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Arkansas Baptist State Convention

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March 3, 1977

Arkansas Baptist

NEWSMAGAZINE

Bold Missions
page 12





I must say it

Charles H. Ashcraft / Executive Secretary

Demas defects — so

(Sixth in Bible Friends series)

Demas was doing well in a good business, keeping good company, but he quit. So do many others, about one of every three Baptists for instance. Demas loved the immediacy of present joys moreso than permanent fulfillment. His problem was worldliness, so he quit. What are the problems of the "one of three" who no longer report for service?

The lust for money leads many Christians away from their saintly duties. Extreme sensitivity to offenses has taken its toll of sojourners. A certain degree of toughness seems to be needed to make the run to the goal post and one cannot stop because someone somewhere doesn't treat him decently. The breakdown of character in the lives of leaders contribute greatly to the population of Hell. Church fights contribute to the disenchantment of thousands yearly. They go away never to return because they don't like constant dissension and squabbling. Lack of encouragement from the stronger members of the fellowship causes many to stumble. I suppose the quest for pre-eminence (Demetrius) runs away scores as some simply cannot endure these stuffed shirts in the church anymore. Maybe the clannishness of some churches and the various cliques, power blocks, and segregated coffee clubs cause some just to fade away not to return. Whatever may be the reason, good or bad, this great lossage of good people should cease. Perhaps we could correct our faults and then go afield to find our defecting friends. Demas and his kind are really nice people and just might welcome a church call if the right approach was made.

An entire new denomination with a third place membership rating could be formed from the inactive members from Southern Baptist churches. We lose more every year by this attrition than many denominations gain. The Church Training people are just going to do something about it, you can depend on that. Will you join your fellow church members in going forth to bring back into the warmth of the church family our inactive fellow church members? Those who have been reclaimed often achieve a higher devotion than previously, thus making it doubly challenging for us to go after them.

I must say it!

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Another Arkansas Baptist woman offers her viewpoint as she begins writing this week the column "Woman's viewpoint". Jane Purtle, who teaches at Arkansas College in Batesville, is one of four women to share writing duties this year for the column.

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Funding for the Home Mission Board's Bold Missions thrust will come, in part, from the Annie Armstrong Offering for Home Missions. This year's week of prayer for home missions and the emphasis on the offering is the subject of the cover and photo story inside.

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Arkansas Baptists' new leader for stewardship is James Walker, who has been pastor of First Church, Warren. The article tells more about him and his plans for aiding Arkansas churches in their promotion of good stewardship.

IRS and churches 18

Rulings by the U.S. Internal Revenue Service can directly affect churches and their ministries. James E. Wood Jr. says in an article that there is a mounting crises and that Baptist people should be aware of changes.

Arkansas Baptist

NEWSMAGAZINE

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BETTY KENNEDY

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Ministering to personal needs

The editor's page

J. Everett Sneed



Many of us pray for the needs of people who are far removed from us. We rejoice that we are able to send missionaries to remote places. The ministry of prayer is important because it is not limited by geographic boundaries, health or finance. But all too often we substitute prayer and interest in those who are removed from us for personal involvement in the needs of those who are under the shadow of our churches.

People with intense need are in every community. We are to reach out a helping hand in the name of Christ to these people. It may be the widow with the large family. It could be the juvenile in trouble with the law whose parents have failed him. It may be the elderly man whose only living relative is a daughter in another state. It may be a migrant farm worker whose English is very poor. Needs are all around us, and if we are to follow the example of Christ, we must help.

We, as Baptists, have rightly taught that salvation is by grace through faith. But much of the time we have neglected to emphasize that we are "... created in Christ Jesus unto good works ..." (Eph. 2:10). Our Master captured this concept in one of the most vivid parables ever spoken (Matt. 25:31-46). First, we are to help with the simple things of life. He said that the Christian would give a hungry man a meal, assist the stranger in obtaining housing, cheer the sick and visit those who are in prison.

Christ also said that this help was to be given without any hope of eternal merit or reward. Christians are simply to help because the need is there and it is a natural, impulsive reaction of a loving heart.

Guest editorial

Jealousy among ministers

Years ago a church in another state advertised its services in the newspaper each Saturday with a large ad. They placed the words, "God's man and God's message" in large letters. A young ministerial student remarked that he was tempted to publish a counter ad in the paper with the words, "God's other man with God's other message."

Unfortunately, God's men who are ministers of the gospel often find themselves competitors rather than friends and colleagues.

In many cases, competition among preachers is based on jealousy we have for one another. But it is also intensified by other people expressing preferences. For example, a pulpit committee may choose one preacher rather than another to call as pastor. It may be that both men are good friends or they may dislike each other. In any case, such experiences tend to fan the fires of jealousy and ill will.

Ministers, like others, are often jealous of fellow preachers who have more success as far as having a larger church is concerned.

Those who failed to help said by implication, "If only we had known that it was Christ, we would have helped without hesitation. We thought it was only a common person who was not worth helping." It is still true today that there are those who will help if they can receive sufficient publicity and acclaim. Jesus said that this kind of service is not service at all.

Finally, Jesus said that any true help given is given to him. When we are helping the needy, we are helping Christ.

The truth of Jesus' parable is illustrated in an event ascribed to Francis of Assisi. He was high born into a wealthy family. Although he does not seem to have been involved in any serious immorality, his youth was marked by a spirit of worldliness. But he was very unhappy and felt that his life was incomplete. One day while out riding he met a loathsome, repulsive leper. Francis was moved. He dismounted and flung his arms around this wretched sufferer. According to Francis, the face of the leper turned into the face of Christ.

Often we are unaware of the needs that surround us. A ministry survey will reveal many of the points in which we, as Christians, should become involved with the needs of people in our communities. Information can be obtained on ministering to the needs of people through your state WMU, Brotherhood or Special Ministries offices.

Remember, Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40). As we learn to help others, we will know the joy of helping Christ himself.

Jealousy naturally wells up in the preacher who seems isolated and unwanted as far as getting opportunities to move from one church to another.

Like other human beings, preachers resent those of their number who "politic" or manipulate people and committees to feather their own nests.

One cannot help but think of the church situation Paul talks about in ancient Corinth. Some of the people there liked Paul, others liked Apollos, still others preferred Simon Peter.

Paul asked, "Why is there jealousy and strife among you? For when one saith, I am of Paul; and another, I am of Apollos; are ye not men? What then is Apollos? And what is Paul? Ministers through whom ye believed; And each as the Lord gave him." (I Corinthians 3:3ff) Paul said, "We are laborers together with God." (I Corinthians 3:9)

Thinking of ourselves as "laborers together with God" and with one another will reduce the jealousy. — Hudson Baggett in the "Alabama Baptist"



Woman's viewpoint

Jane Purtle

Daily gifts

Before rising today, I asked as usual, "What will you do for me today, God?" My question expressed the philosophy that has come to be the center of my life. I am needy, and only God can supply my needs. God's grace, his gifts, are dependent upon my need. As long as I am self sufficient, adequate, capable, competent, I cannot receive God's gifts. I am not ready.

At noon, when I paused to calculate how God was coming on with the day, I counted three books and one person. I have found recently that most of God's daily gifts to me are people and books.

In a way, it's all people because those books which really mean something are the living breath of a person. As usual, the books came under my hand in a haphazard way; only one of them was "religious," and it looked far out. The other two were part of my daily work as an English teacher — *Gulliver's Travels* and a composition textbook. Each of them meshed into the intricate web of my life that God and I weave meticulously day by day. The books were easy to recognize as gifts because they were answers and commentaries on questions I was currently asking.



One layman's opinion

Daniel R. Grant / President, OBU

The government will write your will — if you don't

The government can be very accommodating at times. The basic purpose of government in a democracy is to serve the people, and this is fine. Problems arise, however, when the kinds of services called for in legislation become more and more extensive and diversified. What constitutes service for some people almost inevitably becomes regulation and control for other people. Someone has described the job of the elected public official as "satisfying the irritated without irritating the satisfied." I have even heard the Baptist pastor's job described in the same way.

Occasionally the government provides services to people who don't want to be served. In its most extreme form the government serves people after death in ways they never would have approved if only someone had asked them before their death.

A person's will is a case in point. I am indebted to Andy Hall for the following facts in his church newspaper (*First Baptist Church Beacon*, Delray Beach, Fla.):

1. Seventy percent of Americans die either without a will or without one that is up-to-date.

2. Everyone has an estate, regardless of its size.

3. If you die without having written your own will, the government has a

ready-made will for you, without doing you the courtesy of asking your preferences.

4. Probate costs can double or triple if you leave no will.

5. Only through your will can you decree the guardian of your children; otherwise they become wards of the state.

6. Only you can do God's will through your will.

It is a sobering thought that the government will write your will if you don't. It is even more sobering to realize that the will the government writes provides no bequests to Christian institutions, or to any charitable cause, whether Christian or not. It does provide generously for the U.S. Internal Revenue Service, however. If one wants to leave a portion of his or her estate to a Christian institution (Ouachita Baptist University, to illustrate with a worthy cause that just happened to come to my mind), one must say so in a will.

It may well be that for many people approaching their retirement years or later, doing God's will through your will is as important in the cause of Christian stewardship as tithing. It is certainly not good Christian stewardship to leave such an important matter up to the government.

The person was my daughter and a somewhat unpleasant confrontation with her didn't appear to be a very desirable gift. But I've learned not to look any gift horses in the mouth. Whatever God sends me is from his hand, and I accept it. The alternative is to rage against him and it. I'm learning to save my energies for better things. She was uptight about a test and had her own affairs to think of. Through our talk we defined a little better the meaning of our friendship and our life together. In the end it was okay with both of us.

Some days the gifts are monumental, overflowing, above any need I have felt. Usually, I don't recognize their size until later. Some days they look pretty ordinary or even pretty terrible. I close the day with thanksgiving for the gifts of the day and for the need that made them possible. Thank God for our need and our helplessness. In them we know our creaturehood.

Through the past few months, I've made some startling discoveries about God's work in my life. From my viewpoint, I want to share some of those places God has troubled my waters and upset my thinking. It hasn't been very pleasant for me, but I trust God's promise that it is he who works in me, making me willing and able to obey his own purpose. I trust also that this upheaval is God's gift to me.

March writer

Writing "Woman's viewpoint" during March will be Jane Purtle of Batesville. Mrs. Purtle, Assistant professor of English at Arkansas College, is one of four women who are writing the column during 1977.

Mrs. Purtle is a member of First Church, Batesville, where she has been drama director, teacher of advanced Bible study class, and teacher in children and youth classes.

She holds the B.A. degree from Hardin-Simmons University and the M.A. degree from the University of Arkansas. She has done graduate study at Florida State University, Memphis State University, North Texas State University, and Idaho State University. Mrs. Purtle has taught English at North Little Rock High School and at Batesville High School.

She was elected to Phi Beta Kappa at the U of A, and is a member of the National Council of Teachers of English.

Mrs. Purtle is the mother of Susan, 15, and Stephen, 10.

Her hobbies are china painting, cooking, reading, and conversation.

Letter to the editor

Our SBC agencies

First of all, I thank God that we are of the Redeemed of our Lord Jesus Christ; secondly, I am thankful to our Lord for the Southern Baptist Convention and to be a part of it. It is and has been for years a God blessed cooperative effort of individual Southern Baptist Churches. Through the cooperation of thousands of our churches and the blessings of our Lord, we have seen mission churches begun and grow, missionaries sent all over the world, great hospitals built, children's homes (orphanages) erected, fine institutions of higher education built, and much, much more. For all this we should humbly bow before our Lord and thank him for these tools to minister for him, and ask his continued blessings and wisdom for the awesome respon-

sibility that has been set before us in our witnessing through these organizations to the total Lordship of Jesus Christ our Saviour.

Realizing the smile of God can turn to a frown and blessings to a curse, we must always be aware from whence all we have has come.

Our Baptist belief and structure says simply, that the "tail does not wag the dog." All these institutions have come out of strong local churches cooperating together, and I as one among thousands want to encourage and insist that our institutions continually evaluate their standards and be sure they reflect the character of our Lord Jesus Christ, and as much as I have to

praise we also do not have closed eyes when we see our Lord not being exalted in many areas and insist that changes be made, especially in areas of spiritual and moral standards, as set forth in the Holy Scriptures.

I know of no organization finer or more God blessed than our Southern Baptist Convention and the Cooperative Program. Our personal, our collective prayers, and financial support will continue and increase by the Grace of our Lord. Brethren, let us be as quick to praise as we are to criticize.

My church members endorsed the statements of this letter and instructed me to write it to the ABN. — Curtis B. Smith, pastor, First Church, Pochontas

An exposition of First John God's children

by Roy B. Hilton
(Eighth in a series)

The theme of chapter three is "God's Children."

There are four divisions of chapter three built around this theme: the children's calling as regarding love (3:1-3); the children's character as regarding sin (3:4-12); the children's compassion as regarding the brethren (3:13-18); and the children's confidence as regarding prayer (3:19-24).

First, we shall consider:

The children's calling as regarding love (3:1-3)

1. Our Present Position is described in 3:1-2a. We occupy the position of sons. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God," (and such we are). We are not just called the sons of God, but we actually are sons of God (Vs 1). "Beloved, now are we the sons of God" (Vs 2a). We are the sons of God because of God's love. John is amazed that sinful man could become a son of God when he asks, "What manner of love, (or what foreign kind of love) is this that can and does make saints out of sinners?" It is the love of God that is bestowed upon us. The perfect tense of the verb denotes that it is a permanent possession. We are the objects of his affection.

But we are also the objects of the world's hate. Read Verses 1b and 13. "Marvel not, my brethren, if the world hate you." The world knoweth us not, because it knows him not. This lost world doesn't know, understand or

have fellowship with God. Neither does it know, understand or have fellowship with us. We walk in the light while the world is in darkness. Then how can there be fellowship between light and darkness?

It is so very strange that the world should hate us just because we are Christians, yet it is true. This is our present position: Loved of God, and hated by the world.

With this in mind we might ask, what is (2) Our Prospective Future?

John answers by saying, We are to be like Him. "Now are we the sons of God, and we know that when he shall appear, we shall be like him" (Vs. 2). Every Christian should be more concerned with what we shall BE than in what we shall get. We are going to be perfect some glad day.

This is our (3) Purifying Hope (Vs. 3). "Every man that hath this hope in him purifieth himself, even as He is pure" (Vs. 3). What is the hope to which John refers? Is it the hope of Christ's return, or the hope of being like him? The first is the blessed hope which would certainly be included since it is mentioned in verse two. However, the emphasis seems to point to the latter (ie.) the hope of being like him. Being like him must be realized before we can be purified as he is pure. This serves as an incentive for us to strive even now to be as much like Christ as is possible. This hope is an incentive to purity. Read Titus 2:12-13.

Ouachita enrollment up from 1976

ARKADELPHIA — Enrollment for the spring semester at Ouachita University is 1,563 which is up two percent over the spring enrollment in 1976, according to Registrar Frank Taylor.

The number of students living in University housing also increased by two percent over 1976, reaching 1,087.

Enrollment, by classes, includes 420 freshmen, 280 sophomores, 296 juniors and 387 seniors. There are 105 graduate students and 75 special students. The spring semester enrollment includes 34 new freshmen and transfer students.

The full-time financial equivalent enrollment this semester increased to 1,520.

The decrease in enrollment between the fall and spring semesters is 5.9 percent which is less than the usual national education rate of approximately 10 percent.

Students from 35 states compose 21 percent of the total enrollment. In Arkansas, 69 of 75 counties are represented at the University.

Correction

In an article on Baptist work in Boise, Idaho, in the Feb. 17 ABN, the name of an Arkansas church which contributed funds and man hours to the work at Boise was omitted. According to Tom J. Logue, director of the Arkansas Student Department, Central Church, Magnolia, contributed several thousand dollars for the construction of the building. Also, young people from Central Church helped last year in survey work and in Vacation Bible Schools.

Valerie Fink, daughter of the George Finks of Vann Dale, has been selected as one of six members of Woman's Missionary Union's first Ac-teens National Advisory Panel. Miss Fink, age 15, is a member of Vann-dale Church where



Miss Fink



Hardin



Cushman

her father is pastor. She is a Queen with a Scepter in Studiact (the individual achievement plan for Ac-teens). Panel members were selected for their superior scholastic achievement, school as well as church involvement, and ac-complishments in Studiact. Duties for the panel members will include writing for *Accent* (the WMU magazine for girls in grades 7-12) and appearing at state and associational WMU-related meetings. The girls will also serve as

pages at the WMU Annual Meeting, June 12-13, in Kansas City, Mo. They will be introduced in the June issue of *Accent*. Miss Fink will serve until Dec. 1 when a new panel will be selected.

K. Alvin Pitt, pastor of Baring Cross Church, North Little Rock, conducted a revival in DeWitt recently.

Bruce Cushman, who has been pastoring First Southern Church in Canoga Park, Calif., has resigned to become pastor of First Church, Van

Buren, on March 6. When Cushman pastored the Van Buren Church four years ago there were 681 additions to the church. He is a graduate of Baylor University and Southwestern Seminary. He and his wife are parents of three children, Debbie, Mark and Phillip.

Ray Sims has been called as pastor of Immanuel Church in Wabash. Sims was formerly pastor of Carter Park Church in Del City, Okla., and at the present time is enrolled at Mid-America Seminary in Memphis. He and his wife, Sandra, are parents of two children, Amy and Mark.

Philip Wayne Hardin has been called to serve as minister of music and youth at Levy Church in North Little Rock. Hardin is a graduate of Ouachita University and University of Texas. Other churches he has served are in North Little Rock and Siloam Springs. Hardin is married to the former Shirley Grant, and they are parents of one son, Tad.

Miss Edna Wyatt of Rosie died on Feb. 10 at the age of 90. She was a charter member of the Rosie Church where she was a Sunday School teacher and church clerk.

Dean Newberry, an industrial chaplain in Benton County, was elected Area BSU Chairman in January.

Art Garrison and **Ben Jackson** were ordained as deacons of Open Door Church at Rogers when the church observed its fourth homecoming on Jan. 30.

J. L. Stone and **Dwain Nelson** were ordained as deacons of Brownsville Church in Little Red River Association on Jan. 20.

Concord Church has called **Clyde Sample** to serve as youth director.

James Sibert has resigned as pastor of Post Oak Church.

Jerry Cothren, who has been pastoring Oak Grove Church in North Little Rock, has accepted the call as pastor of West Side Church near Heber Springs. He and his wife, Anita, are parents of three children.

Dale Cowling, pastor of Little Rock Second Church, will participate in a preaching crusade in New Zealand this month. He will speak at the Glenfield and Northcote Church in Auckland.

Russ Porter, a music major at Ouachita University, is serving as music-youth director at Ironton Church.

Roger Copeland, music director of Little Rock Second Church, presented a special concert at Sunday morning services on Feb. 27. Copeland also recently participated in Focus Week activities at Ouachita University.

Hart Moore, music and youth director at Rosedale Church, Little Rock,



H. L. "Lee" Lewis, who pastored churches in Bradley and Pulaski Counties for nearly 50 years, was cited recently by the Arkansas House of Representatives in a House Resolution introduced by State Representative John M. Lipton of Warren.

The Resolution cited Lewis' "long and distinguished service as a Baptist Minister" and the many miles he traveled through all sorts of weather to attend to the spiritual and worldly needs of those who called upon him in their hour of need.

During his ministry, Brother Lewis served churches at Ferndale, Woodson, Holly Springs, North Point, Garden Homes, Ironton and Crystal Valley, in addition to his nearly 10 years as pastor of the Southside Mission in Warren.

Lewis organized churches in Woodson and North Point.

Lewis is supposedly retired, and now lives in Little Rock. However, he still finds a way to get behind the pulpit in revivals and supply preaching, which he says he is always available to do.

H. L. "Lee" Lewis gave the invocation, opening the session of the Arkansas House of Representatives.

presented a concert during the evening worship service on Feb. 13.

Ken Miles was honored on Feb. 20 by Wynne Church in observance of his first anniversary with the church as minister of music and education. A fellowship was given to honor Miles, his wife and three daughters.

Jim Hughes and **Mike Russell** were ordained as deacons of Watson Chapel Church, Pine Bluff, in special evening ordination services on Feb. 20.

Enos Cross is pastoring Whiteville Church in White River Association. He came to this church from Amory, Miss.

Ray Canary is serving as pastor of Pyatt Church.

Serving as interim pastor at Henderson Church is **Bob Mathis**.

Larry Ring has been called to serve as pastor of Nutts Chapel in Greene County Association.

Charles Edward Holt, 62, of England, died Feb. 3. He was a retired farmer, and was a deacon and treasurer at Caney Church. Holt was a veteran of WW II.

Survivors include his wife, Lillian Smith Holt; a son, Ralph Mashburn of Portland, Ore.; a brother, two sisters, and three grandchildren.

Jack B. Jones, 59, of Little Rock, minister of music at Markham Street Church, died Feb. 17 of an apparent heart attack. Dr. Jones had been minister of music at Markham Street Church for six years and had previously served in that position in other churches in Arkansas, Louisiana and Georgia. He was a native of Alabama and held degrees from the University of Alabama, Bob Jones University and the Julliard School of Music. He held a doctorate in sacred music and was an ordained Baptist minister.

Dr. Jones was a voice teacher for 40 years and had conducted many musical presentations, mostly oratorios featuring performers in Biblical dress. He is survived by his wife, Pattie Caylor Jones; a daughter, Mrs. Jennifer Armstrong; and a grandchild.

Former missionary to the Orient dies

Jewel (Mrs. John A.) Abernathy, emeritus Southern Baptist missionary to the Orient, died Feb. 16 in Hot Springs. She had served 41 years in China, the Philippines and Korea. She was appointed in 1920 as missionary to China and served as principal of the Baptist Women's Bible Training School in Tsinan, North China.

In China she met another missionary, John Abernathy, and they were married in 1925. They were in China during the Sino-Japanese War until the bombing of Pearl Harbor. The Abernathys lost all personal effects three times and were separated three times for an average time of 20 months each time.

In February 1950, she and her husband were transferred to Korea as Southern Baptists' first representatives there. During an interim when Communists controlled Seoul, they went to the Philippines and worked with Chinese people. When they returned to Korea, she taught English Bible classes and worked with the Sunbeams, a missionary organization for children.

After their retirement, the Abernathys served one year at Clark Field in the Philippines, where he served as interim pastor of the English-speaking church.

The Abernathys returned to the United States in 1964 and made their home in Hot Springs. They were active members of First Church until their deaths. Dr. Abernathy died in 1973.

Mrs. Abernathy is survived by three brothers and two sisters.

Clergy economic conference planned

The 11th Annual Clergy Economic Education Conference will be held this year on April 24-28 at DeGray State Park Lodge, according to Dr. Bessie B. Moore, Executive Director of the Arkansas State Council on Economic Education.

Dr. Moore said a maximum of 50 scholarships will again be available for Arkansas clergymen of all faiths and that they cover all expenses except travel to and from DeGray State Park near Arkadelphia. Scholarship applications are mailed to the clergy and must be returned to Dr. Moore by April 15, in care of the Council in the Department of Education Building, Capitol Mall, Little Rock.

Serving on the 1977 Clergy Advisory Committee is William Brock Watson, pastor of Rolling Hills Church, Fayetteville.

Nationwide conference on discipleship San Antonio, Texas April 3-10



Dr. George H. Harris



O. S. Hawkins

Subjects:

- (1) A Disciple and Faith
- (2) A Disciple and Evangelism
- (3) A Disciple and Prayer
- (4) A Disciple and Stewardship



Jack R. Taylor



Dr. Richard Jackson

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- Jack R. Taylor — President, Dimensions in Christian Living
- O. S. Hawkins — Pastor, First Baptist Church, Ada, Okla.
- Dr. Richard Jackson — Pastor, North Phoenix Baptist Church, Phoenix, Ariz.

Keo Church will host a Bible conference March 14-16 with W. O. Vaught Jr., pastor of Immanuel Church, Little Rock, conducting the conference.

Rock Springs Church recently observed a weekend of fellowship and celebration of talents beginning with an all-church Valentine party on Saturday evening. Sunday evening was talent evening in which members displayed various crafts and talents, using appropriate scripture for each item displayed. Categories represented were taxidermy, wood working, pottery, handicrafts, needlework, farming, painting, training children, saddle making, baking and music. The service was concluded with hymn singing and Bible reading.

Baring Cross Church, North Little Rock, held open house for its new kitchen facilities and activities hall on Feb. 20.

Alexander First Church moved into their new sanctuary on Feb. 18.

Immanuel Church, Little Rock, was the number one church in Arkansas in mission contributions in 1976.

Little Rock First Church voted recently to build a Christian Family Life Center and Education Building at a cost of \$2,000,000.

Calvary Church, Little Rock, will hold a youth led revival March 13-16 with Jeff Woolwin of Oklahoma City as evangelist.

Geyer Springs Church, Little Rock, held a deacons and wives banquet on Feb. 25 with Travis Jordan, associate pastor at Two Rivers Church in Nashville, Tenn., as speaker.

Cullendale Church, Camden, held an organizational meeting of a Men's Choir on Sunday evening, Feb. 20. Three of the church's bell choirs performed in the morning service on that date.

Dumas First Church began a Children's Worship service for four-year-olds through second grade on Feb. 20. Dennis Baw is pastor.

East Side Church, Ft. Smith, adopted a record budget of \$171,975 recently.

Brinkley First Church will hold a youth retreat at Camp Paron March 21-22. James McDaniel is pastor. Ron Cox is minister of music and youth.

Star City First Church will hold a spring revival April 11-17 with Bill Brown of Jacksonville and Dick Avey of Pine Bluff serving as the revival team.

Northeast Church, Texarkana, will hold a revival March 14-20 with Tim Deahl serving as evangelist. The church also held a note burning ceremony recently in observance of a building note that was paid off two years before its due date.

Conway First Church held a classical-sacred concert on Feb. 24 at 7:30 in the church sanctuary. A reception followed with the Marriage II Class in charge of arrangements.

Deacons and their wives of **Danville First Church** met on Saturday, Feb. 19, to begin the deacon plan of family ministry. Rudy Gallegly is pastor.

Pleasant Valley Church will be in revival March 13-19 with Ray Hipp as evangelist. Fred James will lead singing.

Little Red River Association Bible Drill and Youth Speakers' Tournament will be held on March 21 at West Side Church, Heber Springs. David Miller is Director of Missions.

A youth led revival will be held at **Green Meadows Church** near Pine Bluff March 11-13. Tommy Monk and B. Briney will be in charge of services.

Baptist Women of **White River Association** are meeting together in the study of the home mission graded series book, "A Sense of Spring". The study began March 1 at First Church, Cotter. The associational hymn sing and youth music tournament will be held at the Cotter Church on Sunday afternoon, March 27. Troy Melton is Director of Missions.

The Revised Edition from Ouachita University presented a special program at **Dumas First Church** on Feb. 14. The Dumas Church has called as music and youth director Bob Presley of Jacksonville, Fla.

David Wilkerson will lead a one-night crusade sponsored by **Ashdown First Church** on March 2. The crusade will be held in the high school gymnasium.

Daniel R. Grant, president of Ouachita University, was speaker at **Walnut Ridge First Church** in observance of Christian Education Day on Feb. 27. Special music was presented for the morning services by the Southern Singers of Southern College. The evening music was presented by the Concert Choir of Southern College.

Max Alexander, missionary to Thailand, was guest speaker at **First Church Clarendon** on Feb. 20.

Nathan Bussey, a graduate of Oklahoma Baptist University and Southwestern Seminary, led a Christian Life Conference at **East Side Church, Pine Bluff**, Feb. 20-23.

In observance of Christian Higher Education Day, Randy Garner, Admissions Counselor from Ouachita University, was speaker at **Paris First Church** on Feb. 20.

Faron Rogers will be evangelist when a youth-led revival is held at **Clarendon First Church** March 11-13. Jim R. Davis is pastor.

Bill Elder of the religion department of Ouachita University was speaker at **Cullendale First Church** in Camden on Feb. 20. He was guest of the church in observance of Christian Education Day.

Victor Kanuebbe, pastor of the First Indian Baptist Church of Phoenix, Ariz., will be a special missionary speaker at **Russellville First Church** on March 6.

Jerry and Barbara Schlieff, missionaries to Rhodesia, will be speakers at **Paragould First Church** on March 13.

J. J. Owen, Professor of Old Testament Interpretation at Southern Seminary in Louisville, Ky., led a Mid-Winter Bible Conference, at **Ingram Boulevard Church, West Memphis**, Feb. 20-23.

Robert E. Naylor, president of Southwestern Seminary, was pulpit guest at **Blytheville First Church** on Feb. 20 in observance of Christian Higher Education Day. The Southwestern Singers, a select choral group from the seminary, also presented a sacred concert on that date in the evening services. David Conley is choir director.

Christian Higher Education Day was observed at **Murfreesboro First Church** with Ben Elrod, vice president for Development at Ouachita University, as speaker.

Bartholomew Association continues to increase the growth of its puppet ministry, both in adding more puppets and presenting more programs to the schools, nursing homes and churches. Raymond H. Reed is Director of Missions.

OBU Scholarship deadline is April 1

ARKADELPHIA — The application deadline for scholarships for the Ouachita University 1977-78 school year will be April 1, according to Jim McCommas, director of student aids at OBU.

Any current or incoming freshman student wishing to apply for a scholarship will need to secure a scholarship application blank from the Ouachita Student Aids Office in Mitchell Hall.

Those who have previously received scholarships will not be considered for a renewal unless they have completed a new scholarship application.

Students holding the University Scholarships or the ACT scholarships will not need to reapply.

Northside Church completed this auditorium and celebrated the conclusion of their building program with a dedication service.



Helena Church has new building

Northside Church, Helena, celebrated the completion of a building program with a dedication service. "Thanks to God" was an oft repeated phrase, and expressions of gratitude were given for the assistance of Christian friends in Arkansas Valley Association and the Arkansas Baptist State Convention.

W. A. Ginn, pastor, extended a welcome and asked Billy Helton, the music director, to read a history of the church.

R. E. (Bud) Corder, and his brother James, established the mission in the early 1940's. Corder was a member of First Church, Helena, and for several years that church sponsored the mission. In 1954 the mission was organized into a church. Ginn was called as pastor in 1962 and gave two weekends a month until 1964, then it became full-time. When Ginn became pastor they were struggling to remain alive and Sunday School attendance averaged from 10 to

12. Now the Sunday School enrollment is 72 with an average attendance in the 40's. The membership of the church is 192.

The old frame auditorium was razed in 1969 and a new concrete block building was erected. A building aid grant in the amount of \$2500 was provided by the State Missions Department of the Arkansas Baptist State Convention. Also, pastoral aid was provided, beginning in 1967 and continuing for five years, amounting to \$4-400.

Wilson C. Deese, director of Chaplaincy Ministries and an associate in the Missions Department, preached the dedication sermon and mentioned these gifts. He noted that if the church wished to repay the Convention the amount received, at the rate of their gifts to the Cooperative Program the last 10 years, it will take 40 years. Deese went on to say, "Money is of small consideration when we think of all the church

means and does in ministry and for the cause of Christ. The latter considerations are immeasurable by coin criteria."

The education building and fellowship hall was dedicated to the glory of God and in the memory of Mrs. Mary Pickett in 1974. Mrs. Pickett was a member of the church since its beginning.

Carl Fawcett, director of missions for Arkansas Valley Association, led the congregation in the "vows of dedication". Fawcett and his children, accompanied by Mrs. Fawcett, sang for the service.

The service was concluded with a meal in fellowship hall.

The pastor said, "We must not look back. Our gifts have increased; we will do more for missions; we will continue to minister here, and we need a new sanctuary here on this corner and turn the present auditorium into a fellowship hall."

Arkansas all over

Union Avenue Church, Wynne, marked the final payment on the debt on their building by burning the note. They

began the building in 1965 by securing a loan of \$32,000, to be paid over a 15-year period. The debt was paid in full as of

buildings

Jan. 9 of this year. Participating in the ceremony were (from left) Wylie Brown, Pastor Shelby Bittle, and R. L. Lawson. (ABN photo)



Please send us your newsletter

If your church or association regularly publishes a newsletter, please be sure that the *Arkansas Baptist Newsmagazine* is on your mailing list. Your newsletter can provide us with items of news for "Arkansas all over . . . people", "Arkansas all over . . . briefly" and "Arkansas all over . . . buildings". Send your news publication to the ABN at P.O. Box 552, Little Rock, Ark. 72203.



The campus of Midwestern Seminary is located in Kansas City, Kan., site of the 1977 meeting of the Southern Baptist Convention.

Southern Baptists' sixth seminary

As in any democratic system, it began with an individual recommendation. It was given to a committee who brought it, researched and polished, to the people. The people said yes. And Midwestern Baptist Theological Seminary became, at least in Southern Baptist minds and hearts, a reality.

Before 1957, there were five theological seminaries owned and supported by the Southern Baptist Convention. But with the '50's had come an increased demand for ministerial and theological training. Seminary enrollments were up all across the country. It was during the 1953 convention that Southern Baptists began to take a serious look at how well their organization was meeting its educational needs.

W. D. Hudgins, messenger from Mississippi, began a four-year educational review when he recommended "that a special committee be appointed by the convention to make a study of our total program of theological, religious, and missionary education as it involves financial support from the Southern Baptist Convention."

The recommendation was adopted and a 12-member committee, designated "the Committee on Theological, Religious, and Missionary Education," began its work. For two years, they examined the educational system of the convention as it was structured.

When the convention met in Miami in 1955, the committee gave a lengthy report. Projecting future enrollments from the number of ministerial students

in Southern Baptist colleges, and considering the trend to increasing enrollments, they recommended the study be continued. They requested that it be specifically aimed at the question of the need for another seminary to be added to the system.

During the next year, the committee investigated numerous suggestions and possibilities. Consideration was given, for example, of the Southern Baptist Convention undertaking joint support of an existing seminary with another Baptist body. However, this idea along with many others, did not seem to fulfill the educational needs being recognized by the denomination.

When the committee made its recommendation to the 1956 convention, they were convinced that a new seminary, wholly owned and operated by the SBC, should be established. The people heartily agreed.

The question then was, "Where?" Atlanta, Memphis, Chicago, Denver, and Kansas City were among the top contenders for the school's location. The committee went back to work.

On May 29, 1957, the committee brought what was to be its final report to the people attending the annual convention.

They recommended that the new seminary should indeed be established, suggested organizational guidelines and proposed Kansas City as its location.

The vote was unanimous. Midwestern was founded.

Southern Baptists had their sixth seminary.



The Southern accent

Discovery Day

It took 11 months for Viking I traveling at the average rate of 57,000 miles per hour to reach the planet Mars, 220 million miles away. Multitudes of planets like this are hundreds of light years away, and many more to be discovered. The day of discovery is ever with us.

Exploration of space is complex and impossible for any human being to comprehend the vastness of the mysterious universe. There are many other examples of discovery, such as an infant discovering the fingers of his hand for the very first time.

In a different view, but none the less important, is when a young person finds the college designed to prepare that person for the future. College is more than credits and diplomas, it is the beginning of the adult life.

There are not as many colleges as there are planets, but Southern Baptist College is more accessible than any planet. This junior college is located in North East Arkansas on Highway 67.

A special day is scheduled each year to give the youth an opportunity to do some discovering on their own. SBC will roll out the "blue" carpet on March 26 on the Walnut Ridge campus for all high school juniors and seniors in Arkansas, and three neighboring states.

The day will consist of campus tours led by students, a pop-concert by the Southern Singers, a unique presentation of College admissions, and a period of talking with faculty members about curriculum. An intercollegiate baseball game will be played on the afternoon of Discovery Day. Hundreds of dollars worth of scholarships will be awarded.

Dr. Nicholas, the college president, extends an appeal to Arkansas Baptists to encourage these leaders of tomorrow to take advantage of this day of exploration. Some will discover the next step for their life.

SEND THE GOSPEL
around
THE WORLD



through
the
COOPERATIVE PROGRAM

Ouachita holds Christian Focus Week



Clockwise from top left:

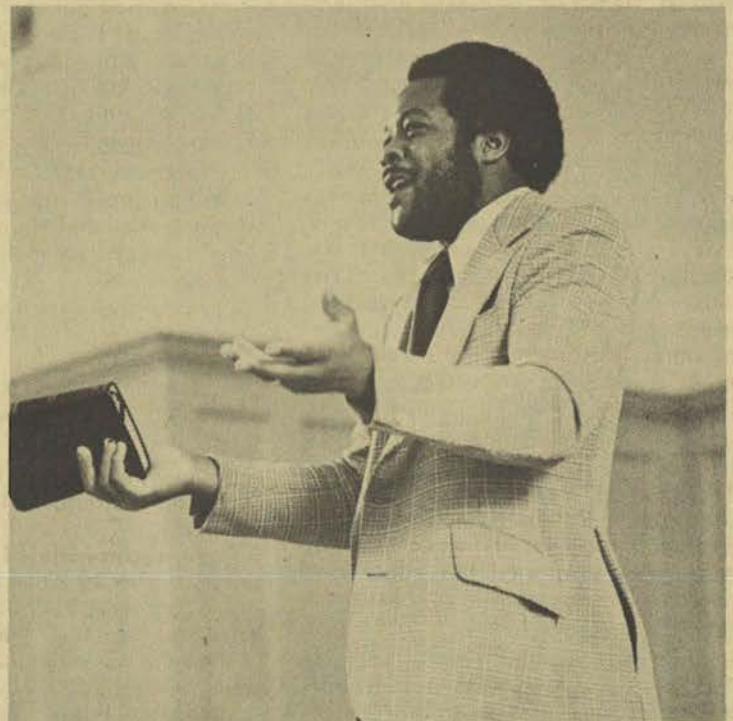
Elmer Goble (right), director of the Baptist Student Union at Ouachita University, discusses Christian Focus Week activities with OBU student John Wiley, a senior from Atkins. Goble was responsible for what one Ouachita student said was "the most meaningful week of my life."

Inspirational direction in music was provided by Roger Copeland, minister of music and youth at Second Church in Little Rock.

The Imperials, winners of the 1976 Grammy Award for Best Gospel Singing Group, entertained more than 1,000 people for a concert.

Ray McKissic, pastor of Union Baptist Church in Hot Springs, led a discussion group in exploring the topic "The Basis for Belief in God" as a part of Christian Focus Week.

A dramatic portrayal of the "Sermon on the Mount" was given by Frank Roughton of Cambridge, Ohio, during CFW activities. Dr. Roughton also delivered a portrayal of "The Lord's Supper" and spoke in chapel.



Bold Mission Thrust: our land for Christ

The 1977 Annie Armstrong Easter Offering for Home Missions will help provide funding for the Home Mission Board's attempts to congregationalize and evangelize the nation by the end of the decade.

Approximately 15 percent of the \$11,250,000 Annie Armstrong Easter Offering goal will go for new Bold Mission projects. The rest of the funds will underpin home missions to keep up work already in progress.

Dramatically increased financial support through the Annie Armstrong Easter Offering and the Cooperative Program is providing resources for evangelization projects and for starting new congregations in Bold Mission Thrust, according to William G. Tanner, executive director-treasurer of the Home Mission Board.

Bold Mission Thrust centers on four target areas of the nation where need for Christ is the greatest.

The four target areas are (1) countries without an effective evangelistic witness, (2) key cities, (3) cultural and lifestyle groups, and (4) churches in transitional communities.

More than 600 United States counties have no Southern Baptist congregation. For example, in Putnam County, New York, an estimated four out of five persons are not saved. A Southern Bap-

tist church can help reverse that fact.

Key American cities often have too small or too few Southern Baptist churches to meet the needs of the urban area.

Baltimore, Maryland, was historically a stronghold of Southern Baptists. Now three quarters of a million people in Baltimore belong to no religious groups. Southern Baptists can reach them.

Millions of people in America do not speak English or speak it only as a second language. Nearly half of all Americans identify themselves with a culture group other than Anglo-American. They need churches in their own culture.

Churches in transitional communities often suffer from a shift in population or from a change in the social, economic, or racial composition of the community. How can they continue a witness?

The goals of Bold Mission Thrust reach into each situation and strengthen or establish a Southern Baptist witness.

The cost will be high in dollars, time and prayer. Bill Hogue, director of the Home Mission Board's Evangelism Section, says that Bold Mission Thrust's potential comes from a vision of lay persons willing to sacrifice. — Judy Touchton, Photo-Feature Editor, Home Mission Board

On the cover

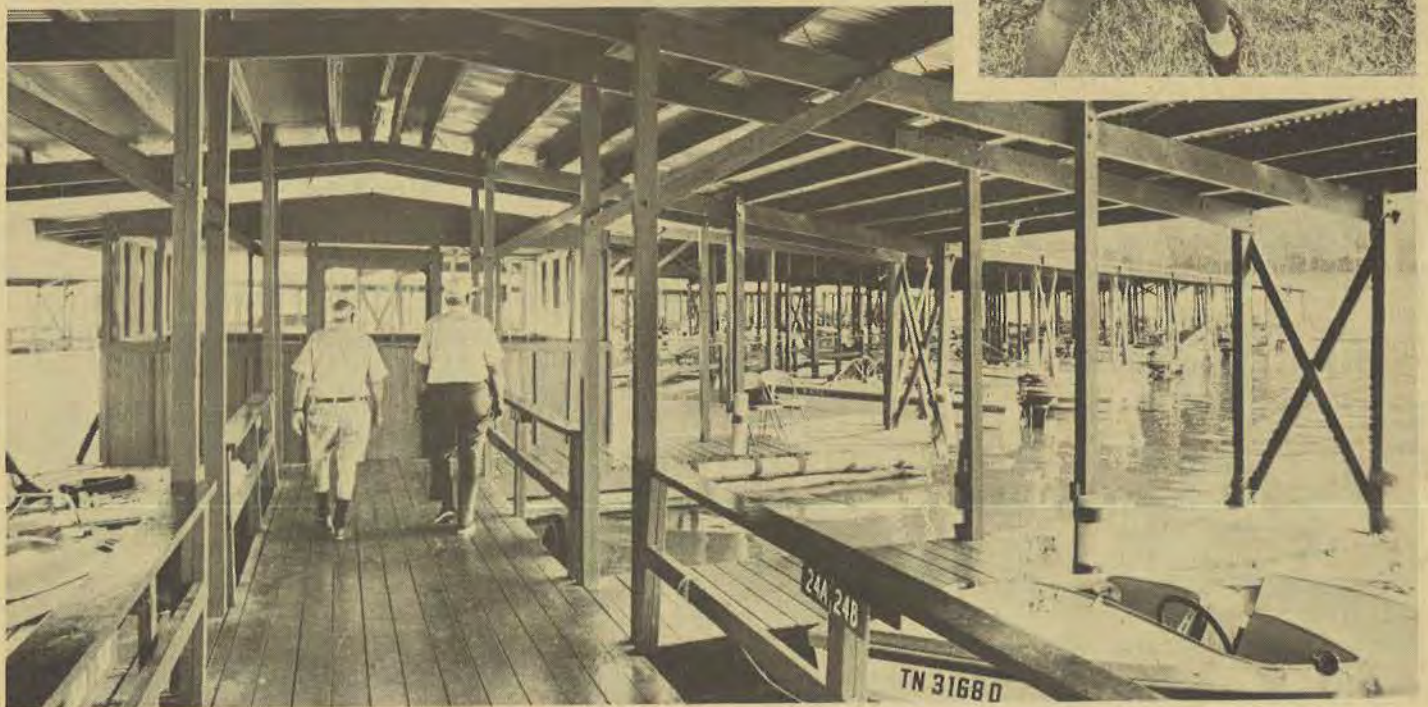
This scene at Techwood Baptist Center in Atlanta typifies the targets of Bold Mission Thrust: all groups and places.

HMB photo by Don Rutledge



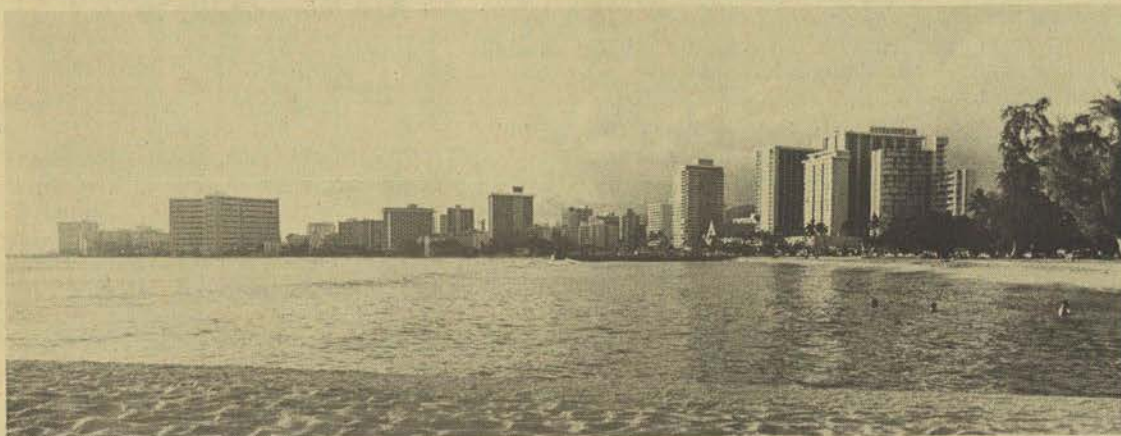
Elderly and retired persons flock to marinas and resort areas like Fairfield Bay, Arkansas. Southern Baptists have a chapel here, but many persons in the community lead a lifestyle that does not easily adapt to traditional attempts at missions.

HMB photo by Ken Touchton





Two Ukranian women in Philadelphia, Pennsylvania, represent the 48 percent of America's population who are of another cultural group other than Anglo-American.
HMB photo by Everett Hullum



Honolulu, Hawaii, is one of America's urban areas that may not have a strong enough Southern Baptist witness to handle tourists and variety of cultures.
HMB photo by Don Rutledge



The Bronx Baptist Church in New York is one of many churches in America that survive in the midst of a changing neighborhood.
HMB photo by Ken Touchton

**Annie Armstrong
Easter Offering
for BOLD Home Missions
\$11,250,000**

Walker heads stewardship program

James A. Walker assumed his duties as secretary of stewardship for the Arkansas Baptist State Convention on March 1. His responsibilities will include the total development and promotion of stewardship programs in Arkansas. He will be available to provide assistance to churches and associations in every area of stewardship.

Previously, stewardship responsibility was assigned to Roy F. Lewis, associate executive secretary-treasurer. Lewis will continue to be responsible for the Cooperative Program promotion, planning and reporting, although Walker will assist with this responsibility. Walker will also maintain a close working relationship with Arkansas Foundation and Annuity offices as well as the SBC Stewardship Commission.

The Executive Board of the Arkansas Baptist State Convention authorized the reorganization of stewardship work on Aug. 17, 1976. Lewis said that there were three reasons which necessitated the development of a separate Stewardship Department. "First," he said, "a separate department of stewardship will provide more services for the churches and associations in the area of stewardship. It will also provide opportunity to develop new services and ministries which will greatly assist our churches and associations with stewardship. Our reorganization is in keeping with the emphasis made by our 1976 SBC Missions Challenge Committee. If the Southern Baptist Convention is to reach its goal and objectives, stewardship must be given an urgent priority. We believe that stewardship is basic to everything that Southern Baptists are doing. Finally, this will give me more time to supervise our

business responsibilities and to assist Dr. Ashcraft."

Walker holds degrees from Ouachita University and Southwestern Seminary, Ft. Worth, Tex. He has also done additional study at the Institute of Religion at Houston, Tex., and at Southern Seminary, Louisville, Ky. His pastorates include Wimberly Church, Wimberly, Tex.; Forrest Oaks Church, Houston, Tex.; Memorial Church, Houston, Tex.; and First Church, Warren.

His denominational positions include president of the Houston Baptist Pastors' Conference; member of the '70 Onward Study Committee, SBC; member of the Christian Life Commission of the Texas General Convention; member of the Impact '80's Committee of SBC; president of the Southwestern Seminary Alumni Association for Arkansas; member of the Committee on Committees of the SBC; and first vice president of the Arkansas Baptist State Convention for two terms.

His wife is the former Mattie Lou Paul. The Walkers have two sons, Karl, age 20, and Jim, age 18.

Walker is very enthusiastic regarding his new responsibilities as secretary of Stewardship. He said, "Southern Baptists are committed to evangelism and missions. These twin thrusts are undergirded by faithful stewards all across our convention. Our Bold Missions depend upon a continuing emphasis on stewardship in our churches.

"I hope to assist the churches and associations in promoting a perennial emphasis on biblical stewardship. The office and its resources will be available to churches as they continue to focus on proclaiming the gospel to all people."

Stewardship Honesty in budgeting

A church budget is not just an accounting technique or a financial tool. One purpose of a church budget is to improve Scriptural stewardship, and, as such, it has great educational value.

Since education can be either good or bad, it is vital that the church budget reflect accurately the intent of the church. Carelessness in budgeting procedures can create the impression of dishonesty on the part of the leadership.

Even terminology is important. Individual items in the church budget should be labeled logically, so that the less informed church members can readily tell what is included. Items should not be labeled one thing and used for something else, even when the motive is good. Sometimes, misleading or inaccurate labeling is just continued because of past tradition, but frequently only those directly involved understand what is included in the budget item.

Classification of items is another important concern. There is a sense in which everything a New Testament church does is evangelistic or missionary. However, for administrative and budgeting purposes, a careful distinction should be made. For example, some churches list under "Missions" items that could more properly be considered educational or benevolent or promotional or sometimes even personnel expenses.

While this procedure may make the church look good statistically, it has the educational effect of downgrading all the missionary work of the church. The ultimate result will be a diluted missionary vision.

Occasionally an individual seeks to promote a pet project by giving it a fancy name or having it classified as something it really isn't. Most Baptist people are not fooled by such strategy. Even when the cause itself is worthy and the motive is good, such budgeting procedure usually creates a negative educational effect on the average church member, and personal stewardship growth is hindered.

A church budget speaks in more ways than just the dollars and cents it represents. What does your church budget say to you or your church members? — Roy F. Lewis, Associate Executive Secretary.



Walker (center) is signing the 1963 SBC confession of faith, as have the other employees in the Baptist Building, while Executive Secretary Charles H. Ashcraft (left) and Lewis look on. (ABN photo)

Youth meet to emphasize discipleship

Bold Discipleship will be the theme of this year's Youth Convention meeting at Little Rock's Robinson Auditorium on Friday, April 8. Sessions will begin at 10:00 a.m. and at 2:00 and 6:00 p.m. The speaker for this year's Youth Con-



Holley

vention will be Wallace Henley, pastor of the Old Spanish Fort Church in Mobile, Ala. Henley is a minister, a journalist and a former member of the White House staff. He is the author of *Enter at Your Risk* and *The White House Mystique*. He has been a frequent speaker at youth conferences at Glorieta and Ridgecrest.

Ken Medema from New Jersey will sing for both sections of the convention during the evening session. The

Southern Singers from Southern Baptist College and The Singing Men from Ouachita will perform in addition to Light, a professional touring group from Ouachita. Other special features of the program will be announced at a later date. Approximately 5,000 youth are expected to attend the convention, an annual project sponsored by the Church Training Department of the Arkansas Baptist State Convention. — Robert Holley

Children's assembly pastors at Siloam

The children, fourth through sixth grades, will have their own worship services again this year at Siloam Springs. The pastors selected will be responsible for the morning watch each morning and the evening worship service. The pastors, along with the music directors, will plan these services.



Vernon

The pastors who will be preaching in the children's park are: Dennis Dodson, pastor, First, Star City, the first week, June 27-July 2; Lex Eaker, pastor, Pike Avenue, North Little Rock, July 4-9; Jack Riley, pastor, First, Russellville, July 11-16; Ron Ford, pastor, Central, North Little Rock, July 18-23; David Weeks, pastor, Piney, Hot Springs, July 25-30; and Billy West, pastor, Sulphur Springs, Pine Bluff, Aug. 1-6.

In addition to the preaching, the pastors will be in the children's park to counsel, to talk or just to be a friend to the children. The pastors will be available to try to meet the needs of children attending the assembly. — Harold Vernon, children's consultant, Sunday School Department

New England and Nova Scotia Motorcoach Tour Oct. 1-16

Grand Ole Opry, Niagara Falls, Boston, Halifax, Ocean Cruise to Nova Scotia

A picturesque tour escorted by

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Marriage enrichment retreat

March 17-19, 1977

Hillhigh Lodge
Horseshoe Bend, Ark.

Exclusively for church vocational workers and their mates
(Pastors, church staff, Directors of Missions, Chaplains, etc.)

A Family Ministry project of the Arkansas Baptist State Convention and Sunday School Board providing:

- Experiences leading to personal growth and marriage enrichment
- Training to equip participating couples to lead Marriage Enrichment Retreats for other couples

Registration will be limited to about 30 couples. Registrations must be received in the Church Training Department office by noon, Monday, March 14, 1977.

Request for information

Please send information about costs and registration for the Marriage Enrichment Retreat, March 17-19, 1977 to:

Name _____

Address _____ Phone _____

Town _____ Church _____

Position _____

Church Training Department
Box 552
Little Rock, Arkansas 72203

Revival preparation preaching

(Sixth in a series)

Many of us do not have the intellect nor the oratory ability of a Spurgeon, or a Moody, or a Truett, or a Graham, or some other great preacher. But, friends of our Lord, we have the greatest message proclaimed from human lips, the message of a saving Christ! When I was a young man and felt God's divine call to preach, I thought, "God, this time you must be mistaken, for who would come and hear a country boy like me preach?" I tried, like many others, to bargain with God, saying in my mind and heart, "Lord, if you will let me gain fame or make a name for myself, I will preach." It was a wonderful day in my life when God showed me the great truth: that the emphasis is not on the messenger but upon the message. Each time I preach, my prayer is that people will look past me and see Jesus.



Shell

The command of our Lord to every preacher is, "preach the Word." This was true in the Old Testament as Elijah preached on Mt. Carmel, "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." This was a direct message, a definite message and a decisive message. Each pastor has an opportunity preceding the revival to stand as a modern Elijah and call his people back to God.

This was our Lord's command to Peter

in the New Testament in sending him to Cornelius for a great revival. There is another very important principle involved in this beautiful story. The preacher-evangelist must be prepared before he can sincerely preach the message. On the housetop God showed Peter, a prejudiced Jew, that he loved all people and his preacher must love all people regardless of race or status in life. When Peter arrived at the household of Cornelius, many people were there to hear the glorious message of Jesus. Peter preached the loving life of Jesus, the victorious death of Jesus, and his glorious resurrection. As Peter spoke, the power of God fell upon them. Many were saved, baptized and magnified God. Our modern prayer is, "O God, do it again and again."

Historically through the centuries the command of our Lord has been, "preach the Word." There is not always the same type preaching, but God has honored the truth and given revival. The ministry of T. J. Frelinghuysen was to the Dutch of New Jersey in the 1720's. The result of his severe, legalistic preaching was a spontaneous spirit of repentance and contrition which revitalized the community.

Preceding the First Great Awakening in America, George Whitfield, England's great itinerant preacher, preached to the Kingswood coal miners in an open field near Bristol England. The amazing response to his preaching began the Evangelical Revival of Great Britain. Whitfield then sailed to America where his preaching fanned the flames of revival already begun in the preaching

of Jonathan Edwards. The Great Awakening reached its peak as Edwards preached his famous sermon, "Sinners in the Hands of an Angry God."

The Second Great Awakening was youth oriented. God moved simultaneously in England and America. This was the beginning of our modern missions movement. William Carey and Hudson Fuller in England chose to brave Calvinism's wrath in suggesting the gospel should be preached to the heathen that they might be converted. This spirit was quickly caught in America by Adoniram Judson, Luther Rice and Samuel Mills.

Following the Second Awakening Charles G. Finney came on the revival scene. In the 1820's wholesale outpourings of the Spirit followed his severe preaching and communities were reformed over night. Later in his ministry, Finney introduced some new revival methods; prayer circles, inquiry meetings and personal counseling of converts.

Finney was followed by Dwight L. Moody who was succeeded by Billy Sunday, and in our day, Billy Graham. These men had different emphases, but each of them majored upon preaching God's Word.

Currently, to our pastors and evangelists, the command of our Lord is still, "Preach the Word." I have found in revival preaching that it is wise to take the advice I was given as a young preacher, "Stand up, speak up and shut up." The message should be direct, definite and decisive. Speak directly to the people, be definite on what you say and give them an opportunity to make a decision.

There are certain themes and emphases I preach on in each revival: Christian commitment, personal witnessing, the church, love of God, repentance and renewal, God's will for life, God's grace, heaven and hell, Calvary, the second coming, missions and total evangelism.

The message of God to our churches today is the same as it was through John to the church at Ephesus in Revelation 2. Remember thy first love. Repent of your sins. Return to your first works. This is real revival. — Clarence Shell Jr.

Church building consultation

The week reserved for Church Building consultations is scheduled for March 14-18. The purpose is to assist building committees who want information about constructing or remodeling church buildings.



Hatfield

If you want a meeting during this period write for an appointment. Meeting consultations will be scheduled in locations central to several committees. These appointments and meeting places will be confirmed by mail. May I hear from you?

From time to time Bob Lowry of the Church Architecture Department of Nashville makes one and two-day visits to Arkansas. While he cannot be in Arkansas the week of March 14, appointments with him can be made for later dates. Write him direct at the Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tenn. 37234.

Other ways to receive help in planning buildings is to consult with other staff members of the state Sunday School Department. They are: Don Cooper, Freddie Pike and Harold Vernon. I will respond to your requests the week of March 14-18.

May I hear soon? — Lawson Hatfield, Church Building consultant

COOPERATIVE PROGRAM

YOUR DIRECT LINE TO MISSION SUPPORT . . .



BSU advisory group discusses campaign

The winter meeting of the state Baptist Student Advisory Committee was held at the Baptist Student Center at the University of Arkansas at Little Rock. Among the 32 present were visiting BSU directors and three new committee members for the state BSU Advisory Committee: Mrs. Pat Baugh of Dermott, John Maddox of Wynne, and Paul Stockemer of Alma.

Dr. Jerry Muse of Piggott was re-elected chairman of the committee; Norman Canterbury of Magnolia was elected vice-chairman; and Paul Sanders of Little Rock was named secretary.

Much of the discussion concerned the Third Century Campaign, the drive to raise a million dollars to strengthen the outreach of the BSU program in the

state. Most of the money would be used to employ directors at Arkansas' new community colleges and provide student-to-student workers on campuses where there are no associates. Student-to-student workers are recent college graduates who work one year in the area of evangelism, dorm visitation, and Bible study.

The summer meeting of the State BSU Advisory Committee will be at DeGray State Park on June 27 and 28.



Mrs. A. Harrison Gregory



Mrs. Norman Coad



Mrs. Marion G. Fray



Mrs. Max Alexander



Mrs. Huber Drumwright



Huber Drumwright

WMU Annual meeting

First Church, Jonesboro
March 15-16, 1977

*"To Every Thing
There Is A Season"*

Tuesday — 10 a.m.

Dr. and Mrs. Huber Drumwright, Ft. Worth, Texas
Bible Study dialogue each session
Mrs. Marion G. Fray, Missionary, Southern Africa

Tuesday — 1:45 p.m.

Symposium: Growth Through Mission Experiences
Mrs. Max Alexander, Missionary, Thailand
Mrs. Norman Coad, Missionary, Upper Volta
Mrs. Marion G. Fray

Tuesday — 7 p.m.

Dr. and Mrs. Jerry Blaylock, Jonesboro
Pre-session mini-concert
Rev. Herman Merritt, Pastor, Temple, Crossett
Mrs. A. Harrison Gregory, President, WMU, SBC

Wednesday — 9:15 a.m.

Rev. Hilton Lane, Pastor, Fairfield Bay Baptist Chapel
Mrs. Max Alexander, Mrs. Norman Coad, Mrs. Marion G. Fray
Mrs. A. Harrison Gregory

Plus

Music Reception
Theme interpretations Growing knowbodies
Baptist Book Store

NURSERY for Preschoolers . . . MOTEL reservations made direct

Hospitality (Tuesday night and Wednesday breakfast) available in local homes by contacting Mrs. George Puryear, 525 Floyd St., Jonesboro 72401

Mrs. James Baugh of Dermott is a new committee member and the first woman to serve with the committee.



Roy Jolly of Jonesboro presides at the BSU Finance Committee. In the background is Dr. John Stubblefield of Magnolia.

Groups — Reserve Now For The Great Passion Play

America's no. 1 drama!

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The churches and the IRS

by James E. Wood Jr.

There is a mounting crisis between the churches and the Internal Revenue Service. Signs of this potential crisis were first noted in the proposed rules of the IRS on defining "integrated auxiliary of a church", dated Feb. 11, 1976, which provided for church agencies or organizations not so designated by IRS to file annual informational returns (Form 990). Mandatory exception from the filing of these returns was made for "churches, their integrated auxiliaries, and conventions or associations of churches."

In the delineation of these rules the IRS proposed a "primary purpose" test which said that to be an integrated auxiliary an agency's primary purpose must be to "carry out the tenets, functions, and principles of faith of the church with which it is affiliated . . . Subsection (b) of Section 6033 carried the definition further by limiting the carrying out of this primary purpose to the promotion of religious activity among the members of the church.

The IRS spelled out its definition of "integrated auxiliaries" with examples (theological seminary, hospital, elementary school, religious youth organization, and old age home) in which the primary purpose test was applied to specific types of church agencies. The proposed rule said, in essence, that even though a church undertakes an activity in carrying out its religious mission, the IRS will determine whether or not that activity's primary purpose is to promote the basic tenets, functions, and principles of faith of the church. For example, with regard to a church orphanage the IRS noted that "although the operation of the orphanage is regarded by the church officials and members as a way of discharging their religious obligations to care for needy children . . . its primary purpose cannot be to carry out the tenets, functions, and principles of faith of the church." Therefore, the IRS declared, the orphanage cannot be regarded as an "integrated auxiliary of a church." In response to these proposed regulations of Feb. 11, 1976, more than 80 denominations and religious agencies — Catholic, Protestant, Jewish, Mormon, and others — filed statements with the IRS. On June 7, 1976, fifteen of them gave oral testimony before the IRS panel which included the Tax Commissioner himself. The Baptist Joint Committee on Public Affairs did both. All of

the testimony, both written and oral, presented by all of the denominations and agencies was, without exception, in opposition to the proposed rules.

On Jan. 4, 1977, the final regulations of the IRS on defining "Integrated Auxiliary of a Church" was published in the *Federal Register* (pp 767-8). The final regulations of the IRS eliminated the "primary purpose" test and substituted in its place the test of whether the "principal activity" of an organization or institution claiming to be an integrated auxiliary is "exclusively religious".

In Section 6033 the IRS defined "exclusively religious" to exclude any religious function which could be granted a tax exempt status under Section 501 (c) (3) of the Internal Revenue Code. In the words of the IRS, "an organization's principal activity will not be considered to be exclusively religious if that activity is educational, literary, charitable, or of another nature (other than religious) that would serve as a basis for exemption under Section 501 (c) (3)." For example, a church orphanage or a church hospital, since it can be independently classified as a tax-exempt organization under Section 501 (c) (3) of the Code, cannot be considered an integrated auxiliary of a church association or convention of churches. It must, therefore, file annual informational returns on Form 990. Interestingly enough, parochial schools are exempted under the discretionary power of the Secretary of the Treasury.

An important element in the final regulation seems to be whether or not the organization or agency has a legal identity of its own. If it does (i.e., it is separately incorporated), it must file a return. If a church organization institution does not have "a legal identity separate from that of the church" it apparently will not be required to file a return. While the words of the final regulation on defining "integrated auxiliary of a church" has been changed from the proposed rules of a year earlier, the net effect is the same.

The IRS regulation on "integrated auxiliary of a church" must be regarded as a serious encroachment of government on religion and an exercise of political authority totally unacceptable to the churches. To require an annual informational return (Form 990) on the

basis of whether or not an organization is "exclusively religious" does not define "integrated auxiliary", let alone resolve the question of whether or not the organization or agency is an "integrated auxiliary of a church". What is more offensive about the regulation, however, is that the IRS has, in effect, arrogated to itself the highly questionable role of determining what is and what is not "religious" activity of church agencies and institutions. In doing so, the IRS has violated both the letter and the spirit of the First Amendment.

The churches' acceptance of the regulation would be tantamount to their acceptance of the authority of the state to define the role and mission of the churches. (While the IRS speaks specifically of a church or association of churches, the principle is no less applicable and crucial to synagogues, temples, mosques, et al.) There is no definition of "religion" in the Constitution and the U.S. Supreme Court has repeatedly acknowledged that it is probably constitutionally impossible to define religion. The definition of "religion", as used in the First Amendment, properly belongs outside the area of government prerogatives. The state may not define religion because, as Chief Justice Charles Evans Hughes wrote in *Cincinnati v. Vester*, "To define is to limit." Hence, under the Constitution each church is the sole source of the definition of its mission and the church alone is capable of determining those agencies or auxiliaries which are integral to that mission.

The annual informational requirements imposed by the regulation would put the Internal Revenue Service in the wholly unacceptable and unconstitutional role of monitoring the internal affairs of a church, association or convention of churches, and their integrated agencies or auxiliaries. It should be noted that Form 990 would require information relating to annual income, expenditures, and salaries and that this information would be available to the press and any other persons requesting it. In the *Walz* case (1970), the Court, in dealing with the question of excessive entanglement of the state in the internal affairs of the churches, asserted that "the questions are whether the involvement is excessive, and whether it is a continuing one calling for official and continuing surveillance

leading to an impermissible degree of entanglement." Inevitably, the regulation would impermissibly entangle the state in the affairs of the churches. The informational returns would provide a basis for audit and a concomitant mandate to monitor the internal affairs of the churches.

In the light of its legislative history, we do not believe that the regulation properly interprets or carries out the clearly expressed will of Congress in creating Section 6033 of the Internal Revenue Code. Of more immediate concern to the churches is that the regulation, as it now stands, would have an extensive and detrimental impact on a number of church agencies and programs which have been historically viewed by the churches as integral to their ministry and mission. We remain firm in our position, as we communicated earlier to the IRS, that churches rather than the state must make the determination of the nature and degree of the relatedness of an agency or auxiliary to the religious mission of the church.

James E. Wood Jr. is executive secretary of the Baptist Joint Committee on Public Affairs.



The New Beginnings are (from left) Joel Sutton, Debbie Attaway and Allen Cade.

South Arkansas University BSU sponsors singing group

The New Beginnings, a singing group from the BSU of South Arkansas University, is composed of a native Arkansan, a student from Chicago, Ill., and a student from Starkville, Miss.

The preacher for the group is Joel Sutton, son of Rev. and Mrs. Norman Sutton of Lewisville. He is a senior music education major, a member of the SAU Stage Band and Concert Choir and is preparing for the ministry.

Debbie Attaway of Chicago is a senior voice major, a piano minor, and a member of the Concert Choir and

Madrigal Singers at SAU.

Allen Cade of Starkville, Miss., is a senior voice major, a guitarist, and a member of the SAU Concert Choir and Madrigal Singers. He is also the number one player on SAU's Varsity Tennis Team.

All three students are involved in Baptist Student Union and active members of Southern Baptist Churches. Scheduling can be arranged by writing to the Baptist Student Union, Box 1275, Magnolia, Ark. 71753.

Foreign mission briefs

MEXICO CITY, Mexico — Alejandro Trevino Ojeda, Mexican Baptist sponsor and former president of the Central Baptist Association and the Baptist Convention of Mexico, died here Dec. 10. He was 84 years old. A native of Monterrey, Mexico, he was graduated with the doctor of theology degree from a Bible institute in Los Angeles, Calif. He served as pastor of several English-speaking congregations in San Diego, Calif., and Yuma, Ariz. Trevino was pastor of the First Baptist Church here from 1926 until his death.

ALCOBENDAS, Spain — The Baptist Center was recently completed and dedicated here. It houses offices for the Spanish Baptist Seminary, the Spanish Baptist Union, the organization of Southern Baptist missionaries to Spain and the correspondence course. Apartments for student families and additional office space are on the second floor of the building. Additional land is available for future construction and expansion of the seminary facilities. In

November, a mission church was begun in the building by one of the seminary students. The mission church is the first evangelical witness for this city of more than 80,000.

AJLOUN, Jordan — "Love is the bond that unites us and unifies us," stated Fawwaz Omeish at the bi-annual meeting of the Jordan Baptist Convention held recently in the First Baptist Church here. Omeish was reelected chairman of the convention. He expressed appreciation to the Southern Baptist Mission (organization of Southern Baptist missionaries in Jordan) for its aids in personal service, counseling and financial assistance, and for the spirit of cooperation which "exists harmoniously" between the convention and the mission. The bi-annual meeting is an official requirement of the Jordan government. All churches and preaching points were represented, and all elected delegates were present.

CHACHEUNGSAO, Thailand — Representatives of women's groups

from Baptist churches of the 12th district of the Church of Christ in Thailand and the Thailand Baptist Churches Association met together recently to discuss the possibility of organizing Baptist women in Thailand. The representatives voted unanimously to join together as Thailand Baptist Women. The group is also inviting Baptist women from two other groups to join. They are holding a meeting in late January at Calvary Baptist Church, Bangkok, to elect officers and to organize further.

PATTAYA, Thailand — A pastors' wives and missionary women's fellowship was formed at the Baptist encampment here recently. A steering committee was elected and is making plans for the first meeting of the fellowship to be held here in May 1977. Serving on the committee are two Baptist nationals, Lawan Rungpanyachai and Wilma Cheevewattana, and two Southern Baptist missionaries, Mary (Mrs. William A.) Beckham and Fanny Starnes.

Foreign mission briefs

MARBEL, Philippines — The first meeting of the Mindanao Sunday School Enlargement Campaign was held here recently with 109 persons from 33 churches attending the three-day clinic. Southern Baptist Missionary Paul B. Johnson directed the training clinic, one of 10 planned for Mindanao. Training of national leaders among the rapidly growing churches has been given high priority by Southern Baptist missionaries and Filipino convention leaders.

BANGKOK, Thailand — Larry Brown, chairman of the board of deacons at Calvary Baptist Church here and head comptroller for Esso gasoline in Thailand, gave an unusual Christmas present to the 200 employees working under him this year. He gave each of them a New Testament with an accompanying letter explaining that the story of Christmas was in the book. He even gave them page numbers where they could find it and encouraged them to read about the birth of Christ to learn why Christmas is celebrated.

NASSAU, Bahamas — Three Baptists are among the six Bahamians receiving the Queen's Certificate and Badge of Honor in the 1977 New Year's honors list for outstanding community leadership. They are Erkin A. Smith, Sunday School superintendent at Ebenezer Union Baptist Church, Farmer's Hill, Exuma, for about 40 years; Wellington Pinder, pastor of Upper Zion Baptist Church, Pinder's Point, Grand Bahama, and president of the Grand Bahama Christian Council; and Mrs. Rowena Rand, evangelist and member of Bethel Baptist Church here. Mrs. Rand was depicted on one of the International Women's Year commemorative stamps of the Bahamas in 1975.

CHACHEUNGSAO, Thailand — For the first time in the history of the Thailand Baptist Mission, a large government school invited a group of Christian young people to present a Christmas program at the school this year. More than 300 persons attended, including eight teachers at the school. The invitation came through the English Club at Rong-ree-an Dot, the girls' school where more than 2,000 students are enrolled. The same program was presented at the Chacheungsao Baptist Church, and some of the students came to see it again. For many of them, it was the first time they had been inside a Christian church.

BANGKOK, Thailand — Southern Baptist missionaries Mr. and Mrs. Hubert A. Fox recently held a buffet dinner for all the parents and teachers of students who live in the hostel where they are dormitory parents. The dormitory, provided by the Foreign Mission

Board, is located across the street from the International School in Bangkok where the MK's (children of missionaries) attend. Present at the buffet were 24 of the 29 invited teachers, one of which was a former resident of the dorm, but not a Baptist MK.

LILLE, France — Southern Baptist missionaries from France and Belgium had an inspirational-spiritual retreat near here recently with 43 persons attending. R. Cal Guy, interim pastor of the Jurbise International Baptist Church, Jurbise, Belgium, led conferences on missions. Guy is professor of missions at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., on sabbatical

in Belgium and Bangladesh. An English minister led the sessions for the missionary children.

JINJA, Uganda — The annual meeting of the Baptist Convention of Uganda was held recently with 50 people attending. The Upper Nile Baptist Association hosted the delegates from 16 different tribes. The group considered a six-year plan for advance which included stewardship emphasis, more convention involvement in Bible school, meeting the need for seminary and publications work, requests for more missionaries in both evangelism and technical fields and plans for building greater unity among Ugandan Baptists.



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The way of unselfish service

March 6, 1977

Mark 10:35-45

The unit of lessons we will be studying for the next few weeks shows us precisely what Jesus expected of us in the Christian life. Jesus was continually showing his disciples the way of life i.e. wanted them to follow by verbal instructions on the one hand and by a living example on the other. This lesson explains the way of unselfish service as we walk in the footsteps of the Master.

The instruction of Jesus in this passage is precipitated by the selfish, misguided request of James and John. In seeking to straighten their thinking the Lord gave us deep insight into what a life of service is all about.



Robertson

Selfish ambition is the enemy of unselfish service (10:35-40)

In the passage just prior to this Mark has begun to describe the final phase of Christ's ministry. Jesus' face is set like flint toward Jerusalem and his eagerness to arrive there is likely conveyed by his walking ahead of the disciples. Every man in the company is aware of the grave danger that awaits them in this center of Judaism. Jesus has been in conflict with the Pharisees and Saducees and it would undoubtedly grow decidedly worse in their religious headquarters.

The Master leaves no one in doubt as to what is coming as he gives them his most detailed prediction of his approaching death. The Son of Man is to be betrayed, arrested, condemned to die by these religious leaders. He will be whipped, mistreated shamefully, killed, and the third day shall rise again.

In spite of this the Apostles have completely failed to understand, because they cannot rid themselves of their concept of a political Messiah. Amazingly, just after this detailed prediction of his death, James and John asked for the two chief positions in his Kingdom, to be able to sit on his right and left hand. They still believed strongly in Jesus; they simply did not understand the nature of his role as Messiah, nor did they understand that his Kingdom was spiritual and in no sense political.

The patient, understanding Jesus sought to explain their lack of comprehension, and then asked them if they were able to share the cup he would drink from and the baptism that he was about to endure. These are obviously symbols or pictures of the extent of his suffering. The cup is the cup of agony that he talked to the Father about in the Garden of Gethsemane that could not be removed if he saved man from his sin. The baptism refers to his coming immersion in intense suffering, especially his death on the cross of Calvary.

James and John stoutly affirmed their ability to stand with him in the crisis ahead, but they did not really understand what they were saying. Jesus affirmed that they would suffer with him, and his prediction was graphically fulfilled. James was the first of the Apostles to be martyred; he was beheaded by Herod Agrippa (Acts 12:2). John was not martyred as far as we know but did suffer a great deal for Christ; he was exiled to the Isle of Patmos for his preaching and probably spent those years in hard labor.

Even if they proved faithful, these positions of prestige and power were not for Christ to give. The rewards for greatness in the Kingdom will be based on self-forgetting service for the Master. The selfishness of James and John that prompted them to ask for such favors was totally inappropriate and ill-advised.

True greatness arises from unselfish service (10:41-44)

When the remaining 10 disciples heard what their cohorts had done they were highly indignant, partly because they desired these positions themselves. So Jesus proceeded to tell them what brought true greatness for his followers, and it was not what they expected.

To help them understand he drew an enlightening contrast between greatness for the Christian and greatness in the secular pagan Gentile world. By worldly standards a person's greatness is evaluated by how people serve him, how many are under his control, how many people do his bidding. For the child of God the exact opposite determines greatness; that is, how many peo-

ple do we serve. The question for the Christian is to be what can I give, not what can I get from others?

The problem is, however, many people wish to do as little as possible and gain as much as possible. The Christian is to be willing to put more into life than he takes out. If we follow in the footsteps of Christ we will be highly concerned about helping others and meeting their need, and not so concerned about others catering to us. How many Christians today are hurt because they feel their pastor or their church has neglected them? How much better if we looked around us for those who need our help and then help them in every way we can.

The words translated minister and servant describe one who does menial service and one who is a bondsman of Christ and others. The word for minister is the word translated deacon in various places in the New Testament; surely the deacon who sees his office as one of control and not of service has missed what it means to be a deacon.

The greatest example of unselfish service (10:45)

Christ did not just enunciate the true standard of greatness; he was the perfect example. The Son of Man came not to be ministered unto (served menially), but to give himself in ransom for sinful mankind. Christ had the power to arrange his life to suit himself, but he gave all he had in service to the Father and for sinful mankind, even to the point of giving his own life's blood as a means of deliverance from sin for rebelling man.

The price of our salvation is shown at Calvary; now all who believe will live forever. It was not that we deserved this deliverance, it was only because he loved us and gave all of himself to save us, even to the awful pain and humility of the cross.

When we wonder what God expects of us, Christ is our example. Others are fully as important as we are and are worth helping even if we don't see their worth while we give of our time to lead them to walk with Christ. If Christ loved us enough to die for us when we didn't deserve it, surely we can help others who do not appear to be worth our time.

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Judas: the betrayer

Matt. 26:14-16, 20-25, 47-50, 27:3-5

Poor Judas! Everyone tries to forget him but he keeps coming up on pages and in memories. Parents boycott the use of his name. Christians shame his deed. The name and the deed are synonymous with all a person ought not to be or do.



Walker

It wasn't always that way. Judas had a good start. The name once carried the weight of honor. Judah, or Judas, was one of the sons of Jacob. David came from the house of Judah. Judas Maccabaeus was to the Jews what George Washington is to Americans.

Judas lived in Keriath, south of Jerusalem. He had the advantages of a good home. His parents named him Judas, an indication of their national loyalty.

Add to Judas' assets the fact that Christ chose him to be one of the twelve. He had potential.

What happened to the man? What he a child of fate? Did Christ select him to be a pawn? Did Judas encounter irresistible powers that made him helpless?

Judas was a man who permitted the power of Satan to work in his life. He was not without choice. He courted evil and his disastrous end was a result.

His motives

At the start, Judas wasn't the black sheep of the Apostles. They accepted him as a member of the group. They trusted him enough to elect him treasurer. He had their vote of confidence. Judas carried the purse.

He first betrayed the confidence of his co-workers. Judas revealed his character when he complained about a woman who anointed Jesus' feet. He fussed, "not because he cared for the poor but because he was a thief" (John 12:6, TEV).

How long did Judas steal from the purse? Did he steal to satisfy personal greed? Did the temptation come gradually? Did Judas steal to meet personal needs or to help a friend?

His protest revealed his true motives. He didn't really care for the poor. He didn't care any more than rich men who complain about minimum wages. Judas

saw dollar signs in the wasted perfume. Everything had a market value; even his relationship with Christ.

Greed overpowered him. Selfishness alienated him from the other disciples. He discovered that, though he controlled the purse, he could not control the group. Since he could not control, he would destroy.

Jerusalem boiled with hostility toward Christ. Judas knew this opposition rested in the Temple authorities. They dared not cause an open revolt for Christ was still popular with the people. Judas gave them an easy solution.

He offered his services for a price. "Satisfy my greed," he promised, "and I will take you to a secret place where you can arrest him." Unscrupulous men became a part of the scheme.

Judas was victimized by his own greed. The disciples didn't drive him to it. The Master did not force him but rather assured him of God's continuing care (see Matt. 6:25-27). The greed motive started small and became a monster Judas couldn't handle. Thirty pieces of silver wasn't much, but then it doesn't take a lot to satisfy men who sell their souls.

His exposure

Judas' greed led him off course. He did not lack for opportunity to correct his ways. He listened to the teachings of Christ. He associated with the disciples who learned to share. Neither word nor deed changed Judas' attitude. He seemed determined to self-destruct.

The deal with the Temple authorities remained a secret. The disciples may have been suspicious. They observed the Passover meal as close friends. The ancient feast celebrated deliverance from bondage. Jesus took the occasion to announce that one of the twelve would deliver him to his enemies.

He knew the dark deed that lurked in Judas' heart. Why didn't the Lord embarrass the traitor with a blast of wrath? Why didn't he call his name and let the disciples finish him?

Our Lord did not let Judas go without an appeal of love. He exposed the man and his sin with a gentle touch. The door of mercy remained open. Judas did not

have to exit into darkness. He could have repented of his wicked plans.

What did Judas think of when he left that small band of devoted followers? How did the disciples feel when they realized one of their group was a traitor?

His deceit

After public exposure, Judas acted quickly. He notified the Temple officials and waited for Jesus to start his rendezvous of prayer. When the agony of the garden was finished, Judas and Jesus met again, probably for the last time.

A kiss wasn't necessary for identification. Temple officials knew their enemy.

Some feel Judas tried to show how much he cared for Jesus. He thought Jesus might fulfill his nationalistic dreams. Couldn't his Lord call legions of angels to fight his battles?

Judas' greed makes this interpretation difficult. He came to the garden to betray his Lord. He used a sign of friendship. A kiss was a customary greeting between a pupil and a rabbi. Judas made it a bitter, deceitful act.

His one last act was consistent with the avarice that moved him. He deceived his co-workers by embezzling funds. He deceived the poor by making a fuss over gifts used to honor Christ. Greed and deceit were twin forces that crushed Judas.

His despair

He did what he felt he had to do. With a sinking feeling Judas waited for news from the Temple. It came. Jesus was condemned to die!

The news was too much. Remorse filled his mind. He rushed to the Temple. There he learned what people think of traitors. The officials cared little that Judas thought Jesus innocent. They refused to accept his blood money. He threw the coins at their feet and went out and threw himself into self-destruction.

Judas' despair came over the fact that he could not undo what he had done. He hated the thing his sin had gained.

Conclusion

Judas had choices. He could have chosen to live up the calling Christ gave him. He could have refused to be a thief. He did not have to betray Christ.

Jesus tried to help Judas. But there are some who are so selfish they reject all love. Judas was one.

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ROUTE



THE ANNUITY BOARD'S NOW ROUTE TO FINANCIAL SECURITY

"Route 10" has been chosen the official promotional theme to inform Southern Baptists about the merits of the new retirement plan before the Jan. 1, 1978, inauguration date. Suggesting both a means and method, the word "route" suggests the new retirement program as the way for Southern Baptists to go in building adequate benefits, while "10" refers to the minimum amount that should be put aside for retirement.

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Attendance report

Feb. 20, 1977

Church	Sunday School	Church Training	Church addns.
Alexander, First	109	56	
Alpena, First	63	15	
Batesville, First	233	91	3
Berryville First	188	60	
Freeman Heights	196	58	2
Biscoe, First	92	50	
Booneville First	235		
South Side	85	55	
Bryant, First Southern	163	76	
Cabot First	385	112	1
Mt. Carmel	240	83	
Camden, Cullendale First	501	136	
Cave Springs, Lakeview	86	39	
Charleston, First	175	56	
Conway, Second	369	151	4
Crossett, Mt. Olive	351	112	
Danville, First	153	44	
Nursing Home	30		
Dell	140	53	2
El Dorado, West Side	450	440	1
Elkins, First	80		
Ft. Smith First	1250	315	5
Grand Avenue	857	234	1
Mission	18		
Haven Heights	221	139	5
Temple	140	59	
Trinity	159	63	
Fouke, First	86	63	1
Gentry, First	157	58	3
Gillett, First	55	13	
Gillham	115	47	
Grandview	78	53	
Green Forest, First	194	65	1
Greenwood, First	328	122	
Hampton, First	146	75	
Harrison, Woodland Heights	162	61	
Hope, First	343	83	
Hot Springs, Park Place	290	75	
Hughes, First	120	52	
Jacksonville, First	432	81	
Jonesboro Friendly Hope	117	85	
Nettleton	300	110	
Lavaca, First	291	103	
Little Rock Chicot Road	89		2
Crystal Hill	133	47	
Life Line	450	122	4
Martindale	123	53	3
Woodlawn	106	47	
Lunsford	57	39	3
Magnolia, Central	602	190	3
Mulberry, First	255	111	2
North Little Rock Calvary	367	120	
Harmony	45	21	
Levy	442	69	5
Park Hill	882		11
Paragould Calvary	273	214	
East Side	282	114	1
Paris, First	353	68	
Pine Bluff East Side	153	68	
First	652	69	4
Lee Memorial	317	152	6
South Side	615	117	
Tucker	11		
Sulphur Springs	163	94	
Watson Chapel	374	132	6
Prairie Grove, First	134	50	
Rogers, Immanuel	467	98	1
Russellville First	494	125	
Second	152	57	3
Sheridan, First	166	59	
Sherwood, First	260	80	4
Springdale Berry Street	83	20	1
Caudle Avenue	153	70	
Elmdale	315	117	
First	1491		5
Texarkana Arabella Heights	84		3
Hickory Street	106		
Highland Hills	162	60	
Shiloh Memorial	170	68	1
Toltec	101	50	3
Wabash, Immanuel	44	36	
West Helena, Second	204	94	
Wooster, First	110	60	
Yellville, First	127	56	

Over 8,000 attended SBC seminaries in fall, 1976

NASHVILLE (BP) — Record enrollments at Southern Baptists' six theological seminaries came to more than 8,000 students this fall, according to updated reports.

The combined totals include degree and non-degree programs at the seminaries.

Earlier reports had indicated the combined fall 1976 enrollment to be over 7,000. Enrollment for fall 1975-76 at the seminaries was just over 7,000, a record

noted.

Southern Baptists this fall accounted for about 17 percent of enrollment from U.S. seminaries reporting to ATS. Total fall enrollment at the 199 reporting seminaries, the ATS spokesman said, was 43,467.

New Orleans Baptist Theological Seminary claimed the largest percentage increase among the six seminaries, with a first term record enrollment of 906 compared to 720 for the same period last year, a 26 percent increase. The school's second fall term enrollment pushed the overall enrollment figure to 979, a spokesman said.

The New Orleans seminary also reported a first term 51 percent increase in new students enrolling this fall and a 12 percent increase in returning students.

Southwestern Baptist Theological Seminary in Ft. Worth again led the six schools in total enrollment with a record fall enrollment of 3,202, an 11 percent increase over last year's fall total, 2,892.

The Ft. Worth-based seminary, said to be the world's largest, has had a record fall enrollment every year since 1966, according to L.L. Collins, Southwestern's director of admissions and registrar.

In that 10-year period, Collins noted, the fall enrollment at Southwestern has more than doubled from the 1,560 figure in 1966.

The Southern Baptist Theological Seminary in Louisville had an increase of almost nine percent over its fall enrollment last year, moving up to 2,124 students enrolled in Southern's schools of theology, religious education and church music, the Boyce Bible School and evening school programs. The fall 1976 total marks the 16th consecutive year that Southern has shown an enrollment increase, a spokesman at Southern said.

Southern is said to be the second largest theological seminary in the world, the largest in the eastern United States and the largest private college or graduate school in Kentucky.

A jump in enrollment at Southeastern Baptist Theological Seminary in Wake Forest, N.C., saw that school with a fall total of 997 students, with 896 in regular classes and 101 enrolled in special night classes. Degree programs enrollment at Southeastern were up more than 12 percent over last year at the same time.

At Golden Gate Seminary, Mill Val-

ley, Calif., fall enrollment was a record 438 students, a 20 percent increase over 1975. The previous high, set in fall 1975 was 364, according to Nobel D. Brown, dean of students and director of admissions. A total of 400 were enrolled in regular programs this fall, with 38 attending evening classes.

At Midwestern Baptist Theological Seminary, which conducts its classes in blocks of four-week terms, 372 students were enrolled in regular programs for the first four of the terms, for a 10 percent increase over the same period last year.

Midwestern's evening school also had an increase of about 50 percent, with 92 students registered for the fall, in addition to regular program totals.

Two seminaries included branch or satellite programs totals in their overall fall enrollments. Southwestern had 113 students enrolled in its Houston center and 51 registered in its Oklahoma program; the latter is in its first year of operation. Golden Gate likewise reported branch program enrollments with its Southern California Center in Los Angeles reporting 52 students, and seven at its Grand Canyon Center in Phoenix, Ariz.

At New Orleans, Registrar George C. Herndon, reported an increase of 38 percent new enrollment in that seminary's off-campus doctor of ministry program, currently serving pastors and staff in three southern cities.

The New Orleans overall fall totals "represent an increase in every program category," Herndon noted.

Southeastern, Golden Gate and Midwestern, particularly, noted that their women's enrollment climbed again this year. At Southeastern, the women's total was 108, most of whom were single, with women making up 11 percent of the student population. Golden Gate had 54 women enrolled; 29 married and 25 single.

Midwestern Seminary had only nine female students in 1970, and five of those were student wives. This fall, 34 women enrolled, and more than half were single, according to Registrar Lavelle Seats.

"The increasing number of single students coming directly to seminary out of college" and "the increased interest of women in serving in non-traditional roles in Baptist life," were cited by Seats as among reasons for increasing enrollment of women in seminary.

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last year, and the 1974-75 fall total was about 6,000.

While combined totals for all programs — degree and non-degree — brought the six seminaries' overall enrollment to over 8,000, the Association of Theological Schools (ATS), received a combined 7,672 total fall enrollment figure of students enrolled in SBC seminary degree programs, as accredited by ATS.

The ATS total for SBC seminaries represents a 12 percent increase over fall 1975, an ATS spokesman told Baptist Press. The six seminaries showed the largest increase of any denominational body, even with 81 percent of 199 accredited seminaries in the United States reporting increased enrollments, he