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December 11, 1975

Arkansas Baptist State Convention

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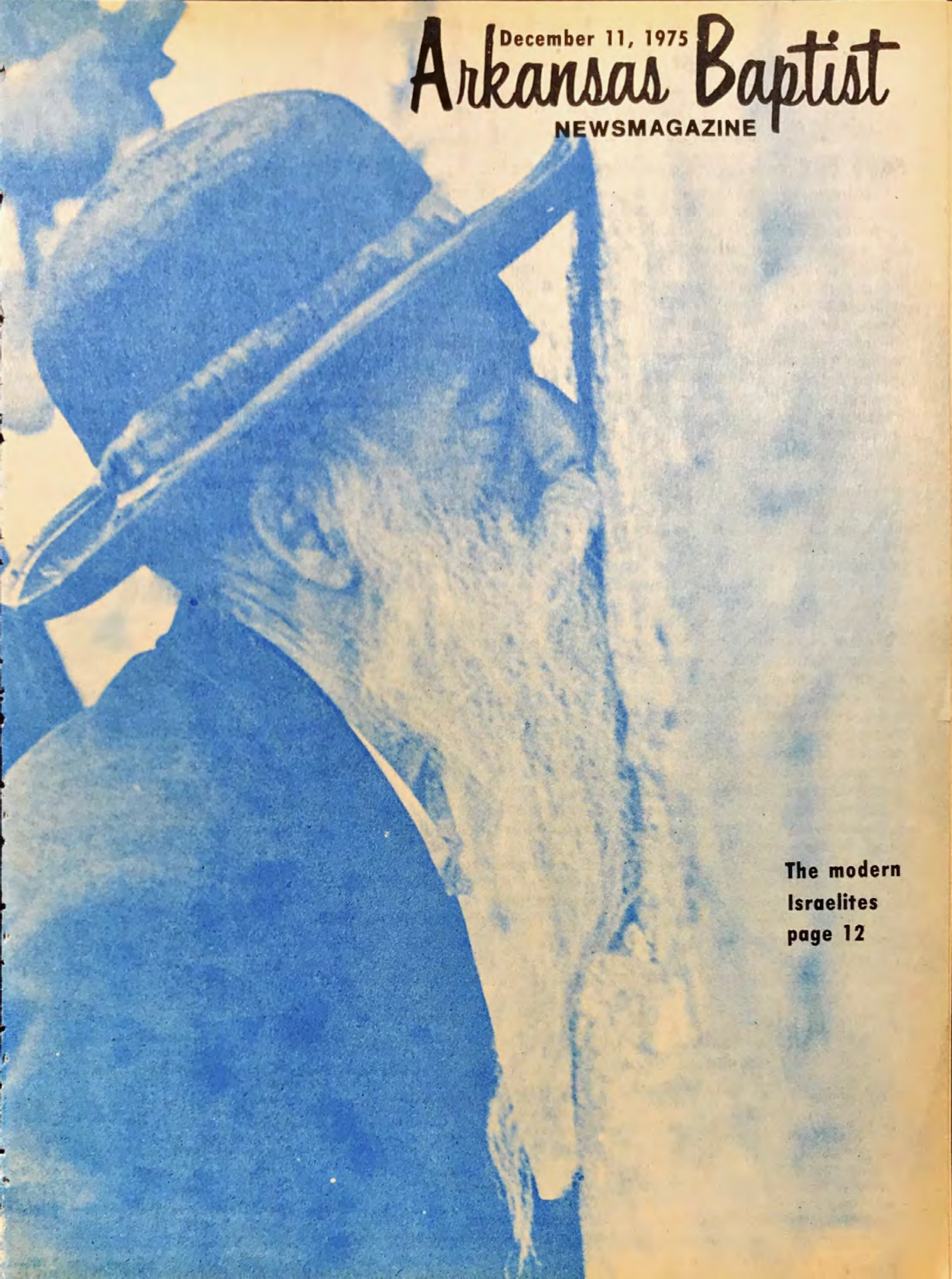
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December 11, 1975
Arkansas Baptist
NEWSMAGAZINE

**The modern
Israelites
page 12**



I must say it

Charles H. Ashcraft Executive Secretary

Faith and works--a good marriage

The measure of one's beliefs as well as his loyalty can only become definitive in action. Action is the only reliable gauge of faith. Stated faith or confessed disciplines are only real in terms of deeds. Words cannot compete with action if any serious notion of progress is contemplated.

Religious beliefs are only as substantive as the action they produce is substantive. There can be no intelligent assumption of faith unless the hard evidence of works is on display. Whatever may be considered to be faith is never more dead when unattended by living deeds. (James 2:17-22)

For a person to cry, "Lord, Lord" and do not what his Lord may say is to become a prime example of hypocrisy at its absolute below level zero. His confessions are but low tinkling cymbals in an orchestra which would reproduce the whole song of the Lord in dedicated hearts. Hypocrisy is attended by profanity at its ugliest and most degradatory point when one says, "Lord, Lord" and remains immobile. He has certainly used the Lord's name in vain.

The weakest point in the Baptist presentation of the Christian message is the relationship of faith and works. The Word of God (James 2:17-22) is not language couched in dark symbolism, coded mysteries, or exegetical difficulties. It is as plain as is the refusal of most prophets to deal with it. Indeed by grace are we saved, not of works, lest any should boast, but salvation itself is not achieved without a mature exchange or expenditure of energy. (James 2:21-26) John Calvin said, "We are saved neither by or yet without good works."

I keep hoping that our generation of theologians, prophets and teachers will come forth with a new statement of the key doctrines of the Christian message which will carry the "built-in" motivation of the full acknowledgement of the Lordship of Christ.

Why cannot the motivation to action in the Living Word (Christ) be just as real as in the written Word (Bible) and in the spoken Word (Gospel)? This is a theological problem which cannot be solved by dialogue with demons, national seminars or federal grants. It will take the prime energy of a courageous student of the divine revelation. Such a substantive study will be readily acceptable to substantive people.

Substantive deeds of Christian services and ministries are only as real as the substantive faith and confessions which precede them. Faith without works is dead. Works without faith is dead.

Our best definition of a Christian must never be "believer," "saint," or "elect." It must be "doer of the word," a "soldier," an "actionist," something which denotes movement, mobility, and substantive faith.

There will never be any convincing faith unless that convincing faith produces convincing works. (James 2:18)

I must say it!

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Arkansas Baptist

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Whatever became of sin?

One of the dominant themes of the Bible is sin. Yet, today, in many religious circles, little is said about it, and apparently a large percentage of our population has lost any feeling of guilt. This tragic event has sometimes hampered the spread of the gospel.

The Bible makes a clear distinction between "sin" and "sins." Sin is the rejection of Jesus Christ who came to afford men the opportunity of having right standing with God. Sin, then, is against God. Sins, on the other hand, are the result of sin. When one has rejected Christ and is in bondage to sin, he will commit sins. That is, he will have a tendency to lie, steal, commit adultery, etc.

The Bible writers so clearly assumed the fact of sin that even the casual reader of the Scripture can not escape the statement. John says "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." (I John 3:4.)

Paul articulates the fact of sin very clearly in Romans 1:18 to 3:20. He further declares the universality of sin by saying "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12)

The Scripture also makes it clear that sin is always against God. David had committed two heinous sins — adultery and murder. But when he repented, he recognized that his sin was against God. "Against thee, thee only have I sinned, and done this evil in thy sight..." (Ps. 51:4) Clearly the results of sin hurts others, but sin itself is directed against a loving God.

Since the Bible is so clear regarding sin, the question arises "Why is so little said about it? And why do so many appear to have no feeling of guilt?" First, evangelical Christianity in recent years has failed to

forcefully proclaim the reality of sin. We must also couple with the fact of sin its consequences. Since the righteousness of God condemns sin, God must by his very nature punish the sinner.

A second factor which has had a tragic impact on our society, is the teaching of some psychologists and psychiatrists that a feeling of guilt is misguided thinking. This devil-sent situation ethic has led people to try to convince themselves that they can commit sexual immorality, lie, and cheat so long as they can convince themselves that no one is being hurt by what they are doing.

Likely, every normal person will feel guilt sooner or later. Fortunately, God forgives our sins and when God forgives us, we should forgive ourselves. The feeling of guilt is the method that God uses to draw people to himself.

Likely, every normal person will feel guilt sooner or later. Fortunately, God forgives our sins and when God forgives us, we should forgive ourselves. The feeling of guilt is the method that God uses to draw people to himself.

The most important question is "What can we do to make people properly aware of sin and its consequences?" It is essential that everyone, both preacher and laymen, have a deep and abiding conviction of the reality of sin. When we see sin in all of its blackness, we will proclaim God's love as the only remedy.

As we understand the nature of sin, we will also boldly condemn sins. It is essential that each Christian take a stand as our silence on these matters grants the devil his best opportunities.

Guest editorial

Sheep stealers

Preparations were being made for a simultaneous revival. The pastor called upon to close a fellowship meeting prayed that "each pastor would refrain from engaging in sheep stealing." He was referring to the practice in evidence in small towns where proselytizing is a habit. It goes on in large cities where there are several congregations of the same faith. Members (and we have known pastors to do the same thing) seek by devious means to get individuals to leave one church and join theirs. Always the guise is "we have more to offer you and your children, or you would be happier with us than where you are."

A very prominent minister (not a Southern Baptist) who is also a motivation expert on the corporation circuit repeatedly suggests to a successful Southern Baptist business executive, whether they meet at the country club or at a downtown club that he should come to his church—"a man of your stature would be more at home with us than in that small Southern

Baptist congregation." But the Baptist does not fall for the bait.

Proselytizing, trying to get the other fellows members to leave their present church home and join yours; or sheep stealing, seeking to get a fellow pastors members to become part of your flock is as ethical as it would be for medical practitioners to steal each others patients; one surgeon calling on the patient of another in an effort to get the patient for himself by claiming to be a better doctor.

Sheep stealers at times become killers and mutilators of the sheep they attempt to steal. Solicitors or visitors (however subtle they may be from sheep stealers should be looked upon by the sheep as poisonous potions of the evil one.

With all the unchristian and unchurched people around why can't enlistment efforts be confined to seeking out these. Leave the other fellows' sheep alone.

— O.L. Bayless in the "Rocky Mountain Baptist"



One layman's opinion

Daniel R. Grant / President, OBU

The Christmas spirit of giving or investing

When is giving not giving? This riddle was asked, in effect, by a representative of the foundation that recently gave Ouachita Baptist University the largest foundation gift in the history of the institution.

C. D. Forrest, Executive Secretary of the Mabee Foundation of Tulsa, Okla. spoke briefly at the dedication of Ouachita's beautiful new Mabee Fine Arts Center. In introducing Mr. Forrest to the audience, reference was made more than once to the 1972 "Mabee grant" of \$300,000 to assist in the construction of the Fine Arts Center, and the more recent Mabee grant of \$500,000 to be applied to a new classroom building. In responding to his introduction, Mr. Forrest explained that the Mabee Foundation does not think of these as gifts or grants. He spoke appreciatively of the Christian purposes of colleges and universities like Ouachita and said they like to think of making "investments" rather than gifts--

investments in institutions they believe in and the kind of young people they seek to produce.

Such a statement boggles the mind when it is remembered that the speaker had been involved in a total "investment" of \$800,000 in Ouachita Baptist University and her students. The more I thought about it, the more I liked the idea. It occurred to me that the spirit of giving at Christmas time might more properly honor Christ if it were transformed into a spirit of "Christian investment" in institutions and persons committed to the cause of Christ. So much of our Christmas giving is on an even swap-out basis (a tie for a tie, socks for socks, or occasionally a tie for a pair of socks.)

Understand I'm not knocking the annual tie exchange--some of my best friends are Christmas ties. But an important new dimension of the spirit of Christmas could be opened up by adding

a few Christian investments to the annual Christmas list of gifts.

The Lottie Moon Christmas offering for world missions is certainly an outstanding example of the opportunity for an investment, and not merely a gift. It just happened to occur to me that Ouachita Baptist University provides a similar opportunity for Christian investment at Christmas time. Unlike some kinds of commercial investments in stocks and bonds, there is no minimum dollar amount required for the investment. No investment is too small. It is also a pleasant thought for a college president that no investment is too large, and I will personally stand by that commitment!

The world would be a much better place in which to live if there were more investors like Mr. C. D. Forrest and the other members of the Board of the Mabee Foundation. We just might replace "Merry Christmas" with "Happy Investing."



Food and fellowship

Virginia Kirk and Jane Purtle

Needed: 24 million prayers

The buffet table was spread: rice at one end; bowls of peanuts, pineapple, oranges, coconut, onions, raisins, apples, celery, bananas, relish next; and at the other end, a pot of steaming curried chicken.

"What do you do with all this?" one of the young people asked as he looked down the table.

"Put it all on top of your rice. Mr. Adams says every bite is a delectable, exotic taste experience."

The scene was mission supper to promote the Lottie Moon Christmas Offering. Heyward Adams, former missionary to Nigeria, had prepared his creamed curry, and we were all getting a small taste, literally and figuratively, of another land and another way of life. The children enjoyed it most as they nibbled at the odd food and later looked at the strange articles from a pre-industrial culture. They kept asking questions and finally learned to sing "Jesus Loves Me" in Yoruba.

A mission supper is a fun time for any church. It's one way to promote a really important part of our Baptist witness--the Lottie Moon Offering. This year's goal for

the offering is 24 million dollars. All the missionaries agree that they need most is 24 million prayers.

God does not call us to give to the masses or pray for the masses. God uses single, solitary people such as Lottie Moon and Heyward Adams and you. The Lottie Moon offering has its meaning in the lives of the two thousand plus missionaries and the unnumbered individuals around the world that it feeds, clothes, doctors, and envelops in love. Each of them is a reason for your prayers and your money.

Mr Adams has shared his recipe for curry with us. Your family or some church group will find it a unique treat any time of they year.

Anglo-American Indian missionary creamed curry

- 1 broiler chicken
- 2 tablespoon salt
- 2 tablespoons curry powder

In a 4 quart pressure cooker or sauce pan, cook chicken and salt until chicken is cooked off bones. Debone chicken and chop into small bits. Add water to chicken broth to make about 2½ quarts. Thicken the broth with corn starch until

it is about the consistency of thick gelatin. Mix curry with a small amount of broth and gradually add to the cream sauce. Stir in the chopped chicken. This should make about 3 quarts of sauce.

Prepare a cup of cooked rice for each person and as many of the following side dishes as desired. In season, fresh fruits can be used. Drain all canned fruits.

- 1 package peanuts (ground nuts)
- 1 can crushed pineapple
- 1 can fruit cocktail
- 1 can oranges
- 1 package coconut (toast half of it)
- 1 box raisins
- fresh chopped onions
- canned French fried onions
- sweet pickle relish
- peeled and diced apples
- chopped celery
- chopped bananas
- corn chips (plenty)

Serve buffet style. Place a cup of rice on each plate and let each person choose the condiments he desires as he passes down the table. Top rice and condiments with a generous serving of the curried chicken. Serves 8-10 people.

Merged association names director



The newly-merged Current-Gaines Association has called J.D. Passmore as director of associational ministries. Passmore began serving as of Dec. 1.

For the past year Passmore has been pastor of Witt's

Chapel Church at Maynard. He has been pastor at St. Joe, Hope, Harrison, and Corning. Passmore had worked in pioneer missions in the state of Washington, and has been director of mission at Houston, Mo. He is a graduate of the University of Central Arkansas and has done graduate study at Southwestern Seminary, Ouachita University, and Central Washington State College.

Passmore is married to the former Helen Holland, and they are the parents of two daughters and two sons.



Woman's viewpoint

Iris O'Neal Bowen

If I had been Lazarus

If I had been Lazarus, lying dead and dead,
And then, hearing the voice of Christ,
Speaking new life into my quiet form,
Calling "Lazarus, come forth!"
I would have sprung out of the grave
And bowed before my Lord in gratitude.
Then I would have run into the town
And shouted to all the people in the streets:
"Look! I was dead and now I am alive!
Christ has brought me back!
He has made me whole again!
He saved me! He saved me! He did!
Come see Christ, who saved me from the grave!"
I would have sought new words,
Words of hope and joy and exultation,
To tell of this great thing that had happened,
And I would have taken people by their hands
Compelling them to come and see my Lord.

But I am not Lazarus,
And people like me who are lifted from death,
Who rise from graves of sin
Because Christ said, "Come forth!"
Do not go into the streets praising God any more.

So I just go to church and stand and sing
And bow in prayer, and listen to the sermon,
And wonder, "Where is the joy of my salvation?"

For much of the joy of salvation
Is in telling about it!

Ordination

Lamar Church ordained Clifford Baker to the ministry Sunday afternoon, Nov. 9. Baker, a member at Lamar, is the new pastor of the Cassville Church north of Clarksville in the North Arkansas Association. Wright Hughes, deacon at Lamar served as clerk. The candidate was presented by K.R. Horner, Lamar deacon. The questioning was led by L.B. Jordan, pastor of the ordaining church, who also presented the certificate. The ordination prayer was led by Burl Price, Lamar deacon. Special music was provided by Mr. and Mrs. Bob Garrett and Mrs. Kerry Nordin.

The message was brought by Jack L. Ramsey, pastor of the Lee Memorial Church, Pine Bluff, and former pastor at Lamar. A Bible provided by the Lamar Church was presented by John Baker, a member, and father of the candidate. The benediction was pronounced by Jim B. Henley, pastor of Second Church, Clarksville.

Others participating included Walter Yarbrough, pastor of the Webb City Church, Ozark; Boice Donaldson, pastor of the Batson Church, Dale Phelps, pastor and Jack Fowler, deacon of the Union Grove Church; Floyd Hern, deacon of First Church, Hartman; Lawrence Richards and Larry Goodnoh, deacons of Clarksville Second; and John Horner, Lamar deacon. Paul E. Wilhelm, missionary in Clear Creek Association, served as moderator.

Church warned to check status of tax exemption

ATLANTA (BP)—Southern Baptist churches were warned here to check on the tax-exempt status of their property to avoid possible embarrassment and an unnecessary bill to pay.

"On several occasions recently," said Robert H. Kilgore, director of the Southern Baptist Home Mission Board's division of church loans, "we have had churches obtaining new loans or selling property which discovered that because they failed to file for a tax exemption they have an unnecessary bill that must be settled."

The problem, Kilgore said, is that many churches which are qualified for tax exemption fail to file for it or some file only once when they should do so each year.

A letter outlining the problem has been sent to each church having a Home Mission Board loan, but Kilgore said that every one of the Southern Baptist Convention's 34,734 churches should be aware of the problem.

"The statutes concerning tax exemption vary from state to state or from county to county within the same state," the letter warns. "In some areas, once a property is placed in the tax-exempt property files, it remains so classified unless the property come to be used for non-religious purposes. In other areas, application must be filed periodically in order for the property to be tax-exempt. In some areas, the statutes have recently been changed to require periodic filing."

A check with the local tax assessor about the status of the exemption on a church's property could save some churches a lot of money, Kilgore said.

The fair enthralled youngsters like Jay Gibson, son of the assistant pastor.

The "Local Ministries" booth was designed to inform members about the local church staff. Mr. and Mrs. Bob Crutchfield were in charge.



Second Church, Hot Springs has outstanding budget fair

by Mrs. Christine Steuart

Under the direction of the pastor, J. Sidney Sample, members of Second Church, Hot Springs, were treated to a unique method of presenting the 1976 budget—a "budget fair" in their activities building on Nov. 5.

The fair, at first for Second Church was sponsored by the Budget and Finance Committee with other committees appointed to plan booths representing seven different categories of the church budget.

The gymnasium was decorated with colorful crepe paper, balloons and other decorations.

A banner, "Our 1976 Giving Challenge—\$265,925.24," with posters "Committed to Tithe" served as an introduction to the midway.

The missions booth, using the Cooperative Program theme, "One Lord, One Mission, One People," included displays of the bus ministry complete with miniature bus, people, home and church. A radio tower, depicting the radio ministry of Sunday morning worship services and daily program, "Read the Bible." Eleven items included in the Missions division were demonstrated. Harry Woodall, Director of Christian Social Ministries of Central Association was in the Mission Booth.

"Local ministries" booth used the

bicentennial patriotic color scheme and theme "The Spirit of 1976 - Your Tithe" was outstanding in decor. Twinkling lights enhanced the display of pictures of all staff members and their duties.

"Tithes Plant Organizations Organizations Grow Christians" was the theme for the "Organization and Education" booth. Paper flower pots represented the larger organizations of the church and paper flowers the groups within them. Plant food was represented by organizational literature. Live plants were presented to the ladies as they visited the booth.

Special activities such as the youth program, Fellowship of Christian Athletes, office supplies, postage came under the division of "General Promotion." A game, "Let's Make Our Goal", was in progress in front of the booth.

"Building and Maintenance" included all phases of building upkeep, repairs and utilities. It was displayed to the theme, "When the Family Tithes; The Church Thrives."

The "Debt Retirement" booth showed an outlay of the buildings and property with outstanding debts.

"Special Services" booth included a learning center, a listening center, a film in progress and a puppet show at given

intervals.

All seven categories of the church budget were displayed in a professional manner in the booths. Three judges outside the Church Family were asked to make selection for first, second and third prize. The words of the judges were, "All are first place winners."

Concessions were provided by other committees. Hot dogs, cold drinks, donuts, coffee and other sundries were purchased with tickets which were given to individuals attending Sunday School, Church Training, and prayer meeting for the past month.

The Budget Fair was the high point of enthusiasm in the month-long stewardship emphasis for the church. The real climax was on Sunday, Nov. 9, Commitment Day. At that time each member of the church and Sunday School was asked to sign a Commitment Card under the leadership of the Holy Spirit.

A great number of people were involved in preparing the Budget Fair and it served as a source of information and fellowship for the membership of Second Baptist. Decorations and themes showed originality, creativity and talent among the committees who worked faithfully for the success of the fair.

Over 600 were in attendance.

Many types of missions programs, plus a local missions director, were featured in the missions booth. Mrs. Christine Steuart (writer of this article) was in charge.



The fair attracted a crowd of more than 600.

News briefs

□ A member of Rehobeth Church, Moorefield, has been honored for 59 years' service as a deacon. Paul B. Goodwin was presented a plaque by S.D. Hacker, director of associational missions. Goodwin also has taught Sunday School, been Sunday School superintendent, and director of the church training program.

□ St. Charles Church designated a week to honor Mrs. Walton Terry for 22 years' service as church pianist. Mrs. Terry, a trustee of the church, has worked in several capacities with girls' mission organizations.

□ Immanuel Church, El Dorado, has passed the two-year mark in their tape ministry to shut-ins. They record and duplicate Bible studies and their morning and evening Sunday worship services. Tapes are delivered to the shut-ins by deacons.

Southern College gets piano laboratory

Southern Baptist College's Music Department has purchased a seven unit Wurlitzer Piano Laboratory. The lab contains six student units with ear phones and one teacher console. The addition of the piano laboratory will enable one teacher to teach as many as six students at one time.

The teacher console allows the teacher to listen to each individual student or to several at once. Each of the units also contains external speakers, allowing the class to play together without the use of the ear phones. A mouthpiece is also attached to the head set making verbal communication possible between teacher and student.

The Wurlitzer piano laboratory will be used mostly with beginning piano students.

Dyess Church burns

The education building and auditorium of Central Church, Dyess, was destroyed by fire before dawn on Nov. 24. The property was valued at \$80,000 but the church had only \$60,000 insurance. Pastor Charles Sandusky said the fire gutted the metal building, even melting the metal in places. The church lost all furniture and the pastor's personal library was destroyed.

The church had scheduled a revival for the next week, and planned to delay it and hold it in a tent. The church plans to meet in the school gym on Sundays, and at the Pentecostal Church on Wednesday nights.

New subscribers:

Church	Pastor	Association
New Budget: Parkway, Lake Village Northside, Eudora	M.H. Howie	Delta Delta
One month free trial: Omega, Eudora	Dudley Baxter	Delta

Your state convention at work

Church Training

New Member Training

In preparing for the Life and Liberty Campaign, churches must look beyond the campaign itself and plan for the training, nurturing, and equipping of those who are reached and won to Christ. It is imperative that churches help each new convert to understand the meaning of salvation and church membership and to have a sense of certainty about their spiritual experience. They need to be introduced to the basic doctrines of our faith, the life of the church with which they have united, and the responsibilities of church membership. They need to discover ways they can continue to grow in Christian discipleship.

The best way a church can provide these helps for new members is through a well-planned New Member Training Program. New Member Training helps a church conserve the results of their evangelistic efforts and assure that new members will become active and effective member of their church, supporting its witness and ministry.

To help church leaders plan a program of New Member Training, 10 Area New Member Training Conferences will be conducted the week of Jan. 26-29, 1976.

New Church Member Training conferences

For
Pastors - staff - C.T. directors - leaders of New Member Training
Associational Leaders

• Attend the one nearest you •

Monday, Jan. 26, 1976	
First Church, Jonesboro	7-9 p.m.
Eastside Church, Mountain Home	7-9 p.m.
Tuesday, Jan. 27, 1976	
First Church, Forrest City	7-9 p.m.
First Church, Fayetteville	7-9 p.m.
Wednesday, Jan. 28, 1976	
Baptist Building, Little Rock	10 a.m. - 12:00 noon
First Church, Van Buren	10 a.m. - 12:00 noon
Thursday, Jan. 29, 1976	
First Church, Pine Bluff	10 a.m. - 12:00 noon
First Church, Hot Springs	10 a.m. - 12:00 noon
First Church, El Dorado	7-9 p.m.
First Church, Hope	7-9 p.m.

A wide variety of approaches and materials for New Member Training will be presented in these conferences. Pastors, church staff members, Church Training directors and teachers of New Member Training classes are encouraged

to attend the conference nearest them. The dates and locations of these conferences are listed elsewhere in this issue of the *Arkansas Baptist Newsmagazine*.

News about missionaries

Mr. and Mrs. Glenn E. Hickey, missionaries to North Brazil, have completed furlough and returned to the field (address: Caixa 221, 50000 Recife, Pernambuco, Brazil). Both are natives of Arkansas. He was born in Oden and lived on a farm and in Mount Ida. She is the former Dorothy Thomerson of Malvern. Before they were appointed by the Foreign Mission Board in 1964, he was pastor of First Church, Wellington, Tex.

Mr. and Mrs. Clyde D. Meador Jr., missionaries to Indonesia, may be addressed at Jl. Karangsari 15, Bandung, Indonesia. He is a native of Arkadelphia, Ark. The former Elaine Grisham, she was born in Lubbock, Tex., and grew up in Albuquerque, N.M. Before they were appointed by the Foreign Mission Board in 1974, he was pastor of First Baptist Church, Weston, Mo.

Mr. and Mrs. Emmett A. Barnes, missionaries to Lebanon, are currently in language school in Jordan (address: c/o Paul Smith, P.O. Box 5092, Amman, Jordan). A Missourian, he was born in Bismarck and also lived in Potosi. She is the former LaNell Taylor of Monnette, Ark. Before they were appointed by the Foreign Mission Board in 1966, he was pastor of First Baptist Church, Austin, Ind., and a case-worker for the county welfare department.

Mr. and Mrs. Calvin L. Fox,

missionaries to the Philippines, may be addressed at Box 94, Davao City, Philippines. Both are natives of Arkansas. He is from Gentry. She is the former Margaret Cotton of Paris. Before they were appointed by the Foreign Mission Board in 1967, he was pastor of Lebanon (Okla.) Baptist Church.

Annie Hoover, missionary to Japan, has arrived in the States for furlough (address: 3008 E. Fourth St., North Little Rock, Ark. 72114). She is a native of North Little Rock. Before she was appointed by the Foreign Mission Board in 1949, she taught school in Tarrell, Ark.

Mr. and Mrs. C. Edward Spann, missionaries to Brazil, have arrived in the States for furlough (address: 8130 Fondren Rd., Houston, Tex. 77036). He is a native of North Little Rock, Ark., and she is the former Jan Tillinghast of Texas. Born in Big Spring, she later lived in Odessa and Fort Worth. Before they were appointed by the Foreign Mission Board in 1971, he was a professor of music at Shorter College, Rome, Ga.

Mr. and Mrs. James R. Swedenburg Jr., missionaries to Korea, have completed furlough and returned to the field (address: Box 75, Pusan, Korea 600). A native of Alabama, he was born in Palmetto and also lived in Carrollton and in the Birmingham area while growing up. The former Joyce Hawk, she was born

in Siloam Springs, Ark., and lived in Tulsa, Okla., and Rich Hill, Mo. Before they were appointed by the Foreign Mission Board in 1969, he was pastor of Manor Baptist Chapel, York, Pa.

Mr. and Mrs. Sidney G. Carswell, missionaries to Brazil, have arrived in the States for furlough (address: 18 Barbara Drive, Little Rock, Ark. 72204). A Georgian, he was born in Augusta and also lived in Blythe and Albany while growing up. The former Ruth Holland of Arkansas, she was born in Fox and grew up in Heber Springs. Before they were appointed by the Foreign Mission Board in 1963, he was pastor of Shore Acres Baptist Church, Pittsburg, Calif.

Mr. and Mrs. G. Dean Dickens, missionaries to the Philippines, may be addressed at 339 Sierra Madre St., Clarkview Subdivision, Angeles City, Philippines. Both are from Arkansas. He was born in Little Rock and lived in Clinton before settling in Booneville as a child. The former Karr La Miller, she was born in Texarkana and lived in Eudora, Bauxite and Mena. Before they were appointed by the Foreign Mission Board in 1974, he was pastor of Martin Springs Baptist Church, Sulphur Springs, Tex., and a student at Southwestern Seminary, Ft. Worth, Tex.

Acteen meet features bicentennial theme

A weekend filled with interesting people, excellent entertainment and inspiration awaits older Acteens Jan. 30-31 at ACT IV. Scheduled for the First Church and Ouachita University in Arkadelphia, the bicentennial year is featured in the theme, "Free to be," and the decorations of red, white and blue.

Friday evening's activities will take place in the attractive Evans Student Center on the campus of Ouachita University. Starting with a banquet featuring MK's (Missionary Kids) and international students in the banquet room, followed by entertainment by the Ouachi-Tones in the new recital hall and concluding with fellowship in the game room, where the girls will be free to bowl, play billiards and other games, The Acteens will have extensive use of this new facility.

Saturday morning the activity will move to First Church where there will be outstanding leadership in a varied and fast moving program which will feature Mary Shambarger, director of the Ouachi-Tones leading the music and missionaries from Kenya, Brazil, Thailand and Singapore. Nathan Porter, pastor of First Church, who is a MK and a former employee of the Home Mission Board will bring the concluding challenge to the girls.

5 Baptist O heritage

by Bernes K. Selph

We are indebted to such men as A.J. Holt for the preservation of our history and a knowledge of the past. Holt was born in Florida, Dec. 1, 1847, and moved to Texas at age six. His uncle, Robert Cooke Buckner, encouraged him to get an education, and another uncle helped him get appointed as missionary to the Seminole and plains Indians of Oklahoma for three years.

He served nine years in mission work in Texas. His organizational and pastoral abilities enabled him to establish churches in several surrounding states, including Arkansas.

Between 1886 and 1912 he owned or edited five Baptist newspapers. He served as Chairman of Southern Baptists' first committee on Preservation of Baptist History, established in 1921. He preserved a lot of history in his own published autobiography.

...and that's how we know something of what Baptists were doing 100 years ago.

□ *Encyclopedia of Southern Baptists*, Broadman press, 1958, Vol. 1, p. 630.



FREE TO BE

ACT IV

(For Older Acteens)

Jan. 30-31 ★ Arkadelphia



Providing for the pastor

(6th in a series of 15)

A minister or a minister's widow who reaches retirement age without adequate retirement income may be an embarrassment to and a reflection upon his denomination or the churches he has served.

There was a time when such a condition was accepted as the norm in the ministry and was considered to be an inherent occupational hazard. Many men have reached retirement age, or are now nearing retirement age, who have not had opportunity to make adequate provision for their retirement years. In some cases the churches or agencies they may have served have not been financially able themselves to assist the minister with any adequate retirement provision.

Such a condition is now rapidly becoming the exception rather than the rule. Southern Baptists have developed a sound, stable, adequate retirement program for all ministers and church and denominational staff employees, provided enrollment in the program is begun early.

A church should consider the enrollment of its pastor in such a program not only as a benefit to him but as a protection for the church's integrity and future witness. In fact, the church should even insist that its pastor be covered in an adequate retirement program so that his unmet needs after retirement will not reflect negatively upon the church and the denomination.—Roy F. Lewis, Secretary, Stewardship-Cooperative Program

A Concept That Increases Outreach Now



Hatfield

ACTION is a pastor-led Bible study pre-enrolment campaign that works. It produces immediate and ultimate growth in Sunday School.

The following lines bring an up-to-date Sunday School enrolment growth report on the known church ACTION campaigns conducted in Arkansas.

Church	Pre-enroled New Members	Pastor
First, DeWitt	87	Eddie McCord
Lifeline, Little Rock	287	Bill Philliber
Immanuel, Pine Bluff	206	Anton Uth
First, Bentonville	90	Winfred Bridges
Calvary, No. Little Rock	386	Bill Kreis
Baring Cross, No. Little Rock	361	K. Alvin Pitt
Park Place, Hot Springs	85	Harold Elmore
Helena, First	85	
First, No. Little Rock	128	J.C. Myers
West Helena	101	Paul Dodd
Carlisle, First	75	Larry Chesser
Pine Bluff, First	102	John McClanahan
Pine Bluff, South Side	105	Joe Atchison
Monticello, First	160	Gerald Taylor
	<u>2258</u>	

These figures do not reflect new enrolments made using the pre-enrollment concept since the first week of each campaign.

The percentage of attendance of pre-enrollees is the same, or nearly the same, as that of persons enrolled in the traditional method. Both methods are used after a church has a campaign.

Want to know more? Ask the pastor or any church listed above. These pastors and some of their laymen are helping other churches understand and use ACTION. Some of these

men visit interested churches and explain ACTION more fully. Invite them.

One pastor said, "The pulpit and pastoral ministries are functions in which I have felt most comfortable in the past. Educational work has not been my strong point, but I have often wished for more expertise in organization to better balance my leadership role. ACTION has given me a competent and comfortable feeling in educational work, yet it has not placed me in a role of having to be responsible for all administration. I can now help my Sunday School director and other leaders better fulfill their roles. They feel I am now really on their team, not back in the shadows."

Another pastor reported that in his deacon's meeting, following ACTION, one of his deacons said to the group that he had always felt he could never do door-to-door visitation for the church. Now, he reported, "I was so thrilled with how we were received in the community I am ready to go again soon."

One pastor is having a good attendance in his Sunday School class, with over 25 present each Sunday. Another has over 40 in attendance. Yet another class started on the first Sunday with 99 present.

Another pastor said he enlisted a neighbor in his class who, the very next Sunday, brought a person that the pastor had worked with for three years without results.

In another church, the Sunday School attendance averaged 248 last year; since ACTION, last month the average attendance was over 300.

One church baptized four new members after the first week of ACTION, and two more the next two weeks. Almost every church has had additions by letter and baptism within a few weeks after the new pre-enrolment campaign. ACTION works. It produces growth and evangelistic opportunities.

Write us for information concerning resource materials. Also, write us if and when you conduct a campaign. We want to share your report with others.

ACTION works. Life and Liberty growth could be greatly increased through ACTION.

Smile, growth is on its way! —Lawson Hatfield, state Sunday School director

Evangelism

Ann Wollerman to speak at conference



Miss Wollerman

During our Lottie Moon Christmas Offering campaign is a good time to remind Arkansas Baptists that Ann Wollerman, foreign missionary to Brazil, will speak at the Life and Liberty Evangelism

Conference Jan. 19.

The Life and Liberty Evangelism Conference will begin Monday, Jan. 19 at 10:30 a.m. at Immanuel Church, Little Rock and close Tuesday night Jan. 20. At 3:10 Monday afternoon there will be nine special conferences relating to the Life and Liberty Campaign of '76. Ann Wollerman will lead one of the conferences and speak on "Life and Liberty Through Foreign Missions."

I challenge the ladies in the missionary societies in and around Little Rock, Pine Bluff, Conway and Hot Springs to dispense with your regular group meeting that week and come to hear Ann. Many of the groups are named after her.

Ann Wollerman is a Summa Cum Laude graduate of Ouachita Baptist College, now University. Ann was so convicted that God wanted her to be on the foreign mission field that she went as an independent missionary in 1947. In 1950 she became a special appointee of our Foreign Missions Board and has served in Brazil for 2 years. This year she will retire and move back to her home in Pine Bluff on Dec. 10.

Other speakers for the conference are Stephen F. Olford, Sam Cathey, a full time evangelist and Reid Hardin of the Home Mission Board. — Jesse S. Reed

Baptist work alive in Cuba, BWA says

MONCTON, N.B., Canada (BP)—Baptist work in Cuba "is very much alive and the work is certainly centered on the Lord and his word," reports Baptist World Alliance (BWA) representative Stephen Steeves who has returned from a Baptist men's conference in Santa Clara, Cuba. Steeves, chairman of the BWA Men's Department, was invited to join 360 registrants at the conference in mid-September. It was sponsored by the Baptist Convention of Western Cuba (Asociacion Convencion Bautista de Cuba Occidental) and the Baptist Convention of Eastern Cuba (Convencion Bautista de Cuba Oriental). Both are BWA member bodies.

Patriotism: Word much abused, misunderstood

By Henlee H. Barnette
For Baptist Press

Patriotism is a much misunderstood and frequently abused term. It is like the chameleon which changes its color in different settings.

Consistent in various definitions, however, are the basic ingredients of love for one's country and a passion to serve with enthusiasm its best interests and the welfare of all peoples.

Several of the patriotic postures extant among Americans are phoney.

Among these is superpatriotism which gives blind obedience to the

government regardless of its policies.

Among practitioners of such a dubious loyalty, pride in the nation tends to become ultimate and, therefore, idolatrous.

Then, there is also a pragmatic patriotism. Illustrative of this stance are those who use patriotism for the private gain of prestige, power and wealth.

In contrast to these cults of false patriotism, there is an authentic patriotism which includes the love of a land and a feeling of kinship with one's own people. Genuine

patriotism places morality above material interests and refuses to pledge a blind allegiance to politicians. The American flag is not a blindfold but a bright symbol which inspires true patriots to challenge evil at every level of government.

Authentic patriotism is both taught and exemplified in the Bible. Jesus relativized the state when he declared: "Render unto Caesar the things that are Caesar's and unto God the things that are God's" (Luke 20:19-26). To God alone belong the Christian's ultimate loyalty and allegiance.

Not even Romans 13:1-8 justifies blind civil obedience. Even a casual reading of this passage indicates that the state's function is the promotion of justice and order. When a state fails to do this, the Christian is under no obligation to support it.

When the claims of Christ and the claims of Caesar conflict, Christ has the priority. History is filled with courageous persons who have obeyed God rather than Caesar.

Daniel refused to worship the golden idol. John the Baptist challenged Herod, and Jesus called Herod a fox. Peter and John were jailed for preaching the gospel. When the civil authorities warned them to desist from their proclamation, they replied, "We must obey God rather than men." (Acts 5:29)

Sir Thomas More informed King Henry VIII that he was the King's good servant but God's first. John Bunyan preferred confinement in the Bedford jail over a civil obedience which would silence his preaching. Martin Niemöller resisted Hitler saying, "God is my leader."

The Bicentennial should be a time for restudying the Bible's message regarding the proper relationship between God's people and the state. At the same time, let us nurture and practice a patriotism which is authentic.

Henlee H. Barnette is professor of Christian ethics at Southern in Louisville.



DISSENTERS GAIN LIBERTY TO PREACH

Richmond, Va., Aug. 16, 1775—Baptists and other "dissenting clergymen were granted liberty to preach to soldiers as operations of the military service would permit. The Virginia State Assembly sent the order to officers of troops fighting England for American independence in response to an appeal from Virginia Baptists. Baptists were forceful in the fight against the British, anticipating that victory would bring complete freedom of religion. (Used with permission of the Historical Commission, S.B.C.)

The modern Israelites

by the Editor
(First in a series of three)

Editor's note: This three-part series is based on information received recently while the editor was a guest of the Israeli Department of Tourism. Other articles will be "The Religious Significance of Israel," and "Archaeological Discoveries in Israel."

Israel is a land of great diversity. It is a blending of the old as well a mixture of the Oriental and the Occidental. The land, its people, its methods and customs are all a homogeneous blending of the past and the present. The leadership has both eyes focused on the future.

Both the land and the people have endured much hardship and bear the scars of the troubled past. Yet, both seem remarkably free of brooding. It appears that the attitude is focused upon developing a significant and meaningful future.

The people

Israel numbers just over three million

Jews. There a little over 800,000 Arabs and a very few of other nationalities. With the exception of America, however, Israel probably has the greatest diversity of any country in the world today, for they come from almost every culture and national background.

Perhaps the word "committed" describes today's Jewish people better than any other. This includes the payment of taxes, military service, and every area of life.

Military service is compulsory for everyone. Men must spend three years in service and must do several weeks of active duty each year. Women spend two years in the service, but are not required to do additional active duty after their discharge.

We were impressed by the commitment of a 20-year-old girl who was a lieutenant in the Israeli Army. When asked how she felt about the Army interrupting her education and

marriage she replied "It is true that I planned to go on to school and to marry. I am already engaged and I hope to complete a Master of Arts degree in electronics. But both can wait. My first duty is to my country, and I have re-enlisted for another year. If the men must spend three years, I feel that I should also. If a major was should occur, I would insist on serving on the front lines with a rifle alongside the men. Most of the Jewish girls feel as I do."

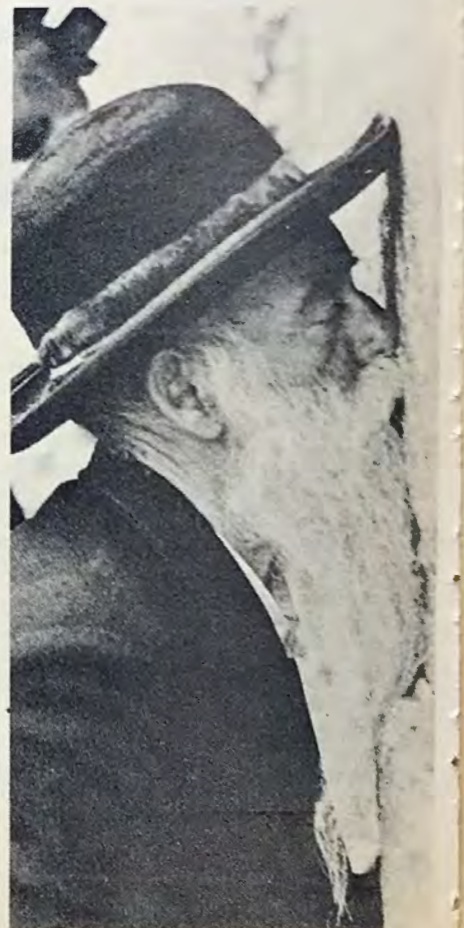
Although the average Jew makes only about \$425 to \$450 per month, he must pay from 35 to 55 percent in taxes. The high taxation is due mainly to the military expenditure, as about 50 percent of the national budget goes for defense. The people accept this burden because of their commitment to the State of Israel.

Most families live in apartments. Apartments are bought and owned by



An Arab boy carries trays through the alleys of the old walled city.

On the cover



An old Hasid kisses Jerusalem's Western Wall, one of the Jews' most sacred sites.

Photos courtesy the Israel Government Tourist Office

The port city of Haifa in Northern Israel, is of prime economic importance.

each family. A middle-class apartment will range in cost from \$32,000 to \$35,000.

The over-all cost of food, clothing, etc. is 10 to 15 per cent less than in America. But it is significantly more expensive for the residents of Israel, compared to their income.

The land

Israel is bordered by the Mediterranean, the Sea of Galilee, the Dead Sea, and the Red Sea. The country is quite small in land area. Before June, 1967, its total area was only 8,000 square miles. In the 1967 was an additional 26,100 square miles came under Israeli jurisdiction.

The country, small as it is, has three distinct climates. The coastal plains has mild winters with most of the rainfall occurring between November and March. The mountains have cold winters with rainfall mostly between November and March and occasional snows. The summer days are warm and dry and the nights are cool. The desert has hot summers and cool nights. The desert area is very fertile, but until recently had not been cultivated for many years. This area is very important since it covers

The Sea of Galilee offers fish for the nation's tables and is the main reservoir for the water system.

area is very important since it covers approximately 62 percent of the little country. There are several ways in which the Jews are working to reclaim this land for agricultural use. The most important at present includes the piping of water from the Sea of Galilee and the Jordan river. So much water is taken from the Jordan that it falls five feet each summer but regains that water during the winter.

The second method is the planting of trees. As vegetation produces rainfall the dessert is eliminated. Along the edges this method has met with much success.

The final method is the growing of crops in the desert itself. Experiment stations use existing rainfall and dew to produce crops. Other experiments are being conducted with salt water.

The port of Acre, across from Haifa, still has the character of ancient times.



Contemporary Judaism

Only about 20 percent of the people are orthodox Jews. The rest are mostly conservative Jews who occasionally attend synagogue services. Most of the people keep the High Holy Days.

Orthodox Judaism, however, has a tremendous impact on the country. Its controls are accomplished mainly through its input in government. Israel has a large number of political parties. Some list as many as 17. This means that

every government must be formed through a coalition. Thus, orthodox Judaism can make certain demands of each newly elected Prime Minister and cabinet member. Kosher food is served in public restaurants. Marriages are performed only by an orthodox Rabbi. Many of the laws are determined by the Torah (the Old Testament law). Kosher means "proper," or "fit," and such food is a part of Jewish ritual life. Food falls into

three classifications:

(1) That which is inherently Kisher and may be eaten in its natural state (grains, fruit, vegetables, tea, coffee, etc.)

(2) That which requires some form of processing to be kosher, such as meat and poultry.

(3) That which is inherently not kosher, such as pork products, the meat from carnivorous animals, birds, shellfish, and meat from fish without scales or fins.



Fathers and sons enter Jerusalem on their way to one of the synagogues of the Western Wall.

The kibbutz

"Kibbutz" is the Hebrew word for group. About three and one-half percent of the population live in Kibbutzin. These are small groups of people who have formed themselves into self-supporting non-salaried communities. The residents receive their day-to-day needs in return for their labor.

New Kibbutzin are usually located in out of the way places where the soil is non-productive rocky and stoney. Today, there are some 230 Kibbutzin. The kibbutzin have been economically profitable and have been of tremendous benefit to the State of Israel.

Married couples live in very small

A Kibbutz farmer works his tractor near the shore of the Sea of Galilee at Tabha.



The luxury Plaza Hotel at Tel Aviv shows the place of tourist tourism in Israel's economy.



The garden Tomb at Jerusalem is widely considered to be the site of the burial and resurrection of Jesus. It is a favorite spot for tourists.



apartments and everyone eats together. Children live with the other children of the kibbutz from the time that they are six months of age. They spend three or four hours each evening with their parents after working hours.

The first kibbutz was established in 1910. A kibbutzin normally starts in tents, and buildings are erected as the community prospers. These kibbutzin have provided Israel with agricultural needs, breeding poultry, fish and cattle, canned preserves, etc.

Members of the kibbutz include members of parliament, mayor, and Army generals. Prime Minister David Ben Gurin was perhaps the most prominent member of a kibbutz. These communities have played a prominent part in the development of Israel.

The economy

The economy of Israel is excellent. Today there is no unemployment. Anyone who is healthy and wishes to work has a job. Outside sources of income include the exporting of flowers, clothing, and diamonds. Israel is the largest diamond exporter. Tourism is also a very significant source of income.

Education

In 1972, 14 percent of Israel's working force had some higher education. This was the world's highest, followed by the United States and Canada. Today 40 to 50 percent of the young people attend one of the seven universities after completing military service. A university professor summed up the attitude of the country as she said "We believe that the future of Israel lies in its people - their ability and their commitment."



Nazareth, boyhood home of Jesus, contains the largest Christian church in the Middle East.

33 conventions generally calm amid

NASHVILLE (BP)—Thirty-three state Baptist conventions across 50 states have finished relatively quiet annual sessions, although many faced such issues as the charismatic movement, creedalism, women's rights, relationship of state conventions to Baptist schools and points of Baptist polity and doctrine.

The charismatic issue, which had earlier resulted in expulsion of a total of five churches by three associations of churches in three states, did not erupt on the state convention level, although the issue was discussed in some form in five states.

In a year when the Southern Baptist Convention has set its sights on a \$51 million national Cooperative Program unified budget goal—part of a combined \$150 million 1975-76 Cooperative Program goal of state bodies—at least nine conventions increased percentage of contributions to the national Cooperative Program. Those tabulations, however, are incomplete.

On the charismatic issue, no mention was made in two state conventions—Louisiana and Ohio where earlier a total of three churches were expelled by two associations. The three churches apparently sent no messengers to register.

In Texas, where the Dallas Association had earlier "disfellowshipped" two churches, no attempt was made to prevent seating of the two churches, which did send messengers. At the convention, held in Dallas, messengers also vetoed a motion to poll Texas Baptist churches "to find out their acceptance or rejection of neopentecostal doctrine and practice."

Maryland and Arizona, while not endorsing the charismatic movement, took middle of the road stances. Arizonans encouraged Southern Baptist pastors to preach and teach the doctrine of the Holy Spirit to counter the "disunity" they said sometimes caused by "pseudo-charismatic" movements in local churches.

A convention spokesman interpreted the Arizona resolution to mean that "while we want to refrain from a real harsh attitude that could possibly lead to expulsion of churches that allow it, we want also to encourage... (proper) teaching and preaching." He noted that "most of it (the charismatic movement) goes to extremes and is schismatic" but that the resolution does not mean that all those who practice tongues-speaking are "pseudo"—that there is a New Testament basis for charismatic gifts.

Meanwhile, in a news conference in Florida, where SBC President Jaroy Weber went to address the Florida convention, he characterized the modern day manifestation of tongues as "unbiblical."

Predicting that resolutions on tongues resolutions on tongues would probably be made at the SBC annual meeting in Norfolk next June, Weber, pastor of First Church, Lubbock, said, "The mainstream of Baptist belief is not in sympathy with the tongues movement." He said "people have a right to believe as they feel led but not to disrupt fellowship."

In the same news conference, John Pelham of Pelatke, Fla., newly-elected Florida convention president, said he would oppose any efforts to exclude charismatic churches and he does not feel that the issue should be a test of fellowship.

In Maryland, a resolution called for "all Baptists everywhere to practice Christian love and patience toward those with whom we may disagree in the interpretation of biblical passages relating to the value and validity of charismatic practices."

Two state conventions adopted strong statements against any kind of creedalism which enslaves thought and interferes with the priesthood of the believer and the right of each to interpret scriptures under the guidance of the Holy Spirit.

In Georgia, messengers rallied around the authenticity of the Bible, unanimously reaffirming the 1963 statement of *Baptist Faith and Message* as the "theological guideline" for convention employees and ministries. But they voted down all but one resolution brought by "Concerned Georgia Baptists," a group involving a number of persons who have been active in the ultra-conservative Baptist Faith and Message Fellowship.

The messengers went along with a motion to "reaffirm faith in the entire Bible as the authentic, infallible, authoritative word of God" but refused others which would have had the effect of creedalizing and narrowing parameters of the already conservative *Baptist Faith and Message*, statement.

The Georgia convention unanimously adopted a strong resolution on freedom, which asserted that "every individual has the inalienable right and spiritual competence to interpret the Bible for himself, under the guidance of the Holy Spirit, and to freely express his beliefs and convictions." Maryland Baptists

passed a similarly-worded resolution opposing creedalism.

In North Carolina, indirectly, "Baptists United," an ultra-conservative offshoot of the Baptist Faith and Message Fellowship, also lost ground. M.O. Owens, a Gastonia pastor, had been named earlier by Baptists United as a candidate for the state convention's top administrative post. He declined to allow his name to be presented and moved to second the motion on Cecil A. Ray, nominee of the convention general board to succeed the retiring W. Perry Crouch as general secretary.

Owens, the first president of the Baptist Faith and Message Fellowship, later was defeated in a run-off for second vice president by Mrs. A. Leroy Parker, wife of a pastor from Greensboro. James M. Bulman, pastor from Oak Ridge, N.C., who nominated an opposition candidate to Ray, was defeated overwhelmingly for the parliamentary post he has held for 12 years. The opposition nominee, Claud Asbury of Maryland, a former North Carolina pastor, drew less than a dozen votes.

Several conventions took a look at relationships to Baptist higher education.

In a historic move, Virginia Baptists voted their first written relationship with their colleges and academies, giving them two options on receiving convention funds. The action grew out of years of disagreement over what the relationship should be between the schools and the state convention.

Under the new plan they can either receive funds for support of specific ministries on campus (if they have at least 50 percent Baptist trustees) or receive funds, *carte blanche*, for whatever purpose they wish (if they have at least 75 percent Baptist trustees).

The Georgia convention adopted a lengthy report asking Mercer Univ. to enact a long series of suggestions which would make the university more responsive to the Georgia Baptist churches and convention and would re-establish communication between the university and its Georgia Baptist constituency."

A resolution was passed saying that "Mercer should not assume we will automatically allocate money to them" unless the convention is satisfied with what Mercer trustees report to the convention in 1976.

In another action, messengers opposed the fact that the student government scheduled and reportedly showed the

sea of issues

motion picture, "Carnal Knowledge," on campus and that the student paper, *Mercer Cluster*, carried "advertisements of alcoholic beverages."

A university spokesman said the paper carried no direct alcoholic beverage advertisement to his knowledge. He said the paper had advertised, among numerous other businesses, eating establishments which sell alcoholic beverages--including one whose advertisement mentioned beer.

In the area of women's rights, one convention, North Carolina, passed resolutions affirming the right of the local church to ordain women for church-related ministries and urging more women on committees and boards. Three conventions--District of Columbia (president) and South Carolina and North Carolina (second vice presidents)--elected women as officers, and another convention, Kentucky, asked the Kentucky legislature to reverse its earlier approval of the Equal Rights Amendment.

In scattered actions in other state conventions, two (Virginia and Kansas-Nebraska) condemned the U.N. General Assembly's action equating zionism with racism; two (Arizona and Northwest) took action opposing acceptance by churches of people immersed by non-Baptists, with Northwest holding up seating of messengers of two churches who disagree with a convention doctrinal statement opposing either alien immersions or communion with non-Baptists; two (Illinois and West Virginia) expressed appreciation for family viewing time on television, with West Virginia calling it "inadequate" to rid other television hours of violence and sex.

Also, four conventions (Texas, W.Va., Illinois and Louisiana) defeated motions which would have either strengthened position of associations to nominate executive board members or made associational membership mandatory to seating messengers at the state convention level; two state conventions (Tennessee and Arkansas) took action on ministers in stress, with Tennessee voting 250-238 to establish a liaison office between the convention and churches for counsel and declining to hire a staff member to work with the problem; three (Arkansas, Michigan, Indiana) called for world hunger offerings on state and/or national SBC levels; and two (Arkansas and Alabama) praised Southern Baptist-work with Vietnamese refugees.

Foreign Mission Board REPORTS

**FOREIGN MISSIONS INFORMATION
YOU NEED TO KNOW**

"WE NEED MORE PREACHERS!"

That is the call which is emphasized in recent personnel requests sent from mission fields to the Foreign Mission Board. Although there are needs for teachers, physicians, agricultural workers and others, the dominant need is for preachers with pastoral training and experience.

Missionary appointment is open to persons between the ages of 24 and 39 who out of their relationship with Jesus Christ, and a commitment to share His love with others, sense God's leadership in considering missionary service.

Candidates for missionary service need college and seminary training and good experience in job skills they wish to share overseas. Wives are encouraged to have a college degree, but need 60 hours of college and/or seminary work to qualify. Children should be no more than twelve years old.

The need is great, the laborers few.

"How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?"

For additional information, write Louis R. Cobbs at the Foreign Mission Board.



Foreign Mission Board, SBC
P.O. Box 6597
Richmond, Virginia 23230

Medical Missions-- Caring doubly

by Larry Jerden

BANGALORE, India (BP)—The three-wing, 78-bed, Baptist Hospital here stresses both medicine and evangelism as Southern Baptist medical missionaries rise to a double challenge of caring for the urban and rural populous.

The hospital was built after the denomination's Foreign Mission Board had already assured the overworked staffs of its 20 other hospitals no others would be built.

But for Southern Baptists to have entree to India, there was no other choice than medical missions. "We can stay in India as long as we can offer something to the government and the country that they need," said Dr. Russell Rowland, missionary doctor and chairman of the India Baptist Mission (organization of Southern Baptist missionaries).

It isn't that there is a shortage of doctors in India. In fact, there are 30,000

unemployed doctors in the country. Most doctors however, are in the large cities, with remote villages needing more care. There is, however, a dire need for specialists, according to Dr. Rowland.

That the needs are great cannot be denied. Eighty percent of India is rural. And there is one government auxiliary nurse for every 10,000 population. Even with attempts to care for these millions, there, generally, isn't much emphasis on preventive medicine.

Medical needs notwithstanding, the Bangalore hospital's staff fulfills a dual role in medicine and Christian evangelism. "Our hospital has been fortunate because the whole staff is committed to sharing the gospel and at the same time gives quality medical care," said Dr. Rebakah Naylor, hospital chief and chairman of mission evangelism. "Medical missions is primarily a means of evangelism.

"Sharing the gospel is the main reason I am here," said Dr. Naylor, the daughter of Southwestern Baptist Theological Seminary President Robert E. Naylor, Fort Worth.

The evangelistic and medical needs in outlying areas have been recognized, by the hospital staff and are expressed in its community development program.

Before and after the hospital opened in 1973, The India Baptist Mission had some mobile medical work, but it sought mainly to cure common diseases rather than develop community health.

Now the hospital team is working in one village, five miles from the medical facility, which the staff hopes to make a model, "so that other villages can learn what can be done and copy it," said Dr. Rowland.

"Our goals for this project, he continued, "are to provide maternal and child health, family planning, school



DR. RUSSELL ROWLAND--A "go" orientation for a city hospital in a land 80 per cent rural. (BP photo by Larry Jerden)



IN THE VILLAGE--An Indian nurse from the Bangalore Baptist Hospital examines a patient in an open-air clinic in a near-by village. The hospital is the hub of an extensive total community health program. (BP photo by Larry Jerden)

for India's masses

health, tuberculosis and leprosy control, environmental sanitation, minimum health care for all age groups, agricultural consultation, health education and nutrition rehabilitation.

"We're talking about serving a population of 5,000 the first year, going to 10,000 after that. Most of our doctors will take turns going out to the village, as well as our Indian public health nurse, Indian medical social worker and Indian nutritionist," Dr. Rowland said.

One key to the village program is the training of a village health worker. "We will select someone, usually a middle-aged woman who wants to do something for her village and give her some small pay as incentive," Dr. Rowland said. "We will teach her so she can give training to the people. That way, if we ever have to pull out, we can leave something ongoing."

If leaving something ongoing is a goal of the hospital's medicine, it is even more an evangelistic goal. The India Baptist Mission was begun in 1963, with the Bangalore work begun in 1966. The medical mission personnel have been the catalyst for developing seven churches and 13 other preaching points.

With Bible correspondence courses, a mission lending library of 16,000 volumes, a youth center, the Agricultural University across the road for student work, the mission's agricultural program, teaching opportunities at Christian Medical College in Vellore and Serampore College, radio evangelism, that would appear enough.

But none of the outside programs is any more intense than that inside the hospital. "The evangelistic opportunities are also our greatest frustration," said Dr. Naylor, "We need more help."

Besides the doctors' evangelism efforts, the mission employs an Indian woman as an evangelism worker and four Indian men as evangelists. As a result, some 250 patients have invited the missionaries to visit in their homes for further discussion and prayer. Chapel services, evangelism-patient contact in the homes, and other ministries have influenced the hospital's reputation for the good.

"Many patients comment on the differences in attitude here," Dr. Naylor said. "It may be some action at the hospital, they say, that impressed them even before our evangelistic efforts reach them. Patients come from 200 miles away to be admitted.

The Bangalore Hospital "is as well

equipped as any community hospital in the United States," Dr. Rowland said. "In fact, we do some procedures here that most community hospitals in America wouldn't do—they would send patients to larger hospitals."

Staffwise, there are three missionary doctors—one each for surgery, medicine and pediatrics. A missionary nurse and a hospital administrator are joined also by six Indian doctors and an Indian nursing staff.

Facilities include a laboratory with four technicians, an X-ray facility, a social worker, a pharmacy staffed by two Indian pharmacists. But getting drugs has been an increasing problem, with costs skyrocketing and supplies hard to get.

An outpatient clinic treats about 150 patients daily, with a general clinic each morning, and surgery, obstetrics, well-baby, leukadermia (skin disease marked by a loss of pigment), mobile clinic, rotated during the afternoons.

A dental clinic stays busy when a visiting dentist is available. Thirteen acres provide corn to feed cows for the hospital's milk and yields food for the kitchen, all nice to have, the doctors said.

But the Bangalore Hospital still needs more help. They could use just about any medical specialist available—short-term volunteers as well as long-term medical missionaries, Dr. Rowland said.

"We especially need a radiologist...a

general surgeon to help Rebakah, and we could use a medical librarian, a dentist, lab technician, bacteriologist, pathologist..."

The list just goes on, and virtually everyone of the 20 other hospitals operated by Southern Baptist medical missionaries overseas could outline similar needs.

Adapted from the December 1975, issue of "World Mission Journal."

News about missionaries

Mr. and Mrs. James W. Cecil, missionary associates to Hong Kong, have arrived in the States for furlough (address: c/o Mrs. J.M. Gardner, Rte. 1, Box 286, Dunmore, Ky. 42339). Born in Harper Springs, Ark., he also lived in Oklahoma and Arizona; she is the former Katharine Gardener of Penrod, Ky. Before they were employed by the Foreign Mission Board in 1967, he was pastor of Kosmosdale Church, Valley Station, Ky.

Katharine Weldon, Baptist representative to Mexico, has completed furlough and returned to the Field (address: Apartado 6-21, Guadalajara, Jalisco, Mexico). A Texan, she was born in Abilene and also lived in Matador, Albany and Loring. Before she was appointed by the Foreign Mission Board in 1963, she was an instructor in nursing at Arkansas Baptist Hospital, Little Rock.

Foreign mission briefs

KINGSTON, Jamaica—Southern Baptist missionaries have found an open market for public service programs on local radio stations here, according to Alan W. Compton, Southern Baptist missionary. Scheduled for production is a program with a "country philosopher" format. It will deal with modern problems and customs from moral and spiritual viewpoints. Also in the planning stages is a series of children's programs. Already produced are nine seasonal dramas which will be distributed throughout the Caribbean.

GUATEMALA CITY, Guatemala—Spot announcements prepared for television several years ago by the Southern Baptist Radio and Television Commission were used here to offer the Bible to Guatemalans. Response was good with over 600 people requesting the Bible, almost 300 requesting the New Testament and over 200 requesting portions of the gospels, according to

Alan W. Compton, Southern Baptist Missionary.

ASUNCION, Paraguay—With the emphasis on reconciliation a country-wide evangelistic campaign and a Baptist women's retreat were held recently. The campaign was held in a local theater here with Rev. Jose Missena, a local pastor, as evangelist. Recorded were 245 decisions. The retreat was held at Itacurubi at the Baptist camp with 90 women present.

MANTA, Ecuador—The sixth annual Ecuadorian Baptist Youth Congress met here recently with over 100 young people participating. The congress put into motion plans to host the Second Encounter of Baptist youth of the Bolyarian countries (Venezuela, Colombia, Ecuador, Peru, Bolivia and Panama). The youth convention is planned for 1978 in Guayaquil, Ecuador. The first encounter was held in Caracas, Venezuela, last May.

Over 700 profess faith in Thailand refugee camps

CHACHEUNGSAO, Thailand (BP)-- Over 700 Cambodian and Vietnamese refugees in three Thai camps have accepted Christ as their personal Savior, according to Maxine (Mrs. Robert R.) Stewart, a Southern Baptist missionary stationed here.

When Southern Baptist missionaries took food and supplies to the refugee camp at Klong Yai, they were requested to direct a worship service.

Some 300 of the 1,200 refugees gathered in the rain under a partially finished palm-leaf shelter for the service. Afterwards the camp doctor, himself a new Christian, said that between 300 and 400 people in the camp, some of whom were products of earlier witnessing, desired to be baptized.

In another refugee camp, Pong Nam Ron, 22 Christians who escaped from Pailin, Cambodia, have led 71 other refugees to Christ.

An independent pentecostal pastor in the camp has baptized another 123 Cambodians.

The only Chinese Christian to come out of Cambodia to Pong Nam Ron, Mr. Lao, now leads some 30 new Chinese Christians in regular worship services.

Through the influence of these groups, over 200 in the Pong Nam Ron refugee camp have now professed faith in Christ.

In the third refugee camp, Wat Chaman, three Christians have been witnessing among the other refugees; and the refugees have been and are still

responding to the gospel. Records last August indicate that over 55 adults have made public professions of faith.

"It seems this is a people's movement toward Christianity. Perhaps many do not yet know all that is involved in following Jesus," explained Ronald C. Hill, one of the Southern Baptist missionaries helping with food distribution in the camps.

Feeling a great need for further teaching, missionaries have established regular worship services within each camp, according to Mrs. Stewart. They minister to the spiritual needs of the refugees through these services as well as on individual levels.

Lung Boot Dee, a Thai Christian of Cambodian origin, is now teaching in the camps at Wat Chaman and Klong Yai.

In Pong Nam Ron, those interested in baptism are receiving intensive biblical instruction, as much as four hours each day, from the Cambodian pastor who led his congregation out of Cambodia.

Even though the teaching process is still in progress and many of the 700 have not yet been baptized, these Christians may be the beginning of a growing Christian awareness amid the uncertainty of refugee life.



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Matthew and the Messiah

Dec. 14, 1975

Matthew 4:13-16; 12:15-21; 21:1-5

The word "Messiah" means the anointed. The name "Christ" given to Jesus means the anointed. Jesus was called the Anointed One, a term which his followers understood to refer to the messianic King. Peter boldly confessed: "Thou art the Christ, the Son of the living God."

The mission of the Messiah (Matt. 4:13-16)

Matthew writes from the standpoint of one who was schooled in the teachings of the Old Testament. Naturally we would expect him to quote often from Isaiah's prophecy concerning the Messiah.

More than any other writer Matthew developed the idea that in Christ the nation of Israel lived again, that towards Christ all prophecy moved, that in him all national aspirations were centered and satisfied.

To Matthew, one who had come to know the Messiah, the expected deliverer, this ministry in Galilee is in keeping with the decrees of God as they were spoken by the prophet Isaiah over 700 years before. He brought good tidings of joy to the people who sat in darkness. "The people which sat in darkness saw a great light." (v. 16)

It will help to remember that Matthew does not record events in the life of Christ as one would write a diary. Like a modern historian, he takes some particular theme or event and writes the significant things connected with it. In this instance Matthew deals with Christ's ministry in Galilee as a historical fact which proves him to be the promised Messiah.

The news had come that John the Baptist, the forerunner of Jesus, was in prison. Apparently Jesus was in the wilderness of Judea at that time. He left the wilderness and came to Capernaum, a town on the north west shore of the Sea of Galilee. It was a scene of considerable traffic. The area had a large Gentile element in its population. Among these were many foreigners. Thus the statement: "Galilee of the Gentiles." (v. 15)

Jesus came and completely identified himself with these people. They received him as the Messiah. Spiritual light sprang up in their souls.

Matthew saw in this ministry the fulfillment of two prophecies spoken by Isaiah. (a) A land without the favor of God had become glorious. (b) The people who walked in darkness have seen a great light. (Isa. 9:1-2)

A new area dawned on that region which lay in spiritual darkness. Matthew

had been one who sat in the region and shadow personified by death. There at the receipt of custom he had sat until one day Jesus passing by said, "Follow me."

The words of Jesus became light to his soul. His miracles were a testimony of God himself. The fulfillment of prophecy in the beginning ministry of our Lord in Galilee is a figure of his meaning to the whole world. The people in Galilee had many hurts. Sadness, degradation, poverty, loneliness, and wretchedness were everywhere. Our present world has many hurts. The Messiah has come and the great light and hope shines in the darkness.

The nature of the Messiah (Matt. 12:15-21)

This passage deals with the second period of Jesus' Galilean ministry. He had been in Jerusalem. The healing of the man's withered hand may have taken place in Capernaum. Nonetheless, this miracle performed on the sabbath had heightened the tension and increased the hatred of the Scribes and Pharisees toward Jesus.

Great multitudes of people were thronging Jesus. They wanted to be healed. Thus, he withdrew from his embittered enemies to the sea and began to teach the multitudes. The miracle of healing the withered hand through the spoken work was enough to convince them that God's King Messiah was in their midst.

While the multitudes were seeking to touch Jesus in order to be healed, the Pharisees were taking counsel to destroy him. They wanted to destroy him because he rejected their explanation of the law particularly as it pertained to the sabbath observance. He gave them a new interpretation. He took them back to the great fundamental principles of the sabbath.

His act of healing on the sabbath had not violated the true sabbath law, rightly understood.

Jesus did not retaliate in bitterness against his enemies. It must have moved him deeply that the supposed-to-be leaders, Scribes and Pharisees, were more concerned with keeping rules and observing certain days and seasons than in meeting human needs. Yet, he humbly went about his ministry of teaching and healing.

He humbly requests the demon-possessed to keep quiet, and not make him known. v. 16 Matthew saw in this a

fulfillment of Isaiah's prophecy about the Messiah. He did a beautiful thing here by quoting Isaiah 42:1-4. This famous scripture pictured the kind of Messiah Jesus was to be. Humbly, gently, lovingly, he goes on, just being himself, the Messiah of prophecy.

The kind of Messiah the world expected Jesus to be is in contrast to his actual nature. In popular conception the Messiah would be political. He would make use of military means. He would be exclusively Jewish, and become the imperial successor of David and Solomon. And according to popular concept, his kingdom would surpass in glory any that had preceded it.

The Jews had expected that the Messiah would drop down out of the skies with such great miraculous displays of power as would overawe his enemies, break the power of the Roman yoke and establish a great Jewish kingdom to rule the world.

In contrast his mission was not exclusively for the Jews or to the Jews. He would not wrangle or dispute like the Scribes, or as the false prophets. Nor would he "cry aloud" just to attract attention. Jesus preached in the streets not to attract attention or praise to himself, but always for the good of others.

His ministry would be one of gentleness and kindness. The broken reed and smoking flax are used in graphic illustration. "A bruised reed he shall not break." The picture is that of a bulrush crushed to the ground by some heavy beast as it stalks through the forest. But the Messiah takes it up, opens it, rejoins it and through the process of nature makes it strong again. God in Christ is like that; healing the great gashes and bruises of the world.

"A smoking flax he will not quench." Some poor man's only candle is about to flicker out. The legalistic religion of those who would destroy Jesus would allow for and probably encourage passing by; just let his candle burn out. Thus destroy the poor fellow through neglect. Not so with the Messiah. He will not allow the flickering flame to go out by neglect or otherwise. He breathes life-giving power upon the flame and it becomes aglow with hope.

In every way this passage means that the Son of Man is come to save, not to destroy. The purpose of his life and the whole meaning of his incarnation is to bring man to the saving, healing knowledge of God.

Continued on page 23

The unpardonable sin

Matthew 12:22-32



Cupples

This lesson is a continuation of the unit "What Will You Do with Jesus?" Today's lesson is entitled "The Unpardonable Sin." In the unit we are dealing with the response people make to Jesus Christ. There is a contrast of responses in our

focal passage. The multitudes were beginning to accept Jesus as the Son of David, the chosen Messiah. The Pharisees were in every way trying to deny that Jesus was the Messiah. They were so opposed to Jesus that they attributed the power of the Holy Spirit to Satan himself. These Pharisees had become so calloused in their thinking that they had committed the Unpardonable Sin.

This 12th Chapter of Matthew shows how the opposition toward Jesus was growing. The disciples of Jesus plucked grains to eat. This was a common occurrence for travelers, but it was on the sabbath. Later Jesus healed a man with a withered hand on the Sabbath. The Pharisees had reached the point of no return. They must accept Jesus or reject him. They chose not only to reject him but to destroy him. The healing of the demon-possessed man seemed to provide just what they needed, but the entire encounter was turned around and brought condemnation to the Pharisees.

The healing of the demon-possessed man (V. 22)

This verse presents nothing that is not already familiar to us. On many occasions Jesus had compassion on a person and healed him of his infirmities. In the 1st century in that part of the eastern world, illness was attributed to demon-possession. Whatever the cause, Jesus had the power to overcome. When Jesus healed, the blind could see, the deaf could hear, the lame could walk, the leper was cleansed and the dead were raised.

As a pastor, it has fallen my opportunity of service to stand near the hospital beds of many people who were ill. I have seen people as the last breath of life seemed to fade from their bodies. Other times I have seen seemingly lifeless bodies, lives given up by doctors, lives where there seemed to be no hope, that blossomed back to the realm of the living and were healed by the touch of God.

Sad is the day we have come to when we no longer expect nor seek the miracles of God. God is still God and Jesus is still the Son of God. Jesus proves to each generation his position as Son of God through signs and wonders. We should not be surprised when we see the hand of God at work in a miraculous way.

The response to the healing (Vss. 23-24)

In Jesus' day, some 400 years had gone by since there had been a prophet of God to speak for God to the people. The people were hungry for spiritual leadership. The Pharisees and Sadducees, bickering among themselves, were so pious that the people were starving spiritually. When John the Baptist came and then when Jesus came performing the signs and wonders of miracles, the people began to sit up and take notice. The dream of a Messiah, anointed by God, began to reappear in their minds. Jesus wasn't the kind of Messiah once thought to be coming. The Jews thought a king like David was coming to set up an earthly kingdom and overthrow the Roman Empire. When the people saw Jesus and his miracles, they thought perhaps he was the Messiah.

The Pharisees responded differently. They became concerned that their reputation and influence as spiritual leaders were being questioned. Their concern was purely selfish. Even if it meant that they were opposing the Messiah himself, they were determined to put Jesus down. As was normal for the Pharisees, they spoke before thinking. They accused Jesus of casting out demons in the name of Beelzebulb.

In these two short verses the only two responses available to man are revealed. The multitudes were accepting Jesus while the Pharisees were rejecting Jesus. Every person who is born upon this earth has these same two choices. Some make the choice of the multitudes and are saved. Others choose the way of the Pharisees and even come to the place as the Pharisees did that they commit the Unpardonable Sin.

The response of Jesus (Vss. 25-32)

Jesus, being the miracle worker he was, knew the thoughts of the Pharisees; and as was common for the Pharisees, they spoke without thinking. Jesus used their own words to condemn them. If Jesus was casting out demons under the authority of Beelzebulb, the prince of demons, the kingdom of the Devil was

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divided against itself. How could a prince of demons cast out demons? There were Pharisees who went about casting out demons. If casting out demons is the work of the Devil, the Pharisees must be of the Devil. On the other hand, if casting out demons is the work of God, Jesus must be who he says he is.

There is no third or middle ground. The casting out of demons is either the work of the Devil or the work of God. Jesus is either the Messiah or a hoax. The same is true today. There is no place of neutrality. We are either for Jesus or against him. Which is it?

Probably verses 31-32 are the most misunderstood verses in the New Testament. If Jesus had stopped his conversation with the Pharisees, the message would have been complete. But Jesus chose to continue the discourse of speaking of the blasphemy of the Holy Spirit as being the Unpardonable Sin.

Ideas of what the Unpardonable Sin is are as varied as people are. There are people who feel they have committed the Unpardonable Sin as murder, adultery, stealing, lying or whatever, but such is not the case. If a person thinks he has committed the Unpardonable Sin, he has not. The Christian cannot commit the Unpardonable Sin.

The Pharisees committed blasphemy of the Holy Spirit because they attributed the work of the Holy Spirit to be the work of the Devil. The Pharisees knew better but chose to deliberately deny the miracles of God. Their hearts had become so hardened that they were unable to discern the work of the Holy Spirit.

The blasphemy of the Holy Spirit is the deliberate and consistent rejection of the Holy Spirit until finally there is no longer the ability to discern the work of the Holy Spirit. The blasphemy of the Holy Spirit is not some sin committed without realizing the danger of unforgiveness. This Unpardonable Sin is a deliberate and willful process of continually rejecting the work of the Holy Spirit in the heart.

God does not desire that anyone perish but that all come to repentance. Any person who will respond to God through repentance and faith shall be saved. The person who continually rejects the work of the Holy Spirit, continually rejects repentance and faith, therefore, can not be forgiven.

"What Will You Do with Jesus?" is still the question before us. Some, like the

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Nov. 30, 1975

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The rejected Messiah (Matt. 21:1-6)

Matthew and many of his contemporaries were familiar with the prophecy of Zachariah 9:9, in regard to the coming of the Messiah to Jerusalem. The fulfillment of this prophecy could not have been dramatized more picturesquely than by the triumphal entry of Jesus into the Holy city.

Earlier in his ministry Jesus had sought quiet. He had run what we would call a low-key campaign. Now the hour had come for him to openly, publicly declare his Messiahship. He came to Jerusalem, the center of the nation, to make a final appeal to be accepted as the Messiah before he went to the cross.

Jesus set up the demonstration on purpose. He had made arrangements with the owner of the ass and colt for his use in the parade. The two disciples sent to fetch the animals were assured the owner would send them when told "The Lord hath need of them." The word "Lord" indicated one of authority and great power.

He enters Jerusalem as the Prince of Peace. Earthly kings rode with their steeds gaudily draped. Jesus sat upon the garments of his admirers. Earthly kings were praised by people high in the ranks of government. He was acclaimed by children and peasants. Earthly kings were received by show of military power. He was acclaimed with palm branches and boughs of trees. Earthly kings rode on war horses. Jesus the Prince of Peace rode upon the foal of an ass. In the Orient this animal was esteemed as the symbol of Jewish royalty and peace.

Men wanted a Messiah after their own thinking. They wanted a Messiah who could supply their fleshly desires rather than spiritual needs. Jesus was rejected. The stage is set for him to go to the cross. Yet, Matthew makes it clear, Jesus was the kind of Messiah the Old Testament promised.

Life and Work Lesson

From page 22

multitudes, have accepted Jesus. Others, like the Pharisees, have rejected Jesus. Still others have gone so far as to continually reject the Holy Spirit and attribute his work to the Devil and therefore are unable to be saved. What a terrible position that must be. The only way to end all speculation about the Unpardonable Sin is to turn to Jesus in repentance and faith and be saved. The choice is yours.

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Bentonville				Lavaca, First	307	100	
First	200	40		Little Rock			
Mason Valley	63	37	1	Crystal Hill	318		1
Berryville				Geyer Springs	643	161	2
First	168	75		Life Line	446	139	
Freeman Heights	160	57		Martindale	107	51	
Rock Springs	70	49		Woodlawn	125	43	
Biscoe	76	35		Magnolia, Central	578	149	1
Blytheville, Trinity	189	87	2	Melbourne, Belview	117	79	
Booneville				Mount Ida, First	157	51	
First	225	187		Mulberry, First	149	101	
South Side	92	69		Murfreesboro, First	136	33	1
Bryant, First Southern	105	66		North Little Rock			
Cabot, Mt. Carmel	242	146	6	Calvary	380	111	
Camden				Indian Hills	198	83	2
Cullendale First	497	123		Levy	394	102	1
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Concord, First	92	34		Calvary	221	184	8
Conway, Second	296			East Side	210	93	1
Crossett, Mt. Olive	338	175	2	First	439	88	
Dalark	20	14		West View	173	111	
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El Dorado, West Side	362	362	8	Pine Bluff			
Elkins, First	80	13	5	Centennial	155	79	
Forrest City, First	572	93	4	East Side	188	96	
Ft. Smith				First	564	106	
First	1197	250	4	Lee Memorial	182	112	
Grand Avenue	809	243	3	Second	95	50	
Mission	24			South Side	621	122	5
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Temple	145	55		Oppelo	19	15	
Trinity	168	86		Sulphur Springs	188	105	
Fouke, First	83	41		Watson Chapel	354	111	4
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Grandview	53	36		Rogers, Immanuel	497	110	2
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Board names search Committee; names woman division head

ATLANTA(BP)—Southern Baptist Home Mission Board officers have named a seven-member committee of five pastors and two laypersons from five states to nominate a successor to executive director Arthur B. Rutledge who retires Dec. 31, 1976.

In other action, the directors increased the interest rate on Home Mission Board loans, and named two staff members, including the first woman to head a Home Mission Board division.

They also approved an upward adjustment in the 1976 budget to \$22,989,833, approved two staff structure adjustments and appointed 30 missionaries and missionary associates.

The committee, announced at the directors' fall meeting here, includes Gene Garrison, chairman, pastor of First Church, Oklahoma City; M. Dale Allen, pastor, Parkway Church, St. Louis, Mo.; Mrs. I.W. Bowen III, Forsyth, Ga.; Alfred Bruce Coyle, pastor, Highland Heights Church, Memphis, Tenn.; John F. Miles, layman, Thomaston, Ga.; James M.

Windham, pastor, First Church, Silver Spring, Md.; and Lloyd Elder, who recently left a pastorate in Ft. Worth to become assistant to the executive secretary of the Baptist General Convention of Texas.

The seven-member panel—all members of the board's directors—was named by officers of the board in keeping with the agency's bylaws. President Russell H. Dilday said the committee has been asked to work toward bringing a nominee before the board in July, 1976, so the executive director-elect could have a period of orientation before Rutledge's retirement.

Garrison, the committee chairman, said Southern Baptists interested in communicating with the committee should do so in writing. His address is 1201 N. Robinson, Oklahoma City, Okla. 73103.

The Oklahoma City pastor said that the concensus of a preliminary meeting of the committee was, "We all feel this position in the next 25 years is the most strategic in our convention. We ask your prayers. We are going to be hard at work giving it our intense, careful and best effort.

Rutledge announced that the 1975 Annie Armstrong Easter Offering for home missions receipts had reached \$8,207,782 through Oct. 14 and were running 5.69 percent ahead of the 1974 pace. The total offering in 1974 was \$8,130,000. Goal for 1975 is 8.5 million.

The interest rate on Home Mission Board loans was increased from 9 to 9.5 percent "in ligh of current economic conditions." The change will be effective with November business, said loans committee chairman John Miles.

New staff members elected were Hattie P. Johnson and J.C. Bradley.

Mrs. Johnson, director of payroll and employee benefits services since 1971, was named director of the division of business services. She has been acting director of the division since the resignation of Dan McQueen earlier this year and will be the first woman to head a Home Mission Board division.

A native of Roanoke, Ala., Mrs. Johnson is a graduate of Central Business School in Atlanta and attended Dekalb College.

She was associated with the Baptist Woman's Missionary Union of Georgia from 1961-69 and later joined the Home Mission Board staff as secretary to the assistant executive director.

Bradley was elected director of the department of associational administration service in the division of associational missions, effective Nov. 15. He succeeds F. Russell Bennett, who resigned to become director of field education at Southern Seminary.

Bradley has been associate director for extension center education for the Seminary Extension Department of the six SBC seminaries in Nashville since 1972. He previously served as supervisor for the adult section of the Sunday School Board's Church Training Department and, from 1968-70, was assistant professor of religious education at Golden Gate Seminary. He also served as minister of eeducation for churches in Albany and Macon, Ga.

A native of Beebe, Ark., Bradley is a graduate of Ouachita Baptist University, Arkadelphia, Ark., and has master of religious education and doctor of education degrees from Southern Baptist Theological Seminary.

The staff structure adjustments involved discontinuing the department of survey and special studies and shifting staff persons assigned to that department to the missions and evangelism sections, and separating the management and financial responsibilities of the division of business services. Management responsibilities would be assigned to the director of the division and the financial duties assigned to the new position of comptroller.

In his annual report to the board, Executive Director Rutledge noted that through the year the board has appointed 299 persons to missionary service and the missionary force as of Sept. 30 totaled 2,082, a gain of seven over the total at the same date in 1974.

Rutledge said the emphasis over the last two years had been on holding the missionary force at present levels while bringing their salaries closer to the national median income.

With Rutledge said the emphasis over the last two years had been on holding the missionary force at present levels while bringing their salaries closer to the national median income.

With that accomplished, he said, the missionary force could be expected to show a net gain of 50 to 75 a year over the next few years.

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