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February 13, 1975

Arkansas Baptist State Convention

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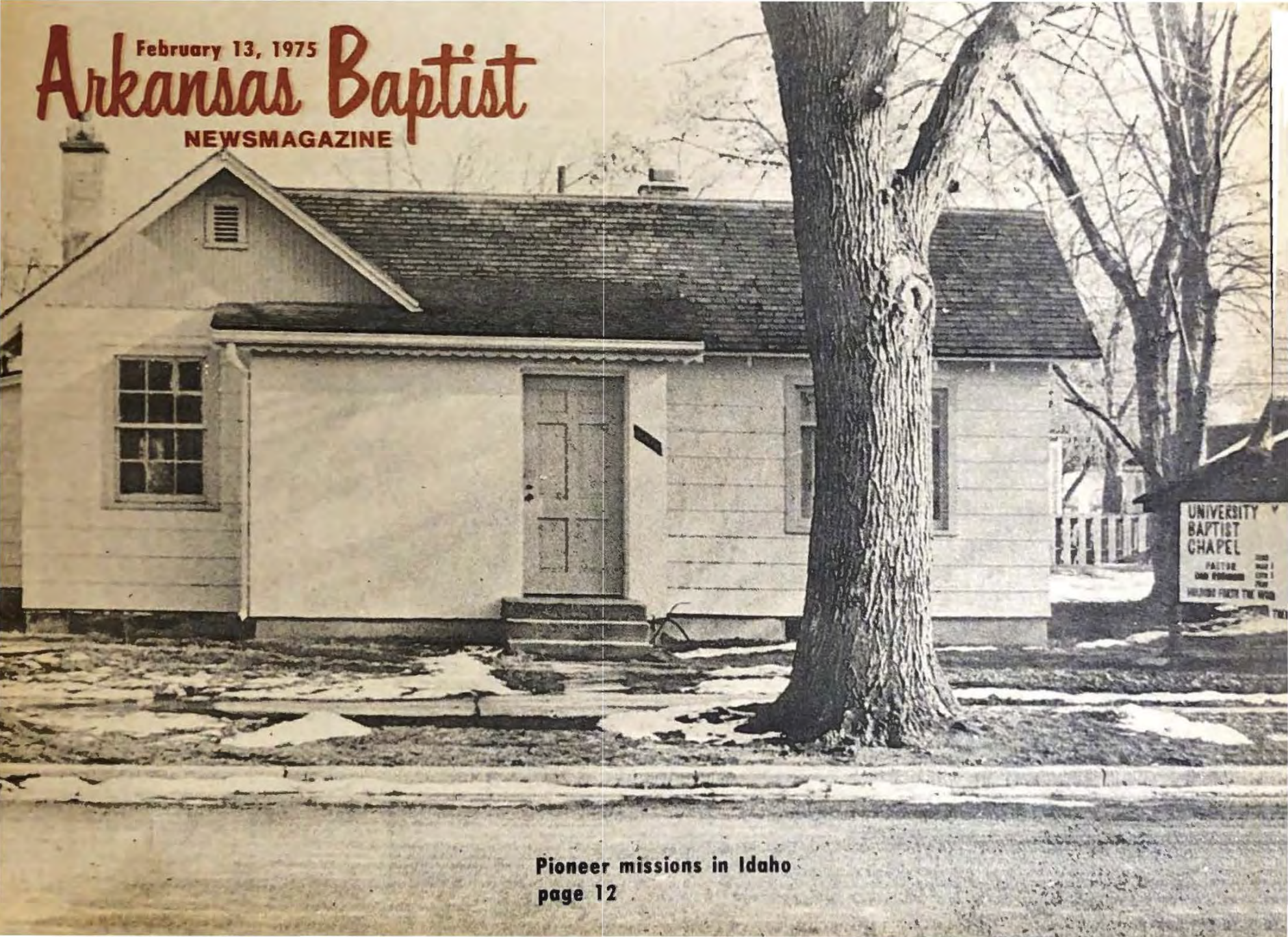
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February 13, 1975
Arkansas Baptist
NEWSMAGAZINE



Pioneer missions in Idaho
page 12



I must say it

Charles H. Ashcraft/Executive Secretary

Our house in order?

The power and presence of Almighty God will abide upon no human soul harboring one single unforgiven sin in his life. Equally futile will be the plight of any person who tries to live with an unrequited wrong or damaged personal relationship. (Matt. 5:23-24)

The man whose house is not in order is not ready to die (II Kings 20:2) The man who is not ready to die is not ready to live. Anyone who is neither ready to live or ready to die is hardly ready to enter upon a spiritual crusade. Our house must be in order, if we would recommend such to others.

The people who minister the mysteries of God and preside over the sacred things of his temple must themselves be worthy vessels in the clean hands of God. (II Tim. 2:1) Leaders who instruct others must be remarkably free of guile. The stream of power does not flow easily through choked channels.

Arkansas Baptists are attempting their greatest project, encountering every lost and unchurched person in Arkansas in the 1976 Life and Liberty Campaign. Those involved in this sort of business will have to be right with God and right with their fellow man.

There will be some long overdue letters written seeking reconciliation. Apologies will have to be made by many of us. Some real old fashioned testimony meetings will be needed to expunge our misdeeds. There will be some "making up" and "fixing up" of damaged friendships and maybe a premature trip to the cemetery before the fellowship at large is "ready."

The areas of greatest danger exists in the relationship of pastor and people, people to people, and of leaders in the denomination. Of all human relationships these must remain inviolate. God's grace does not bypass the instruments he has chosen to transmit it.

No more fatal mistake could be made than to attack the enemy while there is "sin in the camp" or sin within the heart. We would deserve all the ridicule, contempt and shame we will surely get if we do not mend our lives, relationships, and prayer power in preparation for our crusade. Our leaders will all come to their "moment of truth," and also their "baptism in fire," but they will emerge strong chieftans of the faith and will see us through on our most ambitious project, the Crusade of '76.

This moment would be a good time to write that letter, call that person on the phone, or seek a face to face meeting to come to peace with your brother before you approach any closer to God's altar. (Matt. 5:23-24)

Only when we are ready to die are we ready to live. When we are ready to live as well as ready to die our house is in order and we can get on with the Crusade.

I must say it!

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Readers who missed the first ballot are invited to register their opinion on a name change for the Southern Baptist Convention.

Arkansas Baptist

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NO. 7

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J. Lverett Sneed

Church discipline

Seventy-five years ago, church discipline was a major activity in almost every Baptist church. Today, one seldom, if ever, hears of any corrective action being taken by any congregation. Both extremes are wrong.

A classic example of the misuse of discipline is recorded in the minutes of one church in another state. The pastor's wife had burned his bread so she was excluded from the fellowship of the church. The minutes failed to provide any information concerning the future relation of the woman to her husband or to the congregation.

Today we may be erring as much by taking no disciplinary action as our forefathers did by overusing it. There are several reasons for this neglect: (1) Our reaction to the abuse of the past; (2) The frightening number of practicing sinners in some congregations; (3) A misunderstanding of the purpose of church discipline.

The purpose of discipline is to teach or train. Discipline and disciple are both derived from the same Latin word "discere," meaning to learn. So, a disciple is one who is disciplined by learning of God.

A church is to reflect God by showing the very character of the Master. Those redeemed by the power of God are to possess love, purity, faith, and a disciplined life. This discipline is to be expressed by each individual. When individual discipline fails the congregation has a responsibility to assist in the restoration of the sinful member.

Discipline should be expressed only in love. The

Scripture says "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (Heb. 12:6) The basis of God's action with his children is love. Discipline without true love is much worse than no discipline at all.

Specific instructions for the corrective action of a church are given in Matthew 18:15-35. The passage indicates the mutual responsibility of the individual Christian and the congregation in correcting, restoring, and reconciling a member.

The member who has been wronged is to take the initiative. The responsibility, naturally, rests on the offender also, but it is less likely that one who has sinned will act. Sin reduces one's capacity to act properly.

If the wrong-doer will not respond, the one offended is to take one or two others with him to talk to the offender. The final appeal is to the church. The entire emphasis is redemptive. The passage indicates that through individual action, committee arbitration, or congregational reconciliation, the matter is to be corrected and forgotten. It is important to remember that when God forgives, he forgets.

The ministry of the church is far broader than discipline. Each congregation should be involved in total "care of the souls." This includes comfort, counselling, encouragement, visiting the sick, sharing with the needy, and everything which gives meaning to the Christian life. May God help each of our churches to follow our Master in total ministry to members.

Guest editorial

Missionary effort aids a starving world

(Reprinted from the "Arkansas Democrat")

Protestantism's largest denomination, the Southern Baptist Convention, is deeply involved in helping to alleviate the suffering caused by the world food crisis, according to Dr. Baker James Cauthen, executive secretary of the denomination's Foreign Mission Board.

At the center of Southern Baptist efforts for world relief, the agency, based at Richmond, Va., has missionaries in 88 countries and is using its personnel and facilities to minister to human needs on a wide front, Cauthen said.

In a telephone interview this week, Cauthen said his agency was receiving designated gifts for relief from Baptist state conventions, churches and individuals and would be in a position to handle such funds on a long and continuing basis.

Cauthen said he felt the greatest service the Foreign Mission Board offered was serving as a channel for immediate and continuing distribution of relief.

"We are prohibited from conducting campaigns for funds except as specifically authorized by the Southern Baptist Convention, but there is no restriction on our distributing whatever funds come to us on a voluntary basis for relief," he said.

Missionaries of the Foreign Mission Board have served as agents of relief in widely varying circumstances in the past. The largest single effort was a special campaign by the board to help persons in war ravaged countries at the end of World War II. A total of \$4 million was collected and distributed at that time.

Other emergencies in which the Baptist missionaries have helped have included needs precipitated by flood, storms, earthquakes and droughts in widely scattered areas.

"The prospect is that the current food crisis, due to the population explosion, combined inflation-depression, and other factors is going to be long continuing," Cauthen said. "Through our mission program, we are peculiarly equipped to serve on a long-time basis as well as immediately."

The Southern Baptist Convention is observing this year the 50th anniversary of its unified budget plan it calls the "Cooperative Program." As a part of the observance, a challenging budget of \$51 million has been set for 1975.

(Continued on page 4)



One layman's opinion

Daniel R. Grant / President, OBU

Prayer for Coach Vining's family changes many things

During my tenure as president of Ouachita I have learned many lessons from Basketball Coach Bill Vining about close, hard-fought, overtime victories. Followers of Ouachita Tiger basketball traditions have come to know what is meant by the tongue-in-cheek description of "another comfortable easy Vining victory." This usually refers to a one- or two-point margin settled by a last gasp shot before the final buzzer.

Among the lessons I have learned in these experiences are the importance of never giving up, the value of avoiding last minute panic, and the reality of the expression, "Where there's life there's hope."

A great crowd of witnesses recently joined their hearts in prayer for a dif-

ferent kind of Vining victory in overtime. Young Andy Vining, a freshman at Ouachita and the fourth of six Vining children, was in a terrible automobile accident that broke the bones in both legs in four places. He was rushed to St. Vincent's Hospital in Little Rock and surgery was begun to set one of the fractures. Something went wrong and the fatty tissue in the marrow of the bone was absorbed into the bloodstream and went to the lungs and the brain. As the lungs malfunctioned the oxygen of the blood dropped perilously low. Andy was moved to intensive care, placed on pure oxygen with a respirator, and given a paralyzing drug to permit the respirator to do all of the work.

Students and faculty at Ouachita met

in Berry Chapel on Tuesday afternoon in a special prayer service as his life hung in the balance. We discovered later that it was at this very time that the respirator broke down and the lung specialist, who just happened to be standing at Andy's bedside, noticed it, diagnosed the problem, and made the necessary repair before it was too late. He came out and told Coach Vining he did not understand it but God apparently was not ready for Andy to go. For two more days his condition remained unchanged, but the oxygen problem finally began to improve. When I called Mrs. Vining at the hospital waiting room on Monday morning, her report was hardly in technical medical language, but the good news was unmistakable: "At 10 o'clock last night they let Andy eat a hamburger and a chocolate shake!"

I have never been much of an expert on identifying for sure miracles and specific answers to prayer, but you will not find me arguing against it this time. In addition to God's answer to prayer for the life of Andy Vining, I believe prayer changed many other things. The Ouachita students and faculty were brought together perhaps more closely than they have been in many years. The First Church of Arkadelphia drew much closer in fellowship during this time. The entire Arkadelphia community experienced the same kind of oneness in common concern. The ravine that usually separates Henderson from Ouachita disappeared during that week and, as a result of a generous gesture from Henderson authorities, the Ouachita-Henderson basketball game was postponed until a later date.

It is remarkable to see answered prayer in the form of a healed body, and perhaps even more remarkable to see answered prayer in the form of healed fellowship and human relationships.

Missionary effort aids a starving world

(From page 3)

"If the full budget is reached, at least \$500,000 will go for world relief," Cauthen said.

Cauthen indicated he saw an upsurge of interest by Southern Baptists in giving for relief as evidenced by special action in recent weeks by six different Baptist state conventions and by many churches and individuals.

He told of one pastor who announced to his congregation he was foregoing meals and sending the estimated savings on the meals to the mission board for world relief. The pastor challenged his members to make similar sacrifices.

Dr. W.O. Vaught, pastor of Little Rock's Immanuel Baptist Church and the current president of the Foreign Mission Board, said \$375,000 was distributed by the board during the last year for relief in the African drought area, to earthquake victims in Honduras and to Bangladesh.

More detailed plans for long-term relief are expected to be made during a meeting of the Executive Committee of the Southern Baptist Convention at Nashville Feb. 17 and 18.

The greatest need is for funds rather than food and clothing, Cauthen said. Cash gifts are most easily handled and there is availability of foods and other goods even in the countries where there is widespread destitution, he said. "It is just a matter of the people not having the funds to supply their needs." — Erwin L. McDonald

Dr. McDonald is Religion Editor of the "Arkansas Democrat" and Editor Emeritus of the "Arkansas Baptist Newsmagazine."

Florida church invites Arkansans

Arkansans enroute to the Southern Baptist Convention in Miami Beach, Fla., in June have been invited to stop at First Church, Delray Beach on Sunday, June 8. Daniel Grant, Ouachita University President, will be the speaker for the 11 a.m. worship that morning and a free dinner-on-the-grounds will be served. Pastor Andrew M. Hall, formerly a pastor at Fayetteville, has requested any Arkansans planning to be there to write him at P.O. Box Q, Delray Beach, Fla. 33444.

Ouachita begins installing classroom television system

ARKADELPHIA—The Ouachita Baptist University Audio-Visual Department beginning in February will criss-cross the Ouachita campus with a 2 1/4 miles of cable as a part of a \$23,500 classroom cable television system which will be mostly completed by next fall, according to Kim Patterson, department coordinator.

The system will consist of a 60-foot receiving antenna outside of Riley Library, a recording studio in the library, and outlets in every classroom for television receivers. Twenty monitors will be distributed for use among the campus buildings.

Four commercial channels will be available, including 2, 4, 7, and 11, as well as four channels originating at the school. These will be used to broadcast tapes and live programs from the library

studio.

A unique feature of the system is its two-way capability, said Patterson. This means that programs may be recorded or broadcast live directly from any classroom or auditorium.

The installation will be done almost entirely by on-campus labor. The eight audio-visual employees will utilize a tractor to lay underground cables to all the school buildings, and will also wire all the classroom outlets.

The idea for a system began when Leake Television, Inc., parent company of television station KATV in Little Rock, made a large gift of black and white television equipment to the school. The funds for the remaining equipment will come as a part of a one million dollar AIDP Title III program.

Letter to the editor

Reaching young people who are committed

The thousands of Arkansas Baptist youth who have made commitments for life-service to Jesus Christ, but whose depth commitments go unnoticed and unused is our greatest open door.

We have among us unimaginable quantities of unused or misdirected energy and talent and therein lies our future. Youths! They come down the aisles of our churches Sunday after Sunday. They stream from stadium bleachers by the uncounted thousands. They make their way forward during revivals and retreats saying to us, "I want to give my life to Christ without reserve."

And, what do we preachers, we leaders do? Shake their hands or pat them on the heads and send them back to their pews! We may stand under greater soul-searching, painstaking judgement before God for this than ANY OTHER INFADERSHIP FAILURE we know in our time.

Jesus was only twelve when he looked askance into the face of his earthly parents and said, "Wist ye not that I must be about my Fathers business." There was something for David, Daniel, Shadrach, Meshach and Abednego. Do you really think there is nothing for a Miriam or a David today?

We need to keep as close to these called out committed youth as the mission board does those who begin correspondence with them about mission

information and guidance. A special form should be filled out on each one so the church can encourage these special ones. Our state convention needs a copy in order to know who they are and should show continuing, sustaining interest in each one.

Such a job should mean special information specifically designed for these. They should be periodically encouraged about their decision; how to stay in God's will; the job of Spirit filled living; the opportunities for training in Ouachita or Southern Baptist College and an infinite number of other items. This needs to be done through a special publication by our convention.

I deeply believe we also ought to begin to get these dedicated youth together on a district or state basis for in depth Bible study, prayer, fellowship, and let them get to know personally our state convention leaders.

As a result of this work I can envision in just a few years a rapid growth in our college enrollment and seminary enrollment. And along with this I can see the strongest corps of dedicated church leaders we have ever known.

Can't we do something? I would love to see us really try. Impractical? Most of God's work is to many. — L.B. Jordan, associate pastor, Central Church, Magnolia

Arkansans attend counseling clinic

NEW ORLEANS—Five Arkansans were among a group of 17 associational superintendents of missions from seven states who convened at New Orleans Seminary here for a recent counseling clinic. The five-day workshop, held Jan. 20-24, was sponsored jointly by the seminary and the Division of Associational Services of the Home Mission Board.

Purpose of the clinic was to aid the superintendents in dealing with various counseling situations. Such topics as "How Superintendents of Missions Can Open Channels for Counseling," "Types and Approaches to Counseling," "The Pastor and His Career Problems," "The Pastor and His Family Problems," and "Developing an Associational Counseling Ministry" were discussed.

Serving as clinician for the workshop was Ken Haag, pastor of First Church in Cordele, Ga.

Seminary faculty members who participated in the clinic included Carroll Freeman, S.J. Watson, Harold Rutledge, and Thomas J. Delaughter.

Arkansans attending were Jimmie Garner of Lepanto, Trinity Association; Mr. and Mrs. John D. Gearing of Blytheville, Mississippi County Association; Carroll W. Gibson of Paragould, Greene County Association; and Conway H. Sawyers of El Dorado, Liberty Association.

More Billy Graham films available

George A Newcomb has received three new Billy Graham films. These are: *His Land, Jerusalem, Lost Generation*, and *Isn't it Good to Know?* These films may be obtained by writing George A. Newcomb, P.O. Box 24, Marked Tree, Ark. 72365 or by phoning 501-358-3078.

Religious emphasis week held at S.B.C.

Religious Emphasis Week was held at Southern Baptist College Feb. 3-6.

The Baptist Student Union sponsored the week of activity. Speakers this year included Don A. Nall of Pine Bluff, Paige Patterson of Fayetteville, Carol Fowler of Horseshoe Bend, Jerry Wilcox of Little Rock, and Steve Hyde of Lake Village. Don Trammel of Tulsa led the music.

Theme for the week was "Reach Out - Touch." Speakers were scheduled every day at 12:30 p.m. and at 7 p.m., concluding with the 12:30 service on Thursday.

(I Corinthians 12:13-31)

by Bernes K Selph

Second in a series of eight



Dr Selph

The previous verses in I Corinthians 12:1-12 discuss unity which grows out of the Holy Spirit's work. The remaining part of the chapter describes unity that grows out of a common spiritual experience and the exercise thereof.

Baptism Indicates Unity, v 13

Baptism indicates or symbolizes a unity as used by Paul, here. It was something all of them had shared alike. All had participated in one Spirit ("were made to drink," "Drink" refers to the saving experience by faith, I Corinthians 10:1-5) and in this respect there was a common experience which unified.

Whether one takes the Pentecostal view that baptism here refers to the Holy Spirit baptism and second blessing, or to water baptism, the emphasis is upon the unity and perfectness of the whole body for its best working. However, Spirit baptism seems not to be the point of discussion. The phrase "baptized by one Spirit" or "baptized in one Spirit" has been seized upon by the "baptism in the Spirit" people to bolster a doctrine. Someone discovered this word and applied it to an already preconceived doctrinal view. This scripture was taken out of context. For in its context it does not teach a second work of the Spirit that all have not received. The word "all" means that all had participated. Its applicability to all is precisely what Paul taught. He taught it like that to support his theme thus far in this chapter: the unity of the body. It is unity that Paul talks about here and not Spirit baptism. Spirit baptism is a derived interpretation, not an absolute. Grammatically, doctrinally, and symbolically, many do not think the baptism mentioned here refers to Spirit baptism but water baptism. Baptism symbolized the inward work of the Holy Spirit, something all had experienced in conversion. Paul would insist that the Spirit's work was a necessary prerequisite to baptism. But the baptism referred to is that of water, not the Spirit.

To clarify, we might say, "All experienced the Spirit that is his converting

and cleansing work; now all signify the same through baptism. That was really the reason for one baptism. (Further references to this idea of water baptism may be found in Matthew Henry's Commentary, The Expositor's Greek Testament, Vol II, Robertson's Word Pictures, Vol IV.)

Paul was not talking about another baptism of the Spirit in contrast to water baptism, as some think. He was not discussing a seeking of the Holy Spirit, or more complete filling of the Spirit as modern advocates claim. He was informing them of something the Spirit effected, something that has already transpired, something they had already experienced in common, and wanted them to recognize the same. The oneness of the experience was expressed in the one baptism, water baptism, all had experienced.

The Relation of Individual Members of the Body to Each Other

vs. 14-26

vs. 14-16, The body does not consist of one member but of many. How one member feels about himself does not affect his place of importance in the body, nor does it make him any less a useful member. It would be foolish for one member to disclaim unity with the body because it did not have the power of another member of the body.

vs. 17-20, If the body was made of one member how could it exist? If it were a single organ how would the body function? How could it function as a body? It would not be a body; it would be a monstrosity. But each has been arranged by God as he chose. The many members fulfilling their respective duties constitute the one body. "Dissatisfaction with one's particular charism or contempt for that of another, is disloyalty towards him and distrust of his wisdom"

v. 21, Each needs the other. There can be no independence here.

v. 22, The weaker members are indispensable. If one fails to function properly, we soon learn this.

v. 23, Those parts which are less honorable we invest with the greater honor, and our unrepresentable parts which we treat with great modesty prove to be invaluable ones.

vs. 24-25, But God has adjusted the body in such a way, has arranged its structure that there may not be any

discord ("discord" is an important word in interpreting this chapter) in the body. Discord was the big problem in Corinth. God's structure is that each member may have a care for the other, that each member may have a fair chance at functioning as it should.

v. 26, This unity and wholeness is further seen in this verse. What affects one, to some extent, affects all. If one suffers, then the whole body is affected to that degree and less able to function as a well body. If one is honored, then all are honored.

Paul's Application of his Analogy, vs. 27-31

v. 27, "Now you are the body of Christ and individually members of it." Paul directed these remarks to the church at Corinth. What is true of the members of the body in relation to the whole is true of the members in relation to the church. He saw the church as the body of Christ, as a human body with its individual members working in their varied functions and with their gifts. As such this applies to all churches.

vs. 28-30, He lists eight different members of the body. These were appointed, set in place, after the manner he arranged the organs in the physical body to do certain work. There is no doubting the author of these, nor the creation of the body at Corinth. He, then, directed seven questions to help them see that their functions were different. The church was better off because they were different, not different for difference sake, but functionally different. These things are so self-evident that they cannot be answered except in the affirmative.

v. 31, This verse is a command and a promise. "But earnestly desire the higher gifts." The conjunction "but" shows contrast with what he has been discussing and his added remark. There was something higher in spiritual gifts than what he had been discussing. If the things he had been talking about, and the things the Corinthians were holding to, claimed the higher magnitude, then he would have said nothing about the "higher." The fact that he mentioned them is evidence enough that something greater is coming. Then his promise, "I will show you a still more excellent way." This, we will find in the next two chapters.



by R. Wilbur Herring



Dr. Herring

All of us will agree that only God can bring about a true revival. It is God that brings about a spiritual awakening and a great harvest of souls.

God has ordained certain means whereby these spiritual results come into full

fruition. God has ordained prayer, personal witnessing and public proclamation of the gospel as means to bring about a revival.

There are many things that we do to bring about revivals, but many of these things are but energies of the flesh. If we stay closely to God's ordained means, we will have revival just as assuredly as the farmer who prepares the soil, plants the seed and cultivates his crops.

There is power in prayer. There is power in personal witnessing. There is power in the public proclamation of the gospel. If we will do these three things, the net results will be most encouraging and will be to the glory of God. We have been working in these three areas on the state level. Now we must project the program to the associations and to the churches.

It is on the church level where we see conversions and spiritual awakening. Our steering committee is now meeting each month, and we are working on this matter of getting the program into the associations and into the churches.

I will be meeting with the superintendents of missions at their retreat on March 6 of this year. I hope that all of our superintendents of missions will be at the retreat and that together we will be able to crystallize our plans to project the 76 Life and Liberty Campaign on the associational level.

We realize that there are many of you who do not have a clear picture of this campaign for our state, but be patient with yourself and with us and have the belief and faith to know that this program is of the Lord and the Lord is going to bless it. Our objective is simple but massive. It is our goal to confront every person in the state with the gospel

Doctrinally speaking

Man's nature: The dichotomous theory

by Ralph W. Davis
(12nd in a series)



Davis

This is the view that man has a two-fold nature--material and immaterial--body and soul (or spirit). Man knows only two parts of his being--body and soul. This view is held by its advocates because of the following Scriptures:

1. The record of man's creation in Genesis 2:7 states that man's body became possessed by the living soul. The Scripture does not say that man was first a living soul, and that then God breathed into him a spirit. Instead, God took possession of clay and man became a soul.

2. There are passages in which the soul, or spirit, is distinguished from the body. Zechariah 12:1 states, "Jehovah, who formeth the spirit of man within him." Genesis 35:18 says, "...as her soul was departing (for she died)." James 2:26 says, "The body apart from the spirit is dead."

3. The terms "soul" and "spirit" are used interchangeably in some Scriptures. While Genesis 41:8 states, "His spirit was troubled," Psalm 42:6 states, "My soul is cast down within me." In John 12:27 Jesus says, "Now is my soul troubled," while John 13:21 says, "he was troubled in the spirit." In Matthew 20:28 we find the words, "To give his life (psyche--soul) a ransom for many," while in Matthew 27:50 we find the words, "Yielded up his spirit (pneuma)." We may also compare Hebrews 12:23 with Revelation 6:9.

4. Jesus, Paul, and John seemed to

consider that body and soul (or spirit) constituted the whole of man. Jesus said in Matthew 10:28, "But rather fear him which is able to destroy both soul and body in hell." Paul says in 1 Corinthians 5:3; "absent in body but present in spirit." John in 3 John 2 says, "I pray that thou mayest prosper and be in health, even as thy soul prospereth."

Emil Brunner writes, "We have been created as body-soul persons." (*Dogmatics, Vol 2, p. 73*) Conner says, "The terms soul and body of course have somewhat different meanings. But that difference is not that they denote different metaphysical elements in man's being. They denote the same element but from different points of view." (*A System of Christian Doctrine, p. 302*) Strong holds that "soul" denotes the higher element in man's being while "spirit" denotes the same element as capable of fellowship with God. (See *Systematic Theology, Vol 2, p. 483-485* for a complete discussion of both Dichotomy and Trichotomy.) Mullins writes, "A survey of all the biblical teachings shows that soul and spirit were the aspects of the one undivided spiritual life of man rather than a scientific distinction of parts" (*The Christian Religion in Its Doctrinal Expression, p. 257*). "Spirit is the opposite of flesh. It is the capacity of man to cooperate with the Spirit of God. Soul is the basic term for man's self, all of a man, what man is (Rom. 12:1)." (Hendricks, *Broadman Commentary, Vol 8, p. 44*).

We might sum this up by saying man is a unitary being with two aspects of this unity--body and soul (or spirit).

Next issue: *The Trichotomous Theory.*

'50 for the future'

New Churches and Missions: 1975-76

- 1 Jan 5 Green Meadows Church, Harmony Association Sponsored by First Church, Pine Bluff
- 2 Jan 12 Hurricane Lake Church, Central Association Sponsored by First Church, Benton
- 3 Jan 19 Indianhead Lakes Church, North Pulaski Association Sponsored by Amboy Church, North Little Rock
- 4 Jan 27 South Bend Mission, Caroline Association Sponsored by First Church, Lonoke

of Jesus Christ in 1976. It can be done and it will be done in the strength of the Spirit.

Please pray for our state leaders. The state steering committee is composed of Don Moore, K. Alvin Pitt, H.D. McCarty, Anton Uth, Johnny Jackson, Kenneth

Threet, Charles Ashcraft and myself. Pray for these men, and pray for our superintendents of missions that God will give us the wisdom and the leadership in this all-important matter. Let us remember that our God is able to do exceedingly, abundantly above all that we can ask or think.

National Baptist musician to lead at annual conference



Bradley

"I've never had anything in my life, but I've been able to sing." These words of J. Robert Bradley sum up his life. And to this he adds, "I've been in the hands of God all my life."

Bradley will direct the music and sing for the annual Leadership Conference of National and Southern Baptists Feb. 27-28, in Little Rock.

Bradley is director of Music Promotion in the Department of Christian Education of the Sunday School Publishing Board of the National Baptist Convention, U.S.A., Inc.

Born in Memphis, Tenn., in 1920, of humble station, he started singing in the Sunday Schools and public schools which he attended. And then one night the citizens of Memphis staged a pre-Christmas program for the benefit of the poor of Memphis. Bradley, his mother and brother, had no tickets. As the strains from "Silent Night," being sung inside, came to the outside where some five hundred people stood around, Bradley joined the song. A policeman standing nearby sent for Miss Lucie Campbell, and asked her, "What do you hear?" She replied, "The voice of an angel." They got tickets for Bradley and his family. He was carried to the stage and sang, "Silent Night." For his efforts, clothes, food and coal were provided that Christmas for his family.

When the National Baptist Convention met in Memphis in 1933, Bradley sang a solo standing on a chair so he could be seen. He joined a musical group of which Moses Beasley, now of Washington D.C., was accompanist, singing over Radio station WNBR, and became known as "The Little Boy with the Big Voice." During the 1935 Mississippi River flood he sang the comforting melodies of the church and country to hundreds of refugees housed in the City Auditorium. Meanwhile, Miss Lucie Campbell and others had taken interest in him. When Bradley was a lad of 17, they brought him to Raleigh.

He was sent to New York, where he studied under the famous Edith Walker, who has also taught Marian Anderson, and many other famous singers. Before long, Bradley sang in Carnegie Hall in a recital given by Edith Walker's pupils.

Bradley has been acclaimed as one of the very few artists who can give a concert at the highest level of his art, and then turn his attention to the religious

songs into which he pours the depths of his soul and emotions.

The conference which will feature Bradley begins Thursday, Feb. 27 at 7 p.m. in Mt. Zion Church, 9th and Cross, and continues Friday, Feb. 28 at 9:30 a.m. and 7 p.m. in Immanuel Church, 10th and Bishop Reservations for the noon luncheon Friday must be made through Robert Ferguson, P.O. Box 550, Little Rock, Ark. 72203 (376-4791.)

Change in WMU Calendar

State BYW Meeting

April 26 has been cancelled

Marriage enrichment retreat

Indian Rock Resort

Fairfield Bay, Ark.

March 7-8, 1975



Richard G. Waggener Retreat Leader

Family Ministry Consultant,
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Name _____
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(Participating couples will pay for their room (\$16) and meals at the Retreat)

Church building information



Roger Murchison, Assistant to the Dean of the School of Theology at Southern Seminary, Louisville, will be one of the featured speakers at the annual Baptist Student Union Leadership Training Conference. Murchison is a popular speaker on college campuses and has spoken on several of the campuses in Arkansas. He is a native Arkansan previously making his home in Coy, Ark., where his parents now reside and is a graduate of Baylor University and Southern Seminary.

This year the Leadership Training Conference will be held on campus at Arkansas State University in Jonesboro on Feb. 28 - March 2.

Stewardship California professor to lead Bible study

Richard Cunningham, professor of theology and philosophy at Golden Gate Seminary will be the featured speaker at the State Stewardship Clinics scheduled for Feb. 24-27. Each clinic will have a morning and afternoon session, and Dr. Cunningham will lead a full hour of Bible study during each session. His teaching will include several aspects of scriptural stewardship.

Dr. Cunningham is one of the best qualified scholars in Southern Baptist life in the field of stewardship and is also a very effective communicator of Biblical truths. He participated in the first stewardship seminar sponsored by the Stewardship Commission in 1971 at Glorieta, at which time he presented a depth study on one aspect of stewardship. Since that time he has done additional study in the field and has led conferences in several states.

In addition to the Bible teaching sessions led by Dr. Cunningham, other sessions will be led by State Stewardship Secretary Roy F. Lewis, and Executive Director Harry Trulove of the Arkansas Baptist Foundation. Their sessions will deal with the application of the scriptural truths taught during the Bible study sessions. Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Church Building Conference

March 24, 1975
9:45 a.m. - 3:30 p.m.



Hatfield

There are two ways of receiving Church Building information during March 24-27 in Arkansas.

First, there will be a one day only Church Building Conference, March 24 at Little Rock, in the Baptist Building. This will start at 9:45

a.m. and close by 3:30 p.m.

Second, there will be individual church leader consultations, by ap-

pointment on four days, March 24-25-26-27.

Guest leader for these events will be George Fletcher, Architectural Consultant, Church Architecture Department, Baptist Sunday School Board, Nashville, Tenn. He will lead the conference designed for pastors, staff members, church building and building finance committees, and architects.

If you are planning to build do you need answers to these questions? Need additional auditorium or educational space? Need design help? Where do you get building plans? Desire a master plan? How to select an architect? How about financing? How to work with a contractor?

Rpy Lewis, our own stewardship director, will discuss "How To Finance the Building"

Want a personal consultation with Mr. Fletcher?

[OOPS! On a recent mailout the date information on these conferences was "one day" behind. These dates are correct.]

To make appointments for personal or building committee consultation with Mr. Fletcher, write by March 10, 1975 to:

Lawson Hatfield

P.O. Box 550

Little Rock, Ark. 72203

You choose the date and city below most convenient to you. You will receive specific appointment information concerning time and place of consultation.

Little Rock	Monday afternoon, March 24	Baptist Building
Little Rock	Tuesday afternoon, March 25	Baptist Building
11 Dorado	All day Wednesday, March 26	West Side Church
1 Forrest City	All day Thursday, March 27	First Church

-Lawson Hatfield, Church building consultant

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Fayetteville BSU gets memorial trust

The Agnes Vail Pugh Memorial Trust was recently established with the Arkansas Baptist Foundation. The income is to be used by the Fayetteville BSU to inspire, inform, and encourage students in missions.

Jamie Iohes, Director of the Baptist Student Union Center of the University of Arkansas, indicated the income would enable the center to periodically bring a missionary to the Fayetteville campus. Personal conferences will be set up in addition to a regular speaking schedule.

Mrs. Pugh, a schoolteacher took an active part in helping small churches. This involvement in the church stimulated an interest in missions that was reflected in her generous gifts to the mission offerings.

The trust was set up in loving memory of Mrs. Pugh, by her sister Mrs. Mildred Leathers. It will be a continuing witness to Mrs. Pugh's interest in students and her concern for missions.

1974 was a good year



Dorris

For the Missions Department 1974 ended on a double note of victory in which all Arkansas Baptists can rejoice.

The Dixie Jackson offering for state missions reached \$118,924.11. This amounted to \$8,308.91 more than the previous year.

The Women's Missionary Union had set the goal of "More in '74." In 1973 the offering totaled \$110,615.

A special word of appreciation goes to the WMU department, their state, associational and church officers for the excellent materials furnished for the Season of Prayer and the promotion given the offering.

Appreciation also goes to the directors of associational missions and many pastors for their promotional support and opportunities given the Missions Department staff to speak about state missions and the many achievements through more than 40 outreach ministries.

The Revolving Loan Fund goal of \$100,000 by the end of the year was realized. When the books closed on December, the fund had reached \$103,550.10. During 1974 special gifts from associations, churches, and particularly individuals, along with overage from the department's operating budget, amounted to \$27,909.92. During this same year, loans were made to seven churches totaling \$50,000.

However, with this record amount in the Revolving Fund, many needs of small churches cannot immediately be met. Currently there are seven churches waiting for approval of their applications and the accumulation of funds amounting to \$61,000.

This fund will remain open for other gifts until sufficient assets are in hand to meet the needs of those churches that cannot afford or make arrangements for commercial loans to meet their building needs.

As custodian of this Fund, the Missions Department is grateful to all who gave in 1974 to perpetuate the Baptist witness of the saving power of Christ through the ministry of small congregations that grace our state. God is multiplying this "bread."—R. H. Dorris, Director, Department of Missions

God's word speaks to stewardship

At one time, "Ten Timely Tips for Tithers" might have been an adequate foundation for a church's stewardship program. However, the growing Christian is encouraged by the admonition in Hebrews to "go on to perfection."

The week of Feb. 25 will offer Arkansas pastors the opportunity to sink their "hicuspsids" into luscious hunks of spiritual meat. Richard Cunningham, Professor of Theology at Golden Gate Seminary will lead two one hour Bible study periods at each of the four State Stewardship Clinics. Dr. Cunningham is a Bible scholar in his own right. For the last six years he has done extensive research in the area of the theology of stewardship. Fresh nuggets of spiritual truths surface in each of his lectures.

This year, the conferences are co-sponsored by the Arkansas Baptist Foundation. Information about the work and ministry of the Foundation will be provided. In addition, the practical application of the Biblical truths will be discussed. These will help a pastor calendar a variety of stewardship activities as he plans his program under the leadership of the Holy Spirit.

Christians need to realize that the management and final distribution of accumulated possessions is a part of Christian stewardship. The Foundation is happy to participate in these four area stewardship clinics.—Harry D. Trulove, Executive Director



NASHVILLE—BROADMAN PRESS PRODUCES DEACON TAPES—One of the newest tools available for training deacons is "The Deacon Tapes" which include a package of three cassette tapes and three study guides. Written by Howard Foshee, secretary of the Southern Baptist Sunday School Board's church administration department, and Charles Treadway, consultant in deacon ministry, the purpose of the tapes is to help deacons understand their roles as deacons. Topics included in the tapes are foundation for deacon work today, organizing to get work done, developing skills and knowledge, and the deacon and his relationships. The tapes are available at Baptist Book Stores. They are also available through the "Minister's Tape Plan" and "The CAVE Plan."

Reception for South

A reception honoring Pastor and Mrs. Rheubin South will be given Sunday, Feb. 16, from 6:30 to 8:30 p.m. in the Gold Room at Park Hill Church, North Little Rock, Dr. South has been elected Executive Director of the Missouri Baptist Convention. The reception has been planned as a "come-and-go" event, but a special presentation will be made at 7:30.

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Arkansan leads



A standing room crowd of students listen to music (and speakers) at the religious emphasis week at Boise State

One of the most exciting efforts in which Arkansas Baptists have a part is growing in Boise, Idaho. The work, partially supported by our Baptist Student Union, includes a chapel and a BSU on the Boise State University campus.

"The week of Jan. 12 was one of the most thrilling times in my life," beamed Dan Robinson, director of the Boise State BSU and pastor of the University Chapel. The Religious Emphasis Week on the University campus resulted in 32

rededications and 12 conversions.

Commenting on the effort, David Taylor, vice president in charge of student affairs said "This was one of the most significant religious events ever held on our campus."

Boise State made a large room in the Student Union building available for the BSU's spiritual emphasis. "The administration wishes to support all religious groups in every way possible," Dr. Taylor explained. "We are fortunate to have several active groups on campus.

We recognize that, as a state university, we can not meet the spiritual needs in the lives of our students in a formal way. So we are pleased to have various groups to assist in this area."

The program, entitled "Festival of Love," featured the messages of Joe Ford, director of Young Adult Evangelism for the Home Mission Board. Ford, who will receive his Doctor of Ministries degree at Southwestern Seminary, Ft. Worth, Tex., in May, preached simple but dynamic sermons.



Boise State Vice President David Taylor wants religious groups to assist the University



A campus sign announced the BSU's "Festival of Love"



The Home Mission Board's Joe Ford, who directs young adult evangelism, attracted students with his messages.

Ministry to Idaho students

Arkansan Dan Robinson is pastor of University Baptist Chapel as well as director of student work at the University

Each evening of the spiritual emphasis was begun with music provided by two youth groups -- "Manna," and "Union." On Saturday evening the effort was concluded with a musical entitled "Celebrate Life," presented by the Eppworth Chorale and the Salt and Light Foundation of the First United Methodist Church, Boise. The choir was under the direction of Wayne Richmond, an American Baptist.

Attendance for the week was excellent -- more than 1,200. A capacity crowd of about 400 was present on Friday night.

Both the chapel and the BSU have grown under the leadership of Dan Robinson. When he arrived in mid-August there were 11 in Sunday School. They are now averaging about 20 in Sunday School and 25 to 40 in worship. The BSU, which had only eight active members, now has approximately 20 in average attendance.

The chapel was begun in 1971 under the leadership of Lewis Dempster, at that time pastor of Calvary Church, Boise. He felt that a college ministry was needed. Property which is now Pastor Robinson's



One of two groups who performed for the students, "Manna" opens one of the night programs with music.

Robinson works with Chuck Bunch, State BSU President, on student activities.



University Baptist Chapel meets in this building. They are receiving support from the Arkansas Student Department and First Church, Ft Dorado, as well as other sources. On a cold January Sunday morning, members of the congregation pause outside to greet each other.



While Mrs. Bill Ryals, (left) plays, worshippers at University Baptist Chapel join in a hymn.

home became available for \$10,000. Dempster prayed that God would provide the money to make the purchase. The same day he received \$5,000 for the down payment. Later, additional property was bought for a chapel.

Robinson has three objectives: (1) to strengthen the work of the chapel by reaching the people of the community; (2) To develop a stronger BSU on Boise State campus; and (3) To develop a Bible Chair to teach University students.

"It is impossible," said Robinson "to determine which is the second or third priority. Both are tremendous needs. A Bible Chair could provide a foundation in spiritual truths for young people as well as additional training for pastors in the area."

Robinson hopes by next year to have a full-time Bible teacher. The courses are not presently accredited by Boise State, but Robinson is exploring the possibility of having one of our Baptist schools to give credit. This would permit the transfer of some of these courses back to Boise State.

The chapel is presently receiving outside support from the Calvary Church of Boise; the Arkansas BSU; First Church, Ft Dorado; the Edgewood Church, Columbus, Ga.; and the Southern Baptist Student Ministries Department.

"Our greatest need is to obtain adequate property," Robinson said. "To provide for our chapel congregation, the BSU and a Bible Chair will require a bigger and better facility. To purchase

the additional land needed and to erect a suitable building would require at least \$150,000. We are praying that God will meet this need."

Robinson is strongly committed to evangelism. "I don't believe," he said "any BSU or church can be all that God wants it to be without a total commitment to reaching people."

Robinson's evangelistic spirit was reflected in his preparation for the "Festival of Love." Plans were started as soon as Robinson came to Boise. He received a commitment from Joe Ford as the speaker. The effort was cleared with the University. "Above all," Robinson said "we bathed the effort with prayer. Daily prayer meetings were held for a week preceding the effort. This was the

greatest key to our success."

Robinson's excitement was evident as he talked about his work and its future. "I can't think of a place I'd rather be than here," he smiled "unless it would be in Arkansas eating my mother's good Southern cooking. I am where God wants me to be and I believe that as we follow him great things will happen."



Orval Walker teaches Sunday School at the Chapel. He is an advocate of a Bible Chair

One of the week's programs was a musical by the Eppworth Choral and Salt and Light Foundation from a local Methodist Church.



Snow lies thick on the Idaho landscape (right and below) and provides Boise State Students with a popular sport—sledding on innertubes.



Ouachita-Southern Advancement Campaign

Contributions Jan. 1, 1971-Dec. 31, 1974

(Please note: This report reflects only those gifts received through the Baptist Building, but many churches have made additional contributions directly to the two schools. Those churches known to have made such direct gifts are indicated with an * by their name.)

ARKANSAS VALLEY ASSOCIATION		PLEASANT GROVE No. 2		CENTRAL ASSOCIATION	
Brinkley 1st	11,100.00	Rock Creek	200.00	Antioch	2.00
Clarendon 1st	1,800.00	Temple	104.00	Benton 1st	17,500.00
Elaine	3,700.00	Union Hope	50.00	Calvary, Benton	3,650.00
Helena 1st	7,625.00	Waldron 1st	45.10	Central, Hot Springs	4,798.05
Hughes 1st	3,900.00	Total	5,484.00	Hot Springs 1st	9,600.00
Lambrook	132.84		9,807.18	Hot Springs 2nd	16,041.55
Marianna 1st	4,500.00	BUCKVILLE ASSOCIATION		Lake Hamilton	300.00
Marvell 1st	2,509.00	Mount Tabor	725.00	Lakeside	25.00
Monroe	78.00	Total	725.00	Malvern 3rd	100.00
Moro	1,206.00	CADDO RIVER ASSOCIATION		Mountain Valley	200.00
Petty's Chapel	240.80	Caddo Gap	200.00	Mt. Vernon	7.14
Turner	993.75	Mount Ida 1st	2,137.12	Old Union	1,000.00
West Helena	8,750.00	Norman 1st	290.00	Park Place	7,049.28
West Helena 2nd	2,800.04	Refuge	8.34	Pearcy	450.00
Total	49,335.45	Sulphur Springs	154.22	Pleasant Hill	437.50
ASHLEY ASSOCIATION		Total	2,789.68	Riverside	180.00
Corinth A	180.00	CALVARY ASSOCIATION		Trinity, Benton	1,166.76
Crossett 1st	16,051.08	Antioch	150.00	Trinity, Malvern	606.55
Crossett 2nd	508.40	Augusta 1st	6,179.00	Walnut Valley	200.00
Eden	740.00	Beebe 1st	2,340.00	Total	43,313.89
Fountain Hill 1st	892.35	Bethany	50.00	CLEAR CREEK ASSOCIATION	
Hamburg 1st	1,405.02	Central	3,639.63	Alma 1st	.00
Jarvis Chapel	1,110.93	Crosby 1st	630.00	Clarksville 1st	1,000.00
Magnolia	1,110.00	El Paso	110.00	Osark 1st	600.00
Martinville	408.68	Good Hope	175.00	Oron	83.00
Meridian	345.60	Grace	121.00	Van Buren 1st	7,350.00
Mount Olive	3,600.00	Gregory	240.00	Webb City	119.20
Mount Pleasant	585.00	Higginson	622.75	Total	9,152.20
North Crossett 1st	1,908.00	Hunter	550.00	CONCORD ASSOCIATION	
Sardis	75.00	Judsonia 1st	3,743.65	Barling 1st	30.60
Shiloh	640.67	Kensell 1st	2,505.10	Bethel	187.00
Temple	5,666.70	McCrorry 1st	1,800.00	Booneville 1st	3,354.00
Ashley Association WMU	50.00	McRee 1st	500.00	Branch	800.00
Total	35,277.43	Midway	16.25	Calvary, Ft. Smith	3,400.00
BARTHOLOMEW ASSOCIATION		Morton	360.00	Charleston 1st	3,500.00
Antioch	140.30	Mount Hebron	100.00	Enterprise	9.40
Ebenezer	988.50	Pangburn 1st	547.68	Excelsior	67.74
Enon	200.00	Patterson	288.00	Fori Smith 1st	5,951.79
Florence	6.00	Pleasant Grove	360.00	Glendale	782.55
Herritage	3,326.37	Raynor Grove	104.10	Grand Avenue, Ft. Smith	24,000.00
Immanuel, Warren	2,700.00	Rocky Point	378.50	Greenwood 1st	3,150.00
Macedonia	764.34	Searcy 1st	9,839.88	Immanuel, Ft. Smith	234.00
Maradan	154.12	Searcy 2nd	915.65	Atison	300.00
Monticello 1st	5,468.80	Temple	200.00	Mt. Harmony	60.00
Northside	779.35	Trinity	28.00	Northside, Charleston	812.00
Prairie Grove	195.65	Tupelo	300.00	Northside, Ft. Smith	475.00
Warren 1st	13,799.88	West Point	391.68	Paris	500.00
Total	28,523.31	Total	37,386.67	Phoenix Village	100.00
BENTON ASSOCIATION		CAREY ASSOCIATION		Southside, Booneville	300.00
Central Avenue	842.98	Bearden	625.00	Total	48,214.18
Garfield 1st	389.20	Fordyce 1st	6,000.00	CONWAY-PERRY ASSOCIATION	
Gentry 1st	3,519.75	Hampton 1st	1,042.48	Adona	18.42
Highfill 1st	1,350.00	Manning	637.00	Casa	300.00
Monte Ne	825.00	Sparkman 1st	6,400.00	Houston	50.00
Rogers 1st	12,051.92	Thornton 1st	510.00	Morrilton 1st	1,160.00
Siloam Springs 1st	11,760.67	Tinsman 1st	175.00	Perryville	1,500.00
Trinity	50.00	Total	15,389.48	Pleasant Grove	20.00
Twelve Corners	546.00	CAROLINE ASSOCIATION		Plummerville 1st	844.00
Total	31,335.52	Biscoe	174.27	Stony Point	30.00
BIG CREEK ASSOCIATION		Brownsville	200.00	Thornburg	40.65
Gum Springs	48.00	Cabot 1st	8,583.12	Total	3,963.07
Mammoth Spring 1st	209.85	Carlisle 1st	5,500.44	CURRENT RIVER ASSOCIATION	
Salem 1st	67.40	Chambers	186.00	Calvary, Corning	2,090.25
Viola 1st	564.00	Coy	1,800.00	Corning 1st	3,600.00
Total	889.25	Des Arc 1st	2,685.00	Hopewell	1,000.00
BLACK RIVER ASSOCIATION		De Valls Bluff 1st	558.90	Mt. Pleasant	200.00
Alicia	900.00	+ England 1st	.00	Pocahontas 1st	2,099.94
Black Rock 1st	1,548.00	Hazen 1st	838.38	Shannon	168.71
+ Campbell Station	.00	Humnoke 1st	692.65	Shiloh, Clay	540.00
Clear Springs	15.00	Keo	3,500.00	Success	61.77
College City	1,348.00	Lonoke	6,000.00	Will's Chapel	1,036.74
Hoxie 1st	840.00	Mount Carmel	400.00	Total	10,199.43
Imboden 1st	237.12	Old Austin	32.45	DARDANELLE-RUSSELLVILLE ASSOCIATION	
Immanuel, Newport	1,225.20	Toitce	1,897.50	Atkins 1st	1,816.41
New Hope No. 1	350.00	Ward	1,500.00	Bakers Creek	919.10
New Hope No. 2	221.25	Wattensaw	1,023.75	Danville 1st	1,800.00
Newport 1st	5,833.37	Total	34,572.46	Dardanelle 1st	2,100.00
Smithville	800.00	Blue Eye 1st	340.00	Dover 1st	491.09
Spring Lake	514.77	Eureka Springs 1st	572.00	East Point	900.00
Swifton	600.00	Freeman Heights	935.00	Grace Memorial	989.00
Tuckerman 1st	200.00	Total	1,847.00	Havana	218.88
Walnut Ridge 1st	7,852.00	CARRULL ASSOCIATION		Hector 1st	345.00
White Oak	353.30	Centennial Association	4,000.00	Hopewell	100.13
Total	32,840.01	Almyra 1st	8.01	Kelley Heights	297.26
BUCKNER ASSOCIATION		DeWitt 1st	1,244.00	London	1,000.57
Cedar Creek	20.00	North Maple	233.00	Moreland 1st	92.88
Harford 1st	1,000.00	Reydel	1,209.82	New Hope	174.00
Haw Creek	15.00	Southside	17,087.57	Ola 1st	1,072.50
Hon	50.00	Stuttgart 1st	31,792.55	Plainview	592.00
James Fork	500.00	Total		Pleasant View	370.00
Mansfield 1st	1,832.08			Pottsville	433.47
New Home	507.00			Rover	320.00

Russellville 2nd Total		INDEPENDENCE ASSOCIATION		Central Childress	
2,836.00	16,888.29	Batesville 1st	9,180.00	Egypt	448.00
DELTA ASSOCIATION		Calvary, Batesville	6,000.00	Fisher Street	1,080.00
Arkansas City	1,200.00	Calvary, Timbo	50.00	Friendly Hope	1,272.48
Bellaire	1,050.00	Cord	966.48	Jonesboro 1st	11,918.85
Boydell	2.00	Cushman	140.00	Lake City	130.00
Collins	1,200.00	Dasha	1,200.00	Lunsford	17.35
+ Dermott	5,100.00	Eastside	400.00	Monette 1st	500.00
Eudora	2,988.00	Emmanuel, Batesville	300.00	Mount Zion	1,590.27
Keiso	375.00	Floral	756.00	Nettleton	744.25
Lake Village 1st	3,083.21	Marcella	310.00	New Antioch	666.66
McGehee 1st	7,153.25	Mountain View 1st	2,944.00	New Hope, Black Oak	100.00
New Hope	1,375.00	Mt Zion	200.00	Philadelphia	500.00
Parkdale	195.00	+ Pilgrim's Rest	100.00	Providence	40.70
Parkway	850.00	Pleasant Plains	452.96	Westvale	1,308.18
Shiloh	84.63	Rosie	400.00	Woodsprings	250.25
South McGehee	15.00	Ruddell Hill	379.18	Total	25,867.88
Tiltier 1st	1,216.80	Salado	370.00	NORTH ARKANSAS ASSOCIATION	
Watson	440.00	West Batesville	3,500.00	Alpena	300.00
Wilmot	1,788.69	White River	10.00	Batavia	272.00
Total	26,116.58	Total	27,698.62	Bear Creek Springs	709.87
FAULKNER ASSOCIATION		LIBERTY ASSOCIATION		Bellefonta	145.00
Beryl		Buena Vista	88.11	Berryville 1st	2,466.67
Bono		Caledonia	550.00	Boxley	598.51
Brumley Chapel		Callon 1st	2,889.60	Deer	321.11
Conway 2nd		Camden, 1st	12,006.59	Eimwood	300.00
Harlan Park		Cutlendale 1st	5,308.45	Emmanuel	573.44
Harmony		Ebenezer	2,268.00	Gallher	48.54
Pleasant Grove		El Dorado 1st	4,483.67	Green Forest 1st	967.17
Woolster		El Dorado 2nd	12,600.00	Grubb Springs	548.10
Total		Harmony	450.00	Harrison 1st	12,300.08
GAINESVILLE ASSOCIATION		Immanuel, El Dorado	12,863.01	Hopewell	350.00
Greenway	339.40	Junction City 1st	1,260.00	Lead Hill 1st	808.96
Knobel 1st	175.00	Knowles	150.00	Marshall 1st	700.00
New Hope	804.00	Liberty	555.00	New Hope	700.00
Nimmons	300.00	Maple Avenue	3,090.00	Oregon Flat	480.60
Piggott 1st	7,770.05	Parkview	3,060.00	Rock Springs	569.25
Rector 1st	2,960.00	Salem	1,000.00	Rudd	60.00
St Francis	1,200.00	+ Smackover 1st	29.39	St. Joe 1st	215.60
Tipperary	371.00	Southside	77.00	Union	500.00
Total	13,919.43	Stephens 1st	1,248.65	Valley Springs	388.19
GREENE ASSOCIATION		Strong 1st	250.00	Total	23,323.09
Beech Grove	198.00	Union	70.00	NORTH PULASKI ASSOCIATION	
Brighton	374.00	Urbana	1,000.00	Baring Cross	3,150.63
Brown's Chapel	600.00	Village	50.00	Bayou Melo	120.00
Clark's Chapel	808.01	West Side	5,833.34	Berea	493.19
East Side	2,800.00	Total	71,380.81	Central	390.00
Finch	900.00	LITTLE RED RIVER ASSOCIATION		Gravel Ridge 1st	2,157.80
Immanuel, Paragould	2,241.00	Arbanna	195.07	Highway	1,490.00
Light	25.00	Center Ridge	240.00	Indian Hills	3,700.00
Mt. Hebron	67.80	Concord	583.14	Jacksonville 1st	950.00
Nutt's Chapel	494.27	Harris Chapel	344.16	Jacksonville 2nd	48.07
Oak Grove	362.28	Heber Springs 1st	7,000.00	Levy	14,999.92
Paragould 1st	13,799.98	Life Line	80.00	Marshall Road	1,362.99
Pleasant Valley	66.00	Lone Star	320.00	North Little Rock 1st	7,740.14
Stonewall	25.00	Mount Olive	50.00	Park Hill	65,566.66
Unity	456.96	Mount Zion	276.00	Pike Avenue	3,555.00
Walcott	181.66	New Bethel	319.47	Sherwood 1st	3,279.81
Walls Chapel	249.20	Pleasant Ridge	450.00	Sylvan Hills	1,575.60
Total	23,649.16	Pleasant Valley	187.00	Total	110,579.83
HARMONY ASSOCIATION		Post Oak	145.54	OUACHITA ASSOCIATION	
Centennial	2,134.32	Quilman	700.00	Acorn	360.00
Douglas	467.34	Rose Bud	585.24	Bethel	5.00
Dumas 1st	7,440.00	Westside	960.83	Calvary, Mena	150.00
East Side	2,550.00	Total	12,436.45	Concord	558.67
Forest Park	4,666.56	LITTLE RIVER ASSOCIATION		Cove	81.98
Gould 1st	900.00	Aashdown 1st	2,000.00	Dallas Avenue	1,659.28
Grady 1st	175.00	Ben Lomond	79.19	DeQueen 1st	7,598.88
Greenlee Memorial	2,205.36	Bingen	400.00	Gillham	600.00
Hardin	235.00	Brownstown	112.45	Grannis	26.46
Hickory Grove	279.35	Central	1,115.00	Hafffield	166.00
Humphrey	1,050.00	Columbus	270.00	Halton	520.00
Immanuel, Pine Bluff	10,300.00	Dierks 1st	19.96	Lower Big Ford	10.00
Kingsland	792.00	Foreman 1st	290.00	Mena 1st	3,658.89
Lee Memorial	3,600.00	Horatio	700.00	New Hope	82.80
Linwood	677.67	Lockesburg 1st	855.47	Salem	23.35
Oak Grove	1,202.39	Mount Moriah	720.00	Two Mile	53.74
Oakland	265.50	Murfreesboro 1st	7,475.00	Vandervoort 1st	558.75
Pine Bluff 1st	6,589.49	Nashville 1st	5,800.29	Wickes	186.96
Pine Bluff 2nd	3,500.00	New Home	30.00	Yocana	262.17
Plum Bayou	335.00	Ridgeway	400.00	Total	16,762.93
+ Rison	.00	Total	20,267.36	PULASKI ASSOCIATION	
Shannon Road	296.00	MISSISSIPPI ASSOCIATION		Baptist Tabernacle	3,200.00
South Side	1,583.33	Blytheville 1st	2,900.00	Calvary, Little Rock	14,302.70
Star City 1st	4,465.97	Brown's Chapel	57.15	Crystal Hill	2,131.55
Wabbaseka	100.00	Joiner	60.00	East End	1,289.46
Watson Chapel	3,025.65	Keiser 1st	30.00	Forest Highlands	7,200.00
White Sulphur Springs	1,565.18	Leachville 1st	2,700.00	Garden Homes	1,159.08
Total	40,421.11	Leachville 2nd	38.54	Geyer Springs	19,544.62
HOPE ASSOCIATION		Manila	1,500.00	Green Memorial	1,724.00
Anderson	569.81	Memorial	428.00	Hebron	2,310.00
Calvary, Hope	54.35	New Liberty	934.00	Immanuel, Little Rock	197,010.39
Calvary, Texarkana	1,850.00	New Providence	468.20	Lakeshore Drive	115.00
Canfield	600.00	Osceola 1st	5,000.00	Lifeline	10,024.60
Central, Magnolia	10,500.00	Trinity	357.41	Little Rock 1st	24,035.00
Hope 1st	17,485.00	Whitton	600.00	Little Rock 2nd	9,872.70
Immanuel, Texarkana	1,440.00	Wilson 1st	4,060.00	Markham Street	3,600.00
Lewisville 1st	1,440.00	Yarbro	1,177.50	Natural Steps	1,384.44
Macedonia No. 2	25.00	Total	20,210.80	North Point	25.00
Memorial	500.00	MT. ZION ASSOCIATION		Olivet	3,131.71
Stamps 1st	3,060.00	Bono	91.60	Pine Grove	732.54
Trinity	3,100.00	Bowman	800.00	Plainview	300.00
West Side	166.64	Brookland	1,024.71	Pleasant Grove	952.00
Total	70,990.82	Buffalo Chapel	30.00	+ Pulaski Heights	7,351.00
				Reynolds Memorial	514.03
				Shannon Hills 1st	622.05
				Sheridan 1st	7,216.00

Rare tablets unearthed at Baptist-sponsored 'dig'

NEW ORLEANS (BP)-- Tablets unearthed in the summer of 1974 by Southern Baptist-sponsored archaeologists may shed light on the history of Israel over 3,000 years ago.

Excavating for the third season at Tel Aphek-Antipatris near Tel Aviv, a 150-member international work force uncovered two rare fragmentary clay tablets.

They also uncovered a stone-built tomb of the Late Bronze Age (circa 13th century B.C.), whole vessels of pottery dating to the Israelite Monarchy (11th-10th century B.C.), and a Canaanite public building that was destroyed by fire around 1200 B.C.

And the diggers completed the excavation of a patrician house of the Late Roman Period (third century A.D.) and increased to 350 the number of ancient coins found at the site.

The cuneiform (wedge-shaped) tablets, the most significant find of this year's "dig," were discovered beneath burnt-brick debris of a Canaanite public building that was consumed by fire in the Late Bronze Age—around the time of Joshua and the Israelite conquest of Canaan.

"They are the only cuneiform tablets found in Israel during the last 10 years," said George Kelm, associate professor of archaeology at New Orleans Seminary. Kelm has been co-director of the ex-

avation since its initiation in 1972.

The as-yet undated tablets are "chance finds," Kelm said. He noted that some 20 tablets have been discovered at four other Palestinian sites. To date, however, no library or archives of cuneiform tablets has been unearthed in Israel.

"We have Palestinian documents in Egypt, written in cuneiform script," he said, "but no real collection in Israel."

The tablets found at Tel Aphek-Antipatris fall into two different categories. One, a literary text, contains ten lines of a Sumerian-Accadian lexicon (dictionary) including references to agriculture ("plough," "wheat," "hoe") and to religion ("Shamash," the sun god). The other, a commercial document, lists numbers, such as "one thousand" and "six hundred."

The fact that two documents of such diverse contents were discovered at the beginning of the public building excavation is "very encouraging," according to Kelm. It is possible, he added, that later excavations may reveal a collection of tablets at the site—perhaps even a library. "We always hope to find written materials at any site," he said.

One of the largest tells in Israel, Aphek-Antipatris stretches across 30 acres and spans nearly 5,000 years of history, from the Early Bronze Age (circa 3,000 B.C.) to the 19th century A.D.

In antiquity the biblical town of Aphek

(Old Testament)-Antipatris (New Testament) was located on the international highway of the Near East, the Via Maris.

Because of its strategic position as a buffer between the northern and southern parts of the country, Aphek-Antipatris was inhabited throughout most of the historical ages.

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Vimy Ridge	988.75
Waketfield 1st	200.00
West Side	50.00
Woodlawn	2,551.57
Total	327,012.35

RED RIVER ASSOCIATION

Antoine	501.00
Arkadelphia 1st	15,518.34
Arkadelphia 2nd	1,098.00
Beech Street	2,344.48
Beirne 1st	635.88
Bethel	296.23
Bethlehem	79.61
Cedar Grove	50.00
De Gray	810.00
Emmet 1st	319.05
Harmony Hill	360.00
Park Hill	2,785.98
Prescott 1st	3,999.96
Richwoods	1,720.00
Shiloh	104.05
Third Street	544.47
Whelen Springs	444.92
Miscellaneous	500.00
Total	32,131.97

ROCKY BAYOU ASSOCIATION

Beiview	84.00
Boswell	15.00
Franklin	214.60
Hardy 1st	1,387.17
Melbourne 1st	1,500.00
Mount Pleasant	200.00
Myron	45.00
Oxford	150.00
Sage	100.00
Sidney	300.00
Wiseman	195.00
Zion Hill	160.00
Total	4,350.77

SEARCY ASSOCIATION

Leslie 1st	754.00
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Total	756.00
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TRI-COUNTY ASSOCIATION

Beck Spur	109.81
Calvary, West Memphis	3,775.00
Cherry Valley	633.60
Colt	345.00
Earle 1st	3,249.87
Fitzgerald	700.82
Forrest City 1st	8,460.00
Harris Chapel	1,063.20
Jericho	12.00
Marion	180.00
Parkin 1st	600.00
Togo	600.00
Turrell 1st	85.00
Union Avenue	2,365.14
Vanderbilt Avenue	1,470.00
West Memphis 1st	15,899.00
Wynne	1,400.00
Total	40,939.44

TRINITY ASSOCIATION

Bethel	525.00
Calvary, Harrisburg	875.00
Corner's Chapel	1,432.36
East Side	125.00
Faith	300.00
Fisher 1st	1,100.00
Freer	405.00
Greenfield	616.80
Harrisburg 1st	3,100.00
Lepanto 1st	3,458.67
Maple Grove	385.00
Marked Tree	350.00
Neal Chapel	208.00
Pleasant Grove	957.67
Pleasant Hill	295.89
Pleasant Valley	909.08
Providence	4.00
Rivervale	55.00
Trumann 1st	3,180.24
Tyrone 1st	2,216.55
Valley View	50.00
Weiner 1st	310.00
Total	20,859.26

VAN BUREN ASSOCIATION

Bee Branch	300.00
Rupert	287.70
Scotland	200.00
Standley Memorial	50.00
Total	837.70

WASHINGTON-MADISON ASSOCIATION

Berry Street	333.00
Calvary, Huntsville	295.40
Caudle Avenue	1,610.00
Elmdale	3,448.04
Farmington 1st	1,008.00
Fayetteville 1st	5,500.00
Immanuel, Fayetteville	1,950.00
Johnson	422.10
Liberly	300.00
Lincoln 1st	120.00
New Hope	10.00
Sonora	500.00
Springdale 1st	24,000.08
Sulphur City	360.00
University	3,000.00
West Fork	1,050.00
Winslow	976.81
Total	44,883.43

WHITE RIVER ASSOCIATION

East Side	1,560.00
Filppin	936.00
Gasaville	115.00
Mountain Home 1st	9,118.00
Peel	8.00
Pilgrims Rest	450.00
Summit	47.00
Whiteville	6.00
Yellville 1st	770.00
Bull Shoals Mssn.	354.00
Hilltop Mssn	4.00
Lakeway Mssn	15.00
Total	13,383.00

OTHER CHURCHES

Clinton 1st	2,880.58
Russellville 1st	350.00
Total	3,230.58
Individual Contributions	60,194.68
Total	80,194.68
Grand Total	1,530,613.45

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Mr Nathan Carter, Morgan
State College
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Church Music Department
Ouachita Baptist
University
Arkadelphia, Ark. 71923

By Baptist Men

Lay mission work will be featured

Interested in overseas missions? Then, you will want to attend the State Brotherhood Convention. The Convention is scheduled for March 14-15. The meeting will be at Lakeshore Drive Church in Little Rock.

Eugene Grubbs, Foreign Mission Board, will be speaking at the Convention. Dr. Grubbs is Overseas Missions Consultant for the Mission Board.

Dr. Grubbs is interested in helping those men who would like to get vocationally involved in missions on a non-missionary basis. This could be for a year or longer.

Many men with specialized skills in Agriculture, medicine, dentistry, engineering (all fields), carpentry, building, office management, and administration, and many other fields, will want to hear Dr. Grubbs. Many perhaps will like to schedule personal conferences with him. He will be leading

a special conference during the convention.

One who has done specialized mission work will also share his testimony during the Convention.

Dr. Harold Mitchell, dentist from Pine Bluff, has recently returned from a year's service in one of the African countries. Dr. Mitchell served a year for a furloughing missionary. He has a delightful and inspiring testimony to share. He and his family are devout Christians and practice their mission faith daily.

There will be other laymen sharing their testimony and faith.

There will be something worthwhile and challenging to every Christian Baptist man.

The first session will begin at 1 p.m. on Friday, March 14. Plan now to attend and we will see you there.—C.H. Seaton, Director, Brotherhood Department.

Please note that each reader is entitled to no more than one response. This survey is for statistical purposes for the special Name Change Committee and responses should be limited to this official ballot.

Ballots must be received in this office no later than Feb. 25.

Does The Southern Baptist Convention Need A Name Change?

Opinion Ballot

- I favor a name change for the Southern Baptist Convention.
 I Do Not favor a name change for the Southern Baptist Convention.

My suggestions for a new name:

(List three (3) names in the order of preference)

1. _____
2. _____
3. _____

Name _____

Address _____

Please fill out this ballot immediately and return to:

Opinion ballot
Arkansas Baptist Newsmagazine
P.O. Box 550
Little Rock, Ark. 72203

This information will be shared with the special Name Change Committee scheduled to report to the 1975 Southern Baptist Convention in Miami Beach, Florida, June 10-12.

National PEARL plans action against private school aid

by W Barry Garrett

WASHINGTON (BP)--The fledgling National Coalition for Public Education and Religious Liberty (PEARL), at its first annual meeting here, took action to begin a program of court action against violations of separation of church and state.

PEARL authorized its executive committee to file suits in court, prepare "amicus curiae" (friend of the court) briefs and otherwise participate in litigation. Such court action would be limited to those actions approved by counsel and the executive committee and within the financial resources of the coalition. The cases would be brought only in the names of the sponsoring groups that concur in the action.

PEARL officially opened its office in the National Education Association building here on May 1, 1974. Ms. Joanne Goldsmith is the executive director. John Walker, Episcopal Suffragan Bishop of Washington, is the president.

The Baptist Joint Committee on Public Affairs (BJC) is one of 30 religious and civil liberties organizations forming the coalition. James E. Wood Jr., executive director of the BJC, is a member of the executive committee of PEARL.

This new coalition "is dedicated to preserving religious liberty and the principle of separation of church and state and to maintaining the integrity and viability of public education." Hence, it is generally opposed to government aid to nonpublic schools.

In her first report to PEARL, Ms. Goldsmith said that correspondence from the White House "seems to rule out direct aid to nonpublic schools," although "both President Ford and Vice

President Rockefeller are committed" to some form of government aid to private schools.

Roger D. Semerad, staff assistant to the President, wrote. "The President has stated that he hoped we could find a constitutional way to help private schools. He is well aware of the various court decisions that have ruled out direct aid to these schools. Although he favors finding some method of support, he will not recommend them in light of recent court decisions."

In other predictions on government aid to nonpublic schools, Ms. Goldsmith foresaw

--More proposals in Congress to aid nonpublic schools;

--Regulations and guidelines for education legislation making it easier for nonpublic schools to apply for aid;

--Pressure to restrict funds for public education;

--New efforts in the 94th Congress for tax aid to private schools in some form of tax credits or voucher plans;

--Pressure from church groups themselves to become more involved in curriculum development and textbook selection.

In another action by PEARL, the coalition expressed dissatisfaction with the existence of the position of Director of Nonpublic Educational Services in connection with the office of the U.S. Commissioner of Education. Dwight Crum is the director of the program for these services at present. The manner in which this dissatisfaction is to be implemented was referred to the executive committee.

The Southern accent The second mile

"And whosoever shall compel thee to go a mile, go with him twain." Matthew 5:41 Jesus delivers an attitude with this admonition. We need the spirit or attitude of going farther than expected. In fact the whole Christian manner is "going beyond expectation."

Ouachita Baptist University and Southern Baptist College feel that the churches of Arkansas have already traveled a full mile in their support of Christian Higher Education. This support is expressed in increased giving to the Cooperative Program as well as the OBU-SBC Advancement Campaign.

The Mabee Foundation of Tulsa, Okla., is making a matching grant of \$500,000 to Ouachita. This grant has to be matched dollar for dollar. The deadline is Aug. 31, 1975. Southern Baptist College was notified in mid-January, 1975, of a challenge grant of \$50,000 from the Mabee Foundation. This grant is given with the understanding new funds will be raised by the college.

These grants from the Mabee Foundation encouraged the Executive Board of the State Convention to ask the Convention permission for the two schools to make an appeal to the churches of Arkansas to go "the second mile." Many churches are taking action in business meetings to extend their time of giving to the Campaign, while others are just continuing to make gifts.

The "second mile" involvement will aid in finishing challenging programs begun by Ouachita and Southern. If the churches will notify the schools of their decision to be a part of this "second mile" effort, it will be deeply appreciated.

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A reconciling people

Feb. 16, 1975

2 Corinthians 5:16-21; Galatians 6:1-7



Cheatham

Worship is that activity which usually takes place on Sunday in our churches. Whether it involves a printed bulletin with a specific order of service timed to last one hour or an informal and spontaneous use of the time the ob-

jective remains the same. People have assembled to praise and honor God. They have come because they feel an obligation as well as a need to strengthen their spiritual resources.

What happens to all the inspiration and desire that is achieved by these worship experiences? What are the worshippers to do when they leave the church buildings with their new feelings of peace, hope and inner contentment? What is the church to be when the building is emptied and the worshippers become a part of the school, home and the business world? It is very obvious that too many church members have left their religion in the rack with the hymn book. The New Testament challenges the Christian to live out his convictions by a commitment to Christ in his vocation, home, etc. Jesus said that out of the abundance of the heart comes all the issues of life.

These heart originating issues are expressed in our emotions, volition and will. They become faith in action and produce our works which are the evidence of our genuine Christian experience. There are two other areas of our Christian service which are currently ignored and need immediate attention if the church is to regain her place of influence in our society.

Our ambassadorship (2 Cor. 5:16-21)

A Christian is a product of God's workmanship (Eph. 2:10-3). As a result of God's divine working in us (salvation) life has new priorities and new values. The old things of the flesh have lost their appeal as well as their control. There are new desires and a new loyalty. The new creature desires to serve the creator.

This new life in Christ is called a reconciliation (vs. 18). To reconcile is to bring into agreement or harmony. It means to change hatred to love, hostility to obedience, and war into peace. A Christian is that individual who is at peace and in fellowship with God through Christ Jesus.

This new relationship also brings with it two important obligations. First, we are now a minister of reconciliation. We are charged with the responsibility of explaining and testifying to others the meaning of fellowship and harmony which we now have with God through Christ Jesus and to warn others of the eternal consequences of rejecting God's offer. We are to be witnesses to those who are lost. We are to explain to them what God through Christ has done for us and what he can do for him also. This is not an option but it is a command for every born again child of God.

Isaiah was given the same commission as he was sent as a watchman over the house of Israel. God warned him that unless he warned the nation of their sins their blood would be upon his hands. (Isaiah 6:1-7)

If you have been going to church for 20 years you have listened to at least 1,120 hymns, 1,040 sermons, 2,080 prayers plus several miles of promotional emphasis. How many times have you performed your ministry of reconciliation? If the worship experiences and the other experiences that we have had with the Holy Spirit have not given us a challenge to share what we are with someone else, then there has been a spiritual failure.

The second special area is our ambassadorship. We are ambassadors for Christ. An ambassador represents the King and explains his governmental policies to others and protects his interests from those who would seize it.

As ambassadors, we stand in the place of Christ on this earth in the arena of human conscience. We authoritatively represent the power of our King, Jesus Christ. The Christian acts in behalf of and not in place of Christ. We are his representatives and the only one that he has upon this earth. His work on earth either succeeds or fails because of us.

Our ambassadorship is for eternity. We cannot resign from its service or ask for a lesser place of responsibility in the divine governmental Kingdom. Our credentials are the new birth and the testimony of the power of Jesus Christ in our lives. These two credentials have the authority of heaven and God himself has the endorsement. By the use of them we prove that God is still in control of this earth and that each day prophesy is being fulfilled as it points to that day when every man shall give an account of himself to God.

Our comradeship (Gal. 6:1-7)

A poet wrote, "To err is human, but to

forgive is divine." Paul is dealing with a problem that is as contemporary as today's news. Some people will not forgive even though God can and will, or they are not willing to admit that God will forgive. There are some that would say that God should never forgive even when the sin has been confessed, when there has been genuine repentance and when the forgiveness comes as a plea even for life itself. Paul may have been thinking of those sins he listed in chapter five when he wrote these words. They cover a multitude of sinful experience and worldly influence. Whether it was from this list or from something else, he outlines the procedure in dealing with the wayward church member that will create a bond of fellowship and friendship unequalled anywhere this side of Heaven.

The initiative in forgiveness begins with the innocent. No attempt is made to deny, overlook, or play down the sin or its consequences. As an ambassador, the Christian represents God's love to the offender and attempts to restore him to spiritual usefulness. This action is based upon the Golden Rule. Everyone will have need of this sympathy and forgiveness sometime in their lives.

The attitude towards sin and the sinner must be the same as Christ exhibited. He loved the sinner yet he hated the sin. Only a pharisaical attitude will deny that God will not and cannot forgive. To deny that we should become involved in someone else's problems is to forget that if it were not for someone else taking a spiritual interest in us, we still might be lost or spiritually useless to the people of God.

If a Christian cannot find help from another Christian where can he go? We are taught to forgive 70 times seven (Matt. 18:21-23) if necessary. We are to turn the other cheek or walk the second mile. We may boast that we will never do or say anything as so and so. That may be true. But God has no large or small sins. They are all the same size in his thinking and each sin brings the individual under the threat of God's wrath.

In Matthew 7:1-7, Christ states that our lives must be pure before we act as judge, jury, and executioner in the lives of others. In other words, "the man who lives in a glass house shouldn't throw stones."

It is a self-righteous attitude which assumes a pure judgemental, non-forgiving attitude. This conduct is not only unsympathetic, it is also unChristian.

(Continued on page 23)

Ministering through encouragement

Feb. 16, 1975

Acts 4:34-37; 9:26-27; 11:20-24; 15:36-39



Walker

Needed Ministers of encouragement. Encouragers can locate anywhere. Job security isn't a problem for the discouraged need a good word. Renumeration may be small because once a man gets on his feet he may forget his good Samaritan

Those on mission for Christ need to look at supporting others. People get tired and need encouragement. Saints get weary of each other. World conditions add additional burdens to already bent backs. Someone needs to help. Can one person spread light in the shadows?

Barnabas did. This man lifted drooping spirits.

Before Paul appeared, Barnabas must have been the most prominent figure in Hellenistic-Christian circles. He was a Cypriote. Barnabas may have become associated with the Jerusalem believers through his cousin, John Mark.

At first they called him Joseph. His nickname had various meanings. "Son of prophecy," "son of exhortation," "son of consolation," and "son of encouragement," all describe his ministry. The last one comes nearer describing the ministry of Barnabas. How did he encourage others?

With his money (Acts 4:34-37)

Poverty's ugly face threatened early Christianity. The Jewish synagogues attempted to care for their poor. Those who became Christians were dropped. Would the early church minister to her poor?

How could they? Most believers had a hard time. Many of them were slaves. Better jobs went to non-Christians. In the face of these obstacles the early church at Jerusalem acted.

It was spontaneous. No decree forced the believing community to share. A need presented itself. The believers were moved. Love, not law, motivated them. Need, not force, moved them.

Luke singled out Barnabas as an example. Did the native of Cyprus sell the old home farm? Contrast Barnabas' generous act with the crookedness of Ananias and Sapphira. Barnabas' gift inspired the church. The couple who lied about their gifts, discouraged fellow believers.

Money can't be under-rated as a source of encouragement. All except

ingrates respond to gifts of love. Christians should consider their resources as gifts of God belonging to the family of God.

With his friendship

(Acts 9:26-27)

Barnabas gave more than cash. He encouraged others with his personal friendship.

Paul needed help. After his conversion he had few friends in Jerusalem. Believers in Damascus were reluctant to believe his conversion. Few were ready to receive Paul with open arms. Their reservations were honest and natural.

Barnabas came to Paul's defense. Why did he do it? Was it because they came from the same part of the world? Did Barnabas naturally trust all people? Or did Barnabas stand for Paul because he believed God could work through him?

Whatever the reasons, Barnabas stood as a friend with Paul. Sometimes a man needs a friend more than anything else. Barnabas was one who stuck "closer than a brother" (Prov. 18:24). He risked his reputation in Jerusalem. Even his ministry was on the line when he accepted Paul. He had much to lose and, at that point, little to gain. Barnabas had the ability to see the best in others.

A senior ministerial student asked a sophomore to preach for him one Sunday. This little act of confidence did more to encourage a down-hearted student than all the "God bless you" showers by others.

Spot a lonely person. Share your friendship. It just might be the best thing you'll do in a long time.

With his teachings (Acts 11:20-24)

Persecution hit Jerusalem. The believers scattered. Some went to Cyprus. Others went north to Antioch. Dispersed believers shared the good news and established churches.

The apostles, who had a full ministry in Jerusalem, suddenly found themselves faced with requests for help. The church decided to send Barnabas to Antioch.

He went. The man who had seen possibilities in Paul, now saw possibilities in the new church at Antioch. Why didn't he request Cyprus? That was home. Being a man "full of the Holy Spirit," he knew where he was needed. He accepted by the decision of the church.

In Antioch he exercised that gift which distinguished him. He "exhorted all." His presence encouraged others. They had a strong man to lean on.

The ministry of encouragement includes teaching. A Sunday school teacher knows pupils and their needs. A

well timed visit into a home, a kind word, or a small gift may bring hope where despair lives. Teaching is encouragement. A well prepared teacher uses God's word to support the weak.

Barnabas knew the job at Antioch was too big for one man. He again expressed his confidence in Paul. The two joined in Antioch to firmly establish the church.

The followers of Christ became known as Christians in this city. Barnabas' encouragement helped them reach this point of maturity.

With his commitment

(Acts 15:36-39)

The church at Antioch shared Paul and Barnabas. The holy Spirit sent them out and brought them back. After reporting to the home church, Paul decided it was time to "visit our brethren."

But they faced a split decision. Barnabas wanted to take John Mark who dropped out on the first mission tour. Paul didn't think he had enough discipline. Two close friends decided to go in different directions.

Their separation did not mean a split friendship. They couldn't agree on procedures. Paul later referred to Barnabas as a Christian teacher who possessed and deserved full confidence. (1 Cor. 9:6)

Barnabas didn't give up. He went to Cyprus with John Mark. The Cyprus native had a deep commitment to his people. He desired that they hear the good news. His commitment encouraged others.

Men with lesser dedication would have dropped out. Barnabas stood alone in his friendship with Paul. He had to blaze the trail of Christian discipleship in Antioch. When he and Paul disagreed, Barnabas had to yield.

Through these many disappointments he remained the "son of encouragement." His life style inspired fellow Christians.

Luke dropped Barnabas after he went to Cyprus. What happened to him? One tradition sent him to Milan where he became a bishop. Another account said he visited Rome and Athens then finally returned to Cyprus where he died a martyr. Whatever happened, this minister of encouragement, continues to encourage.

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International lesson

(From page 21)

and delusive. The person whose piety is not in his life but in his imagination, is subject to a fatal error which will bring its own special type of punishment.

God is going to punish man for his sins. (vs 7) The punishment will be proportional to the sin, and will be seen to grow out of it with a terrible certainty. (Proverbs 1:10-31) Our task is to warn of this divine wrath from a heart of love and sympathy and to assure that there is a place of refuge where the Holy Spirit can be clearly seen. We are to assure our weaker brother that not only does God love him but that we love him too, and that we desire to see him restored to fellowship.

Conclusion

In the Middle Ages the church was called a sanctuary. A person was safe from arrest or any harm as long as he remained in the house of the Lord. Today people should find that same safety when they desire to change and start life fresh. The church was never meant to be a prison. It was never meant for the few. It was meant to be a sanctuary; a place where healing and love and sympathy can be found. That each member of the church has one thing in common. Every saint was first a sinner. That fact should be all the inspiration needed to attempt to reconcile our weaker brother.

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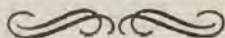
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Attendance report

Feb 2, 1975

Church	Sunday School	Church Training	Additions
Alexander, First	72	35	
Alpina	57	21	
Augusta Grace	81	49	
Bentonville			
Central Avenue First	82	27	
Mason Valley	262		5
Berryville	83	35	
First	171	95	
Freeman Heights	127	50	
Rock Springs	69	48	
Concord, First	116	31	
Conway			
First	630	174	3
Pickles Gap	207	113	
Second	320	103	1
El Dorado, Trinity	128	66	2
Forrest City, First	439	154	3
Fl. Smith			
East Side	256	97	8
First	1195	290	
Grand Avenue	758	257	
Moffett Mission	15		
Temple	147	56	1
Trinity	174	68	
Windsor Park	728	244	3
Garfield, First	87	35	
Gentry, First	172	62	
Grandview	64	42	
Greenwood, First	237	97	
Hampton, First	141	64	
Harvey, First	131	49	
Harrison			
Eagle Heights	326	158	3
Woodland Heights	85	52	
Helena, First	270	82	4
Hope			
Calvary	164	71	
First	383	112	2
Hot Springs			
Grand Avenue	395	211	5
Leonard Sreel	95	58	
Memorial	101	46	
Park Place	286	77	1
Hughes, First	205	84	
Jacksonville			
First	426	85	2
Marshall Road	292	87	6
Lavaca, First	311	98	
Little Rock			
Cross Road	109	90	
Crystal Hill	122	60	
Geyer Springs	730	231	
Life Line	541	112	
Martindale	116	46	1
Shady Grove	84	46	
Woodtown	131	66	8
Magnolia, Central	573	129	1
Monticello			
First	279	50	
Second	327	66	2
Murfreesboro, First	119	47	
North Little Rock			
Calvary	441	133	2
Gravel Ridge	234	101	
Levy	458	102	1
Park Hill	709	76	11
Paragould			
Calvary	224	133	
East Side	192	91	
Paris, First	378	109	1
Pine Bluff			
Centennial	149	55	
East Side	228	107	
First	574	114	2
Second	140	75	
South Side	663		3
Oppelo	23		
Tucker	15		
Sulphur Springs	169	87	5
Walton Chapel	422	125	2
Prairie Grove, First	153	67	
Rogers			
First	474	112	
Immanuel	425	115	1
Russellville			
First	531	51	
Second	154	73	2
Sheridan, First	276	82	2
Springdale			
Berry Street	100	56	2
Elmdale	346	106	
First	1112		8
Texarkana, Trinity	390	211	20
Van Buren, First	525	152	
Mission	37		
Vandervoort, First	50	21	
Walnut Ridge, White Oak	78	60	
West Helena, Second	216	133	4
Wooster, First	104	74	

'Nobody ever told us about Jesus this way before'

by Tim Nicholas

OMAHA, Neb (BP)—Calvin Miller's evangelism methods get action-packed results

For instance, there was the time Miller, the pastor of Westside Church here, rang a doorbell. A fierce dog crashed through the glass door, the glass slivers cutting Miller's leg.

"The man who owned the dog took me to the emergency room at a nearby hospital," says Miller. "He came to church later and during a sharing time, he received Christ."

Most events resulting from Miller's style of evangelism aren't quite as dangerous, but there are definite results.

Probably the first evidence of results would be in growth. Westside church began in 1966 on the west side of Omaha, which for Southern Baptists is still considered a "new work" area.

Initial "door-knocking" for the church turned up 64 percent Catholic and 20 percent Lutheran in the neighborhood. Miller came to build a Baptist group from five families who had been meeting in a home.

Today the church averages 340 in Sunday School and 500 in worship. The church had financial help from the local Baptist association and another church, plus pastoral aid from the Southern Baptist Home Mission Board, but within a couple of years was self-sufficient.

The Home Mission Board assistance is an example of Southern Baptists' mission support efforts through the denomination's Cooperative Program (unified budget) and the Annie Armstrong Offering for Home Missions.

"We have a missionary-type philosophy," says the angular, bearded Miller, "with extremely active visitation using our Woman's Missionary Union and the deacons."

The Chamber of Commerce publishes a list of newcomers to the westside—upper middle class, mainly Anglo, residency—they all get a call, letter or a visit.

"Between 30 and 40 people go out visiting each week," says Miller. "And every Thursday night they take team training in basic witnessing," a 14-week course based on Presbyterian James Kennedy's methods detailed in *Evangelism Explosion*.

"The average soul-winning visit takes between two and four hours." No "cold turkey" calls either—the visits follow either a visit to the church by the person or a visit to the person by the pastor. He makes about 25 such calls each week.

In a recent month, 200 visits were recorded. "I figure some sort of bridgework was made in about 95 of these," says Miller. "Twenty people accepted Christ in their homes and 40 were baptized at the church."

Another method of building Miller uses is a basic Bible doctrine course for non-church members. Many accept Christ and join the church during the 22-week course averaging 50 each Sunday morning.

"The last class was graduated in January, and we began two new Sunday School classes out of the 90 enrolled."

Miller wrote his own text for the basic Bible doctrine course as he did for several congregational Bible studies. One of his studies was written for partial fulfillment of requirements for the doctor of ministries degree he just earned from Midwestern Seminary in Kansas City, Mo.

He is prolific, having written several articles for *Christianity Today* Magazine, including "St. Paul and the Liberated Woman" and "Christ and the Existential Imagination."

Miller communicates on multiple levels. He has produced seven books so far published by such organizations as Baker, Word, Zondervan, and Intervarsity. Some include his poetry and his office walls are decorated with several of his paintings.

"I like the idea that a man can empty himself out before the Lord and be humble before Christ," says Miller.

"But at the same time it's very important to feel that you have some real worth to the kingdom, especially when you're in little situations working hard all the time. I wish more of our pioneer pastors would try writing."

Miller's preaching style varies. Sometimes he stands behind the pulpit to talk to the congregation, sometimes beside it and sometimes he's out in the congregation. Occasionally the congregation gets to talk back.

He and a medical doctor recently held a forum sermon on abortion, opening the discussion to the congregation. "I'm a pro-lifer, but I tried to make the discussion objective," says Miller.

"We rotate five basic orders of worship," he says. "One is 'passing the peace where an usher goes to the end of a pew and says, 'The Lord be with you.' The response is 'And with your spirit.'"

Mother's Day they had a mock wedding ceremony for 200 couples in the church and in the fall they have Advent services.

"Most of the people we're reaching have Catholic and Lutheran backgrounds," says Miller. "And for the rest of us it's new and kinda' fun to be lighting candles and such."

Most of the children who come to Sunday School, arrive with their parents, says Miller. "We blitzed the whole area during Vacation Bible School with our two buses, but on the whole, we haven't had much luck getting more than 25 children."

The youth choir is active in the community, having performed "Godspell" at nearby (Father Flanagan's) Boy Town. They did a special production of "The Night the Animals Talked" complete with costumes for the local children's hospital.

Twenty percent of the church's budget is sent out to missions. In addition, the church has designated money to go toward support of a foreign missionary through the Southern Baptist Foreign Mission Board, says Miller.

Some of the church's men have volunteered with the Baptist Center in town and some have been in a lay counseling service for juveniles on probation.

"We want our Christian social ministries to be primarily meaningful to an upper middle class neighborhood," says Miller.

This fall the church began a licensed preschool program with 25 children enrolled. And Doris Reese, a church member, is teaching an art class.

Sunday nights, a coffee-tape hour is led by David Glover, a physician. Prepared by Miller, the tapes include such topics as "Christ and Confusion," "Sex and Despair," and "Christ Symbolism in Current Novels." "Our church's philosophy could probably be summed up 'as you go, witness,'" says Miller, a native of Enid, Okla.

Say Maynard and Helen Whittier, in their 70's, "Nobody ever told us about Jesus this way before."

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