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Arkansas Baptist Newsmagazine

11-21-1974

November 21, 1974

Arkansas Baptist State Convention

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Prayer of Thanksgiving

Slowly with feeling

pp sempre e legato

mf

We gath ask the Lord's bless - ing,

mf

chas - ter and has - ten thou - sand times a day with us in prayer - your

November 21, 1974
Arkansas Baptist
NEWSMAGAZINE



I must say it

Charles H. Ashcraft/Executive Secretary

The prostitute and her clients

One thing about the oldest profession on earth is that it is rightly named prostitution. I am amazed, as would be the woman-libbers, that the male participant in this business is not labeled as a prostitute or something equally unglorious.

He is referred to as a playboy, swinger or more professionally, client. It is really about time the women should sound off at this professional injustice. That this sin involves only one person, the woman, places a really great strain upon the pure concept of logic. Adultery involves two prostitutes regardless of the discrimination against women.

This ignoble trade operates on the law of supply and demand. It is very much like any other merchandise, reduce the demand and the supply must seek its level. Our problem may rest more with the prostitute's clients than with the prostitute.

Shall we assume most women would prefer a nice man all their own with perhaps a home and children, respect, security and a better station in life. The cry of this evil generation is for more alternatives to marriage. The full absolute solution to the problems and potential of sex may only be found in the context of the Christian institution of marriage and the home.

Some, by special gifts, may remain continent as devoted servants of Christ (Matt. 19:11-12) but the great masses will find their answers, needs and fulfillment in a marriage-home structure.

The Samaritan woman had many things going against her in her ancient generation. First, she was a woman. Women in her day were less than animals. Secondly, she was a Samaritan. Even to this day half-breeds and children of mixed parentage have a hard time. Thirdly, she had no husband. In the days of Christ a woman's stock was improved by the marriage status. Fourthly, she was a prostitute, lower than the status as just a woman. Fifthly, she was confused in her theology.

While it appeared everything was going against her, she had one thing going for her, Christ's compassion and concern. She became a Christian and an active witness.

This seems to be the only certain, sure cure for prostitution, whether it be a professional prostitute or an evil, cowardly, cheap, debased, degenerate, sub-human playboy. Repeat, when the demand for this merchandise is decreased the supply will noticeably diminish.

The Life and Liberty Crusades of 1976 should bring marked changes in the life pattern on many Americans.

I must say it!

In this issue

Mississippi County milestone 6

Mississippi County Association marked the 50th anniversary of the formation of their association and they recalled the past.

News briefs 7

Mission-minded boys 10

Royal Ambassadors attending the annual fellowship supper were advised to become interested in missions as boys so they would be mission-minded adults.

The psalmist's penitent plea 14

Subject of this year's convention sermon, delivered by C.W. Caldwell, is the plea of the sinful David.

Bibles into Eastern Europe 24

Doors may be opening to provide a way to get Bibles to the people of Eastern Europe through legal channels.

Arkansas Baptist

NEWSMAGAZINE

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NOVEMBER 21, 1974

NO. 46

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Churches working together

J. Everett Sneed

Baptists have a form of government which provides for complete autonomy of each area of our work. At first consideration it would seem that in an organization this loosely structured nothing could be accomplished.

Polity is the form of government which operates a church. It signifies the principles which operate when a church either governs itself or is governed by another. Several types of church government are prevalent today, including episcopal, monarchical, presbyterian and congregational. The word "episcopal" comes from a Greek word meaning overseer or bishop. Thus, the bishop has authority over the churches. In this system there is a sharp distinction between the laity and the clergy.

In the monarchical system there is an elevation of bishops with some having authority over others. In this system there is a self-perpetuating autocracy with the local congregation making no decisions.

In presbyterian polity, the authority is vested in the presbyters or elders. The church is controlled by the congregationally elected elders who are equal in rank and over whom there is no higher authority.

Baptists have a congregational government which requires that every member be equal and that each local church be autonomous. There is ample scriptural support for our democratic approach.

Each of the bodies outside the local church—the association, state convention, and Southern Baptist Convention—all have the same purposes: (1) To strengthen the propagation of the gospel at home and abroad; (2) To give unity and coherence to our work; and (3) To provide fellowship among Christians of like faith.

In each area of our work—church, association, state convention, and Southern Baptist Convention—complete autonomy prevails. This means that no unit can exercise authority over any other unit. Each local church voluntarily unites with the association, state convention, and SBC. But each of the three denominational bodies is the sole authority in determining whom it will receive. The same person may participate in all of the bodies.

Each of the three bodies, outside the local church, exists to undergird or strengthen the local congregation in carrying out its New Testament purposes. Thus, every denominational agency or activity is only justified by the assistance it provides directly or indirectly to the local congregation.

There are numerous evidences that our Baptist polity is working. First, Southern Baptists are the fastest growing evangelical denomination in the world. Our system appeals to people and provides a challenge to meet the New Testament commission.

The response of people with their money shows also the success of our polity. At the present time many denominations with episcopal or monarchical governments are experiencing grave financial difficulties. People cannot be coerced to give. They will only respond as they are challenged and see a need.

Finally, the extent of our mission program, benevolent work, and higher education shows our government to be working. Though closely connected with the preceding observations, each calls for a definite type of involvement on the part of our people.

The question still remains, "How are we able to work together since there is no one to dictate or coerce?"

First, all Baptists start with the same premise. Namely, that the Bible is our only source for authority and practice. This provides a base from which great similarities spring.

Baptists believe in the individual priesthood of the believer, but the Holy Spirit should be directing each person. When everyone is completely and totally dominated by God, complete unity will prevail. When this is true we are not a democracy but a theocracy, or a theo-democracy.

Usually in our denomination the ultra conservatives and the extreme liberals will cancel each other out, leaving the moderate or those in the middle of the road to determine the future course. Only a small percentage belong to either of the extremes.

Finally, there must be some flexibility for our polity to work. Major problems occur when a considerable number of people dogmatically maintain their infallibility. Most Baptists can strongly contend for their point of view and then abide by the majority decision. As long as this is true, we can continue to know success.

Perhaps the greatest number of problems arise because of our representation by proxy. Since the Convention cannot be in session all the time, boards, commissions, and committees must conduct our business between sessions. These board members, like messengers to the Convention, represent only themselves as they are guided by the Holy Spirit. The vastness of our structure with more than 90 on-going considerations, places an even greater responsibility on the news agencies. When proper information is provided the differences of opinion is often minimized.

R.H. Dorris, secretary of missions, recently predicted many changes for Arkansas in the future. Among these are the in-migration of people from other states, the shift in population, more planned communities, the development of apartment complexes, and the serious moral and cultural problems. Each is an opportunity for service. Our denominational polity gives us great flexibility. Each church, association, or convention, is free to respond to needs as it observes them. In a monarchical church government no such freedom exists. In such a system only the concerns of the leadership will be met.

Baptist polity further provides opportunity for ideas to emerge from the grassroots. In the future, Baptist people, both preachers and laymen, must better learn how to get their ideas heard, evaluated and utilized on the basis of merit. Greater emphasis should be placed on communication of ideas to the right person, in the correct manner, at the proper time. Our polity lends

(Continued on page 4)



One layman's opinion

Daniel R. Grant / President, OBU

Can any good come from institutions?

We live in an era when institutions and institutionalism have a hard time in the conversational marketplace. In this day and time anyone who says one of his major purposes in life is institution building had better be ready to withstand a lot of intellectual sneers. They come not only from the younger generation who seem to believe that institutions keep them from "doing their own thing," but also from older people who have become disillusioned because of unmet goals, imperfections, and hardening of the institutional arteries.

In Fukuoka, Japan, while attending the Sunday morning service of the Seinan Baptist Church, I was thrilled to see and hear a living example of the value of institutions to Christian world missions. During the service Tomio Okada, a student at the Baptist university in Fukuoka, Seinan Gakuin, gave his Christian testimony and asked for membership in the church. Through the interpreting of Southern Baptist Missionary Gerald Fielder, I learned that his statement was approximately as follows:

"I first came in contact with Christ when I entered Seinan Gakuin University. Before this I denied God's existence, but at Seinan I learned of Christ. I was grasped by chapel messages and hymns, and the scripture passage that particularly touched my heart was,

'Ask and ye shall receive, seek and ye shall find...' This scripture led me to seek further and I took Bible courses, attended chapel, and from this past April I have attended Seinan Baptist Church. I believe in Jesus as Saviour and Lord and, although I still do not understand much, I wish to be baptized and grow in my faith within the fellowship of this church."

It is always possible to "prove too much" from the story of one third-year economics student at a Baptist university in Japan. But I was told by several church members that this was a regular happening in this church. Several told me he was led by Economics Professor Nobuyoshi Kawashima to be a Christian.

In a day when it is becoming increasingly increasingly difficult to base world mission strategy entirely on the sending of full-time evangelists, it is encouraging to hear of people who come to be Christians through the unique witness of a Christian institution with Christian professors.

It always has been easy to be anti-institutional and to take cheap shots at the imperfections of our Baptist institutions, both at home and abroad. I breathed a prayer of thanksgiving that morning in Fukuoka, Japan, for the tremendous opportunities for Christian witness and service that come through the open doors of Christian institutions.

Churches working together

(From page 3)

itself to a flow of ideas in all directions—from the local church to the Convention, or from the Convention to the local church.

Our Baptist polity promises a bright future. W.C. Fields has said that "democracy in action requires patience, and is time consuming, but more often than not, wisdom prevails." Since verbal inspiration is such a rare quality with us mortals," he said, "this majority opinion is still one of the greatest bulwarks of our Baptist life.

"Those who truly seek the good of all will gladly submit their ideas to the proper appraisal. When we can do this and then happily abide by the judgments of democratic actions, then and only then, do we deserve the name of New Testament Christians." (*The Baptist Program*, Oct., 1960, page 39.)

Letters to the editor— More on 'Tanner' show

I read with interest Mrs. Barbara Higgins "Letter to the Editor" appearing in the Nov. 7 issue of **Arkansas Baptist Newsmagazine**. She referred to the advocacy of the TV show "Lucas Tanner" for sex outside marriage by using the Bible to "justify" it.

I watched the same show and received an opposite impression. Of course, the Tanner show is meant to be controversial and it is secular in nature. Tanner is a teacher who supposedly is interested in his students communicating and opening up. He is portrayed as doing unorthodox things in the classroom which is supposed to be "good" teaching. Be that as it may, my impression of the show was that Tanner was stressing the biblical principle of "Thou shalt not judge."

According to the show the students and their parents were "judging" the girl in Tanner's classroom who had written a short story on her own experience of premarital sex.

Tanner devoted his efforts towards getting these people to see the "light."

I think Jesus' experience with the religious leaders and the adulterous woman they brought to him for sentencing more accurately reflects the Tanner theme. Jesus told those without sin to cast the first stone. When the accusers left, Jesus turned to the woman and asked her who was accusing her now. She replied that no one could. Jesus then answered that he wouldn't either. This, to me, was the essence of this particular TV show.

All of this goes to prove the old saying "No two people see the same thing alike."—Mike McManigal, Little Rock

Worker is available

Mike Weaver, BSU President at ASU in 1970-71 and State Vice President of the BSU, will be available for any type of church or youth meeting Dec. 9-Jan. 18.

Mike served with the Home Mission Board in the US-2 program and is presently Youth Director at Saint Andrew's Baptist Church in Panama City, Fla.

Mike will go to Southwestern Seminary in mid January.

He can be reached at 1908 Treasure, Kennett, Missouri, 63857, or at Area Code 314—888-6397 or 888-6463.

—Tom J. Logue

Did you know....

that your foreign mission program, supported by the Cooperative Program, last year worked in 6,907 churches (5,207 self-supporting) and 8,034 preaching points?



Tracey Jean Yazza, a junior elementary education major from Little Rock, was crowned Nov. 2 as the 1974 Ouachita University homecoming queen during pre-game ceremonies of the OBU-Southern State College football game in Arkadelphia. Miss Yazza's parents are Mr. and Mrs. Max Yazza of 6501 Juniper in Little Rock. Members of the homecoming court were (left to right) Marie Estes of Arkadelphia, Jan Johnston of Crossett, Miss Yazza, Beverly Fanning of Malvern and Renee Flowers of North Little Rock.

Parents', pastors' day held at Southern

Parents' and Pastors' Day was held at Southern Baptist College Friday, Nov. 1, and over 100 visitors came from parts of Arkansas, Missouri, Texas, and Kentucky, to visit the students and the campus. The day consisted of coffee and registration; chapel services, where Don Moore, president of Ark. Baptist State Convention was the special speaker; pastors' workshop; dinner, and preview of basketball teams. S.B.C. won over Hannibal LaGrange by a score of 102-81.

Staff changes

Tony Weston has been called as minister to youth by Central Church, Jonesboro. He has been serving in a similar position with West Helena Church. Weston is a senior at Arkansas State University. He will work with junior high, high school, and university students. R. Wilbur Herring is pastor of the church.



Weston



Blann

Robert Blann has been called as pastor of Calvary Church, East Camden. He has served in churches in Arkansas and Michigan and has spent the past three years in full-time evangelism. Blann has attended Moody Bible Institute. He has served a vice president of the Baptist State Convention of Michigan.



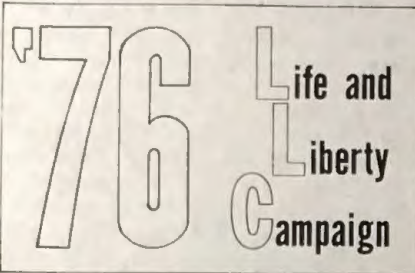
Branscum

Ray Branscum is serving as interim pastor of First Southern Church, Bryant. He retired from the full-time pastorate 22 months ago when he was serving Markham Street Church, Little Rock.

J.R. Hull is serving as pastor of Rose Bud Church. He came to the church from Calvary Church, Corning.

Deaths

Boyd Lewis, a deacon in First Church, Dardanelle, died Nov. 10. He was a former public school teacher.



by R. Wilbur Herring



Dr. Herring

The first phase of our campaign for a great spiritual awakening in Arkansas and in America is that of calling our people to prayer. Little by little we have seen prayer pushed aside for other Christian duties which seem more pressing for the moment. Oh, sure, we go through the paces of opening and closing most of our meetings with a prayer, but the churches are not praying like they did in the thirties and forties.

"But you had more need for prayer during those days of the Great Depression and during the days of World War II," some bright fellow who has just finished getting his third academic degree will say. Those were days that drove us to prayer, but we have days with us right now that are more demanding than those. In the midst of a seemingly affluent society we have three giant enemies that are more dangerous than the ones we faced in the thirties and

forties.

Only an intervention by God can be the remedy. We need revival, and we need it now. It could very well be "now or never." We are not going to be able to take a methods book and whip up a revival this time. We are going to have to rely solely upon God, and to do that we must pray.

Therefore, dearly beloved, we call you to prayer.

Dr. Herring, pastor of Central Church, Jonesboro, is General Chairman of the '76 Life and Liberty Campaign.

forties.

Congressman Bill Alexander named the three great threats to the United States in a speech in our city just recently. The first is the unbelievable rise in crime in our nation. The second is the nuclear arms race among the nations, and the third is uncontrollable inflation.

The morals of our nation are sinking lower and lower. Anyone thinking to the contrary is merely playing the part of the ostrich. Our children are daily exposed to things that we didn't encounter in the vilest of company. Where at one time only the largest cities were the scenes of violent crimes, now the smallest towns and the sparsely settled counties report hideous acts of evil.

The reason that no one has come up with an answer on controlling inflation is because there is no human solution. All one has to do to know this is a fact is to read their history books. In the midst of days in which people can spend as high as \$50 to see a boxing match, and in a time when the stadiums are filled by football fans paying an average of \$5 to \$10 a ticket, we are now in the most difficult days these United States have ever seen.

Only an intervention by God can be the remedy. We need revival, and we need it now. It could very well be "now or never." We are not going to be able to take a methods book and whip up a revival this time. We are going to have to rely solely upon God, and to do that we must pray.

Therefore, dearly beloved, we call you to prayer.

Dr. Herring, pastor of Central Church, Jonesboro, is General Chairman of the '76 Life and Liberty Campaign.



The clock was turned back with a skit depicting the organization of the association.

A highlight of the 50th anniversary of the Mississippi County Associational meeting was a drama depicting the organization of the association. The association was organized on Oct. 20, 1925, when a group met at First Church, Blytheville. As the messengers convened in the same church this year, many changes and much growth had been experienced.

When Perry Webb, pastor of First Church, Blytheville, convened the group there were only 12 churches. Today the association has 42 member churches.

The officers of the newly formed Mississippi Association were Perry Webb, moderator; C.C. Moser, clerk; and J.F. Tompkins, treasurer. One interesting sidelight of this first meeting was the attendance of a young couple on their honeymoon.

During the meeting an associational board was elected. The board recommended the election of Rev. C. Hodge as associational missionary at a salary of \$100 per month. He also was to receive 50 percent of all the funds he received on the field.

This first session of the Mississippi Association was completed with a message by Dr. J.S. Rogers, general secretary of the Arkansas State Convention, who spoke on the Cooperative Program.

The 1974 annual association, under the leadership of Dr. S. Ray Crews, adopted a budget of \$34,165, the largest in the association's history.

Another item of interest included the presentation of certificates to original messengers, past associational officers, and former associational missionaries. Mrs. E.E. Alexander, the first associational WMU president was among those receiving special recognition.

Associational Superintendent of Missions John D. Gearing gave a pictorial roll call of the churches. The slides were shown in the order in which the churches united with the association. Gearing gave a bit of interesting history about each church as he placed the picture on the screen.

The slide presentation was concluded with pictures of the associational camp. Gearing reported that \$73,000 worth of equipment had been given to the camp from various sources. The new camp facility consists of seven cottages, a dining hall with kitchen, and offices. Plans are underway to build a chapel.

Editor J. Everett Sneed presented a plaque to Missionary Gearing for 20 years of perfect Vacation Bible Schools in Mississippi County Association. Sneed said "It is indeed an honor to have the opportunity to present this plaque in behalf of the Sunday School Department of the State Convention. This is the first time in the history of the Southern Baptist Convention that any association has achieved such a record in Bible Schools."

The association presented Missionary and Mrs. Gearing with a silver tray for their 21 years of service. The tray was inscribed "Presented to John and Pauline Gearing for 21 years of service to the Mississippi County Association, 1974." In a letter to the Gearings, Moderator Crews said, in part, "Your contribution to the work of our association can not be put into words or gifts...may this gift always remind you of the good years and the multitude of blessings that have been ours during these years of your ministry."

The 50th annual associational meeting heard two messages which closed each of the night sessions. These were delivered by D.B. Bledsoe, former missionary and pastor in the association, and Editor J. Everett Sneed.

Bledsoe brought a sermon on "God's Call to Victory." Speaking from John 10:10, he said "It is only as Jesus comes that we can overcome the stain of sin." In his conclusion he challenged everyone to recognize that he is to share the gospel. "It is only as people receive the gospel," Bledsoe emphasized "that they can have life and have it more abundantly."

The meeting was closed with a doctrinal message by Editor Sneed who dealt with the subject of predestination.

Association marks 50 years



Mrs. E.E. Alexander was first WMU president.



Miss Nancy Blair led the singing.



Superintendent of missions John Gearing reported on work.

Prayer of Thanksgiving



Woman's viewpoint

Iris O'Neal Bowen

Praise-gifts at Thanksgiving

*The gifts of God can never be depleted;
 They overflow to answer every call.
 God opens up the window of his favors
 And pours His grace and mercy on us all.*

*And yet His gifts, no matter their out-pouring,
 Are still as plentiful as on the day
 He gave His Son upon the cross of Calvary,
 That we might each walk in His glorious way.*

*We open up our hearts and hands to Heaven,
 For God is ever waiting, listening there,
 To hear our admonitions, supplications,
 And answer as we come to Him in prayer.*

*Then we should take all praises we can garner,
 As though they were our harvests from the sod,
 And at this special time of true thanksgiving,
 Lift them to Him as special gifts to God!*

News briefs

□ Charles Michael Williams, a member of Calvary Church, Camden, has surrendered to the ministry. He was graduated from Southern State College in 1971 with the BBA degree. He is the son of Mr. and Mrs. Charlie L. Williams of Camden. He and his wife, the former Norma Childers, are the parents of one daughter.

□ The Little Rock Ouachita Club has elected Mrs. D.B. Allen as president. Other officers are Miss Elma Cobb, treasurer; Mrs. John Heflin Jr., telephone chairman; Mrs. Lance Harshaw, first vice president; Mrs. Fred Hardwick, third vice president; Mrs. Rodney Neal, secretary; Mrs. Homer Moore, historian; and Miss Lola Mae Whelchel, second vice president.

□ Pleasant Grove Church, Rt. 1, Harrisburg, broke ground Oct. 27 for a new auditorium. The \$45,000 building will seat 300 persons. The present auditorium will be converted into classrooms.

Little Rock woman gets Ouachita award

ARKADELPHIA—Mrs. Rosie Dunham, a resident of Little Rock, was awarded the Purple and Gold Heart Award of the Former Student Association of Ouachita Baptist University at halftime ceremonies of the OBU-Southern State College homecoming football game held Saturday at A.U. Williams Field.

Mrs. Dunham was selected to receive the award in appreciation of her loyalty and service to Ouachita "beyond the call of duty."

At Ouachita, she is a charter member and the president of the FSA Parents Club, and a former FSA Board member. She is also a member of the Parent's Campaign and president of the Little Rock Ouachita Campaign.

She is immediate past president of the Arkansas State Parent-Teachers Association, and was secretary of the national PTA President's Conference.

In 1968, Mrs. Dunham was named by the **Arkansas Democrat** as their "Little Rock Woman of the Year," when she was recognized for her civic contributions.

She has been Baptist Student Union Director at the University of Arkansas at Little Rock and has been a member of the Pulaski Association Baptist Youth Committee. Mrs. Dunham is also a member of the Spirit of '76 Committee of the Arkansas Baptist State Convention.

Did you know...

that your Cooperative Program supports 361 foreign missionaries working with approximately 93 million people of eastern and southern Africa?

Literacy missions to be bridge to internationals at Little Rock

by Beverly Carlsen,
Mission Action Chairman

Exciting things are happening for a group of Baptist Young Women at Pulaski Heights Church, Little Rock. Under the leadership of Mrs. Charles Ashcraft, who has many years experience working with Internationals, a group of seven Baptist Young Women have completed a 16-hour Literacy Missions Training Workshop.

Several BYW attended a conversational English class for international students at UALR, taught by Mrs. Ashcraft. Interest grew and plans began for a

Literacy Workshop.

The Laubach Literacy method, developed by Frank C. Laubach was taught. This method involves establishing sound-symbol relationships, learning through association, moving from the known to the unknown, the spoken word being the known and moving to the written word the unknown. This method is effective teaching the non-English speaking or the non-reading English speaking adult. The same method is modified for use with

university students.

There was much group participation during each session. The BYW were taught how to present the lessons to people of different age and educational backgrounds. As homework for the last two hours of the workshop, each one was given a choice of three different teaching situations and asked to pick one and prepare two lesson plans.

After presenting our lesson plans, we enjoyed a salad luncheon, sharing our excitement and ideas for the many possibilities of this ministry.

Friends learned of the workshop and mentioned individuals and groups from other countries that they were aware of in our community. These people need assistance in language, local culture, community opportunities, shopping, schools for their children, etc.

Establishing a home in a new land is a real cultural shock. Helping internationals in our own community overcome language barriers so that they might lead fuller more productive lives while here in the U.S. is our goal.

Two young women who completed the workshop are now working with international students at UALR conducting conversational English classes through the BSU. Others in BYW are laying a foundation to work with a group in our area new to our country.

"So he came and proclaimed the good news, peace to you who were far off and peace to those who were nearby; for through him we both alike have access to the Father in one spirit. Thus you are no longer aliens in a foreign land, but fellow citizens with God's people, members of God's household. (Eph. 2:17-20 NEB)

Through our love and concern for these we hope to build a bridge of love over which Jesus Christ can walk.



Mrs. Charles Ashcraft (right) discusses teaching methods with young women from Pulaski Heights Church.

Doctrinally speaking

The Holy Spirit and the Christian Life

by Ralph W. Davis
(21st in a series)

The Holy Spirit is our Comforter (John 14:16, 26) The Greek word for comforter is "paraclete" which means "one called alongside to help." This word can be translated comforter, helper, guide, advocate, intercessor, etc. No one English word conveys the full meaning of Paraclete. He meets every need of the Christian.

The Holy Spirit is the gift of God to the Christian. (1 Thess. 4:8) He is God's first installment that he has prepared for those who love him. In Ephesians 1:14 he is called the "earnest of our inheritance"—God's guarantee that what he began in us he will continue even unto the resurrection at the end of time. For Paul, the Spirit stands for all God's goodness—as contrasted with flesh—the natural evil of man without Christ. See Romans 8:1,5,9.

The Holy Spirit is the source of the Christian life. He sanctifies us (Romans

15:16; 2 Thessalonians 2:13); he leads us in our prayer life (Ephesians 6:18); he leads us to love one another (Colossians 1:8); he helps our infirmities (Romans 8:26); he gives us hope (Romans 15:13) and joy (1 Thessalonians 1:6); he leads and guides us into true sonship (Romans 8:14); he is the source of power (Romans 15:19); he leads us to worship (Philippians 3:3); he leads us to witness (Act 8:29); the qualities of the Christian life are the fruit of the Spirit. (Galatians 5:22)

The Holy Spirit develops the Christian's moral life. In Ephesians 4:25-32 Paul deals with the important matters in the ethical life of the Christian. He tells them to tell the truth, control the temper, be honest, use pure language, be kind. Paul bases his exhortation to right conduct on the fact that the Christian is sealed unto the day of redemption in the Holy Spirit. After the Christian experiences the renewing presence of the

Spirit, wrong doing grieves the Christian as well as the Holy Spirit He creates holiness in the believer. He creates sensitiveness to sin in the Christian life, and he gives the Christian ability to overcome evil in his life.

"It can be seen that for Paul the beginning and the middle and the end of the Christian life all depend upon the work of the Spirit...A man's call, a man's forgiveness, a man's growth in grace are all the product of the power of the Spirit." (Barclay, Paul, p.180) With Paul the things which are in the Spirit are the things which are in Christ. "Paul was not a systematic theologian but a man whom Christ had found and a man who had found Christ, and who was seeking to share that experience with others." (Barclay, p. 182) For Paul to live in the Spirit was to live in the presence of his living Lord.

Next issue: The Holy Spirit and the lost.



"M" Night

1974

"TRAIN TO MAKE A DIFFERENCE"

Association	Date	Location
Arkansas Valley	November 25	First, Marianna
Ashley	November 25	Martinville
Bartholomew	November 25	West Side
Benton County	November 25	First, Decatur
Big Creek	November 25	Salem
Black River	November 25	First, Walnut Ridge
Buckner	November 25	First, Mansfield
Caddo River	November 25	First, Mount Ida
Calvary	November 25	First, Kensett
Carey	November 25	First, Bearden
Caroline	November 25	Mount Carmel
Centennial	November 25	North Maple
Clear Creek	November 25	First, Clarksville & First, Van Buren
Concord	November 26	First, Charleston
Conway-Perry	December 1	Oppelo
Current River	November 25	First, Pocahontas
Dardanelle-Russellville	November 25	First, Dardanelle
Delta	November 25	Dermott Baptist Church
Gainesville	November 26	Greenway
Greene County	November 25	Immanuel
Harmony	November 25	Central
Hope	November 25	Lewisville
Independence	November 25	First, Mountain View
Little Red River	November 11	Rose Bud
Little River	December 9	First, Nashville
Mississippi County	November 25	Trinity
Mount Zion	November 25	Nettleton
North Arkansas	November 25	First, Harrison
North Pulaski	November 25	First, Jacksonville
Ouachita	November 25	First, DeQueen
Pulaski	November 25	First, Geyer Springs
Red River	December 2	DeGray
Rocky Bayou	November 25	Belview
Searcy	December 13	Leslie
Tri-County	November 25	Wynne
Trinity	November 25	First, Trumann
Washington-Madison	November 25	Ridgeview
White River	November 25	First, Cotter

To make a difference...TRAIN
It's the Christlike thing to do.

Become missions-minded now, RAs told by missionary at annual supper



The David Teague group from Little Rock had a part in the music at the supper.



Missionary Sam Turner was featured speaker.



Scott McFarland of Bryant had a musical part on the program.



Pianist Ron Bohannon assisted with the music.

"Royal Ambassadors are the most important organization of the church," declared Sam Turner. The missionary to Kenya, South Africa, was speaking to 362 boys and men attending the 35th annual R.A. fellowship supper Nov. 4.

Turner went on to explain to the group gathered at Immanuel Church, Little Rock, that if boys are taught missions, they will support missions with their lives, prayers, and money, when they are men.

Turner showed the boys an African charm worn to provide blessings and prosperity. He asked the boys if they thought this was heathen. "But aren't we," he said, "just as heathen when we believe that money can provide us with happiness and success?"

Turner spoke on the subject "Love thy Neighbor." "Although our world is vast," he said, "it has shrunk due to modern technology. I can fly to Kenya in less than 24 hours. "But if the ocean were solid so you could drive by car, it would take more than a month to complete the trip.

"We live in a great big needy world," Turner said. "Every second there are three children born. There will be 30 million new lives by the end of the year. But not all the world is blessed with food like America. In times of famine in Africa many families are lucky to have two meals a week. Only a small percentage in Africa are able to get adequate education to make a good living."

Turner told the boys "We live in a great big world filled with lost people. There are many who have never heard the gospel. I am the only missionary to work with approximately one million people. But in South Vietnam there are six million people who don't have a single Southern Baptist missionary. In Kenya our Southern Baptist work is growing at the rate of 18 percent per year. Our missionaries are hindered by time and money."

Finally, Turner told the boys that our great big world needs their mission support. "We are locked into a spiritual battle," he said. "It is only through God's help that we can win. Our prayers need to be specific and God will answer. "But you can say what can a boy my age do in financial support? The R.A.'s of Arkansas could support another missionary. But more important, if you tithe as boys, you will tithe as men. Southern Baptists robbed God of \$5 million in tithes last year. If all our people support God's work, we could turn the world upside down."

Music for the occasion was provided by Ronnie Bohannon, Scott McFarland, David Teague and group, and David Freleigh.

Church Weekday Early Education Workshop

Stewardship

Credit for designated giving

Nov. 25-26, 1974

Park Hill Baptist Church

200 East D
North-Little Rock

Monday, Nov. 25

- 1:00 Registration
 1:30 Welcome-Introductions
 Meditation
 1:45 A Good Weekday Early Education Program
 2:30 Break
 2:45 Interest Groups
 1. Singing Through the Day
 2. Children at Work Through Creative Self Expression
 3. Guiding Play and Physical Activity
 4. Getting Started
 4:15 Adjourn
 6:00 Banquet (Reservations by Friday, Nov. 22)
 7:30 A Healthy Child is a Happy Child
 9:00 Adjourn

Pat Ratton and Tommy Bridges
 Luke Flesher
 Bill Halbert

Mrs. Bill Halbert
 Mrs. John Wallace
 John LaNoue
 Bill Halbert

Dr. Bob Gosser

Tuesday, Nov. 26

- 9:00 Meditation
 9:15 Guiding the Child's Emotional Development
 10:15 Break
 10:30 Interest Groups (repeated)
 12:00 Adjourn
 1:15 Interest Groups (repeated)
 2:45 Adjourn

Luke Flesher
 Richard Hill

Program personnel

Flesher, Luke, minister of youth, Park Hill Church, North Little Rock
Gosser, Dr. Bob, pediatrician, North Little Rock
Halbert, Bill, weekday early education consultant, Church Administration department, Baptist Sunday School Board, Nashville, Tenn.
Halbert, Mrs. Bill, Nashville, Tenn.
Hill, Richard, executive director, Elizabeth Mitchell Children's Center, Little Rock
LaNoue, John, consultant, Church Recreation department, Baptist Sunday School Board, Nashville, Tenn.
Wallace, Mrs. John, Pine Bluff

Sponsored by
 Sunday School and Missions Departments
 Arkansas Baptist State Convention

Democracy is a cherished Baptist principal, and it applies in the area of stewardship as well as in other areas of church polity.

Designated giving is one example of this principle of democracy in action. In a Baptist church, while we might not agree with some individual who designates his tithe, still we would defend his right to do so.

Except for the special mission offerings, we do not encourage churches to designate their mission giving because we believe the cause of Christ can better be served if we pool our financial resources through the Cooperative Program. Still, when a church chooses to designate its gifts in some other way, we respect that right and defend it and carry out the church's instructions to the letter.

A problem arises, however, when a church wants to "eat its cake and have it, too." Occasionally a church wants to designate its giving and then complains because its gift is not listed on our records or in published reports as a Cooperative Program gift.

Cooperative Program gifts can be listed as such only when they are given to the total cause and divided according to the Cooperative Program budget approved by the messengers to the state convention. When a church designates its gifts to some other cause or in some other proportion, the gift must be shown as a designated gift, and the church does not receive credit for contributing through the Cooperative Program.

The Cooperative Program involves mutual trust and cooperation. Those who cooperate with the entire program, as voted by the messengers to the convention, receive credit for supporting the Cooperative Program. Those who give in other ways receive credit for designated giving. What could be fairer than that? — Roy F. Lewis, Secretary, Stewardship-Cooperative Program Department.

New subscribers:

Church	Pastor	Association
New budget:		
Oakwood, Rogers	J.M. Johns	Benton
Cross Roads, Benton	Bill Fleming	Central
Centennial, Pine Bluff	Ray South	Harmony
Elkins, First	Paul L. Dennis	Wash.-Mad.

Did you know...

that last year the Cooperative Program made possible the participation of 7 Southern Baptist missionaries and 5 National Baptists in a theological education-by-extension project for West, Central, and East Africa, which will soon help pastors in hundreds of churches?

Arkansas Baptist Ev

January 20-22, 1975

THEME: "Reconcili

Special Co

1. "People Search and Permanent
2. "Evangelistic Singing" -
(Congregation - Choirs - Specials
3. Renewal Evangelism -
4. Revivals -
(Local Church-City wide-Area wide
5. TELL Schools - WIN -
(Refresher course)

Monday Afternoon January 20

- 1:45 p.m. - Congregational singing
- 2:00 - Bible Study - Roy Fish
- 2:30 - Special Conferences
- 3:25 - Special Music
- 3:30 - "If You Will Not Forgive" - Ronald Dunn

Rooms to

Monday Evening

- 6:45 - Congregational singing
- 7:00 - Bible Study - Roy Fish
- 7:30 - Congregational Singing
- 7:35 - "Return Unto the Lord" - Wilbur Herring
- 8:00 - Season of Prayer for "Spirit of '76"
- 8:10 - Sharing Time - Ron Hale and Tim Sacrey
- 8:30 - Special Music
- 8:35 - "Growing an Evangelistic Church" - James T. Draper Jr.



Ronald L. Dunn

Tuesday Morning January 21

- 9:30 - Song and Praise
- 9:45 - Bible Study - Roy Fish
- 10:15 - Congregational Singing
- 10:20 - "The Sweat and Blood of our Fathers" - Charles H. Ashcraft
- 10:45 - Congregational Singing
- 10:50 - "The Need for Reconciliation" - C.B. Hogue
- 11:15 - Special Music
- 11:20 - Message - Angel Martinez



Homer Lindsay Jr



John Wright



Bob Woolley



Kendell Black



Eugene Skelton



Angel Martinez



Jan
Dra

Nursery

Angelism Conference

First Baptist Church, Little Rock
62 Pleasant Valley, John Wright, Pastor

on Through Christ"

ferences

pect File"

Dr. Eugene Skelton
Ervin Keithley

Neal Guthrie
Clarence Shell

Jesse Reed

nnounced

Tuesday Afternoon

- 1:45 - Song and Praise
- 2:00 - Bible Study - Roy Fish
- 2:30 - Sharing Time - Kendall Black
- 2:45 - Congregational Singing
- 2:50 - "Intercessory Prayer" - Ronald Dunn
- 3:20 - Special Music
- 3:25 - Message - James T. Draper Jr.



C.B. Hogue

Tuesday Evening

- 6:45 - Congregational Singing
- 7:00 - Bible Study - Roy Fish
- 7:30 - Special Music
- 7:35 - "Growing an Evangelistic Sunday School" - Homer Lindsay Jr.
- 8:05 - Special Music
- 8:30 - "The Ministry of Reconciliation" - C.B. Hogue



Roy J. Fish

Wednesday Morning January 22

- 9:30 - Congregational Singing - "Victory in Jesus"
- 9:45 - Bible Study - Roy Fish
- 10:15 - Season of Prayer for "Spirit of '76" - K. Alvin Pitt
- 10:30 - Special Music
- 10:35 - "The P.O.W.s' Faith Tested" - Commander Eugene B. McDaniel, U.S.N.
- 11:00 - Music Men of Arkansas
- 11:20 - "A Witnessing Church" - Homer Lindsay Jr.



Eugene B.
McDaniel



Ron Hale



Tim Sacrey



R. Wilbur
Herring



Charles H.
Ashcraft

ovided

The Psalmist's penitent plea

by C.W. Caldwell

The Book of Psalms is perhaps the most popular book in the Bible for devotional reading. The rich gems of truth arrests our attention. The words of comfort and assurance of victory encourage our hearts. The many cries for help arouse our sympathy. The acknowledgement of weaknesses, waywardness, and wrongs point up our own faults and failures. Every phase of life is pictured—joys, victories, struggles, defeats, fears, and shameful sins. Whatever our experiences in life have been, we can find each pictured in these ageless poems.

Seven of the Psalms are penitential in nature. The 51st is one of them. And it is this Psalm that I have chosen to focus our attention on today. Hence, I have titled this message, "The Psalmist's Penitent Plea."

It was written by King David. He was a man of noble heritage, a gifted poet, a skilled musician, a superb warrior, and a wise king. He experienced many victories—the victory over Goliath; the victory over the Philistines; the victory over Saul's jealousy; and the victory in joining Judah and Israel into a united kingdom. But in spite of all his glorious victories for God and man, he allowed the devil to win a victory in his own life. Although he was the best king Israel ever had, a man after God's own heart, yet he permitted his good record to become blotched by sins which displeased God. When he was made to realize the full consequences of his sin, he cried out of a broken and contrite heart for forgiveness. Then by divine inspiration he wrote this Psalm to give expression of his deep convictions and the working of his heart back to God.

I want to emphasize three things which seem to stand out in the Psalmist's penitent plea. He pleaded for:

- I. Pardon from Sin
- II. Purity of Life
- III. Power for service

These ideas are scattered and interspersed throughout the entire chapter.

Pardon from sin

In his plea for pardon he said, "Blot out my transgressions." The sins which David wanted blotted out are recorded in the eleventh chapter of Second Samuel. First, there was the sin of adultery with Bathsheba. This came soon after his blaze of glory in wars and when his name had become the most illustrious on earth and his kingdom the greatest. Often when one reaches great heights socially and politically, he then falls to the lowest depths morally. This sin also came at a time when David was lounging in leisure. God calls to those who are busy, the devil calls to those who are idle.

On the occasion of this temptation he was lying around the house sleeping in daytime. So, after his afternoon nap, he walked out on the roof of the house and became a "peeping David" as he watched a beautiful woman bathe. He didn't know who she was nor whether she was single or married. But what did it matter? He wanted her, and all kings increased their harem at will, and so would he. And he sent for her. It turned out that she was the wife of Uriah, one of the most valiant soldiers in David's army. She yielded to his wishes. Today this sin might be called making love, but the Bible calls it adultery.

A short time later Bathsheba informed David she was pregnant. Now David was a big shot but that scared him. He sent a message to Joab, his general, and said, "Send Uriah, the Hittite, to me." When Uriah arrived David graciously suggested he go home and spend the night with his wife. Talk about a "cover-up", that was to really be one and no one would ever suspect David of being the father of Bathsheba's baby. But it didn't work. Uriah didn't go home. He said he didn't want any special favors and comforts when Joab and the other soldiers were sleeping in tents and Judah was in danger.

Dr. Caldwell has served as pastor of churches in Arkansas and Louisiana, and served as Director of Missions in Arkansas for 19 years. He retired from that post in February of 1966.

David probably did a little reasoning with himself. "Uriah will ultimately find out about what I have done, and king or not, he will kill me." So, he wrote a letter to General Joab outlining a plan whereby Uriah would be killed in battle. He had Uriah to carry the letter containing his own death warrant back to Joab. And as a faithful general, Joab carried out the instructions and Uriah was killed. Thus, David's sin of adultery led to the sin of murder. One sin always leads to another and another. So these were the transgressions David wanted blotted out. We are shocked that such a noble man could be guilty of such ignoble acts.

What brought about David's conviction and confession? First, there was his accusing conscience. He said: "My sin is ever before me." He was constantly thinking of his transgression, which was overstepping divine boundaries; of his iniquity, which was his twisted, warped, and crooked life; of his sins, which were failures to hit the mark of divine standard.

Everytime he walked out on the roof of his house, he was probably reminded of the temptation that led to his downfall. Every time he lay down on his bed, he likely was conscience stricken over the thought of his sin of adultery with Bathsheba. Every time he saw one of his soldiers, he thought of Uriah whom he had ordered killed. Every time he picked up his pen to write, he recalled the letter containing Uriah's death warrant he had sent to Joab. For nine months he had lived with a disturbing conscience. And maybe, since nothing had happened, he tried to soothe his conscience that nothing would come of it.

The second thing that helped bring about David's conviction and confession was the ministry of Nathan. We are told that "God was displeased." Why? Because David was chosen of God and had been led step by step to his high position as King. God will never countenance immorality in the life of his chosen. Whenever one who has been divinely called falls into sin, God is displeased. We preachers, especially, should remember this. God being displeased with David sent Nathan to him to help him see the awfulness of his sin.

Nathan was conscious that he must be God's spokesman but he was also concerned about saving a King—getting him back on the right track where God could continue using him. He didn't write an editorial calling him an adulterer and a murderer. He didn't hold a secret meeting with David's enemies asking for advice. He didn't gather a crowd of protesters to picket the King's house. He didn't advise David that for his own good and the good of the kingdom, he should resign. That is the human way. That is what deacons and laymen will often do regarding the pastor. They seem more intent on hurting than helping, more on weakening his ministry than in magnifying it, and more interested ending it than mending it.

Every year approximately 1,000 Southern Baptist pastors leave the pastoral ministry for other vocations and many of them with crushed and broken hearts. If they get off the track morally or doctrinally, "Ye which are spiritual restore such a one", and save their ministry for God. That is what Nathan did for David.

Nathan didn't wait until he got David in a public service and there rebuke him for his sins. We pastors do that. Instead of going to the bleating, bleeding, broken sheep to give tender shepherd care, we wait until we get them in the sheepfold and then try to flail the life out of them. A preacher should never become a religious sadist and take delight in seeing a wayward sheep squirm under public rebuke. Some not only like to stab the old ram but will even twist the knife. Nathan wisely and tactfully led David to see his sin. He let him know

that as a result of his sin, much trouble would follow—the sword would not depart from his house, the baby he had fathered by Bathsheba would die, and his family would be constantly involved in sin. No wonder David felt the weight of sin and cried for pardon!

But on what basis did David ask for pardon? He didn't ask for help according to the dignity of his birth—a descendant of the tribe of Judah; not according to his services as Israel's champion; not according to his prestige as Israel's King. He didn't enumerate his good deeds in an effort to counteract his bad deeds. He relied wholly upon the multitude of God's tender mercies. God is a God of justice and will not let sin pass unnoticed, but he is also a God of mercy and will abundantly pardon every sin fully confessed.

David made a full confession. He didn't try to place any blame on anyone but himself. He speaks of "my transgression", "my iniquity", and "my sin." He knew that in hunting for satisfaction he had crossed the red line and entered posted territory. And knowing that no aide or secretary could erase any part of his record, he asks God to blot it all out so that it may never appear against him. He went to the right source for pardon. Oh, how many today need to do the same!

He got his pardon. In the 32nd Psalm he exclaims with great joy, "Blessed is he whose transgression is forgiven whose sin is covered." Perhaps the main purpose of this Psalm is to give encouragement and a pattern for those like David who have fallen into immoral sin. Those who have lost the honor of innocence should covet the honor of penitence.

Purity of life

In his plea for purity of life David prays: "Wash me thoroughly from mine iniquity and cleanse me from my sin. This plea is for more than a spot removing treatment. It is more than a mere rinsing. He wants every stain of sin in his life to be thoroughly washed out. The method of washing he left to God.

Some of you remember the old method of washing. A fire would be built under and around the big black pot filled with water. The heavy work clothes such as overalls, jumpers, shirts, etc., would be boiled in that pot with lye soap. A battling stick (shaped like a boat paddle) would be used to punch and stir the clothes as they boiled in that pot. Then with the battling stick the clothes would be lifted from the boiling water to a battling block. The clothes would be flailed with that battling stick spattering the hot water in every direction. From the battling block the clothes would be dumped into a tub with a scrubbing board where they would be thoroughly scrubbed. And from that into another tub for rinsing, etc. Now David is saying to God, boil me, beat me, bruise me, brush me, break me, do anything but banish me—to make my life clean and pure. "Behold thou desirest truth in the inward parts."

When the inner man is not changed, the outward manner will be repeated. I saw an account in the paper recently of a man who had been paroled from prison and within six months had been arrested for committing the identical crime for which he had served. He had been pardoned, but he still had the same inclinations to crime. Isn't that what the drunkard says: "When shall I awake? I will seek it yet again." Change of location or job doesn't mean a change of the inner life. I have heard the statement several times regarding some pastor: "It has happened in every church where he has served." It is not enough to say, "I have learned my lesson." We must pray "wash me thoroughly from my iniquity and cleanse me from my sins."

Another thing David knew and acknowledged was his sinful nature received from sinful parents. "Behold I was shapen in iniquity and in sin did my mother conceive me." It is no effort to excuse himself for his acts: but he is simply spreading all his condition before God. He realizes the pool of his life is polluted because the fountainhead as well as the stream is poison. He recognized, as we must, that only God can provide the antibiotic that will keep life pure.

One of the most dreadful diseases today is cancer. I have learned that once cancer gets into the body, that little colonies of cancer cells will float around in the blood system. When a malignancy is removed, often a colony of cells floating about will establish themselves in another area, then another, and still another. Chemo-therapy treatments are an effort to run these cancer cells down in the blood stream and destroy them. But no sure cure has been discovered. Now sin, like cancer, is in the blood stream of humanity. Eradicate it in one place and it will break out in another. All the legalists, moralists, psychologists, and psychiatrists have never found a cure for sin. Only a divine operation of spiritual regeneration can take sin out and make a life clean. David knew that and threw himself on God's mercy for a cleansing. That is the only hope for anyone. Just as we must make a clean confession to receive a full pardon, so we must surrender all the "inward parts" to God if we want purity of life.

In David's plea for purity of life he said, "Wash me, cleanse me, and purge me." In this request to be "purged with hissoop" he is alluding to the priestly act of declaring ceremonial cleanness. According to the laws of Moses, anyone became unclean for seven days after touching a person's dead body. The priest could declare that person clean again by dipping a bunch of hissoop into water, or blood, or both and sprinkling the person. All lepers were considered unclean until they had been declared clean by being sprinkled with hissoop. In that act the leper regained his fellowship in society. So by faith, the Psalmist asked God to declare him clean again. He wanted the assurance of restored fellowship. Such declaration would make him feel white as snow. Even his bruised and broken life would rejoice to hear such gladness. How wonderful to be declared spiritually clean. Then one can sing.

"Nothing between my soul and the Saviour
So that his blessed face may be seen
Nothing preventing the least of his favor
Keep the way clean, let nothing between."

Power for service

In David's plea for pardon he wanted his acts of sin erased. In his plea for purity of life, he wanted to be washed, cleansed, and purged. Now in his plea for power in service, he desires to dedicate his tongue, his time, and his talents to spiritual ends. But to do this he needs more than human wisdom and strength. So there are four things for which he feels a need:

First, he felt the need of a new heart—"Create in me a clean heart." The natural heart was unclean and besides, it was broken and contrite. If it were only broken it probably could be mended and cleansed, but it was contrite; that is, it had been crushed into powder and beyond repair. That is what sin will do when allowed full sway in a person's life. It runs the heart. So David offers up to God a broken and crushed heart and pleads to him to create a clean heart. He knew that no amount of service he might render would count for naught without a clean heart. The same is true of us.

We may preach eloquent sermons with great emotion, homiletically prepared, and doctrinally sound, but if they are not conceived, nurtured, and born out of a clean heart, they are as sounding brass.

We may be recognized as Bible scholars, good administrators, excellent promoters, and lovable pastors, but if the heart is unclean our services are unacceptable to God. "Man looketh on the outward appearance, God looketh on the heart!" (1 Sam. 16:7)

We may run our legs off visiting absentees and prospects. We may publish glowing reports about the number of additions, the high attendance records, and the fabulous amount of money given to various causes, but if it is done with a heart filled with pride and self-glory, it profiteth nothing.

As a church member you may accept every job offered you and you may be loyal in your attendance, liberal in your offerings, but if the heart is filled with anger, jealousy, ill-will and animosity, God despises it all. Is thy heart right?

The Psalmist penitent plea (Continued)

The second thing David felt the need of was a right spirit. "Renew a right spirit within me." He once had it. It is not totally bad, but is not altogether right, so he feels it should be renewed. A good deed harnessed with an ugly spirit does not make a working team. If you want to take a stand for what is right, then be right in the way you stand. If you want to dispense wisdom, then show wisdom in the use of the dispenser. If you try to right a wrong, don't be wrong in the way you right it. In contending for orthodoxy, don't be a contentious Pharisee. Vance Havener said: "Some Christians are like porcupines. They have many fine points but it is hard to get next to them." Whatever we do should be done with the right spirit.

Several years ago an Ozark mountaineer who was noted for his high temper and readiness to fight at the drop of the hat was gloriously saved in one of our missions. Some time later he was driving down the road in his wagon when a man stopped him and gave him a real cursing. Well this new Christian let his temper flare up. He sailed out of that wagon onto the man like a cowboy bulldogging a steer. He wrestled him down and sat astride his body, then he started pulling his shoulders up and churning his head down on those mountain rocks, and as he did he said: "You know what is wrong with you? You need the Lord! Hear me? You need the Lord." Now he was saying the right thing, but he wasn't showing the right spirit.

But this statement "right spirit" may have been translated a "constant" spirit. David may have been saying, "Establish my life with such firm footing of character that never again will I lust after a beautiful woman and never again will I yield to such a temptation. Never again will I fall to such low depths."

And knowing the weakness of human nature, he asks, "Uphold me with thy free spirit." He knew his flesh would fail him and he would sink again without God's sustaining spirit. Therein was his safety. And therein is our security as well.

The third thing David felt the need of in rendering service for the Lord was the ever present help of the Holy Spirit. "Cast me not away from thy presence; and take not thy Holy Spirit from me."

According to the Prophet Nathan, David was to experience much trouble. As he thought about the things which were to take place in his life, he felt that he could not stand it alone so he pleads, "Take not the Holy Spirit from me." David's child was to die, for God never lets a sinner enjoy the fruits of his sinning. When death stills the cry of the baby in the home or pulls one's companion from the arms of the other, God's presence is needed. When the devil snares the sons or daughters in the home and drags them down into the slime of immorality, only God's presence can sustain the parents. When the home which was thought to be well established in all relationships, crumbles and falls apart, the advocate most needed is the Holy Spirit.

David needed the Holy Spirit to walk with him through all his troubles. So do we. He needed the Holy Spirit to give wisdom in solving his problems. So do we. He needed the Holy Spirit to strengthen him for the many responsibilities he faced day by day. So do we. He needed the Holy Spirit to enable him as King to honor the Lord of Lords and King of Kings. So do our leaders.

Our young people can never find their way out of the fog of confusion and reach their highest in service without the leadership of the Holy Spirit.

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ARKANSAS BAPTIST NEWSMAGAZINE

The business and professional men and women of today will not be able to maintain their honesty, their moral character, and Christian principles without the conscious help of the Holy Spirit.

The pastoral ministry will give no testimony of God's righteousness, no comfort to the sorrowing, no instruction to the transgressors, and no aid to a sinner's conversion unless the Holy Spirit burns warmly on the altar of his own heart and is evidenced by his consecration and compassionate concern. How fruitless our service if the Holy Spirit is not with us.

The fourth thing David felt the need of was a restoration of the joy of salvation. It was not a salvation which he had worked out. Nor was it a salvation he had merited. It was "thy Salvation." It was God given. David had not lost his salvation. He had lost the joy. When sin enters the life, the joy of salvation goes out. When one seeks joy from without, he loses the joy within. When one seeks only thrills that are physical, he loses the thrills that are spiritual.

David's sins had robbed him of a joy he wanted restored. So, in his plea for power for service, he wanted: A clean heart that he might think right; a right spirit that he might act right; the Holy Spirit that he might be led right; and the joy of salvation restored that he might speak right. Then he could "teach transgressors thy ways and sinners would be converted." Then, and only then, would his sacrifices and burnt offerings be acceptable to God.

How shall I close this message? I know that world conditions are so disturbing and we feel helpless in lifting our nation out of its moral morass. It seems that the moral foundation on which this nation was founded has become so honeycombed with the termites of immorality that only God can save it from chaos.

It is my conviction, however, that all Christians—from the highest politician to the lowest pauper, from the preachers in the pulpits to the people in the pews—should come clean with God and confess our sins. Remember, nothing can be hid from God. David acknowledged that he had "Done this evil in thy sight."

So have our sins been done in His sight and only He can blot them out. Our sins may not be the same as David's but they may be just as displeasing to God and will continue to be until they are confessed. Are you willing today to make a full confession that you may receive a free pardon? Don't hold anything back. Ask God to wash every little stain of sin out of your life so that you may have power for service. For some of us it may take a lot of boiling in hot water and some severe scrubbing to get all the pride, jealousy, self-righteousness, haughty attitude, and Pharaical ways washed out. But what Christian is so stubborn as to hold on to something that displeases God? If our lives are to be used to spiritual ends, they must be spiritually clean. Let's plea for ourselves that we may have: pardon from sin, purity of life, and power in service.

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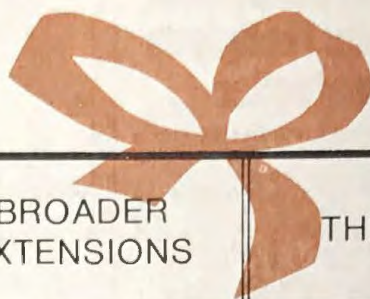
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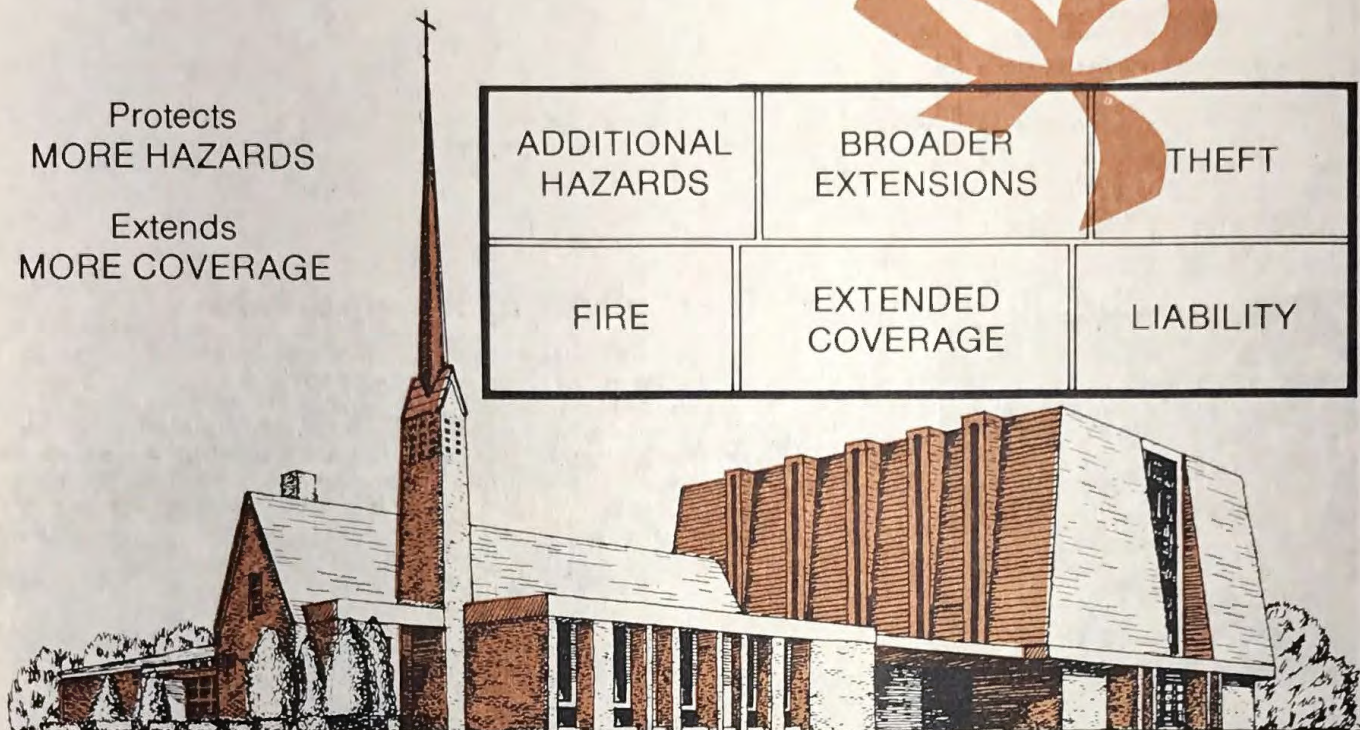
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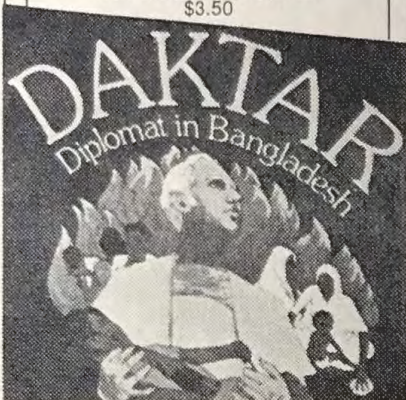
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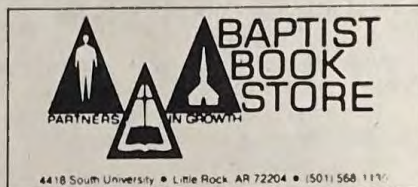
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Fitch assumes new post at BSSB



Fitch

NASHVILLE-- James E. Fitch, supervisor of the young adult section of the Southern Baptist Sunday School Board's Sunday School department for the last three years, recently transferred to supervisor of the staff services section

in the same department.

Fitch came to the Sunday School Board's church administration department in 1966 from Fellowship Church in Sikeston, Mo. where he had served as pastor for three years. Prior to that he was pastor of Mt. Zion Church, Athens, Tex.

Included in his responsibilities will be representing the Sunday School department in planning with state program leaders, coordinating department field projects, developing promotional strategies in materials and assisting in developing department program emphases and goals.

A native Texan, Fitch is a bachelor of arts graduate of Baylor University, Waco, and holds the master of divinity degree from Southwestern Seminary, Ft. Worth.

Did you know...

that Bangladesh, a country slightly larger than Arkansas, has 60,675,000 people and 18 Cooperative Program supported foreign missionaries?

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Man finds Christ half a world from home

by Mrs. James R. Swedenburg

Where is God? Is He near? Is He far? Is He everywhere? Yes, He is everywhere, but Henk De Vries traveled half way around the world to find Him.

Visibly moved by the experience, Henk made his way to the front of the Seoul International Baptist Church, Seoul, Korea. In response to the invitation given by the pastor, James Swedenburg, he came to publicly acknowledge Christ as his saviour. He offered to God a broken spirit and a contrite heart. All his life he had been religious. He and his family were active in church in his native home of Holland, but this was his first time to meet Jesus Christ in a personal way. Tears of repentance for his unbelief and tears of joy because he had found Christ, rolled down his cheeks. Many in the congregation wept with him—sharing his joy.

He came to seek

friendship. . .

but found much more



James Swedenburg



Joyce Swedenburg

He came to worship with the English-speaking congregation through an invitation from one who cared. The previous evening at the hotel where he was staying a missionary met him and invited him to come. He came to seek friendship and to escape from his loneliness. He found it, but he found much more—Jesus Christ.

Henk left the next day because of business appointments. We had no other contact with him until he returned to Korea three weeks later. He was radiant as he shared with our church the joy that he had experienced in witnessing about the saving grace of Jesus. As he had flown to Hong Kong, Taiwan and other countries in the orient on business—this time he also had gone on "business for His King." In the hotels, the restaurants, and on the plane, he had shared the good news that "Christ had come to seek and to save that which was lost." Reluctantly he said, "Good-bye," to his newly found Christian friends and left what he considered the most significant place in Seoul—the place where he met God.

When he returned to his home in Holland, he returned to a family who could not understand what had happened to him while he had been away. "He is a good man, and we attend church, Is that not enough?" they wondered. But his answer was, "No," because he had not known Christ in a personal way. In a letter he requested our prayers for patience and wisdom as he seeks to win his family to the Christ he now knows. He feels that God has a special plan for him and is seeking to know what it is. But until he understands the "special plan," he is following Christ's instruction, "If any man will come after me, let him deny himself and take up his cross daily and follow me." He carries in his automobile a marked, personal soul-winning New Testament we sent to him. He wants to "be ready always to give an answer to every Man that asketh you a reason of the hope that is in you..."

We thank God that because Southern Baptists cared and shared there was an English language congregation in Seoul, Korea—one with a warm fellowship, one where the plan of salvation is preached, one where people find Christ. What if it had not been there?

Because of your generosity to the Lottie Moon Christmas Offering and the Cooperative Program, this ministry is made possible. A portion of the cost of land and building was provided by the Foreign Mission Board. On Oct. 27, a ground breaking ceremony was held marking the formal beginning of the construction of facilities.

Rev. and Mrs. James Swedenburg Jr. are SBC missionaries stationed in Korea, where he is pastor of Seoul International Baptist Church. Mrs. Swedenburg was born in Siloam Springs.

God's concern for all men

Nov. 24, 1974

Jonah 4

"I thought a missionary crossed oceans. Someone said a missionary crossed boundaries. So, I asked: What is a boundary? And I was told:

A border between countries is a boundary

And so is an economic difference,
And another race,
And physical handicaps,
And languages.

Boundaries are what a missionary crosses to get to a person who needs him and Jesus "(Betty Jo Corum, "Accent," May, 1971.)

The most difficult thing for a Christian to do is to act with loving concern for people who are different and for people who are difficult—the unloving, the unlovely, the ungodly, and hateful. We must fight prejudice every day. Sometimes it is only a feeling that we are just a little better than a person of a minority race, an illiterate person, a person of low economic status, or a debauched alcoholic. We also resist changes in our world. We tend to reject or ignore people with long hair, people who are going against society's rules, the poor, and people simply hard to love. Indeed, it often takes drastic measures to cross barriers in order to get the message of God's love out to all kinds of people.

Jonah flat refused to go to Ninevah. Such a mission bordered on treason to him. Ninevah, or Assyria, was an arch-enemy of Israel. Remember how people felt about those going to North Vietnam during the war? At least that is the way Jonah felt. Even though he was not going to join the enemy but to convert them, he could not understand that though he hated the Assyrians, God loved them as much as he loved the people of Israel. How he longed to stay in Israel and preach there!

But God had another messenger for Israel... Amos. Jonah's problem was that his nationalism was stronger than his sense of covenant with God. Israel, like Jonah, resisted her mission of outreach to all nations. This is the heart of the lesson. Don't let Jonah and his fish problem get in the way of that one truth. God's people must reach out because God cares for all people.

God's concern is constant

One reason Jonah the Galilean resisted God's call at first was his knowledge of God's concern for all men. Perhaps this knowledge played a large part in his call. Being a prophet he knew how to understand God's call but being a human he

knew how to reject God's call. Even so he made a fool of himself in thinking God would drop the call.

After a rather wet trip, Jonah arrived in Ninevah and preached the Word of the Lord. Sure enough the people repented and, as Jonah feared, God accepted their repentance and spared the city. Thus Jonah pouted because God's concern was the same in Ninevah as it was in Israel. Jonah knew God's love but he just could not share it gracefully. He did not want the Ninevites as his brothers. Could that same feeling keep us from witnessing to and loving some people?

No Christian should limit God's heart by his own.

God's concern is primary

Nothing could stop God's concern for men. First, God had to deal with a rebellious prophet. Then he had to stop a running prophet. Finally, he had to instruct a ridiculous prophet. God's concern was such a primary consideration that he would not permit even his own to frustrate that concern. After showing concern and compassion to Ninevah, he turned his attention to his sulking messenger. How patient God is with us in our ridiculousness!

God contrasted Jonah's selfish concern over a mere vine with his unselfish

concern over 120,000 people and their possessions. It was a contrast of a narrow, blind, nationalistic, prejudiced man with the fatherly nature of a loving God.

Herschel Hobbs once said: "The primary question is not whether or not the heathen can be saved if they do not hear the gospel. Far more vital is the question as to whether or not people are truly saved if they do not preach the gospel to lost men everywhere."

The book ends without telling us whether Jonah learned his lesson or not. If he didn't then perhaps he was swallowed again before he reached his next preaching assignment.

Instead, the story is left open-ended because it is God's concern and mercy which is the main point. Though man is often reluctant to do God's bidding, God is never reluctant to use man. He knows that it is the only chance we have of growing up and bringing a spiritual return on the investment God has made in our life.

May God help us to look through the eyes of Jesus and see the world as he sees it.

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Mission



Spotlight

East Asia

James D. Belote, Area Secretary

Countries: 6

Population: 159,204,000

Predominant Religion: Buddhism, Confucianism,
Taoism, Shinto, Islam

Southern Baptist missionaries: 301

Baptist Churches: 520

Membership: 39,562

Lottie Moon Offering - designated for this area: * \$1,618,585
Average per church in SBC: 46.69
Average per Southern Baptist: .13

Prayer Requests:

1. Pray for an imaginative approach, a creative methodology, full utilization of all available resources under the leadership of the Holy Spirit which can result in continued mission advance.
2. Pray the spiritual hunger of the millions of people in lands fringing Communist China may be satisfied with the gospel.
3. Pray that doors may reopen for the sharing of the "good news" with the millions of mainland China.

The manner of giving

Nov. 24, 1974

I Corinthians 16:1-4
II Corinthians 8:10-21



Taylor

We observed in the study last week that an offering was being taken throughout the first century churches to assist the church in Jerusalem in her struggle with poverty. Hard times had come to that church. In the spirit of Christ, sister

churches had pledged themselves to aid the church in Jerusalem in ministering to the poor saints there. G. Campbell Morgan calls this, "The thrill of a common life." The condition that is manifested in Jerusalem prompts the sister churches in Corinth, Galatia and Macedonia to assist in bringing financial relief.

The basis for appeal

The collection taken for the poor in the Jerusalem church is discussed in (I Cor. 16); (II Cor. 8, 9); (Rom. 15); (Acts 24). William Barclay points out that the Apostle Paul uses no fewer than nine different words to describe this collection. It is called "collection," "liberality," "grace," "fellowship," "ministering," etc. These nine words reduced and summarized emphasize the right spirit in giving. No taint of legalism, no hint of high pressure tactics, no carnal appeal can be found in the entire discussion of the taking of this collection.

Paul reminds us that "God loves a cheerful giver." The word "cheerful" is from the Greek word "hilarion" where we get the English word "hilarious." We must always remember that we do not give because we would be embarrassed to do otherwise. We give from a heart of love and with deep gratitude to God that he has prospered us to make possible liberal giving.

Principles in giving

The passage in (I Cor. 16:1-4) lays down certain guidelines or principles for us to follow in giving. First, giving was to be regular and systematic. It was to be taken on the first day of the week, the Lord's Day. There must not be a hit and miss, a "catch up whenever you can" approach. There was to be a weekly accounting of prosperity.

We too should not wait until Dec. 31 of each year to express our thanks to God for his prosperity. We should not wait until Nov. 28 to be thankful for God's bountiful blessings. There should be a weekly check-up. Our tithes and of-

ferings should be given in the spirit of worship. Be thankful to God for your prosperity weekly. Show your gratitude by Christian giving.

Second, the gift was to be personal and should apply to all. "Let each one of you lay by him in store..." That means "each one." We should teach our children the stewardship of possessions by allowing them to have a part in giving. God's work deserves the support of the paperboy and babysitter as well as the shift worker and business executive.

Third, giving must not be placed on a carnal or personality level. Paul encouraged the Corinthian church to give before he arrived. The offering must not be interpreted as a pressure tactic or as a point of contention arguing that wherever Paul went he extracted great amounts of money. In the passage in (II Cor. 8:16ff) Paul sent Titus and another brother, unnamed, to receive the offering. The believers support of the Lord's work must be because of his love for that work and for his Lord, not because of the personalities involved in taking the offering.

Fourth, a "willing mind" (II Cor. 8:12) is an indispensable principle in the manner of Christian giving. If a brother gave because of pressure brought to bear upon him, he would be weakened as a Christian. If, however, his giving came through a deeper God given conviction, he would seek ways to give more.

The equality in giving

II Corinthians 8:14 speaks of "your abundance...for their want"... "their abundance...for your want." One might wonder, what abundance had the Jerusalem church? The abundance of the Jerusalem church was through spiritual influence and power. All the churches Paul founded had their birth in the Jerusalem church either directly or indirectly. While this church could not be compared to the church in Antioch in missionary zeal, Christianity was born in Jerusalem. The Holy Spirit had empowered that early church for a world wide mission endeavor in the upper room. That alone should be worthy of other believers support in a time of crisis. Verse 15 is a quotation from Exodus 16:18 telling how God provided manna for Israel in the wilderness. Whether a man gathered in little or much, it was enough.

Conclusion

The principles laid down in the passages before us are sound. The appeal is on the highest plain of Christian love. Needs exist in every corner of the world.

We share in a common task of world wide missions because we care. That task begins at home but it is world wide in scope. The early Christians set the pattern for us to follow. They perhaps did not know a single member in the Jerusalem church, but heard of the need. Their love for the Lord was enough to motivate them to give.

You may not know a single missionary in Latin America, the Orient or Africa. But your love for the Lord and His work and your love for His word and the need is enough to motivate you to give generously and pay fervently for His work everywhere.

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Alma, First	277	99	1	First	532	115	2
Alpena, First	51	21		Green Meadows	75	53	
Augusta, Grace	82	50		Second	118	50	
Berryville				South Side	594	143	2
First	166	73	4	Tucker	10	7	
Freeman Heights	134	62		Oppelo	16	11	
Rock Springs	103	62		Watson Chapel	302	102	4
Blytheville, Clear Lake	91	54		Prairie Grove, First	139	69	
Booneville, First	224	200		Rogers, First	531	180	4
Bryant, First Southern	57	33	2	Russellville			
Camden, Cullendale	549	122		First	416		3
Concord, First	86	26		Second	135	71	
Conway				Sheridan, First	216	63	
First	527	107	4	Springdale			
Second	268	63		Berry Street	78	51	
Crossett, Mt. Olive	319	134	2	Caudle Avenue	119	39	
Des Arc, First	174	31		Elmdale	314	125	
El Dorado, Trinity	135	60		First	1132		3
Ft. Smith				Oak Grove	79	33	
East Side	239	89	4	Van Buren, First	495	193	
First	1118	336	2	Mission	15		
Grand Avenue	667	278		Vandervoort, First	34	12	
Moffett Mission	8			Walnut Ridge, White Oak	75	50	
Trinity	153	70		West Helena			
Windsor Park	667	201	4	Second	200	101	4
Garfield, First	85	28	8	West Helena Church	272	85	
Gentry, First	184	62					
Grandview,	76	59					
Hampton, First	125	52					
Hardy, First	97	38					
Harrison							
Eagle Heights	265	163	5				
Woodland Heights	73	45					
Helena, First	268	77					
Hope, First	319	71					
Hot Springs							
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Park Place	325	105					
Hughes, First	193	80					
Jacksonville							
First	374	81	3				
Marshall Road	267	97	9				
Kingston, First	50	31					
Lavaca, First	261	109					
Little Rock							
Cross Road	104	90	2				
Crystal Hill	136	67					
Geyer Springs	660	232					
Life Line	466	151	2				
Martindale	83	40					
Shady Grove	80	74					
Woodlawn	98	55					
Magnolia, Central	570	161	1				
Monticello							
First	335	70					
Second	303	74					
Murfreesboro, First	108	44					
North Little Rock							
Gravel Ridge	213	123					
Levy	375	109	11				
Park Hill	619	113	4				
Paragould							
Calvary	196	143	6				
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Door ajar for distribution of Bibles in Eastern Europe

by Robert O'Brien

NEW YORK (BP)—The door has been nudged quietly ajar in recent years in the communist-controlled countries of Eastern Europe for increasing distribution of the Bible through legal channels.

But representatives of the world's Bible societies have had to tread on uneasy and difficult path between the professed atheistic standards of the eastern bloc nations and the rising demands of the citizens of those countries for the word of God.

In the past three years, the United Bible Societies (UBS) has spent almost \$800,000—about half of that from its American Bible Society (ABS) affiliate—for translation, production, importation and distribution in Eastern Europe.

The American Bible Society, which observes national ABS Sunday, Nov. 24, looks back on a year of achievement in which it has played a major role in Scripture distribution in the communist countries. During 1973, more than 690,000 copies were distributed in those nations—a 9.1 per cent increase over the previous year and five times greater than 1966 totals.

The ABS, cooperating through UBS with local Bible societies in the eastern bloc nations, approaches the task of supplying Scriptures with eagerness but also with the delicate touch of a snowflake on a window pane.

"We sometimes think we could get great short-term gains and raise a lot of much-needed money with a sensational approach," John D. Erickson, an ABS executive, said in an interview, reflecting on the touchy political overtones of

Bible distribution in Eastern Europe.

"But we'd do it once, and that would be the end. The door would be closed."

Erickson hesitates to speak harshly of actions of Bible smugglers, who take the sensational approach, going to great lengths to circumvent customs laws and often producing questionable publicity about their exploits.

He's certain of one thing, though: "The ABS and UBS way is—and always will be—the legal way, working through government officials and local churches.

"Bible society workers around the world," said Erickson, who recently traveled through Eastern Europe, "inform us that smuggling and the great publicity it gets in the West causes them difficulty because they constantly have to differentiate between smugglers and what the Bible societies are doing in an open, legal manner.

"The ABS and UBS," he emphasized, "have the reputation of being what they say they are, of being open and honest. We have faith God will get done what he wants done."

The world's Bible societies do not claim that the nearly 700,000 Scriptures now finding their way into the hands of Eastern European Christians each year can satisfy the needs of the millions of people in those countries.

But, says Erickson, comparative results over the years show an encouraging trend. "At the end of World War II," he reported in the American Bible Society Record, "there were only a few Bible translation projects going on. Today, the United Bible Societies is giving assistance to 20 projects in 13 languages, representing all the nations of Eastern Europe.

"New translations of the whole Bible or of the New Testament are now either ready for production or are actually being printed in...Armenian, Bulgarian, Croatia, Hungarian, Macedonian, Polish, Serbian, Slovak and Slovenian," he said.

Translation projects are often carried on by local scholars with no government interference in a number of the countries. Besides translation aid, UBS affiliates, mainly the ABS, assist in printing finished manuscripts.

Printing also takes place in most eastern bloc countries. Paper for 100,000 Bibles came from the Bible Societies of Czechoslovakia, and production is underway in the printing house of the Patriarchate of the Rumanian Orthodox Church, Erickson noted.

In November, 1973, UBS officials helped the Patriarchate arrange for importing new printing equipment,

mainly for use in Scripture production.

Changeovers to local production have reduced imports to Poland and Yugoslavia, Erickson reports, but imports in others languages have continued.

Last year in Czechoslovakia, 2,500 family-sized Bibles were imported and almost immediately sold out. Permission was requested and obtained for the import of another 10,000 in 1974. Import of pocket-sized Bibles is planned for 1975.

"To aid (local) translators, scholarly editions of the Bible and the New Testament have been imported to all Eastern European countries (except Albania) on an increasing scale since 1967," Erickson says.

Albania, a small nation on the Adriatic Sea, is the only country in Eastern Europe where no recognized or formal effort is—or can be—made to distribute the Bible," he explains.

Albanian, however, is spoken in bordering Yugoslavia and there a translation of the gospel of Luke into Albanian has been completed and is in production."

The picture varies from country to country and so do the reasons for easing the way for distribution of Bibles in an atheistic structure.

"Quite often," Erickson told Baptist Press, "such allowances are made because the governments have to recognize that the church is a fact of life and must be dealt with, and that it is not possible to completely eradicate the culture, history and nature of a people which has taken centuries to build up.

"Production and distribution of the Scriptures in the Soviet Union has been permitted from time to time in the recent past," he continued, "although quantities are woefully insufficient to meet the increasing demands for God's word.

He cited some advance in Lithuania and Estonia and then noted of Russia: "A program for a new translation of the Bible into Russian is under study. UBS translation experts and Russian theologians, working with modern literature on translation in Leningrad, have reported progress...We have received word that parts of (the gospel) of Mark have already been translated."

Commenting on Bulgaria, Erickson noted that reports indicate 50,000 copies of a new translation of the Bulgarian New Testament will be scheduled this year, reversing a situation in which no edition of the New Testament has been published there since 1945.

Varying reports of success have also come out of East Germany, Hungary, Poland, Rumania and Yugoslavia.

But, despite hopeful signs, Christians in Eastern Europe still must struggle for privileges taken for granted in the West—unencumbered worship and access to God's word.

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