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Arkansas Baptist Newsmagazine

3-13-1975

March 13, 1975

Arkansas Baptist State Convention

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March 13, 1975

Arkansas Baptist

NEWSMAGAZINE

James L. Sullivan to preview book
page 11





I must say it

Charles H. Ashcraft/Executive Secretary

Shortcuts for backsliders? Don't depend on it!

There is an idea going around that one's personal relationship with God can be turned on or off at will with little or no permanent impairment of soul. A lot of good people really feel that they can just hitch up where they left off a little later in life and finish the journey along with all the rest. This is not so. The people who leave the Lord will have to find him again (if they ever do so) at the same point they left him, sacrificing of course all the progress and blessing they would have gained had they stayed with him. It is highly dangerous to speculate that they will ever desire to rejoin him after a layoff of so many fruitless years.

Neglect of one's personal relationship with God to a certain point renders that person incapable forever of spiritual renewal. Esau is the tragic example (Heb. 12:17.) The longer a person is away from the Lord the more that person resents any form of encouragement to return and the more he is heaping up trouble for himself and his family. Surely "he that being often reprov'd, hardens his neck, shall suddenly be destroyed, and that without remedy" (Prov. 29:1.) This tragic point represents the place where many people will find themselves if they drift too long in their present pattern.

The only sure way to enjoy the fullest Christian life is a day by day walk with God and a day by day growth in grace and knowledge without the loss of any day. Any lost day in this process imperils the next day. Long lapses of fellowship with God reduces the spiritual potential of any person and may lead to the fatal point of no return. There is hardly a way to compute the degree of deterioration a soul suffers out of fellowship with God even one hour.

Those who wish a warm, close fellowship with God will experience no difficulty at all if they will commune with God in the scriptures a portion of every day. The habit of prayer without ceasing will forestall the advances of any satanic forces (1 Thess. 5:17.) There is no way to enjoy an unbroken fellowship with God without such a prayer life.

In that the very nature of the Gospel is good news, no one should cherish much hope of a close personal relationship with God apart from some pattern of witnessing in their lives. These are three bare, basic essentials of fellowship with God. If you are one of those who plan to become more religious at a more convenient time in the future, expecting to hitch up where you left off, don't depend on it. You may already be approaching the point of no return. There are no shortcuts for backsliders. A person returning must traverse the same distance he has strayed. The best time to start is now. It may be further than you think.

I must say it!

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Camp Paron needed a snack shop and some men from a Little Rock church wanted a project, so they invested 22 hours of work and Camp Paron got a needed addition.

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Arkansas Baptist

NEWSMAGAZINE

VOL. 74

MARCH 13, 1975

NO. 11

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Post Office Box 550, 525 West Capitol Avenue, Little Rock, Arkansas 72201. Published weekly except on July 4 and December 25. Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$3 per year. Every Resident Family Plan, 18 cents per month or \$2.16 per year per church family. Club plan (10 or more paid annually in advance), \$2.52 per year. Subscriptions to foreign address, \$5 per year. Advertising rates on request.

Opinions expressed in editorials and signed articles are those of the writer. Member of Southern Baptist Press Association.



Reversion clauses in church deeds

J. Everett Sneed

Many churches have reversion clauses in their deeds placed there for various reasons. If written incorrectly, however, such clauses can be a source of great future difficulty.

The most frequent of the reversion clauses in Arkansas have been made by those donating property for a church site. The deed may state "In the event this property shall cease to be used for the purpose of worship, the land shall revert to the donor or his successors."

While the motive of the donor is to guarantee that the land will always be used for worship, the potential problems are almost immeasurable. As the years pass the congregation may need to borrow money for expansion. But they may find it impossible to acquire a loan because the title is not clear. To resolve the reversion clause, each heir would have to sign a release. We believe that a church should never accept a reversion clause of this type.

A second situation where a reversion clause is sometimes used is to protect the investment of a sponsoring church. A mission may be organized into a church while the congregation is small and struggling. The mother church may add a clause such as "In the event this property shall cease to be used by a Southern Baptist Church, it shall revert to the First Baptist Church, Our Town."

In this situation the motive is clear and the intention is good. But problems can develop even from this background. In the event that the church organizing the mission disbands or leaves the Southern Baptist Convention, the congregation they organized may have problems in obtaining a clear title.

A better method is to have the property revert to the

State Convention. The Convention would then take the responsibility for maintaining a Southern Baptist work in the area.

There is some wisdom in having a reversion clause to the State Convention. In Arkansas several pieces of Southern Baptist property have been lost to independent groups which have infiltrated our congregations. When the independents were in the majority they simply withdrew from the Convention. All members who objected were excluded from the church.

A missionary from another state relates a similar event. A group united with a small Southern Baptist congregation. On the following Monday their leader came to the office of the associational mission director. The spokesman boasted "Next Sunday we will take over the church property. Since we have the majority we will fire the present pastor and I will be elected in his place. Any of the members who don't vote with us to leave the SBC will be excluded."

The missionary calmly replied "It may be necessary for this to go to court, but you won't steal our property. This property is protected with a reversion clause and is bound to the SBC by its constitution." The next Sunday the non-Southern Baptist group quietly withdrew from the small congregation.

Titles, therefore, are of extreme importance. If a church which has a reversion clause to the State Convention requires a loan, a subordination agreement can quickly and easily be prepared by the executive secretary and the Missions Department.

Great care should be exercised in obtaining proper deeds. It should always be remembered that property owned by a local church really is the Lord's.

Guest editorial Baptist illiteracy

In a day when the American populace is better educated than in any previous era in the history of the nation, it may seem strange to be writing about illiteracy. But there is an illiteracy that plagues many Baptists today. As a people of the Book, Baptists have always deplored biblical illiteracy. Through excellent programs of religious education, printed materials, and preaching the Word, they have done much to help dispel biblical illiteracy among Baptists.

Tragically, however, Baptist illiteracy is still very much with us. As Editor R.G. Puckett of the *Maryland Baptist* recently stated, "How many of our people have any grasp of the history of Baptists? The Southern Baptist Convention? Their own state convention? Even their own local church? How many have read the SBC constitution? The state convention constitution and by-laws? How about even the local church constitution, statement of faith and covenant? And since it is so much in the news now, how many have really acquainted themselves with the Baptist Faith and

Message Statement?" In reality the present generation doesn't know Baptist concepts and heritage.

Though some Southern Baptists are acquainted with the history of Baptists, the vast majority of our people have yet to discover the riches of their magnificent heritage. Such Baptist illiteracy need plague our people no longer. Resources are available which can help Baptists know and appreciate their heritage. We must help acquaint our people with these sources and encourage them to utilize these materials to dispel Baptist illiteracy from the land.

Robert A. Baker, Chairman of the Historical Commission, SBC, and long-time professor of church history at Southwestern Baptist Theological Seminary, has written a new history of Southern Baptists entitled *The Southern Baptist Convention and Its People, 1607-1972*. Released by Broadman Press April 1, this 478-page volume is the most accurate, comprehensive, and best written history of the denomination ever produced.

(Continued on page 4)



One layman's opinion

Daniel R. Grant / President, OBU

Learning the hard way, to sympathize with Dr. Vaught

For many years I have heard Dr. W.O. Vaught talk about the trials and tribulations of air travel between Little Rock and Richmond. He has had to fly this route many times during the past few years to attend meetings of the Foreign Mission Board, of which he is president.

Frankly, I never gave his troubles much thought until recently. It was not that I didn't believe him, nor was it that I am unsympathetic with other people's problems. It is just that his problems were not very real to me and he seemed to survive them pretty well.

Now I am much more deeply sympathetic with Dr. Vaught's burden of air travel between Little Rock and Richmond. I had to make the trip myself recently. It should not happen to a dog

Neither should it happen to a Baptist pastor or a college president, but it did. I had to represent the Education Commission in a meeting with the Foreign Mission Board to discuss ways Baptist colleges can work more closely with the foreign mission program.

When my faithful secretary placed the flight schedule on my desk it looked more like a ten-day safari to Africa. It required getting up before dawn for an early departure at Little Rock, plus changes in Memphis and Atlanta. The return schedule for the following day did not look quite so bad, with a change in Atlanta and a late arrival in Little Rock.

Winter weather made a bad schedule worse. I drove to Little Rock in a dense fog and arrived at the airport in time to

hear my plane circling the field, unable to land. Some 50 of us on the ground could find no way to board it in the air, and it finally flew on without us. When the fog lifted enough for the next flight, I made it to Memphis in time to wave as my connecting flight took off for Atlanta without me. The ticket agent labored long and hard to find some way to get me to Richmond in time for my meeting. He finally asked apologetically if I would be willing to fly to New York and change to another flight to Richmond. After reflecting on the persistence of General Ulysses S. Grant in fighting all summer to take Richmond in the Civil War, I decided the least I could do was agree to a little side trip to New York in order to get to Richmond in one winter day.

A funny thing happened the next day as I reported at the Richmond airport for my return flight to Atlanta and Little Rock. The ticket agent told me that eight inches of snow had fallen in New York and my plane could not leave LaGuardia Airport. In a period of frantic rescheduling I was rerouted with plane changes at Washington and Memphis, but I had to sweat out a stand-by status from Richmond to Washington. About 10 days later, or so it seemed, I climbed off the plane at Little Rock, and drove the final 65 miles to Arkadelphia. There my wife made the mistake of asking, "How was the trip, dear?"

I told her it was a learning experience. I learned to be more sympathetic with Dr. Vaught.

Baptist illiteracy

(From page 3)

Baker tells the thrilling story of Southern Baptist people as well as the development of the organized life of the denomination. He discusses the revivals and doctrinal emphases which fed the early Baptist awareness, the divisive controversies which threatened the denomination's health and life, the distinctive polity which facilitated voluntary cooperation, the missionary and evangelistic concern which stretched Southern Baptist horizons, and the factors which contributed to the tremendous growth and development of the denomination. This volume is a must for the library of every Baptist pastor, church, professor, and institution. Everyone who wants to know and understand the heritage of Southern Baptists will study this volume from cover to cover.

The *Encyclopedia of Southern Baptists*, a three-volume work published by Broadman Press, is another basic source for study by those who would discover for themselves the rich heritage of Southern Baptists. Many excellent state Baptist histories have been published in the last 15 years. Histories of local churches, associations, institutions, agencies, and organizations are also available to help our constituency know their heritage.

Join with us in encouraging Baptists to utilize these resources and gain understanding of their history that can do much to help them more effectively solve today's problems and more wisely plan for the future. This is the way to stamp out Baptist illiteracy!—Lynn E. May Jr., in "Baptist History and Heritage," April, 1974

News about missionaries

Mr. and Mrs. J. Allison Banks, missionary associates to Yemen, have arrived in the States (address: Box 468, Lake City, Fla. 32055). A Floridian, Banks was born in White Springs and grew up in Perry. Mrs. Banks, the former Sue Bradley, was born in Bradley, Ark., and lived in Lake City, Fla. Before they were employed by the Foreign Mission Board in 1968, they had already served one year as volunteer missionaries in Israel. Before going overseas he served as mayor, vice-mayor and councilman for the city of Boynton Beach, Fla.

America's favorite music

America's favorite music is country, cousin, and "Country Crossroads" is one of the country's favorite shows.

Produced by the Southern Baptist Radio and Television Commission, "Country Crossroads" features country music, interviews with top country stars, and is so successful that it is now heard on 545 radio stations around the country.

Overseas evangelism

I have just returned from a 20-day preaching tour in Kenya, East Africa, and would like to say that Our Lord is really moving in that area. I am tired out — but I am fired up! That many days of preaching the gospel with our great missionaries really does something in, for and through a person.

The Kenya Crusade was conducted by the F. I. Daniels Evangelistic Association. The invitation came from the Kenya Baptist Convention, but the Southern Baptist missionaries gave full support, and made all their facilities available for the effort. Our missionaries did a tremendous job, and the leadership of the Convention worked tirelessly. Our team consisted of E. J. Daniels, The Fairchilds Trio, "Skeeter" Davis, John Bos, myself, and five other pastors. We held crusades in Nakuru, Nairobi and Mombasa. Thousands professed faith in Jesus. This is evidence of the difficult and diligent work done by our missionaries and by other Christians in sowing the word. Ours was the enjoyable task of reaping. The Crusade established my faith in at least three areas.

Our Southern Baptist missionaries are among the greatest people in the world. They work hard. They sacrifice much. They are greatly hampered by limited resources. But they are getting the job done!

Evangelism is still an imperative of Our Lord Jesus Christ, and it is still a most useful tool in reaching people with the gospel. And "High Key" evangelism has

its place in the commission of Jesus Christ. God help us never to discard this effective method for reaching the unsaved.

God is on the move in our world. He is far from dead! I recall a statement made some years ago by one of our denominational leaders who suggested that what we need to do is find out what Our God is doing — and help Him! I am grateful to God for allowing me to help Him in Kenya where He is moving so mightily — and I am grateful for Temple Baptist Church for sponsoring me during the Crusade. It is a great privilege to pastor such a church, and it is a great privilege to be one of the millions of Southern Baptists — Herman A. Merritt, pastor, Temple Church, Crossett.

Recommends book

The First Baptist Church of Hot Springs has been signally honored and pleased to have had John and Jewell Abernathy in its membership since July, 1964. John was a man of sweet spirit and love, mighty in prayer and dedication. His loss is keenly felt by all of us. Jewell continues to enrich us with the overflow of love which she has for everyone.

I delight in recommending *Living Sacrifices*, a book recently published which tells of the missionary odyssey of John and Jewell. God wove the strands of personal romance into the fabric of His plan for their lives. Seen in retrospect, all that happened to them, including imprisonment, physical suffering and separation, became a part of the total

pattern. The providence of God stands out in each experience as a dark or bright spot in this piece of divine tapestry.

Young and old alike are inspired and challenged by the story of their lives. I happily recommend the book to all your readers — W. Lloyd Cloud, pastor, First Church, Hot Springs.

Mt. Ida results

Praise God for another successful Lay Evangelism School!

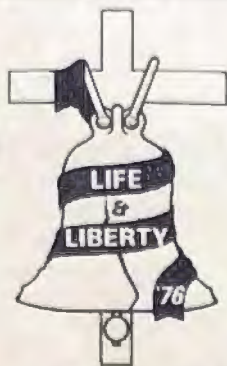
Eddie McCord, Pastor of First Church of Dewitt, led the school on Feb. 9-13, 1975. There were 39 enrolled with 30 average attendance. Nineteen went out on Thursday night with six praying the prayers of acceptance. Everyone of the teams received a warm response from the homes they entered. I believe we will see more results from the homes they entered that night.

We have a plan for continuing activities. Pray for us that we will see even more decisions as the weeks go by — Tommy G. Cupples, pastor, First Church, Mt. Ida.

Commends team

We of the Mt. Pleasant Church, Hamburg, wish to commend the youth team from Ouachita Baptist University of Charles Overton, Joel Olive and Lisa Clay. We had this outstanding team in our church this past weekend for a weekend revival. As a result, many of our youth made a new commitment to the Lord, and they inspired all, youth and adult.

We heartily recommend them to any church — Raymond Carpenter, pastor.



by R. Wilbur Herring

For several weeks we have used the official logo for the 76 Life and Liberty Campaign to head this column. You will be seeing a lot of this logo during the next two years. As soon as you see it, you will recall what we have told you about the program that is before Arkansas Baptists



Dr. Herring

during 1975 and 1976.

"What in the world is a logo?", someone might ask. Well, let's start with the Greek word "logos". Logos in the Greek means "word". In the Hellenistic philosophy it was the cosmic reason giving order, purpose and intelligibility to the world. Thus, is it any wonder that Jesus came into the world identified as the Word (Logos) of God? "In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1) Jesus Christ, the second person of the Trinity is the Logos (Word) of God. He was God incarnate. Look at Him and you will see the total revelation of the unseen God. "He that hath seen me hath seen the Father..." (John 14:9m)

So from the Greek language we have "logo" and many other words combined with this word. For example, the combined words "logogram" mean an abbreviation or other sign representing a word (\$ for dollar.) Then there is "logograph" which is a character or combination of characters to represent a word. In the Japanese language the large characters are called "kanji." There is one large character drawn to represent

each word. For example, the romanji word "kimono" would be represented by just one character. But if one did not know what that character was, the hiragana would be along side of it so you could pronounce it in syllables. One small alphabet character for "ki", another for "mo" and another for "no". Then you would put it all together and know that it was a "tree thing" or a garment worn in Japan. But the real fast reader would not bother about reading the word by syllables but seeing the one big character would know quickly that it was a Japanese garment.

Now why didn't I think of the shorthand figures used by secretaries? They have a whole system whereby one small figure represents a whole word. That is logograph. Then there is logograph, logomachy, logorrhea, and logotype. Nope, logjam and logrolling are not in this same group, but thank you just the same.

Next week, the Lord willing and if the readers will stay with us, we want to tell you the name of the person who designed our logo and how he interprets it.

I Corinthians 14:20-25
by Bernes K. Selph
(sixth in a series of eight)



Dr. Selph

Knowledgeable Language Leads to Conviction and Faith vs. 20-25

In this section Paul shows tongues do not convince and convict, they confuse.

v. 20, Paul calls on the Corinthians to be mature. Some claim tongue speaking is thought to be of a higher experience for the Christian. Those who can speak are thought of as being further along in Christian endowment, a superior experience. But Paul did not think so. He classifies those who so conduct themselves as in the baby stage of Christian worship, as thinking and reasoning on a child's level. He says it is good to be babes in evil, but in thinking be mature. The thinking he is discussing here is the thinking that tongue speaking is something special and superior. Such thinking is not that of a mature, advanced Christian, but baby thinking, immature thinking. "Emulation and love of display were betraying this church into a childishness the very opposite of that broad intelligence and enlightenment on which it plumed itself."

v. 21, Paul illustrates the need for mature thinking with an experience of strange tongues in the life of Israel, Isaiah 28:11. The chapter refers to Ephraim and judgment which is to come upon her because of her unbelief and refusal to serve God. The Ephraimites are described as drunk, disobedient, erring, confused people. None would listen. They were as babes. Patiently, God taught them as a parent repeats the lesson to the child. But they refused to hear. So, he sent a foreign power, men of strange lips, alien tongues to capture them. This is the way the Lord spoke. He spoke in judgment. Still, they would not hear. They have lies as their refuge and in falsehoods have they taken shelter. They would not hear God's language, he sent those of a foreign language. Tongues were a sign, a sign of judgment, sign of unbelief on the part of Israel. If the Israelites had exercised faith they would not have experienced judgment.

v. 22, Paul points out to the Corin-

thians that they are caught in their own trap. Tongues are signs, but punitive signs, or signs of punishment, not signs of higher spirituality. Tongues are a sign of unbelievers. The unbelievers are not the non-believing sinners, but for the unbelievers, the supposed to be children of God. Unbelievers refers to "those who will not hear, who having rejected other modes of instruction find their unbelief confirmed, and even justified by this phenomenon." Basing his argument on the unbelief of Israel in the Old Testament Paul draws an analogy of those in Corinth, or those anywhere else who do not exercise faith, but demand a sign before they will believe. The desire for tongues is a sign, but a sign of the lack of faith. If Israel had believed God there would have been no tongues of judgment, or any other kind. If the Corinthians do not believe or refuse to believe God and seek signs as their manifestation of faith then they may flounder in their delusion as did Israel.

Prophecy, on the other hand is not for unbelievers (not for those who must have truth proved to them before they accept, as the Israelites waited until God spoke in words of strangers which took them captive and therefore suggests judgment) but for believers (for those who, when they hear, accept without some sign, but willingly accept and commit themselves to gospel truth and its promises.)

Interestingly enough, Paul seems to conclude in his general argument here that if one is not willing to accept the promises of salvation and worship God through such union in him, signs avail little in convincing him. If he needs one sign he is never quite sure that there might not be a greater sign to more assuredly convince him beyond a shadow of a doubt. Signs never seem to satisfy.

v. 23, Tongues indicate irrationality and lead to disastrous results. If tongues were the highest manifestations of the Spirit as many Corinthians thought, then to have the whole church speaking would be the ultimate in spiritual power. But Paul argues just the opposite. It would more likely manifest a madhouse. If everyone in the assembly should be speaking in tongues (as many claim now that all should do) and outsiders, or unbelievers enter, will they not say you are mad? This is Paul's question. "Outsiders" refer to those not familiar with the goings on. "Unbelievers" here is not the same group Paul mentions in the preceding verse. Here they refer to those not believing the gospel because they have not heard or understood the gospel.

vs. 24-25, Prophecy indicates rational, understandable language. If all prophesy, that is all speak in orderly, understandable, normal tongues, the listener is convicted by all, he is called account by all, the secrets of his heart are disclosed; and so, falling upon his face, he will worship God and declare that God is really present.

How much more clearly can Paul state that prophecy is much more valuable than tongues? Preaching was Jesus' method, as well as that of the Apostleship. It has been so through church history. Paul affirms the clear, practical gospel message over and over in his writings. Such declaration is the normal instrument the Holy Spirit uses in the church to convict the world of sin.

Tongues confuse and bring the statement "you are mad". Prophecy convicts, reveals one's condition before God, and leads one to say, "God is really among you." Prophecy searches the heart.

Is this condition of confusion still true? Recently, a nurse in the local hospital told me she was a Baptist but had gone to the Pentecostal church. She had a name she wanted to give me as a prospect for our church. She pointed out a nurse and told me this story. "I invited this young lady to church with me. I gave her a Bible which she has been reading. She went to church with me, but did not understand what we were doing when everyone got to praising God and speaking in tongues. She asked me, 'Is this a holiday, or some sort of celebration? Why are your people acting like that?' She did not know what it was all about. She does not understand the deeper things of the Spirit. I think she would make you a good prospect."

Is this last statement a compliment or a criticism of our church? I considered it a compliment. I am not sure it was meant as such. But if the young nurse comes she will find that we try to speak in a language she understands. God may call her to an account for her sins under such understanding and she would worship him. But there is not much hope she will have this experience where she does not understand. She will think them mad. She never made any connection with what she heard at church that day and worship with God. Outsiders thought the participants in Corinth mad in Paul's day, and many still do under similar circumstances, as illustrated in this incident.

The origin of the soul

by Ralph W Davis
(36th in a series)



Davis

Does a child inherit his soul as well as his body from his parents? To answer this question we must understand the meaning of "soul." We have seen in succeeding articles that the soul is the total person, the total personality.

You do not have a soul which has been "poured into" your body. You are a soul.

The creation theory, or Creationism, held by Aristotle, Jerome, and by most Roman Catholic theologians, regards the soul of each human being as created immediately by God and joined to the body either at conception, at birth, or at some time between these two. Jerome speaks of God as "making souls daily." Polanus says that God breathes the soul into boys, 40 days, and into girls, 80 days, after conception. (Strong, *Systematic Theology*, Vol 2, p 491.) The creation view is also held by Charles Hodge who makes a big distinction in the creation account between the body and the soul, the body being from the earth, the soul from God. But the Bible states that both are from God. Hodge also holds that the creation theory is consistent with the nature of the soul which is immaterial and spiritual. His third argument is that Christ was born of a woman and was as to his flesh, the son of David. But his soul came from God. (*Systematic Theology*, Vol 2, pp 70-71.)

The traducian theory which was held by Tertullian and Augustine as well as by more recent men such as E.Y. Mullins, A.H. Strong, and others, is the view that spirit and body are produced by natural generation. "It is the view which best satisfies the reason and explains the facts. The universal tendency to sin is thus accounted for. The transmission of traits of character from parent to child is explained. The objection that this view makes the soul immaterial (see Hodge's view above) does not hold. God's presence in the process of generation is the guarantee against this" (Mullins, *A System of Christian Doctrine*, p. 263.)

A.H. Strong gives four arguments against the creation theory held by Hodge. Strong's main point is that the creation theory makes God the direct author of moral evil. If we are born with an inherited sinful disposition as a member of the human race, then God would be putting a sinful soul in the body. If we hold that God created the

soul pure and sinless, then God is indirectly the author of moral evil by placing the pure soul into a body which will inevitably corrupt it. Strong has this to say of Hodge's view: "By Hodge's view, God makes them sinners by immediately creating each human soul with a corrupt nature. This is not only to assume a false view of the origin of the soul, but also to make God directly the author of sin" (*Systematic Theology*, Vol. 2, p 616.)

Strong also states that the traducian theory is according to Scripture which represents God as creating the species in

Adam, and as increasing and perpetuating it through secondary agencies. Only once is it stated that God breathed into man's nostrils the breath of life. Genesis 46:26 states, "All the souls that came from Jacob into Egypt, that came out of his loins."

When we say that a child inherits his soul as well as his body from his parents, we are only saying that a child inherits "himself" from his parents. A person "is" a soul. What he "is" he inherits from his parents.

Next issue: *The Christian and his conscience*



Food and fellowship

Virginia Kirk and Jane Purtle

Bereavement

"Jesus wept." John 11:35.

The shortest verse in the New Testament appropriately records Jesus' empathy with the two sisters of Lazarus. He knew that Lazarus was not in the tomb for good; yet he was deeply moved by the sorrow of those he loved.

At the time of death, we as Christians should both rejoice and sorrow. We rejoice for the one who has stepped into the sweetness and security of God's loving presence. We weep for those left behind and for ourselves who cannot know his joy, who still face the fear of the unknown, who must endure the pain of separation. And though death should be a happier occasion for most Christians than it is, it is also a time to emphasize with relatives left behind and to express that sympathy in words and in concrete actions. Traditionally, taking food to the family has been a way to say, "I'm thinking of you."

The day of the funeral is an appropriate time for the church bereavement committee to plan, secure, and serve food for lunch. Usually, our committee calls members of a class or others of the membership close to the family and asks each one to bring a meat, vegetable, or dessert. Rolls and drinks are also provided. Members of the committee or other designated ladies go to the home to serve and clean up afterward. If no one else is available, one member of this serving committee should stay at the home during the funeral to answer the telephone and see

to other details.

Besides completely prepared dishes, other items are also needed in the kitchen at the time of the funeral. For those who can't prepare a dish, any of these items might be appreciated: rolls and bread, margarine, coffee, soft drinks, paper plates and cups, napkins, and aluminum foil (for covering food.)

Although taking food is a way to express your sympathy, if there is no time or money, a simple visit—your presence—is really the most important thing you can do for the family.

For taking to the home, the following dish is a good choice because it is inexpensive and so generally liked that it's sure to be eaten.

Potato casserole

Boil enough unpeeled potatoes to make about 4 cups. Peel and slice thin. Meanwhile, make a sauce by melting 3 tablespoons of butter or margarine. Blend in 3 tablespoons of flour and heat. Stir in slowly 1 1/2 cups of milk. Add 1 teaspoon of salt. Cook the sauce until it is smooth. Add 1 cup grated cheese along with a small jar of diced pimento (optional.)

Grease a baking dish and fill it alternately with layers of potatoes and cheese sauce, ending with the cheese sauce. Bake uncovered at 350 degrees about 30 minutes or until bubbly.

Your state convention at work

Arkansan John D. Freeman

Tireless Baptist leaves a legacy

by Robert O'Brien



Dr. Freeman

Just weeks before he died last October, at age 90, John D. Freeman climbed a tree in his yard to cut off a limb.

It had been a typical day in Freeman's remarkable life. The Arkansas farm boy, whose 61-year

ministry brought profound influence on Southern Baptists, was simply following a lifetime habit which decreed: When something needs doing, you do it—and you do it thoroughly.

This typical day began at 5 a.m. when he arose to devote himself to writing for an hour or hour and a half before waking his wife of 57 years. With amusement and admiration his wife recalls, "He was reared on a farm. I was reared in a home where conversation was no good until 10 or 10:30 in the morning."

On his desk in his "retirement" home in Nashville, Tenn., lay a stack of as-yet unpublished manuscripts—ranging from novels to theological treatises. Even at 90, thoughts continued to flow from his agile, alert mind, as had 15 books, countless articles, sermons, editorials, and papers before them.

Freeman, active as senior minister of Belmont Church, Nashville, Tenn., when he died, was truly a "veteran of the Cross"—a phrase he used to describe a special group for whom, in 1950, he established a modest but significant \$100 trust with the Arkansas Baptist Foundation. The purpose was to provide income that would purchase subscriptions to the *Arkansas Baptist Newsmagazine* for those "veterans of the Cross" who otherwise would not receive it. Over the years, that trust, the first ever received by the Foundation, has enabled over 130 "veterans of the Cross"—retired ministers—to receive an annual subscription.

Freeman named the memorial trust after his late father-in-law, Arthur J. Barton, a denominational statesman in his own right. Barton had been the founder of the *Baptist Advance*, now the *Arkansas Baptist Newsmagazine*.

"It was not the size of that gift, but the principle underlying it that has made a lasting imprint," says the Foundation's current Executive Director, Harry D. Trulove. Trulove continued, "Freeman, who had spent 26 years as a pastor, editor, and denominational executive, communicated through that trust the

understanding of an important ingredient which has made Southern Baptists strong: "keep the people informed."

"He was," recalls Mrs. Freeman, "a man who believed that informed Southern Baptists cooperate to achieve great things. He believed people ought to have a free and vital denominational press."

He was a quarter of a century ahead of his time in realizing that a valuable segment of society—the retired "veterans of the Cross"—should not be allowed to slip into oblivion, undersupported and unappreciated.

Less than three months before his death, Freeman reviewed the 25-year-old trust, which had grown to \$150 in addition to the pay-out. He indicated to Trulove a desire to increase its corpus to \$500. Mrs. Freeman said she and members of the family will seek to honor that wish.

State papers and foundations represent important segments of John D. Freeman's life. He was editor of two state papers—Kentucky's *Western Recorder* and Tennessee's *Baptist and Reflector*. In 1938, while serving as Executive Secretary for the Tennessee Baptist Convention, he founded the Tennessee Baptist Foundation. In fact, he served as the Tennessee Foundation's Executive Secretary-Treasurer.

Born in Allene, Ark., in 1884, Freeman graduated from the University of Arkansas in 1910 and later earned additional degrees at Duke University and Southern Seminary.

He taught high school in Warren, Ark., 1910-11, and served as principal of a high school in Ashdown, 1911-12. He was ordained to the ministry at First Church, Conway in 1914.

Following several years as a missionary

in Southwest Arkansas, he held pastorates in Springfield, Ky., and at Belmont Heights Church, Nashville. In 1925 he took over the editorship of the *Baptist and Reflector*.

His final "fulltime" denominational job took him to the Southern Baptist Home Mission Board, 1946-50, to serve as field secretary of the rural department.

The last 25-year period included interim pastorates, and teaching positions, until in 1960 he rejoined the Belmont Heights Church to serve as senior minister. Until his death he handled visitation and counseling with a vigor which amazed all who knew him.

"When I lost him, I lost a part of my life," said Mrs. Freeman, as she reflected back over the years.

She was his constant companion and accompanied him everywhere—especially during the final 15 years at Belmont Heights as she assisted him in his tireless efforts.

"He wasn't the kind who sat and rocked," she reminisced. "He never found out he was reaching his eighties, much less 90," she said.

Talking with her, you got the definite impression, that neither does Mrs. Freeman have any "rocking plans."

She spoke excitedly of a scholarship fund the Freeman's had set up for young ministerial students at nearby Belmont College and how the future of Southern Baptists lay with the upcoming generation of ministers.

Her lifestyle, shaped over a half century with John D. Freeman, also decreed: when something needs doing, you do it—and you do it thoroughly.

It's a legacy that upcoming generation of ministers—and their wives would do well to learn.

The Cooperative Program in Arkansas

The Cooperative Program is the channel Southern Baptists have found most effective in supporting missions and denominational causes on the foreign field, on home mission fields, and within each state convention. It is "our" program because it supports those ministries which serve all Arkansas Baptist churches and Arkansas Baptist people.

To demonstrate this visually, a set of 62 slides has been prepared entitled "The Cooperative Program at Work in Arkansas and Around the World."

The slides are available for showing at any church or any association simply by requesting a set from this office. There is

no charge other than return postage.

The slides are largely a personalized presentation of the work of the Arkansas Baptist State Convention and its agencies. However, the slides also show some of the mission work being done outside the state.

A script has been prepared to accompany the slides, both in writing and on a standard size cassette. You will need to provide your own projector and cassette player but the slides, the script, and the cassette will be furnished from this office. — Roy F. Lewis, Secretary of Stewardship-Cooperative Program Department.

A pastor's viewpoint on W.O.W.

W.O.W. - Win Our World - is catching on in Arkansas like wildfire. W.O.W. has as its goal to train a mighty army of young people to Win Our World in our generation.

The following is one pastor's comments after a W.O.W. School in his church:
Dear Bro. Neal:

It was a privilege for us to have had you in a "WOW" School. I believe that it can be used to start a Revolution for Jesus among our youth.

We have 136 enrolled in Sunday School and had an average weekly attendance last year of 72. In our "WOW" School, we had 22 enrolled: seven senior high, eight junior high, and seven adult youth leaders. We had 17 persons divided into six teams for our outreach night. These visited 10 different homes where there were at least one unsaved person. One 7th grade boy and one 8th grade girl led two other young persons to profess faith in Christ that night. We had 13 persons commit themselves for further training and to be a part of a weekly outreach team.

We started our study of the "GO" material last Sunday afternoon and had 15 persons present. We plan to continue the study during the church training hour and to go out into the community on Thursday nights. I believe that as a result of our "WOW" school, some of our young people will develop a habit of sharing Christ that will continue from now on. -Daniel E. Threet

You need to find out about this tremendous tool for teaching youth how to witness - Neal Guthrie, Pre-college Evangelism.



W.O.W. School participants study materials.

Royal Ambassadors help boys grow

Do you desire the best for boys in the areas of spiritual, mental, physical, and social growth and development? Would you like to see boys in your church have the best in Christian and missionary training? Do you believe they deserve the best instruction obtainable to help and encourage them to grow into dedicated Christian men? This is certainly the desire of every Christian father, and mother, and every parent who really loves his or her boy.

Southern Baptist, through Royal Ambassadors, has been providing this assistance for boys for 67 years. Royal Ambassadors is the only program of Southern Baptist, designed especially for boys. The intent, purpose, and plan of the organization is to provide spiritual, mental, physical, and social growth for boys in the church structure.

Royal Ambassadors provides every worthwhile type of activity for boys that any other boys' organization gives, plus, a Christ-centered, mission-centered, church-oriented program of activities. Our churches today are crying out for this type of trained dedicated leadership.

Boys will respond to the Royal Ambassador Program when competent, trained leadership is provided. A church not providing this leadership is short-changing boys and not measuring up to the full responsibility expected of it.

To provide the benefits of Royal Ambassadors to boys in the church, dedicated, trained leadership is needed. The type of leadership needed for Royal Ambassador Chapters can only come from Baptist men.

Every Baptist church should make available the opportunity for every boy to have the benefit of training and growth experiences that Royal Ambassadors alone can provide.

In every church there are unlisted Baptist men who could become counselors, leaders, resource persons, and assistant counselors. They are part of the unlisted, inactive 80 percent of the men in the church. Some of them are trainable and have the ability to become excellent workers in the Royal Ambassador Program.

Now is a good time to enlist them, train them, and put them to work, training boys for our church leaders, denominational leaders, and missionaries for tomorrow. Church leadership today needs to have a vision of needs and opportunities for boys-tomorrow's men, or perish tomorrow.

Royal Ambassadors is a Southern Baptist boys program. Let the Brotherhood Department assist you in providing the program for your church. - C.H. Seaton, Brotherhood Dept.

Deaths

E.A. Richmond, 65, who served as chaplain for the state Boys Training School for 20 years, died Feb. 27. Richmond, a native of Athens, Tex., had attended New Orleans Seminary. He had served as pastor of Hardin Church, Pine Bluff. He is survived by his wife, Mrs. Leona Windham Richmond; two sons, Col. Ermon A. Richmond Jr. and James Lee Richmond; two daughters, Mrs. Mary Davison, and Mrs. Dorothy Heath; and 11 grandchildren.

Alexander Best, 73, Fayetteville, Superintendent of Missions Emeritus of the Washington-Madison Association, died Feb. 17. Dr. Best was born in Ballygawley, County Tyrone, Northern Ireland. At the age of 18 he accepted Christ and felt the call to the ministry. He was then working in the drygoods business and became a lay evangelist. Seven years later Dr. Best became a ministerial student at Irish Baptist College, Dublin. The next year he came to the United States to study at New Orleans Baptist Bible Institute (now New Orleans Seminary.) He also studied at Louisiana College and completed work on the doctor of theology degree at the New Orleans School.

Dr. Best was granted citizenship in the United States in 1943.

He pastored churches in Louisiana, Mississippi, Oklahoma, and Missouri. He began serving as superintendent of missions in Arkansas in 1958 and retired from the post in May 1971. Dr. Best is survived by his wife, Mrs. Velma Best; a daughter, Dorothy Marie Studdard, and two grandchildren, of Hawaii.



As construction started.



The first blocks are in place.

The side walls are complete. The crew: (l. to r.) Johnny Osborn, Robert Moody, Bryce Faulkner, Bud Thurston, Bob Wilkerson, Pastor Joel Moody, Michael Osborn, Don Fowler, and Bill Faulkner, mason and foreman. Other workers were Terry Bryant, Mark Davis, Trent Moody, Jerry Bryant, Ernie Gardner, and Bill Wickman.



Men invest 22 hours, camp gets snack shop

"The difficult we do immediately, the impossible takes a little longer", was a favorite slogan of a service branch during World War II

The Baptist Men's organization of Martindale Church adopted the same slogan, when they made plans to construct the new snack shack and camp store at Camp Paron.

They volunteered their labor for the construction and believed it could be completed in two week-ends, exclusive of laying the concrete slab. Some said it was impossible and couldn't be done, but it was

Construction began on Saturday morning, April 17. The side walls and two inside partitions were completed in twelve hours.

On Saturday, May 11, the men completed the work on the walls, windows, doors, and the roof in ten hours. Total working time was twenty-two hours.

On each week-end the men spent Friday night in camp, relaxing and enjoying games and fellowship. They really had a great time together.

Although the work was hard and no time was wasted, they enjoyed it and were blessed by rendering this service. In turn, they have made a real and lasting contribution to the future of the camp. The snack shop was a real need of the camp.

It is estimated that approximately \$4,000 worth of labor was contributed.

For this we say, "Thanks", to a fine group of men from Martindale Church for utilizing their abilities in service for the cause of Christ — C.H. Seaton, Director Brotherhood Dept. and Camp Paron Manager

The building—22 work hours from picture one.





James L. Sullivan to preview new book in Little Rock session

James L. Sullivan, past president of the Baptist Sunday School Board, will lead a preview study of his new book, *Rope of Sand with Strength of Steel*, at Immanuel Church, Little Rock, on Tuesday, April 1, it was announced by Robert Holley, Secretary of the Church Training Department. The sessions are scheduled for 10 a.m. to 12 noon and 1 to 3 p.m.

The book, which was released on Jan. 1, is the suggested book for adults during Doctrinal Emphasis Week, April 21-25. *Rope of Sand with Strength of Steel* is the first major work on Baptist polity to be released in more than 20 years.

"The purpose of the book," according to Dr. Sullivan, "is to explain the denomination in everyday terms. It deals with practice as well as polity, both of which issue from God's Word. The book proposes to deal with the way thousands of small congregations are meshed with some of the largest congregations of the nation to direct their resources, prayers, and efforts in a unified way to bring men to God through Christ Jesus."

Dr. Sullivan, who recently retired after serving as president of the Sunday School Board for almost 22 years, has exceptionally keen insight into every area of our Baptist life. All pastors and church leaders are invited to participate in this study of his new book.

There will be a Baptist Book Store exhibit of this and other books by Dr. Sullivan. There will also be an informal coffee and autograph party honoring Dr. and Mrs. Sullivan in the recreation room between 9 and 10 a.m. Lunch will be served at the church for those who wish to make a reservation. A reservation slip appears elsewhere on this page

Acteens meet needs bigger meeting hall

The National Acteens Conference (NAC) scheduled for Memphis, June 25-29, has been moved to a larger meeting hall because of overflow registration.

More than 5,000 persons have registered for the conference since registration opened Jan. 1, '75. Revised plans call for NAC to be held in Cook Convention Center in Memphis, with seating for 8,000.

"We had already registered more people than we could seat," explained Carolyn Weatherford, executive secretary of the Southern Baptist Woman's Missionary Union (WMU).

WMU sponsors Acteens, the Southern Baptist mission organization for girls in grades 7-12.

Miss Weatherford predicted that registration will soon outgrow the new meeting place. She urged persons not to register at the last minute, and plan to attend NAC. "When seating is filled we will have to close registration," she said. Theme for the meeting will be "In Touch," helping to alert Acteens to needs and issues in world missions.



Luncheon reservation

Doctrinal Emphasis preview study
Tuesday, April 1, 1975

Immanuel Church
Little Rock

Please make luncheon reservations
for the following:

Send \$3 for each reservation to...
Church Training Dept.
P.O. Box 550
Little Rock, Ark.
by March 28

State Youth

Friday, March 28, 1975

Little Rock

Three sessions

Morning

Afternoon

Night

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

2:00-4:15

6:00-7:15

• PROGRA



Speaker

Jim Henry, Pastor
Two Rivers Baptist Church
Nashville, Tenn.



The Turning Point

Youth-Music Ministry
Danny Whipple, Director
Greenville, S.C.



Baylor University Chorale

Robert H. Young, Director

Convention

Robinson Auditorium

Arkansas

Two conventions in one

Younger youth
(Grades 9 and below)
Exhibition Hall

Older youth
(Grades 10 and above)
Music Hall

FEATURES •



Southern Baptist College Ensemble

Marty Sewald, Director



"Reconciliation"

Ouachita Baptist University

Other Features

- Multi-media presentation
Gaston Avenue Church,
Dallas, Tex.
- State Youth Bible Drill
and Speakers' Tournament

Additional information

- Seating for 5,000
- Ample parking at convention
center for cars
- Parking arrangements for buses

Workshop will help GA leaders



Miss Martin

Are you a GA leader or director needing expert help with Missions Adventures? If so, attend one of the Missions Adventures workshops on April 11 or 12 and meet Miss Mickey Martin, GAMF Consultant, WMU SBC! Miss Martin will lead one

of the workshop activities ("Poster Printers"), discuss GA recognition services, and lead one of the buzz group sessions.

Mrs. James Zeltner, a writer for GA materials and conference leader, will also be present to give additional expert help.

The two identical one-day Missions

Adventures workshops will be held at First Church, Little Rock from 10 a.m. to 2 p.m.

On both days the Baptist Bookstore will have GA materials, books and other supplies you may want to purchase. Free materials from the Home and Foreign Mission Boards and the State WMU Office will also be available.

Nursery for preschoolers will be provided. Bring a sack lunch and your Missions Adventures booklet and come for a day of specialized training planned just for you who work with Girls in Action. You'll be glad you came!

Be sure to return the registration form received in the mail with the workshop publicity or let us know whether you plan to attend the workshop on April 11 or 12 — Julia Ketner, GA Director, Arkansas WMU.

Foundation provides program materials

The Foundation recently placed a set of six filmstrips in the office of each association. The set is available on loan to each church. The supporting material is available free from the Foundation office.

Each filmstrip tells the true story of some family and the way they used their estate for the support of some Baptist cause. The laws of our land are generous by not restricting the amount a person can give from their estate. The total amount is deductible when calculating estate taxes.

Too often the accumulated possessions of a dedicated Christian family slip through their fingers into the hands of those who use them for a sub-Christian cause. Through planning, many problems can be overcome.

Church leaders are encouraged to use the filmstrips to stimulate the thinking of their fellow church members. Each film is eight to ten minutes in length, and they work beautifully for assembly programs and other type gatherings.

When planning a gift for a Baptist cause, it is wise to invite a Baptist representative to be a part of the planning team. Assistance can be provided in the proper wording of the instrument and to be sure that the specific cause that the individual has in mind is identified with the proper legal name. Assistance without obligation is available to the individual upon request from the Arkansas Baptist Foundation. We will be pleased to become a part of your estate planning team — Harry D. Trulove, Executive Director.



Woman's viewpoint

Iris O'Neal Bowen

Lapping up the overflow

Sometimes we get so many things going, we end up with our business being "busy-ness." At least, I have days, yes, even weeks like this!

Last week was one of those, and right in the big middle of everything, a simple little note from a friend I have met only through correspondence, brought things back into perspective.

It had been a difficult week. My arthritis hammered at my knees, an extra meeting didn't help, then a loved one had surgery and I hospital-hopped for three days. Another relative had an emergency run to the hospital and an employee's husband had surgery, and I was considering being next. I kept saying,

On one of these days, I came home and opened my mail. I had a couple of book orders, and on the back side of one of these, there was a little note from the lady mentioned above.

One thing she said was, "God's blessings on you, or is your cup running over, already?"

Well, as I wrote her, I just stood there and glowed! Of course my cup was running over, already. I just hadn't taken time lately to lap up the overflow!

Hadn't the relative come through her surgery doing "as well as...?"

Hadn't the other relative returned from his emergency run none the worse for the scare?

And surely we are used to being short-handed at the store by now!

And how long had it been since I have taken a good look at the plus side of things around here?

Yes, I stopped right there to say, "Thank You, Lord, for Your blessings, and a special thanks for friends who remind you of them now and then!"

Additions to listing, top 25 in baptisms 1973-1974

Church	Association	Pastor	No. Baptisms
No. 17 Sunset Lane	Pulaski Association	Ed Edmondson	72
No. 20 First, Conway	Faulkner	Bill Probasco	65
No. 25 Mayflower	Faulkner	Herman Hurd	54

OBU president named consultant

ARCADELPHIA—Dr. Daniel R. Grant, president of Ouachita University, will visit Washington, D.C., March 20-21 as one of nine persons chosen as national consultants to the National Endowment to the Humanities.

This federal agency gives funds to institutions and individuals who are engaged in helping promote the humanities, according to Dr. Grant.

His duty as consultant will be to evaluate with the other panel members all the applications for this year's awards from the agency.

The panel members were chosen to represent various aspects of the field of humanities. Dr. Grant will represent the area of public policies as related to the humanities.

Bible conference

Sponsored by:

**Sunday School Department
Arkansas Baptist State Convention**

First Church

North Little Rock

For:

**Pastors, staff members
Sunday School teachers
All who hunger for Bible study**

April 7-8, 1975

Stuart Arnold

Howard Colson

Earl Humble



Nashville, Tenn.

Nashville, Tenn.

Walnut Ridge, Ark.

**Bible Teacher
BSSB**

**Editorial Secretary
Bible Teacher
- BSSB**

**Bible Teacher
Southern Baptist College**

Ephesians

**Principles of Interpretation
and Romans**

Hosea

**In depth searching of the scriptures
relevant printed teaching, devotional and preaching
outlines shared in the conference
Question and answer periods--**

MONDAY:

- 1:00 p.m. - Dr. Arnold - Ephesians
- 2:00 p.m. - Dr. Colson - The Importance of the Bible to the teacher
- 3:00 p.m. - Dr. Humble - Hosea
- * * * * *
- 7:00 p.m. - Dr. Colson - Principles of Interpretation
- 7:45 p.m. - Dr. Humble - Hosea
- 8:30 p.m. - Dr. Arnold - Ephesians

TUESDAY:

- 9:00 a.m. - Dr. Humble - Hosea
- 10:00 a.m. - Dr. Arnold - Ephesians
- 11:00 a.m. - Dr. Colson - Preparing to teach Preschool & Children
- * * * * *
- 1:00 p.m. - Dr. Arnold - Ephesians
- 2:00 p.m. - Dr. Colson - The meaning of Romans 8
- 3:00 p.m. - Dr. Humble - Hosea
- * * * * *
- 7:00 p.m. - Dr. Colson - Preparing to teach Youth & Adults
- 7:45 p.m. - Dr. Humble - Hosea
- 8:15 p.m. - Dr. Arnold - Ephesians

Camp sponsors are needed

Summer-time is camp time for Arkansas Baptists — RA Camp, G.A. Camp, Siloam Springs Assembly, Music Camp, and others. Weeks of relaxation, inspiration, and good fellowship are ahead! These camp activities provide rich Christian experiences for those who participate and are carefully planned by our able leadership.

Each year many W.M.U. groups and other church groups offer to sponsor a child from the Children's Home for summer camp. I have known many young people who have made meaningful discoveries about themselves during their camp experience. Some have discovered Jesus Christ as their personal Savior, others have made commitments to a closer relationship with our Lord; others have responded to special areas of Christian service, while others have absorbed the total camp experience to become stronger Christians. These are significant experiences and have life-long implications.

This year we have tentative plans for a number of our children to attend one of our assemblies.

Some of the children are being sponsored by an individual or group while others do not have camp sponsors at this time. If you would like to sponsor a child from the Children's Home for a rich camp experience, please let your wish be made known by writing Mrs. Eula Armstrong, P.O. Box 180, Monticello 71655.

This article was written in response to a question that I am asked often, "Is there any specific way we can help?" We appreciate the thoughtfulness and Christian concern that prompts a question like this. For at the heart of it all are people who have experienced the love of Christ in their own lives and want to express this love by sharing with others — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

U.S. Government honors missionary

TEGUCIGALPA, Honduras (BP)—Dr. David Harms, Southern Baptist Missionary physician stationed here, has received a tribute of appreciation from the U.S. State Department in recognition of his "organization, direction and distribution of medical aid" to victims of Hurricane Fifi.

Phillip V. Sanchez, U.S. Ambassador to Honduras, presented the official certificate to Harms "on behalf of the U.S. government and all embassy personnel in Honduras."

"Without your voluntary participation in the planning and execution of medically oriented disaster relief operations," Sanchez said, "the effectiveness of the overall United States effort would have been seriously diminished."

"Your tireless efforts in the organization, direction and distribution of medical support to the victims of this tragic disaster are a source of pride to all of us," Sanchez commented.

Soon after Hurricane Fifi hit Honduras in mid-September, Harms was named coordinator for the relief efforts of the Medical Assistance Program (MAP), a voluntary, international Christian organization that sends help to missionary physicians.



PRESS OFFICERS—New officers for the Southern Baptist Press Association are: (from front) President C. Eugene Whitlow, editor of the Baptist New Mexican; Vice President Hudson Baggett, editor of the Alabama Baptist; and Secretary R.G. Puckett, editor of the Maryland Baptist. The association, which met recently in Mobile, Ala., is the organization of Southern Baptist state paper editors. (BP) Photo by W.C. Fields.

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It's here! The NEW Baptist Hymnal



a hymnal "that will sing us
into the twenty-first century."

Baptist Hymnal 1976 is the finest ever for congregational singing! It was designed for the person in the pew. Songs are included that have never before appeared in any hymnal.

Some familiar songs added to this hymnal include: How Great Thou Art; All That Thrills My Soul; The Saviour Is Waiting; Sweet, Sweet Spirit; I Have Decided to Follow Jesus; Here Is My Life; Set My Soul Afire; and many, many others.

For the greatest congregational singing order the NEW Baptist Hymnal. Contact us about prices, and ask for a color swatch book. Special editions are available also. We want you to see these hymnals at your



Joint service first in 100 years

GREENVILLE, S.C. (BP)—A hundred years ago former slaves who worshipped with their masters at First Baptist Church here broke away to organize their own black Springfield Church.

The two congregations met together again recently for the first time in a century. It was Race Relations Sunday, an annual observance of Southern Baptists, and they held a joint service.

An estimated 900 persons, about half of them black, attended the evening worship service at First Church, where John Corbitt, the pastor of Springfield Church, preached the sermon. Four choirs from the Springfield Church sang. Presiding was James C. Stertz, First Church pastor.

The offering that evening went to the Martin-Webb Learning Center in Greenville. The center promotes cooperative ministries among black and white Baptist churches in the area.

Attending the service was O.K. Webb, retired director of missions for the Greenville Association, one of two men for whom the center was named.

The First Church congregation has been invited to Springfield Church for a similar service next year, according to a report by the *Baptist Courier*, weekly news publication of the General Board of South Carolina Baptist Convention.

For sale

1 Church bus 1966 GMC Blue Bird body 66-passenger

1 Church bus 1952 Chev. 32-passenger

For information write Jody Ganaway, Rt. 2, Box 96, Crossett, Ark. 71635

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SBC continues to show statistical increases

NASHVILLE (BP)—The nationwide Southern Baptist Convention (SBC) reported 12 1/2 million church members, 1.3 billion dollars in total receipts, and the fifth highest number of baptisms in SBC history during 1974, according to statistics released by the Sunday School Board's research services department.

The 1974 SBC statistics, compiled from reports of 34,275 churches (459 others did not report) in America's largest Protestant evangelical body, showed increases in several areas. They are church membership, Sunday School enrolment, church music enrolment, mission expenditures, Woman's Missionary Union (W.M.U.) enrolment, total financial receipts, and the total number of churches.

Churches reported decreases in the number of baptisms and Training Union enrolment.

The 410,482 baptisms recorded in 1974 rank behind the record number of 445,725 in 1972, 429,063 in 1959, 416,857 in 1955, and 413,990 in 1973. This marks the fourth year in succession that the number of baptisms have exceeded 400,000.

For several years, church membership has been increasing at approximately one to two percent per year. In 1974, the increase was 1.8 percent or 218,496 persons over the 1973 membership.

The 1974 total membership increased to 12,515,842 in 34,734 churches across 50 states, compared to 12,297,346 members in 34,665 churches in 50 states in 1973.

The statistics indicate an 11.4 percent increase in the denomination's total receipts, resulting in a total of

\$1,342,997,051 for 1974. This is an increase of nearly \$138 million dollars.

Mission gifts continued to increase in 1974, gaining almost \$26 million dollars (11.4 percent) for a total of \$219,389,030. This is the first time mission expenditures have exceeded \$200 million. It is the first time since 1966 that the percentage change of mission expenditures was greater than the percentage change of total receipts.

Sunday School enrolment increased 8,279 members in 1974 for a total of 7,190,829. In 1972, Sunday School enrolment experienced its first gain in eight years and has continued to increase the past two years.

Church music enrolment continued to climb in 1974. Statistics indicate a 4.1 percent increase or 51,440 members for a total of 1,104,068.

During 1974, W.M.U.'s missions education program for women and girls increased for the first time in 10 years, rising 12,717 for a total enrolment of 1,115,149.

The Brotherhood program of missions education for men and boys remained stable in 1974, for a total enrolment of 460,711.

The 1974 Training Union enrolment statistics, which do not include new member or leader training registration, showed a 2.3 percent decrease as compared with a 4.6 percent decrease in 1973. Enrolment totaled 1,904,986.

These statistical figures were compiled from the "Uniform Church Letters" received and were compared with the 1973 denominational figures.

Summary of 1974 Southern Baptist Convention statistics

	1974	1973	Numerical change	Percent change
Churches	34,734	34,665	69	0.2
Baptisms	410,482	413,990	-3,508	-0.8
Church Membership	12,515,842	12,297,346	218,496	1.8
Ongoing Sunday School Enrolment	7,190,829	7,182,550	8,279	0.1
Ongoing Training Union Enrolment	1,904,986	1,949,640	-44,654	-2.3
Ongoing Church Music Enrolment	1,304,068	1,252,628	51,440	4.1
Ongoing W.M.U. Enrolment	1,115,149	1,102,432	12,717	1.2
Ongoing Brotherhood Enrolment	460,713	461,080	-367	-0.1
Total Receipts	\$1,342,997,051	\$1,205,330,781	\$137,666,270	11.4
Total Mission Gifts	\$219,389,030	\$193,549,922	\$25,839,108	13.4

Bangladesh missionaries call for additional relief funds

RICHMOND (BP)—W. Eugene Grubbs, the Southern Baptist Foreign Mission Board's disaster response coordinator, said in an interview here that the agency's missionaries in impoverished Bangladesh can handle all financial resources that Southern Baptists can provide for relief and rehabilitation needs there.

Qualifying his statement, Grubbs, who recently returned from Bangladesh where he surveyed needs, explained, "Our missionaries in Bangladesh can skillfully utilize all the resources that Southern Baptists will place in their hands if they are permitted to choose projects consistent with their primary purpose for being there and which are based on their own intimate firsthand knowledge, insights obtained from other relief groups and counsel from Bangladesh government officials.

"I don't put any limit on it if they're permitted to do it that way," he said.

Before his departure to Bangladesh, Grubbs visited the U S State Department where he was briefed on U S relief efforts and discussed suggestions and procedure for future Baptist efforts.

Arriving in the country, he talked to every missionary and several government officials including the district officer (equivalent to governor) of a province of six million people near Comilla, a sub-district officer in Feni and a joint secretary of relief for the Bangladesh government.

"We found that the State Department's suggestions, the missionaries' suggestions and the Bangladesh government officials' suggestions all supported each other in approaches to relief," Grubbs said.

Noting the overwhelming task facing seven Southern Baptist missionary families as they attempt to minister to a population in Bangladesh of 90 million, Grubbs told of some projects the missionaries were already involved in and others that might be undertaken in the future.

Mr and Mrs. R T Buckley, missionaries stationed in Comilla, envision a "rural village relief, rehabilitation and development project" which would cost from \$5,000 to \$10,000 a year. Buckley has selected a village of both Hindus and Muslims in which to begin.

A "food for work" program would provide food and a small stipend in exchange for labor. Bengali men would dig and clean out small tanks (ponds) for irrigation purposes, for fish production and for raising ducks. They would also learn to raise ducks, farm fish and grow some food for cattle. Health, hygiene, sanitation and family planning also could

be taught.

Buckley has been helping the Salvation Army build houses. Grubbs indicated that Buckley is willing to do this for Southern Baptists, but that whole villages of about 50 houses would need to be reconstructed. These small one-room shelters which cost \$200 in 1971, now cost \$800 to build. A village would cost \$40,000, and Buckley will supervise the building of as many villages as funds will provide, according to Grubbs.

The Carl F. Rythers, missionaries in Feni, are also involved in a "food for work" program. Ryther, an agriculturalist, says one deep irrigation well will irrigate 50 acres of land.

A typical Bengali landowner owns about one acre. Therefore, each irrigation well helps 50 landowners. In addition, five laborers are needed if the land is cultivated as intensively as suggested by Ryther. Four crops a year can be harvested.

Grubbs said cultivation of a 50 acre plot would cost \$62,000 a year. Thus, for that total sum, assistance is provided for from 1,500 to 1,800 people. That is six laborers per acre, multiplied by 50 acres, totaling 300 families helped. Bengali families average over five persons. Grubbs said Ryther could handle up to five of these 50 acre plots if resources were available.

The James E. Youngs, missionaries also stationed in Feni, are prepared to help rebuild villages and institute a community development program. This is consistent with the Feni sub-district officer's suggestion for a model village project. The cost would include \$800 for each house and an additional \$10,000 a year for other phases such as providing each village with about 10 sewing machines at \$100 each. The Youngs would also help sink tube wells, teach health, hygiene, sanitation and family planning, and help in handicraft projects.

The Thomas E. Thurmans and the Thomas D. Kirkpatrick, missionaries in Faridpur have been involved in a grain distribution program which could be converted to a "food for work" project. This would cost \$18,000 a year. The missionaries would also like to continue providing scholarships for needy children who have had to drop out of school. This would cost \$6,000 a year.

Grubbs commended the wisdom of all the Bangladesh missionaries in concentrating efforts in rural areas. Two missionaries are stationed in Dacca, a city of one million people. More assistance is available in Dacca than in rural areas. Grubbs suggested that financial resources could be channeled through relief agencies already at work in

Dacca.

Grubbs suggested some major guidelines for Southern Baptist assistance. It is best not to attempt to import large quantities of grain or other foods, he said, because grain can be purchased locally.

"Imports can be handled on a government level," Grubbs explained. "The joint secretary for the Bangladesh ministry of relief said they will sell us grain at international market prices. He would use the money to purchase replacement grain from the world market."

Another suggestion is to avoid spreading relief efforts over large areas or "broadcasting" them. Otherwise it would exhaust resources and leave the people hungry again in a few days.

Grubbs suggested selecting a certain area, determining what resources are needed and using the resources so that genuine assistance is provided and people are helped over a long period of time.

Finally, he indicated giveaway projects should be avoided. Food and clothing can be supplied where available, he said, but make it an exchange program for work.

"This will help those who previously have not been beggars from becoming beggars and will discourage the professional beggar from continuing," Grubbs said.

There will be a need for a few volunteer laymen from the United States to assist in several ways, Grubbs noted. A retired bookkeeper will be needed to keep account of all the Southern Baptist funds that are sent to Bangladesh. Several rice farmers could help in the agricultural areas.

Grubbs also mentioned a village medical assistance project that could be conducted in Faridpur. A medical team each month from the United States could see about 1,000 people daily in villages around Faridpur.

Even though the missionaries are ready to intensify relief and rehabilitation efforts, Grubbs emphasized that they could also continue to respond to evangelistic efforts.

"We've got to remember that they are facing the greatest evangelistic opportunities they've ever had," Grubbs stated. "They can't turn entirely to relief work," he said, "although they recognize that as Christians, they can't ignore the physical suffering that surrounds them."

SBC Ministers' Wives will hear Criswell

MIAMI BEACH (BP)—W A Criswell, pastor of First Baptist Church, Dallas, will speak here at the Southern Baptist Ministers' Wives Conference at 12 30 p m June 10, at Central Baptist Church.

The conference, which meets in conjunction with the annual sessions of the Southern Baptist Convention, will be built around the theme, "Gateway to the World" and will center on "The Woman—in the Word, Into the World."

Mrs Jim Hughens, 5340 S W 88th Ct., Miami, Fla 33165, is in charge of advance registration. Tickets may be purchased at the registration desk, not in advance. They will be sold on Monday and Tuesday mornings, June 9 and 10, according to Mrs Maurice Clayton, president of the Ministers Wives Conference.

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BAPTIST DUCKS ALIVE AND WELL IN BANGLADESH—James F Kirkendall, Southern Baptist missionary field representative shows off some of the ducklings being raised by missionary Carl F. Ryther, an agriculturalist. Bengalis are taught how to care for these ducks that will grow to provide high protein meals and will also reproduce quickly (BP) PHOTO by Foreign Mission Board



DEMONSTRATION FARMING IN BANGLADESH—Southern Baptist missionary James F. Young (pointing) shows W. Eugene Grubbs, the Foreign Mission Board's disaster relief coordinator, how productive land in Bangladesh can be if properly cultivated. Young is responsible for several demonstration garden plots such as this one in Feni. Young and his missionary colleagues can use all financial resources for relief that Southern Baptists can supply, according to Grubbs (BP) PHOTO by Foreign Mission Board



EXECUTIVES OFFICERS—Officers for 1975-76 of the Baptist state executive secretaries' group are (from left) President Roy D. Gresham, executive secretary-treasurer of the Baptist Convention of Maryland; Vice President A. Harold Cole, general secretary-treasurer of the General Board of South Carolina Baptist Convention and Secretary Joe L. Ingram, executive secretary-treasurer of the Baptist General Convention of Oklahoma. The state executives' group met recently in Mobile, Ala. (BP) Photo by W. C. Fields

Expand pioneer work say student directors

JACKSON, Miss. (BP)—Greater support through resources and personnel of student work in so-called pioneer areas of Southern Baptist (SBC) were asked for in a statement by the Association of Southern Baptist Student Directors (ASBSD) meeting here in mid-February.

The organization of state student directors noted that where there is the greatest number of students in America, Southern Baptist student work is in the minority.

Named president of the organization was Ion Appleton, Alabama campus ministry director. The next meeting of the ASBSD is set for Denver, Colo., Feb. 8-11, 1976.

Woman heads W. Va.

WMU, Campus work

ST ALBANS, W. Va. (BP)—Miss Delores Palmer has been elected as Woman's Missionary Union (WMU) director and campus ministries director for the four-year-old West Virginia Convention of Southern Baptists.

Currently director of inner cities missions for the Pioneer Baptist Association in the Charleston, W. Va., area. She is a former school teacher in Florida and Ohio and former youth director of Calvary Church, Savannah, Ga.

A native of Atlanta, Miss Palmer holds a bachelor of science degree from Tift College, Forsythe, Ga., and a master of religious education degree from Southwestern Seminary, Ft. Worth.

Miss Palmer's positions are assigned to the West Virginia Convention's missions division, directed by Floyd Tidsworth.

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S.C. Baptists top budget by more than \$1 million

COLUMBIA, S.C. (BP)—South Carolina Baptists gave to missions in record amounts during 1974, despite economic recession, surpassing a \$6.3 million budget by more than \$1 million.

The budget report, released here, shows that \$7,472,940 was given during 1974 by 1,631 cooperating S.C. Baptist Convention churches through the state's Cooperative Program unified budget.

Thirty-four per cent will be sent to nationwide and worldwide missions causes through the Southern Baptist Convention's national Cooperative Program.

In 1975, the 50th anniversary of the Cooperative Program, an anniversary challenge goal of \$8 million has been set for South Carolina Baptist churches, to be followed by a \$9 million goal for 1976.

International Lesson

Do we face life alone?

March 16, 1975

Hebrews 8:8-12, 10:19-25



Pike

"David, don't go out there man. You'll get stomped. That guy is over nine feet tall and that bullet-proof vest alone must weigh at least 200 pounds! Let one of our big guys go after him. After all, this war is not your fight. Go on back home and

take care of your dad's sheep. You're just a little kid and I wouldn't want to see you get fed to the birds just yet."

"I believe that the same God who delivered me from the paw of the lion and the bear as I was tending the sheep, will also deliver me from the hand of this giant." David had learned that under the covenant of God he did not face life alone. He put his faith, trust, and obedience in that covenant relationship.

The new covenant

The writer of Hebrews is telling his people that the new covenant which Christ established is superior to the old covenant. It is superior because it is built on better promises. The old covenant was a symbolic and temporary one. Atonement for sins had to be given over and over and sin sacrifices had to be made continually.

Now, because the new covenant includes a provision for the permanent atonement of sins, it is a better and eternal covenant between God and man. It is not just another covenant in an unending series. It is God's last word to man concerning salvation.

This covenant is built on personal promises from God. He takes the initiative. "I will establish a new covenant, this is the covenant I will make. I will put my law in their minds...I will be their God." God has given his personal assurance that He will be the stabilizing force of this new covenant. The old covenant was based upon the obedience of man to the law of God. The new is based on the realization that never has there been a man who could perfectly obey the law of God. So the new covenant was based on the grace of God and upon the perfect sacrifice of Christ.

There are three positive aspects of the new covenant. It is inward or spiritual; it is individual and therefore universal; it is gracious and provides forgiveness.

God's law, instead of being written on tables of stone, should under the new covenant be written on the spirit of man. God will write his law upon the heart,

and instill it into the mind, and thus not leave man to the doubtful and unsatisfactory process of human instruction. This second "better promise" follows on the first as its natural consequence. The inward acceptance of God's will involves the knowledge of God. In the new covenant all were to be "taught of God" and independent of the instruction of the privileged class. Under the old covenant, none but the educated scribes could understand the minute details of the law with which the Jewish religion was identified. The elaborate rituals made it impossible for the private individual to know whether a ram or a pigeon was the appropriate sacrifice for his sin. A priest had to be consulted. Under the new covenant intermediaries were to be abolished. The knowledge of God was to lie in the heart.

God also promises that he will be their God. Here is promised the establishing of intimate and confidential relations between God and his people which cannot be broken up, being guaranteed by the living spiritual power behind the covenant.

The third promise of the covenant is that God will be gracious toward the people's acts of unrighteousness and that he will not remember their sin.

This completes the listing of the better promises which give the new covenant its superiority over the old covenant. The inward constraining power of God's love; a universal opening of the heart to those teachings of God which supersede the detailed teachings of men; and finally a full and free remission of sin, are the elements which make up the better promises for the new covenant.

The exhortations

These verses in chapter 10 summarize the positive appeal of the whole epistle. It is a call first of all to enter into the realized presence of God in confident, appropriating faith. This entrance is made possible through the blood of Jesus. His blood, shed in sacrifice on the cross, and figuratively born into the heavenly, holy of holies, there to be sprinkled on the mercy seat, is the means of gaining that approach to God which the blood of Old Testament victims only symbolized.

The body of Christ is compared to the veil which hung before the earthly holy of holies, because as long as his body remained uncrucified the entrance into that sanctuary was impossible. We cannot make this event a part of a complete typology. It is not meant for this. But as the veil stood locally before the holiest in the Mosaic Tabernacle, the

way into which lay through it, so Christ's life in the flesh stood between him and his entrance before God, and his flesh had to be rent before he could enter.

So, our first ground of encouragement for drawing near to God is that our great priest has passed through the veil and opened a path by which we may follow Him. Our second is, that in the house of God, we have a great priest to make intercession for us. "Great priest" is not a synonym for "high priest" but rather designates Christ as exalted in kingly and priestly majesty. It refers to his greatness as the Son of God and as one who has passed into the holy presence. So, our first exhortation is to draw near to God with a clean heart.

The second exhortation is for us to hold fast to our confession of faith in Christ. We are told not to waver in our faith. When troubles come, when doubts arise, we are to hold fast to our belief in Christ as the Son of God. He is faithful to us. He will uphold his part of our covenant relationship.

The third exhortation is for us to stimulate each other to love and good deeds. We are to be an encouragement to our fellow Christians. As Barnabas, in the book of Acts, encouraged Saul to begin his ministry to the Gentiles, we should also encourage each other in Christian love. When one is discouraged we should encourage him. When one is under stress we should provide a listening ear for the release of this tension. When one is saddened by tragedy, we should be willing to comfort through the love of Christ.

We are all reminded not to forsake the assembling of ourselves together. The writer is telling his people that the mutual encouragement and mutual fellowship of Christians is an important part of maintaining and holding fast our confession. When we miss church not only do we lose a blessing, but we have failed in our responsibility to mutually encourage other Christians who are in church.

If David could face the giant Goliath under his understanding of the old covenant, surely we can face our troubles under the new covenant which is based upon Jesus Christ. We do not face life alone for we have Christ as a great high priest who intercedes for us at the throne of God.

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Facing the costly way

March 16, 1975

Luke 22:39-54a

Late one night on the plains east of Bethlehem, a group of humble Judean shepherds heard the first public announcement of Jesus' birth. The star of David shone brightly that night over a common stable.

About 33 years later in a garden near Jerusalem, that star of David's reign became a flaming burden in the heart of that same Jesus "My heart is breaking with a death-like grief" (Matt. 26:38a Phillips)

Jesus realized the long-foreseen suffering was upon him. It tore at him like a wild beast. He became greatly agitated and overwhelmed by a felling of terror and deep sorrow. That which he had begun to know since early childhood seemed to crush him now.

The shadow of the cross first touched his life near the age of 12. He came to know God had a special plan for his life even though the full consequence of that life was yet to be revealed. At first he only criss-crossed the shadow of the cross, touching it whenever opposition threatened his work. Then more and more he lingered in the shadow, facing ever increasing rejection. Straight ahead was humiliating death preceded by the most vulgar display of self-righteous anger ever shown.

"Stay here—keep awake with me"

No one kept notes on how many people Jesus helped but most of them felt threatened by the bitter opposition of the religious leaders. Even Jesus' closest friends were defenseless against their insidious traps. The disciples were greatly alarmed and often frightened by the impending danger. Be that as it may, they seemed quite unafraid in the presence of Jesus. So while Jesus agonized, they fell asleep. All men may share Christ's presence but none can share his agony over sin.

"He—kneeled down, and prayed"

Gethsemane was the last exit on the road to suffering. Nothing seemed to lie ahead but unexplored darkness. No one had travelled that road before.

Jesus faced the Devil in the wilderness and decided God's way was best to accomplish his work. Jesus refreshed himself in the glory of God on the mount of transfiguration and decided to stay on earth until his mission was complete.

Did Jesus seek the solitude of Gethsemane because he was still undecided? Hardly. He went there to prepare himself for those final hours.

"Father"

No human understood Jesus. None

could see what he saw. In his hour of need Jesus called upon the only one who could feel what he felt. It was in keeping with Jesus' emphasis upon his relationship to the Father.

"I am not alone, because the Father is with me" (John 16:32b)

"This is my beloved Son, in whom I am well pleased" (Matt. 3:17)

"The Father loveth the Son." (John 5:20a)

"I and my Father are one." (John 10:30)

Satan pressed ever so near to separate the Son from the Father's will but Jesus stayed with the Father.

"Let this cup pass"

Jesus' struggle with Satan in the garden was not unlike that in the wilderness experience. Satan once again presented the acceptance of a pleasing circumstance as a distraction from lasting results. How Jesus desired for the cup of sorrow to pass him by and Satan was more than willing to make it so. Jesus could have by-passed the cross and won popular support for awhile by ending Rome's tyrannical hold upon God's people. Also, Jesus could have presumed upon God's loving care and called forth angelic hosts to rescue him from his enemies. The temptations were greater than ever. The shadow of the cross sent a chill throughout his being.

"Nevertheless not my will, but thine"

Jesus' only recourse was implicit trust in the Father's will. Satan tried again and again to confuse the issue. The first Adam lost sight of God's purpose and became blinded by Satan's shortcut to power. Jesus struggled intensely and prevailed. Great drops of clotted blood fell from him as he began to taste death for us. Jesus decided once and for all to lay down his life for us.

"When he rose up from prayer"

As soon as Jesus finished praying he discovered two disheartening events. His closest followers were asleep and Judas was ready to betray him. No man was prepared to stand with him. He would surely pay the full cost of man's sin alone. Yet he moved on to the cross because that was the only way to bring men to God. Thus the cross means three things.

(1) It means suffering. Someone had to pay the high cost of sin or everyone would keep on paying. Jesus was the only one who could break sin's hold upon us.

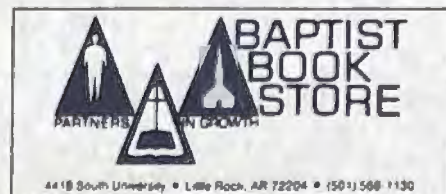
(2) It means salvation. Without the shedding of blood, there is no way to shed the guilt of sin. Jesus frees those who come in repentance and faith.

(3) It means security. The cross was a one-time event but the results are lasting. We shall live as long as God shall live.

Jesus faced the cross knowing it was costly. He truly is a wonderful Saviour for he will carry you through.

"Thank God for his Son—his Gift too wonderful for words" (2 Cor. 9:15)

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Report your termites, but not to SS Board

NASHVILLE (BP) Southern Baptist Convention churches send all kinds of reports to denominational agencies, but a totally new one has arrived at the SBC's Sunday School Board.

A North Carolina church sent a re-inspection report from its exterminator, along with a Church Audiovisual Education (CAVE) Plan order to the board's Broadman consumer sales department, according to manager Crawford Howell.

The report said there was "no visible infestation," and re-treatment was made.

Howell returned the form to the church, and a board spokesman stated that this information will definitely not become a part of the "uniform church letter," source of numerous statistics about Southern Baptist churches.

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A smile or two

During the depression, Doyle Smith was a boy living in Walters, Okla. "Each night," he says, "either I or one of my brothers would go out in the woods and put a flashlight on a cottontail. The rabbit's eyes glowed in the beam of light. We shot them right between the eyes, it was our meal for the next day."

"For nearly a year, it was rabbit for dinner or beans. Then suddenly our aim seemed to go haywire. We began missing easy shots and couldn't understand why. Was our ammunition bad? Or had our guns gone flooey?"

"We learned by accident why we were missing those rabbits. Those old cottontails had got smart. They'd started going around in pairs with their heads three inches apart. Then when they saw the beam of a flashlight each rabbit would close its outside eye! — *Brief Cases*

□□

The Tel Aviv buses are the most crowded in the world. Sometimes you wait for hours while dozens of buses pass you by, all so packed they can't take on another passenger. One elderly gentleman struggled aboard a crowded bus and handed the surprised conductor one of the reduced fare tickets issued to children of school age. "That's how long I've been waiting," he explained as he reached for the strap — *American Opinion*

□□

The gov't gives a man a lot of freedom in this country—he can pay his taxes by certified check, cashier's check, money order or cash.

□□

A chap who had been suffering from anemia met an old pal who asked him how he felt.

"Oh, I feel better," said the ailing one. "I found a new doctor and he has really loaded me up with iron pills and iron shots."

"So, you're okay?" asked the friend.

"Yeah," said the patient, "as long as I face north."

Attendance report

March 2, 1975

Church	Sunday School	Church Training	Church Additions
Alexander, First	75	16	
Alma, First	372	84	
Alpena	71	33	
Grace, Augusta	96	64	
Bentonville, Central Avenue	71	29	
Berryville			
First	190	76	2
Freeman Heights	141	58	
Boneville, First	274	247	
Cahol, Mt. Carmel	774	99	10
Camden, Cullendale	515	122	4
Concord, First	94	28	1
Conway			
First	825	125	
Pickles Gap	177	103	2
Second	285	89	
Crossett, Mt. Olive	403	179	4
El Dorado, West Side	400	385	7
Forest City, First	616	125	6
Fl. Smith			
East Side	257	87	3
Grand Avenue	831	283	8
Magfett Mission	15		
Temple	154	76	1
Trinity	187	73	2
Windsor Park	831	270	4
Gentry	178	55	1
Gilham, First	110	74	
Greenwood, First	279	105	1
Hampton, First	157	116	
Hardy, First	144	48	
Harrison			
Eagle Heights	346	152	4
Woodland Heights	93	59	
Helena, First	308	87	3
Hope, Calvary	163	72	1
Hol Springs			
Grand Avenue	462	204	7
Leonard Street	101	65	
Memorial	90	49	
Park Place	378	93	2
Hughes, First	180	81	
Jacksonville			
First	461	104	4
Marshall Road	291	90	5
Jonesboro, Nettleton	268	100	
Lavaca, First	340	109	
Little Rock			
Crosa Road	110	85	
Crystal Hill	148	46	3
Geyer Springs	708	307	3
Life Line	525	123	
Martindale	106	64	5
Shady Grove	88	47	
Woodlawn	132	75	
Magnolia, Central	595	136	3
Monticello			
First	301	64	5
Second	333	104	4
North Little Rock			
Calvary	433	153	8
Levy	482	123	2
Park Hill	741	141	8
Paragould			
Calvary	228	158	
First	500	107	1
Paris, First	472	106	
Pine Bluff			
Centennial	166	83	
East Side	212	118	
First	634	156	3
South Side	695	123	3
Oppelo	18		
Tucker	12		
Sulphur Springs	184	97	
Watson Chapel	427	143	30
Prairie Grove, First	174	69	
Rogers			
First	519		2
Immanuel	492	84	2
Russellville			
First	466	116	
Second	173	75	
Sheridan, First	320	56	6
Springdale			
Caudle Avenue	106	46	
Elmdale	333	127	
Texarkana, Trinity	366	157	12
Van Buren, First	549	160	
Mission	26		
Vandervoort, First	63	33	
West Helena, Second	197	98	
Wooster	117	80	



The deaf choir sings a hymn in unison
 (BP photo by Everett Hutton Home
 Mission Board)

Deaf church affiliates with Southern Baptists

by Tim Nicholas

PORTLAND, Ore (BP)—First Baptist Church of the Deaf here is currently the only separate and autonomous deaf church affiliated with the Southern Baptist Convention

They hold that distinction even though there are a number of other deaf congregations with a full program among Southern Baptists. The others, however, are missions of a "hearing church."

The church was formerly called the United Evangelical Church of the Deaf in Portland. The members had been interested in restructuring upon what they termed "a single set of beliefs."

Under the ministry of the former pastor William Thompson and his wife, Lenora, the church joined the local association and the Northwest Baptist Convention. The church's members were baptized into what became a brand new church.

The Thompsons first learned sign language from Jerry Potter, a Portland native who now works with the deaf in North Carolina. They later used the "signing" in mission work in Puerto Rico and Jamaica.

When Thompson resigned, Harold Hitt, general secretary of language missions for Northwest Baptists, began filling in as supply pastor.

Interpreting into sign language were Stan and Lynn Stepleton of Albertsville, Ala., and Carrollton, Ga., respectively,

US-2 missionaries of the Southern Baptist Home Mission Board. (The US-2 program is the board's two-year missions program for college graduates.)

The US-2 couple interpret services at both the Lincoln Street Baptist Church in Portland and at Calvary Church in Vancouver, Wash., in addition to responsibilities at the deaf church.

They teach sign language classes at Lincoln Street and Calvary churches. And they teach two Bible study classes at the state schools for the deaf in Salem, Ore. and Vancouver, Wash.

Lynn had been teaching a ladies Bible study class at the deaf church when the couple was asked to interpret for worship services. "We take turns interpreting," she said, "Interpreting at full speed for an hour can be tiring."

The Stepletons should have some help before long, as they are teaching the sign language to about 50 hearing persons at present. Most of their students are teenagers, but "anyone can learn to sign," Lynn said.

"These are the people who will take our place."

These are people who can help make a bridge between the world of sound and the world of silence, she noted.

If you doubt that, you should see the choir at First Church of the Deaf. It's a symphony of gracefulness.

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