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March 6, 1975

Arkansas Baptist State Convention

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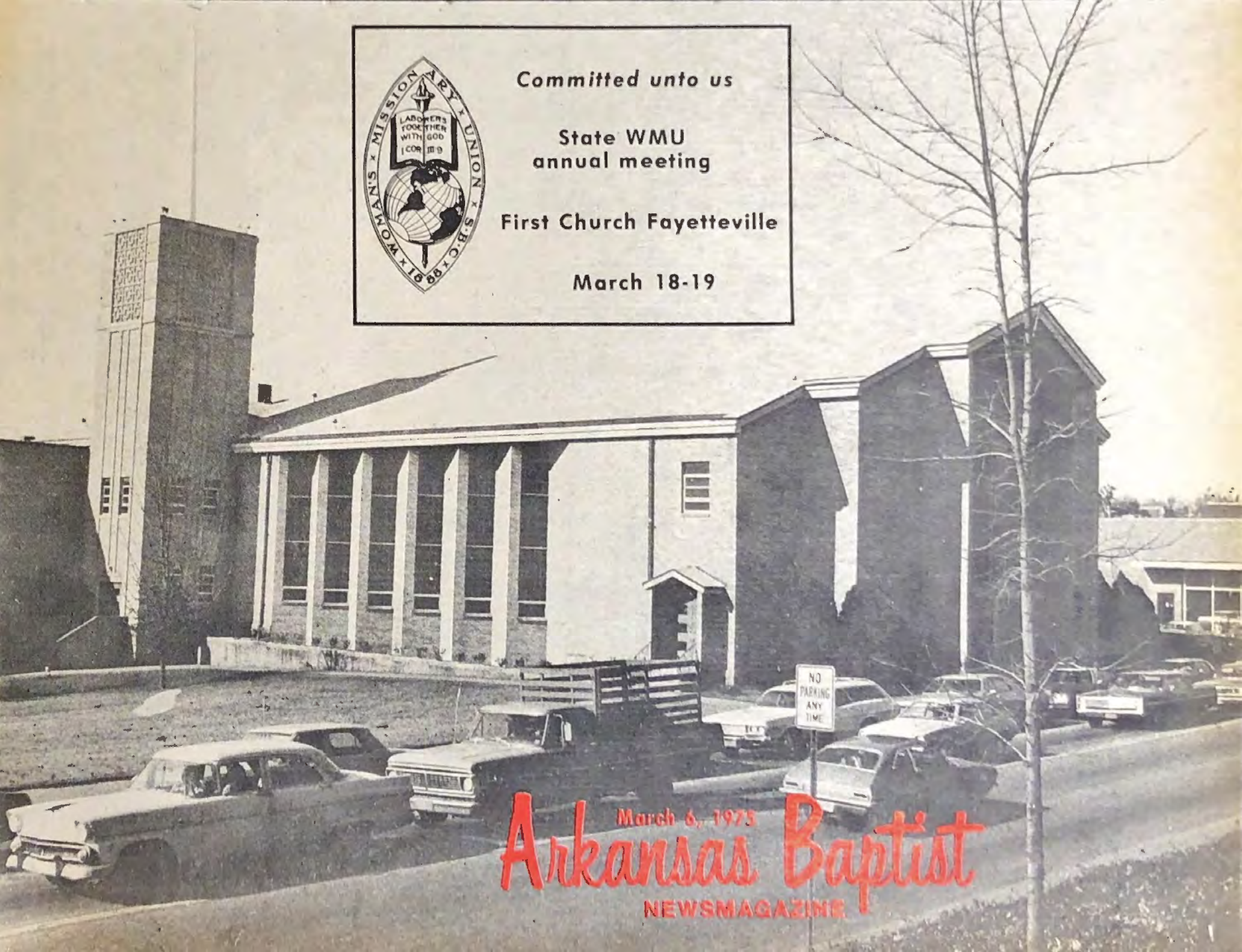


Committed unto us

State WMU
annual meeting

First Church Fayetteville

March 18-19



March 6, 1975
Arkansas Baptist
NEWSMAGAZINE



I must say it

Charles H. Ashcraft / Executive Secretary

The stewardship of influence

I do not care what people think about me. It is my life. I will live it as I like. Don't bother me, leave me alone. I can look after myself. I say what I think. I'll do as I like and I don't need your sermons.

Don't try to force your morals upon me. I am a free spirit and I don't subscribe to the Judeo-Christian concept of behaviour. I'll be whatever I want to be and I don't care for your approval or disapproval. If I wish to flaunt all restraint, this is my affair.

These are not the words of prattling youth but of the adults who are not concerned with a stewardship of influence. Everyone, good or bad, has an influence, good or bad.

Whether purposely or unconsciously this influence operates 24 hours every day. One may flaunt all restraint for personal tads and freedom yet at that same moment influence countless scores of people into the same folly.

Whether purposely or unconsciously the English teacher who teaches his class in the nude is actually inviting his students into the naked fraternity by the strongest possible persuasion, example. The entertainer who does her caper without a cape is recruiting the audience to like behaviour.

The stripper whose other assets may be less noticeable, is actually crusading for pornography. The wife-swapping swingers are actually bidding for bed partners and they will get them.

The public servant or anyone else who keeps a mistress on the side is advocating such to others by his personal endorsement. The unwed pregnant teacher who may win her suit to teach teenagers is recommending to every young person in that class like behaviour.

These free spirits, knowingly or not, are making countless converts in our homes, in the altar of the churches, in the class room, as well as in the courts which defend them. This influence goes on 24 hours a day, for good or bad.

Whether purposely or unconsciously they take their toll and reproduce their kind in true evangelistic fervor.

Every person is just as responsible for a stewardship of his influence as he is his money, talents, and life. No one goes either to heaven or hell alone. He always takes somebody with him.

The only way to off-set this evangelistic influence for evil is for good people to assert their influence for right. (Matt. 5:16) The influence of 10 Godly people could have saved Sodom and Gomorrah. (Gen. 18:32)

I must say it!

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Daniel Grant, in his column "One layman's opinion" raises the subject of humor, joy, and laughter in spreading Christian truths.

Understanding tongues-speaking 6

In the fifth in a series of articles on "speaking in tongues," Bernes K. Selph explores the need for understanding by the hearers of the tongues-speaker, and its effect on the unity of the church.

Nay on name change 7

Arkansas Baptist--855 of them--expressed their opinions on changing the name of the Southern Baptist Convention and showed a marked preference for keeping it. An informal survey was conducted through a ballot printed in the newsmagazine.

WMU meeting/cover 11

The event is the WMU annual state meeting and the place is the church on the cover--First Church, Fayetteville.

Arkansas Baptist

NEWSMAGAZINE

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MARCH 6, 1975

NO. 10

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J. Everett Sneed

Facing controversy

It would seem that people of like faith and order would never engage in controversy. Unfortunately, however, disagreement does occur with some frequency.

Controversy has been in the church almost from its inception. In the Book of Acts at least two sharp disagreements are recorded. The first of these conflicts was doctrinal and the second personality.

Certain Jewish Christians, called "Judaizers," felt that a gentile could only become a Christian by first becoming a Jewish proselyte. They said "...except ye be circumcised after the manner of Moses, ye cannot be saved." (Acts 15:1.) Paul's position was clear "But though we, or an angel from heaven, preach any other (kind of) gospel unto you than that which we have preached unto you, let him be accursed."

The issue was of the utmost importance. Is one saved by grace through faith, or, by grace plus the law? There were several reasons for the tenacity of the Judaizers: (1) They found change impossible to accept; (2) They misunderstood God's grace and the plan of salvation; and (3) A plan of salvation mingled with works appealed to their carnal nature.

The second disagreement involved two of the greatest men of the early church -- Paul and Barnabas. They were about to begin their second missionary journey when an issue developed over John Mark, who had pulled out of the first journey. A sharp contention developed and resulted in a separation between Paul and Barnabas. (Acts 15:37-39.)

God used this event to initiate more missionary activity. Barnabas took Mark, while Paul worked with Silas. In the crucible of struggle Mark became one of the great early Christians.

Today, controversy is often a part of our work. There

Guest editorial

Dollars and sense

Baptists had better have good reasons for their institutions of higher learning. We're putting a big hunk of money into the business of Christian education.

Arkansas Baptists support two major institutions in Arkansas. Ouachita and Southern Baptist College will receive \$730,690 this year from cooperative program gifts. The advance section of the state convention budget calls for \$528,926 with \$356,513 earmarked for Christian education.

Southern Baptists are also in the Christian education business. Our six seminaries have a total operating budget of \$7,560,000 plus a challenge budget of \$630,000 for 1974-75. This money also comes through the cooperative program gifts from the churches.

Since we're putting this much in Christian education, what can be expected in return? Baptists have a right to ask for good stewardship. An insider's report, after many years on the outside, should give some idea of the values of Christian education.

The students at Ouachita impressed me more than

are many things which can produce conflicts. There can be honest disagreement as there was over John Mark. Many times where there is unselfish conviction God will use the event for his ultimate glory.

On other occasions, controversy may stem from a desire for attention. An individual may feel, consciously, or unconsciously, that his abilities have not been properly recognized. By crusading for some issue he may hope to call attention to himself.

Controversy often develops from a lack of information or a closed mind. Many leaders of dissension haven't taken the time to acquire proper information. Sometimes, the ill-informed will refuse to accept correct information because of their own prejudice.

Finally, it appears that controversy has a close parallel with contemporary social conditions. When the society is under pressure God's people may transfer this tension into the Lord's work.

Occasionally, unwarranted criticism can be extremely disconcerting to pastors, religious workers, and church members. "How can one cope?" First, it will help to understand the cause of the criticism.

The one offended should take the initiative in correcting the problem. It should be remembered that the offender is not likely to attempt reconciliation. Sin dulls sensitivity.

One of the best responses to criticism in the Lord's work is deep involvement in evangelism. The Master will bless and assist those who participate in the kingdom's most important activity.

Finally, a committed Christian should expect criticism. Christ did not escape it. Criticism and dissension are Satan's best weapons. When one accepts it, loves the offender, and relies upon the Holy Spirit, ultimately the victory will be won.

two decades ago. They still do. This evaluation doesn't ignore the many fine students we have attending state schools. Dedicated young Christians continue to make an impact for Christ on the secular campus. A Christian student, looking for Christian fellowship, can find it on almost any campus. I found it on the OBC campus more than twenty years ago. Caring upper classmen helped a young man who was homesick and lonely. Fellow students made the difference and I might not have found this in another setting.

Christian colleges and seminaries have teachers who look at life and things with a Christian perspective. If they don't, they should. History majors knew Dr. R.C. Daily practiced the biblical system of justice. We had to look to God for mercy and wisdom when he gave his daily ten point, with twenty answers, tests. George Blackmon never won a beauty contest but he did make the O.T. beautiful. Remember how the little end of his tie hung below his belt? Whether it was in a biology

(Continued on page 4)



The president speaks

Don Moore / President, ABSC

SBC president will be our speaker

Plans toward our annual convention sessions to be held at First Church, Ft. Smith, are well under way. The Program Committee met March 4 to finalize the major items. The big news now is that Jaroy Webber, President of the Southern Baptist Convention, will be our speaker on the opening night of the Convention. Every pastor and his wife should make plans to attend next year's Convention. The church should provide for their expenses. The information and inspiration will make them better leaders of the church.

□□

The Life and Liberty Campaign becomes more exciting each time we meet, pray, and plan. Most of your questions about this, the greatest evangelistic thrust in Arkansas' history, will be answered with the special edition of the *Arkansas Baptist Newsmagazine* and a work booklet for pastors, associational missionaries and other leaders. With all of this being planned, coordinated and written by busy pastors in our state, it does not come to you as promptly as something produced by our Sunday School Board. The major thing is for every association and church to be planning to participate. Set your dates for the simultaneous revivals, secure your evangelistic help, pray constantly, enlist, train and get soul winners to work. Plan to demonstrate your love for the

Lord and the lost through the great Life and Liberty Rally, July 3, 1976. Jump at every opportunity to give leadership or encouragement to the Campaign.

□□

The lines of spiritual battle are being clearly drawn. God's work is being more clearly seen in a world that makes a black backdrop for the manifestation of God's power. The work of Satan is being more clearly seen. Our task of getting our lukewarm masses committed and armed is staggering. The time fast approaches when the faithful will remain true only at considerable cost. These uncommitted masses will fall prey to the forces of evil, unless, by the sovereign act of God, they are brought to revival. We need them. They need us.

□□

Moving about in Baptist life, I meet many people of all ages. The usual response from those above 50 is "I know you. I read your article in the *Arkansas Baptist Newsmagazine*." Few if any, below the age of 30 make such statements. I am inspired by those who through the years remain interested and committed, as indicated by their reading. I could be alarmed over the younger generation who may grow up uninformed on the "basics." Perhaps it is the spectator life style created by T.V. Whatever the cause, we need a whole lot of what our older baptists have.

Dollars and sense

(From page 3)

class, English class or chapel session, we knew our teachers interpreted life and subject matter from a Christian standpoint.

The University campus, even a Baptist one, is not a Sunday class on picnic. Dope, drink, perverted sex, and dishonesty keep the Christian campus in a worldly context. A student isn't protected from sin. He is given resources and friendships which strengthen for life present and future.

Students have a choice. I'm thankful I made the choice I did and even more thankful to understanding parents and a gracious God who provided.—James A. Walker, pastor, First Church, Warren

Letters to the editor

Recommend book

Jack H. Hogue is available to serve as a pastor, interim pastor or pulpit supply. For the last thirty years he has pastored churches in Texas, Oklahoma and Arkansas. His last pastorate was the Friendship Church, Conway, Ark.

I am pleased to recommend Brother Hogue without reservation or qualification to the churches of our state.

Those wishing to contact Brother Hogue should write Jack H. Hogue, 16 Rolling Lane, Little Rock, Ark. 72209 or phone him at 501-565-9394.—Russell J. Clearman, Pastor, Olivet Church, Little Rock

Preacher available

We have recently read *Living Sacrifices*, written by Jesse C. Fletcher about the foreign missionary careers of Mrs. Jewell Abernathy and her husband, the late Dr. John A. Abernathy. The manner in which the author let the true facts of these outstanding Christian lives speak for themselves impressed us. The many hardships faced and overcome by Dr. John and Jewel through prayer and a deep faith in our Lord will stir the heart of anyone who reads this well written book. The many accomplishments of these two dedicated lives will encourage young and old alike to attempt greater things in their own lives.

We have had the privilege of knowing the Abernathys personally since they came to make their home in Hot Springs and know their story to be one that should be heard by everyone interested in spreading the Gospel at home and abroad.

It is with pleasure we recommend *Living Sacrifices*.

Mr. and Mrs. Carl A. Crow
Hot Springs

More on Boise State

Thank you for the fine article on our Baptist Student Union at Boise State University.

It was thrilling to read of the special week and the many decisions made for Christ during the week. We are grateful for Dan Robinson's leadership in the BSU work and at the Chapel.

There has been one development since the article that we would like to tell you about. Central Baptist Church of Magnolia has made a generous donation to the work. The good people of Central Baptist Church have always been interested in students, and it is beautiful to see them reach out to Idaho.

I hope you can drop in on Baptist work at Boise State University again sometime.—Tom J. Logue

Flesh, body, spirit, soul

by Ralph W. Davis
(35th in a series)



Davis

angle. At times the term could be translated "humanly speaking." See

Flesh

1 "Flesh" (sarx) is sometimes used in a literal sense meaning the human body. This is seen in Galatians 4:13, 2 Corinthians 12:7, etc.

2 "Flesh" is sometimes used in speaking of things from the human

Romans 1:3; Galatians 1:16. In Philippians 3:3, 4, "glorying in the flesh" referred to Paul's human achievements and qualifications.

3 "Flesh" sometimes refers to the pre-Christian state, as in Romans 7:5.

4 "Flesh" as such is not thought of in the New Testament as evil. This is a Gnostic idea which John 1:14 combats.

5 "Flesh" is used many times for the whole man in his distance from God, or man's natural state. Paul's main use of flesh is in connection with sin. Flesh is the enemy of the spirit, and they are opposed to each other. To live in the

flesh is the opposite of being a Christian. It means to be under sin. "Flesh" and "the old man" mean the same. It represents unregenerated human nature. See Romans 7:23-25; 8:4-13; Galatians 5:13, 17, etc.

6 The sins of the flesh include far more than the sins which have to do with the body. (Gal. 5:19-20)

Body

1 "Body" (soma) is used normally for the living, visible body, but in a few cases it is used for "corpse" (Luke 17:37; Acts 9:40)

2 "Body" unlike "flesh" can describe man in his relationship to God. "Flesh" is not used for this purpose. The body is mortal (Rom. 6:12), but it is also redeemable in terms of resurrection (Rom. 8:23; 1 Cor. 15:35-38).

3 "Body" often means self or person. "Body" is the person. In Romans 12:1, to "present your bodies" may mean "present yourselves." By comparing 1 Corinthians 6:15 with 12:27 we can see there is an interchange between "your bodies" and "ye."

4 The belief that the body was evil was a Greek thought. "Soma sema," the body is the tomb, was a Greek jingle. Body belongs to man created and to man redeemed. "Our vile body" in Philippians 3:21 should be translated, "our lowly body."

Spirit

1 "Spirit" (pneuma) represents "self" or "person." Just as "flesh" often describes the whole man as separate from God, so "spirit" often describes the total man in his relation to God. One's spirit may be considered one's self. See Acts 7:59 and 2 Timothy 4:22.

2 "Spirit" and "flesh" are opposite. See Romans 8:4, 9.

3. It is not always clear as to when the reference is to the Spirit of God and to the spirit of man.

Soul

1. Soul (psuche) describes the whole person and may be used for the word "persons." You do not have a soul. You are a soul.

2. "Soul" often has the meaning of "self," as in Luke 12:19-20. Acts 2:41 speaks of the "three thousand souls" meaning people. See Acts 3:23 and Romans 13:1. "Psuche" is used for "soul," "life," "mind," "heart," and "self." It is used over 40 times for life. See Matthew 2:20.

3. Soul and spirit are used interchangeably at times. See John 12:27 and John 13:21.

Next issue: Origin of the Soul

One layman's opinion

Daniel R. Grant / President, OBU



Humor in communicating the gospel

With the helpful needling of Christian comedian Grady Nutt, I have done quite a bit of thinking about the need for humor and laughter as Christians share the gospel. One of the saddest commentaries on what some people think of traditional Christianity is the abundance of jokes about "long-faced Christians." There may well be more jokes about solemn, grim-faced church members than any other kind of joke. Who has not heard the story of the child who saw the long-faced mule reaching for grass across the fence and said, "He must have religion just like grandpa!"

Since the conclusion of Christian Focus Week at Ouachita Baptist University recently I have been trying to figure out why students and faculty alike have so unanimously acclaimed it as one of the best ever. The answer probably lies in the unusual combination of humor and a genuine sharing of Christian experiences. Peter McLeod, the Scottish-born pastor of First Church of Waco, Tex., with a delightful burr in his r's, gave the I.E. Berry Lectures during the week. Grady Nutt gave him a terrible time about his accent but the students finally came to the defense of Peter McLeod toward the end of the week. Five muscular men dressed in makeshift leotards interrupted Grady before he got far into his comedy routine, climbed up on the platform with him and surrounded him with acrobatic stunts and shouts that would have put the Three Stooges in the shade. To make sure the scales of justice were fully balanced, they carried him backstage and out of the auditorium so that he had to find his way back to the

microphone a few minutes later as best he could. Not to be outdone, a group of women students carefully plotted a repeat performance on the following evening.

Anyone who knows Grady Nutt will not be surprised to hear that, after the initial shock, he simply did a beautiful job of accepting the humor in the situation, slapstick though it was, and turned it into powerful Christian application. And he was given a most unusual standing ovation at the conclusion of the week. The whole week was one of laughter and joy, but ultimately of serious confrontation with the claims of Christ for a life of commitment, love, and service.

Some years ago I was invited to speak in the required Chapel on a Baptist college campus and the president asked me more than once in his preliminary instructions not to tell jokes in the Chapel service. There may be a very simple explanation of his request, such as the possibility that some secret informer had warned him in advance about my jokes. As plausible as this may sound to my closer friends, I am more inclined to believe he honestly felt there is a serious conflict between humor and "being spiritual."

Christian Focus Week at Ouachita became a joyous celebration of the Christian faith and life, thanks to good humor and fun in the context of powerful Christian truths. I hope Grady Nutt will never grow weary in his humorous well-doing as he goes about sharing the Christian Good News.

Understanding and unity

I Corinthians 14:6-19
by Bernes K. Selph
(Fifth in a series of eight)



Dr. Selph

In I Corinthians 14 1-5, Paul sets out the necessity of the use of clear language in speaking. In I Corinthians 14 6-19, he engages in definitive reasons for understanding and unity.

Paul reasons with analogies vs. 6-12

v. 6, How shall tongues benefit unless they bring a message that is understandable? A revelation, or prophecy, or knowledge, or teaching? Tongues do not administer these, or Paul would not have so stated it this way. The Expositors Greek Testament raises a good question about the following verses. What if the Apostle were to offer nothing more than confused murmuring and ravings? How would they be helped? What if he had done this about all the questions they had presented?

v. 7, Unless musical instruments give distinct notes no one knows what is played, it is only a noise. It is like speaking in tongues, only mockery to the people.

v. 8, If a bugle gives no distinct sound no one prepares for battle. Distinction is necessary for advance or retreat. Noise, as such, is meaningless, so are tongues unless they form words that are understood.

v. 9, Unintelligible speech is like speaking into air without anyone to hear. Nothing comes of it. It is profitless. Paul means to say: "As inanimate instruments by due modulation, and by the fixed meaning attached to their notes, become expressive, so it is in a higher degree with the human tongue; its vocables convey a meaning just in so far as they are ordered, articulate, and conformed to use. Now this is what the Corinthian Glossolalia was not."

vs. 10-11, The many languages in the world have meaning but if we do not know their meaning we are as foreigners to the speaker and the speaker to us. "By this illustration of the futility of the uninterpreted tongues, Paul implicitly distinguishes them from natural foreign languages."

v. 12, Paul's conclusion is that those in Corinth stood in the same relationship to understandable and distinct language as music is to the hearer. The Corinthians were eager for the manifestation of the Spirit. Good! Use it to excel in building up the church. The best manifestation of

the Spirit was in building up the church. Spiritual powers are to be sought if they are the religious profiting of others, if for the service of the church. "Their eagerness seemed not to be prompted by the best motives nor directed to the most useful ends." They directed too much toward themselves.

Tongues confuse vs. 13-17

v. 13, One who speaks in a tongue should pray for power to interpret. It appears some could interpret, others were encouraged to do so.

v. 14, The mind is the faculty of understanding. For a profitable conduct of worship, and for a sane and sound church life, the understanding must be exercised.

Paul discounts all assumptions made in the name of "the spirit" that offend against sober judgement (v. 20). He certainly was no anti-intellectual. Expositors Greek Testament helps us to see the distinction between "mind" and "spirit." "Mind" refers to the intellect and "spirit" the reflective and so called discursive faculty. Religious feelings and activities, prayers, in chief, take their rise in the spirit; normally, they pass upward into conception and expression through the intellect."

v. 15, He says he will pray with the spirit and with his mind. He will do the same thing in singing. The verse is a continuation of the preceding verse. It has to do with prayer in understandable language. If one does not pray in such manner there is no basis for building up the other person. In a tongue the spirit of the man may be praying (v. 14), but the mind is unfruitful. That is, his own mind does not partake fruitfully. An old commentator said about this "The fruit of the speaker is found in the profit of the hearer."

Paul clearly states that the spirit and the mind are to work together. He says I will pray and sing in the spirit and in the mind (in understanding). He will not allow man to be divided between the two. Furthermore, he makes the individual responsible. He will not permit one to claim irresponsibility for such ecstatic mementos which leaves one in a trance, where one's words and actions are not understandable. The native religions in that area abounded in such conduct. It is of tremendous significance to be caught up in the rapture of spiritual exuberance. None would decry such relationship of God's Spirit with man's spirit, or such happiness that might ensue. The worthwhileness of it, Paul

says is to understand what has, and is happening, and relate it intelligently. It is the part of the mind, or understanding, to aid the exercises of the spirit. This verse indicates that under God man is to control and direct the two toward a fruitful end. The following verses illustrate the fruit.

v. 16, There is a good reason for praying both in spirit and mind, so that others can join in the worship. If one blesses in spirit only and not in intellect others cannot join him in doing so. An "outsider", one who does not know what is being said, cannot join in with his agreeing "amen." Note: Paul does not suggest that the outsider must try to learn to speak in tongues to join in the worship, but those conducting worship must speak in such a way that they may be joined by any who happen to be present.

v. 17, To edify self is not enough. Talking in the spirit one may edify himself, but such subjective worship will not build the church, and the church is most important in Paul's mind.

vs. 18-19, Paul delivers his thunderbolt. First he claims to speak in tongues more than they all, but he has never made this a point of discussion, a test of faith, an absolute in Christian experience, nor taught it as a doctrine in the Christian faith. He was rich in ecstatic experience, Acts 9:12; Galatians 2:2. "But" is a word of contrast, "but for all that." (v. 18) In the church he had rather speak to instruct others. What constitutes a great, rich, high religious experience? Not only what it means to the individual, but to others. Where did he have such experiences as he mentions here? He never says. It might be that he spoke in tongues alone with God, but among his brethren he would speak to help benefit them. He could be referring to ecstatic, or rapturous experiences and not to actual tongue speaking as such. He describes one such experience in II Corinthians 12:1-4, but there is no reference to tongues.

Second, he shows the relative unimportance in tongue speaking by saying, "I would rather speak five words with my mind" (fruitful words because of understanding) in order to instruct others than 10,000 words in a tongue. The ratio of 1 to 2,000 shows the significance of one kind of speaking and the insignificance of the other.

It seems to me that to engage in such unimportant consequences is a waste of precious time, especially when a few, well chosen, words can mean so much.



R Wilbur Herring



Dr. Herring

Just recently I received a letter from one of our lay leaders out in the state asking if our Steering Committee had prayerfully considered Renewal Evangelism in our plans and program for 1976.

This dedicated layman told about how he and other laymen had conducted church renewals over the state and how God had richly blessed in this evangelistic ministry.

This is exactly what we are hoping and praying for in the '76 Life and Liberty Campaign. We're hoping that we can call, train and send our lay people to places of need all over the state of Arkansas.

What a blessing it will be when we are able to see at least 100,000 of our people, young and old, being sent to mission points, churches and mission stations throughout the four corners of the state proclaiming the gospel of Jesus Christ.

As pastors, we realize that we cannot do it alone. We are further convinced that Ephesians 4:11-12 instructs us that we are to train and equip our lay people to do the work of the ministry and to build up the body of Christ.

What a challenge! What an opportunity! Even though these times present feelings of frustrations we have the opportunities of meeting these problems head on and to push forward in the cause of Christ. His cause shall prevail and knowing that we are in the center of His will we are claiming victory in Christ right now.

Our hopes and aspirations are simply that of confronting every person in Arkansas with the gospel of the Lord Jesus Christ.

Our answer to the dedicated layman was that we are including Renewal Evangelism in our plans. As Dr. Ashcraft has said so often, we are resorting to every known method of getting the gospel out to all of our people.

We're thankful that many of our lay people are already trained and willing to be sent for the cause of lost souls and the proclamation of the gospel.

On to victory!

A new name for SBC

Arkansas Baptists who took time to express their opinions overwhelmingly feel that we should retain our present name - the Southern Baptist Convention. There were 855 responses to the two ballots carried in the *Arkansas Baptist Newsmagazine*. Of these, 734 voted to retain our present name, while 121 voted for a change. The ratio of those voting was about seven to one in opposition.

There were 108 different suggestions for a new name. The name most often suggested was "The Cooperative Baptist Convention." Other suggestions included "World Baptist Convention," "Convention of Baptist of America," and "The American Missionary Baptist Convention."

Numbers of people sending in responses sent letters expressing their reason for supporting our present name or for recommending a change. E.W. "Jack" Davis, pastor of East Point Church, Russellville, said "I have been blessed to pastor churches in both Oregon and Illinois. The word 'Southern' hinders. A great number of the local people in both states resented the word 'Southern.' I love the Southern Baptist Convention and for my own personal feeling I would be happy to continue using this name. But I have witnessed what the word 'Southern' did in northern states."

Dr. Robert L. Hartsell, director of communications, Southern State College, Magnolia, said "I would counsel the expediency of petitioning the appropriate courts to enjoin any other group from using 'Southern Baptist Convention,' for a period of at least 25 years. Perhaps we could have it copyrighted, or registered as a trademark to prevent encroachment by some 'splinter' or other, perhaps unrelated, group."

Robert L. Matthews, director of music and youth at First Church, Brinkley, said "Those who oppose the change say that our challenge is not so much to find a suitable name as it is to be 'worthy of the name we now have.' Maybe I am wrong but I have always believed the goal of every Christian was to be worthy of the name of Christ, whose name we bear as Christians. It is nice to be a part of a denomination that has a tradition and a great heritage, but I will never feel indebted to anyone other than my Lord and Saviour Jesus Christ."

Evangelist Bill L. Lewis was among those who were opposed to the name change. Lewis said "I feel from the depths of my soul that what Southern Baptists need is a soul searching, spirit-filled, heaven sent revival that will change our 'hearts' instead of our 'name.' If our 'image' is all that bad, isn't this what we need?"

John M. Webb of Camden said "There are many people who don't like to concede that anything good ever came out of the South. It irks them, no end, to admit that the nation's largest protestant denomination had its roots in the South."

In this day and time when so many of our great traditions 'are biting the dust, I see no need to join their trend."

Billy Rogers of Earle suggested "The northern or other areas could name their own churches anything they wish from Yankee Church to General Grant Church - then those churches would, in turn, belong to the Southern Baptist Convention, not as individuals."

All of the numerical results, as well as the suggested names have been sent to Dr. C.R. Daley, editor of the Kentucky state paper, chairman of the Committee of Seven, who are charged with the responsibility of making a recommendation concerning the possibility of a name change. Arkansas has responded well. It is now up to the committee to make a recommendation. The final decision will be made by the messengers attending the Southern Baptist Convention in Miami Beach, Fla., June 9-13. Those desiring a voice in the final decision should plan to be present as a messenger.

New subscribers:

Church	Pastor	Association
One month free trial:		
Horseshoe Bend	Carrol Fowler	Rocky Bayou
New Budget:		
New Hope, Greenwood	Phil Lewis	Concord
Horseshoe Bend	Carrol Fowler	Rocky Bayou

Woman's viewpoint

Iris O'Neal Bowen



Dr. and Mrs. Bernes K. Selph (photo by Bill Rogers, courtesy of "The Benton Courier").

Benton pastor marks 25 years of service

Bernes K. Selph has served as pastor of First Church, Benton, for 25 years, and his congregation honored their pastor and his wife on Sunday, Jan. 19.

With Mrs. Norman Dale as pianist and James Powers as master of ceremonies, Dr. Selph's 25 years with the church were recalled in music. Powers introduced Dr. Selph to the congregation 25 years ago.

In honor of Dr. Selph's service in the community a special bicentennial historical series is being placed in the Saline County Library, it was announced.

The program was held in the church fellowship hall and was followed by a potluck pie and cake supper.

Immanuel, Little Rock, sets child seminar

Christian Family Life will hold a parent-child seminar at Immanuel Church, Little Rock, March 7-8. Registration will be from 5:30 to 7:30 p.m. The conferences will be from 7 to 10 p.m. on Friday. On Saturday the conference will be held 9 to 12 a.m. and from 1:30 to 5:30 p.m. Tim Timmons will lead the seminar.

Child care is available for children from birth to the sixth grade by reservation only. Those desiring child care should contact Immanuel Church, Tenth and Bishop Streets, or phone 376-3071.

A high school student seminar will be held at the same time. Those desiring additional information should contact Immanuel Church or phone 376-3071.



Which is the camel man?

I used to think a camel man led his animals, humps, bumps and all, across the desert sands. He would be dressed in a long white robe, open-toed sandals and a head covering to protect him from the heat.

These days, though, the advertisers would have us believe differently. You have seen the ads with the little picture game they ask us to play. All sorts of oddballs are grouped in the picture. They are at an art show, or a race track, or perhaps an auction.

Today they are at the carnival, and we see a merry-go-round, a race track, and a "knock down the bottles" game. Our characters are the customer trying to win a panda, the naked-to-the-waist, bearded, tattooed man, the race-car driver, the human cannon ball, name ablaze across his back, the hawker who pulls the crowd to his stand with his witty come-ons, and last, the young man, hair the right length, nice girlfriend in tow, with his coat slung over his shoulder.

The only thing the characters have in common is that each has a cigarette hanging from his mouth or hand.

Now we must play the game: Who is the Camel Man?

Well, the folks who made up the game

know we are all dumb, so below the picture they have listed the characters and tell us why each one is not the Camel Man. The secret seems to be if the man has a gimmick, he isn't Mr. Right, and we eliminate them, one by one, for each has a deadly gimmick—they are all show-offs!

But not Mr. Right! And finally we reach Mr. Right.

Sure! He is the fine young man, the sort that all the grandmas and mamas want to pat and all the girls adore.

He is the Camel Man - and how are we supposed to tell? They don't say, but in every ad I've seen, he has his coat slung over his shoulder.

Could that be what makes him a Camel Man? No camel loping along behind him? No guiding rope to keep the camel under control. No long, sun-resistant clothing? Just a coat slung over his shoulder?

Oh, I get it! (since they now reveal all)

He smokes an honest cigarette!

Honest!

The full page ad winds up with a very small block of information in the lower corner that tells us cigarette smoking is dangerous - which is probably the only honest part of the whole page.

And some evangelists..... Ephesians 4:11



Morrison

Garland A. Morrison, currently pastor of North Main Church, Jonesboro, will enter full-time evangelism in April. He attended Hardin-Simmons University in Abilene, Tex. He has pastored the First Church of Bigelow, Grand Avenue Church of Hot Springs, Ridgeview Church of Fayetteville and First Church of Ozark. During his ministry at North Main Sunday School enrollment has grown from 279 to 1650. There have been 800 baptisms and more than 1200 professions of faith, with over 400 additions by letter. The Sunday School attendance has grown to a high of over 1600 with the total receipts increasing by 500 percent. In 1971 and 1972 the church was third in the state in baptisms and in 1973 and 1974 they led the state in baptisms.

The following recommendation was given by R. Wilbur Herring, pastor of Central Church, Jonesboro: "Garland Morrison is one of the most effective evangelistic pastors I have known. The Lord has richly blessed him in the field of soul winning. I am not the least bit surprised that the Lord has called him into full-time evangelism, and I am happy to recommend him heartily to my fellow pastors."

Superintendent of Missions Carl Bunch says: "I am happy to recommend Brother Garland Morrison to the work of full-time evangelist. ... Brother Morrison is a warm-hearted, enthusiastic Bible preacher. He has maintained a good relationship with the other pastors and with the association."

Evangelist Morrison can be contacted at 815 North Main, Jonesboro, Ark. 72401, or by phoning 501-932-3050.

Author to lead church renewal conference



Dr. Edge

Findley B. Edge will conduct a conference on "church renewal" at Pulaski Heights Church, Little Rock, March 7, 8, and 9. Dr. Edge is Professor of Religious Education at Southern Seminary at Louisville, Ky.

Dr. Edge is author of *The Greening of the Church*, published in 1971. This book has been widely sold and is credited with starting a revival of the concept of "church renewal." Dr. Edge has also published several other books. He has been a Professor at the seminary since 1947. Prior to that he was a pastor for 9 1-2 years.

The conference, titled "The people of God in today's world" will consist of four sessions, Friday and Saturday nights at 7:30 p.m. and Sunday morning at 9:30 and 10:45. The discussions will center around the problems of today's church in relation to what is happening in the world. The general public is invited to attend all sessions.



Grand Avenue, Ft. Smith dedicates building

Dedication services were held Feb. 23 for the new education-activities building of Grand Avenue Church, Ft. Smith. This multi-purpose building, which has been under construction for more than one year, contains 20,000 square feet and cost approximately \$500,000. Four youth and four adult assembly areas with 37 classrooms will provide for an additional 250 in Sunday School.

The large inner hall is a full-sized gymnasium which triples as four adult assembly rooms and the dining hall. Over 500 can be accommodated for banquets with over 1,100 seating capacity in folding chairs. A full-time minister of activities has been called to administer a varied program for all ages including preschool through senior adults.

Daniel Grant, President of Ouachita University, brought the dedicatory message.



OBU Contact teams selected

"Contact" teams will be sent out again this year by Ouachita University to participate in youth-led revivals, retreats, fellowships, and church camp activities.

Members of the two "Contact" teams this year are: Wesley Lites of Pine Bluff and Jon Poteet of Little Rock, evangelists; David DeArmond of Little Rock and Marc Bremer of Hot Springs, ministers of music; Karen Allred of Mountain View and Renee Flowers of North Little Rock, pianists.

According to Dale Martin, director of the "Contact" teams, workshops led by persons from off-campus will be held to aid in training the team members for this summer's activities.

"Contact" team members are selected by a committee made up of Ouachita administration and faculty members. This committee attempts to find students who meet other people well, who are capable of representing Ouachita, and who are proficient in their respective fields.

New members of the Ouachita Baptist University "Contact" teams for 1975 are (from l. to r.): Karen Allred, Wesley Lites, and Renee Flowers; (back l. to r.) David De Armond, Marc Bremer, and Jon Poteet.

Lambrook holds note burning



Debts on the pastor's home, valued at \$50,430 have been paid by the Lambrook Church.



Men of the church participated in the burning of the note on the church's buildings.

First Church, Lambrook, held a note burning Jan. 25. Speakers for the occasion included Refus Caldwell, Director of Missions for the Conway-Perry and Van Buren Associations, and Editor J. Everett Sneed. Caldwell brought the afternoon message and Sneed preached in the morning. The ladies of the church provided a meal for the occasion.

The church was organized on Feb. 27, 1955. The first services were held in an old store building heated with a wood stove. The speaker used cold drink cases for a pulpit stand.

The initial building was a one-room churchhouse. Later classrooms were added. During the 1920s the church experienced growth under several good pastors.

In May, 1971, Lester Aldridge became the pastor of Lambrook. Under his ministry there have been 128 people baptized and 48 received by letter.

The church was redecorated in June, 1971, but as the church grew the facilities were too small. In March 1972 the church borrowed \$35,000 to build a new 3200

square foot auditorium. The facility was erected with two paid carpenters and donated labor.

The church was able to pay off the indebtedness on the auditorium and to erect a new \$50,430 parsonage in two years and nine months. The pastor's home is also debt free.

The new 2800 foot parsonage has four bedrooms, 2 1-2 baths, a family room with a large fireplace, double carport and is located on a one acre lot. The church has sold the old pastor's home and will use the money for paving the church's parking lot.

Pastor Aldridge says, "Even though the Lambrook Church has increased in size and number over the years it still remains a warm, friendly church. Since our community is small, consisting of two stores, and two cotton gins. Ours is the only church—our opportunity to witness is great. Our objective is to confront the people of this community with the gospel. As we continue to do this God will bless our work."

Staff changes



Welch

John W. Welch is now serving as minister of music and youth at First Church, Atkins. He had served two and one half years as assistant pastor of Wilson Creek Church, Brookline, Mo. He is a graduate of Baptist Bible College, Springfield, Mo.

Welch and his wife, Connie Sue, are the parents of a son and a daughter.

T.H. (Bill) King is serving as interim pastor of First Church, Stamps. King is retired from full-time ministry.

News briefs

First Church, Lambrook has ordained four men as deacons. They were James Harold Lawrence, Jerry Cravens, Foy Wayne Gilliamand, and Marvin George. Associational Missionary Carl Fawcett led the questioning and Joe Aldridge, pastor of Harris Chapel, Wynne, brought the message.

Hopewell Church, northeast of Atkins, will hold a two-day centennial observance April 6-7. Speakers will be Marvin Sorrels, missionary to the Indians in Oklahoma, and former pastor of the church, and Roe Beard, retired home missionary to the Indians in Oklahoma and former pastor of the church. Tom Lindley, director of missions for the Dardanelle-Russellville Association, will serve as host pastor.

Members of the cheerleader squad at Southern Baptist College this school year are Debbie Sisk of Smithville, Stella Hourd of Kennett, Mo., Leona Kutzman of Smithville, Roxanne Smith of Cotton Plant, Sandy Combs of Black Rock, Diane Lewis of Portageville, Mo., and Theresa Hicks of Flippin.

Death

Mrs. Florence Hill, 84, of Charleston, died Feb. 15. She was a member of First Church, Charleston.

Ordination



Clark

Lebanon Church, Rt. 2, Harrisburg, ordained their pastor, Terry L. Clark, to the ministry Sunday, Feb. 2. Representatives from area churches attended. Jimmy Garner, director of missions for Trinity Association, was

moderator.

Clark and his wife, Beverly, are the parents of a son.

Newly licensed and ordained were (second from left) Dean Holbrook, Ted R. Leverette, Price Neal, Steve Davis, Keith Sandefur, and Ricky White. Pastor Shelby Bittle is at left.



Union Avenue, Wynne, ordains four

The Union Avenue Church, Wynne, ordained four men to the ministry and licensed two others Feb. 23. Speakers for the unusual service were Shelby Bittle, pastor of the Union Avenue Church, and Editor J. Everett Sneed. Others participating in the service were moderator, James Tallant, pastor of the Cherry Valley Church; clerk, Ralph Dross; leading the questioning, Robert F. Tucker, Director of Missions for the Tri-County Association; invocation, Bennie Franklin, pastor of the Fitzgerald Church; ordination prayer, George Fink, pastor of The Vandale Church; and presenting

the Bible, R.L. Lawson, chairman of the deacons of the Union Avenue Church.

Those ordained were Robert S. Davis, Price Neal, Dean Holbrook, and Ted R. Leverette. The church also licensed Keith Sandefur and Richard White.

Davis, 28, is pastor of Fortune Church, Parkin. He attended Laura Coner High School in Augusta. He and his wife, Vivian Dale, have a four-year-old daughter, Beth DeAnn.

Neal is pastor of the Antioch Church, Colt. He and his wife, Shirley, have two children - Melinda, 17, and Roselain, 7. The Neals live in Wynne.

Holbrook, 24, is pastor of the Tilton Church. He is a graduate of the Wynne High School and attended Arkansas State University in Jonesboro. He and his wife, Sharon, have a two-year-old son, Chris Allen. The Holbrooks make their home in Wynne.

Leverette, 25, is the children's pastor of the Union Avenue Church, Wynne. He is a graduate of the Wynne High School and Southwest Technical Institute. He and his wife, Glenda, make their home in Wynne.

The charge to the men being ordained was delivered by Shelby Bittle, pastor of the Union Avenue Church. He emphasized the necessity of men of God preaching the word of God. "Unfortunately many preachers are proclaiming everything except God's word. People come to hear God's word preached. You should always make sure that everything you say conforms to the Bible," he said.

Bittle told those being ordained that there would be times that they wouldn't feel like preaching. "The Bible however says that we are to be 'instant in season and out of season'. This means that we are to continue with the Lord's work regardless of personal feelings."

In conclusion, Bittle admonished the men to be evangelistic. "You must work," he said, "if your church is to grow."

The charge to the church was given by Editor J. Everett Sneed, who admonished the churches to support their pastors both physically and spiritually. Sneed said, "It is impossible for the pastor to do all of the witnessing, teaching, and ministering to the community. Above all your pastor will need your prayers if he is to succeed."

The Union Avenue Church has grown under the leadership of Bittle. In 1971 the church was averaging 74 in Sunday school. They are now averaging 152. The church's budget was \$14,670 and is now \$36,640. The church gave nothing to the Cooperative Program in 1970, but in 1974 their total mission gifts were \$5,240.

The cover



First Church, Fayetteville, will be the site of the annual meeting of Arkansas Woman's Missionary Union March 18 and 19. See pages 12 and 13 for more information.

State WMU Annual Meeting First Church Fayetteville Dickson at College

March 18-19

Tuesday 10:00 a.m.

"God was in Christ..."



Mrs. Rondal Merrell
Vietnam



Mrs. George Tharel
State President

also Dr. Beasley Murray

Feature

Mini Concert

by Dr. George Beasley-Murray

Reception

for Carolyn Weatherford and
other program personnel

Tuesday 1:30 p.m.

"Reconciling the world..."



Dr. and Mrs. George Beasley-Murray
Oxford, England
Also group sessions with missionaries



Mrs. Harold G. Gately

Youth Invited

Tuesday 7:00 p.m.

"Committed..."



Jimmy Anderson
Indians



Betsy Floyd
MK Philippines
Also Carolyn Weatherford



Paul Floyd
MK Philippines

Wednesday 9:30 p.m.

"The word of reconciliation..."



Helen Floyd
Philippines



John Floyd
Philippines



Carolyn Weatherford
Executive Secretary
WMU SBC

Also Mrs. Rondal Merrell

*Committed
Unto
Us*

Your state convention at work

Child Care

An opportunity to share information

Paul must have had a marvelous time as he visited the various churches on his missionary journeys. I can understand how he was encouraged and strengthened from the fellowship among the other churches. I am not a Paul, by any means, but I was privileged to be a part of a missionary journey recently. I participated in the Caroline Association World Missions Conference and was privileged to fellowship among the brethren and to bring them information and insight about our child care ministry.

It was good to be included among those serving God in foreign lands, home missions, and in our state Baptist work.

I shared with the churches the developing theology of child care. It is a theology of concern, redemption, and humility. It sees the church reaching out in the communities to help those children and families who need it most. It is recognizing that the problem for so many children today is not that they have not heard the Good News, but that

their experiences have been such that they cannot believe it—and will not, until we can show them in our human way what love, understanding, mercy, and forgiveness feel like.

It is recognizing the importance of family ties and being accepting. With this caring attitude, we apply the knowledge and professional skills which help us realistically see and try to meet the total needs of the child.

It was encouraging for people to offer themselves and their financial resources to "help a child." Many people expressed their interest and concern about the children, some by name, who are entrusted to our care. I appreciate every opportunity to share information about our child care ministry with our churches. We are happy to be a part of this cooperative approach to missions.—Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

Brotherhood Pioneer pastor will speak to men



Fling

The Northeastern area of our country is really pioneer mission work for Southern Baptist.

Real progress is being made and the work is growing. It is still a challenge and demands prayer, sacrifice, and dedication.

Westchester County, New York, is

one of the challenging bright spots in the New York State area.

Led by Robert C. Fling, Westchester Church, Chappaqua, N.Y., the work is making tremendous strides.

Since 1968, Fling has been pastor of the church and missionary with the Home Mission Board in Westchester County.

Fling will be the inspirational preacher for the Baptist Men's Meeting on March 14-15. The meeting will be held at Lakeshore Drive Church in Little Rock.

Fling, a native of Texas, was educated in the schools of that state. He is a graduate of Baylor University and Southwestern Seminary.

He has pastored churches in Texas, Oklahoma, and Louisiana, before going to New York and the pioneer work. His messages will be primarily on missions and what Baptist men can do for the cause of missions at home and around the world. Surely he will bless and challenge our hearts and minds. Plan to hear him.

Good music will be under the direction of Lyndol Jackson, Southern Baptist College, Walnut Ridge, assisted by his son, David. They make an excellent team. Larry Otwell, Insurance executive, from Hope, is also scheduled to sing.

Organist will be Tommy Callahan, Martindale Church, and Ronnie Bohannon will serve as pianist.

Good music will be a feature of every session.

Conferences will include overseas mission, Lay Renewal, the role of the father in the Christian home, and human relations and opportunities in pioneer areas.

Plan now to be a part of every session—Friday afternoon, Friday night, and Saturday morning. See you March 14-15.

—C.H. Seaton, Director, Brotherhood Department



The new "Family Enrichment Series," released by Convention Press the first of January, will serve as the curriculum materials for the 1975 Christian Home Week "Celebration," conducted by churches convention-wide, May 4-11. The series consists of six books—two each for adults, youth and children. All books in the series are available in Baptist Book Stores. Also, a promotional pamphlet on Family Life Conferences will be mailed to all Southern Baptist Convention pastors in March.

Arkansas leads the nation in Sunday School growth in '74



Hatfield

of 222,551 is a 31 increase according to the official report of the Department of

Research of the Baptist Sunday School Board. There are 33 state conventions. Of these, 11 showed a small loss in Sunday School enrolment and 22 had modest gains. Arkansas net gain of 6,624 is somewhat lower than was expected earlier. The total growth in the Southern Baptist Convention is .1 percent or a net gain of 8,279 bringing the total nationwide enrolment to 7,190,829.

According to figures released in mid February, Arkansas Baptist Sunday Schools are first in numerical gains among state conventions for 1974. The increase from last year's enrolment of 215,927 to an all-time high enrolment

The best comment I can think of at this point is, "Let us thank God, take courage and press on—Lawson Hatfield, director, Sunday School Dept.

Research of the Baptist Sunday School Board

Presidents vote 'Hub' role for Seminary Extension Department

NASHVILLE (BP) — Presidents of the six Southern Baptist Convention-owned theological seminaries have voted to make the SBC's Seminary Extension Department the "hub" of information on all educational programs the seminaries are providing for pastors without seminary training.

"That action represents a significant step forward in the efforts of Southern Baptists to upgrade educational background of ministers and reaffirms the seminary presidents' long-time commitment to provide training for all ministers regardless of previous academic experience," said Raymond M. Rigdon, Seminary Extension Department director.

Seminary Extension, which currently offers some 50 courses for home and extension center study, will become a clearing house to communicate information about non-degree, diploma type work offered by the six seminaries and by the Seminary Extension Department.

Also, Rigdon said, the department will put renewed emphasis on conducting "selective cultivation" of individuals and groups of pastors and others who are prospects for seminary diploma programs or study with Seminary Extension.

Basis for the selective cultivation, Rigdon said, is a recent study done by the SBC Education Commission and SBC Home Mission Board on the educational attainment of Southern Baptist pastors, which revealed, among other data, that 53 percent of Southern Baptist pastors do not have seminary training.

"It is one of the most careful studies on the educational background of pastors ever conducted among Southern Baptists," Rigdon said, "and, although it doesn't give names of individuals, it shows where clusters of non-seminary-trained pastors are located and what their level of training is."

He said the department, through a special information and consultation service, will re-emphasize efforts to provide information about how to enroll in adult basic education programs, earn high school equivalency, secure a limited amount of college credits through Seminary Extension college-level courses or through College Level Entrance Placement (CLEP) examinations, combine Seminary Extension credits with seminary diploma programs and design a continuing education program using Seminary Extension and other resources.

The department, he said, also encourages persons who can do so to complete degree programs in college and-or seminary.

Seminary Extension Department courses, he added, are designed at three levels—basic non-diploma, college-level and continuing education—which can reach persons ranging from an elementary school background to a Ph.D. and "encourage continuing educational growth that does not stop with a diploma or degree but continues throughout life."

Stewardship 'Rope of Sand'

A new 16 millimeter film entitled "Rope of Sand" was premiered during the last meeting of the State Convention in Little Rock. It was produced by the Stewardship Commission and was prepared especially for the 50th anniversary of the Cooperative Program, which we are celebrating this year.

Many of our people do not understand the chaotic and inadequate way that denominational and mission causes were financially supported prior to the creation of the Cooperative Program in 1925. Consequently, they are unaware of the tremendous effort the Cooperative Program has had upon the growth and strength of the Southern Baptist Convention and its people.

Many of them have very little understanding of how the Cooperative Program works today and why it is still the most efficient means of carrying out the Great Commission.

The film seeks to provide the information and answers that will fill this lack of understanding among many Southern Baptists. The photography in the film is excellent, and the approach used is most interesting. It runs for 25 minutes, and is in color with sound.

The film is available for showing in any church or association by requesting a copy from this office. There is no charge for use of the film other than the return postage.—Roy F. Lewis, Secretary of Stewardship-Cooperative Program Department.

Parkin Church pays building indebtedness

First Church, Parkin, burned the note for their building indebtedness at the morning worship service, Jan. 12. Participating in the service were members of the building committee, Talmadge Doss, Jack McNeil, Gilmore Wood, and James Wood. Jack Cothran was also a member of the Building Committee. After the note was burned, Pastor Truman Spurgin led in a prayer of dedication.

The building program was begun in October, 1968, when the building committee was appointed. Their recommendation to remodel the then-existing facilities, and to build an additional educational building were approved on March 9, 1969. After completion of detailed planning and fund-raising, actual work was begun early in 1970.

The total cost of the building program has been about \$90,000. The indebtedness was retired more than nine years ahead of schedule.

Portable buildings

Classrooms, storage, etc - pickup campers, all sizes
Monette Manufacturing Co.

4000 F Broadway
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Announcing the 1975....

STATE YOUTH CONVENTION

Friday, March 28

Robinson Auditorium

Little Rock, Ark.



Three sessions

10:00 a.m.-12:00 noon

2:00-4:00 p.m.

6:00-7:15 p.m.

Two identical programs

Younger youth (Grades 9 and below) Exhibition Hall

Older youth (Grades 10 and above) Music Hall

Capacity 5,000

• Program features •

Speaker: Jim Henry, Pastor, Two Rivers Church, Nashville, Tenn.

Music by:

- The Turning Point, Youth Music - Ministry, Greenville, S.C.
- Southern Baptist College Ensemble, Marty Sewald, director
- Reconciliation, Ouachita Baptist University
- Baylor University Chorale, Robert H. Young, director

State Youth Bible Drill and Speakers' Tournament

Multi-media presentation

Ample parking for cars and buses

The Southern accent Non-profit?

Southern Baptist College, Walnut Ridge, Ark., is classified as a non-profit organization. The school is owned and operated by the Arkansas Baptist State Convention, therefore the college is "organized and operated exclusively for religious purposes." This classification allows all donors to deduct contributions to Southern Baptist College for income tax purposes. This is a rightful and helpful classification.

In the realm of "making money" the college is certainly operated on a non-profit basis. It is at this point that the classification, "non-profit" ends!

The Christian college takes a well deserved position with the "home" and the "church" as one of the most profitable institutions on the face of the earth! Building on the foundation of the family training and the influence of the local church the Christian college sets forth to help prepare these young people to go forth as a living witness in the world. A recent theme concerning Christian Higher Education, "we help put it all together," best describes this position of the college.

You might ask hundreds of congregations, who have a pastor from Southern Baptist College, if they feel the college is profitable. I know this is a "play on words," but the emphasis is needed. These pastors are not limited to any geographical area, they are truly all over the world.

The public school systems add their testimony to the profit of the Christian college. These schools quickly employ teachers coming from institutions like SBC. In fact, all walks of life enjoy the principles and attitudes of the church-related college alumni.

These assertions are all true, but the profit is best expressed in the lives of individuals. The personal attention given to a young person coming to college by a dedicated Christian faculty member is a lifetime asset. The atmosphere of a school built upon the techniques of the Word of God is far from "non-profit."

Yes, Southern Baptist College accepts the classification of "non-profit", and in turn is dedicated to be a profit to individuals, society and the Kingdom of God! This is truly "The Southern Accent."

Baptist evangelistic blitz successful effort in Brazil

RIO DE JANEIRO, Brazil (BP)—Take over 600 miles of a new road through Brazil's interior. Add thousands of unevangelized settlers. Turn loose 100 Brazilian Baptists and you have Operation Transtotal, a direct evangelism project.

Operation Transtotal has resulted in more than 940 decisions for Christ while opening new areas for evangelism and preaching.

The recent 12-day witnessing effort along the Trans-Amazon Highway, saw 102 people visit more than 3,500 homes, take a religious census and proclaim the gospel. Each day, 16 teams of five to seven persons held at least one preaching service and sometimes as many as three or four a day. These were held in public school buildings, homes of the settlers or ecumenical temples built by the government.

As a result of the evangelistic blitz, two missions were organized and 25 more are projected, according to Miss Roberta Hampton, Southern Baptist Missionary. She also said churches are scheduled to be organized in Ruropolis, President Medici and in Agropolis, Brasil Novo.

Brazilian home missionaries will be transferred to these places to work. In addition, three ladies have been assigned to work between Mariba and Itaituba, instructing new Christians and witnessing to others.

The Trans-Amazon Highway, a major road currently under construction, will run east-west across Brazil's Amazon region and is part of a government effort to move people into Brazil's interior.

According to Miss Hampton, several interesting discoveries were made during the house-to-house visitation program. One team found a man who had formed a congregation of 32 people, 18 of them ready to be baptized. Another layman had eight people awaiting baptism by the Baptist evangelists.

One group found an ex-gunman, now a Christian, who traded his gun for a "sword"—the Bible.

More than half of Operation Transtotal was done by students or recent graduates of 13 Brazilian Baptist theological institutions.

There were 15 Brazilian home missionaries aided by seven Southern Baptist missionaries in Brazil.

"Operation Transtotal has made Brazilian Baptists aware that they are late-comers to the Trans-Amazon Highway, as several other religious groups are already established along the route," said Miss Hampton. "But we are encouraged and excited about the work we have done and still have to do."

Operation Transtotal will be transformed into Project Transtotal on a continuing basis. Seminary students will be used for the work. Miss Hampton reports that already many Brazilian students have contacted their Home Mission Board concerning participation.

Planning for Operation Transtotal began in June, 1974.

MacGorman to speak at LR conference

Jack W. MacGorman, Professor of New Testament at Southwestern Seminary, Ft. Worth, will be the main speaker at a weekend conference on the "Gifts of The Spirit," at Markham Street Church, Little Rock, March 21, 22, and 23. Sessions will be held at 7:30 p.m. March 21 and 22, and 10:45 a.m. and 6 p.m. March 23.

Having just authored a book entitled, *The Gifts of the Spirit*, Dr. MacGorman comes well equipped to speak on this subject. The Markham Street Church choir, under the direction of Jack Jones, will present special music for each session.

Southwestern Seminary alumni may attend an informal Dutch-treat luncheon in Room 4 of the Baptist Medical Center Cafeteria, Saturday, March 22, at 1 p.m. This will afford some time of fellowship for those who have known Dr. MacGorman.

Foreign mission briefs—

El Paso, Texas—The Baptist Spanish Publishing House Mission (organization of Southern Baptist missionaries) met recently and approved the 1975 budget of more than \$925,000. Thomas W. Hill, general director of the publishing house, termed the new budget "record breaking."

Madrid, Spain—John Allen Moore, the Southern Baptist Foreign Mission Board's field representative for Europe, spoke in a chapel service at the Spanish Baptist Seminary recently. He was introduced by Jose Borrás, one of his former students at the Ruschlikon Baptist Seminary, Switzerland. Borrás is now dean of the Spanish Baptist Seminary and president of the Spanish Baptist Union. The last time Moore visited the chapel was 17 years ago.

Barcelona, Spain—A group of 30 young people from Sabadell and Tarrasa Baptist churches ventured to two preaching points, witnessing and entertaining. The day of music and witnessing was planned by the youth groups for the purpose of introducing young people in the Tarragona and Reus areas to the gospel. They were accompanied by journeyman Charlie Wilson.



Three things in a row

by W.A. Criswell
Pastor, First Church
Dallas, Tex.

Three things happened to me in a row just like that - bang, bang, bang!

1 On the way home to the parsonage I stopped by a large, spacious gasoline service station. Heretofore, there had been gracious and kind employees to greet me, to fill the tank of the car, to wipe the windshield, to check the oil, batteries and tires. This time there was nobody with anything. It was then that I saw a sign "Self-Service."

Having never used a gasoline pump and seeing a man inside the service station, I walked over to him and implored him to show me what to do. As he was showing me, he said to me "This is a sad, sad day. The company has this day dismissed 200 of their employees in the city of Dallas, making all of their stations self-service. There are 200 men whose families are in need. This is indeed, a sad, sad day."

2 Soon after the service station experience, I was eating dinner in a convocation of our church. I happened to be seated by a brilliant woman who is one of the most successful merchandisers in America. For years, through good times and bad, her company has grown in sales 40 to 60 per cent per annum until the total has now reached astronomical proportions. I recounted to her my experience in the gasoline station. I told her about all the employees being dismissed and about it being turned into a "self-service" station.

She replied "That is exactly opposite of what ought to be done."

When times get harder, our service ought to be the more generous and the more complete. As economic conditions worsen, we need to try harder to sell our products, to provide more amenities for the clientele, and to work doubly hard to encourage the people to respond to our sales appeal. By doing this, the people keep on buying, they like you better and sales continue to grow.

"In the case of that service station, in these hard times they ought to try to do twice as much to welcome their customers, to inform them of all they have to offer, and to go out of their way to encourage them to return. This is the way to build up the company. The way they have chosen to follow is not 'self-service.' It is 'self-defeat.' The harder the times, the more we need to inform, to make known what we are doing and to offer to do it better."

3. Soon after the above incident I was talking to a deacon in a large Baptist church. He said to me: "The times are hard. They are getting harder. Money is becoming increasingly difficult to raise. We are therefore preparing to cut down upon the expenses represented in our budget. One of the things that we are preparing to cut down is the item in the budget concerning our Baptist paper. Possibly a few we need to subscribe for, but for the most part, we can do without it and save money."

I remembered the service station and how I felt when I drove into it with nobody to inform me how or what to do. I also remembered the

brilliant woman who is still building her merchandising company even in these hard times. I replied to the deacon: "My brother, you are doing exactly opposite to what is good and best. As times get harder, you need to inform your people the more. As the budget is more difficult to raise, you need to tell your people what you are doing, why you are doing it and the purposes you are seeking to achieve."

"Now, of all times, is the time to increase the subscriptions to the paper, to scatter it in the homes of your people, to inform them and encourage them concerning the great work you are doing for God, and to believe that if the people are cared for, entreated for, included in all of your programming, God will place in their hearts the will to respond."

"Keep that Baptist paper in the budget. When you gather in your financial committees, seek to enlarge your services to the people. We need to be at our best when the times are at their worst."

So far as I know, this is about the best advice I have ever given to a deacon. In these hard times, this is no time to retrench in our services to our churches and to our members. This is the time to increase our ministries, to pour our best into the channels and media of information, to include them all prayerfully and earnestly in what we are trying to do for our Lord.

Stay with the Baptist paper. Increase its circulation. Send it to the homes of all the people. The reward will be great.

VBS statistics show good gains

NASHVILLE—Vacation Bible School (VBS) enrolment for 1974, announced recently by the Sunday School department of the Southern Baptist Sunday School Board, was up 114,708 over the previous year to a total of 3,354,681.

Increases were due to larger schools, more schools, and to Adult VBS, where the largest area of increase was reported.

The number of churches conducting a Vacation Bible School reached an all

time high of 27,402 in 1974 which passed the previous high of 27,384 recorded in 1967. The new record represents 78.3 percent of the 34,983 Southern Baptist churches.

In addition to the record number of church Bible schools, there were 1,247 mission schools, 747 Backyard Bible Clubs and 10 non-SBC schools, bringing the total to 29,406 Bible schools conducted. Backyard Bible Clubs increased 69 percent over the previous year.

Vacation Bible Schools reported 45,594 professions of faith, 19,333

rededications and 2,019 commitments to church-related vocations. Unchurched prospects (pupils and parents) discovered by Bible schools in 1974 totaled 1,195,358.

Churches that reported on follow-up of prospects discovered in 1973 schools said they enrolled 27.3 percent of the prospects in Sunday School during the year following VBS. That is 31,505 new Sunday School members resulting from the follow-up.

More than \$791,000 was given to missions, which is an increase of \$52,000.

Panama work comes under foreign board

PANAMA (BP)—The Panama Baptist Mission has been organized here by Southern Baptist foreign missionaries, who will work in the Republic of Panama and the Canal Zone.

Six missionary couples and a single woman formed the new team of missionaries as the Southern Baptist Foreign Mission Board, which now has work in 82 countries, inherits the work in Panama and the Canal Zone from the Southern Baptist Home Mission Board.

The Home Mission Board began a ministry to the Canal workers in 1905. Recent figures indicate that Panama now has 6,755 Baptists in 47 churches and 82 missions.

Six of the missionary couples transferred to Panama from other countries. Mr. and Mrs. Ervin E. Hasteley arrived from

Mexico in January, 1974, to cooperate with the Panama Baptist Convention in evangelism and the seminary program. Mr. and Mrs. Harold E. Hurst came from Honduras in response to the need for an administrator at the Marvel Iglesias Hospital on the San Blas Islands.

From the Bahamas, Mr. and Mrs. Robert V. Myers will be responsible for camp ministries, and Mr. and Mrs. Robert C. Hensley will serve in business administration of the newborn mission.

Mr. and Mrs. Hubert N. (Ted) Lindwall came from Guatemala. He will direct the seminary. Mr. and Mrs. Alex F. Garner came from Argentina to work in general field evangelism.

The single woman in the mission is Miss Naomi Page, a registered nurse who served for six years at the Marvel Iglesias Hospital with the Home Mission Board. Mr. and Mrs. Marshal Durham and Miss Helen Stuart were named honorary

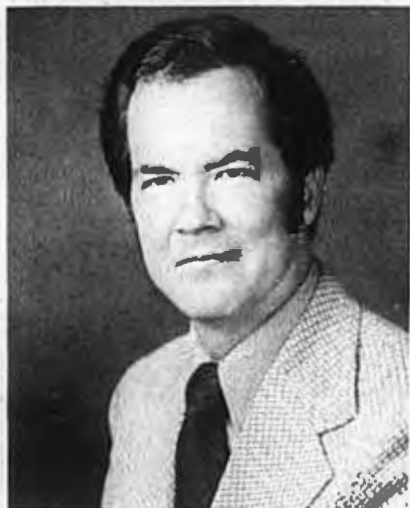
members of the mission for their remaining time of service in Panama under the Home Mission Board.

Three additional couples for Panama are currently in foreign missionary orientation. Dr. and Mrs. Daniel Gruver, former home missionaries, and Dr. and Mrs. W. Tom Kent of San Mateo, Calif., will serve in the hospital following orientation. Mr. and Mrs. Philip R. Overton are missionary associates from Texas and will work in construction and maintenance at the hospital.

These missionaries will minister to four distinct cultural groups—West Indian, American, Spanish-speaking and Cuna Indians—and serve three vital institutions, the hospital, the seminary and the Baptist camp.

Hasteley was elected chairman of the mission, Garner, secretary; Hensley, treasurer; Mrs. Hensley, statistician; and Mrs. Lindwall, press representative.

Lonnie Gibbons presents the 1975 slide and tape presentation of Arkansas Baptist student work



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The Kingdom of God today

by Richard B. Douglass
Pastor, Putnam City Church,
Oklahoma City, Okla

The coming Kingdom of God has moved into the limelight in an unusual way during the last few years. People are excited about the "last things." It becomes rather easy to forget about the other aspects of the Kingdom in days when we want to think about the future.

No one tense can adequately describe the Kingdom of God. It is past, present and future. In some ways it is all of these at once. The ministry of Christ stands firmly fixed in history as a past event. Christ is the Coming King. He also continues to work through the lives of people today.

Many people have forgotten about this important present aspect of the kingdom. A man recently expressed the frustration of many. "I have given up on anything's changing this old world. I am ready for Christ to come back and put an end to the whole mess." Amen and amen! But the Bible does not leave us satisfied with this approach. It reminds us that God is at work in this world. God's Kingdom is also a present reality.

People must enter the Kingdom of God. Man's righteousness cannot gain him entrance. In Matt. 5:20 Jesus pointed out that legalistic righteousness cannot satisfy. Only a right standing before God, that comes as a free gift from God, can gain us entrance. Riches and possessions hinder some from entering the Kingdom. A miracle of God is the only hope that anyone has of entering the Kingdom and because of this anyone who will come by faith may enter.

Riches may keep a rich young ruler from entering. Modern scribes may reject

entrance on the grounds of intellectual pride. Self-righteousness may exclude today's Pharisees. This is because simple, uncomplicated faith provides the only entrance. Jesus talked about receiving the Kingdom "as a little child" in Mark 10:15. He was referring to the attitude of simple confidence that the child has as he believes what his parents claim and promise. Entering the Kingdom provides the only hope of eternal life. Entrance depends on repentance and faith, and determines our eternal destiny. A new birth, a willingness to follow Jesus and a continual dying to ourselves are called for. But entering the Kingdom is worth anything it costs us (Matt. 5:29-30).

Jesus taught that the Kingdom of God is within the believer. This seemed to confuse his disciples. They had been taught to think of the Kingdom in terms of their nation's having great power and political freedom. They wanted release from Roman captivity. We have the reverse problem today. We have been taught to think in terms of Christ's dwelling within us in a mystical way. We need to know that the Kingdom of God within us means that Christ begins to reign in our lives at the moment of our conversion and that reign extends throughout our lifetime.

Unlike an earthly king, Christ continues to grant us the freedom to disobey him. We pay the consequences of disobedience but we are free to reject the rulership of Christ within. When we do yield our lives to Christ he uses them as agents for advancing his Kingdom. Christ's Kingdom is wherever he rules. As

Christ lived in perfect obedience to God, God was able to release into our world powers which blessed and saved people. God releases his power through our lives when they are lived in absolute obedience to his will. This is at least part of what Christ had in mind when he promised that we would be able to do greater works than he did because he was returning to the Father and sending his Holy Spirit on us.

Many of us would like to be great golfers. Suppose one day you ran into Sam Snead and he told you that he had learned how to enter the body of someone else and play through him. He agreed to do this for you. What do you suppose would happen? Certainly you would want to yield complete control of your game to him. You would not really be able to claim credit for the game you play under his control. But you would play fantastic golf. This is basically what it means when Christ has his Kingdom in your life. He has control and should get the credit for what he does through you.

The Kingdom of God within you means that God empowers you. Christ becomes our power when we yield our lives to him. But the Bible also promises us present and future victories over death, Satan and sin. Our future victory will be greater. Our present victory is real. Christ won a victory over death and sin. That victory has an application in our lives. We do not have to yield to temptation. Sin should not enslave a Christian. The dread of death should bow in defeat before the promise of eternal life. The assurance of Christ's victory and the power of the indwelling Spirit make possible the Kingdom citizen's daily victory in his life.

Jesus also taught us that his Kingdom must be expanded. Being a citizen is not enough. We must want that citizenship for everyone. Christ stated that he came "to seek and to save that which was lost" (Luke 19:10). Christ established his churches to reach the lost and "disciple" them. After his resurrection he commissioned his churches for this task. Proclamation of the Kingdom must reach every individual.

Christ's Kingdom is a present reality. His reign is not as complete as it will be but it is real. People are entering the Kingdom by faith. Christ reigns in their lives. His power is being released through their lives. These people are witnessing and expanding the Kingdom. Our responsibility is to proclaim the gospel so men may enter the Kingdom of God. Christ will empower us to do so. — Reprinted from the "Baptist Messenger" of Oklahoma

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What kind of priest is Jesus?

March 9, 1975

Hebrews 4:14 - 5:10



Pike

"Do you believe people must go through a priest to have their sins forgiven?" my friend asked "Yes, I do," I replied. Knowing I was a Baptist and committed to a church-related vocation, he looked at me with a mixture of surprise and

disbelief "You don't really believe that," he countered. I very quickly replied, "Yes I really do believe that but let me explain. I believe that my request for forgiveness of sin must be channeled through Jesus Christ, our perfect High Priest, whose sacrificial death makes my salvation possible." "Well, now that's different." was my friend's quick response. I agreed. The writer of Hebrews also agrees. The writer, in previous verses, has declared that Jesus is higher than the prophets, the angels, and even Moses. He now declares that Jesus is a different type of High Priest and is superior to the Levitical priestly order.

His nature (4:14-16)

The Old Testament Levitical priest could only enter the Holy of Holies section of the tabernacle once each year in a symbolic cleansing of their sins and the sins of their people. But under the new covenant, we now have a High Priest who has entered the heavenly holy of holies, the ultimate and eternal presence of God, where he sits as an equal, and is thus completely competent to mediate between God and man.

This High Priest is Jesus, the Son of God. The writer is saying, in the use of the double name that because Jesus was fully human he had perfect understanding of and sympathy toward man's problems. Because he was fully divine he had acceptance with the Father and pre-eminent dignity. As Jesus, He became lower than the angels, that he might taste of death. As Son of God, he was exalted infinitely above them, that his power might accomplish what his compassion undertook.

Jesus understands and sympathizes with our weaknesses which undermine our resistance to temptation and makes it difficult to hold fast to our confession. The ability to sympathize is an ability derived from experience, especially in suffering. Jesus experienced suffering in great magnitude and is able to understand our suffering. The Greek word for sympathize means to "feel for" and is

used only twice in the New Testament, both times in Hebrews.

Because of our tendency to yield to temptation quickly, most of us have never had the full power of Satan and evil hurled against us. Satan does not need his big guns when a 22 shot will do us in. However, Satan used all the heavy artillery and maximum fire power in his command to tempt Jesus. It was a battle of maximum intensity yet Jesus did not yield and did not sin. Because, as man, he was without sin, He did not, as High Priest, need to offer sacrifice for his own sin. What is more, he was in a position to offer his own spotless human life as the sin offering for man.

Now as our High Priest, Jesus is seated at the right hand of the throne of God. The throne is now a throne of mercy and grace. The writer urges his people to come to the very throne of God, there to find it is a throne of grace and divine bounty where we may always obtain compassion or mercy in relation to our weakness and sin. It is a throne where we may discover grace that will afford us help suited to the need of the present hour.

His qualifications (5:1-10)

The general qualifications of the Levitical priestly order are given in the first four verses of chapter 5. Under the old covenant the priests were men chosen to represent God to man and man to God. They were required to offer gifts and sacrifices according to law given by God. (For background of the Law, read Lev. 16.)

They were able to have compassion for the people because they were human, faced temptation, and sinned just as their people did. This experience, being common to all, gave them a mutual bond of understanding. As a result of his sin, the priest was required to offer a sacrifice for himself as well as one for his people. No man appointed himself a priest. The choosing was done by God and he called men to be priests, like he called Aaron.

In verses 5-10 the writer declares that Jesus not only met these qualifications of priesthood but surpassed them. Christ did not appoint himself as High Priest but was appointed by God. God declares that Jesus, as his son, was to be High Priest forever after the order of Melchisedec.

Melchisedec appears suddenly in Old Testament scripture as he and Abraham met after Abraham's victorious defeat of the kings responsible for taking Lot's family captive (see Genesis 14.) Melchisedec, the High Priest of the Canaanite cult, blesses Abraham in the

name of his God. Abraham in turn gives a tenth of the spoils of war to Melchisedec identifying the Lord, the God of Israel, and the Canaanite God as being the same even though they were called by different names. The implication is that just as Melchisedec did not become a High Priest through Levitical descent neither did Jesus. He is above the line of human priesthood. He did not achieve priesthood through inheriting the office from another man but was appointed for eternity by God.

Jesus even though he was divine, was also human. While here in human form, Jesus suffered, offered up prayers and supplications to God. He learned obedience to the will of God through his sufferings. While praying in the garden, the human side of Jesus pleaded for a way other than death to effect the salvation of men. But he was obedient as he said that regardless of this he wants the will of the Father to be done. He then gave his life as the perfect sacrifice for our sins. He met and surpassed the qualifications for being High Priest.

His role

Jesus, as High Priest, is our means of being forgiven of our sins. Atonement of sins was one of the chief duties of the Levitical priests. They did this symbolically each year. Jesus has done this once for all for giving his perfect life as a sacrifice.

Jesus is our comfort in time of weakness. He has suffered much more than we ever can. He understands our heartaches. He understands because he has experienced the same thing.

He gives peace to troubled hearts and minds. He alone is capable to cover anguish with his living care. He gives assurance to the troubled. He is our perfect High Priest.

"Do you believe people must go through a priest to have their sins forgiven?" he asked. Yes I do. We must go through Jesus, our perfect High Priest, who gives strength for living.

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With a fixed purpose

March 9, 1975

Matt 16:21-23; Luke 9:51, 13:31-35; 18:31-34

Three times Jesus could have stopped short of his mission in the world

(1) In the wilderness he could have abandoned God's method of Messiahship. The Devil used every trick in the book to divert his attention away from his saving mission. That was the lesson we studied previously.

(2) On the mountaintop he could have changed his mind about Messiahship. He could have gone on to Heaven in his transfigured state. He had already lived 30 years as a human being without making a mistake. He had broken the secure ties of home for a controversial mission. He had overcome the Devil under extreme circumstances. He had demonstrated his power over sin, sickness, and death. He had weathered the storm of criticism and popularity.

Elijah had not done half as well and he went to Heaven by way of Chariot instead of death. Moses had not done nearly so well but God took care of his funeral arrangements. What fine escorts Jesus would have had to Heaven!

Except for one thing

Jesus had not accomplished what he came to do. Therefore, Moses (Law) and Elijah (Prophets) encouraged him to do what he had to do. They found Jesus more than willing to leave by way of the cross so we could live by way of the Christ. Jesus' commitment meant going back into the valley of human need rather than abiding on the mountain top of private enjoyment.

So Jesus laid out the future to his disciples. He told them right out what to expect. First, he must face his critics on their own ground. They claimed title to a religious monopoly. They were also prepared to defend that title by extreme violence. Jesus would be killed by his own people.

Second, God would intervene when they had done their worst so we could have his best—life everlasting. But Peter misunderstood, just as we would have. He quickly rebuked Jesus for believing such a thing would ever happen. Then Jesus rebuked Peter for loaning his tongue to the Devil. No man nor power could turn Jesus away from his fixed purpose of salvation.

Luke recorded it for all time, (9:51) Compare these translations of what Jesus said and you will begin to feel his passion of purpose.

"He steadfastly set his face to go to Jerusalem" (KJV).

"He moved steadily onward towards Jerusalem with an iron will." (Living Bible)

"He set his face resolutely towards

Jerusalem" (NEB)

"He set his face firmly towards Jerusalem" (Phillips)

"He made up his mind and set out on his way to Jerusalem" (Good News for Modern Man)

"He showed he was determined to go to Jerusalem" (Beck)

There was no doubt about where he was going. Neither was there any question about his determination to get there. Even the Samaritans recognized where Jesus was going so they refused to have anything to do with him. A Samaritan village rejected Jesus but he did not reject the Samaritans.

Get out of here!

A little farther along some Pharisees met him with a stern warning to leave Herod's territory or he would be killed. Jesus refused to be intimidated by such threats. He knew what Herod was like but he loved God more than he feared any man. Jesus was determined to remain in Galilee until he had completed his work there. Herod could have no say in the way Jesus went about accomplishing his purpose.

Consider now that Jesus was on his way up toward his Father. He was going the way of the glory road even though that led through Golgatha and Mt. Olivet. Everyone else thought Jerusalem was down hill but Jesus' spiritual compass placed Jerusalem pointed toward Heaven.

The restatement of his plan to keep on working brought forth a lament from Jesus unlike anything ever heard before or since. He would keep healing and casting out devils today but his heart was upon Jerusalem tomorrow. His mind leaped from the present to that day when Jerusalem would have her last chance. And then he saw beyond her choice when she would be left alone by God and become unfit for habitation.

Jesus stayed with his city until she finally rejected him. Can we do any less by our cities?

"O America, America, you who welcome prophets and listen to those sent to help you! How close you come to accepting Jesus Christ only to turn away at the last moment. How much you rely upon education and environment and overlook repentance! How I would love to put my arms around you but you are too busy."

"See how empty you are? Your resources are dwindling and your people are at each other's throats. You struggle through crisis after crisis and you will never get out."

Strangely enough, hardly anyone

understood what Jesus said just as few do today. In fact, Jesus was very pointed to the disciples but neither could they see. They were unable to comprehend what Jesus was saying about his impending death and resurrection. They were scared for sure and they were blind to what lay before them. They wishfully thought Jesus' death just could not happen.

But Jesus was "locked" on to the cross. He understood what had to be done and he moved steadily to do it. He knew what the malice of men could do but he also knew what the power of God would do.

His purpose was eternal, his method for realizing it was temporal. Praise God he never turned back!

Next week's lesson considers the third time Jesus could have turned back.

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NABF names first layman vice president

TORONTO (BP)—Floyd Harris, owner of an Annandale, Va., plumbing company, has become the first layman or non-professional minister to be elected to one of the top two positions of the North American Baptist Fellowship (NABF).

Harris, a Southern Baptist, was named vice chairman of the NABF, one of four regional fellowships affiliated with the Baptist World Alliance (BWA), during a recent meeting of the North American organization here. Current treasurer of the BWA men's department and a member of the BWA executive and finance committees, Harris is a charter member of Ravensworth Church in Annandale.

The new NABF chairman is Robert C. Campbell of Valley Forge, Pa., general secretary of the American Baptist Churches in the U.S.A. He succeeds S.S. Hodges, executive secretary of the Progressive National Baptist Convention.

In other action, the NABF's general committee named a subcommittee to study changes that may become necessary in the NABF organization and looked at proposals for structural changes in the BWA, to be considered at the Baptist World Congress in Stockholm, July 8-13, 1975.

Annie Armstrong Rally is \$8,130,142

ATLANTA (BP)—Final figures on the 1974 Annie Armstrong Easter Offering show Southern Baptists gave an all-time record \$8,130,142 to support home missions efforts around the nation. The final tally was almost \$1 million more than the goal of \$7.2 million and is \$1,245,604 more than the \$6,884,538 given in 1973. The offering was up 18 percent over last year. Goal for the 1975 offering is \$8.5 million. The Southern Baptist Convention Week of Prayer for Home Missions is March 1-9. Theme of the week is "Herein is Hope."

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A smile or two

Although he did all the buying for his company, the executive absolutely would not see salesmen. If he needed more facts about a product, he often said, he would send for a salesman. But he never did. One day, however, a direct attack by an enterprising salesman with a new and undisguised sales weapon penetrated his defense. The salesman had a homing pigeon delivered to the executive by Western Union messenger. Tied to the pigeon's leg was a tag which read "If you want to know more about our product, just throw our representative out the window."—*American Opinion*

With the present trend to produce cinematic catastrophes, Hollywood should produce a movie entitled "The Economy"

Reprinted from 'Quote' Magazine

Room assignments top 4,700 for SBC

MIAMI BEACH (BP)—With more than 16,000 registered "messengers" expected at the annual meeting of the Southern Baptist Convention here, June 10-12, 4,736 rooms have already been assigned by the SBC Housing Bureau.

"We are fortunate the convention is meeting in a place such as Miami Beach where an adequate room supply is available," said John Williams of Nashville, director of financial planning and assistant to the treasurer of the SBC Executive Committee.

Williams said persons wishing hotel or motel rooms or light housekeeping rooms should write as soon as possible to the SBC Housing Bureau, 555-17th St., Miami Beach, Fla. 33139, giving a definite date and approximate hour of arrival and including names and addresses of all persons who will occupy rooms requested. The Housing Bureau, he said, should be notified immediately if a cancellation is necessary.

At least four choices of hotels or motels are desirable, Williams said, and reservations will be filled in order of date of receipt. If accommodation of the hotel or motel of a person's choice are not available, the housing bureau will make a reservation elsewhere as near the request as possible. Confirmation will come direct from the hotel or motel.

Room application forms have been provided to state Baptist executive secretaries, and a limited supply is available through the Housing Bureau.

Attendance report

Church	Feb 22, 1975		
	Sunday School	Church Training	Church Additions
Alexander, First	64	47	1
Augusta, Grace	66	58	2
Bentonville, Central Avenue	76		3
Berryville			
First	91	70	
Freeman Heights	66	9	
Blytheville, Clear Lake	67	69	
Booneville, First	147	127	
Cahot, Mt Carmel	200	99	9
Camden, Cullendale	471	120	
Concord, First	83	16	1
Conway			
Pickles Gap	184	109	1
Second	247	102	1
Crosssett, Mt Olive	349	204	4
El Dorado, Trinity	180	72	
Forrest City, First	457	135	2
H. Smith			
East Side	153	50	
Temple	65		1
Trinity	121	55	
Windsor Park	446	144	8
Greenwood, First	112		
Hampton, First	110	74	
Hardy, First	113	39	4
Harrison, Eagle Heights	113	81	
Hope			
Calvary	149	72	4
First	370	116	
Hot Springs			
Grand Avenue	389	174	9
Leonard Street	84	70	
Memorial	73	48	
Park Place	218	83	2
Hughes, First	169	84	
Jacksonville, First	397	97	1
Jonesboro, Nettleton	201	109	
Lavaca, First	206	79	
Little Rock			
Geyer Springs	589	215	2
Life Line	466	147	
Martindale	91	77	
Monticello			
First	239	69	2
Second	367		19
North Little Rock			
Calvary	337	133	3
Gravel Ridge	140	79	2
Levy	335	83	2
Park Hill	509	88	2
Paragould			
Calvary	151	141	4
East Side	157	75	
First	358	114	1
Pine Bluff			
Centennial	140	71	1
East Side	191	104	3
First	464		
Second	131	81	
Sulphur Springs	129	100	2
Watson Chapel	401	120	8
Russellville			
First	425	93	3
Second	137	63	1
Sheridan, First	254	104	
Springdale			
Berry Street	26		
Elmdale	195	54	1
Texarkana, Trinity	114	145	8
Van Buren, First	247	65	
Vandervoort, First	31	13	7
Walnut Ridge, White Oak	71	60	
West Helena			
Second	145	114	
West Helena Church	201	76	1
Wooster	116	63	2



NASHVILLE (BP)—More than 200 persons from across the spectrum of Southern Baptist Convention life have completed three days here at an "Impact '80s National Leadership Conference" planning denominational objectives and goals for the next decade.

Dealing with such areas as church objectives, denominational objectives, critical concerns and emphases for the 1980s, the participants from churches, associations, state conventions and SBC agencies painted with a broad brush to set the agenda for a 16-person Impact '80s Group subcommittee of the SBC Inter-Agency Council.

That group of the Inter-Agency Council, sponsor of the three-day meeting, represents step three in winnowing, distilling and summarizing massive input, which began, in step one, with 25 committees, which each met twice throughout the United States to gather grass roots grist for the Impact '80s conference mill.

In May, the Impact '80 Group will bring a summary of the conference and of further data gathered in surveys of pastors, lay persons and denominational leaders to the Inter-Agency Council, which will make recommendations for the SBC Executive Committee to act upon and bring to the SBC annual sessions for action in June in Miami Beach.

Proceeding much as the '70 Onward Study Group did for the SBC objectives of the 1970's, the Impact '80s conference surfaced concerns about how the nation's largest Protestant-evangelical denomination can continue to expand its multitude of ministries around the world in a changing, complex society.

Major emphasis centered on accomplishing that aim with a program which will "continue to be rooted in the Baptist heritage," present since the now nationwide, 130-year-old SBC was a small, struggling, rural-based denomination.

"We must face the changes of the modern world," a participant declared, reflecting the group's consensus, "but with ministries anchored in the unchanging message of Jesus Christ."

In that context, the group reflected major concern about how to help the denomination's 34,665 churches do a better job of reaching people.

Participants experienced a degree of frustration in coping with how the SBC, which reaches into 50 states and 82 countries around the world, could come to grips with multitudes of needs and opportunities for ministry.

"We may be frustrated," declared conference speaker, Dotson Nelson, a pastor from Alabama, "but it is nothing compared to the frustration Jesus' disciples must have felt when he pointed to them and said, 'There is the world.'"

The conference expressed concern in the areas of family relationships, Bible study, training of leaders at all levels, church growth, church purpose and planning, Christian discipleship, Baptist distinctives, community ministry, stewardship development, missions, Christian fellowship and evangelism.

Grady Cothen, now president of the SBC's Sunday School Board, a conference speaker, reminded the participants "People want to speak their piece. Rather than diminishing their voices, I think we need to tune them in until we've heard them all. The potential of this meeting is that those of us charged with responsibility will hear the voices."

"The wide divergence of opinions among Southern Baptists," Cothen said, "constitutes one of our greatest strengths."

Citing fragmentation of society and the need to deal with people who cannot cope with it, Cothen said, "Increasing fragmentation will require a change of structures. We cannot be bound by the structures of yesterday, if we meet the needs of tomorrow."

"All we've said comes back," he added, "to the centrality of the Great Commission" of Christ to win the world.

E. Harmon Moore, executive secretary of Indiana Baptists, outlined the urgent need for Bible-based objectives and goals for Southern Baptists and reminded his listeners of great responsibilities they face as planners who have the attitude of service to the churches. He declared that planners "need to be prophets in the wrestle with goals and objectives."

One man, James Goodson, a Missouri pastor, rose to urge that agencies examine their method of task assignments so as not "to hamstring" the churches by making members have to attend multiple programs to get everything they need for growth.

He suggested agencies examine departments of work to find which ones are outmoded or need restructuring, and he urged that changes coming out of the Impact '80 study be "staggered" so as not to "shock the churches with massive programming changes," as he said the '70 Onward study did.

Goodson also suggested that SBC agencies shorten publication schedules of periodicals to enable them to react on shorter notice to needed emphases.

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