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Arkansas Baptist Newsmagazine

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February 14, 1974

Arkansas Baptist State Convention

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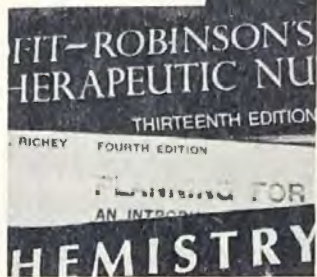
Ouachita

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Southern



Christian Higher Education in Arkansas



Ouachita



February 14, 1974
Arkansas Baptist
NEWSMAGAZINE

One layman's opinion

The hidden costs of Christian education



Dr. Grant

"Even if the cost of education keeps going up indefinitely, education will never become as expensive as ignorance." I am indebted to Dr. Charles Ashcraft for clipping this anonymous quotation and giving it to me.

There is great wisdom in the saying, and it reminded me of the even greater costs of the special kind of education that seeks to keep Christ at the heart of the educational process. Christian education is by no means free of charge. It is common knowledge that it costs more to attend a Christian college than a state college. Some of the costs are definite and more obvious; some are less obvious but no less real. Room, board, tuition, and fees at Ouachita, for example, cost about \$200 per month, compared to about \$140 per month at the state colleges. Scholarships, work, and loans can help close the gap, but we need to be honest and admit that a Christian education simply costs more, and inflation can only add to this cost.

There are other costs of Christian education that sometime get lost in the shuffle:

(1) Arkansas Baptists through their churches and the Cooperative Program contribute generously each year so that the cost to each student is approximately \$400 per year less than it otherwise would have to be.

(2) It costs most faculty and staff members to remain at a Baptist college (such as Ouachita and Southern), rather than to accept more lucrative salaries at the state colleges and universities. One of our accreditation examiners in 1972, impressed with the quality of Ouachita faculty members in spite of our low salaries, wondered if the Internal Revenue Service would accept this "salary gap" as a legitimate charitable deduction for income tax purposes. Christian education costs the faculty and staff but they have been willing to bear the cost, at least thus far.

(3) Many other individuals — alumni, pastors, denominational leaders, and other friends of Christian higher education, have paid the price of long hours devoted to fund-raising campaigns, such as the Ouachita-Southern Advancement Campaign. The pay for this tremendous service has been about the same as the mother or father receives for loving and nurturing a child, but I believe the satisfactions are worth the cost.

When we consider the ever growing forces of secularism in the modern world, it is encouraging to know that an increasing number of people are committing their lives to the proposition that a Christian education is worth the cost. — Daniel R. Grant, President, Ouachita Baptist University

In this issue

Higher Education/cover 9

Christian Higher Education in Arkansas is represented on this week's cover, symbolizing Ouachita Baptist University and Southern Baptist College.

New BSSB head 15

A new head for the Baptist Sunday School Board has been selected. Grady C. Cothen has been named president-elect.

Women and missions 18

Annie Armstrong had her own ideas about women and missions and is known for her work in getting Baptist women working for missions.

SBC Committee of Fifteen 24

A North Little Rock pastor cites the goals of the SBC Committee of Fifteen and outlines their task.

A better term

The *Arkansas Baptist Newsmagazine* currently offers three different plans for subscriptions. These have been designated the "Church Budget Plan," "Club Plan," and "Individual." The term "Budget Plan" quite often leads to confusion, so it now will be called the "Every Resident Family Plan." This means that the church must subscribe for every resident family — without asking for a response — and add those who come into the church. Of course, exception will be made for any member who might refuse to be a subscriber.

Any church which does not subscribe for every resident family — even though the church may have the cost as a budget item — will be under the "Club Plan."

Arkansas Baptist

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NO. 7

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Beware of spiritual pride



Editor Sneed

One of the most devastating sins which can befall a follower of Christ is to become convinced that he is a super Christian. One may believe himself to possess special knowledge, or feel more pious than others — perhaps even perfect. Some believe themselves to have an unusual filling of the Holy Spirit. The end result is always the same — a spiritual pride which causes a person to become puffed

up.

Satan sometimes used dedicated Christians against themselves and the kingdom's work. This ideology can obviously lead a person to tragic extremes. A friend tells of hearing a testimony in which a woman declared "I rejoice that I am now perfect, completely sinless. . . I'm as good as Jesus Christ and getting better every day."

Normally, spiritual pride does not reach this point. But always it forms a fertile ground for erroneous concepts and actions.

Such folly is not new. This was one of the major problems in the church at Colosse. Some felt that they had a special knowledge from God. These people, called "Gnostics," proclaim that all matter is evil. Thus, they said, the body is evil. For this reason Christ, who was sinless, only appeared to have a human body. They further maintained that all matter is eternal. So they denied the creation account. They were certain about these assertions since they were the only ones provided with this special knowledge. In his pointed answer to this and other false teachings Paul said "Let

no man beguile you of your reward in, a voluntary humility . . . vainly puffed up by his fleshly mind." (Col. 2:18.)

There are several contemporary events which have produced an over-emphasis on personal revelations and experiences. The first, was a sterile approach to Christianity in the late '50's and early '60's, which almost completely denied that God deals with man in our present age. This rationalistic method almost ruled out all emotions. In our reaction to this approach some of us have moved too far in the opposite direction.

A second factor in developing the present-day problem is the emphasis made by existential theologians who maintain that there is no truth apart from personal experience. Often the results of this philosophy is to place personal experience above even the Scriptures.

To combat this over-emphasis on God's personal dealings with man, one should carefully and regularly read God's Word. When one is truly close to God, he will recognize the presence of sin in his life. Paul saw himself as the chief of sinners. (I Tim. 1:15.) On another occasion he said "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. (Rom. 7:15.)

Finally, great care should be exercised to not over-emphasize or exaggerate any Biblical doctrine. Any time a single teaching of the Scripture is continually overstated in one's thinking this should serve as a danger signal.

Each of us should recognize the awesome affects of spiritual pride. As we see Christ in his holiness and sinlessness we can see ourselves as we really are.

Criterion for examining a denomination

The contemporary Christian is confronted with a major task in determining which denomination is closest to the New Testament in its teaching. On a recent Sunday night drive home, we heard 11 different denominations propounding their views. Their doctrines covered nearly the entire spectrum of current religious thought. Today, there are over 250 denominations or sects in America. Hence, the question arises, how can a person know the correct way to worship?

To complicate the problem, many were extremely forceful in their presentation. Some who had doctrine furthest removed from the New Testament had the best diction and most charismatic personalities. Many with completely contradictory doctrines appeared completely earnest. How then, can one know which is right?

Most Baptists would agree, that their doctrine should be examined in the light of the Bible. This, of course, is completely true. But it often is virtually impossible to identify their doctrines. Groups, for exam-

ple, which deny the diety of Christ will never mention the fact in their public broadcast. This would only be taught after one is tied on to the organization. So other methods must be used.

The best and most obvious method is to examine their doctrine of salvation. Some sects will completely ignore God's plan for eternal life. Others will insist on some version of work salvation. Anyone who teaches that one comes into right standing with God through baptism, church membership, keeping of Old Testament laws, etc., can be quickly dismissed.

Another important area for examination is the emphasis placed on the church. Certain groups completely ignore the church. Many of these speakers stress that all the tithes and offerings should be sent to them rather than given through the local church.

Other speakers are unusually boastful declaring "No one can answer me," or "I am the only one who

(Continued on page 4)

I must say it! All lights on — please

(Priesthood series)



Dr. Ashcraft

The highest degree of academic freedom abroad on God's earth today is practiced and enjoyed by Baptist preachers in Baptist churches. This is as it should be. They speak from a platform which has been dedicated to the proclamation of divine truth.

They wear God's mantle and occupy the highest calling on earth. They are ordained of God and man as God's spokesman on earth. If,

indeed, they be true prophets they are the voice of God in this famished earth. Pound for pound, God-called, gifted, thoroughly equipped Baptist preachers represent the greatest accumulation of divine truth in any given location.

Their effectiveness is involved in freedom to speak as God directs and they enjoy this right in Baptist churches. While these men preach the known absolutes, they are aware that neither they nor anyone else knows everything about everything. They do not know everything about God. They do not know everything about the Bible. They do not know everything about God's people. But they are given freedom to speak all they know and this is as it should be.

While the clerical circles have been highly endowed with academic freedom the doctrine of the priesthood of all believers opens the door for other people to have academic privileges also. There are also minor prophets whose truths are no less brilliant than the major ones. There are highly enlightened

laymen like Amos, to whom God gives a voice. The God who gave salvation to all people also gave the status of priesthood to all believers, all of whom may read the Word of God and find its meaning for their lives. This is indeed the genius of evangelical faith.

There are many truths yet to be revealed to the sons of men. The Mormons have an appointed revelator who alone is to pass on God's word to all faithful Mormons. Evangelicals have the Holy Spirit, an open Bible and an open heart, which are indispensable to serious inquiry. We need the larger lights, the lesser lights and all lights if we would encompass the wholeness of God.

God is pleased to give even illiterate people his message, and such he does often for the benefit of the greater whole. People who are privileged to suffer for their faith gain insights forbidden to those who dwell in security from the enemies of God. No lights should be put out, no voices silenced, and no books burned, if we wish to discern the deep mysteries of the Holy Faith.

No one deserves the right of academic freedom who would deny such to any other. From a strictly divine standpoint no one but God can give or deny this privilege. Believers are indeed a royal priesthood, made such by God, and may approach God directly for their own needs and also as an intercessor for other believers.

Best we keep all lights on, even the lesser ones, if we aspire to take this darkened earth for our Christ. All lights on, please.

I must say it! — Charles H. Ashcraft, Executive Secretary.

Criterion for examining a denomination (From page 3)

can do. . ." This is indicative of a speaker who is attempting to gather a following around his personality. Again, such an approach flashes a warning.

More difficult to obtain are the facts on the lives of many of these radio and TV speakers. In some instances an investigation of their activities would be quite revealing.

Almost without exception spurious groups attempt to obtain money that should support local churches. Of course, legitimate evangelists do ask

for financial support. But their requests are for offerings above the tithe.

Great care should be exercised in supporting or corresponding with unknown groups. Assistance can be obtained through your pastor. If additional information is desired the Department of Inter-faith Witness will be glad to help. They should be addressed: Department of Inter-faith Witness, Home Mission Board, Southern Baptist Convention, 1350 Spring Street, N.W., Atlanta, Ga. 30309.

News about missionaries

Mr. and Mrs. Calvin L. Fox, missionaries to the Philippines, have arrived in the States for furlough (address: 315 W. Maple, Fayetteville, Ark., 72701). Both natives of Arkansas, he is from Gentry; she is the former Margaret Cotton of Paris. Before they were appointed by the Foreign Mission Board in 1967, he was pastor of Lebanon

(Okla.) Baptist Church.

Mary Janice Hobson, daughter of Mr. and Mrs. Charles M. Hobson, missionaries to Argentina on furlough, married Dennis Walton on Dec. 30. The Hobsons may be addressed at 303 North 5th St., Arkadelphia, Ark. 71923. He was born in Spur, Tex., and lived in Roswell,

N.M., and Berryville, Ark. His wife, the former Wanda Nave, was born in Ownesboro, Ky., and grew up in Newport, Ark. Before their appointment by the Foreign Mission Board in 1973, he was pastor of First Southern Baptist Church and she was a substitute school-teacher in South San Francisco, Calif.

Keep your shoes shined

By Ralph W. Davis

Fifth in a series



Davis

In January, 1945, I was in an enlargement campaign in one of the cities in Arkansas. Dr. Clay I. Hudson, at that time director of adult work in the Training Union Department of the Baptist Sunday School Board, was teaching adults in the campaign. We were staying in the same hotel not far from the church. On that Sunday we had attended the morning service. We were scheduled to meet with the other faculty members for a conference in the church at about five o'clock that afternoon, about an hour before Training Union began. We wanted to eat before going to the meeting but the dining room was not open

in the hotel. Therefore, Dr. Hudson and I walked up and down the street to try to find a restaurant. We finally found a "greasy spoon" which was the only thing open. We put in our order and when our plates came to us each plate consisted of a "gob of glob." We took about a bite each and got up and paid our bill and left. I will never forget what Dr. Hudson said to me when we got out of the restaurant. He said, "Davis, let's go back here in the alley and I'll bend over and let you kick me and then you bend over and I'll kick you." We went on to the church and had a good enlargement campaign that week in spite of the fact that we didn't get any supper Sunday night.

During that same campaign Dr. Hudson said, "Davis, let me give you some good advice." I said, "All right Dr. Hudson, I am ready for any advice that you want to give me." Then he said, "Al-

ways keep your shoes shined." I have never forgotten that advice, and I have never told it without having people look at my shoes as soon as they heard me tell it. Of course his advice went beyond shoes being shined. I think he gave some good advice which all leaders should follow. I understood his advice to be for the leader in the Lord's work to always keep neat as he meets the public. I realize that neatness is not all that is necessary in doing the Lord's work but I think that it is one important thing that we can do.

A group of us from Little Rock once learned that it does not always pay to brag about the food that the people serve you. A carload of us drove to a certain town in east Arkansas for a five-night school. We ate at a different house each of the five nights. The first night they served pimento cheese sandwiches, and this has always been one of my favorite sandwiches. I must have bragged about the sandwiches because every night that week, without exception, they served us pimento cheese sandwiches.

Next week: Pinochle Baptists.

Letters to the editor

How old to be saved?

Dr. Sneed's article in the Jan. 10 issue "When does a child reach accountability?" was so correlary with my own experience that I feel it is of the utmost importance.

I was raised in a devoutly religious home. In my boyhood it was thought that accountability was reached at 12 years of age; the age Jesus began to assert his Divinity. My folks believed in a genuine change of heart as an evidence of conversion — "experimental religion." When I was 11 an old-fashioned revival meeting was held in our vicinity, and several of my older boy friends went forward to the "mourners' bench" and were converted. I felt an almost irresistible urge to go forward, but something (perhaps the voice of Satan) said "You're too young. You are not yet 12." So I held back.

Later we attended numerous revivals, and I would accept the invitation, but could not receive the change of heart anticipated. This continued for several years, and I began to be worried as to whether I should ever be saved. Finally one day as I was working alone on the farm I became rather desperate, and said "Lord, I do not know what else I can do I'll just try to follow Your commands as closely as I can, and leave

the rest to You."

Instantly the burden was lifted from my shoulders and I told my mother I was ready to be baptized. I have never doubted my conversion for sixty years. How much better it might have been if I had not had the inhibition of being "under twelve."

I realize that ministers and parents should be very cautious about the actual conviction and conversion of younger children, but in my case it deprived me of several years of happy service in His kingdom. — J. C. Netherton

A pat on the back

My association with Brother Ralph W. Davis goes back to the early days of my ministry. More recently I was closely associated with him for 10 years at the Baptist Building.

Several things have made me appreciate this man and profit from his friendship. He has always been a hard worker. His work received his best. He is a thinker and planner. I believe he planned and executed his work better than most men I know. He has a tremendous sense of humor, always enjoying a good joke on himself (and on others I might add.)

But above all, Brother Davis is a great Christian. He has clear cut convictions and can articulate them. Many do not know this but Brother Davis is a theologian. There are very few Biblical mat-

ters you might mention that he could not expand upon with real insight.

Some years ago I encouraged Brother Davis to prepare a week's lectures on Bible Doctrine. He did this and a number of churches have greatly profited from a week of emphasis such as this. I fervently hope many more will use him for this unique ministry in his years of retirement. There are all too few men who can make Bible doctrine interesting as he does. — J. T. Elliff, Executive Secretary-Treasurer, Capital Baptist Assn., Oklahoma City, Okla.

On prayer for Nixon

You asked us, in last week's News-magazine, to pray for our President. I urge you to add a few words to that prayer request to read, "pray for our President to tell the truth or resign."

I do not feel this is inappropriate, but rather that it is necessary to restore confidence in our government.

Mr. Nixon's conduct has left us with many doubts and unanswered questions. His sense of values leads me to pray that he will tell the truth — or resign. —(Name withheld on request), Siloam Springs

Editor's note: There was no attempt on our part to become involved in partisan politics. We, however, did wish to confront every Christian with the New Testament view of government. (See Jan. 17 issue, page 3.)

'Committee of 15 likes you too,' NLR pastor assures Texas editor

Replying to an editorial in the *Baptist Standard*, of Texas, titled "WMU Likes Us," Rheubin L. South, pastor of Park Hill Church, North Little Rock, and a member of the Southern Baptist Convention's Committee of Fifteen, today assured the paper's editor, John Hurt, "The Committee of Fifteen likes you too."

The reply was issued by Dr. South in a release to the Baptist Press, Nashville.

In his editorial in the Texas state Baptist paper of Jan. 30, Editor Hurt chided the Committee of Fifteen for "ignoring us" (the state Baptist papers), in its report prepared for submission to the SBC Executive Committee on Feb. 20.

"The committee looked only at the SBC structure," wrote Hurt, in his editorial, "and said the Home Mission Board did not 'have means to give mission information to the masses' of our people."

"It suggested the Foreign Mission Board develop a magazine with 'more mass lay appeal,'" Hurt continued.

Hurt referred to an editorial he had carried in his issue of Jan. 16, in which he had countered that state Baptist papers, having a total circulation of 1.7 million, were "doing fairly well communicating since the Lottie Moon Christmas Offering is up 191 percent . . . and the Annie Armstrong Offering was up 219 percent."

Continued Hurt, in his latest editorial: "Now comes Woman's Missionary Union, bless 'em, with a letter to the state papers expressing appreciation for help in promoting the 1973 Lottie Moon Offering. The papers gave 3,154 inches in news and feature coverage. This should indicate something to the Committee of Fifteen."

The editorial quoted a letter from Mrs. R. L. Mathis, as president, and Miss Alma Hunt, as executive secretary, of the WMU:

"Please be assured that we value the state papers' support of missions highly, reckon the effect of their 1.7 million subscribers appreciatively, and thank the editors most sincerely."

Concluded Dr. Hurt: "The Committee of Fifteen ignored us. Woman's Missionary Union didn't. We much prefer the latter if we had to choose between the two."

Replied South, who, as chairman of the Program Committee of the SBC

Executive Committee appointed the members of the Committee of Fifteen at the time of its creation:

"The Committee of Fifteen, as pastors and laymen, are aware of the vital role of the Baptist papers in keeping our people informed and inspired. We, too, are deeply appreciative. We should have said as much in our report, despite the fact the papers are organs of their respective state conventions and not within the realm of our committee's study.

"Thanks for calling our slip to our attention. We certainly would not want to be in the position of having you choose between us and the Woman's Missionary Union. We love everybody, including the state papers and the WMU."

Editor's note: We appreciate the fine spirit of Dr. South and the Committee of Fifteen. Certainly, in our opinion, there is no substitute for the state Baptist paper. After studying the report of the Committee of Fifteen, we believe that they have produced a monumental work. The task assigned this committee was, beyond question, one of the most difficult in the recent history of the Southern Baptist Convention. —JES

Foreign Mission Board to meet in Little Rock

The Foreign Mission Board of The Southern Baptist Convention will meet in Little Rock April 8-10. Mission staff personnel and missionaries will speak in the churches on Sunday, April 7. The opening banquet for the Board and local mission leaders will be Monday night, April 8th at 6:30 at Immanuel Baptist Church.

All day Tuesday committees and new missionaries will meet, and Tuesday night, April 9, at 7 p.m. new missionaries will be appointed in a mission rally in Robinson Auditorium. The 150 voice choir of Ouachita Baptist University will sing for this meeting.

On Wednesday, April 10, from 9 to 12:30 the full Foreign Mission Board will meet in the auditorium of Immanuel Church. This meeting is open to the public.

Area student Bible conference is set



Dr. Ashcraft

National Student Ministries and the Baptist Student Union of Henderson State College will present an Area Student Bible Conference, Feb. 22-23, for students from six area colleges. The conference will be held at the Baptist Student Center

on the campus of Henderson State College.

Leading the program will be Morris Ashcraft of Midwestern Seminary. He will speak three times concerning the general nature of the Bible. In addition to the general sessions, three individual studies will be held. John McClanahan, pastor of First Church, Pine Bluff, will teach the book of James. Jerry Buckner of National Student Ministries will teach Acts 1-3. John Gilbert, BSU Director at Arkansas Tech will lead the study of Philippians.

The conference will begin at 7 p.m. on Friday, and end Saturday evening at 5:30. Registration cost is \$1, and the deadline for registration is Wednesday, Feb. 20. The conference is open to all college students.

News briefs

- First Church, West Memphis, will observe their 50th anniversary Sunday, Feb. 17 through Wednesday Feb. 20. Special guests for the observance will be former pastors of the church.

- First Church, Garfield is busy breaking and re-breaking attendance records. In a town of 163, the church broke the old record of 72 in Sunday School, and then reached a high of 92. Training Union attendance almost doubled in the period from Oct. 7 through the end of December. The church baptised nine persons in the same period.

- Pines Church, near Heber Springs, increased their Lottie Moon Offering more than 400 percent. No offering was taken in 1972, but the church gave \$441 on the Sunday the offering was taken.

- New Hope Church, Lonoke, has begun the Cross Bearers Club for those who have perfect attendance in Sunday School for one quarter of the year. Members are presented a gold cross lapel pin. Attendance has been increased an average of 30 people during the attendance campaign.

El Dorado pastor finds his niche: preparing Bible helps for brethren

Roy Hilton, pastor of Immanuel Church, El Dorado, is engaged in a unique ministry of preparing Bible study outlines and helps for pastors and laymen. The materials are mailed directly to those who request them.

During the past 15 years Pastor Hilton has been teaching the January Bible Study book at the Church Efficiency Conference, Southern Baptist College, Walnut Ridge. He would distribute printed materials to the pastors, students, and laymen who were in attendance to aid in the presentation. As a result of these teaching contacts Hilton would respond to eight to 10 requests per week.

Upon Hilton's return from the 1973 Church Efficiency Conference, he was flooded with requests for materials. He felt that possibly the Lord was leading him to provide a ministry for those desiring additional study materials. He prayed "Lord, if you really want me to enlarge my ministry in this way and if it really will help my brethren, please give me a sign."

The indication to enter the ministry would be for someone to offer money with the statement "I have a little money and I want you to use it in the way you see fit."

On the next Sunday morning, a member of the Immanuel Church, Mrs. Geneva Andress, came to Pastor Hilton making this statement. He felt certain that it was God's will for him to proceed with the undertaking.

To acquaint people with his materials, Hilton mailed out over 1200 copies of the introduction to pastors in Arkansas, Missouri, Michigan, and a few in other areas. Only those who responded continued to receive the materials. There have been 904 who indicated they desired to be placed on the permanent mailing list, representing 28 states and six foreign countries. More than 30 percent of the recipients are lay people.

In addition, Bob Ferguson, secretary of Cooperative Work With National Baptists, used these materials in six Extension Centers to teach Colossians to the black pastors. Two-hundred copies were distributed in this way.

Two of our foreign missionaries in Africa have, also, received permission to translate these materials into tribal languages. They are using them in their schools and seminars to train preachers.

Hilton plans to continue this ministry. He has already prepared his materials for the 1975 January Bible Study which will be the Book of Acts. Since Acts is a lengthy book, he will use an alliterated outline rather than a verse by verse exegesis. The five 1974 mailouts will, also, include studies in the personal witnessing ministry of Jesus, a group of evangelistic sermon outlines, a series of doctrinal studies, and a study entitled "From Grace to Glory."

Hilton says that one of the great joys that he has received from this effort are the numerous notes of appreciation. It

is his sincere hope that these materials will provide both laymen and preachers with materials which will assist them in understanding God's Word?

Those desiring to be added to the mailing list may send their name, address, including zip code, to Roy Hilton, Immanuel Baptist Church, 701 Southwest Avenue, El Dorado, Ar. 71730

Church Music Workshop scheduled at Ouachita

Ouachita Baptist University's fifth annual Church Music Workshop is slated for Feb. 28-March 2 on the OBU campus.

Co-sponsored by the Ouachita and Arkansas Baptist State Convention music departments, the workshop is aimed at ministers of music, organists, pianists, and volunteer music workers in churches throughout the state.

This year's program will focus on choral technique, activity teaching in younger children's choirs, vocal pedagogy, improvisation, hymn playing and the reading of choral music.

Two concerts have been scheduled for the workshop: a choral program by the Ouachita Singers, a mixed college chorus; and a vocal recital by Richard Rivers, a former winner of the "Singer of the Year" award given annually by the National Association of Teachers of Singing.

Clinicians for the workshop will include Dr. Donald T. Hustad, Professor of Church Music at Southern Seminary, Louisville, Ky.; Dr. Al Washburn adjunct professor at Southern Seminary and minister of music at Highland Church, Louisville; and Nathan Porter, pastor of First Church, Arkadelphia.

Registration and housing for the entire workshop is \$25. This covers all expenses except meals. Registration deadline is Feb. 25. For more information contact Paul Hammond, OBU Box 710, Arkadelphia, Ark. 71923.

Married 50 years

A Prescott couple who are charter members of Bethel Church, Prescott, will observe the 50th anniversary of their wedding Feb. 17.

Mrs. Ward is the former Alice Nolan of Prescott. Ward is a retired farmer. They have one son P. H. Ward.

Ward has been a deacon for 30 years. Chairman of board of deacons for a number of years. Mr. Ward has been Sunday School Superintendent for 30 years.



Roy Hilton works on the Bible study helps which are his unique ministry.

2

The Ouachita-Southern Advancement Campaign

The Arkansas Baptist Campaign for Ouachita Baptist University and Southern Baptist College

Progress report

By Jim E. Tillman, Director

Christian Higher Education Day in the life of the Southern Baptist Convention is this Sunday, Feb. 17. The churches of Arkansas are leading the way in the Convention in this emphasis by becoming involved in the Ouachita-Southern Advancement Campaign.

Hundreds of churches across Arkansas will be having special emphasis on Christian Higher Education and therefore on the Advancement Campaign. This will mean many more churches joining the list of "the involved." A church becomes involved as an offering is received or a pledge is made.

The following 30 churches have entered the Campaign in the past seventy days:

ADVANCE

Conway, Second
Malvern, Third
Russellville, First

GENERAL

Adona
Bellefonte
Bethel, Barling
Black Oak
Boswell
Calico Rock, First
Cedar Grove, Arkadelphia
Haven Heights, Fort Smith
Huntsville, First
Imboden, First
Lambrook, First
Leachville, Second
Lunsford, Lake City
Monette, First
Mt. Pleasant, Maynard
Myron, Evening Shade
Pleasant Grove, Perryville
Rivervale
Rock Creek, Mansfield
Salem, Mena
Scotland
Summit
Temple, Searcy
Temple, Waldron
Union, Harrison
Union Hope, Booneville
Wooster

The Southern accent

Christian Higher Education Emphasis: What, again!?



Dr. Nicholas

question might well be asked, "Do we need further emphasis on Christian higher education"? In view of both the valuable contributions and remaining needs of our Baptist colleges in Arkansas, the answer is a resounding "yes."

Perhaps in the light of present national circumstances and the contemporary trends on college campuses, the significance of our Baptist colleges is more clearly seen now than at any other time in this century. But it is not simply world conditions and trends on the college campuses but also the great vital contributions made by our Baptist colleges to the life of Arkansas Baptists which justify fresh emphasis of our Baptist colleges on Sunday, Feb. 17.

Many Baptists are not sufficiently aware of the inter-dependence of our Baptist Churches and our Baptist colleges. One's perception of their relationship is accurate only when he sees the full extent to which each supports the work of the other. The relationship can be viewed as one in which the churches support the colleges and their work by their financial support and prayers, and the colleges support the work of the churches by producing a trained, dedicated ministry and laity which shares the great convictions of Baptists.

The relationship which exists between Baptist colleges and Baptist churches has been clearly and forcefully pointed up by W. A. Criswell. Dr. Criswell, after a visit to Canada shortly after McMasters University had been surrendered by Baptists there, indicated that it was his judgement that Baptists of Canada had failed to support that fine college because they had lost the will to live.

Dr. Criswell went on to observe that certain consequences had occurred as a result of Canadian Baptists' loss of their colleges and universities. (1) Baptists in Canada drifted into wide lati-

Sunday, Feb. 17 has been designated by the Southern Baptist Convention as Christian Higher Education Day. Since we Baptists in Arkansas are already involved in a \$4,000,000 Ouachita University-Southern Baptist College Campaign, the

tudinarianism and a compromising ecumenism. (2) Criswell asserted that in their ecumenical drift Baptists of Canada have lost their witness to the great Baptist principles such as believer's baptism, separation of church and state, a regenerate church membership, and the winning of the lost to the Lord Jesus Christ. (3) As a result of the loss of their institutions they lost their ministry and they lost their laity. (4) As a result of the loss of their institutions, Dr. Criswell continued, Baptists in Canada are dying.

Dr. Criswell's observations concerning the correlation between Baptists' loss of their colleges and universities in Canada and in New England and their subsequent decline must not be lightly dismissed. Indeed, careful thought and consideration should be given to his warning.

May Baptists of Arkansas realize the vital partnership which exists between our Baptist colleges and our Baptist churches, and on Sunday morning, Feb. 17, may the pastors of Arkansas be inspired to give vigorous emphasis to the contributions of our Baptist colleges to Arkansas Baptist life.

The earnest appeal of this college president would not be simply for continued financial support, but also for the fervent prayers of Baptists for our institutions, and for a new concern on the part of churches that their precious young people have the benefit of a Christian higher education. — D. Jack Nicholas, President, Southern Baptist College

Southern Baptist College holds homecoming

Homecoming was held at Southern Baptist College the weekend of Jan. 26. Activities included a faculty-sponsored chili supper Friday night, student games and a concert by the Union University Stage Band on Friday.

Speaker for the alumni dinner was Deloss Walker, a former student. Walker is president of an advertising, public relations, and marketing firm.

The activities were climaxed with the crowning of Homecoming Queen Gail Ring on Saturday night. In the homecoming basketball contest, The SBC Eagles defeated by 70-62 the Indians of Arkansas State University Beebe, who were previously undefeated.



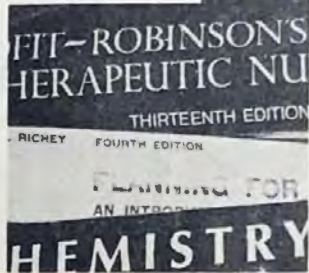
Ouachita

2

Southern



Christian Higher Education in Arkansas



Ouachita



Woman's viewpoint

The unending search

By Iris O'Neal Bowen



Mrs. Bowen

Definition: Contact — An outrageously expensive quarter-inch circular visual aid, usually made of plastic, which is impossible for the wearer to see — or see without.

I was returning a Christmas present and exchanging it

for pink accessories for my latest bathroom, when my young salesperson lost her contact.

"Don't walk around, Johnny," a customer admonished her small son. "You might step on it!"

I also stood back a respectable distance while the search went on, and I thought the girl gave up too soon.

"Oh, well," she sighed, "I'll just buy another one."

"Won't that cost you a lot, even with insurance?" I asked.

"Yes, but . . ." she wavered, her eyes watering, and more customers accumulating.

"You go on," I told her. "I am an old hand at searching for contacts, and I'll look for it." — and sure enough, I soon spied it, lying innocently on the carpet.

Martha was our first to need glasses, and she hated herself in them, so as soon as she went to work and saved up the money, she purchased contacts. But I have often thought I paid a very high price in aggravation for those contacts.

"Mother!" the cry would come, and I would race to the bathroom, only to be warned, "Don't come in. I've lost my contact!"

Scanning the floor, step by careful step, I'd make it to the lavatory where we would look it over, chain, faucet and soap dish, till we'd find the little culprit disguised as a drop of water. How often I have had to hunt those left-at-home contacts, get on the bus

and carry them down town to Martha, who couldn't tell a six from a nine without them!

And how often I have thanked the Lord that none of the rest of the children thought they had to have contacts!

Joins seminary faculty

Lawrence Reginald Barnard, a native of Australia, is serving as visiting professor at Mid America Seminary. B. Gray Allison, seminary president, said that Barnard, is completing his work on the Th. D. from Southwestern Seminary.

Since his ordination by Belvedere Church in London, England, in 1941, he has served a number of ministerial assignments and is experienced in many phases of education. Barnard is a graduate of Spurgeon's College, and received the B. D. degree from the University of London. He is a Th. M. graduate of Southeastern Theological Seminary.

Stewardship revivals are led by laymen

Fifteen churches in Benton County Southern Baptist Association cooperated in a week-end Stewardship revival. Seventeen laymen were rotated in the 15 churches for three services, Friday and Saturday nights, climaxing on Sunday morning, Jan. 20, Baptist Men's Day. Several conversions, additions, and commitments were made.

Forty-two pastors and laymen gathered for breakfast, testimonies, and prayer Saturday morning Jan. 19 at Central Avenue Church, Bentonville.

The laymen-Led Stewardship Revivals were jointly planned by the Stewardship and Brotherhood departments in the Association.

Youth team offered

Word comes from the new pastor of First Church, Russellville, of an offer to provide a youth team for a week of summer mission.

Pastor Jack Riley will train a youth team of about 15 or 20 members and furnish adult counselors for the project.

He indicated an interest in conducting a morning Vacation Bible School and evening revival services, in some Arkansas community.

Interested? This mission, at the expense of the Russellville Church, could be a turning point in some mission area.

Write Pastor Jack Riley direct. —Lawson Hatfield



PRESIDENTIAL WELCOME — James L. Pleitz, left, Southern Baptist Seminary national alumni president, welcomes Al Sparkman, state alumni president to the alumni association's annual meeting Dec. 20 in Louisville, Ky. Sparkman joined 20 other state alumni presidents to set future goals, review past accomplishments and to adopt a \$75,000 goal for the 1974 Southern Seminary Alumni Fund. Last year Arkansas alumni contributed \$1,464 to the fund, helping to raise a total of \$59,812.58 for 1973.



Holly Henley

State Junior Miss is active Baptist

Holly Henley, an active member of First Church, Norphlet, was recently chosen as Arkansas' Junior Miss. Some of Miss Holly's earliest memories center around her church. She was converted and joined at Norphlet when she was 11 years old. She continues to be extremely active in the total program of her church. She teaches in the Children's Department 1, works in the Vacation Bible School each summer, and sometimes leads music in the Children's Department.

Miss Henley recently participated in the pageant held for high school seniors in Robinson Auditorium, Little Rock. The 56 girls from various parts of Arkansas were judged on leadership, scholastic rating, youth fitness, activities in their schools, and community and church work. It is not a beauty or talent contest.

Miss Henley is, also, a starting forward for the Norphlet High School girls' basketball team, vice president of the National Honor Society, a member of the press club, Future Teachers of America, the Student Council, and the cheerleader squad.

1974 schedule for Clarence Shell

Feb. 11-15	Lay Evangelism School, First, Stephens, Robbie Hobbs
Feb. 18-24	Home Week
Feb. 25-March 1	Lay Evangelism School, Eagle Hts., Harrison, Kendall Black
March 4-10	Revival, Gravel Ridge, N. Little Rock, Bill Kimbrough
March 11-17	Revival, Center Hill, Paragould, Bill Holcomb
March 18-24	Home Week
March 25-31	Revival, First, Prairie Grove, Edward Powers
April 1-7	Revival, Piney, Hot Springs, Carel Norman
April 8-14	Revival, First, Stephens, Robbie Hobbs
April 15-21	Home Week
April 22-28	Revival, East Side, Paragould, Lon Brown
April 29-May 5	Revival, Cedar Glades, Hot Springs, Curt Stillwell
May 6-12	Revival, First, Sheridan, Tommy Robertson
May 13-17	Lay Evangelism School, First, Bentonville, Winifred Bridges
May 20-26	Home Week
May 28-30	Evangelism Department Staff Retreat
June 3-9	Revival, Lakeside, Hot Springs, Jesse Whitley
June 10-13	Southern Baptist Convention — Dallas
June 17-23	Revival, Greenland, Jack Lawson
June 24-29	Spring Lake Assembly — Youth Teacher
July 1-17	Home Week
July 8-13	Siloam Springs Assembly, Third Week
July 15-21	Revival, First, Lead Hill, John Stratton
July 22-28	Revival, Sulphur Springs, Pine Bluff, Don Williams
July 29-Aug. 2	Home Week
August 5-9	Spring Lake Evangelistic Speaker
August 8-9	State Evang. Youth Conference — Train pastors in Lay Evangelism Schools
August 12-18	Revival, Ebenezer, El Dorado, Doyne Robertson
August 19-25	Revival, Martindale, Little Rock, Joel Moody
Aug. 26-Sept. 1	Revival, Midway, Mountain Home, Gerald Cole
Sept. 2-8	Home Week
Sept. 5-6	Pastors' Personal Witnessing Retreat, Camp Paron
Sept. 9-15	Revival, Johnson, James Threet
Sept. 16-22	Revival, Cross Roads, Bill Fleming
Sept. 23-29	Revival, South McGehee, Duane Blackmore
Sept. 30-Oct. 5	Home Week
Oct. 6-13	Revival, Mt. Olive, Crossett, Ferrell Morgan
Oct. 14-18	Annual Meetings of Association
Oct. 21-27	Revival, Antioch, Hot Springs, W. T. Hewitt
Oct. 28-Nov. 3	Revival, Northside, Monticello, James Hickman
Nov. 4-10	Revival, Marshall Road, Jacksonville, Arthur Durkee
Nov. 11-17	Home Week
Nov. 19-21	Arkansas Baptist State Convention, Little Rock, First
Nov. 30-Dec. 3	State Evangelism Secretaries Meeting — Atlanta
Dec. 6	Evangelism Workshop, Baptist Building
Dec. 9-15	Home Week
Dec. 16-21	
Dec. 23-29	Christmas Week

Baptist woman named employee of the year

By C. W. Brockwell Jr.

Anna Landrum, assistant librarian for Calvary Church, North Little Rock, was recently named employee of 1973 by Union Life Insurance Company of Little Rock. A six-year employee of the company, Anna was selected to receive the award from among some 60 employees. She was presented a corsage of money by the company and her name placed on a permanent plaque displayed in the lobby. Anna is secretary to the supervisor of the Credit Life depart-

ment.

The award was given to the employee who rated highest in seven categories: (1) job efficiency, (2) appearance, (3) congeniality, (4) attitude, (5) cooperativeness, (6) self-education, and (7) extra-curricular activities. After being nominated by the employees, an employee nomination committee narrowed the choices to a few and a secret executive committee made the final selection.

Besides her duties as assistant librarian for Calvary, Anna is president of the Love Sunday School Class in Adult 4. She has been a member of Calvary for 5 years.

Black pastor, Missouri worker will speak at annual conference

Sandy F. Ray, pastor of the Cornerstone Baptist Church, Brooklyn, N. Y., and a graduate of Arkansas Baptist College in Little Rock, will address the annual Leadership Conference of National and Southern Baptists in Arkansas, March 1-2, at Camp Paron.

Dr. Ray presently serves as chairman of the Brooklyn Advisory Council of the New York State Commission for Human Rights, and is a member of the New York State Council on Youth, the Governor's Task Force on Deserting Fathers, the National Association for the Advancement of Colored People, the National Urban League, and numerous other notable commissions and causes, such as a board member of Andover-Newton Theological School, president of the Empire Missionary Baptist Convention, and vice president of the National Baptist Convention, USA.

As a preacher, Dr. Ray has preached throughout the world, especially with and to Baptist groups. He has spoken to college campus groups for many years and is still much in demand. He will bring the major messages interpreting the theme "Cooperation — God's Way."



Dr. Belt



Dr. Ray

Loren J. Belt, state director of Work with National Baptists for the Missouri Baptist Convention for 14 years, and former pastor in Oklahoma and Missouri, will share with the conference some of the major programs of our neighboring state. Dr. Belt has encouraged a statewide fellowship of National and Southern Baptists that has developed into an excellent avenue for cooperative ministries.

Arkansans on the conference program include Mrs. Pearl Anthony and Mrs. J. A. Hogan, WMU presidents of their respective state conventions, Dr. Fred T. Guy and Don Moore, presidents of their respective state conventions, Dr. and Mrs. Charles H. Ashcraft. Dr. Ashcraft is Executive Secretary of the

Arkansas Baptist State Convention.

The sessions will be presided over by O. C. Jones and W. O. Lindsey. Co-operating Baptist State Conventions that are promoting the conference are The Regular Arkansas Missionary Baptist Convention, G. R. Mazique, president; The Consolidated Missionary Baptist State Convention, Fred T. Guy, president; and the Arkansas Baptist State Convention, Don Moore, president.

The conference begins with supper on Friday, March 1, at 6 p.m., and closes with the noon meal on Saturday, March 2. Reservations must be made if you desire meals and room at Camp Paron. Otherwise, the sessions are open to everyone. For more information, call or write Robert Ferguson, Department of Cooperative Ministries, P. O. Box 550, Little Rock 72203.

Foundation

Counsel on a will is confidential

The Bell Telephone system has a very interesting and useful accessory called an exclusion button. It is a small, inconspicuous attachment to a telephone which enables the user to exclude from the phone all other access from extension phones and the like. It assures complete privacy and confidentiality of the conversation, assuming that the party on the other end either has a similar accessory or some equal provision for privacy.

When I was a pastor, I had such an accessory on my office phone. Any time someone called the pastor and wanted to speak in confidence, I could assure him that no one in the church office or any place else in the church building could listen in on the conversation. Because of that, people who needed to speak in confidence spoke more freely than they would otherwise have been willing to do.

A similar need for privacy and confidence exists in Baptist Foundation work. When one is planning his estate that may involve much money and many people, he wants to know that the conversation is confidential.

When an individual is making decisions and discussing matters that affect other persons for years to come, some of which could easily be misunderstood, he has a right to expect privacy in his considerations.

Foundation personnel are of necessity

The bookshelf

Paperbacks from Broadman:

Real Life in Christ, by T. B. Maston \$1.95

Easter Proclamation, Remembrance and Renewal, by C. W. Gaddy \$1.95

God's People: From One to a Nation, by Felix Montgomery and Marjory G. Ward \$1

Don't Sit on the Bed, by William G. Justice \$1.95

God Being My Helper, by Ralph A. Herring \$2.50

Ephesians, Pattern for Christian Living, by Ray Summers \$2.25

Evangelistic Sermons, by James P. Wesberry \$1.95

The Holy Spirit Today, by Frank Staggs \$1.95

Current paperbacks:

Falling Walls, by Fred L. Fisher, Convention Press, \$1

Because We Have Good News, by Wallace E. Fisher, Abingdon, \$2.50

involved in confidential conversations, and the information with which they deal daily is treated in the strictest confidence. Any person can approach the Foundation for counsel without fear that his personal business dealings or estate decisions will ever be made public without his express and prior permissions.

Occasionally a person makes a provision in a will that can be used publicly as a testimony of Christian stewardship and an example to others. However, before such information is used in that way, the person involved must be completely willing for it to be done. Without that prior permission, the information remains locked in the files of the Foundation.

In several cases, individuals have prepared wills that mentioned the Foundation and Baptist causes, but for personal reasons did not want anyone else to know about it. The Foundation even secured some witnesses for the signing of the will so that the person's own neighbors and relatives would not even know that a new will was being signed.

If you have need for such counsel, contact the Arkansas Baptist Foundation and be assured that you can speak in complete privacy and confidence. Incidentally, my telephone in the Baptist Building has an exclusion button on it. —Roy F. Lewis, Acting Executive Director



Church Spectacular
Sunday Night Place

MARCH 21-23, 1974 • FORT WORTH, TEXAS • TARRANT COUNTY CONVENTION CENTER

A festival of worship, training, and fellowship

Program features include

- The Centurymen
- Robert Hale and Dean Wilder
- Spring Street Singers
- Dr. James L. Sullivan
- Joe Ann Shelton
- 'Festival of Night and Light'

• **Idea conferences for** •

- Leaders of Preschoolers, Children, Youth, And Adults
 - Pastors, Ministers of Education, Ministers of Music
 - Superintendents of Missions And Associational Leaders
 - Youth And Adults
 - Everyone Interested in Enlarging And Enriching The Sunday Night Place

• **Interest conferences on** •

- Reaching Families through the Sunday Night Program
 - Using Sunday night to build relationships in the church in groups
 - Using Sunday night to develop personal and spiritual growth
 - Using Sunday night to examine the role of the church in ethical and political issues
 - Using Sunday night to develop a ministering church
 - Strengthening Sunday nights through fellowship activities

• **Special offer** •

The Church Training Department of the Arkansas Baptist State Convention has made special arrangements for transportation to the Spectacular and for lodging in Ft. Worth on Thursday and Friday nights, March 21 and 22. Cost for round trip from Little Rock is \$15.50 per person. Cost of lodging is approximately \$10 per person, per night. For additional information, write Church Training Department, P. O. Box 550, Little Rock, Ark. 72203.

We invite you to attend this nation-wide spectacular
and learn how your church can become

'The Sunday Night Place'



Dwight Linkous (left) and R. H. Dorris examine the proclamation by Governor Dale Bumpers naming them to the state's first Chaplaincy Advisory Committee for correctional institutions.

Baptists are appointed to chaplaincy committee

Governor Dale Bumpers recently issued an executive order naming Dwight Linkous and R. H. Dorris to a newly formed nine-member Chaplaincy Advisory Committee for State correctional institutions. They will represent the Arkansas Baptist State Convention and will serve two and three year terms respectively.

Linkous is a member of the Geyer Springs First Church, Little Rock. He is owner and president of L & L Companies, Realtors.

Dorris is director of the Convention's Department of State Missions, and is an active chaplain in the Army Reserve.

The purpose of the committee is to advise the governor on matters pertaining to chaplaincy standards, preparation of pertinent manuals, architectural design and equipment for chapels, consideration of minority groups, the moral and spiritual needs of institutional constituencies, and other related matters.

Arkansas Baptists now employ three fulltime chaplains who serve four of the six state correctional institutions.



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Need advice on church building?

The Sunday School department director, Lawson Hatfield, represents the Church Architecture Department of the Baptist Sunday School Board, Nashville, Tenn., as Church Building Consultant.

Others in the state Sunday School department, including Don Cooper, Freddie Pike, and Harold Vernon, also are trained to assist churches in building consultation.

This service to the churches concerns property and building suggestions for both educational space and auditoriums in new space, and the rearrangement and remodeling of existing buildings.

Our main function includes putting the church in touch with the Nashville department personnel and services. When initial information is compiled it is sent to the Nashville office where studies are made and floor plans are prepared.

Local architects should be employed by the church to provide the detailed drawings and specifications, based on

the recommendations suggested by the Nashville board.

A few construction drawings for small churches (up to 200) are available for blue printing costs.

A Nashville consultant will visit Arkansas the week of March 25-29 to assist churches. A travel schedule will be arranged based on the location of requests we receive.

If your church needs advise on a building program, write Lawson Hatfield for an appointment the week of March 25-29. We will set up a schedule and meet with your building committee.

Some appointments can be handled by our state representatives, at times other than the March date. However, this specific meeting may more nearly meet your schedule and needs.

A new and valuable book, available in the Book Store you could use with profit is *Church Property/Building Guidebook*. The cost is \$5.95. —Lawson Hatfield, Sunday School director



ROYAL AMBASSADORS HONOR RETIRING PRESIDENT — Jay Chance, left, director of the SBC Brotherhood Commission's Royal Ambassador Division, presents a certificate of appreciation to Dr. James Sullivan, who retires this year as president of the Southern Baptist Sunday School Board. The presentation was made recently on behalf of the 215,000 Royal Ambassadors in the boys' mission organization of the SBC. (Brotherhood Commission photo by Tim Fields)

Cothen named President-elect of SBC Sunday School Board

NASHVILLE (BP) — Grady C. Cothen, 53, president of New Orleans Seminary, was named president-elect of the Southern Baptist Sunday School Board by vote of that agency's trustees in their semiannual meeting here.

Cothen, a native of Poplarville, Miss., will become president of the publication and education agency in February, 1975, upon the retirement of James L. Sullivan, who became chief executive in 1953.

The seminary president is expected to begin his work in Nashville in May, providing about nine months of orientation to the organization and work of the Sunday School Board before he is inaugurated as president.

Cothen has headed the New Orleans institution since September, 1970, coming to the seminary from the presidency of Oklahoma Baptist University, where he had served since 1966. Prior to that time he was executive secretary-treasurer of the Southern Baptist General Convention of California for five years.

A graduate of Mississippi College with the bachelor of arts degree and New Orleans Seminary with the master of theology degree, Cothen holds honorary doctorates from California Baptist College, Riverside, Cal., Mississippi College, and William Jewell College, Liberty, Mo.

A nominating committee headed by Gene Wofford of Dallas, Tex., presented Cothen's name to the trustees.

For the third time in succession, Southern Baptists have selected a native

of southern Mississippi, from within the same 30-mile radius to head the Sunday School Board. The late T. L. Holcomb



Grady C. Cothen
Sunday School Board President-elect

was a native of Purvis, while James L. Sullivan was born in Silver Creek.

The new executive's pastoral experience includes service at White Oak Baptist Church, Chattanooga, Tenn., 1946-48, Olivet Baptist Church,

Oklahoma City, 1948-59, and First Baptist Church, Birmingham, Ala., 1959-61. He was a Navy chaplain during World War II.

Active in denominational affairs, Cothen was first vice president of the Southern Baptist Convention in 1962. He preached the annual sermon at the SBC when it met in Denver in 1970.

He has been a trustee of New Orleans Seminary, Oklahoma Baptist University and the Southern Baptist Foreign Mission Board. He has been a member of the executive committee of the Baptist World Alliance, the North American Baptist Fellowship Committee, the executive committee of the American Association of Theological Schools and the executive boards of the state Baptist conventions in Oklahoma and Alabama.

Cothen is the son of a Baptist minister, with two preacher brothers. He is married to the former Bettye Major of Chattanooga. They have two grown children, Grady Coulter, Jr., and Carol Lorrain (Mrs. Don C. McChesney).



Baptist Student Union was the tool God used to show me His will for my life. Through BSU I found Christian fellowship and a challenge to give my whole life to Christ. The BSU Summer Missionary Program made it possible for me to go to the Philippines. There I saw the gross spiritual needs of a society without Christ. There God spoke to me to become a preacher. There He showed me the people that I was to devote my life to. — Calvin L. Fox, Missionary to the Philippines

(Calvin Fox is a graduate of the U of A and served as a summer missionary to the Philippines in 1962. He is now a career missionary there and is presently on furlough and serving on the staff of University Baptist Church in Fayetteville.)

Missions

Learn how to witness to other faiths

Have you ever wished to talk about your Christian faith with a relative or good friend who was a member of another religious faith and hesitated because you thought you should know more about what that person believed before saying anything? Have you hesitated because you thought you didn't know how to begin, and continue, in your Christian witness? Have you regretted your silence?

To help all those who have had these feelings and desires is what the Conference on Witnessing to Other Faiths is all about.

Two conferences, one to be held at Immanuel Church, Ft. Smith, April 22-23, and another at Trinity Church, Blytheville, April 25-26, are scheduled. You are invited to participate.

Religions to be studied include Catholicism, Witchcraft, Jehovah's Witnesses, Armstrong, Mormons, Satanism, Buddhism, Astrology, Moslems, Jews, and Christian Science.

The conference will be led by A. Jase Jones, M. Thomas Starkes, William Mitchell, and C. Brownlow Hastings from the Home Mission Board. Dr. Starkes is a popular speaker and is the author of two books, *Confronting Popular Cults* and *No Man Goes Alone*. Dr. Jones has just returned from a six month study leave in Israel and is the author of *Neighbors Yet Strangers*.

You will not want to miss this opportunity to learn how to share your faith. Additional information will be forthcoming in the *Arkansas Baptist News-magazine*. — Tommy Bridges, Director, Special Missions Ministries

State WMU to meet

"Joy" has been chosen as the theme for the 85th Annual Meeting of Arkansas Woman's Missionary Union to be held at Immanuel Church, Little Rock, March 19-21. The hymn, *Joy to the World*, will be featured each session.

Program personnel include a dozen foreign missionaries, and an outstanding missionary enthusiast on the home front, Mrs. Robert Fling, president of New York Woman's Missionary Union, serves with her husband, who is under appointment by the Home Mission Board to serve in the state of New York. She will speak each session on spiritual development and on Wednesday, morning she also will tell "The New York Story."

Other guests will be Miss June Whitlow, director, education division, WMU, SBC; Thomas Starkes, secretary,

Department of Interfaith Witness, Home Mission Board, SBC; and Tommy Bridges, director, Special Mission Ministries, Arkansas Baptist State Convention.

At the Tuesday evening service Miss Nancy Copper will be honored for 25 years of service as executive secretary and treasurer, Arkansas WMU. She retires this year.

At the closing session on Wednesday morning officers and members of the State WMU executive board will be elected. Because of limited tenure, Mrs. J. A. Hogan will retire as president after five years in that office. Mrs. Phillip May of Smackover is chairman of the nominating committee.

The meeting will open at 10 a.m., March 19 and close at noon, March 20; Overtight accommodations in homes are available.



New officers of the State BSU Advisory Committee are Frank Huckaba, Mountain Home, vice president; David George, Stuttgart, president; and Robert Parker, Batesville, secretary.

Elmer Gray named California editor



Dr. Gray

FRESNO, Calif. (BP) — Elmer L. Gray, academic dean at Golden Gate Seminary, Mill Valley, Calif., has been elected editor of the *California Southern Baptist*.

Gray, 56, succeeds Donald T. McGregor as editor of the journal of the Southern Baptist General Convention of California. McGregor returned to Texas last September, after two years in California, to serve as editor and publisher of the *Kemp* (Tex.) News.

A native of Oklahoma, Gray served as professor of religious education at Golden Gate Seminary, 1959-67. He spent three years after that as manager of the Sunday School department at the Southern Baptist Sunday School Board, Nashville, and then returned to Golden Gate Seminary.

Gray, who has also held pastorates in California, Oklahoma, Texas and Kansas, has served on a number of state-level and Southern Baptist Convention-level boards and committees and has written extensively for denominational publications.

He is a graduate of Oklahoma Baptist University, Shawnee, and has earned master of theology and doctor of theology degrees from Southwestern Seminary, Ft. Worth.

Child Care Working miracles in troubled lives

"I believe in miracles, for I believe in God" is a line from a favorite gospel hymn of mine. It talks about God's love and grace which makes possible the miracle of new life through faith in him.

Recently I was talking to the father of a young lady who lived at the Children's Home several years ago. As he talked about the progress his daughter made while under our care, he said, "It was a minor miracle." What did he mean? It is true that she had decided to live and had set some personal goals for herself. It is true that communication with the family had been re-established. I suppose, to the family, that did appear like a miracle, "a wonder or wondrous thing."

I personally know that behind this "miracle" stood a dedicated staff in our Little Rock area office and at the Children's Home who worked countless hours with her and her family to bring reconciliation and "new life" to the family. Many children and youth who look to us for help are hurting deeply — inside. They need love, proper direction, and self-understanding. Arkansas Baptists have demonstrated Christian responsibility and concern about the hurts of children and support a Christian child care ministry to meet these needs. The referrals continue to come: children with problems, parent-child problems, marital difficulty and other personal and family needs. The facts in each situation are disturbing and almost overwhelming. So often we review the

Student-to-student workers approved

The employment of 10 S-T-S (Student-to-Student) workers, specializing in campus evangelism and Bible study was approved at the recent semi-annual meeting of the State BSU Advisory Committee.

The recent college graduates will be employed for 10 months. Three will be employed for 1974-75, three for 1975-76, and four for 1976-77. The student-to-student witnessing thrust was made possible by the 1973 Cooperative Program overage. Over half of the overage will be used this way.

The Committee also voted \$7,500 to be spent over a three year period in support of Arkansans serving as BSU workers in Utah and Idaho.

The purchase of a house adjacent to the home which headquarters BSU activities at Westark Community College in Ft. Smith was recommended unanimously to the Operating Committee. Westark is the fastest growing college in the state, BSU Chairman Don Moore stated. With a 1972 enrollment of 2,400 the school started this fall with an enrollment of 3,600.

The next meeting of the Committee is scheduled for July 15.

facts and think, "It will take a miracle to bring order to the situation."

However, "we believe in miracles, for we believe in God." — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

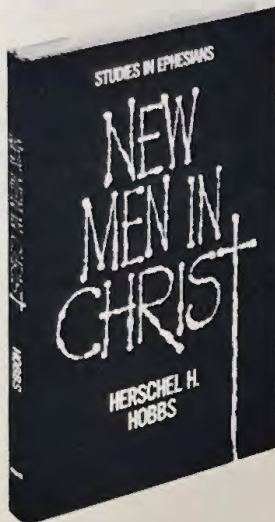
Let **Herschel Hobbs**, the "Baptist Hour" speaker, help you discover the wonders of the Grace of God.

new men in Christ

Studies in Ephesians.

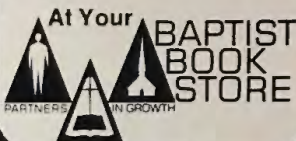
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Staff changes

Bill Bruster has resigned the pastorate of First Church, Siloam Springs to accept the pastorate of Central Church, Knoxville, Tenn. He served the Siloam Springs Church for six years.

Under the leadership of Dr. Bruster, the church has built an educational building, remodeled the existing facilities, operated a kindergarten, and begun a television ministry.



Dr. Bruster



Scudder

Dennis Scudder has joined the staff of Pike Avenue Church, North Little Rock, as minister of music and youth. He comes to the post from Oats Drive Church, Mesquite, Tex. He is a native of Walnut Ridge and a graduate of Southwestern Seminary.



Yancey

He is from Memphis, Tenn.

Hershel Don Yancey is the new pastor of Prosperity Church, Ramsey. He is a student at Ouachita University, where he is a religion and history major. Yancey has served as youth director at First Church, Forrest City and as assistant pastor at First Church, DeQueen. He is from Memphis, Tenn.

Baptist Men will hear missionary to Kenya



Turner

Sam Turner, missionary in Thika, Kenya, will be speaking at the state Baptist Men's Meeting on March 15. The meeting will be held at Calvary Church in Little Rock.

Turner serves as missionary adviser to churches and is stationed in the area where he is active in the establishment of new churches and preaching points.

At the time of his appointment by the Foreign Mission Board in 1970, Turner was pastor of Union Church, Orrick, Mo. He was also a student at Midwestern Seminary in Kansas City, from which he received the master of divinity degree.

A native of Van Buren, Ark., Turner served in the U. S. Navy for two years after finishing high school. Following his discharge, he worked for an oil company in New Orleans and later for a fire and security alarm company in Ft. Smith and Little Rock.

Turner worked as a painter, electrician, school bus driver, and pastor to finance his studies at Ouachita University, where he earned the B. A. degree. For three years he served as pastor of Richwood Church in Arkadelphia.

Turner is spending his first furlough in 1974, serving with the Stewardship

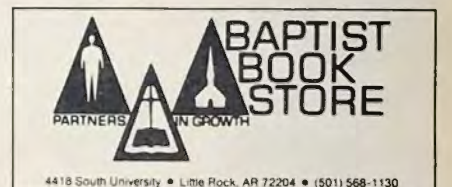
Cooperative Program Department of the Arkansas Baptist State Convention. He is working under the joint sponsorship of the Foreign Mission Board and the Arkansas Baptist State Convention.

Having been a Navy man, business man, pastor and missionary, Turner knows and understands missions needs from many angles, first hand. He also knows ways in which the needs can be met.

Every Baptist man will be challenged and blessed by hearing him.

Plan now to attend the state Baptist Men's Meeting on March 15. — C. H. Seaton, Director

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Churches should provide Workmen's Compensation

By overlooking "workmen's compensation" coverage, many churches are risking misfortune for themselves and for their pastors and other church staff personnel.

"In most states, a church is held liable and can be sued by an employee injured on the job," added Harold S. Bailey, Dallas, a vice president of the Southern Baptist Convention Annuity Board.

"While this would rarely happen, the church would be wise to be prepared," Bailey said.

He also pointed out the church's "moral responsibility toward its employees" as well as legal liability involved. It is not always maintenance personnel who are injured on the job. Secretaries have been injured operating office machines, or have fallen on stairways. A pastor was burned recently when a boiler exploded at the church.

"Many churches have ignored the area of workmen's compensation or have assumed they and their employees are excluded from its requirements," Bailey reported. In only a few states are churches excluded from workmen's compensation coverage. Churches, according to Bailey, should take workmen's compensation into account in planning their total insurance protection. The cost of this insurance is reasonable and within financial reach of any church," he said.

"Rates are regulated by the state, so there is no great profit for companies offering it," Bailey continued.

Workmen's compensation provides disability income, specific sums for specific injuries, survivor's benefits, rehabilitation benefits, and medical benefits for a person hurt "arising out of and in the course of employment."

Bailey reminded churches workmen's compensation can not be secured through disability, health, or other insurance plans handled by the Annuity Board.

A local attorney or insurance expert could counsel the church on how best to obtain workmen's compensation coverage.

Even in the few states where churches are specifically excluded from workmen's compensation laws, churches have a moral obligation to seek alternate protection for their staffs, Bailey said.

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Annie Armstrong had own ideas on women and missions

By Catherine Allen
for Baptist Press

During March, Southern Baptists will attempt to roll together \$7,200,000 for home missions in a special easter offering named for Annie Armstrong, a pre-"women's libber" who lived by her own strict set of do's and don'ts for women.

In a day when all Southern Baptist leaders were men, and women were more silent than mice in a church, Annie Armstrong quietly agitated among women for a convention-wide missions organization for women.

When women finally took heart from the encouragement of mission board leaders and organized Woman's Missionary Union (WMU) in 1888, they elected Annie Armstrong the corresponding secretary. Her work in that office for the next 18 years paralleled that of today's WMU executive secretary.

Miss Armstrong worked tirelessly and effectively to sound the call of foreign missions and home missions to women. She established many patterns and projects that continue to frame WMU. Yet she was no feminist by today's standards.

Having grown up in a church that seated men on one side and women on the other, she never uttered a word in public when a man was present.

She opposed having men and women seminary students taught in the same classes and resisted the establishment of the WMU Training School, near Southern Baptist Theological Seminary in Louisville, so strenuously that she resigned her WMU post.

She considered it entirely improper to receive a salary for her services to missions, so she vigorously turned down offers of remuneration.

With the same determined spirit she pursued the things she believed in. Immediately after Woman's Missionary Union was founded, the ladies undertook a special missions offering for Miss Lottie Moon, a missionary in China who had urged the founding of WMU.

Miss Armstrong handwrote letters to hundreds of missionary societies promoting the offering — permanently damaging her hand.

Simultaneously, Miss Armstrong led WMU to undertake a special project for home missions.

Women filled "brick cards" with money to build a church in Havana,

Cuba. This and other fund-raising projects led in 1895 to the first "Self-Denial Offering" designed to pay home missions debts. The offering grew into an



Annie Armstrong

annual week of prayer and thanks offering.

Although she was an avid supporter of foreign missions, home missions was Miss Armstrong's first love. She never journeyed abroad but traveled extensively among frontier missionaries to Indians.

She worked personally with immigrants and blacks in her home city of Baltimore and led in packing hundreds of barrels of supplies for home missionaries.

Miss Armstrong championed the starting of the Home Mission Board building and loan fund in 1900. Her devotion to home missions was permanently recognized in 1933 when the special offering for home missions climaxing the week of prayer was named in her honor.

The week of prayer for home missions will be spotlighted March 3-10, 1974.

Though Miss Armstrong was a stickler for men and women keeping to their distinctive roles, it is believed she would be proud to see the week of prayer and offering 1974-style. She would be proud to know that home missions now

bubbles at the center of Southern Baptist interest and that home missions is of vital importance to men as well as to women.

She would heartily endorse the theme for this year's observance, "In Him Is Life," especially as it is considered at the Easter season. She would be happy to know that the WMU-sponsored offering netted \$6,884,357.61 for home missions last year. The offering is aided by promotion from the Southern Baptist Brotherhood Commission.

Of course, home missions methods and scope have changed greatly from Annie Armstrong's turn-of-the-century culture. Today almost 2,200 Southern Baptist home missionaries are under appointment in all 50 states, plus Panama and Puerto Rico. The home missions program costs more than \$18,000,000 a year to operate, and that boils down to \$32.58 a minute, according to Arthur B. Rutledge, executive director-treasurer of the Home Mission Board.

The Cooperative Program (unified budget) of Southern Baptists and the Annie Armstrong Easter Offering are the main sources of income for the convention's home missions endeavors.

If the \$7,200,000 for the Easter offering is reached, Rutledge said, the missionary force in the United States could have a net increase of 50 by the end of 1974.



- **EXPENSIVE WEAPONS** — Costs of 47 key weapons have surged \$21 billion over original estimates, Rep. Leş Aspin charged recently. The Wisconsin Congressman claimed that Pentagon figures show five airplanes were responsible for half the increase, and that the F 111 fighter project, alone, has a \$4 billion total overrun. The figures were included in a quarterly Defense Department report that Aspin released. The study also showed that the cost of B 1 bomber project soared \$344 million in the July-to-September 1973 period covered by the report, to a total of \$13.7 billion. The Pentagon declined comment.

(Wall Street Journal, 1/14/74)

- **OLD PEOPLE — MORE AND POORER** — In 1950 only 12.1 million persons were over the age of 65; today there are over 20 million. Between 1960 and 1970 the over 75 segment of

the population grew by 47.1 percent as compared with a 12.5 percent increase for the population below the age of 60. At present those over 65 make up 15 percent of the eligible voters; within the decade that proportion will increase to 25 percent. Twenty-five percent of our current population of 210 million is now over the age of 60; by the year 2000, they will represent 33 percent of the population. The elderly are poor and getting poorer. Four out of every 10 persons over 65 are at or below the poverty line and the proportions are increasing. Only 2 million of the 7 million elderly who are impoverished are on public assistance. In spite of Medicare, the 1973 out-of-pocket expenses for health care paid by older persons are higher than when Medicare began. Medicare provides less than 50 percent of all health care costs for the elderly. Thirty-four percent of the older person's budget is spent on rent. Twenty-seven percent of the older person's budget is spent on food.

(JSAC Grapevine, November, 1973)

Baptist leader cites goals

(From page 24)

Presently the commission receives its total budget from the Cooperative Program, the convention's unified budget.

South said: "Those who oppose this recommendation — and they may be right — contend it would not be well to have the Education Commission controlled by the institutions it was formed to serve. They feel that to the extent the commission's support comes from the institutions, the institutions might control the commission."

The denomination's mission boards and seminaries are being prodded by the committee to undertake new programs of training and enlisting lay church people and non-degree ministers.

"Latest statistics indicate that only 30 percent of Southern Baptist pastors are seminary graduates, the remaining 70 percent having little or no theological training," South said. "We are asking the seminaries to extend training to pastors without college degrees.

"And we have learned from government programs such as the Peace Corps that college students, physicians, dentists, and others, including retirees, make great contributions on short-term assignment on mission fields, both at home and abroad," he said. "We are recommending that the Home Mission Board and the Foreign Mission Board, both of which have been using special and short-term appointees, expand this ministry."

One thing the committee is urging upon all agencies is the need for more extensive, long-range planning.

"We have been doing emergency planning, except on capital needs," South said. "And even that has not always

been planned on long-range basis."

When one of the six seminaries called for a large budget allotment to build additional classrooms, South said, the president of the seminary was persuaded to have a survey by an expert.

"A specialist from one of the educational accrediting agencies was able to show the president that by making better use of his present facilities he would not need the proposed expansion," South said.

"Running onto an institutional head who would admit he had erred in asking for too much money was a new experience," South said.

The denomination's boards, commissions, agencies and institutions have their respective boards of trustees who are charged with the successful operation of their agencies. The Committee of 15 found an almost universal need for greater trustee involvement.

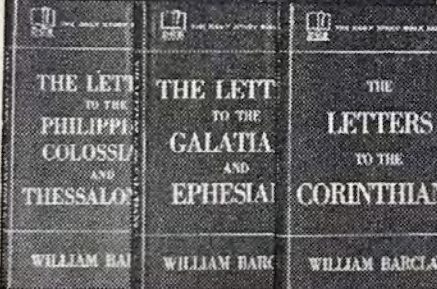
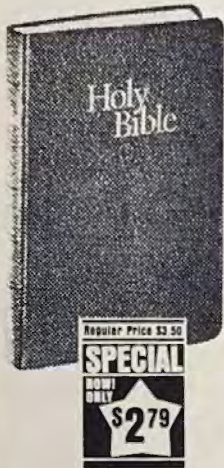
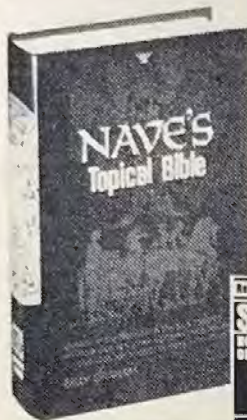
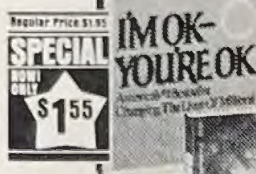
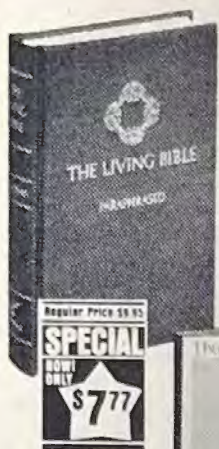
Looking back over the various committee sessions, some of which he said were agnosing, South said, "We had some livid discussion and near-violent outbreaks. But our common goal for bettering the Southern Baptist ministry through its agencies brought us together. To the amazement of many, our report has the solid backing of every member of the committee."

Perhaps the greatest value of the study is the self inspection it has precipitated on each agency under study, South concluded.

The committee is recommending that another and similar study be planned for the beginning of the 1980s.

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BAPTIST BOOK STORE

Victorious in death

By Roy V. Cook
Lonoke Church



Cook

A little boy once came to his pastor during an emphasis on missions and asked, "Sir does God know and speak all the languages of the world?" The pastor puzzled for a moment but then speaking wisdom that could come

only from the Holy Spirit answered, "Yes, my son, God knows and speaks all the languages of the world because he speaks in the universal language of the heart."

Most assuredly God speaks in the language of the heart through the beauty of nature, the love of family and friends, but he speaks the language of the heart supremely in Jesus Christ and this language of God's love for us is the burden of the gospel of John from the beginning to the end. He, Jesus, is the word of God, the son of man, the great teacher, the soul winner, the good shepherd and on, and on until dramatically and wonderfully he has us at the cross where the great God of all creation would reveal his love for the world uniquely.

If Robert Browning could pen lines of love so eloquently as to say "How do I love thee? Let me count the ways . . ." then God in Christ would say, how do I love thee let me show you the ways.

Last week we thought of Jesus' victory in defeat as Christ became the great prophet and witnessing in himself to the truth. Now let us see him as he gloriously fulfills the office of the great high priest. The words again of the memory verse help us as we follow him through the dark hours of the cross. When Jesus at the end of our scripture lesson for today cried "It is finished," he spoke in summarily fashion of all that had gone before as well as what he was doing in that moment.

Jesus as the great high priest is one of better origin than that of Melchizedec. His priesthood is higher than that of Aaron for in himself God had chosen to become the mediator of a better sacrifice. Jesus is the priest of God beginning a new covenant sealed with his own life's blood. The writer of Hebrews tells us of these things so let us follow him in the work he does.

Finished the procuring of the sacrifice (Vs. 17-18)

As he goes forth bearing his cross to the place called Golgotha, in English "the place of the skull," it is here we find the truth that he himself would be offered up as the sacrifice of man's sin. Let us take particular notice that man does not take his life from him it is he who offers it. Not only in the upper room or before Pilate, but in (John 10: 17-18) Jesus says, "I lay down my life . . . no man taketh it from me." The son of man could not have died had it not been his desire to do so. His was a perfect sinless humanity and death had no hold upon him. He willingly bears the sufferings of trial, the burden of the cross. He lays his body upon the beams and the nails are driven in.

Finished the naming of the sacrifice

He it is who is acclaimed the king of the Jews not in military might but in majestic awe inspiring submission. Pilate, speaking in words far beyond man's ability, never spoke truer than when adamantly he refuses to change the inscription. The Jews pleaded, "do not say he is the King of the Jews, but that he said he was." Pilate nevertheless answers, "what I have written I have written." In our vernacular we paraphrase it, "I said it and I mean it." Jesus was King, and it was so written in three major languages. In Hebrew the language of religion. In Greek the language of culture. In Latin the language of government and law. Literally in the languages of the world Jesus of Nazareth is proclaimed the King.

Finished — completed time (Vs. 28a)

It is a fact that the time of the crucifixion was set by God not man. (Matt. 26:1-5) Jesus said after two days; the chief priests, scribes and elders said not on a feast day. Man said later; but God said now and Jesus echoed it in the garden saying my time is at hand.

Finished — the fulfilling of God's word (Vs. 28a)

In the days of old God spoke through prophets, law, forms, signs, symbols and types. Once God would speak in shadows and through clouds, but now it was time for all these to give way to the real, the adequate. It was time for

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the symbol to be replaced by that which is symbolized. Every jot and tittle of the law had been filled and magnified. The old priesthood and the sacrifice of innumerable offerings, the blood of cattle and the waving of grain; the one great truth which these symbolized was now realized.

Finished — unity with man (Vs. 28b)

The statement "I thirst" draws attention to the fact of his complete humanity. The Gnostics taught that matter and the body were evil. They taught that only the spirit was good and since God was pure spirit he could not take upon himself a body. So for them Jesus might be divine but he could not be human. But with one deft blow Jesus proclaims his humanity. Thirst is something only a body can experience and in his cry Jesus the God-Man emphasizes the agony of his manhood. He, as Paul would say, took upon himself the form of man that as man he might become the second Adam. Once and for all without regard for what any man might think, the one on the cross is a man.

Finished — his mortal life (Vs. 30)

Never again to be weary, hungry, tempted. Never again to bear the accumulated faults of man. Never more to have no place to lay his head or to have to occupy other men's habitats. Never more to die. Once and for all his life was given a ransom for many.

Finished — our redemption (Vs. 30)

While in the King James Version it says he bowed his head and gave up the ghost, others believe that he lifted or leaned his head back and with a throat cleared by the sour wine and with a voice of strength and exuberance he cried in a shout of victory, "It is finished." This Christ of ours met in mortal and immortal combat with the last great enemy of sin called death and won the day for God and man. He loving his own loved them to the end, the ultimate. Greater love has no man than this.

Man may argue that God doesn't love them in the circumstances of life, but once and for all without match or copy there stands before us the cross, shouting, shining, pulsating the truth that he does. Yes, in the words of the song writer, "In my place condemned he stood, Hallelujah what a Saviour." What a communication in the language of the heart when the cross God placarded his love before man.

When religion is sinful

By Billy R. Usery, Pastor
First Church, Clarksville

Life and Work
Feb. 17, 1974
Mark 7:5-15



Usery

Colleen Towsand Evans reminds us that, "Christ calls us to be real, not religious." The Christian faith is more than being religious. Our lesson topic sounds the warning — religion can be sinful. Our lesson text reveals that religion be-

comes sinful when it is founded upon the traditions of men rather than upon the revealed Word of God.

Two questions form the basis of the developing controversy between Christ and the Jewish religious leaders. What is the authority for what you believe and what you do — revelation or tradition? What is the basis of true spiritually-clean hands or a clean heart?

Clean hands (Mark 7:3-7)

The basis of the Jewish faith was the law. There were two bodies of law, one written and one oral. The written law consisted of the Ten Commandments as well as the regulations and instructions found in the first five books of the Old Testament.

The oral law arose in the fourth and fifth centuries before Christ as an attempt to insure the keeping of the written law. The oral laws consisted of interpretations and applications of the written law. These interpretations and applications were given by the Scribes, the legal experts of the written law. For "all the Jews" real religion involved the keeping of these man-made traditions designed to regulate every aspect of life. These oral traditions came to have as much, if not more, authority than the written law. The traditions were much later, in the third century after Christ, summarized into 613 rules and regulations and written down. This written summary of the oral tradition is called the Mishnah.

It was one of these oral traditions, the washing of hands, that brought our Lord and his disciples into open conflict with the Scribes and Pharisees. The disciples were accused of "eating their bread with impure hands, that is, unwashed." It was not that the disciples were eating their bread with dirty hands or merely without washing, but they had not washed their hands according to the detailed prescribed manner of the "traditions of the elders." It was not a matter of physical cleanness

but of ceremonial cleanness.

William Barclay in "The Daily Study Bible" recounts the ceremonial washing. "Before every meal, and between each of the courses, the hands had to be washed, and they had to be washed in a certain way. . . The water for washing had to be kept in special large stone jars, so that it (the water) was clean in the ceremonial sense. . . First, the hands were held with the finger tips pointing upward; the water was poured over them and allowed to run at least down to the wrist; the minimum amount of water was one quarter of a log, which is equal to one and a half eggshells full of water. While the hands were still wet, each hand had to be cleansed with the fist of the other. . . the fist of one hand was rubbed into the palm and against the surface of the other. This meant that at this stage, the hands were wet with water; but that water was now itself unclean because it touched unclean hands. So, second, the hands had to be held with finger tips pointing downwards and the water had to be poured over them in such a way that it began at the wrists and ran off at the finger tips. After all that had been done the hands were clean." To do less was to "defile" oneself. To "defile" oneself was to render himself unholy, unclean and thereby unfit for the worship and service of God. In short, it was to commit sin.

Jesus described these "self-cleansed" accusers in one word, "hypocrites." They were appearing to be what really they were not. In terms of their own outward observance they were clean, but in terms of the filling full of the law in Christ they were dirty! They had clean hands but dirty hearts.

There is always present the perils of identifying religion with outward observance. There remains the temptation to view real religion with certain so-called religious acts. Does your faith consist of more than church-going, Bible-reading, and money-giving?

Clean hearts (Mark 8-15)

The inward dirtiness of the Scribes and Pharisees is opened for all to see when Jesus reveals their failure to obediently and lovingly care for the needs of their own fathers and mothers. The depth of their hypocrisy is seen in the fact that they used as an excuse for

their parental neglect, their commitment to God, saying that their possessions were "Corban", dedicated to God. According to the oral tradition, such self-dedicated gifts could not be used to help others but conveniently could be used for oneself. Their tradition had made invalid and void the word of God, which said that a man was to "honor his father and mother." It is evident that their traditions were self-serving and, not God-honoring. Their motive stands naked before the piercing gaze and revealing words of Jesus.

The basis of true spirituality is stated in the brief parable of verse 15. The parable is explained by Jesus himself in the larger context of verses 17-23. By way of this parable Jesus says that, a man is not spiritually defiled by what he eats or by the way in which he eats, but a man is spiritually defiled by what he thinks, by what he says, and by what he does. It is not what goes into the stomach but what comes from the heart that defiles a man. "Watch over your heart with all diligence, for from it flow the springs of life." (Prov. 4:23)

Conclusion

The problem of tradition being the authority of faith and practice did not end with the Scribes and Pharisees. For many today, tradition is more authoritative than the word of God. What is the authority for your faith and practice in such areas as race relations, sexual conduct, family living, Christian stewardship, Sabbath observance, church practices and organizations, marriage and funeral rites? Are they based on God's revealed word or on the traditions of men. Religion is not necessarily redemptive. It may need to be redeemed.

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A smile or two

The lawyer asked the defendant why he assaulted the other man.

"Because he called me a rhinoceros."

"When was that?" the lawyer demanded.

"About three years ago sir."

"And," the lawyer continued, "you waited this long?"

"Well I never saw a rhinoceros until last week!"

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A certain fellow, whose hair was rapidly thinning, was very particular about the way he wanted it cut. He was so critical of practically every snip of the scissors that his exasperated barber hated to see him come into the shop. One time, after a particularly annoying succession of directions and protests, the man concluded with an order to part his hair in the middle. When the barber replied that he couldn't the customer became irate and demanded to know why.

"Well, it's this way, sir," explained the barber dryly, "you have an odd number of hairs."

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Dr. Roy Honeycutt

Midwestern Baptist Seminary
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Attendance report

Feb. 3, 1974

Church	Sunday School	Church Training	Ch. adns.
Alexander, First	70	44	
Alicia	35	29	
Alma, First	372	150	2
Alpena, First	69	48	
Barton	136	64	
Berryville			
First	151	57	
Rock Springs	89	47	1
Camden, First	455	118	
Concord			
Banner	42	27	
First	101	41	
Conway, Second	366	110	1
Crossett			
First	490	168	
Magnolia	174	112	
Mt. Olive	362	209	1
Des Arc, First	226	69	1
Elaine	153	100	1
Forrest City, First	683	150	2
Fl. Smith			
First	1257	264	10
Grand Avenue	805	318	2
Moffett Mission	25		
Temple	167	91	
Trinity	200	71	7
Windsor Park	697	181	9
Garfield, First	72	30	1
Grandview	88	52	
Greenwood, First	296	123	2
Gentry, First	168	89	1
Hampton, First	150	71	
Hardy, First	89	51	
Harrison			
Eagle Heights	275	101	
Woodland Heights	74	43	4
Heber Springs, First	261	74	2
Helena, First	262	112	2
Hot Springs			
Grand Avenue	356	177	11
Leonard Street	81	56	
Park Place	401	118	
Hope, First	465	129	
Hughes, First	200	60	
Jacksonville			
First	377	63	
Marshall Road	295	118	8
Jonesboro			
Nettleton	258	111	
North Main	617	311	22
Lambrook, First	110	76	
Lesa	141	108	1
Little Rock			
Crystal Hill	141	43	
Life Line	574	146	7
Martindale	90	52	
Shady Grove	102	45	
Sunset Lane	198	106	2
Woodlawn	89	36	
Magnolia, Central	601	234	3
Melbourne, Belview	130	114	4
Monticello			
Enon	73	48	
First	300	83	3
Second	311	103	2
Murfreesboro, First	128		
North Little Rock			
Calvary	414	136	1
Gravel Ridge	203	83	
Levy	431	124	6
Runyan	99	67	
Paragould			
Calvary	189	165	2
East Side	206	95	3
Paris, First	368	100	2
Pine Bluff			
First	653	111	4
Green Meadows	55	31	
Second	145	48	1
South Side	785		1
Tucker	19		
Oppelo			
Prairie Grove	154	78	
Rogers, First	536	126	4
Russellville			
First	543		5
Kelley Heights	47	18	
Second	189	68	2
Sheridan, First	242	92	
Springdale			
Berry Street	93	32	1
Elmdale	327	67	2
First	868		7
Oak Grove	75	23	3
Van Buren, First	519	205	9
Mission	28		
Vandervoort, First	52	19	
Warren, Westside	64	45	
W. Memphis, Vanderbilt Ave.	117	62	
Wooster, First	102	86	

Baptist leader cites goals

NLR pastor on Committee of 15

By Erwin L. McDonald

EDITOR'S NOTE: Dr. McDonald, writer of this article, is retired editor of the Arkansas Baptist Newsmagazine and now serves as religion editor and columnist of the Arkansas Democrat, Little Rock. He is a member of the Park Hill Baptist Church, North Little Rock, where Dr. South, subject of the article, has been pastor for 22 years.

Dr. South is the immediate past president of the Arkansas Baptist State Convention and is vice chairman of the highly successful enlargement campaign for Ouachita Baptist University and Southern Baptist College.

This article first appeared on the religion page of the Arkansas Democrat on Feb. 2 and is used here by permission of the Democrat.

Far-reaching changes in Southern Baptist Convention agency operations are being proposed by the prestigious Committee of 15 of the convention's Executive Committee.

Report of the special committee, which has held 21 meetings and accumulated 5,000 pages of materials in three years of studies, will be presented to the Executive Committee in Nashville, Tenn., on Feb. 20.

Dr. Rheubin L. South, the only Arkansan on the study committee, gave a preview of his committee's report, in an interview recently.

South, one of the oldest members of the Executive Committee in terms of service, having served more than 15 years, has played a unique role in the convention study. As chairman of the SBC Executive Committee's Program Committee at the time the study committee was formed, it fell his lot to appoint the committee.

"At first the study committee was to have 10 members," South said. "But in naming the committee I made the mistake of appointing eight ministers to only two laymen. At my request, the Executive Committee enlarged the committee membership to 15, and I named five more laymen, giving the laity a representation of seven to work with the eight clergymen."

After two years as an ex-officio member of the Committee of 15, South received appointment from the Executive Committee to succeed a member who resigned a year ago. Otherwise, his tenure would have expired last year when he completed his service as chairman of the Executive Committee's Program Committee.

Most of the recommendations have to do with money and manpower.

One of the problems tackled by the committee is the lack of portability of retirement accruals among the various agencies.

"A man who had worked for 16 years for the Sunday School Board lost all of his retirement accumulation when he left the Sunday School Board and joined the staff of one of our seminaries," said South.

As one of its proposals, the committee is recommending that all SBC agencies enter into an agreement whereby retirement credits would be transferrable at face value from one agency to any other agency.

The hottest of the recommendations, in terms of mail and telephone calls, South said, is that which would require the Southern Baptist Education Commission to look to the Baptist schools and colleges for up to half its annual budget.

(See **Baptist leader** on page 19)



(Photo courtesy Arkansas Democrat)

Rheubin L. South

Appointed committee members

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