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### Feburary 20, 1975

Arkansas Baptist State Convention

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February 20, 1975

# Arkansas Baptist

NEWSMAGAZINE



Dayton's centennial  
page 8





## I must say it

Charles H. Ashcraft / Executive Secretary

### Sin of sins--Living for nothing

(Mark 10: 17-22)

The rich young ruler was a man of money, manners and morals. He was resourceful, remarkable and respectable. He had everything most anyone might desire, but he was the most mixed-up person recorded in the Bible.

His sin was not murder, adultery, theft, fraud or disrespect for his parents. His sin was the sin of all sins, "living for nothing." His life had no great controlling obsessions.

There were no great centralizing values. One searches in vain to find any stabilizing principles. There was a lack of any alignment with eternity. His life was not undergirded by any firm relationships.

No noble emotions welled up in his soul. His problem, he was living for nothing. He had no goals for his life.

He was amazingly free from the curses of the earth. He bore no marks of violence. He wore no scars of evil. He harbored no blight of carnal excess. There was no stain of crimson sin. There were no vicious passions or addictions.

He had escaped the curses common to many but the heaviest curse of them all was upon him, his curse was the curse of living for nothing. It is not surprising that he turned his back on Jesus and lapsed into deep depression.

Nations suffer this plight when there are no reasons, no cause, no purpose, no objectives or goals. America does poorly in reference to goals because an eight year term intermittently shared between two parties of converse philosophy does not admit to well-defined, long term, well thought out goals.

Most of our time is used shifting from a new society to a great society or no society. The programs of one president are dropped upon the inauguration of a new one. The election system of Congress does not lend itself to any real long-range planning for the nation. The limit of two terms for one president may be the undoing of the strongest democracy on earth.

Questions will be asked in the '76 Crusade issue of the *Arkansas Baptist Newsmagazine* (March 30, 1975) which could hardly be achieved in any eight year administration of either a Democrat or Republican president.

The American people who pay over one-third of their earnings in taxes have a right to a worthy investment and to know the goals of the country if, indeed, anyone, anywhere, knows them.

I would entertain a public forum to determine worthy goals for a worthy nation, please write me.

*I must say it!*

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National and Southern Baptists will meet together offering leadership training to pastors and lay leaders next week. Part of the conference will be held in a National Baptist church, and part in a Southern Baptist church, both in Little Rock.

### New head for Board 16

The SRC Sunday School Board has a new head as Carly Cothen succeeds James L. Sullivan as president of the world's largest publishing organization.

### What hard times brought 17

Hard times were responsible for the birth of the Southern Baptist Cooperative 50 years ago, explains a feature on the subject.

# Arkansas Baptist

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J. Everett Sneed

# The Christian struggle

Some of the greatest deterrents to the spread of Christianity are the lives of Christian people. The Bible continually emphasizes that a child of God is to be a changed person. Yet, all too often there is little or no difference between the Christian and the non-Christian.

When a lost person is approached about his spiritual condition, too often he points to someone in the church and chides "I'm as good as he is."

Admittedly, sinners choose the worst examples of Christians possible. But the point is that those redeemed by Christ are required to be different.

The problem emerges for several reasons: (1) A few church members have apparently never had an experience with the Lord; (2) Some have a misconception of the Christian life; and (3) There has sometimes been a failure to emphasize the continuing growth and struggle of the Christian life.

That some have had no initial experience with Christ may be the result of an overemphasis on emotion, or, a lack of proper instruction and counselling. The possibility of such an occurrence places a heavy responsibility on pastors and church leadership to assist in the initial experience of salvation.

Much of our problem grows out of the meaning of salvation and the Christian life. Dr. W.T. Conner sets the concept in perspective. "In approaching the matter," he says "it will help us to keep in mind that salvation is an act, a process, and a consummation. We might put the matter in the form of a question. Is a Christian saved, is he being saved, or is he to be saved in the future? It is abundantly clear in the New Testament that he is all three - saved, being saved, and going to be saved."

## Guest editorial TinkerToys

Pastor Francis Hudson, who serves the Athensville Church in Sandy Creek Association, just had a brand new experience. Something he never did in all his 52 years. He spent a week in the classroom at Southern Baptist Seminary in Louisville.

You see, Francis was 40 when he entered the ministry back in 1962. He had been a farmer and, among other jobs, worked for Thermo King in Greenville, making air conditioners for the front end of trailers.

Altho Francis graduated from high school at Mulberry Grove, he stopped short of college and seminary.

"To be honest," Francis told me, "I was prejudiced against seminaries. I was told they were modernistic. So I just started preaching."

But that's changed, after he attended a Continuing Education Conference at Louisville early last month.

"Believe it or not," he told me, "I was the only man in the class without seminary training. The others were there to 'continue' their education. But they were as nice to me as they could be. For example, Lester Hall was in my class. He's pastor of the large First Baptist Church in Chattanooga, Tenn. But he treated me just like anyone else."

(*Gospel of Redemption*, Broadman Press, copyright 1945, page 139.)

We generally state clearly and correctly the initial act of salvation. Most of our people understand how to accept Christ by faith. We, also, have taught our people that salvation is consummated in the presence of God at the end of his life.

The problem lies in the act of living out our salvation. The early Christian understood the continuing aspect of the Christian life. Luke said of the early church "Then they that received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:41-42.)

Salvation then, is definite. It has a beginning. But it is like an ocean voyage. We get on the ship, we move forward, but we have not arrived at our destination.

The reason for this continuing struggle is Satan. His purpose is to nullify the witness of every Christian he possibly can. He says "Take your ease, eat, drink, and be merry." Through this mirage he turns a Christian's standards to those of the world.

Paul pictures the Christian life as a warfare. We can only be successful soldiers of the Master through a lifetime commitment and dedication. Jesus told his followers "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24. It is a continuing struggle to the high road of effective Christian service. Let each of us, with God's help, pursue it!

Francis also praises Ralph Atkinson, Jr., George B. Murray, and Page Kelley, his professors. And president Duke K. McCall "who took time to talk to me."

"Also it was a thrill to rub shoulders for a week with all the young people who are aiming for church careers," he reported. "It gave me a whole new lease on life, and a new appreciation for the future of Southern Baptist churches."

The Athensville Church paid his expenses, about \$150, and Mrs. Hudson went too. They lived in Mullins Hall.

Dolores McFarland of Princeton is Francis' sister. She's active in literacy work in Illinois churches, and also serves on the IBSA Board of Directors. "About ten years ago, Dolores hopped on a plane in Chicago and flew to Louisville at her own expense," Francis told me. "She, too, had heard rumors about 'modernism.' So she went to see for herself. She sat in on the classes for a week, and came back just as enthusiastic as me."

I realize most of our readers are lay people. And you may feel it's your pastor's business if he wants to

(Continued on page 4)





## One layman's opinion

Daniel R. Grant / President, OBU

### Slicing astrological baloney more precisely

The old stand-by comment used so often to bring religious discussions to a conclusion is "In matters of religion it doesn't matter what you believe as long as you are sincere." No matter how ridiculous the logic in this statement really is, it seems to be a cat with nine lives. Expose its stupidity, lay it to rest, and it comes to life again in the strangest places.

The most recent version of this idea seems to be saying "It doesn't matter what or whom you worship as long as you view your object of worship through the most scientifically precise microscope (or telescope) that permits measurement of your object of worship in absolutely accurate dimensions." This was the message I got from an elaborate three-column newspaper account of a new approach to astrology.

According to this report a very sincere astrologist with training in mathematics and computer science has established a new astrology business designed to correct all of the "mistake-ridden astrology" being conducted "mostly by a bunch of crazy old fools." He alleges that astrology was kept alive for hundreds of years by people who "were basically

poorly educated. What they were doling out was really a hunch of garbage." He says that even in the late 1960's, "The only textbooks available were dated, ambiguous and smelled of sorcerism."

As I read the account I could hardly agree with him more up to this point. However, his new business involved applying the very latest computerized scientific methods to astrology, with a precise calculation of the longitude and latitude of where you were born, as well as the exact position of the stars at the time of your birth. He says, "Obviously the only thing that will get astrology accepted is valid research."

I was most impressed by his explanation of why astrologers have been persecuted by the media for such a long time. He says they deserved it "because what they've been handing out is a lot of baloney."

Of course, the Christian knows that the real baloney is the idea that our lives are controlled by the position of the stars and planets—that we need to check the astrological charts before charting our own lives. Somehow or other I suspect it will still be baloney even when sliced by a computerized slicer.

### Letter to the editor Millikin's position

I read your editorial on "Speaking in Tongues" and appreciate your fine brief analysis. However, I do feel the need of making one correction. With reference to my position, I did not suggest the possibility of speaking in *ecstatic utterances* today. It is my position that the New Testament tongues-speaking was that of *intelligible foreign languages*. I do not hold to the validity of the modern tongues-speaking movement that is apparently nothing more than non-intelligible ecstatic utterances.

You are correct in saying that I leave room for God to bestow any of His gifts today. However, I have insisted that if the Gift of Tongues is given today that it must meet the New Testament criterion of being in the form of an intelligible language.

I would appreciate your making this correction. A failure to make this distinction might lead some to think that I consider the current "charismatic emphasis" as a genuine expression of the work of the Holy Spirit. When, as a matter of fact, I do not. When examined in the light of the New Testament it just does not meet the test.—Jimmy A. Millikin, Mid-America Seminary, Little Rock

### Foreign mission briefs

**San Jose, Costa Rica**—Manuel Cordero, pastor of the Baptist church in San Ramon, has been elected president of the Costa Rican Baptist Convention for 1975. At the annual session it was also decided that the convention will continue to pay the salary for an evangelist serving the total membership. A layman's retreat is planned for April with emphasis on music and conducting services.

**Madrid, Spain**—William Estep, professor of church history at Southwestern Baptist Theological Seminary, Fort Worth, Tex., will teach a seminary extension course sponsored by the Spanish Baptist Seminary here. This is the second time such a course will be offered. This fall the pilot project began by offering two courses, "Biblical Interpretation" and "The Library in the Church."

**Masasi, Tanzania**—For the first time since the organization of the Masasi Baptist Association, messengers from the churches and preaching points decided to have a special Christmas offering. This is in addition to their annual Easter offering and Convention offering. According to Barnaba Chingonga, associational treasurer, they "gave as the widow gave her pennies" in spite of the increased hardships brought on by lack of rains, inadequate food supply and the government resettlement of all existing villages. The offering totaled not quite half of the annual income in the southern farm region.

## TinkerToys

(From page 3)

"equip" himself. On the other hand, the man in the pew has a right to expect the man in the pulpit to get all the training he can, whether he's 22 or 52. Age has nothing to do with it. Growth and learning is a lifetime quest. No pastor should ever feel he has "completed his education."

Opportunity is everywhere. There's the new Boyce Bible School in Louisville, geared for the preacher with no seminary training.

Congregations can encourage their staff, and provide the funds, as Athensville Church did. Staff members themselves can show the "want to" and desire.

Church growth and leadership in 1975 is not child's play. You can't build churches with TinkerToys. Nor with little toy soldiers. Nor with little toy preachers. Nor with little toy anything.

God blesses and anoints his heaven-called preachers, but he also expects them to refine and train their gifts to the best of their ability.—Bob Hastings in his column, 'A letter from home,' in the 'Illinois Baptist'



## 97 Arkansans attend at Southwestern

IT WORTH, Tex.—The spring semester enrollment at Southwestern Seminary, which includes 97 from Arkansas, has surprised seminary officials. A record 243 students have enrolled, including 248 new students, according to figures released last week by L. L. Collins, director of admissions and registrar. Collins said that there is usually a "significant decrease in enrollment from fall to spring semesters." This year however, saw only a two percent decrease from the fall enrollment and an eleven percent increase over last spring's enrollment.

Another record breaking statistic was an all time high cumulative enrollment for the year of 1974-75 of 2858.

## Baptist is honored

Dr. James F. Sawyer, a Baptist layman, has been named "Outstanding Citizen" by the Saline County Chamber of Commerce. Dr. Sawyer is a dentist who is on the staff of the State Hospital at Benton.

He is a member of the Executive Board of the Arkansas Baptist State Convention and has served as vice president of the convention. He is chairman of the deacon board at First Church, Benton.

Dr. Sawyer has made five trips to the San Blas Islands to serve as a dental missionary.

## OBU has 1,530

### enrolled for spring

ARKADELPHIA--Enrollment for the spring semester at Ouachita Baptist University totaled 1,530 students, according to Registrar Frank Taylor.

The enrollment represents a slight decrease from last fall's record number of 1,647 students, giving an attrition rate of less than seven percent between the fall and spring semesters, compared with a customary collegiate attrition rate of ten percent.

Sixty-seven of Arkansas' 75 counties are represented at OBU, with Pulaski County having the largest number of students, 262. Clark County, which includes Arkadelphia, was second with 186, followed by Jefferson, Garland and Ouachita counties.

Class breakdowns include 415 freshmen, 335 sophomores and 269 juniors. The senior class of 323 is the largest in the history of the University. There are 130 graduate students and eight post-graduate students at OBU, along with 52 special students.

The OBU School of Music has a record enrollment of 151 music majors.

Ouachita's enrollment includes 763 men and 767 women.



Rev. and Mrs. Duffer display some of the personalized pictures.

## Preacher puts it all together for unique hobby

It's not that J. Russell Duffer doesn't like the scenic prints in magazines or on calendars or other places, it's just that he likes to improve on them. And he does this by composing his own pictures from parts of others, including putting friends and his family into them.

Duffer, Baptist preacher since 1931, took up the hobby in retirement. About two months ago, Duffer began piecing the pictures together, being careful to keep the parts in proportion, and formed new pictures. Many are personalized. One picture of a tropical setting includes the Duffers' son, Bob, and his family, who live in Hawaii. (Bob Duffer is pastor of Kaulua Baptist Chapel.) Son Jerry and family grace another picture.

Sometimes Duffer uses as many as 12 or 14 pictures to compose his own, but then it's not your everyday, usual retirement hobby.

## Staff changes

Second Church, Russellville, has called James Dale Bryant as pastor. He comes to the church from Abbott Church, Abbott, Tex., where he served the past three years. Dr. Bryant, 32, is a native of Harrison, and a graduate of Southwest Baptist College, Bolivar Mo. He holds the master of divinity and doctor of ministry degrees from Southwestern Seminary. He has served churches at Harrison and at Elkland, Mo. He and his wife, the former Virginia Fay Estes of Burlington, are the parents of a son and a daughter.

Emmett Powers has been called as pastor of Rolling Fork Church, New Haven, Ky. He has served Arkansas churches at Mountain View and at Antoine. He and his wife, the former Virginia Morris of Bradford, are graduates of Ouachita University. Powers is a student at Southern Seminary, working toward the master of divinity degree.

W.O. Good has accepted the call to serve as pastor of Mt. Zion Church, Concord. He previously served as interim pastor at Mt. Olive Church, Heber

Springs. Good is a graduate of Appalachian State University and holds the M.A. degree from New York University. He and his wife retired and moved to Heber Springs in 1972.

Billy G. West is now pastor of Sulphur Springs Church, Pine Bluff. He had served First Church, Des Arc, for five years. West also has served churches at Portland, Ludora, Dumas, Warren, and Hermitage. He and his wife are the parents of three children.

Paige Patterson has resigned as pastor of First Church, Fayetteville, to become president of Criswell Bible Institute, Dallas, Tex. Dr. Patterson has served the Fayetteville Church since 1970. He has served churches in New Orleans, La., and Abilene and Rotan, Tex. He holds the B.A. degree from Hardin-Simmons University and the Th.M. degree from New Orleans Seminary. Dr. Patterson is the author of *Living in Hope of Eternal Life*, an exposition of Titus, and *The Great Commission, Act III*. He has served on the Board of Trustees of Southern Baptist College and as moderator of Washington-Madison Association.



# Love, the intergal element in unification

## I Corinthians 13

by Bernes K. Selph

Third in a series of eight



Dr. Selph

This chapter was written as a development of the closing thought of the 12th chapter of 1st Corinthians, "the more excellent way." Keep in mind that Paul is still speaking of "spiritual" gifts. If language means anything Paul is

saying in this chapter that love is a gift that is the "higher," or "more excellent" way. This gift of love, which, if one has, takes precedence in importance over all other gifts, which Paul expresses in some concise statements. His expression here is in relationship to his general theme of unity discussed in chapter 12. The 13th chapter can be developed legitimately in its specific teachings on love, and is often done, but we must remember that Paul originally meant it in reference to his larger theme and the basis for oneness.

It is not my intention to give an interpretation of the entire chapter. I only want to discuss that part that has to do with the abuse of the spiritual gift of tongues. The word "tongues" in this chapter must refer to the word "tongues" in chapter 12 and 14, or the chapter preceding and the one succeeding. The thought of the chapters are too closely interrelated to suppose otherwise. This is following the context, a basic factor in all interpretation.

vs. 1-3, Paul opens with the importance of love. He begins by showing that one may speak in tongues, he can have this spiritual gift, but if he does not have love all his talk is noise. He is showing the "excellent way" that he promised in the last chapter. Then he moves to prophecy and sacrificial giving and puts them in the same category with tongues, if not done in love.

vs. 4-7, Paul illustrates the characteristics of love.

v. 8, This is the verse pertinent to the discussion of tongues. Paul says love never ends. Prophecy will pass away,

tongues will cease, knowledge will pass away. What does he mean? A study of the four phrases is quite illuminating. The words "ends," "cease," "pass away" do not mean the same. There is a distinction between the words in the original language not clearly seen in the English translations.

1 "Love never ends, never fails." The word used here means "to descend, or to fall from a higher place to a lower, in the sense of cessation or dropping out of existence." Love will continue to live in the church. It will never lose its importance. It will always be effective. Its very nature characterized in the preceding verses indicates this. One can trust it.

2 "Pass away"... This word is used with reference to prophecy and knowledge. It means to "abolish, to bring to nought, to cease, put an end to, annul." The context helps to determine the meaning of this term. In the light of the discussion in vs. 9-11, we see that the cessation is not absolute, but these two shall be superceded by the perfect, or complete, moving from a partial to a whole. Prophecies, knowledge will be "done away" by a more complete realization of the objects which they seek. This will be true "by intuition into the now hidden things of God and of man, and by adequate comprehension of the things revealed." Love never fails, never drops from the higher to the lower. Prophecy and knowledge is done away, or ceases, not in the sense of dropping out, or passing from the higher to the lower, but in the sense of moving up, from the lower to the higher, from the less perfect to the

more perfect. Several references confirm this idea: Romans 3:31; 6:6; Ephesians 2:15.

3 "Cease". tongues shall cease. The word means "to make to cease, desist, to restrain, to leave off, to stop." This word is used of Jesus calming the waves. They stopped. They were no more. They disappeared. (Luke 8:24) We find it used about Paul when he addressed the mob at Ephesus, "the uproar ceased." It was non-existent. Gone! (Acts 20:1, also Acts 13:10) This is what will happen to tongues as practiced and spoken of in these chapters. "The tongues having, like other miracles a temporary significance, not giving place to any higher development of the like kind they lapse and terminate."

Paul saw that the time would come when the tongues (tongue speaking) would stop. There is the modern claim that tongues are still used and have a place in the church. In the light of biblical interpretation I do not see that there is any basis for this teaching. They were of temporary significance. The basic reason for believing this is the evidence found here.

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

### New subscribers:

Church	Pastor	Association
<b>New budget:</b>		
Brighton, Paragould	Herbert Sparler	Greene Co.
Fairfield Bay Mission	Hilton Lane	Van Buren
Rosewood, Paragould	James Medsker	Greene Co.



# Association adopts resolution on 'speaking in tongues'

White River Baptist Association's executive committee, in a meeting Feb. 4, adopted a resolution stating the committee's position on "the Holy Spirit and the charismatic movement."

The resolution said:

"WHEREAS recent events in some of the churches within our White River Baptist Association have caused divisions, misunderstandings, confusions, and unchristian feelings among our brethren:

IT seems in the best interest of the Executive Committee of the White River Baptist Association to clearly state our position concerning the Holy Spirit and the charismatic movement

"1. We fully adopt paragraph IIC, God the Holy Spirit, of the Baptist Faith and Message adopted by the Southern Baptist Convention on May 9, 1963. This states 'The Holy Spirit is the Spirit of God. He inspired holy men of God to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts of sin, of righteousness and of judgment. He calls men to the Saviour, and effects regeneration. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final

redemption. His presence in the Christian is the assurance of God to bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.'

"2. We believe that our bodies are the temple of the Holy Spirit (1 Cor. 6:19) which is in us, having entered and taken up his abode at the moment we were born again as a Christian. Therefore, we do not believe and preach a spiritual baptism wherein the Holy Spirit enters the person a second time.

"3. Concerning the casting out of devils. We have found no instance in Scriptures where the Devil was cast out of a Christian. We believe that when a person is 'born again' and the Holy Spirit takes up His abode in his body, the devil and his angels have to flee. The devil and the Holy Spirit cannot both dwell in the same body.

"4. We do not believe in the so-called practice of faith-healing. We do believe in the priesthood of the believer. As every man is competent to go directly to God for forgiveness through repentance and faith, so is every Christian competent to go directly to God for solution of personal problems and healing of his body. When a person does this in faith, and it is within God's will, God will heal his body and raise him up. We also

believe in and practice intercessory prayer for others and know that God hears and answers prayers of faith of his believers.

"5. The 'tongues' spoken of in Acts 2:4 were real, living languages, as is plain from what follows. The thing spoken - The wonderful works of God - was plainly understood by those that heard. This is the only recorded instance of this miraculous power being used to convert persons of another tongue.

"6. Corinth, being a trading center for merchants from Asia, Africa, and Europe, was an ideal place for a multilingual person to use his gift or talent of tongues to prophesy and edify Christ, but instead their ecstatic unintelligible rhapsodies edified nothing but themselves (1 Cor. 14:4) instead of Christ and His Church, and as a result was condemned by Paul.

"7. There is no record of any great spiritual leader since New Testament times having spoken in 'tongues.'

"8. Speaking in unintelligible 'tongues' is practiced by all sorts of cults including those that worship Satan.

"9. We need to ever be on the alert as it is possible for the devil to use the charismatic movement to further confusion and divisions within Christ's Churches and lead unsuspecting followers to the destruction of their Christian witness and influence."

## Doctrinally speaking

### Man's nature: The trichotomous theory

by Ralph W. Davis  
(33rd in a series)



Davis

This is the view that man consists of three distinct substances, body, soul, and spirit, and that soul and spirit are as distinct from each other as soul and body. The doctrine has been held in different forms. The one most commonly adopted

is that "soul" denotes man as common with the brute creation and has an animal life with appetite, imagination, memory, and understanding. "Spirit," on the other hand, denotes man's immaterial part and is the principle of our rational and immortal life. (See Strong, *Systematic Theology*, Vol. 2, p. 484 and Hodge, *Systematic Theology*, Vol. 2, p. 47 for a full discussion.)

William Barclay holds to man's three-part nature. He quotes Mopseuestia as

saying, "God has never placed the three, soul, spirit, and body in an unbeliever, but only in believers. Of these the soul and body are natural, but the spirit is...a gift of grace to those who believe." Then Barclay adds, "It would then be true to say that the spirit of the Christian is nothing else than the Holy Spirit taking up his residence in man" (*Flesh and Spirit*, p. 14.)

The advocates of the trichotomous theory offer two well known Scriptures for their support. In 1 Thessalonians 5:23 Paul prays that his readers may be preserved in body, soul, and spirit. In Hebrews 4:12 the writer says that the word of God penetrates to the dividing asunder of soul and spirit. Conner gives the following view of these Scriptures: "Paul is giving in general terms a statement of man's whole being, while the writer to the Hebrews is using the two terms to denote man's innermost being. Jesus makes a statement in Mark 12:30 in which he says that man should love God

with all his heart, soul, mind, and strength. But no one would say on this account that man's inner being should be divided into four elements" (*A System of Christian Doctrine*, p. 302.)

While the trichotomous view holds that "spirit" represents the immortal part of man, Revelation 6:9 shows that the disembodied dead are called "souls." While this view holds that "soul" denotes man as common with the brute creation, Ecclesiastes 3:21 and Revelation 16:3 shows that "spirit" as well as "soul" is used of the brute creation. Then Mark 8:36-37 shows that to lose our soul (psuche) is to lose all.

Herschel Hobbs gives this comment on 1 Thessalonians 5:23, "Did Paul here teach trichotomy as opposed to dichotomy as in other epistles? Robertson says, 'Not necessarily.' The fact is that man is a highly complex being. Aspects of his nature may be distinguished, but he cannot be divided into parts. Man does not sin in either body or spirit irrespective of the other. The whole man is affected by sin, and the whole man is to be affected by salvation" (*Broadman Commentary*, Vol. 11, p. 285.)

Next issue: The unity view



# Dayton church passes century mark



Mrs. Pearl Foote wore a dress nearly as old as the church--93 years old. She painted for the church the picture behind her.



Dayton members and former members attended special services.

The Dayton Church celebrated their centennial Oct. 27, 1974, with special guests Don Moore, R. H. Dorris, and Elva Adams.

Featured speaker for the afternoon service was Don Moore, pastor of Grand Avenue Church, Ft. Smith. Moore is president of the State Convention and was a member of the church in his early youth. He spoke on "God's Will in this World Through His Church."

Moore, basing his message on Ephesians 1:22-23, said "The Bible describes a church as a building, a bride, and a body." He limited his message to a discussion of the church as a body.

"A body," Moore said "is for communication. The church must communicate God's truths to the world." He pointed out that Jesus took his body back to heaven and left this body, his church, here to communicate his truths.

"The parts of a body," Moore said "are interdependent upon each other. Thus, members are dependent upon Christ and each other."

In conclusion Moore stressed that a living body must be a growing body. "Christ," Moore said "expects his church to grow numerically as well as spiritually." He challenged the Dayton Church to find what God had to say to the world through their church.

R. H. Dorris, director of missions for the State Convention, was the speaker for the morning service. Dorris spoke from Matthew 16:13-20. "How does a church live to be 100 years old?" Dorris asked. "If it is preoccupied with its life it will die. To live, a church must be willing to serve and give itself away."

Dorris said that Jesus came into the world in obedience to the Father's will.

## ABN photos



Mrs. Pearl Holland



Missionary Elva Adams



Missions Director R.H. Dorris



"God expects this same kind of obedience," Dorris declared "from his people today. This obedience requires involvement."

"Involvement," Dorris said "means sacrifice. When Jesus helped people he had to pay a price. We will pay a price to help others in empathy, love, time, and money."

In conclusion, Dorris emphasized that sacrifice brings reward. "God rewards," Dorris said "both physically and spiritually. But the greatest rewards are for the future. God expects his people to always be at their best for him."

Mrs. Pearl Holland, who was baptized 67 years ago, gave her testimony. "I have lived in this community," she said "all of my life. I was converted when I was 13 years old, and all of my life has been happy because of that day. I remember the faithfulness of the old deacons when I was a very young person. Trust in Christ and faithfulness are the most important things in life."

The music for the occasion was led by Elva Adams, associational superintendent of missions for the Buckner Association. Others participating in the service included Carl Witcher Jr., Elton Pennington, Sharon Sloat, Charles Whedbee, and Cindy Moore.

The Dayton Church was organized in 1874. There is no record of the organizational meeting and no record of the charter members. For several years the church was known as the Friendship Church and was a member of the Concord Association.

In 1883, the annual associational meeting was in the Friendship Church at Dayton. L.F. Patterson was pastor at the time.

The name "Friendship," seems to have been dropped during the '80s.

The church building around the turn of the century was owned jointly by the

## On the cover



The Dayton congregation meets in this stone building and proudly displays their organization date on the sign.

Baptist church and the Church of Christ. Each group had services twice a month. There seems to have been a very cordial relationship between the two groups during that period. Soon after 1910, the Baptist church bought the other's interest in the building. The present church

building was constructed in 1945.

During the 100 years approximately 25 ministers have served the church. During this time there have been more than 500 baptisms.

Pastor Eulas Gann said "Our church can never be large numerically, but we have a great future as we serve the Lord."



ABSC President Don Moore



Pastor Eulas Gann



Elton Pennington



## Cullendale to host Bible conference



Moore

Thomas Urrey, Professor of New Testament at Southwestern Seminary, and Don Moore, President of the Arkansas Baptist State Convention, will lead the Liberty Association Bible Conference Feb. 24-26 at Cullendale First Church,

Camden. Dr. Urrey will be teaching the Look of Ephesians and Don Moore will be preaching.

Both men have close ties with Liberty Association churches. Dr. Urrey, a native of Camden, has been teaching at Southwestern since 1961. Don Moore has served as pastor of Elliott Church, Camden.

Sessions of the conference will be held Monday, Feb. 24, at 7:30 p.m.; Tuesday at 9:30 a.m. and 7:30 p.m.; and Wednesday at 9:30 a.m.

## Autrey lectures at Mid-America

Dr. C. F. Autrey, who served as director of evangelism for the Southern Baptist Convention from 1960 to 1969, appeared at Mid-America Seminary Feb. 12 and 13 as special lecturer on evangelism.

B. Gray Allison, Seminary President, said, "We are extremely fortunate in having some one of Dr. Autrey's stature and experience to talk with our students."

Dr. Autrey is pastor of First Church, Midvale, Utah. He has served as an educator and is well known as an author. He has written six books and hundreds of magazine articles. Some of his books have been translated into seven languages.

He has traveled in evangelism duties to the Far East, the Middle East, South America and Europe. He has preached in Japan, China, Formosa, the Philippines, England, Switzerland, Egypt, Lebanon, Jordan and Israel.

Under his leadership in the decade of the sixties, the Southern Baptist Convention churches baptized 3,740,150 and showed a net increase in church membership of 2,031,953.

Prior to joining the Convention staff, he had served as professor of evangelism and head of the department at Southwestern Seminary in Ft. Worth. He taught evangelism at New Orleans Seminary after his service with the Division of Evangelism. In addition, he has served a number of churches as pastor.

## Arkansas top 25 churches in Baptisms 1973-74

Church	Pastor	Association	Baptisms
1 North Main, Jonesboro	Garland A. Morrison	Mt. Zion	300
2 First, Ft. Smith	William L. Bennett	Concord	213
3 Windsor Park, Ft. Smith	I. Harold Smith	Concord	173
4 First, Springdale	Clifford I. Palmer	Wash.-Madison	159
5 Second, Little Rock	Dale Cowling	Pulaski	148
6 University Baptist, Fayetteville	H. D. McCarty	Wash.-Madison	142
7 Grand Avenue, Hot Springs	Glenn Riggs	Central	124
8 First, Forrest City	Kerry Powell	Tri-County	118
9 Ridgeview Baptist, Fayetteville	Doyle Wesson	Wash.-Madison	114
10 Open Door, Rogers	K. Rex Easterling	Benton	102
11 Crystal Valley, NLR	Edward Walker	N. Pulaski	100
12 Second, Hot Springs	Millard Bennett	Central	91
13 Grand Avenue, Ft. Smith	Don Moore	Concord	82
14 First, Rogers	Dean Newberry	Benton	80
15 Olivet, Little Rock	Russell J. Clearman	Pulaski	79
16 Central, Bald Knob	J. J. Clark	Calvary	73
17 First, Lavaca	Charles Holcomb	Concord	73
18 Life Line, Little Rock	William Philliber	Pulaski	73
19 First, Harrisburg	Henry Applegate	Trinity	73
20 Home, Fayetteville	Charles R. Stanford	White River	69
21 Elliott Baptist, Camden	Gene Pritchard	Liberty	69
22 Oak Grove, Van Buren	Wayne Davis	Clear Creek	66
23 Immanuel, Little Rock	W. O. Vaught Jr.	Pulaski	63
24 Sunset Lane, Little Rock	Edward B. Edmondson	Pulaski	62
25 Mt. Olive, Crossett	Terrell D. Morgan	Ashley	62
26 Calvary, North Little Rock	Wm. L. Kreis	N. Pulaski	61
27 Fisher Street, Jonesboro	Rex Holt Jr.	Mt. Zion	60
28 Ridgecrest, Blytheville	J. A. Aldridge	Miss County	57
29 Trinity, Texarkana	Stanley Coffey	Hope	57
30 Park Hill, North Little Rock	Rheubin L. South	N. Pulaski	53
31 Dollarway, Memphis	Tommy Cunningham	Harmony	53
32 Vanderbilt Ave., West Memphis	William H. Garner	Tri-County	53
33 Trinity, Blytheville	Thomas D. Robinson	Miss Co.	52

Note: Pastors named are those when the record was made. A report on ratio of baptisms to resident membership will appear later.—Jesse S. Reed, Director of Evangelism

## Lottie Moon offering doubles in Nazareth

NAZARETH, Israel—It was Christmas and time for the Lottie Moon Christmas Offering at the Nazareth Baptist Church here.

Southern Baptist representatives, Mr. and Mrs. Dale G. Thorne, were afraid that inflation would lower the offering and the church would not make its goal. But they hadn't counted on the efforts of a deacon named George Laty.

In November, the Israeli Lira had been devalued and new taxes imposed. The cost of all items shot up from 50 to 300 percent overnight, said the Thornes. Laty was dejected, thinking that it would be impossible to expect a good offering, especially anything like the 3,000 Lira

collected last year.

In faith he began to distribute the envelopes not only to the students and staff of the Baptist school but to anyone he came across in the town. Money started to come in and spirits began to rise.

As of the middle of January there had already been 6,600 Lira (\$1,100) collected. Another 2,000 Lira was collected simultaneously for a benevolent cause in Nazareth.

Thorne credits Laty with the work they've even jokingly renamed the offering the "Laty Moon Christmas Offering."

Pastor Fuad Sakhnini said, "For many years we have received help from Baptists in America. Now we want to share so that we too can be a part of world evangelism."



## Diane Lewis crowned at SBC homecoming

Diane Lewis of Portageville, Mo. was crowned Homecoming Queen at Southern Baptist College at the annual homecoming basketball game Feb. 1. She is the daughter of Mrs. Martha Lewis of Portageville, and is a sophomore at SBC.

First Maid was Ruth Ann Brown, daughter of Mr. and Mrs. Sam Brown of Hornersville, Mo. Second Maid was Roxanne Smith, daughter of Mr. and Mrs. Billy C. Smith of Cotton Plant, Ark. Helen Jones, daughter of Mrs. Dorothy Jones of Wynne, Ark., was Third Maid. Fourth Maid was Portia Osburn, daughter of Mr. and Mrs. George Osborn of Searcy, Ark.



Homecoming royalty and their escorts were (left to right) Tom Austin, Helen Jones, Terry Gibson, Ruth Ann Brown, Phil Langston, Diane Lewis, Jerry Ballard, Roxanne Smith, Leroy White, Portia Osburn, and Dewayne Armour.

## Student missions conference set

NEW ORLEANS—"God's Call...My Response" will be the theme for the three-day Student Missions Conference scheduled at New Orleans Seminary March 7-9. Over 350 students from colleges throughout Louisiana, Mississippi, and Alabama are expected to attend the conference.

According to Paul Stevens, chairman of the conference, the sessions will emphasize ministry through missions.

Kicking off the weekend's activities on Friday evening will be the presentation of a musical drama, "Theme Interpretation," by the Hear and Now Singers from Samford University, Birmingham, Ala. The drama, written by Bob Burroughs of the Samford faculty and Ed Seabough of the Southern Baptist Home Mission Board, will be under the direction of Burroughs.

Saturday morning will feature a special mission address by Stan Nelson of the Southern Baptist Foreign Mission Board. Also on the agenda will be conferences on opportunities for ministry in missions. Among the subjects to be covered will be home missions, Christian social ministries, medicine in missions, music in missions, and student ministry in missions.

Saturday afternoon the Hear and Now Singers will present a concert of secular and religious music. An address by Seabough will conclude the evening session.

A contemporary worship service, conducted by Bradley Pope and the Mississippi College Baptist Student Union, will bring the three-day meeting to an end on Sunday morning.

For registration information, contact Dr. Paul Stevens, New Orleans Baptist Theological Seminary, 3939 Gentilly Blvd., New Orleans, La., 70126. Deadline for registration is Feb. 24.



## Snowed under

The Special Mission Ministries Department of the Southern Baptist Home Mission Board was snowed under in January with approximately 1,200 applications for student summer missions. Department secretary, Sally Fricks and Jerrie Long, processing secretary, help the department's associate director, Emery Smith, sort the applications from which will be selected 600 students for 10 week terms of service.

Another 400 college students will be selected and sponsored in summer missions by the state Baptist Student Unions.



## The Southern accent

### A many splendored thing

What do you mean - deferred giving? Deferred giving is a "many-splendored" thing. It has many attractive facets! It brings satisfaction by making you part of something greater than yourself. It may assure you an income which is not affected by the fluctuations of the economy. It can give you the satisfaction of knowing that your influence will continue after your work on earth is ended. It makes your gift worth more to you by taking advantage of certain tax privileges. It can remove property from probate and possibly reduce probate and administrative costs.

Deferred giving to Southern Baptist College is a many-fashioned thing. There are a number of ways to make a gift to Southern Baptist College now but to defer payment until a later time. Paradoxical? Perhaps - but here are a few examples. A pledge to be paid at a more favorable time but with the statement in your will that such obligations are to be honored. A direct bequest either of a specific amount, a percentage of assets or a percentage of residue after direct bequests have been paid. Unrestricted gifts would be preferred but they are not mandatory.

A gift annuity which will return a guaranteed income based upon age with the principal amount remaining in the annuity trust at the annuitants' death being released to Southern Baptist College. Significant tax benefits could be associated with annuity giving. A charitable unitrust gift has advantages similar to a gift annuity but income to you could be variable depending upon the amount of return realized by the invested funds of the college and other factors to be agreed upon.

Gifts of life insurance are growing in interest to contributors. A life insurance policy can guarantee a gift to Southern Baptist College at the death of the donor, as well as offering support in other ways, with tax benefits to the contributor.

All forms of deferred giving and estate planning are very personal. In considering making such gifts it is always advisable to consult your own attorney. Southern Baptist College invites inquiries about any form of deferred giving. Jim E. Tillman, Director of Development for the college, will be happy to make information available to you, in confidence, about anything which might appeal to you in the area of deferred giving as a means of support of the life and work of Southern. We at the heart of this important educational institution will count it an honor and privilege to work with you in your planning.

## Stewardship

### Operation One commitments

Operation One is a three year convention-wide emphasis on increasing mission giving by at least one percent through the Cooperative Program, and increasing associational gifts according to local recommendations. During the first year many Arkansas churches reported such increases in mission giving and were recognized in previously published lists.

Those churches which reported a commitment of at least a one percent increase in the Cooperative Program giving during the second year are:

Magnolia (Ashley County Association)  
Warren First (Bartholomew Association)  
Gum Springs (Benton County Association)  
Hon (Buckner Association)  
Rock Creek (Buckner Association)  
Mount Ida, First (Caddo River Association)  
Augusta First (Calvary Association)  
Judsonia, First (Calvary Association)  
Manning (Carey Association)  
Sheridan, First Southern (Central Association)  
Booneville, First (Concord Association)  
East Side, Ft. Smith (Concord Association)  
Collins (Delta Association)  
Greenlee Memorial (Harmony Association)  
Yorktown (Harmony Association)  
Smackover, First (Liberty Association)

Quitman (Little Red River Association)  
Berryville, First (North Arkansas Association)

Hopewell (North Arkansas Association)  
Oakwood (North Pulaski Association)  
Forest Highlands (Pulaski County Association)

Immanuel, Vimy Ridge (Pulaski County Association)

Morning Star (Searcy County Association)

Lepanto, First (Trinity Association)

Marked Tree, First (Trinity Association)  
Immanuel, Fayetteville (Washington-Madison Association)

Prairie Grove, First (Washington-Madison Association)

Sulphur City (Washington-Madison Association)

Whiteville (White River Association)

Russellville, First (Other Churches)

In some cases a church has made a similar commitment to increase its Cooperative Program giving but did not report it to this office. If those churches will let us know, we will publish their names in a subsequent list.

Certificates of recognition suitable for framing and signed by appropriate denominational representatives have been provided to each church that has submitted such a commitment—Roy F. Lewis, Secretary of Stewardship-Cooperative Program

## National and Southern Baptist

### Leadership Conference

February 27, 28----Little Rock

For pastors, staff, and lay leadership

Thursday - Feb. 27 - 7 p.m.

Mt. Zion Baptist Church Dr. F.T. Guy, Pastor,  
9th and Cross

Friday - Feb. 28 - 9:30 a.m. and 7 p.m.

Immanuel Baptist Church Dr. W.O. Vaught, Pastor,  
10th and Bishop

### Featured Speakers

Dr. Daniel Grant, President Ouachita Baptist University, Arkadelphia, Ark.

Dr. Phale D. Hale, Pastor - State Legislator, Columbus, Ohio

Guest Musician

Dr. Robert Bradley, Sunday School Publishing Board Nashville, Tenn.



## R.A.s aid Children's Home

"We are Amhassadors for Christ" - paraphrased, "We are representatives for Christ". This is the motto of Royal Amhassadors.

The 7th grade R.A. chapter from Geyer Springs Church, Little Rock, has presented a gift to Johnny Biggs for the Children's Home. These boys have been studying missions and decided to put into practice what they had been studying. In addition to participating in their church's world mission offering, the group decided to do something special for the Children's Home. They developed plans to earn money for their project which included a car wash and "working" for their parents (for pay.) They labored enthusiastically to earn the money so they could purchase a pop-corn popper (with butter melter) for one of the cottages at the Children's Home.

Their interest in learning more about the Children's Home, how many children are living there, why they are there, how long they stay, etc., provided the stimulus for an interesting discussion with the boys. Their concern was obvious and they wanted to help.

For the interest and support that comes from concerned Christians of all ages from throughout our state, we are extremely grateful. Each of us is a representative for Christ and should be busy about following his example of caring for others. Right on, Royal Amhassadors! -Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.



Johnny Biggs, representing Arkansas Baptist Family and Child Care Services, accepts a corn popper from the R.A.s.

## Learn about lay renewal at Baptist men's meeting

"A Journey into Lifestyle Evangelism and Ministry" is the Southern Baptist Convention strategy for renewal.

What does that mean? It means that Christianity has to be more than scheduled events. Christ had in mind that Christianity be a "lifestyle", and not merely a schedule. In the words of a popular song of another day is "Doing what comes naturally."

This is not to say that there should not be scheduled events, for there should be. However, the lifestyle of Christians should be such that they could and

would share Christ or minister everywhere, everytime the opportunity presents itself.

David Haney will be discussing renewal at the Baptist Men's Convention, on March 14-15.

Dr. Haney is Director of Lay Ministries Department of the S.B.C. through the Brotherhood Commission in Memphis, Tenn.

Dr. Haney was formerly pastor of the Hermitage Church in Annapolis, Md. He was educated in Baptist schools and is a graduate of Southeastern Seminary.

Dr. Haney is a graduate of Earlham School of Religion, where he studied under Elton Trueblood.

He is the author of several books including, *The Idea of the Laity*, *Renew My Church*, and *Journey into Life*.

Dr. Haney will be leading a conference and training men to be lay renewal consultants. Men interested in lay renewal should attend. Pastors, especially, will want to attend with some of their men.

The program will include other features on "Overseas Missions", "The Role of the Father in the Christian Home", and "Pioneer Missions."

The Brotherhood Convention will be held at Lakeshore Drive Church in Little Rock on Friday and Saturday, March 14-15, beginning at 1 p.m.

Plan now to attend. — C.H. Seaton, Brotherhood Dept.



David Haney

## Pastor-Next week is the week! Four State Clinics on Stewardship

Featuring Bible Study

Dr. Richard Cunningham  
Golden Gate Baptist  
Theological Seminary

Methods of Application - Roy F. Lewis - Harry D. Trulove

10 a.m. - 12 Noon  
1:30 p.m. - 3:30 p.m.

MONDAY

Ft. Smith  
Calvary Baptist Church

TUESDAY

Little Rock  
Markham Street Church

WEDNESDAY

Arkadelphia - First Church

THURSDAY

Forrest City  
First Church



# Christian Life Conference and Evangelistic Crusade

## February 25-March 2

"Complete in Him"



### First Baptist Church, Conway

Rev. W. L. Probasco, pastor

**Dr. Stephen F. Olford**  
Crusade evangelist

Internationally known conference speaker and evangelist; Emeritus pastor of Calvary Baptist Church, New York City; Director and Minister-at-Large of Encounter Ministries, Holmes Beach, Florida



Encounter Ministries is a worldwide evangelism and teaching ministry featuring the expository preaching of Dr. Olford through television, radio, books, tapes, conferences and crusades.

### Featuring

**IANE JAYROE**, Miss America 1967, Television actress and fashion model, Fishers of Men Ministries, Miami, Fla.

**BILL AND LINDA CATES**, Youth and college ministries, Nashville, Tenn.

**JOHN WRIGHT**, Pastor, First Baptist Church, Little Rock.

### Schedule of Services

**Tuesday, February 25**  
CONFERENCE-CRUSADE PRAYER DINNER  
7:00 p.m. Hendrix College Dining Hall  
IANE JAYROE  
Testimony and Inspirational Music  
Reservations Call 329-5648

**Wednesday, February 26**  
CONFERENCES  
10:00—W.L. Probasco  
11:00—Bertha Smith  
7:00—Bertha Smith  
Music in Evening Service by Crusade Choir

**Thursday, February 27**  
CONFERENCES  
10:00—W.L. Probasco  
11:00—Bertha Smith  
7:00—Bertha Smith  
Music in Evening Service by Crusade Choir

**Friday, February 28**  
CONFERENCES  
10:00—W.L. Probasco  
11:00—Bertha Smith  
CRUSADE SERVICE  
7:00—Dr. Stephen Olford  
Music by Bill and Linda Cates, Crusade Choir

**Saturday, March 1**  
YOUTH CONFERENCE  
10:00—Dr. Olford, Bill and Linda Cates  
CRUSADE SERVICE  
7:00—Dr. Stephen Olford  
Music by Bill and Linda Cates, Crusade Choir

**Sunday, March 2**  
CRUSADE SERVICES  
8:00—John Wright  
9:00—Adult Rally  
Bertha Smith  
9:40—Collegiate Rally  
Bill & Linda Cates  
10:45—Dr. Olford  
7:00 p.m.—Dr. Olford  
Music by Bill & Linda Cates, Crusade Choir

**Miss Bertha Smith**  
Retired missionary

Appointed to China by the Southern Baptist Foreign Mission Board in 1917, Miss Bertha spent 31 years in Shantung Province as principal of Mission Schools, doing evangelism and Bible teaching. When the Japanese invaded China in 1937, she stood alone for four years, protecting women and girls from the horrors of war. Forced out of China by the Communists in 1948, she went to Formosa for 10 years, the first Southern Baptist Missionary there.



Since her retirement in 1965, she has been conducting prayer and Bible Conferences, and has authored several books. She also has recently built a prayer retreat, "Peniel", in her home town of Cowpens, South Carolina.

### Also

**W.L. PROBASCO**, Pastor, First Baptist Church, Conway

**DON BINGHAM**, Minister of Music, First Baptist Church, Conway.

Nurseries all services



Iane Jayroe



Bill and Linda Cates



Rev. John Wright



Rev. W.L. Probasco



Don Bingham



## Youth convention set



Holley

The 1975 State Youth Convention will be held at Robinson Auditorium in Little Rock on Friday, March 28. The speaker for this year's convention will be Jim Henry, pastor of the Two Rivers Church, Nashville, Tenn. Jim

Henry has been a favorite among youth as a speaker at Ridgecrest and Glorieta.

Music for this year's Youth Convention will feature the following: The Turning Point, a youth music group directed by Danny Whipple of Greenville, S.C.; the Baylor University Chorale of Waco, Tex., and the Southern Baptist College Ensemble.

A multi-media visual presentation will be presented by Jack Thornton of the Audio-visual Department of the Gaston Avenue Church, Dallas, Tex. Approximately 5,000 youth are expected to attend this year's Youth Convention.

## Doctrinal emphasis

### Preview set April 1

On April 1, James L. Sullivan, retiring president of the Baptist Sunday School Board, will lead a preview study of his new book, *Rope of Sand With Strength of Steel*. The study will be open to all pastors, staff members, and church members. It will be held at Immanuel Church, Little Rock and is scheduled from 10 a.m. to 3 p.m. Dr. Sullivan's book is the recommended adult book for this year's Doctrinal Emphasis Week.

## "COMMITTED UNTO US"



WMU ANNUAL MEETING

March 18-19

First, Fayetteville

## Cooperative conference will hear Ohio state legislator and pastor



Dr. Hale

The National and Southern Baptist Leadership Conference, meeting in Little Rock, Feb. 27 and 28, will feature Phale D. Hale, pastor and state legislator.

Dr. Hale is a distinguished American, listed in *Who is Who in*

*America* as well as *Who is Who in Politics*. He is pastor of Union Grove Baptist Church, Columbus, Ohio; Chairman of the Board of Trustees of the American Baptist Seminary; instructor of the pastor's Seminar in the National Baptist Sunday School and B.T.U. Congress, and Executive Director of the Social Action Commission of the Ohio Baptist General Association. As a member of the Ohio Legislature, he is

chairman of the Health and Welfare Committee in the House. A Democrat, Dr. Hale is a member of the Democratic Leadership Committee in the House, and a member of the Ohio Governor's task force.

As a speaker and preacher he has traveled around the world, speaking in churches, schools, conventions and on public platforms. He is married and is the father of four children.

"This distinguished pastor and legislator will bring the biblical messages dealing with the need for truth, mercy, peace, salvation and righteousness as it relates to the judicial process, and in particular he will tell us what a Christian can do to bring Christian justice to bear upon our society," says Robert U. Ferguson, director of Cooperative Ministries for the Arkansas Baptist Convention.

Pastors, staff members, and lay leadership are encouraged to attend.

## Baptist woman's auxiliary sets national meet for 1976

BIRMINGHAM (BP)--Woman's Missionary Union (WMU) will observe the U.S. bicentennial, host a national convention for Baptist young women and give mission study a special shot in the arm as a result of action taken here during the executive board meeting of Southern Baptists' national woman's auxiliary.

The executive board, made up of nationally-elected officers and the president of each state WMU was joined by state WMU staff for the deliberation.

The women voted a bicentennial flavor into WMU plans for 1976, calling for state-sponsored tours of historic U.S. and Baptist sites and for historic features in WMU meetings and periodicals.

The board authorized the first national convention for Baptist Young Women (WMU members, ages 18-29), June 11-14, 1976, in conjunction with the Woman's Missionary Union annual meeting in Norfolk, Va., prior to the Southern Baptist Convention annual meeting.

WMU will produce a book in its Spiritual Development Series, featuring outstanding women in Baptist history. The book will be studied by Baptist women and Baptist young women on or near July 4, 1976.

Acteens for girls 12-17, and Girls in Action, for girls 6-11, both mission education programs, will participate in art and writing contests keyed to the bicentennial.

Proposals for bicentennial activities were made by a special committee

representing state WMUs. Sara Ann Hobbs, WMU executive secretary in North Carolina, is committee chairwoman.

In other business, the board adopted a 546-page compilation of WMU activities for 1976-77. The plans were developed by national headquarter staff and work group of WMU leaders, chaired by Mrs. Huber Drumwright, WMU board member from Fort Worth, Tex.

WMU activities and materials for 1976-77 are pegged to a two-pronged emphasis. "Minding the Future" will accent upgrading and enlarging of WMU organizations for preschoolers and girls, "Teach Missions To Know, To Grow" will involve women and girls in innovative mission study approaches.

The 150 women heard Carolyn Weatherford, national WMU executive secretary, say that women are the greatest untapped resource of Southern Baptists.

Miss Weatherford, in her first address to the board since taking office Oct. 7, said, "Woman's Missionary Union has a responsibility to women. We do not want to defeat our basic missionary purpose by becoming aggressive feminists, yet we must help women to develop an awareness of their worth in the Lord's sight."

She voiced the necessity for WMU to live up to its name as a "woman's" organization. "We must seek to meet the needs of individual women in their setting," she said.



# Cothen succeeds Sullivan as Sunday School Board President

NASHVILLE (BP)—James I. Sullivan, 65, chief executive of the world's largest religious publishing agency for 21 years, stepped into retirement here, handing the reigns of the Southern Baptist Convention's Sunday School Board to Grady Coulter Cothen.

Emphasizing that "the Sunday School Board stands on the Scripture," Cothen, 55, was installed as the board's sixth president in the presence of some 1,000 board employees and guests.

The close of "the Sullivan years," an era of prosperity and growth for the large Southern Baptist Convention agency began a year ago when the board's trustees voted unanimously to name Cothen, then president of New Orleans Seminary, as Sullivan's successor.

W. O. Thomason, head of the agency's Book Store division, was named as executive vice president to succeed J. M. Crowe, who retired on the same day as Sullivan.

Sullivan's retirement program, held in the board's 1,000-seat Van Ness Auditorium, included a flood of honors. Among them were an honorary membership at the Nashville Fire Department, a colonelcy on Tennessee Governor Ray Blanton's staff, and nomination to the sports hall of fame at Mississippi College in Clinton, Sullivan's alma mater.

At Cothen's installation the next day, Sullivan symbolized the change of administration by presenting Cothen a medallion bearing the Sunday School Board emblem.

Cothen, in responding, said, "the Sunday School Board is involved with God in what God is doing in the world. Our purpose is his purpose, his will is our will to the degree that we can discover it and have strength to implement it."

"The Sunday School Board stands on the Scripture," he said. "We have nowhere else to stand, but may I suggest to you that we do not see it our duty to debate about it (the Scriptures) nor to fight about it. We see it our duty to expound it, to expose it, to exegete it, to teach it, to preach it, to proclaim it."

"I find no reasons to change in my mind or in my heart that which my parents taught me when yet I was a child: the Holy Bible is the inspired word of God."

At the Sullivan retirement program, Nashville Mayor Beverly Briley, made the SBC leader an honorary fireman, with a red hat, saying, "He has spent the last 21 years fighting denominational brush fires."

One surprise Sullivan received was the football used when Mississippi College defeated Mississippi State in 1931. Sullivan, a native of Silver Creek, Miss., was team captain for that game.

He was the first "preacher boy" to be captain of a varsity athletic team at the Mississippi Baptist school.

Among dignitaries at the retirement program, which included a multimedia presentation tracing Sullivan's life from his birth in 1910 to today, were his pastor and former SBC president, H. Franklin Paschall, Mrs. Albert Kawamoto, of Hawaii; Robert Denny, general secretary of the Baptist World Alliance; and J. Edward Cunningham, an American Bible Society executive.

Mrs. Kawamoto flew from Honolulu to represent Hawaiian Southern Baptists by presenting a handmade lei made from several hundred small orchids. Cothen also received a lei at an installation luncheon.

Paschall presented Sullivan a plaque from the deacons of his home church, First Church, Nashville, and cited him as "a great Christian leader in the world . . . (who) has not been too big for the local church."

Denny, representing some 33.5 million Baptists, cited Sullivan for his contributions to "the promotion of fellowship, service and cooperation of Baptists around the world."

Cunningham, a Southern Baptist, presented Sullivan a facsimile edition of the historic Robert Aitken Bible and paid tribute to Sullivan and the board for support of the ABS, which includes an annual Sunday School Board contribution to help finance Scripture translation, publication and distribution. The Aitken Bible, published in 1782, was the first Bible published in America and the only printing of a Bible ever authorized by the U.S. Congress.



Greg and Sharon Hancock of Louisville, Kentucky will be leading the music at the Baptist Student Union Leadership Training Conference to be held this year on the campus of Arkansas State University in Jonesboro. Three hundred newly-elected officers from 29 campuses are expected for the annual workshop.

The theme of this year's meeting is "Living To Care" with an emphasis on concern for others within the context of each student's responsibility in the world as well as on his local campus. Planning and training conferences are scheduled for students to receive guidelines for fulfilling their duties as BSU officers.

Approximately 400 students representing 27 Arkansas campuses are expected to attend this meeting.

The weekend will include fellowship, sharing experiences, worship times, and a banquet on Saturday evening featuring a commissioning service for the 1975 summer missionaries and an installation of the newly elected state officers—Don Norrington, Associate State Director of Baptist Student Union, Arkansas Baptist State Convention.

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# SBC Cooperative Program born out of adversity

by James Lee Young  
For Baptist Press

The Southern Baptist Cooperative Program unified budget began in 1925 in an atmosphere of adversity.

It was a trying time financially for Southern Baptist. The convention was heavily in debt in most phases of its work. Yet convention growth had created the need for a more equitable and efficient means of distributing mission and operating funds.

"That ours is a critical situation as a denomination all must admit."

Thus began a report from the Southern Baptist Convention's (SBC) Future Program Commission on May 13, 1925 that was to signal the formal beginning of a new era of cooperation among Baptists affiliating with the SBC. This was the beginning of the Cooperative Program of Southern Baptists.

The Cooperative Program, Southern Baptists' basic unified budget is a plan through which some 34,665 churches channel gifts through 33 state conventions, which send a percentage on to the Executive Committee, SBC, for distribution to 18 SBC national agencies: The Baptist Sunday School Board and the Woman's Missionary Union (W.M.U.), a convention auxiliary, do not receive Cooperative Program funds.

Before 1925, funds were designated in a hodge-podge fashion to SBC agencies by the churches. This created confusion, competition among the agencies and a lack of stability in spending, budgeting and administration.

Nor did this now oft-called "lifeline" of Southern Baptists missions financing meet with complete enthusiasm.

The proposal of such a plan met with opposition from some Baptists who felt that such a departure from tradition was practically heresy and a violation of their freedom of choice.

This was the state of affairs for Southern Baptists in 1925 as Charles E. Burts, of Tennessee, general director of the Future Program Commission, SBC, began his report to the convention.

"In presenting this body with our first annual report," Burts told the messengers, "... we frankly face the difficulties, but at the same time call attention to certain aspects which should inspire gratitude and give confidence and hope."

Burts then cited the apparent success of an every-member canvass among the then 27,517 Southern Baptist churches, noting the "thoroughness which secured most gratifying results" in enlisting pledges from church members to meet the budget needs of the denomination as well as the local church.

"We should view with alarm," however, he said, "the possibility that along with the loss of idealism which has come to the nation, our churches, too, have lost something of the world outlook and the world consciousness."

A disturbing element in the working out of a new plan for gathering in and distributing denomination-wide receipts was the "insistent demand for larger freedom of action on the part of many individuals and institutions," Burts said.

State and SBC-wide institutions, he added, "had pressed for funds on account of rapid growth and heavy financial demands, became impatient and were given the liberty to go afield with special appeals," imperiling "our whole Cooperative Program."

In facing the future, Burts said, "the denomination must consider certain stern facts. Our boards and institutions are at present carrying heavy debts. The denominational credit is strained."

"Sane and business-like provision must be made for the immediate or the gradual retirement of these obligations and maintenance of existing institutions and activities."

"The present income as indicated by the receipts of the past year, and especially from January to May (of 1924), is

inadequate."

Burts noted that per capita giving of Southern Baptists had fallen in the two years prior to 1925 from \$3.48 to \$2.62.

"While our denomination gives more in the aggregate than any other in the South (then the basic geographical limit of the SBC which now has work in all 50 states), our standard of per capita is now the lowest," Burts said. Membership in SBC churches in 1925 was 3.57 million.

While Southern Baptists' giving and debts stood "as a reproach to our denomination and reveal to us our weakness, the possibility of changing and improving this record by patient and persistent effort, together with the splendid body of stabilized givers which we already have, constitutes our great denominational hope," Burts declared.

Burts recommended adoption of the report from the Future Program Commission, that "our co-operative work be known as 'The Co-operative Program of Southern Baptists' and that our commission be known as the 'Commission on Co-operative Program of Southern Baptists'."

M. F. Dodd, chairman of the Future Program Commission, then came to the podium to report in detail on the SBC's financial status.

He urged complete support of the new recommended program of funding agencies and Southern Baptist work generally.

Dodd, who was the pastor of First Church of Shreveport, La., then repeated the recommendation made earlier by Burts that SBC-wide programs of Southern Baptists be known thereafter as The Co-operative Program of Southern Baptists.

A further recommendation by Dodd urged the establishment of "a general committee with headquarters in Nashville, for the promotion of the Co-operative Program."

Both reports and recommendations from the Future Program Commission were approved by convention messengers. Two years later, the Cooperative Program (the hyphen was eventually dropped in Co-operative) Commission was dissolved with the recommendation that the Executive Committee, SBC, already in existence several years as a non-staff group, secure a staff and assume responsibility for distribution of funds to SBC-wide agencies, a duty it still has.

In concluding his report, Burts noted, "Your committee will reaffirm its belief that the only way of liquidating our debts and creating an adequate financial support of all of our institutions and activities under God is to commit ourselves thoroughly to our Co-operative Program."

"Let us here and now consecrate ourselves afresh with patience and persistence to the task of the full enlistment of all our churches and our people. And may Almighty God help us to do so."

Burts' call for loyal support by the convention will be echoed frequently in 1975, the 50th Anniversary of the Cooperative Program founding.

## Figures omitted

A column of figures listing gifts to the Ouachita-Southern Advancement Campaign from Faulkner Association churches was omitted from a report in the Feb. 13 issue.

These gifts were received from the churches:

### FAULKNER ASSOCIATION

Beryl	\$25.00
Bono	83.20
Brumley Chapel	59.42
Conway 2nd	48.50
Harlan Park	1,001.47
Harmony	777.00
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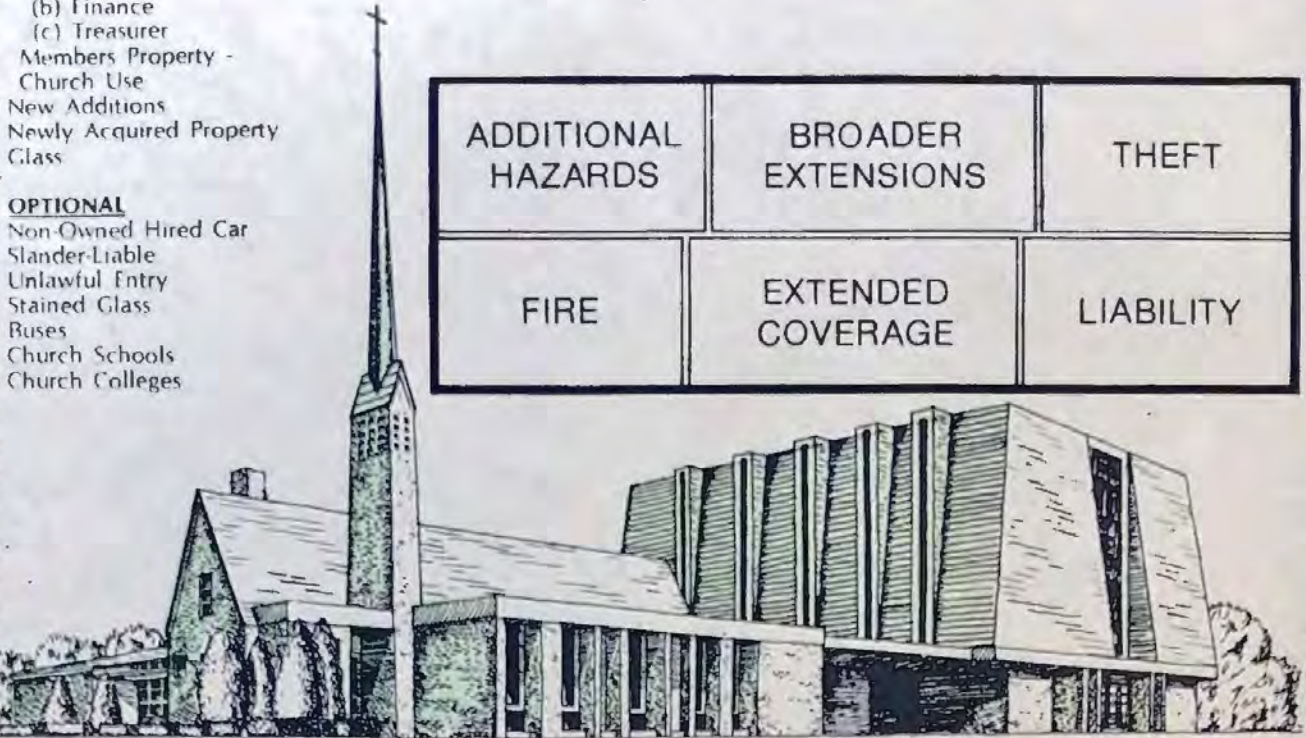
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## Cooperative Program sets one-month record

NASHVILLE (BP)—Continuing to rise, despite the growing recession, the national Cooperative Program unified budget of the Southern Baptist Convention topped the \$4 million mark in one month for the first time in the 130 year history of the nation's largest Protestant-evangelical denomination.

The \$4,303,029 collected in January represents a 9.3 percent increase over the \$3,937,030 collected during the same month of 1974. The 1974 figure had been the previous all-time, one-month high for Southern Baptists.

"We feel that this increase, in the face of the recession factors, shows that Southern Baptists are really placing spiritual factors in a high priority as we face the world in 1975," said Porter Routh, executive secretary-treasurer of the SBC Executive Committee.

"We are reminded, however, that the rate of increase for the first four months is just about half of the rate of increase for the last fiscal year," he said. "We are going to need some more \$4 million months to catch up and meet our total budget for 1975."

The funds, which come from the 34,665 Southern Baptist churches through 33 state or regional conventions covering 50 states, represent about one-third of the total contributions sent by churches to the state conventions, after the churches retain what they need for local operations. State conventions retain the remaining two-thirds for causes supported by the Cooperative Program in the states.

Through the first four months of the 1974-75 fiscal year, the national SBC Cooperative Program has received \$13,675,353 or 6.74 percent more than the \$12.8 million collected during the same period in the 1973-74 fiscal year.

Total national contributions for the fiscal year-to-date, including designated gifts above the Cooperative Program, amount to \$20,927,279—some 9.95 percent above more than \$19 million collected during the same period last fiscal year.

Designated funds for national SBC causes alone amounted to nearly \$7.3 million, a 16.56 percent increase over more than \$6.2 million designated in the same period in the previous fiscal year.

For the month of January alone, total national level SBC contributions amounted to \$10.4 million, which includes the \$4.3 million and another \$6.1 million in designated contributions.

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## Soviet court convicts dissident Baptist leader

MOSCOW (BP)—Georgi Vins, a dissident Soviet Baptist leader, has been sentenced to five years in jail and five in "internal exile" for "illegal religious action," according to wire service reports out of here.

The sentencing of 46-year-old Vins took place at a court in Kiev in the Ukraine, a Soviet human rights campaigner, physicist Andrei Sakharov told Western newsmen.

Vins, secretary of the Council of Churches of Evangelical Christians-Baptists (CCECB), a movement considered illegal by the Soviet government, was serving as an underground Baptist pastor last March, when secret police arrested him.

Best known leader of a claimed 100,000 or more "Initsiativniki," or reform Soviet Baptists, who refuse allegiance to the officially recognized All-Union Council of Evangelical Christians-Baptists, Vins has been characterized by *Time* magazine as "stubborn and courageous."

He is, said *Time* in its Jan. 27, issue, "the latest in a line of Baptists from John Bunyan to Martin Luther King Jr. who have gone to jail for defying the state on grounds of conscience."

"Though the plight of Soviet Jews and intellectuals is far better publicized in the West," *Time* said, "Baptists have suffered every bit as much. At least 700 have been jailed, and one civil rights leader reports that Baptists have comprised more than one-third of the known political prisoners during the past two decades."

The reform Baptists broke from the legally established Baptist body, the AUCECB, several years ago, partly on the grounds it is allegedly controlled by the state. The AUCECB has denied this, but often supports Soviet policy, the wire

reports said.

Knowledgeable observers say the AUCECB does so, in the same manner religious leaders in the United States support their government and that the AUCECB stance is taken to allow churches to continue to operate openly despite restrictions which include no religious training or baptism for youths.

Vins, who has already served one three-year sentence, was released in 1969 in broken health, according to reports. His father, also a pastor, died in prison camp and his mother ended a three-year sentence in 1973.

Last December, an international delegation of Baptist leaders, led by Robert Denny, general secretary of the Baptist World Alliance, pled for clemency for Vins and other religious prisoners in a meeting in Moscow with the deputy chairman of the Board of International Affairs of the USSR.

In October, the AUCECB, also made a request for the release of dissident believers now in Soviet prisons. Reportedly about 60 were released.

The Soviet government rejected separate requests of the Baptist World Alliance, the World Council of Churches and others to send observers to Vins' trial. The Soviets would also not allow a Christian lawyer to come into the country to defend Vins.

Sakharov said Vins had refused to be defended by an atheist attorney because he felt, the wire reports said, "that he was not competent to represent him in a trial involving religious matters."

Vins' case has drawn appeals from religious leaders and others, in and out of the Soviet Union, for clemency but to no avail. His family reportedly feels that another term in a labor camp will lead to his death. He is reportedly in poor health in a Kiev hospital.

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## Torch run to celebrate 50th Cooperative Program year

MEMPHIS (BP)—More than 500 youthful runners; in the Southern Baptist Convention's Royal Ambassador (RA) program for boys, will relay a lighted torch 1,280 miles from Memphis to Miami Beach during May and June in celebration of the 50th anniversary of the SBC's basic unified Cooperative Program budget.

The torch, symbolizing the gospel spread in the United States and 82 countries around the world by the Cooperative Program, will be officially lighted May 13 in Memphis during a major birthday celebration for the unified budget. The 1976 Cooperative Program goal is \$150 million.

Royal Ambassador boys will leave during the celebration to begin the 1,280 mile torch run, stopping for rallies along the way. One month later, the lighted torch will arrive in Miami Beach, site of the 1975 SBC annual meeting and be presented to SBC messengers June 10 during the SBC Stewardship Commission report the opening night of the convention.

Each RA will run the torch one or more miles. RA chapters from local churches across the Southeast will be responsible for designated segments along the route.

Cooperative Program rallies are planned at five cities enroute. Each rally

will spotlight one aspect of Cooperative Program supported ministries.

The highlight of each rally will be the entrance and exit of a Royal Ambassador runner carrying the lighted torch. Most rally programs will include brief addresses by the state Baptist convention's stewardship secretary and executive secretary. A multi-media drama on the history of the Cooperative Program will be presented by the SBC Stewardship Commission.

Rally sites and dates include: Nashville, May 15, SBC emphasis; Gadsden, Ala., May 24, foreign missions; and Jacksonville, Fla., June 3, state missions.

Other major cities on the torch route are: Jackson, Chattanooga, Huntsville, and Augusta. The route through Florida will generally follow Highway 1 and 1A.



MEMPHIS TO MIAMI!—John Bob Gilbert, member of Union Avenue Baptist Church, Memphis, Tenn., and winner of the highest mission service award presented to Royal Ambassadors (RAs), makes a test run of a lighted torch to be relayed by RA boys from Memphis to Miami in celebration of the 50th anniversary of the Cooperative Program. (BP) Photo by Tim Fields, Brotherhood

## Telling about God is 'greatest thrill'

Astronaut James B. Irwin called walking on the moon a great thrill but "a greater thrill is being on earth and sharing the message of what God and Jesus can do in your life."

"Everything man discovers strengthens my belief in God," Irwin told John Stevens, television producer for the Southern Baptist Radio and Television Commission. "I think that if we have further space travel this, too, will prove rather than dispel a belief in God."

Stevens is helping Irwin tell about God in a 30-minute film, "High Flight," which is being released by the Radio-TV Commission through its "Human Dimension" series for television.



1975

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Feb. 23, 1975

## A people of hope

Romans 5:1-5, Romans 8:18-25



Cheatham

A member of a Church Training group asked these questions. "What advantage is there in being a Christian? If a Christian is so great and wonderful why do I continually have problems I can't seem to solve and crises which I can't cope with? If

God is so good, why doesn't He share some of that goodness with me? Where are all the blessings I hear preachers and others talking about? In fact, life is not much different now than it was before I became a Christian."

Have you ever felt like that? If so, one answer is that you are expecting the wrong things from your relationship with God. A Christian soon learns that his salvation does not make him immune from life's infirmities but provides an inner strength to either endure or overcome life's burdens.

Salvation or justification has several benefits both to the individual and to the race at large. There is peace with God through Christ Jesus. (vs. 1) This is that inward feeling which comes when the hostility caused by sin has been settled. There is our standing in grace. (vs. 2) Christ has taken the believer into the very presence of God where the believer finds forgiveness, encouragement, assurance, and peace.

Peace plus grace equals hope. The hope that it produces becomes the source of our patience, expectations, convictions and confidence in the present and in the future. This hope plays a vital part in the life of the believer, for it has to do with all that God has promised to do for him in Christ.

### Hope sustains (5:1-5)

Our hope is based upon our present and future revelations of God's glory. Romans 4:24-25 reminds us that our hope is based upon the conviction that Christ died upon the cross to save us from our sins and was raised from the dead as proof of our justification. We rejoice from what we have already experienced in grace. These experiences are but an example of what God has promised for us. Matthew Henry said, "There is no good hope of glory but what is founded in grace, grace is glory begun, the earnest and assurance of glory." Therefore, it is not merely to behold God's glory, but to enter into it which makes us shout for glory. We anticipate tomorrow in the

Lord because of what he is thus today.

The conviction of Christ's eternal power in life and over death will bring ridicule and persecution from the world and even from carnal Christians. Caesar will not arrest us today, but the skeptic and unbeliever will laugh at our dedication to a God we have never seen. Our hope cannot be destroyed because the Holy Spirit has fulfilled the promise made by Christ to continually make us aware of God's presence and His love. This is proven each day as we walk by faith and live in fellowship with Him.

### Hope anticipating (8:18-25)

People sometimes die because they give up hope. Their burdens and problems seem too great. They feel so helpless and all alone. To them death is the only answer.

To deny the fact of human suffering and misery is to ignore the effect of Adam's sin in the Garden of Eden. But life is not hopeless. It is more than a vapor or as the grass of the field which today is and tomorrow withers and dies. There are promises which give us hope and these promises become the foundation of our Christian faith.

Our sufferings are for the present time. (2 Cor. 4:17) They last but for a brief period of time. They concern the body only. How small are our sufferings, burdens, and problems when compared to that change which shall someday usher us into the very presence of God. We know we are to be glorified with Christ; to share in His glory, and appear with Him in glory. (Col. 3:4) This is why our redeemed spirit yearns to be loosened from this mortal body in order to claim and enjoy all that God has promised.

What greater hope is there than the resurrection of the body? Why is that hope there? Because the Holy Spirit's presence in our lives is the promise that God will keep His word. (vs. 23) There were those in Corinth who denied a bodily resurrection. Paul answers them by stating that every hope and dream and blessing that we have and shall have from God is based upon the resurrection of Christ and His promises to the believer of eternal life (1 Cor 15:16-17)

We are now waiting with hope for the Lord's personal return to claim and enjoy that promise. The believer's body belongs to the Lord, and it is not yet redeemed. Our yearning and hope is to claim our Sonship and our glory.

It is this fantastic hope which Paul said saves us. The hope for which God saved us is deliverance from a body put under

pressure by sin, and from a state of mortal finiteness in which we wait the day when, "Clothed with immortality we shall see God." What is hope? Paul said it is a confident expectation of promised blessings not yet present or seen. This hope is not a wish for something too good to be true and unlikely to occur. The object or blessing hoped for is real and distinct and yet not present. With such a hope before him the believer awaits its realization with strength and confidence in the God who has saved him.

### Conclusion

There are some 12 hymns in the Baptist Hymnal which deal with hope. These hymns are but testimonies of the blessings that God has already given and of the promises that are yet to be fulfilled. If hope is ever removed from our faith it will be relegated to a mere philosophy of indulgence. Praise God, there is a hope which promises not only to reclaim each who love God, but to reclaim the world which has forgotten its Creator.

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## Merging two lives in missions

Feb. 23, 1975

Acts 18:1-3; 18, 24-28; Rom 16:3-4;  
1 Cor. 16:19; 2 Tim 4:19



Walker

Mission is divine assignment. God's children are ambassadors. Christians have the command to go and no geographical limitations confine Christ's commission. Paul accepted his assignment. Wherever the Spirit led, he went. He responded to visions. The urgency of distant people called him. Seldom did he settle down long enough to be a resident. His name can't be separated from missions.

But there were others. The missionary apostle frequently mentioned his co-laborers. They weren't all scholars or heroes. Their grasp of the faith wasn't as deep as Paul's. They were out there, however, on the front lines. They fulfilled their mission.

Aquila and Priscilla were such people. Aquila was called by his Latin name which meant "the eagle." Priscilla's meant "dear little Prisca." They covered the mission world of the first century.

### Things in common (Acts 18:1-3, 18)

Paul went to Corinth from a mixed response in Athens. He needed someone to identify with. It didn't take long to find people with a kindred spirit. Paul, Aquila, and Priscilla must have been lonely. Paul preached the resurrection in Athens only to be mocked. Aquila and Priscilla had to leave Rome because Claudius accused Jews of creating a disturbance. Good things happened when these three met each other.

They had a lot in common. They were Jews with a common religious heritage. They were city people. Paul found them in Corinth, Rome and Ephesus benefited from their labors. These missionaries went to population centers.

Paul, Aquila, and Priscilla travelled a lot. Their travels exposed need and opportunity. Pleasure or sight-seeing did not occupy their time. They journeyed for Christ. Enemies drove them from one city to another. In their travels they did not forget mission.

These missionaries made tents to support themselves. They had a common skill and worked in the same craft.

Aquila and Priscilla merged their lives into the mainstream of mission endeavor when they linked up with Paul. The

discouraged Christian needed their help. **Helping a brother**  
(Acts 18:24-28)

The next time we met the two, they're instructing Apollos in Ephesus.

Apollos was a gifted teacher from Alexandria. He was well educated and an authority on the scriptures. He went to Ephesus after Paul departed for Antioch. Aquila and Priscilla heard him preach. His eloquence moved them but his theology was weak.

They did not challenge him in the synagogue. With Christian tact, they invited him to their house and explained "the way of God more perfectly."

Apollos stopped at John's baptism. His was a baptism unto repentance. John's baptism had moral implications. It prepared men for the coming of Christ. Apollos was right in his preaching but did not go far enough.

In their instructions, Aquila and Priscilla told Apollos the whole story. Baptism was explained as a symbol of Christ's death, burial, and resurrection. They presented it as a picture of death to self. Acts 19 detailed the instructions Apollos received.

Apollos missed the full meaning of the gospel. A man and wife whose lives blended with compassionate outreach gave him good instructions.

### Taking risks (Rom. 16:3-4)

This couple frequently risked their lives in Paul's behalf. They identified with world mission.

Paul didn't observe proper form when he reversed the order of their names. Normally the husband's name came first just as we address letters "Mr. and Mrs." But on more than one occasion Priscilla's name takes the number one spot. Paul thought of them as a team. He knew neither would be offended by any order of names. They worked as one.

How did they risk their lives? Did they threaten their financial security in Paul's behalf?

The risk might be in Paul's reference to the "churches of the Gentiles." Priscilla and Aquila, two Jews, went out of their way to express love for all converts. The Jews had a hard time accepting Gentile converts.

Priscilla and Aquila had a "church at their house." Gentiles were included. This opened the door for criticism. In Rome, the brethren gathered for worship, study of God's word, encouragement and fellowship. It was advantageous to meet

in homes. City crowds were often hostile. Churches meeting in homes attracted less unfavorable reaction. Even then, risks were involved. If discovered, officials could make it difficult.

They were so involved in fulfilling mission, personal dangers weren't considered.

### Undergirding a local church (1 Cor. 16:19)

Aquila and Priscilla arrived at Corinth before Paul and assisted in establishing a congregation. Assuming that Paul wrote 1 Corinthians in Ephesus, the devoted pair had a church at their house in this city. They also had a church at their house in Rome. Apparently, wherever they went they opened their home for a community of believers.

Southern Baptists, driven by the depression, started meeting in homes, chicken houses or abandoned bars. When lured by higher wages during the war years, Baptists again opened their garages and living rooms. The pioneer spirit still captivates people who sense the need of an evangelical witness.

Aquila and Priscilla couldn't forget the necessity of the local church. They planted their witness in one community and then another. Mission advance was determined by involvement from local congregations.

### Holding in memory (2 Tim. 4:19)

Paul couldn't forget these two friends. He asked Timothy to salute them. Many names are mentioned by Paul but none with greater affection. He remembered their meeting in Corinth. He recalled the risks they took. How could he forget their deep involvement in local churches? No wonder he greeted them.

Folk songs of the sixties presented young America on the move in search for meaning. Aquila and Priscilla found it. From Rome to Corinth, from Corinth to Ephesus, from Ephesus to Rome and then back to Ephesus. Much moving is hard on family life. But not when those moving are devoted to one divine cause. Transients suffer in family living. Not this family. Their lives merged together as the Holy Spirit welded them in one common objective.

God waits to bless those families whose devotion merges in faithful service.

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## Rub a dub dub baptize in a tub

MOMBASA Kenya (BP)—How does a missionary baptize new converts without a baptistry?

He uses the river, of course!

If there is no river, he uses a stream or maybe an ocean. If they're unavailable, he uses a natural spring or he might even dig a hole and fill it with well water. And if there is no natural spring and no well water in the middle of a drought—he uses a bathtub.

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## A smile or two

An elderly gentleman passed his granddaughter's room one night and overheard her repeating the alphabet in an oddly reverent way. "What on earth are you up to?" he asked.

"I'm saying my prayers," explained the little girl. "But I can't think of exactly the right words tonight, so I'm just saying all the letters. God will put them together for me, because he knows what I'm thinking." — *Bits & Pieces*

□□

On his first visit to the psychiatrist the nervous young man explained that his family made him seek help because he preferred cotton socks to woolen ones.

"That's no reason for you to see me," retorted the physician. "In fact, I myself prefer cotton socks."

"Really?" the happy patient exclaimed. "Do you like yours with oil and vinegar or just a squeeze of lemon?"

□□

"When I was in the Army," said the veteran, "they used to wake us at four o'clock in the morning. The first thing I used to do was run out and shake a tree. I figured if I'm awake why should the birds sleep." — *American Opinion*

□□

At one time, when he was occupying a London flat, Sir Thomas Beecham had a neighbor who played her radio loudly at all hours. Unable to concentrate on his scores, the conductor, on a number of occasions, asked the lady to lower the volume, but she ignored his requests.

One day, the blare was so shattering that he decided to fight fire with fire. The following morning, instead of going to the concert hall, he had the brass section of his orchestra report to his flat for rehearsal. Beecham stuffed his ears with cotton and led them through a one-hour rehearsal that caused the building to shake. The desired effect was achieved. The lady ran up the white flag and turned down her radio. (*St. Louis Post Dispatch*).

□□

A boy asked his father what "extinct" meant.

"Suppose," answered his father, "all life on earth were wiped out. Then you could say the human race was extinct."

The boy thought for a moment, then asked, "Who would you say it to?" — *The Lion*. — Reprinted from "Quote" Magazine

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## Attendance report

Feb. 9, 1975

Church	Sunday School	Church Training	Church Additions
Alexander, First	71	39	1
Alma, First	387	93	
Augusta, Grace	92	63	2
Bentonville, First	267		
Berryville			
First	145	46	4
Freeman Heights	127	56	
Blytheville, Clear Lake	83	61	
Cabot, Mt. Carmel	239	104	4
Camden, Cullendale	510	126	5
Concord, First	102	29	
Conway			
First	694	170	
Pickens Gap	198	128	9
Second	331	113	
Crossett, Mt. Olive	387	186	3
El Dorado, Trinity	136	87	1
Forrest City, First	611	152	3
Ft. Smith			
First	1234	268	6
Grand Avenue	798	264	4
Moffett Mission	22		
Temple	126	61	
Windsor Park	777	225	4
Garfield, First	88	26	
Gentry, First	155	54	
Grandview	67	35	
Greenwood, First	298	106	3
Hampton, First	145	71	1
Hardy, First	140	55	9
Harrison			
Eagle Heights	271	131	
Woodland Heights	95	85	
Helena	231	103	1
Hope			
Calvary	174	95	
First	437	138	
Hot Springs			
Leonard Street	92	69	
Memorial	111	47	
Park Place	370	77	1
Hughes, First	194	74	
Jacksonville, First	428	93	4
Jonesboro, Nettleton	246	90	3
Lavaca, First	785	98	1
Little Rock			
Crystal Hill	149	67	3
Geyer Springs	808	250	2
Life Line	511	141	
Martindale	111	42	
Shady Grove	87	47	
Woodlawn	140	76	3
Magnolia, Central	576	167	3
Monticello			
First	287	63	
Second	318	92	4
North Little Rock			
Levy	447	108	4
Park Hill	795	7	
Paragould			
Calvary	227	148	
East Side	191	103	
First	429	103	
Paris, First	381	90	
Pine Bluff			
Centennial	155	71	
First	617	124	
Second	142	91	
Watson Chapel	416	111	1
Prairie Grove, First	170	75	
Rogers			
First	519	125	8
Immanuel	453	115	
Russellville			
First	508	113	5
Second	165	86	
Sheridan, First	287	72	1
Sherwood, First	266	80	
Springdale			
Berry Street	86	67	2
Elmdale	349	110	6
First	1156		1
Texarkana, Trinity	361	202	18
Van Buren, First	512	125	
Jesse Turner Mission	19		
Vandervoort, First	50	24	
Walnut Ridge, White Oak	81	71	1
West Helena, Second	200	120	
Woolster	111	76	



One Lord  
One mission  
One people

*Declaration of Cooperation*



## Woman welcomes challenges of counseling boys' group

by Tim Fields

MT VERNON, Ind. (BP)—It was a warm July night at a camp that Sherry Shephard heard her husband tell their group of Royal Ambassador (RA) boys, "Well, if the Lord called me home right now I'd be ready to go."

This was the last time Shephard would share his faith in Jesus Christ with the couple's young RA charges. The next day Shephard died in an accident close to the spot where he uttered the prophetic words.

The night before Shephard died, the RA group and counselors sat around a campfire and sang until after midnight. (RAs is Southern Baptists' organization for boys 6-17, sponsored by the denomination's Brotherhood organization)

"One-by-one the boys began to share what Christ had done in their lives," Sherry recalled. "When someone asked, 'How do you know when you are ready to go to Heaven?' Norman shared his testimony."

"After breakfast the next morning Norman and the boys returned to the campfire site and began sliding and rolling down a grassy hill nearby."

"They had been gone about an hour when I got the word," she said.

"Norman had been swinging on a vine and caught his foot on the root of a tree. It sent him flying head-over-heels and when he hit the tree it fractured his skull. He never regained consciousness," Sherry said.

"He died the next day. It was Sunday."

The Royal Ambassadors honored their counselor by standing single file between

the church door and the funeral car. At the graveside they placed a large floral wreath with the letters "RA" spelled out in blue and gold flowers.

No one expected Sherry to continue as Royal Ambassador counselor at First Church in Mount Vernon.

But she came back because she believed, and still does, that a missionary education program for boys is important.

"It was about three weeks later," Sherry recalled. "Of course it wasn't fair to the boys. They wouldn't participate because they didn't know how to react. They were scared and I was scared and we kind of fought."

"We had a big discussion and I told them if it didn't mean anything to them that Norman gave his life while working with them, and if they were going to act up and be ornery, then I wasn't coming back."

"They really got upset then and I did too," Sherry said. "I felt so bad. I shouldn't have thrown it at them and I guess I shouldn't have gone back so soon, but there were more boys there the next week." Sherry chuckled as she remembered. "They were quiet too and they listened to everything I said."

"I went back because Norman definitely would have wanted me to," Sherry pointed out. "During our three years of marriage our whole life revolved around the Royal Ambassadors. Everything we planned was with them."

"I had already gone through my mother's death shortly after Norman and I were married. She died in a fire."

"Mother always told me that if you trust in the Lord he'll help you through, and without that I know I'd never make it."

Now, nearly two years later, Sherry is still serving as a Royal Ambassador counselor at her church and takes the boys on campouts, hikes, and mission activity projects. She continues to meet with them each Wednesday for chapter meetings. A young man in the church assists her.

In addition, Sherry now serves as youth division leader in Sunday School, where she functions more as a youth director for all church programs.

Sherry and her three-year old son Rodney recently opened a crafts shop in Mt. Vernon. But when she speaks of her plans for the future, Royal Ambassadors are in Sherry's dreams.

"I'd like to work with Royal Ambassadors on a state-wide level," she said. "Royal Ambassadors has a lot to offer boys. I know it's male-oriented but I still think it would be interesting and a challenge."

"Of course I'd like to see my new shop boom and I've got a full-time job working in my church too. It will be hard to know which way to go."

Adapted from the February, 1975, issue of World Mission Journal.



CARRYING ON THE WORK—Mrs. Sherry Shephard takes her Royal Ambassador chapter from First Baptist Church, Mount Vernon, Ind., on a field trip, carrying on the work her husband did as a RA counselor. Norman Shephard died following an accident at a Royal Ambassador camping trip. The night before his accident, Norman gave his testimony around the campfire saying, "If the Lord called me home right now, I'd be ready." [BP] PHOTO by Tim Fields.

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