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Arkansas Baptist State Convention

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State Evangelism Conference
page 8

February 6, 1975
Arkansas Baptist
NEWSMAGAZINE





I must say it

Charles H. Ashcraft/Executive Secretary

Twenty salient facts from Acts

1. Wherever the Christian witness occurs, it is initiated, directed, supervised and made effective by the Holy Spirit. It gains, holds and prospers on nothing less.
2. The Christian witness admits to nothing less than a message to all people regardless of class, race, heritage, circumstance, social status or the lack of it.
3. The great oceans of human need, if unattempted by the people of God will close doors of evangelism to the very souls of people whose only hope is in our hands. Ministry and evangelism walk hand in hand.
4. Great cities, sounding boards for the Gospel, must be reached if any hope of obeying the Great Commission is cherished.
5. Most of life's problems, and all spiritual problems are to be found only in the Christian context. Christ not only has the answer, He IS the answer.
6. The Christian witness has always been required to operate in the context of controversy, contention, confrontation and crisis. Our day is no different. This is our human lot, but we can operate victoriously in it. Schisms, divisions, factions and parties are here to stay. We do not have enough Christians to exclude those with whom we disagree.
7. The Christian witness admits to no neutral response. It will save those who believe it and damn those who reject it.
8. Human relationships, however difficult, will be maintained, improved upon, and developed by the people who feel there is infinite worth to every soul and that every person is worth saving.
9. Wherever the Christian witness is planted, it is validated by converts and mission concern which gravitate to it, as well as the demonic fury which is always present.
10. The center of the Christian witness will ultimately move to where the action is, Jerusalem, Antioch, or wherever.
11. The violent fury of persecution from without is never so deadly as prejudice and indifference within.
12. The Christian faith becomes ever so desirable when the people outside notice those on the inside doing nice things for each other.
13. No person ever makes the supreme sacrifice for what he believes without the notice of unbelievers.
14. With the present trends continuing the day will come when our mission fields will be sending missionaries back to us.
15. The sins against the Holy Spirit rate the grimmest punishment.
16. Few things effect more people than the genuine conversion of a sinner.
17. The office of the deacon as presented in the Book of Acts deserves more study.
18. Any serious study of Acts will require a re-evaluation of the women's place in the church.
19. Gentiles, as well as all others, are not required to become a Jew before they can qualify to become a

Christian, never.
 20. The road to an unfettered, unchained, and unhindered Gospel resides in the hope that real Christians will move over, get out of the way, or readjust their life style to give this Gospel room to do its thing.
I must say it!

In this issue

Are 'tongues' valid today? 6

The question is, "Is speaking in tongues valid for Christians today?" One side of the answer will be provided in a series of articles by Bernes Selph, Benton pastor. This is the first of eight articles.

Evangelism Conference/cover 8

Arkansas' annual State Evangelism Conference drew speakers from several states and was noted for the positive spirit of the meeting.

South gets Missouri post 11

North Little Rock pastor Rheubin L. South has been elected Executive Director (Executive Secretary) by Baptists in neighboring Missouri.

Missions here to missions there 12

Carl Overton, who is Director of Associational Missions for Ashley County Association, and his wife will serve in Kenya for six to eight months to aid overworked missionaries.

Arkansas Baptist

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J. Everett Sneed

Speaking in tongues

One of the most divisive issues facing evangelical Christianity today is the matter of speaking in tongues. Some maintain that to be a spirit-filled Christian one must have the gift of glossolalia (or tongues).

Most of the debate grows out of I Corinthians 12 through 14. Other passages are relatively simple and clear. There are at least two interpretations of this passage which are held by credible expositors: (1) That under the correct New Testament conditions there is still the possibility of speaking with ecstatic utterances today, and (2) that the experience of glossolalia came to an end with the apostolic age.

The first of these views was given excellent treatment by Dr. Jimmy Millikin in his articles published in the *Arkansas Baptist Newsmagazine* June 17 through Aug. 19, 1971. This fine work, now published as a book, is entitled *Testing Tongues by the Word*, and is available in the Baptist Book Store.

The second interpretation will begin in this issue of the *Arkansas Baptist Newsmagazine*. Bernes K. Selph, pastor of First Church, Benton, believes that all speaking in tongues ended with the apostolic age. Each person interested in this subject will want to keep these eight articles.

Dr. Selph is well equipped to deal with this matter both through education and experience. He holds a Doctor of Theology degree from Southwestern Seminary, Ft. Worth, Tex., and is one of Southern Baptists' most outstanding scholars. He has served strategic churches in both Texas and Arkansas. At one time, he pastored the Gambrell Street Church, Ft. Worth, Tex., where many of the faculty of the world's largest seminary have their membership.

Perhaps, we should make some observations concerning the matter of ecstatic speech if we make the assumption that it is a valid gift for contemporary society. First, it is described as a gift. A gift is not sought. Rather, one accepts it and expresses gratitude to the giver. Currently, there are some who teach the art of

obtaining tongues. One publication describes in detail the manner in which a person makes guttural sounds until he is able to speak ecstatically.

If the gift is valid for today, there are definite guidelines outlined in I Corinthians, chapter 14. These are: (1) It must edify the church (verse 14); (2) It is better to be an interpreter than to speak in tongues for understanding is very important (verses 13-15); (3) When there is no interpreter no one is to speak in tongues in the church (verse 20); (4) Caution should be exercised not to cause the church's witness to come under reproach by the lost (verse 20); (5) No more than three are to speak in tongues in any service (verses 27-28); (6) There is to be no confusion produced by the experience (verse 33); and (7) Women are not under any condition to speak in tongues in a public service (verse 34). The experience of glossolalia could not be valid if any of these provisions are by-passed.

The entire book of I Corinthians was written to bring unity to a very carnal and divided congregation. Paul was striving, under the leadership of the Holy Spirit, to encourage these weak Christians to become proper witnesses to their community. Hence, anything which deters in our carrying the good news of Christ's redeeming grace to the lost is wrong.

The very nature of the church at Corinth can give some insight into the contemporary rebirth of ecstatic speaking. The parallel between this city and our present age is remarkable. These people were: (1) A mixture of culture and races; (2) Their morals were corrupt; (3) They were proud of their wisdom; (4) The area was the crossroads to everywhere; and (5) They were a restless people seeking a new and exciting experience.

It is our hope that as we study this Scripture with Dr. Selph each of us will find a satisfactory answer to this emotional and divisive matter. Above all it is our prayer that speaking in tongues will never divide a church or sidetrack us from being maximum witnesses for Christ.

Guest editorial

Distinguished service

James L. Sullivan steps down next month as president and chief executive officer of the Sunday School Board. Once again administration will be in good hands as Grady C. Cothen becomes the new president.

The Sunday School Board more than any other agency sets the pace for Southern Baptists. Church growth depends in large part on the leadership it gives, such as the "Million More in '54" enlistment program for Sunday School in 1954 which probably was our finest year.

The Sunday School Board more than any other agency is the theological conscience for Southern Baptists. There will be convention unity so long as it keeps its emphasis on the Bible as the Word of God.

The 22 years of Sullivan's administration were in the finest tradition of the Sunday School Board. There could

not have been a better choice, just as there could not have been for T.L. Holcomb for 18 years before him nor I.J. Van Ness and J.M. Frost in earlier years.

The chief executive of the Sunday School Board must have all the wisdom of a Solomon, the stubbornness in conviction of a Paul, the dedication and compassion of all the disciples. And, if that is not enough, he must distinguish himself as an administrator and a financial wizard.

Sullivan can retire knowing he has served with distinction. The vast majority of Southern Baptists will applaud his 22 years of service. Some will want to remember a major theological controversy or two but they should remember these as slips that will occur in such a vast operation.

(Continued on page 4)



One layman's opinion

Daniel R. Grant / President, OBU

The Christian attitude toward Boston's racial troubles

It has been extremely difficult during the past few weeks and months of racial tension and violence in Boston to decide what my attitude should be. I keep telling myself it is never right to rejoice in the troubles of other people. Yet the temptation is ever present for the Southerner, Christian though he may be, to point a finger north of the Mason-Dixon line at those who have so long worn the cloak of self-righteousness and shout an uncharitable but humanly satisfying "We told you so!"

Boston, of course, was home base for many of the well-meaning "freedom riders" and other crusaders from the North and East who came South to demonstrate in favor of equal rights for all people. Some of the outsiders may have helped, but most of them had such a stereotyped view of all white Southerners as racial bigots and die-hard segregationists that their intervention pushed Southern moderates into the arms of the segregationists. Self-righteous Northerners made it extremely difficult for Southern moderates to win elections.

Now the chickens have come home to roost. Not long ago a Boston public school committee defied a Federal court order to submit a plan to integrate city schools with racial balance being achieved by extensive busing away from community schools. The reasons given by the school committee members were strangely reminiscent of reasons given in the 1960's by various Southern officials. The committee chairman, a strong opponent of busing, said he voted against submitting the plan because "I

can't in good conscience be an architect of a plan that would increase the bloodshed and hatred in the City of Boston." He added, "It's a vote against those maggots who live outside the city." Another said, "You can't take one group of people and throw them at another group of people."

Perhaps I have not been following the newspapers and television reports carefully enough, but I have not heard of any group of "freedom riders" organized to help these Boston officials see the error of their ways. There has been no mass movement, to the best of my knowledge, to uphold the constitution, law and order, and the equality of all people. Where are all the well-meaning people who led caravans from Boston to Alabama and Mississippi? Perhaps freedom riders are interested only in long trips and not in relatively short ones.

The danger, of course, is that we Southerners will become much too cynical in pointing out that we all have feet of clay, both North and South. Although it may be humanly satisfying to know that the South is not the only section guilty of racial prejudice, it is no cause for the Christian to rejoice.

Hopefully this kind of awareness will help the entire nation to work constructively for equal treatment of all people without having to wave the red flag of sectional or regional name-calling. Each community would do well to view every other community's experience with racial violence, whether North or South, with the common response, "There but for the grace of God go I."

Distinguished service

(From page 3)

Grady Cothen will make the board another excellent leader. He has learned administration as a state secretary and as a college and seminary president. He is Biblically sound and he is an excellent communicator—both on the platform and in print.

There are some bumps ahead for Cothen, just as there were for Sullivan, Holcomb and others. No leadership is perfect and if it were Southern Baptists would not surrender their right to criticize.

So, thanks Dr. Sullivan for 22 excellent years. Congratulations, Dr. Cothen for the confidence placed in you. We believe you are God's choice.—**John J. Hurt** in the "Baptist Standard" of Texas



by R. Wilbur Herring

Let us share with you an eight point program for personal soulwinning in 1975.



Dr. Herring

(1) Have a Soulwinning Commitment Sunday, preaching a soulwinning commitment sermon and distribute commitment cards at the

close of the service during the time of decision. Have the cards clearly state the commitment that the individual is making as to how many persons he hopes to lead to a saving knowledge of Christ during the current year and how many of these he hopes to bring in to his local church for baptism and church membership.

The cards should also state whether or not this person has need for special training in witnessing or whether training is not necessary.

(2) Write a letter to each person making a commitment enclosing a copy of the eight point program for personal soulwinning in 1975.

(3) Keep an accurate list of those in the Company of the Committed.

(4) Distribute prayer cards with spaces for listing the unsaved for whom the witness is praying.

(5) Write a monthly letter to each member of the Company reminding them of their commitment and asking for a written report.

(6) Have a quarterly committee meeting of the Company of the Committed with inspiration and information being given to keep the commitments warm and active. (It would be well if this could be a dinner meeting with some outside speaker for the inspiration.)

(7) Have a display board listing the Company members who have led one or more souls to the Lord.

(8) Make special provision for those needing training.

(a) Through the Church Training Program

(b) Through the W.I.N. or W.O.W. programs.

(c) Through special soulwinning clinics led by the pastor, some staff member or some qualified lay person.

Southern Baptist College gets challenge grant

The President of Southern Baptist College, Dr. D. Jack Nicholas, has announced a challenge grant of \$50,000, given to the College by the Mabee Foundation of Tulsa, Okla. The grant was made to furnish the new Fine Arts Building, now nearing completion.

The College was notified by C.D. Forrest that the Board of Trustees of the Mabee Foundation had issued the grant to Southern with the expectation of the College raising other funds. The Mabee Foundation has already proven to be a friend to Arkansas Baptist Christian Higher Education through grants to Ouachita Baptist University. The donors to the foundation are the late J.E. Mabee and I.E. Mabee. This foundation is known for its aid to Christian religious organizations.

More than 600 Arkansas Baptist churches are involved in the Ouachita-Southern Advancement Campaign. With the Mabee Foundation grants to Ouachita and Southern, many of the churches are extending their pledges for a few more years to meet the challenge of this Foundation. This effort is called "The Second Mile."



Northside Church, Eudora, began their life as a Baptist congregation as a debt-free church. The church combined the organization service with a note-burning in November. They have an 8,000 square foot building valued at \$100,000. Members of the missions committee and Northside pastor Kelly Tingle (second from right) burned the note. The church was a mission of Eudora Church.



The president speaks

Don Moore / President, ABSC

Kindling new enthusiasm and confidence

The first week of 1975 I spent in the Holy Land. Though we had a busy schedule, it was not too busy to give a lot of thought to the message God had impressed me to share with our church family as we started the new year. Several days after leaving I felt the need to let the people know the direction in which I would be leading them in 1975.

Objectives began to come to mind. So many came that I had to set up some guidelines for determining worthy objectives. What would be the guide for determining worthy objectives? Five things settled in my mind as being essential. The objective should (1) Be properly motivated, (2) Be scriptural, (3) Allow God to do the supernatural, (4) Allow the church to exercise their gifts in obtaining the objectives, (5) Be accepted enthusiastically by the church.

Five things then became clear. These five would be enthusiastically accepted, properly motivated, and allow God and the church to perform their function. In 1975 we should:

1. Develop a greater spiritual fellowship.
2. Develop a greater prayer ministry.
3. Develop a greater teaching program.
4. Develop a greater evangelistic ministry.

5. Develop a greater missionary ministry. God wants these things done in our church in 1975.

But wait, we are not through. What programs or activities will we calendar that will enable us to reach our objectives. We have definite plans for activities that will, with God's blessing on them, accomplish the objectives in each of the five areas.

Now, I know; the staff knows, and the Sunday morning congregation knows "what we are up to" this year. I definitely feel a greater sense of direction and confidence. I am more enthusiastic about our work than ever before. I feel that the same new enthusiasm and confidence has been felt amongst the church family.

We are not too far into the new year for you to plan to do more than just "hold services." What specific things does God want your "holding services" to accomplish? I think I sensed that God got excited when I opened the door for him to lead me through this experience.

I hope that you and your people have found or will find the same new enthusiasm and confidence as you let God lead you in determining what you should accomplish and how you should accomplish great things in 1975.

Christian Focus Week in progress at OBU

ARKADELPHIA--"Because He Lives" is the theme of Ouachita University's Christian Focus Week being held Feb. 3-8, sponsored by the Baptist Student Union.

Featured speakers for the week will be Grady Nutt, a Christian humorist from Louisville, Ky., and Peter McLeod, pastor of the First Church at Waco, Tex.

McLeod will lead the Berry Lecture Series Feb. 3-6, speaking to the weekly chapel service at OBU as well as other groups and activities.

Christian Focus Week activities include daily seminars in Berry Chapel at 3 p.m., dormitory discussion groups led by faculty members each night, a banquet for international students at 8 p.m. Feb. 7 and a performance by the Norman Luboff Choir Feb. 8 at 8 p.m. in Mitchell Auditorium.

REVIVALS

Grand Avenue, Hot Springs, Jan. 5-12; Jack Scott, evangelist, Scott Killingsworth, singer; 32 professions of faith, 14 by letter. Glenn Riggs is pastor.

Hope Association youth rally, Jan. 25, Hickory Street Church, Texarkana; 57 professions of faith, 43 other decisions.

The Spirit and unity

(I Corinthians 12:1-12)

by Bernes K. Selph

First in a series of eight



Dr. Selph

The modern tongues movement has confused many people with its insistence upon this experience for the higher spiritual life. The 14th chapter of I Corinthians is often used as scriptural proof. Passages from it are quoted to confirm

this view. Misunderstanding has arisen because these references have been taken out of context in the chapter, and the chapter has been taken out of context of a larger unit of scripture.

The theme of I Corinthians 12-14 is unity. Chapter 12 pertains to the unity of the body; chapter 13 emphasizes the relationship of love to unity; and chapter 14 discusses the use of gifts in unity, specifically the gift of speaking in tongues. Those who believe these chapters emphasize baptism in the Spirit and speaking in tongues miss the point of discussion. The latter is incidental, so far as the point of emphasis is concerned. Tongue speaking, however it may be interpreted, has been blown all out of proportion because of the failure to see what Paul was teaching about the Spirit's work in solidifying and edifying the church, the body of Christ.

The headings of the chapters might be given under the following: Unity of the Body of Christ, chapter 12; Love, an integral element in its unification, chapter 13; Building up the Body of Christ in unity, chapter 14.

In an effort to set forth the theme of the above chapters I have approached their interpretation in the form of a running comment verse by verse, or related verses.

Spiritual Unity, vs. 1-6

v. 1, From this verse it is evident that the question about spiritual gifts had been directed to Paul. He did not want them to be uniform. What constitutes spiritual gifts will come out in the development of these chapters.

v. 2, The former worship of the Corinthians had been directed to idols. Paul elsewhere expresses the idea that he knew idols to be nothing. But by some strange way or felt need, people had been moved, incited, or stimulated to trust the idol.

v. 3, He wanted them to be certain that whatever may have prompted them to follow the idol that the prompting of the Christian worshipper would be by the Spirit of God. "The Corinthians

knew how men could be carried away by supernatural influences, they wanted a criterion for distinguishing those truly divine." The Spirit of God will lead the worshipper to honor him of whom the Spirit is the essence, Jesus Christ. The Christian will exalt, not blaspheme, the name of Christ. When one acknowledges that "Jesus is Lord" it is the Spirit that leads him to do so. By this he will know he is moved and possessed by the Spirit. Such acclaim is a sign of the Spirit's leadership. The test that Paul applied is that of loyalty to Jesus Christ. The Spirit cannot lead one to be against Christ and for Christ at the same time. He is not the author of confusion. In the beginning of Paul's discussion, and at the close of the discussion on spiritual gifts, he attests that the spirit prompts, directs, and supports one to magnify the Lord. There is a oneness and unity in the Spirit's profession, not two contradictory statements, or acts. Oneness or unity is the theme of this chapter and the two succeeding chapters; that, and not a teaching about the Holy Spirit. The Spirit effects this, but the theme is something else, unity. The creator of this unity is the Spirit.

v. 4, Note how Paul develops the preceding idea in this verse. In all the varieties of expression there is one Spirit. The Spirit produces variety but not contrariety. The variety of gifts acclaim the same spirit as does the confession.

v. 5, There are varieties of services, but the same Lord. The one to whom the Spirit has led the believer to acknowledge as such, all believers acknowledge, this, in itself, is unity.

v. 6, There are varieties of working but it is the same God who inspires all of them in every one. One's being is so permeated by God's presence that he is not conscious but what he is doing this himself, and it is God who has inspired him.

Note the terms used in v. 3, "Jesus"; v. 4, "Spirit"; v. 5, "Lord"; v. 6 "God." Yet there is no hint that there is any disunity of purpose or accomplishments. There is unity in the Godhead, there is unity in its work with the individual, there should be unity in the body, the church. So, the first thing Paul sets out here in his discussion of the spiritual gifts is that of spiritual unity.

Unity is for the Good of the Whole Body, vs. 7-12

v. 7, If there is any doubt about the above statements Paul settles it in this

verse. To each is given the manifestation of the Spirit for the common good. "Common" good is another way of saying "oneness." "Common" means that which is shared by all.

"Manifestation" is also translated "illumination." Whatever the gift, it was for the best interest of all, and which has a unifying power, the whole being considered. Nothing solidifies like having all the essentials required for the whole.

Verses 8-10 illustrate some nine gifts by the Spirit, but these are by no means all of his gifts. Paul enumerates these to make his point.

v. 11, Every word in this verse carries weight. Since all these gifts mentioned were inspired by one and the same Spirit then oneness and unity should be the result. This is the purpose of the Spirit in his relation to God the Father and Jesus Christ his Son. He knows how to work the gifts to make them produce unity and coherence. One and the same produces the same.

Now his "apportionment" is to each one individually as "he" will. This means he has purpose. Each individual carrying out his own designed course, as God's child, will fit in with the total purpose of the Spirit. He knows the will of the Father, he is seeking to bring to pass the will of the Son; which is the will of the Father, in this way he brings about harmony and unity of the whole. The Spirit's will is the same as their will.

If the Spirit gives gifts, then it is not ours to seek any of them so much as it is to exercise what God gives us to his glory. If each exercises his gift there is perfect harmony.

Paul uses the idea of the Spirit's "will" here to offset the contrariety of individualism as expressed in v. 14.

v. 12, Paul is very explicit in his analogy. As the body is one complete whole though it has many members, all the members, as many as they may be, constitute one body. So it is with Christ. All the members in him constitute a oneness, a unity. He raises the "idea of Church-unity to its highest point, all the members instinct with one personality."

This series of articles gives an exegesis of I Corinthians 12-14. Scripture quotations are taken from the Revised Standard version of the Bible. Dr. Selph, currently pastor of First Church, Benton, holds the Th. D. degree from Southwestern Seminary, Ft. Worth. He was writer for several years of "Beacon Lights of Baptist History" for this publication.

The Southern accent Endorsement equals encouragement

A college is like an individual, therefore it appreciates and needs encouragement. Nothing is more encouraging than to have the confidence of others. Confidence is a feeling and endorsement is an expression of that feeling.

This is what Southern Baptist College is experiencing at the present. The endorsement continues to come from individuals and churches. Recent action by the Arkansas Baptist State Convention of allocating more funds to Southern Baptist College this year and a larger percentage of the Christian Higher Educational dollar in 1976 is an endorsement that has brought deep appreciation and great encouragement.

A 10 percent increase in the enrollment this year is a critical endorsement from the young people. The school continues to strive to win the confidence of the high school senior as he or she decides on the college to attend.

Continued support through the Ouachita-Southern Advancement Campaign is a source of constant encouragement. The records reveal 56 percent of all the churches in Arkansas are involved in this historic effort. It also reveals that \$1,530,613.45 has been given by these churches through December, 1974.

The "icing on the cake" of this endorsement is the recent challenge grant of \$50,000 to Southern Baptist College from the Mabee Foundation of Tulsa, Okla. This money is designated for furnishings in the new Fine Art Building nearing completion.

This college is attempting to be "The Campus of Christian Purpose" which will merit the endorsement of those interested in furthering the cause of Christ. Our many friends are encouraging us to continue this program with their endorsement.

News briefs

□ First Church, Sparkman, has paid off their pledge on Higher Education in 18 months. They are continuing to pay to the Higher Education Fund to assist Ouachita in meeting the matching pledge of the Maybee Foundation. The church was supporting Ouachita before the campaign started.

□ Grace Church, Augusta, on Jan. 19 ordained three men to the office of deacon. New deacons are Gaither Lockhart, Harold Flowers, and Tommy O'Shields. These are the first deacons ordained by the church.



Ray Granade (left) and Lavell Cole of the OBU history department examine one of the more than 1500 books loaned to Ouachita by the Etter family.

Family loans books to OBU library

Mr. and Mrs. William H. Etter IV of Washington, Ark., have deposited more than 1500 books in Ouachita University's Riley Library, according to Ray Granade, assistant professor of history.

The Etters gave the collection to OBU "on deposit," meaning they retain ownership of the books while Ouachita has full use of them.

Dr. Granade said the collection contains books of all kinds, some dating back to the 1830s. He added that OBU librarian Mrs. Juanita Barnett described the collection as "typical of a family library of the 1900s."

"A collection like this is the best indication of what people in those days read, since few records are available," Dr. Granade said. "The potential research value is inestimable because so much can be done with these books."

Ouachita became interested in the books after Don Yancey, a senior history major from Benton went to Washington last year for a research seminar project. He saw the Etters' letter collection, which the school now plans to place on microfilm, and found that Etter owned a print shop where the books were located.

The Etter family ran the print shop from the back of a hardware store and Etter sold the store to move the print shop to nearby Hope. Yancey told OBU officials about the books, which the school offered to place on deposit. The Etter family agreed and Dr. Granade and assistant professor Lavell Cole went to Washington to get the books.

"We feel we're helping the family by giving them a place to put their books, and the school benefits by getting the use of the books," Dr. Granade said.



The Singing Men and Singing Women filled the choir, providing a back drop for a message by Roy Fish.

Great spirit in Evangelism Conference

"I learned firsthand what it means to rely upon God," declared Captain Eugene B. McDaniel. A prisoner of war in North Vietnam for six years, McDaniel was one of the outstanding speakers participating in this year's Evangelism conference.

McDaniel, told his audience at First Church, Little Rock, that although he was tortured brutally by the North Vietnamese, God sustained him during those years. Shot down over North Vietnam on

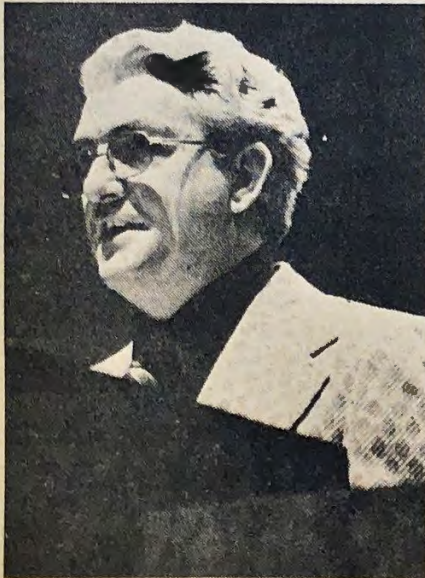
May 19, 1967, he was listed as missing in action until March, 1970, when the Hanoi government acknowledged him as a prisoner of war.

McDaniel said that three of his vertebrae were crushed in the parachute drop from his aircraft. No medical treatment was given, and he was tortured by having his back bent in a backward position. On various occasions he was beaten with fan belts by the North

Vietnamese who labeled him not a "prisoner of war" but a "war criminal."

"Trouble produced endurance, endurance brought faith," McDaniel declared. "It was only because of the prayers of Christians in America that we were able to survive the ordeal."

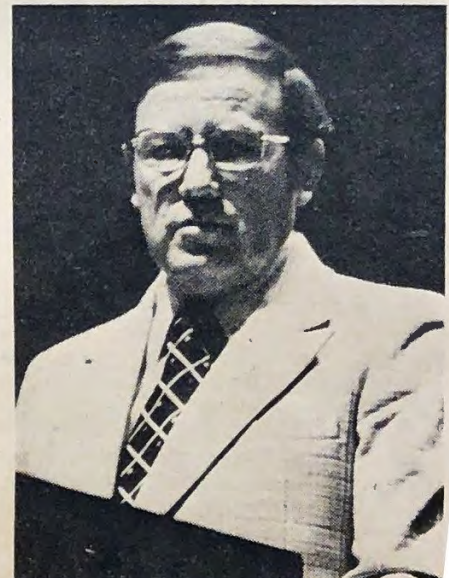
McDaniel said that, although he had never had any medical treatment, he emerged from captivity on March 4, 1973, a completely healthy man. "This



Speakers included Clarence Shell Jr...



...Capt. Eugene McDaniel...



...C.B. Hogue...

was possible," he said "because of the leadership of God."

The theme for the conference, "Reconciliation Through Christ," was developed throughout each session under the headings "The need....," "The nature....," "The basis....," "The means....," and "The results of reconciliation" and "Victory in Jesus."

The conference emphasized evangelistic methods and inspiration. The individual conferences were entitled "People search," "Evangelistic singing," "Renewal evangelism," "Revivals," and "Tell schools."

Dr. Homer Lindsey Jr., pastor of First Church, Jacksonville, Fla., spoke on "Growing an Evangelistic Sunday School," and "Growing a Witnessing Church." Lindsey outlined the following seven biblical laws for church growth: (1) Jesus is the Lord of the harvest; (2) every seed does not bear a Christian; (3) God gives to those churches who are winning people to the Lord; (4) God gives the increase; (5) the planter and the reaper are the same in the eyes of God; (6) there are rewards for all who serve God; and (7) the harvest is always ready.

Lindsey emphasized the importance of preaching the Word. "Apart from the proclamation of the Word of God," he said, "nothing will happen in any congregation." He also told the group that a preacher must continue to love those who oppose him. He said "Every true prophet of God wants members who are Bible students, tithers, prayer warriors, and witnesses. But when members oppose the leadership of the Lord we must continue to love them. If we are honest in loving our members our people will know it."

Lindsey, who built the Northwest Church, Miami, Fla., from 42 members to

more than 4500, said that growing a great church was hard work and that the pastor must take the lead responsibility. In the Northwest Church Lindsey spent three hours each week with his men, three hours with his ladies, and three hours with his young people in order to develop his members into witnesses. "A pastor must start with a small group who are committed to witnessing and doing the will of the Lord and let it grow under the leadership of the Holy Spirit, if he is to have a large number of people winning others to the Lord."

Roy Fish, professor of Evangelism, Southwestern Theological Seminary, Ft. Worth, Tex., led the Bible study. Each of his messages was a challenge.

In his first message Dr. Fish said that "the fruitbearing Christian" is led by fact, faith, and feeling, and is fruit-producing. "The New Testament," Fish said "declares more than 50 times that a Christian is to be one who bears fruit. The first Psalm describes the follower of God as one who is planted by God, provided for by God, productive for God, and persistent for God."

Ronald L. Dunn, pastor of MacArthur Boulevard Church, Irving, Tex., addressed the audience on the subject "If You Will Not Forgive." "God's first priority in the order of service," he said "is forgiveness. The life of victory for a Christian can only be lived when we are at peace in the world in which offenses develop." He emphasized the necessity of a Christian taking the initiative to go to someone who has a grievance against him. "That reconciliation," he declared "is indispensable in our worship. Reconciliation must be initiated by us and is to be taken care of quickly."

Wilbur Herring, pastor of Central Church, Jonesboro, challenged America

to "Return Unto the Lord." "America has sinned," he declared, "and the judgement of God has fallen on this nation. In the last two decades America has sinned grossly. Too many preachers have compromised their message for personal security. People no longer know that is right and wrong. Antinomianism is the order of the day."

In conclusion, he emphasized that God loves America. "God is the only one who can heal us," he said. We must know that God, and God alone, is our hope. There is a tried and proven way to return to God. This is through humility and prayer."

James Draper Jr., associate pastor of First Church, Dallas, Tex., spoke from Acts 5:19-20. In his message "Growing an Evangelistic Church," he emphasized that men are the agent by which the task is accomplished, the task has been assigned to us, and our message is to go speak to all of the world. In conclusion he emphasized that men are dead in their trespasses and sin. "The Holy Spirit says don't let them die," he declared. "The Good News is that they don't have to die, that they can have life through Jesus Christ."

Dr. Charles Ashcraft, executive secretary of the state Convention, spoke on "The Sweat and Blood of our Fathers." He said "It would be arrogance and contempt to disregard the works of those of the past. Most of the things we enjoy were built by those of the past who were stronger than we. We cannot claim the victory for today's generation for we stand on the past."

In conclusion Ashcraft said "If we are to be successful in today's world we must be in fellowship with our fellowman, with those of the past, and with our denomination."



...Homer Lindsey Jr....



...James Draper Jr....



...and Wilbur Herring

Bill Canary (left) of North Little Rock chats with Ed McDonald of Texarkana in a room displaying Baptist Book Store wares.



Missouri Secretary of Music Bob Woolley directed the music.



Norphlet Pastor Henry Davenport spent some of his free time at the Book Store display.



John Wright was host pastor for the annual conference.

C. B. Hogue, director of evangelism for the Home Mission Board, spoke on "The Need for Reconciliation." He emphasized that the need for reconciliation is declared in that men are doomed, the need for reconciliation makes us responsible, and that reconciliation is possible only through Jesus Christ. In conclusion he said "Christ has been formed in us and this should give us the urgency to tell others."

One of the highlights of the conference was a message by Evangelist Angel Martinez. Dr. Martinez spoke from Romans 1:16 and 1 Corinthians 15. He said "The Bible is not only a proclamation but a revelation. He emphasized: (1) The Gospel has the power to make sons of sinners; (2) The Gospel has the power to make students out of sons; (3) The Gospel has the power to make servants out of students; and (4) The Gospel has the power to make saints out of servants.

Martinez said "The Christians upon the earth are the visible body of Christ. God is not looking for talent. He can use anything. He is looking for willingness."

Testimonies on the successfulness of the Lay Evangelism material were given by Ron Hale and Tim Sacrey, members of Baring Cross Church, North Little Rock. Kendall Black, pastor of Eagle Heights Church, Harrison, also told of the impact that the Lay Evangelism material had in his church. "There were 157 enrolled in the school. Each facet of the material assisted our people."

Black told of people being won to the Lord and the enthusiasm that it developed among the church members. He told of two of his young people who have been successfully witnessing each Thursday night since the school. "It took them several months," Black said "before they won their first person to the Lord. But they did not become discouraged. If they had been the only ones who attended the school it would have been worth it all."

Those attending the Evangelism Conference this year were thrilled by the inspiration, presentation of methods, and the music. The music was conducted by Bob Woolley, secretary of music for the Missouri convention.

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Rheubin L. South elected executive director of Missouri

"I am very excited about the future potential of our Baptist work in Missouri. They claim Missouri is the heart of this country and I think it is. It is a mixture of the Midwest, South, and West, all in one state. Their opportunities are almost unlimited," declared Rheubin L. South, who was elected executive director of the Missouri State Convention on Jan. 28.

Dr. South, who has served Park Hill Church, North Little Rock, for more than 23 years, tendered his resignation on Feb. 2. He hopes to complete his move to Missouri by March 1. He will attend the Executive Committee and executive secretaries' meeting this month.

In discussing the past problems of the Missouri Convention, Dr. South said "It has been no less than miraculous what has been accomplished under the leadership of Tom Nelson who served as interim executive secretary. Dr. Nelson, who was Foundation executive secretary, and the excellent Executive Board, have resolved many of the problems in a little more than a year. The progress is reflected in the fact that the state overcame a deficit to close this year with an average of approximately \$100,000."

In commenting on the Executive Board and the staff of the Baptist Building, Dr. South said "I am extremely impressed with the ability of the Executive Board of the Missouri Convention. It is one of the finest group of laymen and preachers that I have seen. The leadership in the Baptist Building is unusually fine. Their skill and effectiveness have helped greatly to resolve the difficulties of the past."

In discussing his philosophy of an executive secretary Dr. South said "The state staff and Executive Board programs have but one mission and that is to support the churches of a convention. In Missouri there are 1,790 churches representing more than 547,000 members. This places a great deal of responsibility on the staff and Executive Board. The state, also, has a great deal of diversity. There are two large metropolitan areas - St. Louis and Kansas City - as well as a great rural section."

The program of the state convention includes the operation of four colleges, one hospital, and Camp Windermere. The budget of the convention is \$5,750,000. With special gifts the receipts will run between \$7 and \$8 million.

Dr. South expressed his appreciation for the excellent committee charged with the responsibility of searching out a new executive secretary. "I have been questioned by attorneys and was involved in the leadership that opposed gambling in Arkansas," South said, "but I have never been so thoroughly in-

terrogated by any group. After the discussion was concluded I asked the committee who trained them to ask questions so effectively. The chairman of the group grinned and admitted that they had received special training for this purpose. I believe that the thoroughness of this committee is reflected throughout the Executive Board. I am looking forward to an excellent working relationship."

Dr. South pointed out that one of the greatest deterrents to a state convention was when the people felt that the Baptist Building staff or the Executive Board had become an ecclesiastical group of bishops. "I will be doing my utmost to provide the people of Missouri," South said, "with an entirely open administration in which everyone will be provided with proper information."

Dr. South will fill the Park Hill pulpit for the last time on Feb. 16. He said "It has been a tremendous joy to work with the people at Park Hill Church." When South accepted the Park Hill Church in January, 1952, the church was running a little over 190 in Sunday School and had approximately 400 members. The annual budget for the church that year was \$29,000. The church now has just over 2,200 members and the budget exceeds \$500,000.

South was born in McClain County, Okla., but his family moved to Portales, N.M., before he was two years of age. He spent his youth on the ranch, on the

Dr. South, newly elected as state convention president, was interviewed by a TV newsman in 1971.

farm, and in the town of Portales.

South holds the B.A. degree from Eastern New Mexico University, graduating cum laude. He received the master of divinity degree from Southwestern Seminary, Ft. Worth, Tex., in 1950. He also received the doctor of divinity degree from Ouachita University in 1962.

Dr. South has a great deal of denominational experience, serving on the Executive Committee of the Southern Baptist Convention from 1958 through 1974. He was president of the Arkansas State Convention from 1971 through 1973, and was a trustee at Ouachita University, Arkadelphia, from 1953 to 1961. He is currently on the Ouachita board. South is also vice chairman of the Ouachita-Southern Advancement Campaign.

South has pastored three churches. He served the Yarellton Church of Milam County, Tex., and the Fairview Church, Grand Prairie, Tex. He has pastored the Park Hill Church since coming to Arkansas.

The excitement of South was evident as he considers the potential of the work in Missouri. "The problems of Missouri are those that one would normally expect in most of our southern states," South said "But with the attitude of the people with whom I visited, I believe that great things are going to happen," he concluded.



Doctrinally speaking
Methods of interpretation
(Continued)

by Ralph W. Davis
(31st in a series)



Davis

In the last article we listed five methods or principles to use in interpreting the Scriptures. We list four others in this article.

6. Give attention to the historical situation of the passage of Scripture. What did the

passage mean to the readers of that day? God's message is for all men, but his message was given through men and to people involved in the problems of their own day. What was the environment in the days when Paul wrote 1 Cor. 11:5 about women with their heads unveiled? In order to see what this message has for us today, we must see what it meant to the women of Corinth in the first century. Paul was condemning that which would bring reproach upon the Christian women of that day. A woman convicted of adultery had her hair shorn. (Isa. 7:20) The thing Paul was telling the women was for them not to put themselves on

the level with adulteresses.

What does Jesus mean by "whited sepulchres" in Matthew 23:27? For a Jew to touch a tomb meant defilement, and in order to avoid accidental defilement, they kept their tombs painted white. But even though the tombs were white and attractive, they still contained rotteness within. So it was with the hypocritical Scribes and Pharisees.

We can best understand the historical situation of a passage by discovering as much as possible of the background. Who is writing or speaking? What were the distinctive views of the author? To whom was he writing? When was the book written? The books were written to meet specific needs. It is important to know that Galatians was written at the height of the Judaistic controversy, and that 1 John dealt with the problem of the Gnostic heresy, and that Paul was in the Roman prison when he wrote 2 Timothy 4:6, "And the time of my departure is at hand."

7. Study a passage in the light of its context. First, there is the immediate context, consisting of the particular section in which the passage occurs.

Then there is the remote context, which includes the whole book in which the passage occurs, and even the entire Bible.

8. Study the words of a passage in harmony with the meaning in the time of the writer. They wrote in order to be understood by the readers. Here we find the value of commentaries written by men who know the original languages.

9. Give consideration to different types of literature—poetry, prose, apocalyptic. There are many figures of speech in the Scriptures. Does Jesus mean in Matthew 5:30 for a person to literally cut off his right hand? Of course not. In no place in the Bible is the mutilation of the body regarded as a means of spiritual attainment. Jesus is using symbolic language to show that a person should use drastic methods in order to conquer a wrongdoing.

For a complete study of biblical interpretation, read Dana and Glaze, *Interpreting the New Testament*, in its entirety, especially Chapter 10.

Next issue: *Man's Nature: The Dichotomous Theory. The first of 11 articles on "Man and Sin."*

Overtons to assist publishing operation in Nairobi, Kenya

Director of Missions and Mrs. Carl Overton have received a six to eight months leave of absence from the Ashley County Association to assist in the Baptist Publishing House in Nairobi, Kenya. Overton will be in charge of the printing operation.

Missionary Sam Turner told a few of the pastors of the association of this need. In December the Executive Board voted to give Overton a leave of absence with full pay.

The Foreign Mission Board will pay the travel to and from Nairobi for the Overtons as well as the housing and transportation while on the field.

Missionary Ralph Harrell writes "We have just recently learned of your coming to Nairobi to help us out in our Publications Department. You are certainly an answer to prayer. Ordinarily, we have three families assigned to this phase of our work — one in the editorial division, another in the Church Development area including work in

stewardship and evangelism, and the third in the production and circulation section. Since August, 1974, I have been taking responsibility of all three areas. We do have Joan Carter in the women's department and she takes care of editing and proofing all of her publications. My wife, Rosalind, does her own editorial work for the Junior-Intermediate Sunday School materials. Shirley Daugherty, wonderful Journeyman is taking responsibility for our Bible Way Correspondence School. The responsibility of keeping things moving here is too much for one person, and we are delighted that you are coming to help us out for the time you will be with us."

Missionary Overton says "I deeply appreciate the willingness of my association to share me with the brethren in Nairobi. I am delighted that they took the initiative in responding to the needs across the sea. For some time I have felt that the Lord wanted me to be involved, at least for a time, in such a work as this."



The Overtons will soon be serving with Baptist missionaries in publications work in Nairobi, Kenya. Overton is taking a leave from duties for Ashley County Association.

Bryant church holds note burning

First Church, Bryant, held a note burning service on Jan. 12 Under the leadership of interim pastor, Ray Branscum, the church has retired all its indebtedness, as of Dec. 12, 1974.

Speaker was former Pastor O.R. Dickerson, currently chairman of the Child Evangelism Fellowship of Shiawass County, Mich. He commended the congregation for the progress they had made across the years and challenged them to develop a dynamic outreach to the people of their community. He pointed out that countless people are lost and that it is the responsibility of this church to reach the unchurched and unsaved of their community.

A history of the church was given by Mrs. Garland Penell. The church was organized in 1962, and Associational Missions Director Hugh Owen assisted the congregation in their early development.

On May 9, 1962, First Church, Benton, under the leadership of Bernes K. Selph, formally voted to assist in establishing a mission in Bryant. The mission was



The indebtedness of First Southern Church, Bryant, went up in flame recently. Interim Pastor Ray Branscum stands behind the pulpit.

organized in July, 1962, with 20 members.

In August, 1962, First Church, Benton, voted to purchase land and to erect a building for worship. In January, 1963, the first worship service was held in the new building. The new facility accommodated 120 for worship service and had a choir loft, five classrooms, a study,

furnace room, and two restrooms. In February, 1963, the new facility was formally dedicated.

In 1964, the mission borrowed \$12,500 to build additional classrooms. In 1965 the mission was organized into a church, and in 1972 the name of the church was changed to The First Southern Baptist Church of Bryant.

News about missionaries

Mr. and Mrs. Maurice L. Caldwell, missionaries on furlough from Peru, may be addressed at Box 180, Monticello, Ark. 71655. Both Caldwell and his wife, the former Martha Baugh, are natives of Star City, Ark. Before they were appointed by the Foreign Mission Board in 1971, he was executive director of the Arkansas Baptist Home for Children in Monticello.

Mr. and Mrs. G. Edwin Engstrom, missionary associates to the Philippines, may be addressed at 4796 Mercado St., Makati, Rizal, Philippines. He is a native of Little Rock, Ark. She is the former Jeannette Faus of Monte Vista, Colo. Before they were employed by the Foreign Mission Board in 1967, he was a forest ranger, Kaibab National Forest, Williams, Ariz.

Mr. and Mrs. Alex. F. Garner, missionaries to Panama, have arrived on the field (address: Apartado 7242, Panama 5, Republic of Panama). Both are natives of Arkansas, he of Ft. Smith; she is the former Charleta Beindorf of Pope County. Before they were appointed by the Foreign Mission Board in 1952, he was pastor of First Baptist Church, Leedey, Okla.

Mr. and Mrs. Billy O. Gilmore, missionaries to Brazil, have completed furlough and returned to the field (address: Caixa 1635, 13100 Campinas, Sao Paulo, Brazil). A Texan, he was born in Everett's Chapel and also lived in Mount Enterprise. Mrs. Gilmore, the former Lee Ann Cole, was born in Alma, Ark., and

also lived in Raymondville, Tex., while growing up. Before they were appointed by the Foreign Mission Board in 1962, he was pastor of First Baptist Church, Hawkins, Tex.

Mr. and Mrs. Wayne E. Maness, missionaries to the Philippines, have arrived in the States for furlough (address: 7908 W. Ridge Road, Raytown, Mo. 64138). Born in Kansas City, Mo., he also lived in Tarkio, Mo., and Wichita, Kan. She is the former Jeanne Swope of Plattsburg, Mo. Before they were appointed by the Foreign Mission Board in 1971, he was pastor of First Baptist Church in Dell, Ark.

Mr. and Mrs. Fred L. Williams, missionary associates to Brazil, have completed furlough and returned to the field (address: Caixa 07-0558, 70000 Brasilia, Federal District, Brazil). A native of Arkansas, he was born in Ft. Smith and grew up in that area. Mrs. Williams is the former Geraldine (Gerry) Washington of Claremore, Okla. Before they were employed by the Foreign Mission Board in 1971, he was pastor of Bethel Baptist Church, Owasso, Okla.

Mr. and Mrs. Chester S. Cadwallader Jr., missionaries recently transferred from Guatemala to El Salvador, have arrived in the States for furlough (address: P.O. Box 2736, Little Rock, Ark. 72203). Both are Texans. He was born in Waco and lived in Fort Worth, Kaufman and Dallas while growing up. The former Dorothy Bell, she was born in Austin and also lived in

Bastrop while growing up. Before they were appointed by the Foreign Mission Board in 1952, he was pastor of College Park Baptist Church, Monroe, La.

Mr. and Mrs. Woodrow E. Fletcher, newly appointed missionaries to Peru, are attending an orientation program for new missionaries at Callaway Gardens (address: Box 535, Pine Mountain, Ga. 31822). Born in Fayetteville, Ark., he grew up in Tulsa, Okla. Mrs. Fletcher, the former Sylvia Howard of Oklahoma, was born in Oklahoma City and grew up in Bristow. They were appointed by the Foreign Mission Board in January 1975. Fletcher was a Royal Ambassador worker with the Northwest Baptist Convention for two years.

Dr. and Mrs. Daniel D.I. Gruver, recently employed missionary associates to Panama, are attending an orientation program at Callaway Gardens (address: Box 535, Pine Mountain, Ga. 31822). Born in Kansas City, Mo., he went to Alaska at age three. He also lived in South Dakota and Missouri before going to Costa Rica with missionary parents. His wife, the former Jane Miller, was born in Arkadelphia, Ark., and lived in Missouri, Kansas, Oklahoma and Texas while growing up. Before they were employed by the Foreign Mission Board in January 1975, he served as a doctor in the San Blas Islands with the Southern Baptist Home Mission Board.

Your state convention at work

Child Care

We 'reach out' in many ways

From Little Rock, to Jonesboro, to Fayetteville, to Monticello, Arkansas Baptists provide a unique state-wide Christian ministry to families and children. Located in these areas of our state are the area offices and the Children's Home of the Arkansas Baptist Family and Child Care Services. More than offices, they are centers of activity, staffed by trained Christian counselors who combine their Christian faith and professional training in ministering to the tender needs of children and their families "An arm of the church reaching out." is the way we would like our services to be viewed.

Reaching out to do what? Reaching out to...

This past year, 78 children received care and direction for their lives at Arkansas Baptist Home for Children. Some were there for the full year, while others lived there for a shorter period of time. Many children come to us with emotional problems as a result of all the turmoil that they have been through. In our program, we try to provide a secure, loving setting where a child can find acceptance and the emotional support he needs to face the demands of growing up.

We are grateful that, in reaching out,

18 of our youth made professions of faith in Christ this past year.

It was a thrill to see six of our youth graduate from the Children's Home and two from our foster care program. Several of these young people made outstanding achievements and we are proud of them.

Baptist families throughout the state joined hands with us in providing foster care for 20 children throughout this past year. Ten boys received care and direction by living at our group home in Jonesboro.

Through our area offices, there was a considerable increase in referrals this past year, with 652 new referrals being processed through these offices. Representing a variety of personal and family problems, these new referrals represent services to over 1,000 individuals.

We reach out to help children and youth discover the abundant life that God has promised to all his children. We offer our gratitude to Arkansas Baptists for their support and encouragement to our child care ministry which enables us to be "a busy arm of the church reaching out"---Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

Prepare for VBS at annual state clinic



Vernon

Learning is fun, and helping one to learn is a great challenge to a teacher. A training opportunity for associational Vacation Bible School workers will be held soon.

The State VBS clinic will be Feb. 18, at First Church,

Little Rock. The time is from 9 a.m. until 3 p.m.

We will have age-group conferences, exploring the curriculum pieces to be studied. A trained conference leader will help the material to come alive and show how it can be used efficiently.

The conference leaders and the names of the material are Pat Ratton; middle preschool, *Thank You, God*; Mrs. John Hamilton, older preschool, *Pleasing God*; Eddie Reed, younger children, *My Church*; Mrs. James Wiley, middle children, *Things We Do at Church*; Mrs. Sam Gilson, older children, *My Church at Work*; Mrs. Leslie Wilfong and Freddie Pike, Youth, *HELP: Helping Empty Lonely People*; and Don Cooper, Adult; *Studies in Revelation*. S.D. Hacker will lead a conference on new work; and Art Burcham and Harold Vernon will lead the general officers.

It will be very helpful to have your teaching material. If you do not have it, the Baptist Book Store will have books available.

Team members are asked to bring a sack lunch, coffee and tea will be furnished.

Associational missionaries and VBS directors, if you do not have your team enlisted, do so now and bring them for this important training session.

We will be looking for you.--Harold Vernon, VBS Consultant



Woman's viewpoint

Iris O'Neal Bowen

Talk it up!

Every March, when it is too late to do something about it, I wish I had taken the opportunity, through this column, to talk up the state W.M.U. Convention.

I believe many more of our women would attend this great gathering if they knew the many blessings and the endless inspirations that come out of it.

As we come together for the sessions, the attitude of prayer and worship just envelop us. The music has been planned to prepare our hearts for the messages from our speakers.

And the speakers!

We hear the missionaries who recount exciting adventures on the mission field. They tell us of the needs of their people. Their love and dedication just shine on their faces as they try to get across to us the blessings they receive as they carry on their God-called careers.

One of the sweetest testimonies I have ever heard was at a W.M.U. Convention,

when the wife of one of our state pastors told how she was healed of blindness.

I recall one whole missionary family, home on furlough, who spoke, child by child, and then the parents, telling of their work.

I nearly weep today to think how disinterested people are in missions! If we really believed God meant what he says when he tells us to go into all the world, we would be teaching our children about the needs, both spiritual and physical, of the world about us.

Our church youth organizations help the young people to realize there is a world out there, challenging them to serve God on a higher plane.

How can they know these things if we do not teach them, and how can we teach, if we know nothing?

Our W.M.U. Convention inspires us to go home and be the witnesses we should be.

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Marriage enrichment

retreat set



Waggener

Richard G. Waggener, consultant in the family ministries section, Church Administration Department, Baptist Sunday School Board, will lead a Marriage Enrichment Retreat in Arkansas March 7-8, 1975. The retreat, a time apart with

learning experiences designed for making good marriages, better, will be held at Fairfield Bay, Ark.

A native of Nashville, Tenn., Waggener came to the Sunday School Board in July, 1974, from a 13-year pastorate in Alabama. He is a graduate of Carson-Newman College and Southern Seminary. He and his wife have two sons.

Waggener says of the Marriage Enrichment Retreat, "We are learning that within each marriage there is a great potential for intimacy yet to be realized by most couples. The release of this potent energy, according to God's plan of creation, can bring redemptive changes that not only regenerate marriages but also transform whole societies." The retreat will help couples "discover more of God's gifts in their discovery of each other as they bring together God's truth about marriage and a better understanding of human dynamics."

The Marriage Enrichment Retreat will be held at the Indian Rock Resort, a division of the Fairfield Bay development. Participants will be housed in condominiums and have guest privileges to use all the facilities of Fairfield Bay.

The retreat will begin at noon, Friday, March 7 and conclude in late afternoon, Saturday, March 8. Full details for enrolling in the Marriage Enrichment Retreat may be obtained by writing the Church Training Dept., P.O. Box 550, Little Rock, Ark. 72203.

Arkansas to host one of 14 conferences on youth ministry

NASHVILLE--Fourteen "Regional Conferences on Youth Ministry" will be conducted throughout the Southern Baptist Convention in 1975, according to Bob R. Taylor, youth ministries coordinator in the Southern Baptist Sunday School Board's church administration department. The conference will begin on Monday at 6 p.m. and conclude at noon on Thursday.

"These regional conferences are planned exclusively for coordinators of youth ministry in a church," said Taylor. "This coordinator may be referred to by

Youth Ministries Conference reset



Holley

The Youth Ministries Conference, originally planned for Feb. 28-March 1 will be rescheduled for May 2-3. It will be combined with the Summer Youth Program Conference and will be held at Camp Paron.

The conference will be for all youth directors, music-youth directors, summer youth directors, and youth coordinators. Pastors and other persons who have responsibility for planning and coordinating the church's total youth ministry are invited to participate.

Each of the five Church Program Organization Departments of our state convention will be involved in the conference. The program and curriculum material of Sunday School, Church Training, Acteens, Royal Ambassadors, and Church Music will be presented.

Bob Taylor, Youth Ministries Consultant, Church Administration Department, Baptist Sunday School Board, will discuss the philosophy of a church's youth ministry and how to plan and coordinate the church's total ministry to youth. He will also present the program and materials for the Summer Youth Program for this year.

For additional information, contact the Church Training Department, P.O. Box 550, Little Rock, Arkansas 72203.

Adult Workshops

It is not too late to plan to attend one of the three Area Adult Workshops. They are scheduled as follows: Monday, Feb. 10, Park Hill Church, North Little Rock; Tuesday, Feb. 11, First Church, Pine Bluff; and Thursday, Feb. 13, University Church, Fayetteville. Each workshop begins at 6 p.m. with a banquet. The workshop director is William Caldwell, Adult Consultant, Church Training Department, Baptist Sunday School Board. Banquet reservations should be sent or phoned in to the Church Training Department--Robert Holley

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Church Training Department

P.O. Box 550

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any number of titles. In many cases, this person will be the minister of youth; youth director; minister of education; associate pastor; or pastor, especially if he is the only staff member.

"The coordinator may be a professional staff member or volunteer worker, either full time or part time. He or she may coordinate the entire youth ministry of a church or coordinate only part of it."

Conference topics will include "Bible Study and Application of Bible Truths to Youth Ministry," "The Youth Minister's

Role in a Ministry of Affirmation," "How to Motivate Volunteer Leaders," "Specifically Designed Cassette-Workbooks Programmed System Studies for Youth Concerns," "The Concept and Practice of a Total Balanced Youth Ministry," "Helping Youth and Youth Workers Discover Gifts," "Working Out Interpersonal Relationships," and "The Youth Minister as an Educator, Coordinator, Administrator and Minister."

These conferences are sponsored by the church administration, Sunday School, church training, church music and church recreation departments at the board, in addition to the Brotherhood Commission and Woman's Missionary Union.

And some evangelists.....

Ephesians 4:11



Fitzhugh

Bill H. Fitzhugh has entered full-time evangelism. He attended Arkansas State University, Jonesboro, and Ouachita University, Arkadelphia. He has served the Hickory Grove Church and First Church, Ola. Prior to entering the ministry he had served as the manager of several stores.

The following recommendation is given by Don A. Nall, pastor of East Side Church, Pine Bluff, who says "I can recommend this man without reservation to any pastor. He produces the sort of magnetism which I believe draws men to Christ. One of the prominent qualities which Bill possesses is the 'sane' approach he has to evangelism. He believes that 'it is the spirit of God which draws men to the Father.' He depends upon the power of God's Word and the Holy Spirit, thus not relying upon fancy

carnal-like tactics to attract people to the Lord Jesus. He endeavors to help the church, to win people to a solid faith in Christ, and to share the 'whole counsel of God' In doing so, he strengthens the family in his preaching, he preaches doctrine and he helps the church to fulfill its role in God's plan for our day."

Evangelist Fitzhugh can be contacted at 1224 Poplar, Pine Bluff, or by phoning 536-8623.

Evangelism

Will WIN work?

What will WIN do for my people? This is a justifiable question for any pastor to ask. The only way to get the complete answer is to get involved in a Lay Evangelism School and see firsthand. The people of Central Association will have the opportunity to do just this on Feb. 24-28. There will be simultaneous schools in Calvary Church, Benton, taught by Oscar Golden; Memorial Church, Hot Springs, taught by Richard Johnson; and Trinity Church, Malvern, taught by Clarence Shell Jr.

I will have the opportunity to teach leadership training to all church staff members and lay people who desire to qualify to conduct Lay Evangelism Schools. The leadership training sessions will be at Springdale Assembly, Lonsdale, Tuesday-Friday, from 10 - 12 a.m. each day. To qualify to teach a school, you must attend a night school and the leadership training sessions. Interested people outside of Central Association please contact Jesse Reed or myself for more information.

What will WIN do for your people? I believe, it will help them to become witnesses involved now in sharing Christ.

A call will be heard. In the beginning of our Lord's ministry the call went out, "Follow me and I will make you to become fishers of men". In the closing of his ministry the command was given, "Ye shall be my witnesses". Listen! God has something to say to you.

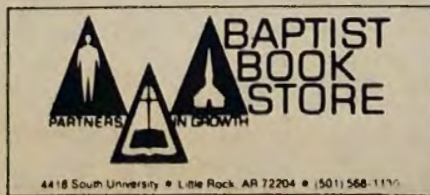
A confession will be made. Remember the experience of Isaiah. He became God conscious. He saw the Lord high and lifted up. He became self-conscious. He confessed his sins and was forgiven. He became other-people-conscious. God asked, "Who will go for us?" Isaiah responded, "Here am I, send me." God

desires this response from each of his children.

A concern will be shown. God uses his people in direct relation to their concern and compassion for the lost. A mother cried out with tears of concern, "how long, how long until my son is saved?" Her son was a high school senior without Jesus. The very next day, as a result of her concern, I had the privilege of introducing this young man to Jesus in his father's business place. As Christians, we are the only ones who care if a person goes to Hell or Heaven.

A courage will be experienced. One of the strongest weapons of Satan used against God's children is fear. This is expressed in every Lay Evangelism School. One fine pastor's wife stated, "I almost had a nervous breakdown this afternoon in fear of going out to witness." She claimed the promise of God, "Perfect love casteth out fear", and went out to share Christ. God so used her that a teenage girl and a 60-year plus Spanish-American lady accepted Christ. In her testimony she stated, "This is the most wonderful thing that ever happened to me in my Christian life."

The WIN Schools will help your people to experience the truth that, "God hath not given us the spirit of fear, but of power and of love, and of a sound mind." — Your State Evangelist, Clarence Shell Jr.



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A red-letter day is coming next month

Lay renewal-evangelism, Christian fathers and their role in the home, overseas missions and pioneer areas are challenging today's men.

Each area of work is a vista of opportunity and challenge for Baptist Men, both laymen and pastors.

The State Brotherhood Convention, involving all Baptist Men, is scheduled for March 14-15. The meeting will be held in facilities of the Lakeshore Drive Church in Little Rock. The facilities are located at South University and 32nd Streets.

Outstanding personalities will be present to lead the conferences and to speak on the opportunity and challenge of the areas indicated above.

Included in the program personnel will be Eugene Grubbs of the Foreign Mission Board. He will be relating to overseas mission opportunities.

Ted Dowell, professor at Southwestern Seminary, will be discussing the role of the father in a Christian home and related subjects. He is a man of great knowledge in the area of human relations and needs.

David Haney, Brotherhood Commission Consultant for Lay Renewal, will

be discussing the value of lay renewal, the means and know-how for churches to involve laymen in the work of renewal in the church. He will be helpful to all Baptist Men.

Robert Fling, Westchester Church, Chappaqua, N.Y., is a pastor-missionary. He will be sharing the thrill of pioneer work, along with the trials involved for pastors and laymen.

Dr. Fling will indicate helps and services that ministers and laymen can render in pioneer areas. Many men would be willing to give of time and ability, on a pay-own-expenses basis, to assist in these areas. All they need, to be enlisted, is to be told of the need and opportunity for service.

There will be other personnel and features of the Brotherhood Convention. Included will be some of Arkansas' finest.

Now is the time for all Baptist Men to plan to attend. Attend for information, inspiration, and know-how in doing the Lord's work.

The Date: March 14-15. A red-letter date.—Brotherhood Department, C.H. Seaton, Director.

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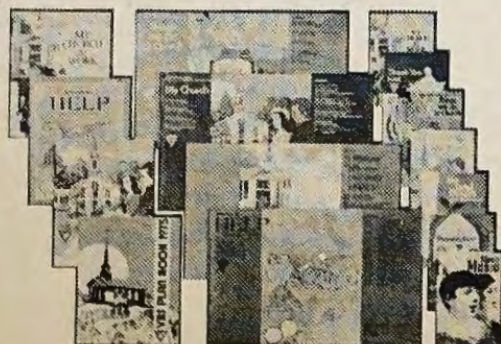


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OBU president to speak to leaders



Dr. Grant

Daniel R. Grant, President of Ouachita Baptist University, Arkadelphia, Arkansas will address the National and Southern Baptist Leadership Conference twice, Feb. 27 and 28 in Little Rock. Psalm 85 is the Conference

scripture with verse 13 "In The Way of His Steps" as the theme.

Dr. Grant, a layman, will be speaking from a background rich in Baptist tradition and the American political system. Prior to his present post he was Professor of Political Science at Vanderbilt University, Director of its Urban and Regional Development Center, and active as a consultant, researcher and writer in the field of urban government and administration. He is a member of the American Political Science Association, American Society for Public Administrators and American Association of University Professors.

As an active Southern Baptist he has served on numerous committees and commissions of the Convention. A member of the Baptist World Alliance he serves on the Commission for Religious Liberty and Human Rights. His written works include *State and Local Government in America* (1963; revised ed., 1968) *Government and Politics and Introduction to Political Science* (1966) and *The Christian and Politics* (1968).

Robert Ferguson, Director of Cooperative Ministries with National Baptist said "Dr. Grant will speak to us about relating our Christian faith to justice, mercy, and righteousness, in the

political as well as the personal areas of life at an opportune time, a time when we know the need is paramount. These addresses could be the most significant delivered in Arkansas during 1975."

Alcohol-Narcotics programs scheduled

Alan T. Tucker, Educational Assistant for the Christian Civic Foundation, will present the alcohol-narcotics education program at the following schools during February:

- Thursday, Feb. 6-Ashdown
- Tuesday, Feb. 11-Fordyce P.T.A.
- Friday, Feb. 14-Village
- Monday, Feb. 17-Magnolia HS
- Wednesday, Feb. 19-Willisville
- Friday, Feb. 21-Nashville HS
- Tuesday, Feb. 25-Arkadelphia, Peake Middle

Groups interested in having Tucker as a speaker should contact the Foundation office, 1007 Donaghey Building, Little Rock 72201, telephone 372-0318.

SBC President Weber's father dies

ST. LANDRY, La. (BP)--Edward Weber, 82, the father of Southern Baptist Convention President Jaroy Weber, died here Jan. 21.

Surviving, in addition to Jaroy Weber, the pastor of First Baptist Church in Lubbock, Tex., are the late Mr. Weber's widow and a daughter, Mrs. D.K. Cassell of Charlotte, N.C.

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Money better than goods in Baptist relief abroad

RICHMOND (BP)—Dollars continue to be the most rapid and efficient form for relief according to a Southern Baptist missionary formerly stationed in Bangladesh and now an area missionary in the Middle East.

Troy Bennett, one of the pioneer missionaries to Bangladesh, underscored the problems there.

"The news from Bangladesh is not good," he said. "Unless something really dramatic happens in the hearts of those able to help as well as those who receive, it seems very likely that millions will die of starvation and millions more will have to live with the awareness that 'there ought to be something we can do about it.'"

To those who would help, Bennett said, "It is best not to send material goods to our missionaries in Bangladesh unless you hear from them with clearance to receive it."

He warned those who are eager to send clothing or even food directly to Bangladesh. "Your contribution may be thrown aside somewhere for lack of permission to receive it. However, you can send money to the Southern Baptist Foreign Mission Board."

Money received by the board for relief is immediately placed at the disposal of missionaries in the devastated area for approved relief projects.

According to information received from J.D. Hughey, secretary for Europe and the Middle East, missionaries in Bangladesh are helping to erect new shelters, dig shallow, fresh water wells, fund agricultural projects for long range solutions to hunger, and purchase and distribute food and medical supplies.

The Foreign Mission Board is an authorized channel for Southern Baptist overseas relief money.

"No other agency or avenue of relief provides Southern Baptists as direct a channel to needy people overseas," said Jesse C. Fletcher, director of the Board's Mission Support Division. "Because of its ongoing missionary endeavor in many of the areas threatened by famine or devastated by disaster, the Foreign Mission Board is able to translate relief funds—dollar for dollar—into relief needs without overhead or administrative costs."

Fletcher pointed out that while Southern Baptist Convention agencies are prohibited by the convention's business and financial plan for making direct appeals for relief funds, the Foreign Mission Board is encouraged by its program statement to circulate needs and publicize projects currently being funded by money given by Southern Baptists.

Fletcher, insisting that every dollar sent for relief designated for a particular place goes directly to that place, concluded, "The Foreign Mission Board is the most efficient channel Southern Baptists have."

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Jack Lowndes named N.Y. Executive Secretary

SYRACUSE, N.Y. (BP)—Jack P. Lowndes, 51, pastor of Memorial Church, Arlington, Va., was elected here as the second executive secretary-treasurer in the seven-year history of the Baptist Convention of New York.

He will succeed Paul James, who retires March 1, as chief executive of the convention, one of 33 state or regional conventions, covering 50 states, in the 12.3-million member Southern Baptist Convention, the nation's largest Protestant-evangelical denomination. He also succeeds James as editor of the *New York Baptist*, convention news publication.

James, then under appointment by the Southern Baptist Home Mission Board, pioneered Southern Baptist work in the area now covered by the New York convention for a decade before the convention organized in 1968.

The convention covers all of New York State, the northern half of New Jersey and a small portion of Connecticut, and it has grown in 17 years (including the period before official recognition as a convention) from three congregations to 150. Membership exceeds 15,400 and the total budget, which continues to include a supplement from the Home Mission Board, is currently \$762,000.

Lester Morriss Heads Texas Evangelism

DALLAS (BP)—Lester L. Morriss, 54, pastor of First Church, Midland, Tex., for 21 years, has been named director of the evangelism division for the Baptist General Convention of Texas.

He succeeds C. Wade Freeman, who retired on Dec. 31 after 28 years in the position.

Morriss has served as pastor of the Midland church since 1954, during which time the church has recorded more than 3,000 baptisms.

Since 1969, the 6,000-member church has been spotlighted by *Christian Life* magazine as having one of the 50 largest Sunday Schools in the United States, with a current enrollment of 3,170.

He is a former chairman of both the Texas executive board and its human welfare commission, has served as parliamentarian for both the Southern and Texas Baptist Conventions, has been a member of the Southern Baptist Home Mission Board and has served as trustee for several Texas Baptist colleges.

A native of Tyler, Tex., Morriss grew up and attended public school there. He received his higher education at the College of Marshall, now East Texas Baptist College; Baylor University; and Southwestern Seminary. He has doctor of divinity degrees from Baylor and East Texas.

A serving people

I Peter 2:9; II Cor. 8:1-7; James 2:14-17



Cheatham

The last two lessons have provided the foundation for this study. The New Testament church was empowered by the Holy Spirit in such a way that a constant state of revival prevailed. Souls were saved daily. Miracles were

performed with such magnitude that those who witnessed and heard these things knew that Christ was alive and had kept the promises made to the disciples while he was here upon the earth.

Part of their outward success was the manner of their worship. Their worship consisted in testimonies, songs, the love feast, and instruction in the faith. There was also a oneness of fellowship and the believers longed to be together and share their experiences in the Lord. This praise and joy spilled over to a commitment to God of all they possessed. Never had a spiritual movement so inspired an impoverished people with hope and anticipation in such a short period of time as this new Christianity.

With the Holy Spirit as their power and the bond of fellowship as their inspiration these believers were not satisfied with doing nothing. Their inner feeling had to be expressed, and they would prove that their service did not end in correct doctrines or soothing sermons, but meeting the physical and spiritual needs of the people around them. Their activity was unique.

Chosen for service (I Peter 2:9)

Peter declares that spiritual experiences are a testimony of God's goodness to us and becomes a responsibility to share our joy, peace, hope with others. The experiences of grace were never meant for selfish boasting or for giving the impression that what we are has made us more holy and righteous than others. When God saved us he did so for a purpose. That purpose was for service.

How has God equipped us to serve him? First, he chose us. The term "chosen" was first applied to Israel as she was chosen by God for a covenant relationship from among all the nations of the world. In our text "chosen" meant that they were selected out of a sinful world to eternal life. Peter joins Paul in reminding us and them that it was God's initiative through Christ that has brought us through spiritual death to eternal life.

(Eph. 1:4) This fact destroys forever any personal claim we have on God for salvation. It was God who first loved us. Salvation can never be earned. It is given as a gift of love from God's grace.

After choosing us in love, God called all of us to be his priests. In the Old Testament the priest was a person divinely appointed to conduct business with God on man's behalf. He usually offered sacrifices and made intercession to God for others. The priest was man's representative with God for spiritual things. The tearing of the temple veil (Matthew 27:51), is generally accepted as the end of Old Testament priesthood. As Christ, our High Priest, entered the Holy of Holies and offered that all-sufficient sacrifice of his own blood for us. (Heb. 9:11-28) Now each believer is a priest for himself before God. (Heb. 4:16, 10:19) The obligations of our priesthood are three fold. To live morally pure lives (2 Cor. 6:17), as evidence of our salvation. To pray for the spiritual and physical needs of others (James 5:11-16), and to instruct men on the ways of God. (Matt. 28:19-20)

The believer's priesthood is further identified as being a peculiar people. Peculiar is not equivalent to odd, but it means belonging to. We are God's personal possessions and by our performing the role of a priest we are carrying out God's plan of redemption upon this earth.

Service more than duty (2 Cor. 8:1-7)

The inspiration of the Holy Spirit is clearly seen in the lives of these early Christians. Only the Holy Spirit could destroy their centuries old prejudices and lead these Gentile Christians to take an offering for the Jewish Christian in Jerusalem. The needs of Acts 2:44, are still evident. And they gave sacrificially despite their prejudices, poverty, and affliction. Their spirit of giving brings shame upon us, as we use many feeble excuses for failing to fulfill our financial responsibility to our church as well as carrying out the Great Commission.

The motivating principle behind their sacrifice was grace. Three times in these verses Paul reminds the Corinthians of the effectiveness of God's grace in meeting their spiritual and physical needs. God's grace is seen in the sacrificial spirit of the Macedonian churches. It becomes now a prayer request that the Jerusalem Christians would also have and exhibit the same spirit.

This special demonstration of grace or brotherly love was made possible only

Feb. 9, 1975

because they had first made a commitment that God's will be done in their lives. They viewed their gift not as a sacrifice. Neither did they feel they were giving more than they could afford. And it was not a financial estimate from a committee. Their gift was the will of God for them. As a result, their gift provided joy in their own lives in the giving but gained for them reputation of liberality. Their gift was also from their own free will and further declared their commitment to whatever was necessary to be an example of God's love.

Effective service in the name of Christ is based upon the governing influences which comes from the heart and not always on the outward appearances.

The necessity of works (James 2:14-17)

Someone said, "The proof of the pudding is in the tasting." And in like fashion the proof of our Christianity is in the working out of our salvation in fear and trembling. (Phil. 2:12)

Our claims to be a Christian will be accepted by some, part of the time, but our lives must express what the heart has felt if we are to convince people all of the time.

James boldly states that there is no possible way to prove our faith in Christ except by works. To James the works are visible evidence of a saved life. They are the facts that prove that one's life has been vitally joined to Jesus. Works cannot earn our salvation, but they are proof that we have been born again.

The example which James uses may be a surprise. To him, faith does not rest entirely upon orthodoxy. It also has a practical application of love. James is saying that doctrine without practice is dead. I John 3:17-18, states that to close our heart to those in need is like denying that we love God. In other words, the evidence of salvation is in the outward application of what we are and what we believe.

There are ample opportunities for us to exhibit our works. Today we call it, "mission action." Poverty, hunger, disease, and ignorance are still worldwide and should not be left to the foreign or home missionaries. Works are the responsibility of every Christian and the Parable of the Talents warns that we must use the resources available to us or suffer the divine consequences.

Conclusion

An archeologist uncovered an old coin. On one side there was an ox standing between an altar and a field. The inscription on the coin read, "Prepared for Either." This should also be our commitment as we serve Christ.

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Feb. 9, 1975

Expressing a devoted life

Luke 8:1-3, Matt. 27:55-56
John 20:1, 11-18



Walker

Spotlights follow the stars. Headlines proclaim heroes. Floquent speakers receive more invitations than they can accept. Wealthy contributors receive appointments. Attention is focused on those whose names work like magic.

But what of the unknown? What about the Jim who can't lead a public prayer or the woman whose shyness confines her to the sidelines. Must all God's children be heroes? Is there a place for the quiet expression of Christian faith?

Set aside a special place for the many who live devoted lives. They don't seek attention. Fame doesn't motivate them. They're the ones who've humbled themselves. The church couldn't do without them. Jesus recognized their kind when he said, "Happy are the meek; they will receive what God has promised!" (Matt. 5:5, TEV)

A devoted life can fulfill mission. Devotion in a humble home is just as pure as devotion on a mission field.

Christ attracted many unnamed followers. They expressed desires of ministering. Mary Magdalene sparkles in the background. She devoted herself to life in Christ.

Her past

Critics thought Mary didn't have a chance. She came from the little town of Magdala which means "Watchtower." It is today's modern Mejdal. It's located on the west side of the Sea of Galilee.

History hasn't always been kind to Mary. She has been associated with the sinful woman of Luke 7. Luke identifies Mary in Luke 8:2 but doesn't say she was the sinful woman mentioned earlier.

Both Luke and Mark mention Mary's demon possession. No account is given of how Christ healed her. Healing came from an encounter with Christ.

Mary probably had uncontrollable fits which caused her family to fear. Neighbors wanted to avoid her kind. Villagers gossiped about the "wild woman." Withdrawal protected her from harsh criticism.

The Jesus came. New life came to Mary and people recognized it. The demon's power was gone and a new power possessed her. Out of gratitude to Christ, she devoted her days to ministry

in several ways.

Gifts to support

The women mentioned in Luke 8:1-2 helped with the expenses of Jesus and the apostles. These men forfeited their income when they left their nets, farms, and offices. Jesus didn't have a corporation backing him. He admitted poverty. Read Luke 9:58.

Support was necessary. Followers like Mary recognized this need. They didn't feel the impulse to announce their gifts as the Pharisees did.

This is devotion. It is ministry. Christ once recognized a widow who gave out of her poverty. Paul commended churches which abounded when they didn't have much.

Gifts don't have to be announced. Thousands show their devotion by their giving. The work on the farms and in the mills. Others are on fixed income. Weekly gifts speak of devoted lives.

Deeds to encourage

Mary was among that group who "followed Jesus from Galilee, ministering unto him." (Matt. 27:55b)

Jesus didn't deny human needs. It was to these needs that Mary and others must have ministered many times. Did they prepare meals? Did this group repair garments?

These women learned the lessons of ministry. Christ taught that even a cup of cold water had its reward. He encouraged his followers to feed the hungry, aid the sick and visit prisoners.

Out of hearts warmed by Christ's redemptive love, Christians continue to express their devotion by deeds.

A Presence to identify

Some of those who went to Jerusalem followed him to the dark shadows of the cross. They stood at a distance but they were there. Their presence identified them as followers.

The women did better than the disciples. At his arrest, the disciples ran away. (Matt. 26:56) The officers in charge overlooked the women because of their low status. It was more than a lack of fear which caused Mary to watch the crucifixion. She came because she loved.

Did Mary have other reasons for coming? Did she hope that Christ might not die on the cross? Had she planned to take him and care for his needs? If she stayed for this reason, it soon vanished. She watched as a soldier threw his spear into Jesus' side. She heard him commend his spirit to God. Her hopes were dashed against reality.

But she was there at the foot of the cross. Such devotion identifies. Those charged with the job of killing Christ knew he had followers.

You know people who can't hear a word the pastor says. They are identified as a member of the family of God.

Our devotion speaks when we stand with believers. It's a ministry to be openly identified with Christian causes and Christian people. It may be lonely around the cross but that's where believers belong.

A message to share

Mary wanted to see light on the other side of darkness. She went to the tomb. The Synoptics place other women with Mary.

An empty tomb greeted her. The massive stone had been rolled aside. Out of fear and excitement she ran to tell the disciples. They returned to investigate.

The disciples didn't know what to make of the empty tomb. In their confusion they departed. Had they dismissed the possibility of a resurrection? Why didn't they stay around? Did fear extinguish all faith?

Mary lingered a while. She tried to put the pieces together. She too, was confused. She wept and with blurred eyes looked once again into the empty tomb. Angels announced his resurrection.

Christ confirmed the announcement. He appeared. Mary thought he was the gardener. As soon as Jesus called her name, she knew him. The familiar voice caused her to turn in adoration and commitment.

There were more important things than standing in praise. The disciples had to be told. Mary became a messenger to Jesus' resurrection. She was the first to announce the Risen Lord. What a message! Who was better equipped to share it than this devoted follower?

Devoted people aren't always quiet. All their time isn't used in meditation. Christ's devoted followers speak up. They share good news.

We don't know what became of Mary of Magdala. That shouldn't bother us. Her record of a dedicated life demonstrated a devotion worthy of imitation.

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3 denominations share English church

NORTHAMPTON, Eng. (BP)—A sunken baptistry for observance of baptism by immersion and an 18th century marble font for christening stand side-by-side in Emmauel Church here, where leaders of three denominations took part in dedication services.

Baptists, Anglicans and Methodists share ownership, membership and ministry in the new church, located in the Weston Favell Centre with shopping mall, schools, community theater and sports center.



1975

CHURCH MUSIC WORKSHOP

Ouachita Baptist University

February 27-
March 1, 1975

Featuring:

Mable Sample,
Children's Choirs

Phillip Landgrave,
Composition
Worship Leader

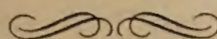
Jack Coldiron,
Voice

Nathan Carter,
Conducting
Morgan State College,
Baltimore, Md.

Make Plans to Attend

For further information
please contact
Dr. Paul Hammond,
Chairman
Church Music Department.

Ouachita Baptist
University
Arkadelphia, Arkansas 71923



FEBRUARY 6, 1975

A smile or two

A man was bending over to tune his radio when he felt a sudden twinge of pain in his back.

"I believe I'm getting lumbago," he observed to his wife.

"What good will that do," she said. "You won't be able to understand a word they say."—*The Baptist Courier*

Bringing his car into the shop for the 1500-mile inspection, a motorist was asked by the service manager: "Is there anything the matter with it?" The motorist responded: "Well, there's only one part of it that doesn't make a noise, and that's the horn."

The smaller a person is, the more room he needs for himself.

Young Jerry Lewis, to his father: "Daddy, will you take me to the zoo this afternoon?"

Father: "If the zoo wants you," he answered, "let them come and get you."—*American Opinion*

Librarians in Lufkin, Tex., report objects found in returned books include a piece of bacon, a sock and half a peanut butter sandwich.

The tycoon landed on the roof of a Florida hotel with "his" and "her" helicopters. It took eleven bellboys to unload his baggage, which included sleds, skis, and six Alaskan huskies.

"I beg your pardon, your excellency," said the startled room clerk, "are you sure you landed in the right place? This is Florida. We never have snow here."

"Young man," said the gentleman of means, "the snow is coming with the rest of my luggage in the next plane."—*American Opinion*

Bob Moretti, who ran for Governor in the California Democratic Primary told one group, "If I speak more than seven minutes, I hope that you will vote for my opponent and he will be elected." In looking back, he said, "I did...and they did...and he was."

A man living in Russia was arrested at his home one night because foreign matches were found in his possession. The duty on these matches prohibited them from being used in his country and his government was making every effort to stop the smuggling.

When he came up for trial, the judge said to him: "Foreign matches have been found in your possession. What have you to say for yourself?"

"Well, Your Honor," stammered the prisoner, "it is true that I use foreign matches—but only to light our People's matches!"—*Baptist Courier*

Attendance report

January 26, 1975

Church	Sunday School	Church Training	Additions
Alexander, First	67	45	
Alpena	75	27	1
Augusta, Grace	97	73	
Bentonville			
Central Avenue	76	25	
First	267	61	1
Mason Valley	71	34	
Berryville			
First	155	41	
Freeman Heights	152	55	
Rock Springs	84	61	
Booneville, First	261	233	2
Blytheville, Clear Lake	115	77	
Bryant, First Southern	61	27	
Cabot, Mt. Carmel	260	96	3
Camden, Cullendale	522	111	3
Concord, First	107	27	1
Conway			
First	660	194	3
Second	317	100	1
El Dorado, Trinity	163	80	
Forrest City, First	688	160	4
Ft. Smith			
East Side	282	99	4
Temple	146	75	1
Trinity	200	74	3
Windsor Park	787	205	8
Garfield, First	69	34	
Gentry, First	144	48	1
Greenwood, First	271	91	
Hampton, First	131	60	
Hardy, First	136	66	
Harrison			
Eagle Heights	310	109	1
Woodland Heights	73	32	
Hope			
Calvary	182	78	
First	440	97	
Hot Springs			
Grand Avenue	443	221	9
Leonard Street	88	77	
Memorial	103	44	
Park Place	389	90	4
Hughes, First	191	78	3
Jacksonville			
First	469	97	3
Marshall Road	247	70	
Jonesboro, Nettleton	242	131	7
Kingston, First	48	39	
Lavaca, First	114	290	
Little Rock			
Cross Road	103	91	6
Crystal Hill	144	49	2
Life Line	555	163	
Martindale	127	48	
Shady Grove	79	47	
Woodlawn	145	75	2
Monticello			
First	321	71	
Second	308	87	5
Murfreesboro, First	128	54	
North Little Rock			
Calvary	473	140	5
Levy	502	112	3
Park Hill	746	70	1
Paragould			
Calvary	224	183	1
East Side	205	85	
First	471	123	
Paris, First	387	82	2
Pine Bluff			
Centennial	166	77	
East Side	213	107	1
First	683	100	2
Second	139	61	1
South Side	657		6
Oppello	19		
Tucker	13		4
Watson Chapel	450	120	
Prairie Grove, First	189	91	
Rogers, Immanuel	461	126	1
Russellville			
First	497	69	4
Second	141	58	
Springdale			
Berry Street	100	54	
Caudle Avenue	115	42	
Eimdale	329	103	2
First	1126		3
First	384	202	4
Texarkana, Trinity	550	173	
Van Buren, First	37		
Mission	43	20	
Vandervoort, First	76	53	
Walnut Ridge, White Oak	76	53	
West Helena, Second	200	117	3

Mobile medical clinics effective in S. E. Asia

by Dave Howard

RICHMOND (BP)—Southern Baptist missionaries in Vietnam and the Philippines have begun mobile medical ministries serving the remotest parts of the lands, providing medication and treatment while spreading the gospel of Jesus Christ.

In Saigon, a converted U.S. military snack truck now functions as a Baptist mobile medical clinic, while in the Philippines a mobile clinic was built on a landrover chassis.

Gene V. Tunnell, missionary in charge of the Vietnam Christian social ministries program, admits that the mobile medical van operates on a "financial shoestring." But in the same breath he explains, "We launched the ministry in faith that God would supply continuing needs for the ministry."

Some funds to purchase and equip the van in Vietnam were provided by the First Church, Decatur, Ga., while the \$10,000 needed for the van in Davao City, Philippines, came from Lottie Moon Christmas Offering funds.

Under the direction of the department of Christian social ministries of the Vietnam Baptist Mission (organization of Southern Baptist missionaries), the van is staffed by three women: Dr. Nghiem Thi Thuan, a Vietnamese doctor; Mrs. Samuel M. James, Southern Baptist missionary nurse; and Mrs. Peyton M.

Moore, missionary.

Because of limited funds and personnel, the mobile clinic is only operating two days a week on the outskirts of Saigon. But all services of the clinic are free, including medicines.

At each stop, the van is parked at a Baptist church where members provide help in scheduling and counseling the patients. Other lay people encourage new patients, pray with them and provide Christian tracts.

One Vietnamese pastor feels the medical ministry is the most meaningful ministry his church has ever experienced. "We have seen personally how we are helped by helping others," he said. In Vietnam, there is only one doctor for every 9,000 people.

The Philippines' medical van, that sleeps four, is under the direction of Dr. Charles C. Norwood, Southern Baptist missionary. Norwood says he will go anywhere, anytime with his van to minister to the people. At present the Davao Oriental Province has been chosen for the medical work and Norwood hopes to be operating as many as four days a week.

Although the Mati Hospital mobile clinic will be the first operating in Mindanao, Norwood will not be a stranger to the people. He will be aided by barrio captains (local community

leaders) rural health officers, and other persons in the medical van vicinity.

Norwood, who has served at the 42-bed Mati Hospital since 1969, has been making trips into the tribal areas of Mindanao, often accompanied by a Filipino pastor. He would treat patients during the day and at night would conduct evangelistic services.

Now, with the aid of the medical van, missionary press representative Robert L. Stanley says, "He can perform minor surgery, do basic lab analyses, and even spend the night out in the remote areas when necessary."

In addition, the van is equipped with a portable generator that will allow the doctor to show movies on health, family planning and nutrition.

Although no sophisticated medical treatment is performed in Vietnam's mobile clinic, Mrs. James says that one of the most vital ministries is the referral service. "Many of the patients come in desperation," she said, "because they have no funds to go to expensive or distant hospitals." They are referred to nearby government or private medical facilities, she noted.

Because of the successes, the mobile medical van operations will continue in Southeast Asia. Tunnell expressed the hope that other clinics can be started throughout Vietnam. He added, "Personnel and medical supplies, especially medicines, are the hurdles which have to be overcome."

Dave Howard is a staff writer for the Southern Baptist Foreign Mission Board, Richmond, Va.

QUAN XÃ HỘI BAPTIST
XE Y TẾ LƯU ĐỘNG
BAPTIST SOCIAL SERVICES
MOBILE CLINIC



PATIENTS AWAIT MEDICAL ATTENTION—Residents of the Saigon, Vietnam, area await free medical attention from a mobile medical clinic sponsored by Southern Baptist missionaries. The mobile clinic operates only two days a week because of a lack of funds and personnel. Southern Baptist missionary Mrs. Peyton M. Moore reports that as many as 20 patients are being treated in one day and more could be treated if the facilities were available. In Vietnam there is only one doctor for every 9,000 people. (BP) photo by Bill Roberson.

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