United Church of Christ	1,960,608
14. Greek Orthodox Archdiocese of North and South America	1,950,000

Canadian church membership in 1971 was 12,560,720, according to the Yearbook. This total reflects the reports of 29 groups, of which the Roman Catholic Church is by far the largest with 8,759,625 members. Using a 1970 figure, the Yearbook said the constituency of the Anglican Church of Canada was placed at 1,126,570. The United Church of Canada had 1,033,533 members. The other 26 bodies are much smaller.

CHARLOTTE, N.C. (EP) — In the town where he held his first crusade 25 years ago, Evangelist Billy Graham preached to 72,100 people during a five-day crusade in which 4,700 made decisions for Christ.

Charlotteans responded in greater numbers per capita of attendance than the evangelist had ever seen in the U.S. Dr. Graham warned that God would judge the people of India and China "according to the light given them," and told his home folk: "Because we have heard so much, so often, our judgment will be the greater."

The five-day meeting was his briefest crusade, but thousands were able to watch it by live television in North and South Carolina over 10 stations.

Now greying and 53, the evangelist came home a different person from the lanky youth who promised Charlotte in 1947 the "greatest revival in our history," one that would "spark the nation."

Nixon won't address SBC annual meeting

BELLAIRE, Tex. (EP) — A schedule conflict will prevent President Richard M. Nixon's addressing the Southern Baptist Convention in Philadelphia, June 8, according to the chairman of the committee that issued the invitation.

Lee Porter, pastor of First Baptist Church here, and chairman of the SBC Committee on Order of Business, said a White House aide told the committee that Mr. Nixon's forthcoming trip to the Soviet Union, and other related matters, makes the appearance of the President at the convention impossible.

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