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### March 17, 1977

Arkansas Baptist State Convention

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March 17, 1977  
**Arkansas Baptist**  
NEWSMAGAZINE

Pioneer missions  
page 7



## I must say it

Charles H. Ashcraft / Executive Secretary

### Too good for his own good

(Last in Bible Friends series)

I have had no trouble with my newly made friends, Cynthia, Ishmael, Rahab, Cain, Demas and Judas, but I will not fare so well with the prodigal son's elder brother. I will have to work on that. He was good, too good maybe, or good in a degree which arrested all hopes of future goodness. He was decent, of good morals, respectable, obedient to his parents, diligent in his labors, conscientious in his financial expenditures, and had a corps of friends, but he would be harder to love than any of my previously mentioned friends. His chief fault was, "He could not rejoice over the salvation of a lost soul." This tells us more about the inner depravity of the elder brother than we like to remember. This factor revealed what he really was and cast a dark gloom on any brighter qualities he may have possessed.

Such traits as jealousy, envy, holding grudges, selfishness, and self-righteousness are found in his life and these moods reflect all through his being. If there is one quality which gives evidence of a "born again" person, is his delight, pleasure, joy and fulfillment over the victories of others. As long as a Christian is happy over the happiness of his fellow Christians, he is in good shape. When he finds himself jealous over the achievements of others, he could scarcely be in worse spiritual condition.

Jealousy, pouting, envy, and self-righteousness will put more people in Hell than blatant sin. On the contrary a glad mood over the good fortune of others will increase the population of heaven. Pastors should rejoice over the good success of their fellow pastors for they in turn become susceptible to like victories. People in poor health may improve in health if they are glad over the good health of their enemies. Certain families will enjoy more harmony when the head of that family goes out of his way to commend a neighbor upon his fine children and their respect in the community. When one observes an unusually bright moment in another life and he rejoices with that person he has achieved a bright moment for himself.

The elder brother put a heavy cloud on everyone as he sulked and pouted, refusing to come to his father's party for the homecoming of his wayward brother, enough to make us all weep. There are many great occasions for rejoicing in this life and I want to be in the crowd. I want to be in key when the angels sing over sinners who come to repentance. I want to be there to welcome the wayward son back home. I want to be happy with other happy people.

The elder brother was too good for his own good and this superficial goodness obscured the basis of real goodness (Phil. 3:9). I will be his friend because he represents the least promise of all my new friends, and he needs me.

*I must say it!*

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# Arkansas Baptist

NEWSMAGAZINE

VOLUME 76

NUMBER 11

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### Reaching inactive members

We, as Southern Baptists, are proud of our 12.8 million members. But the number looks somewhat different when we realize that approximately five million are totally inactive. At least 3.4 million are non-resident. The tragedy of inactive members becomes clear when we recognize that most of these individuals are completely lost from kingdom service.

There are many factors which have produced inactive church members. Some have never had an initial experience with Christ. Certainly, this should not deter our evangelistic efforts. It should encourage us to redouble counselling with those making professions of faith. Church leaders should do everything possible to make certain that candidates for baptism have had a real vital experience with Christ.

Profession without possession of Christ may have resulted from widely different situations. A few, undoubtedly, have made meaningless professions of faith because of an over-emotional emphasis. Others have united with our churches because "it was the thing to do" or "it would be good for business."

Probably, the majority of our inactive members have had an initial experience but have not grown in Christ. No Christian can stay the way he is when he is newly born into the kingdom of God. Either he must receive nourishment and grow or he will lose his spiritual vitality.

Most church leaders readily admit their responsibility to inactive members. Our church leadership yearns to see the inactive members truly involved for our Lord. The task of re-enlisting the inactive is one of the most difficult problems confronting any congrega-

tion.

Since re-enlistment of inactive members is so difficult, it is vital that new converts be involved in the life of a church. A church should provide orientation, training and involvement immediately for new converts. Obviously, a new Christian is not ready to serve in key leadership positions. But everyone has abilities and these should be used in the Master's service. Nothing will make a member happier or make him feel more welcome than such involvement.

A church should also make continuing efforts to re-enlist the inactive. These people should be remembered by the church. They should be sought through visitation, written materials, and prayer. If possible, a close friend should work with an inactive member. Sometimes a friend can start an inactive member back in Sunday School and worship by going after him and bringing him to the church.

When a member is moving to a new community it is helpful to notify a church in his new community of his move. Often, members become inactive when they move away from long standing ties. When addresses are available, it is valuable to remind non-resident members of their responsibility to unite with and serve in a church where they live.

The responsibility of a congregation has only begun when a person has an initial experience with Christ. The church is obligated to help a newly reborn person to grow and advance in kingdom service. Our Master wants us to do everything possible to eliminate inactive church members.

### Guest editorial Right vs wrong

Individuals with effervescent egos; those with an inferiority complex; and people with overwhelming insecurity have to be constantly fed some new idea or gimmick to keep them going. This reality points up why so many fads are sweeping the religious world like the plague of frogs in Egypt.

There are thieves who break into churches and steal physical possessions and property. In protection against these despicable characters a church can carry insurance. Another kind of thief who is less obvious, more subtle and even more despicable than those who simply break in and steal, is the super pious preacher or layman who pose as Southern Baptists until the opportunity opens for them to steal, in whole or in part, congregations. The only protection against the latter is a steady diet of doctrinal preaching and teaching. It is only the church member who knows what he believes and why he believes it that will not be swept off his feet and into the garner of deceptive religious charlatan.

Lack of doctrinal preaching has produced two strange groups among us, Ecumenical Baptists and Pentecostal Baptists. These are religious monstrosities regardless of what classical or high-sounding names they take unto themselves.

Heresies which have produced these groups are used by Satan to cut across all denominational lines, Baptists, Protestants and Catholics, destroying churches and even denominations.

Through the medium of non-denominational Bible classes and the Full Gospel Business Men's organizations the unsuspecting or spiritual naive have been caught up in the wave of spiritual prostitution that is wrecking congregations and causing satanic success in hindering the advance of New Testament churches.

Programs most susceptible to the overtures and workings of these groups are lay renewal programs, lay witness missions, and deeper life conferences. Unless properly conceived and guided these efforts become most fertile soil for the charismatic/neo-Pentecostal or ecumenical movements to take root — sprout — grow and come to fruit. The end result is a group in a church saying, "Our pastor is not spiritual enough," or "Our church is not spiritual enough," or "We are too narrow for enlisting all people," and they engage in a concerted effort to break the unity of fellowship

(Continued on page 4)

## Guest editorial From page 4

and render the church powerless. Problems are encountered by pastors and church members.

• • • •

We would not attempt to deny former members of a Southern Baptist church who believed in, approved and accepted such charismatic/neo-Pentecostal teachings the right to organize a new church. We do not believe it is right to call such a Baptist church. Nor would we deny a former pastor of a Southern Baptist church, who led members into such false beliefs, to return to a town and pastor a Pentecostal Baptist church. He should know that such an organization is not a traditional Baptist church — that it cannot be accepted by other Southern Baptist groups as a "church of like faith and order". As a Christian gentleman, if we were to steal a Southern Baptist church or manipulate former members into organizing a non-Baptist church and calling us as pastor, we would surrender our ordination as a Southern Baptist preacher. It is wrong to pose as a Southern Baptist while at the same time living and practicing something else.

The one who alienates or steals a Southern Baptist church from the Association, State or National Convention after being the beneficiary (at reduced rates) of a Southern Baptist education (college, university and/or seminary) should be honest enough to find out what Southern Baptists have invested in him and repay them.

• • • •

When you hear it said that there is a little group among

Southern Baptists who have been given special revelations from God for the purpose of bringing Southern Baptists (whether in one church, an association or a state convention) back to the right path — beware. Those claiming and boasting a charismatic experience are often on a spiritual ego trip.

A cross-fertilization between the neo-Pentecostals and Southern Baptists will produce an ecclesiastical monstrosity the like of which the world has not seen. The Kingdom of God will be the sufferer and individual souls the losers.

Today loyalty to charismatic cults by those who have fallen into such heresies exceeds any loyalty the victims ever demonstrated to individual churches and denominations.

Pastors and laymen who are easily taken in by the last book they read or the last speaker they heard should return to the Word, study it and heed its teachings. A study of the Word and a familiarity with the Word will prevent one's going astray after strange doctrine.

The Ohio Convention Executive Board is facing up to the church affiliation question by recommending guidelines for handling such problems.

**O. L. Bayless, who has begun serving as associate pastor of Second Church, Hot Springs, was editor of the "Rocky Mountain Baptist" of Colorado from 1962 until his retirement just a few weeks ago. This editorial is one of the last he wrote.**



### One layman's opinion

Daniel R. Grant / President, OBU

## Should we legislate against discrimination between grandchildren?

In a day when Congress seems always to be in search of new kinds of discrimination to outlaw, I have just become aware of a potentially damaging kind of discrimination. Less than four months after being introduced to the wonders of having a grandson, Mrs. Grant and I have now become the proud grandparents of a granddaughter. Before someone rushes to check with the *Guinness Book of World Records*, I hasten to explain that two different daughters, Carolyn and Shirley, were involved in the arrival of the two grandchildren.

Who can calculate the damage to the human personality that might be perpetrated from grandparents who show favoritism between two or more grandchildren? This opens up a whole new world of possible federal legislation against unequal treatment. The kinds of discrimination are legion and it boggles the mind to begin contemplating all of them.

Consider the problem of measuring equal time in visitation with the neces-

sity for complex formulae in calculating compensatory time to the grandchild who gets behind in visits from his grandparents. Should it be figured at time-and-a-half or double time if the compensatory visit does not take place within the normal seven-day week? And how could federal enforcement authorities guarantee reasonable equality in the value of presents given at Christmas, and birthdays? To be fair to the younger grandchildren an inflationary adjustment factor would need to be included so that the value of gifts in previous years could be compared on the basis of constant dollars.

And then there is the matter of sex. Should the new legislation require us to provide our granddaughter, Allison Michelle Osborne, with equal athletic opportunity, and thus prohibit our giving primarily sports equipment to our grandson, Philip Tad Hardin, while concentrating on dolls and frills for our granddaughter?

As I have pondered all these things in my heart, I have wondered how much

more equal my opportunities would have been as a child if there had been legislation to prevent my discriminated status as the last child in a family of five children. Surely the government could have done something to prevent my timidity and shyness growing out of being intimidated by my four highly vocal older brothers and sisters in discussions at the family table. And surely the government could have helped Mrs. Grant and me distribute our love more equally among our three children.

I am embarrassed to confess that my wife is not very learned in the potential accomplishments of federal legislation. She still holds to the old-fashioned notion that parental love (and grandparental love) is not a fixed pie to slice in various sizes, nor something that can be improved by governmental regulations. She thinks it is an unlimited love with more than enough for everyone in an ever growing family. I must remember to talk to her about that when she returns from her two-week trip to North Carolina to help take care of the new granddaughter.

### Letters to the editor

Letters to the editor, on subjects of interest to Arkansas Baptists, are invited. Letters should deal with opinions, not persons. All letters must be signed, but names may be withheld on request. Letters should not exceed 300 words and should be typed double-space.

The **J. Russell Duffers** were honored on Feb. 20 by East Side Church, Paragould, commemorating their 50th year in the ministry. Duffer surrendered to the ministry in 1926 at Kenton, Tenn. Highlights of the day included a message by Duffer with special music by his son, Jerry Duffer, minister of music at First Church, League City, Tex. Another son, Bob Duffer, presently serving with the Home Mission Board in Hawaii, spoke during the Sunday School hour and the morning worship service. A concert was presented during the afternoon by the Jerry Duffer family.

Others participating in the day's activities included Charles Northern and Leroy Blackford who presented a "This is Your Life" history of the honored couple. Also on program were Woodrow Dollins, James Fitzgerald, James Swafford and Jim Fowler, pastor of the host church. Special guests included Rev. and Mrs. Carl Hill, missionaries to Africa; Shelby Austin of Imboden, the first person baptized by Duffer, and members of churches formerly served by him in Arkansas and Tennessee. In 1963 Duffer became associational missionary to the Gainesville-Current River Associations and served until his retirement in 1973. He has been serving as interim pastor at Hopewell Church, Corn- ing, since his retirement.

**James Rushing** has accepted the call of Marianna First Church to serve the church as minister of music and youth. He comes to the church from Bethany Church in Manila. Rushing attended Arkansas State University and University of Arkansas. Other church fields where he has served include Westside, Manila; Dollarway, Pine Bluff, and Trinity, Blytheville. Secular work includes public school work at Manila. He and his wife, Brenda, are parents of two children, Jennifer and Jaime.

**O. L. Bayless** has become associate pastor of Hot Springs Second Church. He was pastor of the church from 1947-60 and has recently retired as editor of the *Rocky Mountain Baptist* of Colorado, having served as editor since 1962. Dr. Bayless is a graduate of Oklahoma Baptist University, Southwestern Seminary and received his doctor of divinity degree from Oklahoma Baptist University. He has pastored churches both in Oklahoma and Arkansas. While in Arkansas, Bayless served on the Home Mission Board and the board of the SBC Historical Commission. He has also been on the Board of Trustees for Southwestern Seminary and the Golden Gate Seminary.

**Don E. McQueen** has been called as pastor of Immanuel Church in Blytheville. McQueen is enrolled at Mid-America Seminary in Memphis. He is

married to the former Elizabeth Bruton of Birmingham, Ala.

**A. D. Nutt**, a deacon of Life Line Church, Little Rock, was honored recently by Arkansas Power and Light Company for his 35 years of service. He is supervisor of metering for the company. In recognition of his service he was presented a plaque by Mills Murphey, senior vice president of AP&L. Nutt and his wife, the former Alice Grey Coleman of Bearden, are parents of two children, and they have four grandchildren.

**Percy E. Boatright**, a member of Van Buren First Church, died recently in Van Buren. Boatright, deacon emeritus and

brotherhood breakfast on the same date, speaking on the Contact Program, a program that provides individual help by telephone action.

**Phil Jackman** was ordained to the gospel ministry on March 13 by Black Oak and West Fork Churches. Jackman, former member at West Fork, is now serving as pastor at Black Oak.

**Burton Miley**, retired pastor, began serving as interim pastor at Winslow Church on March 2.

**Jimmy Anderson**, home missionary to the Indians in Oklahoma, was guest speaker March 13 at Forest Highland Church in Little Rock. He preached at both morning and evening worship services and, during the Church Training hour, gave a slide presentation of his work.

**Guy R. Wade** observed his first anniversary as pastor of Booneville First Church on March 6.

**Otis J. Mumaw**, chairman of area VIII of the American Guild of English Handbell Ringers, was guest in the evening worship services at Mountain Home First Church on March 6. Kenneth Threet is pastor.

**Glenn Artt**, who has been pastoring Clear Lake Church in Mississippi County, has accepted the call to become pastor of Southside Church at Damascus.

**John F. Anthony** of Jerusalem recently was guest speaker at Murfreesboro First Church. Anthony, who received his appointment in July of 1973 to Jerusalem in general evangelism, is serving as Director of Jerusalem House Student Center and Co-director of Summer Camps, a ministry of the Baptist Convention in Jerusalem. He is married to the former Connie G. Anthony of Mt. Ida. They are parents of two children, Allison Jill and John Tyler.

**G. E. Robey** is now serving as pastor of Henderson Church. He and his wife are now residing in the parsonage on their new field.

**Ken Miles**, minister of music and education at Wynne Church, is in a revival at Parkin March 13-19.

**Huber L. Drumwright**, Dean of the School of Theology of Southwestern Seminary, will speak at Southern College, Walnut Ridge, March 22-23. Dr. Drumwright will speak to area pastors at 10 a.m. and deliver a public lecture in the college chapel at 7:30 p.m. on Tuesday, March 23. He will also speak in the weekly college chapel at 10 a.m. on Wednesday.

**Grady Cothen**, president of the Sunday School Board of the Southern Baptist Convention, will speak at a Leadership Banquet at Fayetteville First

Rushing



Bayless



Duffer



Mrs. Duffer

long-time Sunday School teacher of the church, was the first manager of the Van Buren Chamber of Commerce and received the C of C citizenship award in 1972. He was the last charter member of the Van Buren Rotary Club, and a member of the Pioneer Citizens Club of Crawford County and Masonic Lodge No. 6 F&AM.

**Coy Theobault Jr.** has been called to serve as youth director of Sparkman First Church. He will be assisted by his wife, the former Debbie Jones of Little Rock, who is a graduate student at Ouachita University. Theobault is a senior at Ouachita and is a native of Hot Springs.

**Mr. and Mrs. Norman Coad**, missionaries to Upper Volta, were guest speakers at Geyer Springs Church, Little Rock, on March 6. Coad was a former music director of the church. **Mrs. Sherrie Dozier** was guest speaker at the

(Continued on page 6)

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Church on March 19. He will be speaker for the church's morning worship services on March 20. Larry Baker is pastor.

**Phil Lineberger**, pastor of Calvary Church, Little Rock, was recently on a tour of Israel and the Bible lands. Speaking at the church in his absence were Ross Woodbury, Jim Tillman and Elmer Goble.

**James Burleson**, minister of music at Hot Springs Second Church, and his wife, Shirley, were among those participating in a mission tour in Brazil with the Centurymen. The Centurymen are a select group of Southern Baptist Ministers of Music whose main function is to provide program music for the numerous programs produced by the SBC Radio and Television Commission.

**Herbert West** has been added to the staff of Watson Chapel Church, Pine Bluff, as minister of outreach.

**Dick Avey**, who has been serving as associate pastor of East Side Church, Pine Bluff, in charge of music, youth and bus ministry, has accepted the call to become pastor of Hardy Church, Rocky Bayou Association. He and his wife, Melanie, moved to the Hardy Church field on March 1.

**Haskell Orrick** has accepted the call of Dollarway Church and will assume the pastor of that church March 20.

**Jim Neal**, pastor of Emmanuel Church, Forrest City, has been selected to be included in the publication "Who's Who in Religion".

**Don Moseley**, pastor, and **Paul LeCrone**, minister of music and education of Sylvan Hills Church, North Little Rock, recently attended the School of the Prophets in Dallas, Tex.

**James Ramsey**, BSU President at South Arkansas University at Magnolia, died February 28 while jogging with a fellow student, Ann Cross, and David Crouse, faculty member at SAU and organist at Central Church.

A memorial service planned by the students was held March 1 at the Baptist Student Center.

Ramsey is survived by his father, James Ramsey Sr., and by two younger brothers, Newman Ramsey and Marvin Lee Ramsey, all of Lexington, Tenn. Memorial gifts are being received at the Baptist Student Union, Box 1275, SAU, Magnolia, Ark. 71753.

**Corinth Church** near Hamburg observed the Season of Prayer for Home Missions recently. Bob Gross, Director of Migrant Missions and Special Ministries in Southwest Association, was guest speaker.

**Meridian Church, Crossett**, will hold a youth revival March 25-27. Don Taylor will be evangelist and Bruce Rodnick will be in charge of music.

**Mt. Pleasant Church** near Montrose is planning an old-fashioned revival March 21-27 with March 20 to be observed as "Old Fashioned Day". The church observed Youth Sunday on March 13 with youth of the church assuming all leadership roles for the day. Dudley Baxter is pastor.

**Woodland Heights Church, Harrison**, will hold a revival May 8-15 with R. H. Dorris, Director of Missions for Arkansas Baptist State Convention, as evangelist. Youth week is being observed by the church with activities to conclude on March 20. J. A. Hogan is pastor.

**Calvary Church, West Memphis**, held a special deacon's meeting on March 14. Lew Sorrells, a deacon of First Church in Brinkley, spoke to the group on the Deacon Family Ministry Plan. Milton L. Wilson is pastor.

**West Memphis First Church** observed Home Missions Week of Prayer with a special program on Sunday evening, March 6. Robert Crockett, missionary to Argentina, was guest speaker.

**Central Church, Jonesboro**, will hold its spring revival March 20-27 with James McKeithen as evangelist. Ervin Keathley, Secretary of the Music Department of Arkansas Baptist State Convention, will lead singing. R. Wilbur Herring is pastor.

The newly formed orchestra of **West Side Church, El Dorado**, began its ministry in the morning worship services of the church on March 6. Jerry Wilson is pastor and Paul Heisner is music director.

**Black Oak Church** will begin its spring revival on March 27 with Don Dunning.



Woman's viewpoint

Jane Purtle

No havens

There are no havens. "They lived happily ever after" is always a lie, a stratagem of the demonic powers who control our environment and who seek to control our minds.

There are temporary "way places", like Jesus found in Bethany. Great things happen there, like anointings, and fragrance fills the house. But one must not mistake one of these for a permanent resting place.

There are no havens on this earth. The events of our lives remind us of that. A husband dies and leaves a mother and a three year old. A woman works many years to create a beautiful place just for the man she loves, and a heart attack takes him. Or a divorce comes at 30, 40, 50. Children leave home. A man loses his job.

An 80 year old friend first taught me this lesson. Over the years, she discarded more and more of the things that most of us stock our havens with. Now her life is built around visits with friends, telephone calls, church meetings, and prayer. God centers her life.

Built into each of us is an overwhelming desire for a resting place, a haven where we will feel secure, safe, loved, protected, and completely

understood. The desire is a legitimate one. Most of us, however, seek closure too soon. We think that a husband, children, parents, job, church, or money will secure us in the haven our hearts so much desire. St. Augustine saw clearly the meaning of this deep longing in man's heart: "Thou madest us for Thyself, and our heart is restless, until it repose in Thee."

Jesus also understood that havens are not the key to man's happiness. For many years the Beautitudes were puzzling to me because I did not wish to or could not believe that happiness really was found in the situations described there. The Beautitudes describe life outside our havens, out there where we're mourning and feeling our poverty and being persecuted. My culture and my church taught me to strive for the good, secure life where I wouldn't feel needy, to fill up that void in me so that I could not understand that my only resting place was in God.

There are no havens. In some way or other, God will lead you to admit that fact. When he does, spend little time mourning your loss, but say with St. Augustine, "I am made for thee. I do not rest until I rest in thee."

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## Resolution commends Anita Bryant's stand

The Arkansas House of Representatives has adopted a resolution commending Anita Bryant for her "courageous and costly stand to protect American children from exposure to blatant homosexuality."

The resolution, introduced by Rep. Albert "Tom" Collier of Newport, commended Miss Bryant for her opposition to a Dade County, Fla., ordinance which would ban discrimination against homosexuals in housing and unemployment. She helped organize a group called "Save Our Children, Inc." to fight what she sees as the gay community's recruitment of children.

For these actions by the singer and writer of Christian books, the resolution contends, Miss Bryant has faced possible loss of commercial and TV show contracts, due to pressure from gay rights activists.

Rep. Collier is a member of First Church, Newport.

vant, pastor of Fisher Street Church of Jonesboro, as evangelist. Lynn Smith, Black Oak Music Director, will be in charge of music for the revival. J. W. Gibbs is pastor.

The Youth Choir of First Church of Ada, Okla., will perform at **Camden First Church** March 19-20. A special fellowship will be held for the group on Saturday. James C. Wright is pastor of the host church and David M. Tate Jr. is music director.

**Oak Grove Church, Paragould**, will have a spring revival April 24-29 with James Fitzgerald as evangelist. The church's youth revival was held March 11-13 with students from Arkansas State University leading the services. Jim Glover is pastor.

**Corning First Church** will hold its spring revival April 10-13 with J. Everett Sneed, Editor of the *Arkansas Baptist Newsmagazine*, as evangelist. Wm. Dean Hayes is pastor.

The Young Musicians Choir of **Sylvan Hills Church, North Little Rock**, presented a concert of Bill Gaither music at the church on Feb. 20. The same program was presented by the choir at a retirement home on Feb. 27. Paul LeCrone is minister of music. Deacons of the church conducted a weekend revival at the church recently. Hardy Bell, chairman of deacons, coordinated the series of meetings.

"Give Them all to Jesus" was the theme for the program of puppetry and music presented at **Forrest Park Church, Pine Bluff**, on March 6. The program was presented by the youth ministry of Towering Oaks Church in Memphis.

**Park Hill Church, North Little Rock**, highlighted the observance of the Home Mission Season of Prayer at Sunday morning services on March 6. Speaker for the occasion was Elie Woerner, French Radio Director, Louisiana Baptist Convention. He told of his work among the French in South Louisiana.

Adults of **Stuttgart First Church** observed this year's convention-wide doctrinal emphasis with a study on March 6 at 6 p.m. Ben Elrod of Ouachita University led the study. Jerre Hassell is pastor.

**Benton County Association** will hold its third annual Doctrinal Conference on March 29 at Highfill Church. Bruce C. Maples of Ozark, Mo., will be guest Bible preacher. Bedford Jackson is Director of Missions.

**Crystal Valley Church, North Pulaski Association** held services in their new \$185,000 sanctuary on March 6. Royce Ruple served as chairman of the

building committee, and Wilburn Meadows was contractor. Ed Walker is pastor.

**Cross Roads Church, Little Rock**, is holding a revival March 14-20 with Jerry Davis of Forsyth, Mont., as evangelist. Ed Johnson is in charge of music. The pastor is Les Aldridge.

**Calvary Church, Paragould**, held a Bible study revival recently with Paul Ragland as evangelist. There was an average attendance of 185 at each service with 15 decisions being made during the week. Junior Vester is pastor.

**Dell First Church** will hold a spring revival beginning March 20. Jesse Holcomb, pastor of Leonard Street Church, Hot Springs, will be the evangelist. Music will be under the direction of Bill Davis of Leachville First Church. Danny J. Veteto is pastor.

**Bethel Church** near Gould is holding a revival March 13-18 with Ray Speakman from Alabama as speaker. R. M. Holder is pastor.

David Skinner, professor of Old Testament and Hebrew at Mid-America Seminary, is serving as evangelist for a revival at **Emmanuel Church, Forrest City**, March 14-20.

**Memorial Church, Hot Springs**, will hold a revival April 3-10 with Bernes K. Selph of Benton serving as evangelist. Bill Holloway is pastor.

**Mountain Pine Church** has established a Children's Church with O. J. Sharp in charge of services, which are being conducted in the youth building each Sunday. The church also held a weekend revival March 4-6 led by Stan Smith and the Proclamations. Bernard Ford is pastor.

A Christian Life Conference was held recently at **East Side Church, Pine Bluff**. Nathan Bussey was in charge.

A youth revival will be held at **Sparkman First Church** March 25-27. Mike Pennington, a student at Southwestern Seminary, will conduct the services. Stephen Davis is pastor.

Danny Watson, H. V. Pratt and Alvin (Bill) Dawson were ordained as deacons of **Hoxie First Church** on Feb. 27. Eugene Webb delivered the charge to the church and deacons. Homer Haltom is pastor.

A deacon ordination service was held at **Batesville West Church** on Feb. 13. Ordained as deacons were Richard Black and N. E. Johnston. W. E. Campbell served as moderator; H. R. Roberts led the questioning; Curtis Lovell led the ordination prayer, and the message was delivered by C. Phelan Boone, pastor.

### On the cover



Most Southern Baptist missionaries under appointment by the Home Mission Board serve in "pioneer" areas outside the traditional Southern Baptist boundaries. These pioneer areas are found in the sparsely settled areas of the West and Northwest and the urban sprawl of the densely populated Northeast. Arkansas Baptists and Southern Baptists everywhere are helping reach the people in the "pioneer" areas through support of the Cooperative Program. (HMB Photo by Ken Touchton)





Those appointed chairmen of committees for the campaign included (from left) Delbert McAtee, public relations; Arliss Dickerson, publicity; Larry Baker, promotion strategy; and Nathan Porter, special events. (ABN photos)

## BSU endowment campaign personnel meet to organize

An organizational meeting for the Baptist Student Union Third Century Endowment Campaign Steering Committee was held Feb. 28 in the Baptist Building. The purpose of the campaign is to strengthen the BSU work in Arkansas, and the goal is to raise one million dollars to endow Baptist Student work. The endowment would produce approximately \$80,000 annually with the earnings being used to augment the budget for the outreach ministry of Baptist Student work.

Executive Secretary Charles Ashcraft gave the background of the campaign. He said, "Over half of the students in our seminaries at the present time come from non-Baptist schools. Our BSU is under the direction of our State Convention, and this campaign will strengthen our BSU, not only financially but by making our Baptist people more aware of the importance of our Baptist Student work."

Dr. Ashcraft emphasized that this was

not a tightly structured financial campaign such as had been undertaken by Arkansas Baptists on other occasions. He said, "It will be a low key campaign which will strengthen our mission work among the more than 60,000 students who are attending the 27 campuses where we have student work."

Dr. Ashcraft introduced Jon Stubblefield, pastor of Central Church, Magnolia, who is chairman of the steering committee, and John Finn, superintendent of missions for North Arkansas Association, who is co-chairman.

Jon Stubblefield, chairman of the steering committee, presented the subcommittees for the campaign. Dr. Stubblefield then introduced Jamie Jones who has been chosen as director of the campaign. Dr. Jones said, "I believe in BSU and the methods that we have used across the years. God has blessed our work and I believe that even greater days are ahead. This campaign will re-

quire a tremendous amount of hard work, but I am willing to accept this responsibility because of my commitment to BSU work and because Arkansas Baptists have been so good to me. The Convention has given me the great opportunity of working with and shaping the lives of many students across the years. I feel that we can succeed in this effort as we work together and point up goals and objectives of our BSU."

In a separate interview, Tom Logue, State Director of the BSU, gave information on the current Baptist Student work in Arkansas. He said, "We now have 15 full-time Baptist Student Union Directors working in our state with 13 Student Centers. Our property is valued at \$1.5 million and serves as a springboard for our student outreach programs.

"We have more than 2,500 students actively involved in our campus BSU programs. Last year there were 133 students who made professions of faith as a result of our BSU witness and were baptized into our local churches.

"Each year the BSU sends out summer missionaries to work in strategic loca-

Among the speakers at the meeting were (from left) Jamie Jones, director of the campaign; Tom Logue, state BSU director; Jon Stubblefield, chairman of the steering committee; and Charles H. Ashcraft, state convention executive secretary.



tions around the world under the auspices of our Southern Baptist mission programs. Last year 34 students participated in this program and reported 654 professions of faith."

Dr. Logue said that the \$80,000 accrued from the Endowment Campaign would be used for student to student workers, mission projects, directors' salaries at Arkansas' five new community colleges, enrichment training and short-term seminars for directors and their families, and for Baptist Student Center repairs. "This campaign," he said, "will utilize lay people and pastoral leadership who will work with Jamie Jones, who will direct the campaign from the Baptist Building. All finances will be supervised and audited by the executive secretary's office."

The meeting of Feb. 28 included individual meetings of each of the committees. It was concluded with a report from the chairman of each committee.

The sub-committees are:

**Promotion strategy committee**

Larry Baker, Chairman  
Guy Wade  
Harold White  
Norvin Forester  
Andy Setliffe  
Wilbur Herring  
Mason Bondurant  
Jerry Muse, M.D.  
Paul Wilhelm

**Publicity**

Arliss Dickerson, Chairman  
James Adams  
Everett Sneed  
Mrs. Pat Baugh  
George Sims  
Bob Lewis  
Royce Christmas  
Jim McKluskey

**Special events**

Nathan Porter, Chairman  
Kenneth Threet  
Al Carpenter  
Bob Langston, M.D.  
Paul Stockemer  
Mrs. Rosie Dunham  
Rick Proctor  
Tommy Cupples  
Conway Sawyers  
David McLemore

**Public relations**

Delbert McAtee, Chairman  
Tony Berry  
Don Nall  
Mrs. James Sawyer  
Ed Coulter

**Budget-finance**

Roy Jolly, Chairman  
Walter Smiley  
Don Harbuck  
Jimmy Schults  
Kenneth Threet  
Darrel Coleman  
Harry Trulove

## Baptist students and BSU directors pledge more than \$32,000 at LTC

Two hundred newly-elected BSU officers on over twenty Arkansas campuses attended Leadership Training Conference at Camp Paron recently and with their directors pledged more than \$15,000 for BSU's Third Century Endowment Campaign. They also turned in more than \$17,000 in summer mission pledges from their respective campuses to underwrite the 1977 Baptist Student Summer Mission program.

BSU's Third Century Campaign for Endowment was approved by the Arkansas Baptist State Convention last fall. Money earned from the endowment funds will provide BSU directors at Arkansas' six new community colleges and will provide Student-to-Student workers at the large universities. Directors at the community colleges and STS workers (college graduates who work one year in campus evangelism, Bible study, and dorm visitation) are not now provided by the budget.

Wes Lites from Ouachita, State BSU President, presided at the weekend meeting. Paul Fulks of Arkansas State University was elected new state president.

Summer missionaries appointed and places they will serve are as follows: Edward Watson (OBU), Philadelphia, Pa.; Judy Jackson (ASU), Virginia; Don Phillips (OBU), Arizona; Jacque Sutley (OBU), Northwest U.S.; Terry Proffitt (ASU), New York City; Denise Moffatt (OBU), Vermont; Kathy Whitmarsh (UCA), Kansas/Nebraska; Danny Elwin (U of A), Georgia Prison; Karen Brandon

(HSU) and Tim Kauffman (ASU), Bahamas; Cindy Cullum (UCA), Robin Griffith (SBC), Martha Vastine (OBU) and Greg Smith (ASU), Zambia; Ronnie Treat (SAU), Gary Harrison (HSU) and Jeannie Crabtree (ASU), Grannis; Marlene Reuher (SBC), and Bessie Cates (ASU), G.A. Camp; Mike Myers (HSU) and Connie Edmondson (SBC), Arkansas Baptist Children's Home. Two will be appointed to Youth Home.

Details of a spring break project in New Orleans were announced by George Sims, BSU Director at University of Arkansas at Monticello. Thirty students, led by Glenda Fontenot, associate director at ASU, and George Sims will spend the week of March 6-12 in a ministry project with New Orleans Baptist Seaman's Service and with the five Home Mission Board Centers in the city of New Orleans.

Benny Clark, BSU Director at Arkansas State University, will lead a group of students to Boise, Idaho, this summer to work on the construction of a building that will serve both as a church and a Baptist Student Center near the campus of Boise State University. Arkansas native Dan Robinson serves as pastor of University Baptist Chapel and BSU Director at Boise State.

Two of the retreat's speakers, Don Hammonds of the Home Mission Board, and David Hazlewood of National Student Ministries, urged the students to reach out to the large campuses of the east, north, and west where evangelical student work is weak.



New State BSU officers elected are: (left to right) Dottie Weller of University of Arkansas, vice president; Paul Fulks, Arkansas State University, president; and Robin Bruton of Henderson State University, secretary.

## Wallace Henley to speak at Youth Convention on April 8

Wallace Henley, pastor of the Old Spanish Fort Baptist Church in suburban Mobile, Ala., will be the speaker for this year's Youth Convention.

"Youth Exploring Discipleship" will be the theme of the convention which is expected to attract 5,000 youth to Robinson Auditorium in Little Rock on Friday, April 8.

Wallace Henley, a graduate of Samford University, Birmingham, and Southwestern Seminary, Ft. Worth, has served as a youth director, assistant pastor, and pastor of several churches. He has also had an outstanding career in journalism as Public Relations Director of Mobile Baptist College and as Religion Editor of the *Birmingham News*. In 1970 he became assistant director of the Cabinet Committee on Education, an arm of the White House es-



Henley

tablished by the President. From there he went directly to the White House as staff assistant to the President of the United States during the early 1970's. Out of these experiences he has written three books, *Enter at Your Own Risk*, *The White House Mystique*, and *Missionaries to the Mighty*. He has been a frequent speaker at Youth Conferences at Ridgecrest and Glorieta.

Convention sessions will begin at 10 a.m., 2 p.m., and 6 p.m. — Robert Holley

### Correction

An ad written by the Church Training Department, which appeared on page 12 of the March 10 ABN, contained an incorrect date for the 1977 State Youth Convention. The meeting actually will be held April 8.

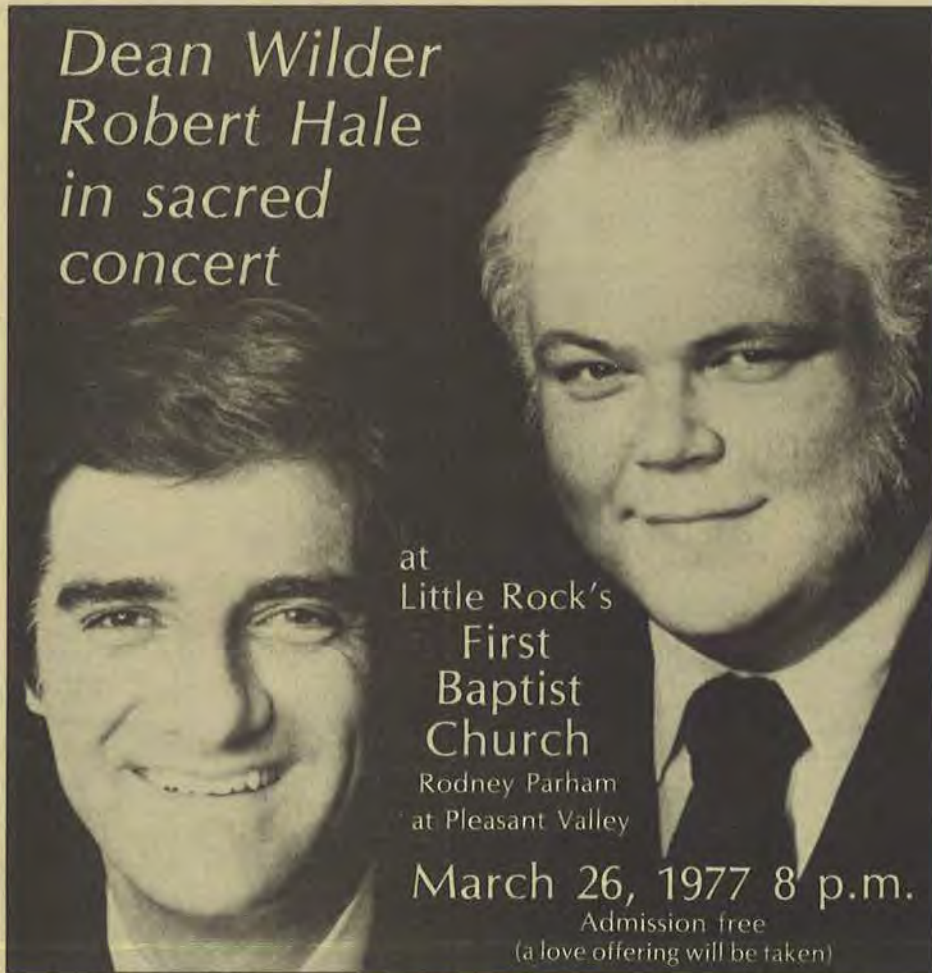
Dean Wilder  
Robert Hale  
in sacred  
concert

at  
Little Rock's  
First  
Baptist  
Church

Rodney Parham  
at Pleasant Valley

March 26, 1977 8 p.m.

Admission free  
(a love offering will be taken)



### Dan Dipert Tours

announces  
Little Rock motorcoach  
tour departures

as follows: **Washington Cherry Blossom**, April 7 for 8 days, \$365; **Grand Ole Opry**, July 8-10, \$125; **Florida Funfest**, May 11 for 8 days, \$365; **New England Fall Foliage**, late September, 6 consecutive daily departures, 11 days, \$505; **Grand Ole Opry-Smokey Mountains**, 6 days, Oct. 6-11, \$225.

Also wide variety of other motorcoach and air tours departing Dallas. Write for full itineraries on above or for full catalogue. Price quoted includes everything except noonday lunch.

### "Coffee Dan" Dipert

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753-3090 or 945-7803

Clean used church buses

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**May 26-June 9**

(15-day trip)

Major points: Rome, Athens, Tiberias, Jerusalem, Bethlehem, Southern Judah, Jericho and Jordan River area  
**Optional European extension: 7 additional days**

For information write:

Joe W. Atchison, South Side Baptist Church, 2309 Poplar Street, Pine Bluff, Ark. 71601, (501) 534-6309

# Young Musicians Choir Festivals

April 2, 1977

Please send registration to:

Church Music Department  
P.O. Box 552  
Little Rock, Ark. 72203

Registration deadline:  
March 21

## Festival schedule

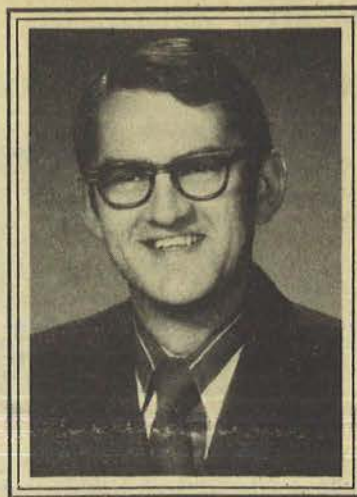
9:30 Registration  
10:00 Mass rehearsal  
10:50 Break  
11:10 Mass rehearsal  
12:00 Lunch  
1:00 Adjudication  
2:15 Worship program

Please Note  
Longer Schedule

Bring  
Sack Lunch



**Linda Boyd**  
Jefferson City, Mo.  
Festival at  
First Church  
Jacksonville



**Terry Kirkland**  
Nashville, Tenn.  
Festival at  
East Side Church  
Ft. Smith



**Jo Ann Butler**  
Ada, Okla.  
Festival at  
Wynne Church



**Linda Farmer**  
Houston, Tex.  
Festival at  
First Church  
Camden



**Nan Grantham**  
Jackson, Miss.  
Festival at  
First Church  
Monticello

Sponsored by Church Music Department of the Arkansas Baptist State Convention

## Evangelism

# Revival committees

(Eighth in a series)

We who are Baptists are very effective in appointing committees. The committees are only effective as they plan to work and then work their plans. A church preparing for revival may have only one committee or as many as 10. A wise pastor will lead his people to become involved in the work of the church.



Shell

The following committees come out of a seminar conducted by the Division of Evangelism, Home Mission Board on "Building an Evangelistic Church".

Each active deacon is a part of the Church Membership Enlistment Committee. He is expected to participate in pre-revival visitation of church members. Each deacon personally commits himself and family to the revival ef-

fort through attendance and prayer. He seeks to win an unsaved person to Christ during the revival and lead them to a public profession of faith. He makes a definite effort to encourage un-churched Baptists to transfer their letter to the local church.

The Spiritual Preparation Committee seeks to enlist persons in pre-revival testimonies and prayer preparation. Its greatest responsibility is related to prayer. It promotes and encourages attendance at all midweek prayer services prior to the revival. It organizes and supervises the "Round the Clock Prayer Meeting" on Saturday night prior to the beginning of revival. This committee suggests neighborhood prayer meetings in homes and encourages members to establish telephone prayer partners. Every committee member seeks to win an unsaved person to Christ.

The main task of the Publicity Committee is to make every person aware of the revival. It should seek photos and

biographical sketches of the evangelist and singer. Attractive placards and posters should be made three or four weeks before the revival. These should be placed in every Sunday School department, motels, restaurants, financial institutions and retail stores two to three weeks prior to the revival. The committee prepares announcements for the radio stations and delivers press releases, photographs and articles to the local newspaper several days prior to the revival. It is good stewardship to remove all posters and placards after the revival.

The work of the Prospect Committee is very important and was discussed in the Feb. 10 issue of the *Arkansas Baptist Newsmagazine* in my article entitled "Prospect Revival Preparation".

These committees must work closely with the pastor and staff members to be effective. — Clarence Shell Jr., Associate/State Evangelist, Evangelism Department

For all young women  
ages 18-29  
married or single

## State BAPTIST YOUNG WOMEN Meeting

April 16, 1977 — 10-3

First Church  
North Little Rock

### Program personnel:

Mary Ann Ward-editor,  
Contempo magazine

Dr. Nathan Porter-pastor,  
Arkadelphia, 1st

### Missions panel:

Mrs. Richard Lisk  
Mrs. Bob Parrish  
Karen Russey  
Mrs. Norman Coad

### Missions musical:

Anne Coppenger  
Mrs. Jim Fletcher  
Mrs. Richard Weather

### Nursery provision

for children birth through  
three, if requested in advance.

Theme: "Reach for a Star"

## The way of forgiving love

Luke 15:17-32

Love is a virtue which is not only difficult to describe, it is much more difficult to practice. As members of the human race we find it relatively easy to love those who love us, but extremely hard to love those who have not been kind to us. Christ taught us, however, not only to love those who had wronged us, but to forgive them of any wrong action on their part.

We will view this forgiving love from three vantage points: forgiving love in the face of rebellion, in the face of repentance, and in the face of self-righteousness.

### Forgiving love in the face of rebellion

This has been called the greatest short story in history for obvious reasons. The elements that make a great story are represented here such as wounded love, rebellion, and finally reconciliation, the pathos and heartbreak are quite visible and touching.

The parable states that a father had two sons, and one decided he was tired of the father's authority and the restrictions of the home and wanted to do his own thing. Very callously he asked his father for his share of the inheritance, for he would have it at the death of his father anyway. According to Jewish law the division of the property was not open to negotiation; the younger son was to receive one-third and the elder son two-thirds. The inheritance was divided accordingly, and the younger son left for the far country, evidently Gentile territory. It wasn't long before the easily acquired wealth was gone for there are always plenty of friends to help spend it, but they vanish with the money.

Finding himself without funds and in the midst of a famine he became desperate and hired himself out to feed the hogs. To the Jew this was repugnant and beyond toleration (notice Leviticus 11:7-8). He was so desperately hungry he would have eaten with those hogs; he kept desiring this food but no one gave it to him.

Suddenly, in the midst of his plight, he "came to himself" and began to realize the tragic situation he was in. It was then



Robertson

he remembered how wonderful it was at his father's house, for even the lowliest of servants have more than enough to eat and he was starving to death. Again in his right mind, thinking straightly again, he decided to go home and throw himself on the mercy of his father; this was the greatest decision of his young life. In the same way when any sinner realizes he is away from God, sees his appalling situation, and decides to go home to God it is the greatest decision of his life.

### Forgiving love in the face of repentance

The father had evidently been longing for his son's return and watching that distant horizon hoping and praying that he would see his son again. Only a father who has stood in that same heartbreak can understand the agony that he knew, fearful that he might destroy himself in his degradation before he found his way home.

From a distance the father saw his son trudging home in rags, filth, and touching the dust with bare feet. The father, however, saw him and not just his terrible condition, and ran to meet him with tender, yet excited love. The prodigal proceeded to express his sorrow and unworthiness even to be a son again, but the father is not interested in speeches only in attitude for his son is home again and his joy and forgiveness know no bounds.

All is forgiven and the marks of sonship are immediately restored. Servants are commanded to secure some highly significant items: a robe to replace his rags, a ring for his finger, and shoes for his feet. The robe signified honor bestowed where dishonor had reigned before. The ring signified authority where only humiliation had been. The shoes signified sonship which he felt he did not deserve. Children of the family wore shoes; slaves did not possess them. This is the reason for the slave's dream in the words of the Negro spiritual, "All God's Children Got Shoes". Then the fatted calf was killed so that at a feast they might rejoice because the wanderer had returned.

This is precisely the kind of welcome the repentant sinner receives as he comes home to God through Christ for

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he is welcomed in deep joy, his sin is forgiven and removed completely as if he had never sinned, and he becomes a child of God for all of time and eternity. God's love is constant and unchanging; and his forgiveness is always a reality. We should understand from this that sonship is not based on the worth of the prodigal but on the love of the father. Jesus truly was teaching the way of forgiving love for God is always ready to forgive in response to repentance and faith.

### Forgiving love in the face of self-righteousness

The elder brother hearing the festivities came to determine the reason for such gaiety, and one of the servants told him it was to celebrate the homecoming of his brother. This angered the elder son for his father had never given such a feast for him even though he had been faithful while the prodigal was away. The father urged the angered son to come in and join the festivities, but his response was to slander the younger son and criticize his father. He even accused the prodigal of devouring his money with harlots, though this had not been mentioned before. Is he accusing his brother of that which he would secretly like to do?

The elder brother is typical of the self-righteous in any generation who look down upon all those who appear less righteous than they and continue to hold themselves apart from the forgiving love of God. These who exclude themselves from their prodigal brothers disavow their relationship to the Father and seek to be righteous on their own, and it cannot be.

### Conclusion

How different the love of God is from man's love. Man's love is often narrow, shortsighted, and selfish, while God's love is unbounded, reconciling, and turned toward all who will receive it. We should be extremely grateful for that forgiving love of God, for without it we would still be hopelessly wandering. We should also be careful to pattern our love after God's love and determine never to be like the self-righteous elder brother. Except for the grace and forgiving love of God we would still be living the sickening life of the prodigal in the deepening degradation of sin. Every person should ask himself if he has experienced the forgiving love of God.

## Caiaphas: the man who rejected Christ in the name of God

John 11:47-50, Mark 14:60-65

March 20, 1977

Religious people sometimes act with selfish motives. A pastor may stack a budget committee. An evangelist may pad his expense account. A lay person may use the church for profit.



Walker

The problem of men trying to manipulate God isn't new. It's an old, even older, as Caiaphas doing things in God's name to accomplish selfish goals.

Jesus raised Lazarus from the dead. This forced his enemy's hand. The Sadducees had to react for two reasons. They did not believe in resurrection. Some of their number turned to faith in Christ. When this happened, others picked up the challenge. Caiaphas, the High Priest, was the ring leader.

### His position

Caiaphas was a Sadducee. They were usually wealthy and aristocratic. The Sadducees favored Rome and took part in political life. They cooperated with Rome as long as their wealth and position weren't threatened.

They reacted with animosity when Jesus raised Lazarus. Too many people accepted Jesus' act as a sign from God. If they didn't stop Jesus, the religious leaders feared the loss of their leadership. They didn't want Rome moving in to crush a revolution led by one they considered to be a false messiah. The Sanhedrin went into session and formulated plans to destroy the Christ.

Caiaphas centered himself in the action. He demonstrated a characteristic rudeness when he accused others of ignorance (v. 49). Courtesy wasn't one of his favorable traits. He felt superior to the Pharisees and common people.

The High Priest was an ambitious man. He placed his career before the faith he was supposed to defend. Rome didn't want a disturbance and Caiaphas expressed a willingness to act as a protector of the peace. His position was enhanced when he kept down rebellions.

His office was a political appointment. Caiaphas stayed in office 18 years because he knew when and where to apply pressure.

### His message

In the Old Testament, the High Priest

was the channel of God's message to Israel (Numbers 27:18-21). Caiaphas should have been lifted to nobleness through the office. Instead, he allowed the office to reduce him to selfishness. He manipulated with finality.

John observed that Caiaphas spoke more than he realized. The High Priest encouraged the death of Christ to keep the Romans out of Judea. The thing they thought would save their nation actually resulted in its destruction in 70 A.D.

Caiaphas said Jesus should die to keep the nation from being destroyed. He uttered truth but not in the way he meant it. His deceitful words were a prophecy of the manner of Jesus' death.

Expediency was the prime consideration for Caiaphas. He said, "It is expedient for us" (v. 50). He did not think first of Christ's mission. He did not give first thought to the people who responded to Christ's love and teachings. He thought first of himself, his position, his favorable relationship with the government. Caiaphas used the name of God to promote a first class selfishness.

Under Caiaphas' leadership, the Sanhedrin voted in favor of Christ's death. They substituted Christ for their nation, not realizing that salvation depended upon a substitutionary atonement. They thought they protected their hides when they committed Christ to Roman whips.

After their decision to kill Christ, it was just a matter of time until their act could be finalized. Other deceitful men joined their efforts. Judas became an ally in their plans.

### His plot

As long as Jesus the Teacher stayed in the Galilean hills he wasn't a threat. When he came to Jerusalem, someone had to give.

Jesus demonstrated the resurrection. Caiaphas denied it as good Sadducee. Jesus claimed to be the Messiah. Caiaphas revolted at the idea. Jesus, at this point in his ministry, had praises from thousands. Caiaphas feared the movement.

The High Priest had power in Jerusalem and he knew it. He had people all over Jerusalem who owed him favors. Pilate was included in this group.

Pilate had placed Caesar's image on

the Temple of Antonia. Caiaphas led a protest. Pilate had to yield after six days. He was out maneuvered a second time when Caiaphas prevented the use of temple funds in a construction project. Pilate lost a third time when he placed shields bearing images of foreign gods on Herod's palace in Jerusalem. Caiaphas applied pressure and Pilate had to yield.

In his plot to destroy Christ, Caiaphas did not hesitate to put pressure on the Romans. His power knew no limits. He persuaded the Sanhedrin. He threatened Pilate with the loss of influence (John 19:12).

Things worked for Caiaphas. Led by a traitor, his men arrested Christ in the garden. They brought him to trial; unlawful both in time and place. The questioning started.

At first, false witnesses couldn't agree. They had many charges and contradictions. The witnesses were first examined separately and their charges, to be valid, had to agree. The best they could do was to come up with Jesus' statement of destroying the temple and building another.

Caiaphas grew weary. He took matters into his own hands. He knew how to conclude matters even if they weren't legal. No man could be asked to condemn himself but Caiaphas asked a leading question. Jesus did not hedge on his answer. His time had come. Yes, he was the Christ, "the son of the Blessed" (v. 61).

Shrewd Caiaphas had his word. His mission was accomplished. He knew how to force Pilate.

### His cold arrogance

Caiaphas emerged as a cold arrogant man who used people and laws for personal ends. In his speech before the Sanhedrin he ridiculed common people. At the trials of Christ, he took over when others failed. When Christ was charged with blasphemy, pandemonium broke loose. Caiaphas didn't raise his hand to stop the temple police. They abused Christ. They spit on him.

Caiaphas, in the name of religion, let violence continue. He was consistent in his arrogance. He was an unscrupulous manager of men and religion.

When do we act like Caiaphas? When we use position to push others aside. When we use religion to further selfish ambitions or when we twist the truth to satisfy our warped notions.

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# Attendance report

March 6, 1977

Church	Sunday School	Church Training	Church addns.	Church	Sunday School	Church Training	Church addns.
Alexander, First	109	54	2	Cross Roads	77	66	6
Batesville, First	242	93	2	Crystal Hill	127	53	1
Bentonville				Life Line	554	113	
Central Avenue	91	37		Martindale	108	61	1
Mason Valley	73	39	2	Lunsford	51	31	
Berryville				Magnolia, Central	622	208	2
First	180	57		Monticello, Second	305	93	2
Freeman Heights	182	65	2	Mulberry, First	221	95	1
Biscoe, First	96	31		Murfreesboro, First	148	55	
Booneville				North Little Rock			
First	239		3	Calvary	379	118	
South Side	86	68		Levy	432	68	2
Cabot				Park Hill	932		6
First	410	118	1	Osceola, Eastside	100	70	3
Mt. Carmel	270	102	2	Paragould			
Camden				Calvary	291	210	
Cullendale First	522	147	4	East Side	255	135	2
First	432	117		First	474	104	4
Charleston, First	161	45	1	Paris, First	360	64	
Conway, Second	371	135		Pine Bluff			
Crossett, Mt. Olive	402	133	3	Centennial	163	63	1
Danville, First	222	44		Central	148	46	
Dell	142	63		East Side	160	72	1
El Dorado, West Side	480	480	1	First	670	70	2
Elkins, First	98			Lee Memorial	245	129	2
Forrest City, First	614	50	3	South Side	699	121	3
Ft. Smith				Tucker	16		
First	1234	342	21	Watson Chapel	468	190	3
Grand Avenue	1034	232	5	Rogers			
Mission	17			Immanuel	466		
Haven Heights	244	130		Open Door	330	76	7
Temple	138	64		Russellville			
Trinity	165	60	1	First	518	118	1
Fouke, First	94	64		Second	154	78	
Gentry, First	186	70		Springdale			
Gillett, First	50	49	2	Berry Street	95	35	
Gilham	92	49	1	Caudle Avenue	140	68	
Grandview	77	61		Elmdale	281	90	3
Green Forest, First	224	67		First	1381		15
Greenwood, First	375	158	1	Texarkana			
Hampton, First	150	72		Arabella Heights	92		
Hardy, First	140	71	6	Hickory Street	99		
Harrison, Woodland Heights	148	92	2	Highland Hills	144	62	
Hope, First	347	72	2	Shiloh Memorial	163	72	1
Hot Springs, Park Place	307	70		Toltec	96	60	
Hughes, First	177	59		Van Buren, First	590		
Jacksonville				Mission	33		
First	459	124	10	Vandervoort	54	18	
Marshall Road	157	52	2	Wabash, Immanuel	61	45	28
Jonesboro, Nettleton	291	91	5	West Helena			
Lavaca, First	294	111		Second	186	103	
Little Rock				West Helena Church	300	99	1
Chicot Road	94	35	5	Wooster, First	100	52	

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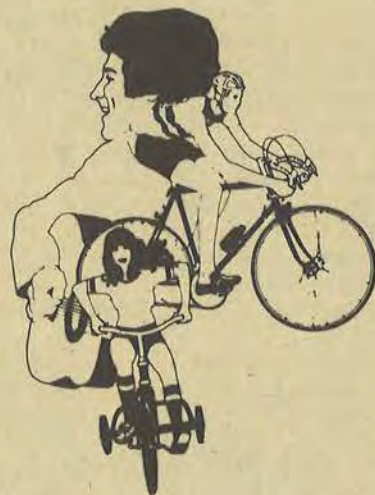
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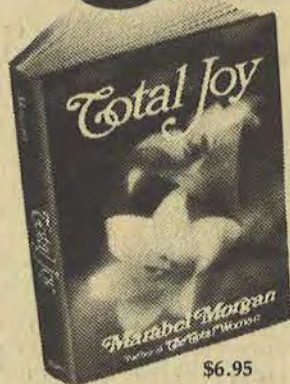
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## Siloam Springs You're never too young

You're never too young to attend one of the assemblies at Siloam Springs — if your parents attend, too!

Learning experiences are planned by experienced and competent teachers for preschoolers and younger children. Four air-conditioned, well-equipped rooms are provided in the Children's Building for babies and toddlers, two- and three-



Ratton

## Learners, teachers need workshop

Teaching and learning are important words in the field of education today. They are also important in religious education. An older educational theory is that the responsibility for learning is primarily the responsibility of the teacher. Newer concepts place more responsibility on the learner.

An educational theory is difficult to prove, but it is obvious that if an individual wants to learn he can do so even if he is denied the helpful presence of an effective teacher. This is not to suggest that teachers are not essential in the educational process, but it is important to see that one who learns is really a self-learner.

A teacher cannot teach without a learner, but a learner can learn without



Hatfield

a teacher. This factor is important in mission work, especially in the distribution of the Scriptures. There are endless testimonies of the effective learning that takes place when the Holy Spirit alone is the teacher.

Yet, when one thinks about it, the presence of written words takes the place of an absentee teacher. This is why books are written. Isn't it thrilling to know that when you read the Gospel of John you are really under the teaching of the Apostle John? While he is absent in the flesh he is present in his written words.

In addition to the blessing of having John as a teacher, the careful Christian student can experience the enlightening presence of the Spirit of God to communicate truth.

All this makes the upcoming teacher-learning workshop an exciting event for Sunday School teachers. Hold April 4 and 5 for teaching-learning. — Lawson Hatfield, state Sunday School Director

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An exposition of First John

## Compassion regarding the brethren

by Roy B. Hilton  
(Tenth in a series)

The third division of chapter three has to do with the children's compassion regarding the brethren (3:14-18).

In this short passage we have three ideas set forth:

(1) **Love's Abiding Assurance (vs. 14-15)**

"We know that we have passed from death unto life, because we love the brethren" (vs. 14). This is habitual love or a life principle. We should, as God's children, just naturally and continuously manifest a love for the brethren. By this we know that we have passed from death unto life. "Pass" is to "pass over or migrate".

The perfect tense shows that we have passed over permanently. We are naturalized citizens of heaven. We just pulled up stakes and migrated from the realm of death unto the realm of life. Jesus said, "He that believeth in me shall never die."

Vincent says that the article before death and life indicates the two spheres in which man must dwell. It is a matter of life or death. He that loveth his brother abides in the realm or sphere of life.

On the other hand, he that hateth his brother abideth in the sphere of death. Compare verse 15 with verse 12. Hate leads to murder. (See Matt. 5:21, 27.) Man reaps the fruits of the sphere in which he dwells. The fruit of hate is

murder. A person who habitually hates is a potential murderer. Verse 15 declares that he is unsaved. Eternal life does not abide in him, but eternal death does.

(2) **Love's supreme example (vs. 16)**

"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." We have experienced the love of God because Christ laid down his life for us. Because of this we ought to be willing, if need be, to do the same for a brother. Instead of hating him to the point of taking his life we ought to love him to the point of taking his death. One with this spirit of love would surely be willing to share what he has with his brother. This leads us to the third idea.

(3) **Love's benevolent attitude (vs. 17-18)**

"My little children, let us not love in word, neither in tongue, but in deed and in truth" (vs. 18). Love must be practical. We are not to love in words but in deeds. A hungry man doesn't need words, he needs food. A cold man doesn't need sympathy, he needs clothing. Don't just talk about it — do it.

If you see over a long period of time a brother who is in need and you have the means and ability to help him, and you slam the door of your heart to his need, how can the love of God dwell in you. God didn't slam the door of his heart to your needs.

year-olds, four- and five-year-olds (kindergarten and grade one next fall), and grades two and three (next fall).

Provisions are made for the preschoolers and children each morning, Tuesday through Friday, from 8:15 until noon. An extended session is provided during the evening worship services for preschoolers birth through three years.

A small fee is charged each child to cover the cost of the snacks and teaching supplies.

Teachers from throughout the state will be ready to help preschoolers and children have happy learning experiences at Siloam Springs. — Pat Ratton, Preschool Consultant, Sunday School Department