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Arkansas Baptist State Convention

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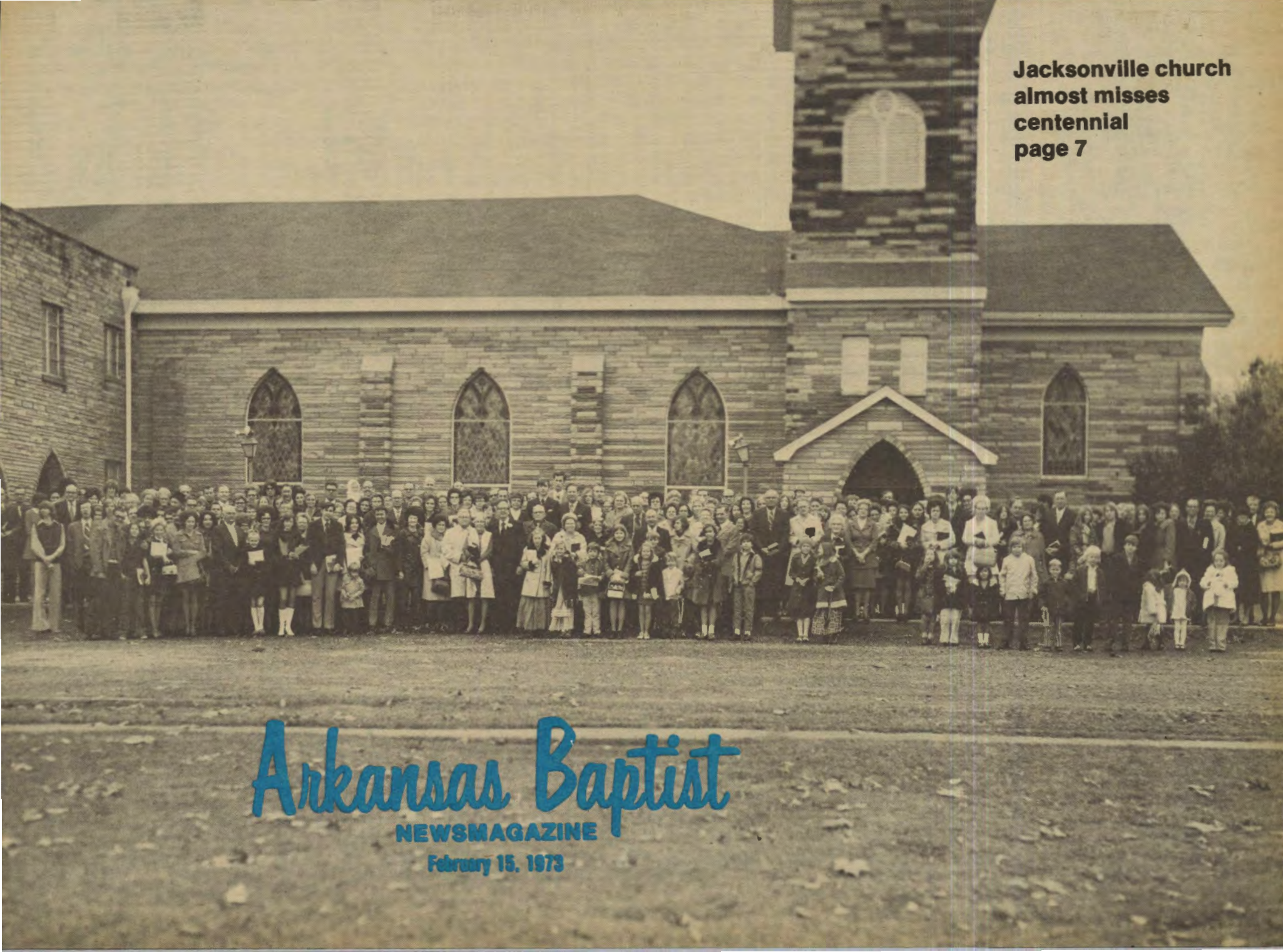
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**Jacksonville church
almost misses
centennial
page 7**



Arkansas Baptist
NEWSMAGAZINE
February 15, 1973

One layman's opinion

Are Christian colleges too Christian?



Dr. Grant

The president of a Christian college inevitably spends some of his time explaining to people that they should not expect the college to be perfect. Most supporters of the Christian college have the wisdom to realize this, and support it because the good features far outweigh the bad.

Strangely enough, one of the most serious arguments occasionally heard against the Christian college is not that it falls short of its Christian goals, but that it is too Christian. I have heard this argument made by sincere Christians as well as by those who have no interest in Christianity.

The argument goes something like this: "Isn't the whole idea of a Christian college really the same thing as that of the monastery sheltering the Christian student — a kind of cowardly retreat from the realities of the world in which he must eventually live? Won't he be unprepared for living in the real world?"

On the surface this appears to be a devastating criticism of the Christian college, but it assumes some things that simply are not true. In the first place, there has always been plenty of sin in and around every Christian college, certainly enough to give every student a good idea of what the devil is up to in this world. Recent revolutionary advances in transportation and communications either bring all parts of the real world to the student, whatever his college, or take the student to all parts of the world. Then too, it is the sins of pride, greed, egotism, selfishness, and hatred, that grieve Christ the most, and all colleges have plenty of this. The Christian college does provide a faculty and administration that point to Christ as the answer to all sin.

But certain kinds of shelter in this world do make sense to me, especially if we are talking about shelter from something that may do irreparable damage on first contact. Even though the threat of radioactive nuclear fallout is a part of the real world in which we live, no rational person would expose his sons and daughters to those deadly rays without benefit of the best shelter he can find. Some aspects of higher education can also be deadly without benefit of reasonable shelters, strategically placed, more for the freshmen and less for seniors, at critical points along the way.

The chief answer to the shelter criticism, however, lies in a different idea of the role of the Christian college. I prefer to think not so much of the negative role of shelter from evil and danger, as of the positive role of a kind of growing magnetic attraction to the love of Christ as seen in the lives of faculty members, administrators, and fellow students.

Each day I thank God that 96 percent of the comments I hear about Ouachita Baptist University are favorable. But I add a little prayer that the two

percent who think Ouachita is too Christian could get together with the two percent who think we are not Christian enough. — Daniel R. Grant, President, Ouachita Baptist University

In this issue

- On the cover this week is a church which almost missed celebrating their centennial. A story on page 7 tells how First Church Jacksonville discovered the true date of their organization.
- An article on page 9 concludes a five-part series on church polity in Southern Baptist congregations.
- The series on seminaries continues with an article on New Orleans Baptist Seminary. See the story and photos on page 12.
- A sermon delivered at the State Evangelism Conference last month is printed in this issue by request of those attending the meeting. "God's Hall of Fame" begins on page 17.

Arkansas Baptist

NEWSMAGAZINE

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FEBRUARY 15, 1973

NO. 7

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Why we carry advertising



Editor Sneed

Perhaps, the most perplexing thing which confronts the editor of this publication is the matter of advertising. There are two reasons, at the present, we must devote time, space, and effort to advertising — (1) in some instances it provides a real service to individuals or to our churches; and (2) since \$10,000 of our annual budget is dependent upon this source of income, it is a necessity.

The *Newsmagazine* is different from any other department of the State Convention in that we receive a major portion of our income from sources other than the Cooperative Program. The 1973 budget, for instance, calls for our receiving \$23,000 from the gifts of our churches, while we must earn an additional \$126,000 from subscriptions and \$10,000 through advertising.

We try to apply two rules in accepting or rejecting advertising — (1) that it is a product or service which is honorable, moral, and legitimate, and (2) that it is not in conflict with the interest or services

X-rated movies, rumors and responsibility

Recently, rumors have blanketed the state that the CBS network was about to carry X-rated movies. So persistent were these unfortunate declarations that it finally resulted in a resolution being introduced in the Arkansas Senate on Feb. 2, 1973. Their categorical denial was carried in last week's *Arkansas Baptist Newsmagazine*.

From these unfortunate experiences, two basic truths can be seen: (1) that each of us have an important moral responsibility, if at all possible, to obtain correct information and (2) that, although the television network won't be carrying X or R-rated movies, they have allowed their standards to be lowered to the point of threatening our society through the use of violence and profanity.

To make the whole issue more complicated the entire rating system seems to be extremely arbitrary. "G," stands for "General Audiences," and seems to be generally of a high standard. When shown in a movie house all age groups are admitted.

"PG" movies indicate that "Parental Guidance," should be exercised. "Some profanity and violence," declared a movie distributor, "is often presented in these."

The "R-rated" movie contains more violence and profanity and may have nudity. According to a film distributor Arkansas prohibits all people under 17 years of age where most other states permit them with their

of the Convention. As one can see, there is a certain degree of judgment which must be exercised by the editor.

The problems which develop are almost self-evident. If a company, for example, is dependent upon churches for its life, and if after careful investigation it appears that the ad should be rejected, the salesman may become very hostile. "To whom can I appeal?" he may want to know.

On the other hand, one may allow the advertising only to incur the displeasure of some competitive company, or one may discover that after all, everything isn't just exactly what it appeared to be.

To assist with this difficult problem, we have asked for a committee to assist in developing more extensive guidelines. After this group has been appointed and the study has been completed, the entire matter will be brought to the full Executive Board.

These standards, when adopted, should prove extremely helpful to the editor. The continually delightful thing, however, is the fact that our people uphold us in their prayers and treat us with great charity. For this we are extremely grateful.

parents.

Finally, the "X-rated" movie contains a maximum of nudity, violence, and profanity. When questioned as to whether these films actually portray sex acts, a film distributor responded "I have never seen one in which this was done. It builds up to it or strongly suggests it. It is not the hardcore thing. It is very similar to the presentations made in what is called a 'Skin House.'"

People who feel such violence, profanity, and vulgarity should not be permitted in the living rooms of our homes should write to:

Mr. Thomas J. Swafford, Vice President President for Program Practices, CBS Television Network, 51 West 52 Street, New York, N. Y. 10019.

Mr. Al Snider, Vice President for Program Practices, ABC Television Network, 1330 Avenue of the Americas, New York, N. Y. 10019.

Mr. Herb Schlosser, Program Director, NBC Television Network, 30 Rockefeller Plaza, New York, N. Y. 10020.

Before writing, however, we would recommend tape recording the offensive lines so that the quotation as well as the program date and time could be stated in your letter.

We have two sacred obligations (1) to do everything in our power to protect the minds of the youth of America, and (2) to be completely truthful. Failure to communicate the facts has resulted in preachers, and leaders being successfully sued. However, it is true that churches, at the present time, enjoy a degree of immunity. Of far more importance than these possible legal actions is our moral responsibility to give correct information to our people.

I must say it!

Wash outs — drop outs — cop outs — no openings



Dr. Ashcraft

While a few dropouts have come to board chairman status, it is not the rule. It is amazing and wonderful in American culture any person can get to the top if he wishes and works hard enough.

A healthy person with fast hands can become world champion while he may be barely able to "rite readin or read ritin." Another whose endowment is little more than three chords, a second hand

guitar, and a scratchy voice can earn more than the president of the nation and this with no acquaintance of Mozart. However, the masses are becoming more selective of those whom they place over themselves as governors and leaders.

Civilization does not march forward on rock music or second round knockouts. Civilization moves forward at the hands of able, prepared, disciplined and determined persons. A student who cannot convince a sympathetic teacher that he can pass a freshman English course today stands to serious question that he could convince a bankrupt board they should buy the Empire State Building or the Taj Mahal tomorrow.

There are no short cuts to glory or a meaningful life. College students of today may expect under normal conditions to live until the year 2025. They will

live in the context of the most promiscuous, most compromising, yet the most challenging age.

High moral character and knowledgeability will be indispensable qualities. These cannot be achieved by poor study habits, sad eating procedures, undisciplined schedules, prideful ignorance or juvenile behaviour.

Any projection to the year 2025 will remind us that the present population of the earth will be doubled by that time. The stress alone on this planet will demand more of everything in a citizen's life.

The deviation from the Judeo-Christian concept of morals will quadruple the number of strong to look after the weak. The ever decreasing limits of natural resources of itself will require more discipline and wisdom than ever.

When one attempts in good faith a worthy challenge and stops short of victory something deep within that person dies. There are no premiums paid on ignorance. Dividends are not declared on stupidity. Quitters are not elected to the Hall of Fame. There are no openings for drop outs, wash outs, or cop outs, nor is there a place in God's kingdom for them.

No man, having put his hand to the plow, and looking back, is fit for the kingdom of God. Jesus said it, Luke 9:62.

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

Woman's viewpoint

God's social security

By Iris O'Neal Bowen



Mrs. Bowen

Many people getting up in years begin to look forward to retirement. They get busy with pen and paper, counting their quarters they have worked for the best pay and figuring how many more, in some cases, they will have to work to draw the very best

in retirement checks.

A lot of our elders put off their retirement as long as possible — and I admire them for it. Yes, I see older people every day who don't look their ages, who get around like they were 20 years younger, and who turn out days and days of work that should put some of the youngest generation to shame.

We sat down Christmas Day, as the family gathered together, to listen to three such oldsters who had been invited to "spin some yarns from the good old days."

One of these was the Preacher, who

raised his quota of beans, okra and tomatoes last summer, and who still belts out a sermon when invited. The other two were uncles, who at 68 and 75, refuse to retire. The 75er was visiting from California and miserable because we couldn't find enough to keep him busy. The youngest buster we can seldom find home, he gets about so much. He champions the young, with the Youth Homes one of his greatest interests. He serves his state tirelessly, having won his fourth term in the legislature in spite of recovering from a terrible car wreck.

— Which brings me to my thought:
Too many people who continue to be

active in their daily lives and work after retirement age think if they are getting a little tired, it is time to retire from God's service. So they just sort of get on God's Social Security. They figure after all those years of faithfulness they have in a sufficient number of quarters for God to continue to bless them with health, happiness and worldly goods — and they expect God to be right there with His Social Security check, and perhaps a little something extra, should any difficulties arise.

Wouldn't it be bad if we got an official looking letter some day and, on opening it, read, "We are sorry to inform you, but God has retired as head of this department. Any requests or complaints received will be retained until a new head had been appointed."

Does God owe us any more than we owe Him?

New subscribers:

New budget Church

Second, Searcy
Wooster

Three months free new church

Lake Shore, Hughes

Pastor

Wayne D. Gunther
Paul Huskey

Association

Calvary
Faulkner

Bob McGraw

Ark. Valley

Letters to the editor

An open letter to deacons

My fellow Deacons:

In 1972 Southern Baptists baptized over 450,000 persons — the largest number in the history of the Convention. Over one-half million baptisms can be experienced in 1973 if more deacons will commit themselves anew to the promotion of evangelism and personal witnessing. Lost people are responding to the gospel. It is our challenge to see that the gospel is presented to them.

May I suggest some very practical things that deacons can do, both as a Board, and as individuals, in full cooperation with their pastor, to lead their church to increase its baptisms in 1973:

(1) Set aside one hour at an early deacons' meeting or call a special meeting to consider the suggestions in this letter. Your pastor, of course, should be present and will welcome this opportunity. If by chance your church is without a pastor, make your plans anyway.

(2) If you do not have a revival scheduled for 1973, schedule one. If you have a revival already scheduled, you may want to schedule a second revival or special soul-winning weekend to be led by laymen. Your revival meeting should be well planned with appropriate committees, a religious census, and undergirded with prayer. If you want specific help on planning effective revivals, write the Evangelism Department of your state convention.

(3) Consider a well led, properly planned, young people involved, youth revival.

(4) Intensify the evangelistic outreach of your Sunday School. The Sunday School is still a great evangelistic organization. Use your Sunday School for evangelism. For specific suggestions, write the Sunday School Department of your state convention.

(5) Plan a Lay Evangelism Training School (WIN) for your church or in cooperation with other churches. Numerous persons have been trained to conduct such a school and in many churches the results of these schools have been electrifying.

A deacon from a Virginia church recently wrote me, "Our church has been literally ignited since our lay witness school in October. Our people are witnessing with new confidence and boldness. We have had as many as 13 professions of faith on one Sunday. Our young people are the real leaders."

For information about a Lay Evangelism Training School, write the

Evangelism Department of your state convention or the SBC Home Mission Board, Evangelism Division.

(6) Consider a Lay Witness Mission in your church. This is an occasion when a group of dedicated lay people will come to your church for a weekend of testimony, renewal and witnessing.

A layman attending a Sunday night evaluation service at the close of renewal weekend recently wrote, "I was a visitor at your Sunday night service. It was obvious to me from the speeches of some members that something spiritually exciting and stimulating happened this weekend."

For further information write the Brotherhood Commission of the Southern Baptist Convention.

(7) Consider a program of Renewal Evangelism in your church. This is a continuing program involving interested and committed persons in your church to a plan of renewing their Christian commitment. For further information write the Evangelism Division of the Home Mission Board.

(8) Join your pastor or a fellow deacon for personal witness visitation in your local community. Set up a specific time and schedule for personal witnessing. Select one lost person as your particular objective of prayer and witness for the coming year.

(9) Pay the expenses of your pastor to preach a revival meeting in a pioneer area where the church is unable to pay transportation or living expenses for a visiting evangelist. Write the Home Mission Board for suggestions of a place your pastor might be best used.

"The fields are white unto harvest." People are responding to the gospel. If the deacons in our various churches will provide programs to train laymen and lead in providing opportunities for witnessing, over 500,000 baptisms can be enjoyed in 1973. —Owen Cooper, Deacon, First Church, Yazoo City, Miss.

Can you help us?

Will you tell me if you have a Rev. and Mrs. Stanton Pinnell on your mailing list? Or do you know if they are still in Arkansas? They came from California and we lost contact with them and would like to find them. —Mr. and Mrs. Albert S. Clark, Rt. 1, Box 313, DeQueen, Ark. 71832

Editor's reply: Sorry, we do not have them on our mailing list and do not know where they are located. Perhaps some of our readers can help you. —JES

Likes newsmagazine

I read some of your magazine several months ago while visiting my stepson in Malvern, Ark. I'd like very much to get it regularly. If you will write and tell me how much it costs I'll be glad to send you the money. Thank you so much and may God richly bless you all. —Katharine M. Fowler, 735 Main, Ottawa, Kans.

Staff changes

Gary L. Pridmore has been called as pastor of Mt. Zion Church, Dodderidge. He is a senior at East Texas Baptist College, Marshall, Tex. Pridmore is a native of Newport, and his wife is from Houston.

Eugene Lindsey has been called to the pastorate of First Church, Stamps. He is a graduate of Ouachita University and currently is completing a degree at Southwestern Seminary. He is married and the father of a daughter.

Rex Holt has accepted the pastorate of Fisher Street church, Jonesboro. He has served as associate pastor of Fairway church, Wichita Falls, Tex. He is a graduate of Arkansas State University and Southwestern Seminary. He is a native of Bay, and is married to the former Sherry Pucket of Caraway.



Holt



Wall

A. F. Wall is now pastor of Kelly Heights Church, Russellville. He comes to the church from First Church, Vandervoort, where he was pastor for seven years. During his ministry there the church built an educational building and redecorated the auditorium. During his tenure at Vandervoort there were 56 additions to the church, including 23 by baptism. Wall also has pastored churches in Texas, Oklahoma, and Kansas, and served at the Winslow and Liberty Churches in Washington-Madison Association.

Ordinations

Stephen Hatfield, associate pastor for youth of Green Memorial church, Little Rock, son of Rev. and Mrs. Lawson Hatfield, was ordained to the Gospel ministry Jan. 28 by the Immanuel church, Little Rock, his home church. Those who participated in the service included Jerry Hatfield, Dr. Charles Ashcraft, Charles Atkinson, Dr. Rheubin South, Lawson Hatfield, Bill Elliff and pastor W. O. Vaught, who preached the ordination sermon.

Others who participated in the council and service were Dr. Daniel Grant, Dr. Carl Goodson, Claude Williams, L. H. Rosemond, Don Cooper, Jim Tillman and Dr. T. K. Rucker.



Hatfield



Tallant

Jimmy Tallant, assistant pastor of Union Avenue Church, Wynne, was ordained to the ministry by the church Jan. 21. Moderator for the service was Robert F. Tucker, Superintendent of Missions for Tri-County Association. The ordination sermon was by the candidate's father, James L. Tallant, pastor of Cherry Valley Church. The newly-ordained minister previously served 1½ years as youth director for the Vanndale Church. He and his wife, the former Peggy Johnson, are the parents of two sons.

First Church, Blytheville, recently ordained **William Ronald Ellis** to the ministry. The ordination sermon was by Floyd Ward of Gosnell Church. Ellis is minister of education at First Church, Kissimmee, Fla. He is a graduate of Arkansas State University and Southern Seminary. He is the son of Mr. and Mrs. William Ellis of Blytheville.

Churches use theater in film ministry

The First Church of Jacksonville, where Mason Bondurant is pastor, has embarked on a unique film ministry. Finding that the old Graco Theater in the city was under lease to the Grace Church, pastor Bondurant approached

Doctrines of the faith

The doctrine of Satan

By Jimmy A. Millikin
Southern Baptist College

The doctrine of Satan is one of those biblical doctrines which has been the subject of much ridicule in modern times. While there seems to be a renewed interest in the subject, it is probably true that the great majority of people feel that Satan is only the figment of our imaginations. The existence of a real devil surely cannot be taken seriously by the twentieth-century man.

A real personality

In light of the widespread doubt as to the existence of Satan, it is necessary to state that the Bible very clearly and positively teaches that the devil is a real person. Throughout the Bible the attributes and qualities of personality are ascribed to him. He is called a murderer and a liar (John 8:44,) and it is said that he commits sin (I John 3:8.) All of these are the elements of a real person.

It is certain that Jesus believed in and taught the existence of a personal devil. No one can read the story of the temptations without seeing this (Matt. 4:1-11.) Throughout His teachings Jesus makes reference to Satan and his work, and he always refers to him in personal terms (cf. Matt. 13:19, 39; 25:41; Luke 11:21; John 14:30.)

His character and work

The character of Satan is expressed in the names and titles given to him in the Bible. The two terms most frequently used to refer to this evil personality are "satan" and "devil." The title "Satan" means "adversary," someone who takes a stand against another. In this case, Satan is one who opposes God and His people. The term "devil" means "slanderer." Thus, the essential character of Satan is the opposite of God. He is the enemy of God and His followers, and his intent is set on malicious evil against both. For this reason he is appropriately called the "wicked one" (Matt. 13:19; I John 2:14.)

Satan's work is in keeping with his essential nature. All his actions are designed primarily to oppose or thwart the purposes of God. He incites men to evil (Luke 22:3; Acts 5:3.) He hinders the activity of God's messengers (I Th. 2:18.) He causes false beliefs to arise (I Tim. 5:15; cf. Gal. 5:8.) He tempts men to disobey God (Gen. 3:1-6; Matt. 4:1-11.) He inspires persecution against believers (I Peter 5:8; Rev. 2:13.) He blinds the minds of the lost to the gospel and causes them to believe a lie (2 Cor. 4:4; 2 Thes. 2:8-11.)

His position and power

There are two erroneous views concerning the power of Satan. Some attribute to him too much power, making him almost equal to God. Others would deny him any power at all. The Bible rejects both of these extremes.

The Bible, on the one hand, attributes to Satan supernatural power. He has the power to resist one of the chief angels (Dan. 10:12-13; Jude 8, 9.) He is called the "prince of this world" (John 14:30,) "the prince of the power of the air" (Eph. 2:2,) and "the god of this world" (2 Cor. 4:4.) All these terms surely intend to convey the idea that Satan has been endowed with great power, so much so that the "whole world lieth in the wicked one" (I John 5:19, R. V.)

On the other hand, the Bible plainly recognizes that Satan's power is limited. One sometimes gets the impression from the current discussions on the subject of Satan that his power is such that we are hopelessly held in his clutches. Thank God, this is not true (cf. Col. 2:15; James 4:7; Luke 10:18-19.) He is not God, and his power and authority is thus limited by the sovereign power and authority of God (Job 1:12; 2:6; Jude 9.) Thus the Christian can resist the devil (Ja. 4:7,) and stand against him (Eph. 6:11.)

pastor Connie Shelton about the possibility of showing Billy Graham films on Friday and Saturday nights. The two congregations agreed to work together and a member of First Church is paying for the film rentals. Tickets are being distributed free through several churches and merchants in Jacksonville.

The showings began Feb. 9 and will run through March 17. The theater was renamed the "LifeWay Theater." Time of showings will be at 7:30 p.m. on Friday and Saturday with a matinee on Saturdays at 2:30 p.m. No offerings will be received, but a refreshment stand will be available.



Dr. Millikin



This congregation recently celebrated their centennial.

At Jacksonville

Church almost misses centennial, but pastor discovers fact error



Pastor Mason Bondurant discovered the church's true age while researching old records.

On May 4, 1972 the First Baptist Church, Jacksonville, Arkansas was 100 years old. This in itself is not unusual in that several Arkansas churches have observed their centennials in recent weeks. What is out of the ordinary is that the church itself was not aware that it was 100 years old until pastor Mason Bondurant discovered the fact while researching old records trying to bring the history up to date.

A member, Mrs. Harvey Lamb, had for years asserted it was true, but it fell upon deaf ears. The church for many years had reported to the association its organization date as 1914, which was true as far as the name "First Baptist Church" was concerned.

Upon making this discovery pastor Bondurant began asking questions and doing further research. The original record book was in the church files, but obviously had been ignored. Although the church did little during its first 20 years, the small group, by formal legal resolution, did name themselves

"Jacksonville Baptist Church of Christ," a common practice in those days.

The church was reorganized in 1901 and moved to another location with the organization of "First" church taking place in 1914. Since the centennial year was already well underway pastor Bondurant moved quickly to collect pictures and rewrite the history of the church. This was published in time for the centennial observance on Nov. 19, 1972.

The program for the day included recorded messages from former pastors R. J. McMillan and Ben Bates. Former pastors H. W. Ryan and Jeff Cheatham Jr. preached at the morning and evening services. Former Minister of Music Loren Miller sang at the evening service. Pictures were made of the crowd, which included many former members. A pot luck dinner followed.

The membership of the church now exceeds 1100 members and recently adopted its largest budget in history of \$106,000.



ADVANCEMENT LEADERS ALSO ORDAIN: Some leaders of the Ouachita-Southern Advancement campaign recently joined others in ordaining Stephen Hatfield, (center) Ouachita freshman at Immanuel Church, Little Rock, his home church. Platform guests (left to right) are Bill Elliff, Ouachita student; Charles Atkinson, pastor of Green Memorial church where Hatfield is associate pastor; Dr. Charles Ashcraft, executive secretary of the Arkansas Baptist State Convention; Dr. Rheubin South, pastor, Park Hill Church, North Little Rock, Convention president and campaign leader; Dr. W. O. Vaught, pastor of Immanuel Church, Little Rock, and campaign director; Lawson Hatfield, Sunday School director of state convention, father; and Jerry Hatfield, brother to Stephen.

Not pictured but participating in the services were: Jim Tillman, director of the college campaign; Dr. Daniel Grant, president of Ouachita; Dr. Carl Goodson, academic dean at Ouachita; Don Cooper, Claude Williams, L. H. Rosemand, and Dr. T. K. Rucker.



Gary Cook, a first year theology student from Little Rock, has been named to the executive committee of the Student Development Council at Southern Seminary in Louisville. He is shown here with Wesley M. "Pat" Pattillo (right), the seminary's vice president for development. The Student Development Council has been formed by over a hundred interested students for the purpose of aiding the overall financial strength of Southern Seminary. A different project is planned for each semester, beginning with last semester's letter-writing campaign in support of the annual Alumni Fund drive.

OBU will aid church needing student worker

ARKADELPHIA — Ouachita Baptist University has begun a new program to aid OBU students in finding church work. The program is being sponsored by the OBU Development office and the Baptist Student Union.

According to Bill Elliff, a Ouachita junior who is helping co-ordinate the program, a "real need" exists in many churches for student workers in such areas as youth work, music, ministry, supply and summer work, but that these churches "don't know how to go about obtaining student help."

Churches needing student workers are asked to contact Bill Elliff, Student Representative, Box 368, Ouachita Baptist University, Arkadelphia, Ark. 71293, and a questionnaire concerning specific needs will be sent to them. When returned, the questionnaire will be matched with student files, and several students will be recommended to the church. If desired, interviews will be set up between the church and prospective student workers.

Dr. Swor writes of full recovery

So many inquiries came to Chester Swor at Christmas time concerning his response to times of hospitalization and surgery during the summer of 1972, that he wishes to share with Arkansas friends through this means the good news of his complete recovery.

In humor he writes that the abdominal surgery revamped his "chassis," the cataract surgery improved his "headlights," and the months of rest "tuned his motor" so well that he feels "fit for another run." During the fall of 1972, he filled a tailored-down schedule, but is returning this spring to a more nearly normal schedule of travel, speaking, and counseling.

Also, Dr. Swor writes, "Honestly, I have tried to bow out to semi-retirement or to some less strenuous work, but the demands — particularly of young people — have made it almost impossible for me to discontinue my long-time work. Therefore, insofar as I can now anticipate, I shall be dividing my time between my work of many years in spiritual renewal with much emphasis on young people and a possible work on a college campus as counselor-in-residence. I am deeply grateful to so many thousands of friends who have been 'doctors' aides' through prayer in my behalf."

Dr. Swor will continue to maintain his home and office at 902 Whitworth Street in Jackson, Miss.

Church polity: cooperation

By Ralph W. Davis

Secretary, Arkansas Church Training Department

(Last in a series)

People of other denominations marvel at the way Southern Baptists can accomplish anything. While there is no coercion on the part of any agency, we can accomplish great things for the Lord. No church can dictate to the individual and compel him to give a certain amount of money, time, or talent because the individual is free unto God. No denominational agency can coerce the churches in giving because each church is an autonomous body. How then can we accomplish anything? It is because the New Testament doctrine of cooperation is found along with the doctrines of the autonomy of the church and the priesthood of the believer. "We are laborers together with God."

Baptists have not always been able to solve the problems of being autonomous and free at the same time.

By 1641 in England every Baptist church was an autonomous body. Problems began to arise. There were needs that one church alone could not meet, such as Christian colleges. At this point Baptists took two directions. One group said that if each church maintained its autonomy, the churches could not work together. This group started the "society" system. The churches remained independent, but members of the churches formed missionary societies. A society sent Cary out. Churches could assist, but the societies were not church controlled. Each society became self-perpetuating.

This concept jumped the ocean and in America the convention was structured on the society basis. The Triennial Convention was set up on a society basis. The Northern Baptist Convention organized in 1907 continued doing everything by societies. This explains why they lost the University of Chicago and Brown University. These institutions were managed by individuals without denominational control. Rather than joining together in a convention to support all the causes through cooperation, they organized societies such as missionary societies which individual members could join and give support.

In England another group chose to do things together and still be free. This concept that churches could work together without losing their autonomy went to the United States. They saw that the denomination needed to be set up under and not over the churches.

This concept was adopted by Southern Baptists. The Southern Baptist Convention maintains institutions over which they have control through the trustees who are elected by the churches. There is a great difference between controls and support. The Southern Baptist Convention supports its agencies through the Cooperative Program but controls the agencies through the trustees. There must be responsibility on part of each denominational body.

There is a great value in working together. In the three denominational bodies we go "up" to the lowest church. The three denominational bodies communicate upward to all the churches. If these three went with three separate programs of work, there would be scrambled eggs. Therefore, team work is necessary. There is no team until all are working together toward some goal. We must recognize the principle of interdependency.

It is best for each denominational body to operate in the area in which it can serve best the interests of the entire denomination. Each body should carry a part of the load but remain interdependent. No one body should seek to do the work of all the bodies. This would result in a hierarchical system. Churches have assigned areas of denominational work to various Baptist bodies, but churches continue to do the things they can best do alone.

The individual church is primary. It is responsible to Jesus Christ and is obligated to do His will. To accomplish the will of Christ churches can work together and still be autonomous. Cooperation is not compromise and churches can be free to work together as well as they can be free to refuse to work together. There can be cooperation without coercion. "We are laborers together with God."

Registration cards for SBC available

Registration cards, which will be necessary for all messengers attending the Southern Baptist Convention in Portland, are now available. Send requests to Dr. Charles Ashcraft, Room 202, Baptist Building, 525 West Capitol, Little Rock 72203.

El Dorado pastor writes study aids



Hilton

Recently, Roy B. Hilton, pastor, Immanuel Church, El Dorado, embarked on what he calls "A Ministry of Sharing," which is an effort to assist pastors and laymen to discover insights into God's Word.

The first of these eight studies developed by Pastor Hilton are on the Beatitudes. These have been mailed to every pastor in Arkansas. Those wishing to continue to be involved in this endeavor should write to: Pastor Roy B. Hilton, Immanuel Baptist Church, 701 South West Avenue, El Dorado, Ark. 71730.



Rev. and Mrs. Downs

Couple wed 50 years

Rev. and Mrs. Curtis H. Downs of Dell and Truman, recently celebrated their 50th wedding anniversary at a party given by their sons and daughter-in-laws, Mr. and Mrs. Curtis H. Downs of Amarille, Tex. and Mr. and Mrs. Marion W. Downs of Alpena.

The couple were married Jan. 17, 1923, at Blytheville. Mrs. Downs is the former Sula Wilson of Dell. They have three grandsons and 3 great-grand-children.

Deaths

Oscar M. Stallings, 81, retired pastor of Second Church, Conway, died Jan. 25. He also had served churches at Mena, Batesville, and Tulsa, Okla.

Mrs. Nora Horton died Jan. 28. She was a member of Ironton Church.

Your state convention at work

Sunday School

Right on — growth

If you lose a ball game or a turtle race it is usually best to be a little quiet.

But winners have cause to rejoice and tell it big.

This year Sunday School growth in Arkansas is unusually strong. We report a new gain in enrollment of 6,702 which brings our enrollment to 212,555.

Only in 1954 and 55 was this record topped.

Since 1953 the enrollment figures have been up 12 years and down 8 years. The peak enrollment for Arkansas was in 1964 with 215,969 reported.

Careful students of Baptist work see a constant relationship in certain figures.

When Sunday School enrollment is up, baptisms too, tend to be up. When a person is enrolled in Sunday School there is a potential member for other organizations.

When more people attend Sunday School it is almost always true that the income of the church is up. More money is given for all mission, education and benevolent causes.

And we have sadly learned that when Sunday School in neglected and enrollment is down, inevitably all other interests seem to suffer too.

What changed the picture in 1972?

We do not know all the answers. Likely some factors that have helped are: more pastors, leaders and members of the Sunday Schools are more concerned than before.

More church surveys and visitation efforts have been conducted. Some churches have experienced rapid growth through the bus outreach ministry.

One theologian pointed out that spiritual power may recede and swell like the coming in and going out of the ocean tide. We seem to have been in a spiritual recession in recent years, but in recent months it seems the tide is changing and spiritual interest among people seems stronger. The Tide is coming in.

Vacation Bible School enrollment, and professions of faith are also higher this year than last. In 1972 the enrollment gain was 11,128 to 90,369 and baptisms were 1,858 to 906 more.

What are some conclusions we may see in these facts?

First we can rejoice in what these figures represent; (1) more people won to Christ, (2) more of almost everything we can measure organizationally and financially, and (3) more people engaged in character building Bible study.

Secondly, we can measure what we are doing against all that is yet to be done; more persons yet to be located through a people search, more persons yet to be won to Christ; more educational missionary and benevolent goals yet to be reached.

In Acts 28:15 Paul saw some good results of his labor. The scripture says "He thanked God and took courage." —Lawson Hatfield

Leadership Conference will hear HMB worker



Dr. McCall

The first annual Leadership Conference of Work with National and Southern Baptists meeting at Camp Paron, Feb. 23-24, will introduce Emmanuel L. McCall to Arkansas Baptists.

Dr. McCall was named as an associate secretary in the Department of Work with National Baptists of the Southern Baptist Home Mission Board in May, 1968.

At the time of appointment, he was pastor of 28th Street Baptist Church in Louisville, Ky., where he had served since 1960. He was a former associate pastor of Joshua Tabernacle Baptist Church, and professor at Simmons Baptist College, both in Louisville, Ky.

Dr. McCall, a native of Sharon, Pa., is a graduate of the University of Louisville and Southern Seminary in Louisville, where he earned the bachelor of divinity, master of religious education, and master of divinity degrees. He also attended Simmons Bible College in Louisville, which awarded him the doctor of divinity degree in 1966.

Dr. McCall was listed as one of the outstanding young men in America in 1971. He has served as editor in various capacities, namely the following volumes: *This is My Story — This is My Song, Simmons — Past and Present, The Black Christian Experience*, and as a contributing writer to *Seven Black Preachers Tell*, and *What Jesus Means To Me*. He is married and has two children.

Reservations must be made for the overnight accommodations by writing or calling Robert U. Ferguson, 525 W. Capitol, Little Rock (376-4791). Laymen and ladies are welcome and the cost is \$5 per person.

Foundation

Defending Christian wishes is our task

A lady had just signed a will, leaving a generous portion of her estate to various Baptist causes; friends and loved ones had also been remembered. The Arkansas Baptist Foundation was named executor of the will.

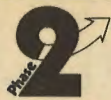
The lady mentioned a distant relative who had been a family problem, and she asked, "What will happen if that relative tries to contest my will after my death?" There are rare instances where one may have been pressured, or deceived, or improperly influenced in making of a will. Where such circumstances exist and can be proven, the law makes provision for a will to be broken and its provisions set aside. However, the law also provides for a deceased person's wishes to be carried out exactly as he desired, providing his will was made in good faith and with full knowledge and competence and according to law.

The executor of the will has a responsibility to see that its provisions are carried out exactly as the deceased had wanted. Any executor, whether a close personal friend or loved one, or an attorney, or a business man, would have such a legal obligation; the Arkansas Baptist Foundation as executor would certainly have no less responsibility.

But then I pointed out to the lady one major difference between the ordinary executor and the Arkansas Baptist Foundation. All have an equal legal responsibility, but the Foundation has an additional moral responsibility. It is a Christian firm created and owned and operated by the Arkansas Baptist State Convention to minister to individuals and to serve Baptist causes and institutions. It would have not only a legal obligation, but a moral responsibility to defend in every ethical way the expressed wishes of a Christian steward who sought to continue that Christian stewardship after death.

I assured the lady that the Arkansas Baptist Foundation would defend her Christian wishes should that be necessary. She smiled and replied, "That's good; I feel much better about it now."

If your will seeks to continue your Christian stewardship after you are gone and you want the added assurance of having the Arkansas Baptist Foundation serve as executor of the will, contact us and we will discuss the matter with you without cost or obligation. —Roy F. Lewis, Acting Executive Director.



The Ouachita-Southern Advancement Campaign

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

A special day

By Jim Tillman, Director

"What makes a day special?" Birthdays, anniversaries, and holidays are special days. These days are special because of a "happening" in our day! Ben C. Fisher, editor of "The Southern Baptist Educator" in a recent editorial gives accent to this fact. "All six Southern Baptist Seminaries report enrollment increases. The enrollment for Southern Baptist Colleges also shows an overall gain of 3,393 students."

In Arkansas, we are reporting over 3,000 students enrolled in our two schools. This, too, is an overall increase. Dr. Daniel R. Grant, President of Ouachita Baptist University, comments "there is increasing evidence that the private, church-related university that takes its mission seriously is moving back into a strong position in its contributions to higher education in Arkansas and the nation."

This Sunday, Feb. 18, 1973, is an opportunity for every Baptist church in Arkansas to place positive emphasis on Christian Higher Education. As you read this article, consider yourself appointed to say a good word for Ouachita and Southern. Give the information in this article to your department or class in Sunday School. As you lead in prayer, remember "you" two schools. Ask your church treasurer to give you the latest report of gifts from your church to the Ouachita-Southern Campaign, in order for you to share this with others.

Here is a "good word" for Ouachita. In the fall of this school year, OBU reported 112 ministerial students enrolled. Forty-one young people studying to become ministers of music are at Ouachita. The report also revealed 30 preparing for other church related vocations.

Here is a "good word" for Southern. "A recent survey made by a graduate student working on a doctoral thesis revealed that the faculty of Southern has the highest number of years of preparation held by any two-year college faculty within 50 miles. Not only are the faculty members well trained, they are also dedicated Christians, active in their churches."

Pastors, let's make this Sunday a "special day" as we say a good word for Ouachita and Southern . . . they deserve it!

Top churches in baptisms 1971 - 72

Church	Association	Pastor	No. of Baptisms
First, Ft. Smith	Concord	Wm. F. Bennett	270
Windsor Park, Ft. Smith	Concord	J. Harold Smith	254
North Main, Jonesboro	Mt. Zion	Garland Morrison	154
Southside, Pine Bluff	Harmony	Tal Bonham	135
Second, Little Rock	Pulaski	Dale Cowling	133
First, Forrest City	Tri-County	Bobby Moore	126
First, West Memphis	Tri-County	Thomas A. Hinson	123
University, Fayetteville	Washington-Madison	H. D. McCarty	121
First, Springdale	Washington-Madison	Clifford Palmer	119
Dollarway, Pine Bluff	Harmony	T. L. Tatum	106
First, Rogers	Benton	Dean Newberry	103
Life Line, Little Rock	Pulaski	William Philliber	94
Oak Grove, Van Buren	Clear Creek	Wayne B. Davis	91
Bethabara, Lake City	Mt. Zion	Glen Riggs	90
Second, Hot Springs	Central	Walter Yeldell	88
Ridgeview, Fayetteville	Washington-Madison	Doyle Wesson	79
Calvary, North Little Rock	North Pulaski	William L. Kreis	74
First, Hot Springs	Central	W. Lloyd Cloud	74
First, Lepanto	Trinity	Raymond Atwood	74
Grand Avenue, Ft. Smith	Concord	Don Moore	74
First, Alma	Clear Creek	Paul Stockemer	72
Immanuel, Rogers	Benton	J. M. Johns	67
Immanuel, Little Rock	Pulaski	W. O. Vaught Jr.	67
First, Lambrook	Ark-Valley	Lester Aldridge	63
Beech Street, Texarkana	Hope	Millard Bennett	63
Lavaca Church, Lavaca	Concord	Bob Ebersold	61
Olivet, Little Rock	Pulaski	Russell Clearman	60
Marshall Road, Jacksonville	North Pulaski	Arthur A. Durkee	59
Park Hill, North Little Rock	North Pulaski	Rheubin L. South	59
Elmdale, Springdale	Washington-Madison	Paul Wheelus	58
First, Melbourne	Rocky-Bayou	Lon Brown	58
Central, Magnolia	Central	Lloyd Hunnicutt	58
Walnut Street, Jonesboro	Mt. Zion	Derrell Whitehurst	57
Second, Forrest City	Tri-County	James Swafford	56

Highlights of the Youth Convention

WHERE — Ninth graders and above will meet in the Robinson Auditorium and eighth graders and below will meet at Second Church, Little Rock.

WHEN — Friday, April 20, 1973, from 10 a.m. to 7 p.m.

TWO SIMULTANEOUS CONVENTIONS — These two conventions will be almost identical but held in different places. We suggest that church groups coming in buses stop first at the Second Baptist Church and leave there the younger youth with their sponsors before the rest of them go to the Robinson Auditorium with the older group and their sponsors. We discourage anyone going from one convention to another because in doing so he will likely hear the same thing the second time. By attending one

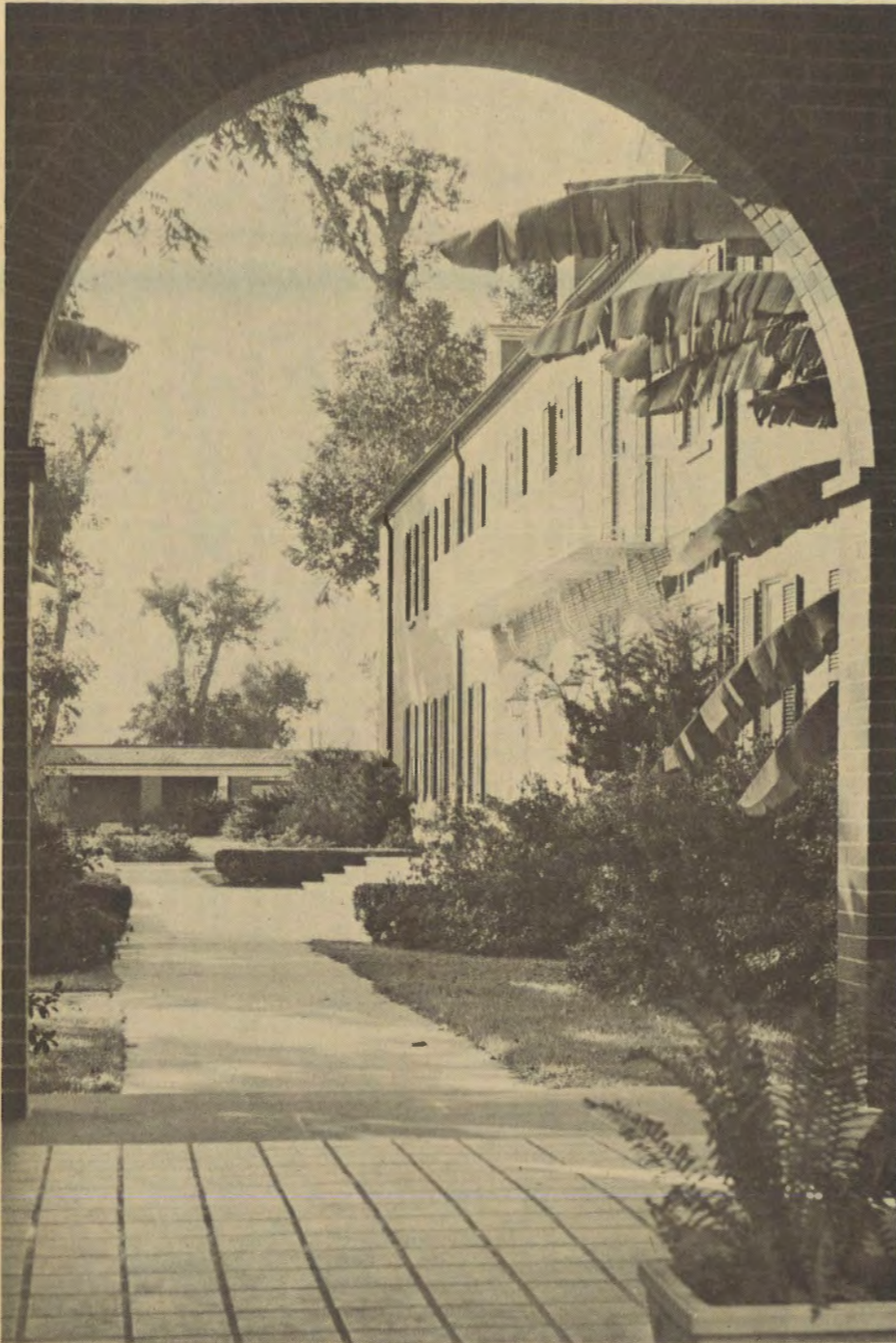
convention you will get everything that will be provided.

DRILLS AND TOURNAMENTS — The only thing that will not be conducted at both conventions is the drills and tournaments. The Youth Bible Drill will be conducted at the Second Church, Little Rock, convention at 2:30 p.m. The State Speakers' Tournament will be conducted at the Robinson Auditorium convention at 2:20 p.m.

RUSS AND HELEN CLINE — There are many outstanding features of the convention but at this time let us call attention to Russ and Helen Cline. They are recording artists from Kansas City, Mo. They will appear twice at each convention for about 45 minutes in each appearance. They will bring with them \$15,000 worth of sound tracks.

MORE LATER — We will give you much more information in the next two months. Begin making your plans to attend. —Ralph W. Davis

Open framework of study distinguishes



A feature of the library building is the R. G. Lee Reading Room.

New Orleans Baptist Theological Seminary, an institution owned and operated by the Southern Baptist Convention, is dedicated to the task of preparing men and women for church-related vocations. Founded in 1917, New Orleans offers to the person seeking a seminary education a challenging combination of academic excellence and Christian involvement.

Degrees offered

The basic degrees offered by New Orleans Seminary are the master of divinity, master of religious education, and master of church music. Advanced courses lead to the doctor of ministry, doctor of theology, and doctor of education degrees. In addition, the seminary offers a diploma course for students who have not completed college.

Enrollment is showing a significant increase this year, but there is still space available for God-called men and women in both the degree and diploma programs.

New seminary structure

In May 1972 the last class graduated from the Schools of Theology, Religious Education, and Church Music. Now the seminary is a single school with five divisions — Biblical Studies, Theological and Historical Studies, Pastoral Ministries, Religious Education Ministries, and Church Music Ministries.

This change from the old school-type structure provides a better framework in which to educate the students of the 1970's and 1980's for ministry at the local church level. The new program provides a stronger emphasis on ministry and offers greater flexibility to a student's course of study.

Responding to the need expressed by Southern Baptist churches for a unified approach to ministry by church staff members, the new seminary structure emphasizes a common educational experience in which all students take a sequence of basic studies courses before

This is the third in a series of articles covering all of the Southern Baptist Convention's theological seminaries

New Orleans Baptist Seminary

specializing in various areas of ministry.

Evangelism and ministry

Two complementary emphases at New Orleans are evangelism and ministry. Every student takes a basic course in evangelism which emphasizes the biblical basis for evangelism, methods of evangelism, and the role of the pastoral, music, and educational ministries in evangelism.

In addition, each student learns to apply the biblical concepts of ministry through participation in supervised field education. The location of New Orleans Seminary makes possible innovative practical ministries in addition to such time-honored approaches as street preaching. The various institutions of the Home Mission Board offer opportunities of service in programs of Christian social ministries, while nearby hospitals, jails, and nursing homes welcome those who seek to minister in these institutions. Also, many students serve as pastors or staff members of churches within commuting distance of the seminary.

Faculty

The faculty at New Orleans Seminary is composed of 38 men and women who are committed to the vital task of training the church leaders of tomorrow. All are Southern Baptists and are active members of local churches. They are aware of the needs and problems of churches through personal experience; with an average of 10 years service as pastors or church staff members.

Library

The New Orleans Seminary library, with more than 132,000 volumes, is a



The seminary's campus occupies 75 acres.

depository of Baptist church history materials. In addition to frequent new acquisitions, the library contains collections from various sources, rare books, microfilm, and manuscripts. The main library building contains a large reading room, stacks, offices, technical services, and carrels for graduate students.

The Martin Music Library, located in the Sellers Music Building, contains an extensive specialized collection of books, recordings, scores, and sheet music. It also includes the Edmond D. Keith Collection of several thousand books and hymnals.

An outstanding feature of the main library is the R. G. Lee Reading Room. Furnished in honor of Dr. R. G. Lee of Memphis, Tenn., by his friends, the room contains Dr. Lee's 5000-volume personal library, which he has given to the seminary.

Campus

The beautiful and functional campus at New Orleans occupies 75 acres in one of America's most interesting cities. Dormitories for men and women, married student apartments, and a modern trailer park provide on-campus housing for most students. The seminary

community includes a clinic, child-care center, student store, security force, recreation facilities, and post office. There is an excellent grade school only a short walk from the campus, with high school facilities farther away. A major shopping center is one block from the campus.

Summer study abroad

Each summer students have the opportunity for first-hand experiences in the land where Christ lived and taught, through the seminary's Institute of Archaeological Research. In cooperation with the University of Tel Aviv, Israel, New Orleans Seminary is participating in the excavation of a major biblical site near Tel Aviv. In addition to academic credit, students return with an understanding of biblical lands and people which will deepen their ministry for the rest of their lives.

Accreditation

New Orleans Seminary is fully accredited by the American Association of Theological Schools, and holds membership in the Southern Association of Colleges and Schools. The Division of Church Music Ministries is a member of the National Association of Schools of Music.

Brotherhood Executive Director will speak at state meeting



Dr. McCullough

Glendon McCullough, Executive Director of the SBC Brotherhood Commission, will speak at the state-wide Baptist Men's Meeting March 16 at First Church, Little Rock.

Dr. McCullough, a native of Griffin, Ga., became Executive Director of the Brotherhood Commission Nov. 1, 1971. He is a graduate of Baylor University, receiving the bachelor of arts degree, with a major in Bible. He attended Southern Seminary, did additional graduate work, in the area of counseling and psychology, at the University of California at Berkley.

Dr. McCullough came to his present position from the Home Mission Board, where he had served since 1959. He served the Board as Director of Division of Personnel. McCullough

had served 10 years as Royal Ambassador Secretary for the state of Georgia, and four years as associate pastor of Durd Hills Church in Atlanta.

In 1951-52, on leave from Georgia, Dr. McCullough taught English at Seinan University in Fukuoka, Japan.

Dr. McCullough is well acquainted with missions on every level and in every area. He has a keen working knowledge regarding church and associational needs regarding missionary education and mission activities. He is an interesting and unique speaker with a challenging message for men in our day.

Set aside Friday, March 16, and plan now to attend both sessions of the meeting. The first session will begin at 2:29 p.m., supper will begin at 5:19 p.m. Advance reservations are necessary.

The evening session will begin with music at 6:49 p.m. The program will feature good singing and special music. — C. H. Seaton, Director.



Baptist Student Union and my BSU directors, both local and state, were a very important part of my college years.

The Baptist Student Union at the University of Arkansas helped me to see the important role a Christian has in his world.

The Baptist Student Union at the University of Arkansas Medical Center in Little Rock made my nurses' training a religious experience as well as a mental and physical one.

I cannot express what the Baptist Student Union and the friends I made through BSU have meant to me.

(Mrs. Sandy Young Long serves with our Foreign Mission Board in Belgium.)

For information concerning

MID-AMERICA
Bible Conference
Memphis, Tennessee
March 26-29, 1973

Write: MID-AMERICA BIBLE CONFERENCE
Box 4270
Memphis, Tennessee 38104

Church Training Coming soon — Adult workshop

Immanuel Church, Little Rock, will be the place for the first state-wide Adult Training workshop. The dates are Monday and Tuesday nights, Feb. 19-20. The Monday night Session begins with a banquet at 6:30 followed by the workshop. The Tuesday night session will be conducted from 7 to 9 without a banquet. The registration fee includes the banquet and is \$3 per person. Send it to the Church Training Department in Little Rock.

The key to building a strong training program is in reaching adults and meeting their needs. This workshop will be for pastors, educational directors, and all members of adult departments and training groups. It will be for everyone interested in improving training programs for adults. The workshop will be conducted by Gene Wright and John Hendrix, consultants in the Church Training Department of the Sunday School Board. Make your reservation immediately.

A testimony for Church Training



Dr. Pinson

"Looking back over my youth in a Baptist church I feel that the Training Union — that's what it was called then — had the greatest influence on my Christian growth and entering a church-related vocation. Other parts of the church had

meaning. I enjoyed singing in the choir on Sunday night with the other young people. Although I do not recall any specific sermon, I remember finding the worship services inspirational — at least some of the time.

"It was in Training Union, however, that everything seemed to center for real growth. Here I found real Christian fellowship in a sort of unstructured way. I first learned to stand up and speak out on my Christian experience and convictions. I learned to use the Bible and began to feel comfortable with it. The sword drills and other Bible

activities were very helpful in this regard. Most of the parties and social activities seemed to center in the Training Union gang.

"Most important — out of the Training Union group we developed our own youth projects and programs. We had a pastor who was wise enough not to do everything for us. When we wanted recreation, he told us to do it. When we wanted a special youth program, he encouraged us to develop it. Out of Training Union we visited other churches, came to understand the beliefs of other groups, and developed an awareness of Baptist distinctives. We came to a youth-led revival emphasis with continuing visitation.

"Out of these various activities came a growing awareness that God wanted my life in a church-related vocation. God used the Training Union activities to guide me into Christian ministry. I will be eternally thankful for those persons who gave of themselves so enthusiastically to be our leaders. And I will always carry the fond memories of the other young people who were

part of those groups. I have the feeling that nostalgia makes it appear better than it was. Nevertheless, it was good enough to guide me into the ministry which God had planned for my life."

The above testimony was shared in a recent "M" Night message in Little Rock by Dr. William M. Pinson Jr., professor of Christian ethics at Southwestern Seminary, Ft. Worth. Dr. Pinson, also Vice-President of the Baptist General Convention of Texas, is one of the authors and compilers of the thirteen-volume TWENTY CENTURIES OF GREAT PREACHING, published recently by Word Books.



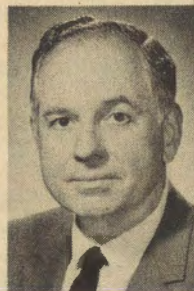
For leadership of established church music programs and lay leaders seeking to begin an effective music ministry



Program personalities

Dr. Austin C. Lovelace
Bob Burroughs

Dr. Frank Stovall
Ken Robinson



Dr. Lovelace

A pre-registration fee of \$25 per person will cover meals at OBU, lodging at Henderson State College, and tuition. (Private lessons in organ and voice will be available for \$5 for 45 minutes. Advance arrangements are necessary.)



Dr. Stovall

Registration deadline — Feb. 25

Ouachita
Baptist University
Arkadelphia

For further information write Ray Holcomb, Chairman, Church Music Department, Ouachita Baptist University, Box 771, Arkadelphia, Ark. 71923

Between parson and pew A little might be a lot

By Velma Merritt



Mrs. Merritt

Rare is the pastor who somewhere during his life hasn't wished he could be like another pastor or wished to be pastor of First Church, Big City. Perhaps it has been only a fleeting thought or he's sat and dreamed for hours, or he's been to a convention and heard the ten talented speak, or he's read a book about a church that's really going for the Lord. Suddenly, he becomes engulfed in a sea of covetousness and becomes disenchanted, unhappy, and a miserable wreck at his present place of service. His unhappiness may last a few moments or a life time.

We were winding up our seminary days, had no church to which to go and were considering every angle. We became interested in pioneer mission and one struggling, little church in particular that ran in the 20's in Sunday School. We were not called to that church nor did we ever see it, but one experience from hearing about it has stayed with me.

We were sitting in our own church on Sunday morning when the soloist rose and sang, "Little is Much When God Is in It." As God spoke tears slowly rolled down my cheeks while she sang each of the five verses. God spoke to me that day. I learned that it would make no difference if he called us to that tiny, struggling church or to First Church, Big City. If it was where God wanted us, it was big in his sight no matter what man thought.

Only recently we were asked, "Is this church bigger than your last one?" "Do you have a nicer parsonage?" I thought, as my husband answered the questions, "Will people never learn that God doesn't measure thing by big-ness or luxury. He measures them by obedience to His call."

In the ministry as in every other area of life some have been given ten talents, some five, and some one. It's not the talent we've been given that's important. It's what we do with what we have.

God didn't call us to be successful in man's eyes. He called us to be faithful to Him. Success in God's sight is not necessarily success from man's viewpoint. Somehow we always manage to

get back to statistics, however, and if statistics aren't terrific, then we presume failure.

I have a feeling when we reach heaven God's statistics and man's might look entirely different. Think about it.

Child Care

Do you really care about those in need?

One of the early folk religious musicals has a song entitled, "Do You Really Care." My heart thrilled at the challenge of really caring as it was so beautifully sung by our young people.

One Sunday evening about 10 our Little Rock Area Director received a telephone call from a man concerning four children, ages 4 to 13 years. The children lived next door to him. Their mother was in the hospital and the father had just walked off and left them stating he was "going to prison for a year."

The neighbor said the children had been riding a local Baptist church bus each Sunday. When the need was explained to the church members, they rallied around the family. Some gave money to pay the rent. Others brought groceries and clothes. One family took the children into their home until the mother returned from the hospital.

Our worker was able to get a homemaker into the home to help the mother when she returned from the hospital. We also secured low rent housing for the family. The men of the church planned to get together and move the family to a new location.

Helping families in crisis situations is an effective ministry through our area offices. When those needs are brought to our attention, we have found that people care and want to share — but without a concerned neighbor to tell of the need we would never have known.

I look around in the place that I live: I see people with so much to give; yet there are those who are dying to know just that somebody cares. I see people just longing to know what they can live for and where they can go; we have the hope and the purpose to share, but, do we really care? People grope in darkness, searching for a way, don't you know of someone you can help today? —Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

Baptist heads Federal Reserve Bank board

FT. WORTH, Tex., Jan. 29 — A Baptist layman-turned-denominational worker has been elected chairman of the board of the Memphis branch of the Federal Reserve Bank of St. Louis.

He is Alvin 'Bo' Huffman Jr., who has been Executive Vice President of the Southern Baptist Radio and Television Commission for the past seven months.

Huffman, who will have completed six years on the board when his second term expires at the end of 1973, was elected chairman of the board at a recent meeting. This is the second time he has received this singular honor. He previously held this position in 1970.

Appointed to the position in 1967 by the Board of Governors in Washington, Huffman has represented industry on the board. He was one of 20 businessmen from all over the nation invited to attend a Washington conference with the Federal Reserve Bank Board of Governors on Phase II economic controls last spring.

Huffman's other religious activities have included serving on the board of trustees of Ouachita University and, for 19 years, as a trustee and former chairman of the executive committee of Baptist Memorial Hospital in Memphis.

Before joining the staff of the Radio and Television Commission, he was director of Higher Education Development for the Arkansas Baptist State Convention. On a suggested goal of \$4,000,000 he led the state's Baptists to exceed that amount in subscribing to the Ouachita-Southern Advancement Campaign.

He lives with his wife in Ft. Worth but, because of business commitments, continues to maintain a residence in Blytheville, where his family has extensive lumber and farming interests.

News about missionaries

Mr. and Mrs. Norman L. Coad, new missionaries who have completed orientation at Callaway Gardens near Pine Mountain, Ga., were scheduled to depart Dec. 27 for Paris (address: 250 Avenue Grammont, Tours 37, France). There the Coads will study French before beginning their assignment in Upper Volta, West Africa. Coad is a native of Maplewood, Mo., and Mrs. Coad is the former Beverly Gallegly of Little Rock, Ark. Before their appointment by the Foreign Mission Board in April, they lived in Little Rock.

I've been going to Evangelism Conferences for a long time and from time immemorial we sit and listen, with exception of course to the present preacher, to great preaching. We hear Dr. W. A. Criswell and Dr. R. G. Lee and other great bellringers. It seems to me that at first these old boys come out of the woods, sit there and listen and get all enthused and they say, "Amen, praise God, hallelujah." But then after awhile there is a letdown. The second reaction is, "Well no wonder God's blessing Dr. W. A. Criswell. Listen to him. What a mind, what a voice, what a personality! Look at all the money they have in Texas. No wonder God blesses him, but I'm not Dr. Criswell." Then these fellows who are meant to be inspired go back home with an inferiority complex, reinforced greater than ever. Now, I'm wondering if perhaps today there could not be some encouragement for the average guy. I believe there is.

I want to ask you some questions. How many of you have ever been in anybody's hall of fame? How many of you have been in "Who's who?" How many of you are listed in the "Blue Book of Society?" How many of you when you played athletics were "All State" or "All American?" How many of you are Phi Beta Kappas? How many of you have over a million dollars? How many of you were in the honor society or were president of your class? How many of you ladies were crowned "Miss America?" How many of you men were "Mr. America?" How many of you were one of those or in some of those? Would you lift your hand? A few. I'm not talking to you. You can listen if you want to, but I am not talking to you. It's the rest that I'm talking to.

I want to talk to you today about God's Hall of Fame. You may not be in anybody else's, but I want to tell you how to get into God's Hall of Fame. I want to tell you, no matter who you are, if you love the Lord Jesus Christ, if you will honor Him and if you will live a clean life, God can use you. God can use you now. God can use you where you are. God can use you with what you have.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence."

There are 3 things I want you to see about God's Hall of Fame:

1. **First of all, some qualifications for being in God's Hall of Fame.** Let me read

the scripture again and see if you qualify. "For God hath chosen the foolish things of the world." Do you qualify? "God hath chosen the weak things of the world." Are you feeling weak? "the base things." That's the low down. "The despised things" — those that people don't like. "And things which are not." These are the nothings. Now if you feel that you fit in these categories, you are the people that I'm talking to. You see, God delights to use the nothings and the nobodys as a rebuke to the pride of men.

The Bible says in I Cor. 1:18, "The preaching of the Gospel is to them that perish foolishness." It's a foolish message to this world. Then God not

God's Hall of Fame

By Adrian Rogers

This sermon was delivered Jan. 23 to the Arkansas Baptist Evangelism Conference meeting at First Church, Ft. Smith. Dr. Rogers is the pastor of Bellevue Church, Memphis, Tenn.

only takes a foolish message, but God compounds it by taking simple messengers, despised messengers. This is God's joke on the intellectual topwaters of this world. This is God's plan. God wants the message carried by ordinary people. God has a very special reason for this. A foolish message to a simple people equals glory to God.

God is not looking so much for scholarship as he is relationship. God is not looking so much for ability as He is availability. God is not looking so much for fame as He is for faith. And God can take relationship, availability, and faith, and an ordinary person, and do fantastic

things.

However, I want to make two things abundantly clear as I am talking about the qualifications for the Hall of Fame. The Bible does not say there are not any mighty, the Bible doesn't say there are not any noble. Thank God some of the grandest minds this world has ever known have been committed to the Gospel of the Lord Jesus Christ. The apostle Paul was one of them. I'm glad Paul wrote this. It shows a sense of humility in the apostle Paul. What a mighty, towering intellect the apostle Paul must have had! What a prestigious background he had. And Paul lists all these things: a Hebrew of the Hebrews, a Pharisee of the Pharisees, learned at the feet of Gamaliel, he lists them all. And he says, "I count them all but dung."

You see, God can use the man of a great mind. God can use the All American, God can use the football star, God can use the beauty queen, God can use the professor with his erudite scholarship, but God can't use him until he lays it in the dust at Jesus' feet. When he says, "I count it as dung," then God can use him. So don't think that if a man has money or ability or prestige that God cannot use him. Those of you who lifted your hand, God's going to be good to you, God's going to be nice to you, and God's going to condescend to use you. But you are not the main ones that God wants to use. God in His goodness and in His mercy lets a few of you slip by. But oh God, in His great, wonderful plan has taken common, ordinary people. Abraham Lincoln said, "God must have loved ordinary people because He made so many of them." And He did, and He does love ordinary people.

The second thing I want to say is, if you are average or less than average, I don't want you to misinterpret what I'm about to say as my putting a premium upon laziness, or my putting a premium on sloppiness, or my putting a premium upon mediocrity. You may be a singer and have only a mediocre voice. But if you have a very plain and ordinary voice and God has called you to sing, your ambition ought to be to make that mediocre voice that you have sing the sweetest note that was ever sung for Jesus Christ.

Maybe you just have any ordinary I. Q. If you have that kind of I. Q., God can use you. But I'm saying that every point of that I. Q. better be sold out to Jesus Christ. All of the intellect you have — it may be much, it may be little, but all of it ought to belong to the Lord Jesus Christ.

Maybe you only have a little strength, maybe you don't have a great physique, maybe you don't have mountains of muscle and bulging biceps but all the strength that you have — every inch of it, every ounce of it, every nerve of it,

every fiber of it, ought to be sold out to Jesus Christ. Then God can use you, no matter what you are.

Somebody said, "It doesn't take much of a man to be a Christian, but it takes all there is of him." That's the secret. That's why God is using some and God is not using others. Some have taken themselves off the throne and enthroned Jesus Christ and have let the Lord use what they have.

2. **Now let's look at some illustrations in the Hall of Fame.** God takes what someone called a "5-ranked army of fools" and turns the world upside down. (1) God hath chosen, first of all, "the foolish things of the world to confound the wise." Now when God says "the foolish things" He is talking about the non-intellectual. The word here translated "foolish" is the same word from which we get our word "moron." God is saying you don't have to be brilliant. You don't have to have a PhD. You don't have to be a Phi Beta Kappa to be used. You see it's really not what you know — it is who you know!

Think of Billy Sunday. Somebody said that Billy Sunday was God's joke on the intellectual. People can't figure Billy Sunday out. Billy Sunday, it is said, won over a million men to Jesus Christ. He only had a high school education. He

had laughable ideas, he was an ex-baseball player, he used slang, he murdered the King's English, but he didn't disappoint the King. He had a tongue that was on fire for God. He did all kinds of strange and wierd things. I don't suggest that you do them.

Dr. R. Q. Leavell, president of New Orleans Seminary, was telling about going to hear Billy Sunday preach and he said Billy was in his "heyday." He said Sunday got up and preached and did all kinds of wierd thing in the pulpit. He would break a chair on the pulpit and this and that, but finally he gave the invitation and God's Spirit came down and souls were touched and there was weeping and crying and people were coming forward to give their hearts to Christ. Dr. Leavell said that among those who came was an old man with a long, flowing, white beard, who stood right near the edge of the platform. Leavell said he watched this with his own eyes. In the middle of the invitation Sunday walked over to that man with the long white beard. Now while folks are getting saved, folks are crying, Billy walked over, grabbed that beard, pulled it and went "honk — honk" just like that. Can you imagine that? Can you imagine a man doing that in an invitation? Pulling a man's beard and going "honk honk?"

I've never gotten over that. I just can't understand how God could use a man like that. Now don't do that! I'm not saying you ought to do that! That is not what made Billy Sunday great.

But you see, here's some intellectual who is spiritually dead. He knows all of the facts and he is so polished — and he can't understand how God is using Billy Sunday. "God hath chosen the foolish things of this world to confound the wise." God just takes an old baseball player to prove that you can't make a preacher with a seminary. Seminaries don't make preachers — God makes them.

(2) Then he goes on to say, "God hath chosen the weak things of this world." This world "weak" means physically weak, even sickly. Maybe you don't have a great big physique, maybe you are not feeling so good right now. God can still use you. I think of the story of the little baby, Moses and the mighty Pharaoh — oh the big, mighty, proud, strong, magnificent, omnipotent, (so he thought) king of Egypt! He said, "All the little boy babies are going to be destroyed." Then Moses' mother made that little ark of reeds and put it in the bulrushes there. And there's a verse in the Bible that's always been a blessing to me. It's Exodus 2:6, "And behold, the

State Stewardship Clinic

Tuesday, February 27 — 1:30-5:45 p.m.

South Highland Baptist Church

2701 South Elm Street
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babe wept." And God arranged it so that Pharaoh's daughter happened to remember the old swimming hole where she used to go as a little girl. Can you imagine a princess who could bathe anywhere she wanted to in marble tubs with heated water and perfumed soap would decide to go down there in the old Nile? God arranged it! But the thing that gets me about that is — God takes the cry of a little baby and sets aside the decree of mighty Pharaoh! Isn't that beautiful? A crying baby sets aside the decree of mighty Pharaoh! God hath chosen the weak things of this world to set aside those things that are mighty.

We had a program down in Florida we called "The Week of Champions." Some Christian coaches invited all the bigshots in the world of athletics they could get. We had people who could do everything in athletics to put on high school assemblies. I'm not against that and I believe God can use these and I thank God for these people. Among those invited was Paul Anderson. I believe most of you have seen Paul Anderson. He is called the world's strongest man. He weighs almost 400 pounds. He's a big strong man: He looks a little fat when you first see him but if you touch him he is like polished steel with bulging muscles. Paul Anderson got up to give his testimony. I said, "This will really impress the kids — the strongest man in the world." Paul Anderson said, "I'd like to tell you that I started out as a 97-lb. weakling, but the last time I was 97 lbs. was when I was four years old!" Later on in our church I preached and gave an invitation and a young man came down the aisle to give his heart to Jesus. I asked him what touched his heart and made him want to be saved. He said, "I was at the 'Week of Champions' when Paul Anderson was there." I said, "What was it in Paul's testimony that touched you?" He said I did not mean to infer that it was Paul Anderson's testimony. He said, "It was George Williams' testimony." I said, "George Williams — who is he?" And then I remembered. George Williams was the man who came forward in a wheel chair. The man who was paralyzed from the waist down. A little shriveled-up man with a smile on his face who gave his testimony that night for Jesus Christ. This boy, with tears in his eyes said, "I thought if God could do that for George Williams — give him victory in a circumstance like that — maybe God could do something for me."

You see, God can use strong men like Paul Anderson, but God hath chosen the weak things of this world and friend, when we are weak the Bible says then we are strong.

(3) Now look again. "God hath chosen

the base things." You know what "base" means? It means "of low birth". It means ignoble, without pedigree. We would say today God uses the fellows that come from the wrong side of the track. The Bible illustration I think of about this is old Gideon. The Lord said, "Hello, Gideon, thou mighty man of valor!" "Who me? You talking about me? You're callin' me a mighty man of valor? Lord you must have gotten your address all mixed up. Whoever you're lookin' for lives down the street. My family is the poorest in Manasseh and I am the least in my father's house. Of all tribes of Israel, Manasseh is the worst. My family is the poorest in Manasseh and I am the runt of the litter. You made a mistake when you said you wanted me to serve you. Nobody knows me — we are so poor the poor folks call us poor."

When I was in seminary, a fellow got up to give a message and he said, "Now I can't say I was born in a log cabin like the great men of our country, Abraham Lincoln and others; but I want you to know as soon as we could afford a log cabin we bought one and moved in." That's what old Gideon felt like! But God said, "Gideon, you are base enough — I believe I can use you. If you are from the tribe of Manasseh and the least in your father's house, the poorest tribe, you are just the one I want" and God took a nobody with a nothing army and defeated the Mideonites.

Don't you tell me, friend, that you don't have the right Pedigree — that you are not a Rockefeller, you are not a Kennedy, a this or a that, it doesn't make any difference. God enjoys using base things.

(4) Then we go on. "Things that are despised" in verse 28. That talks about things that people call "no account." Things that people laugh at. Don't let the devil laugh you out of a work for God.

Let me give you an example of this in the Bible. A classic example is David and Goliath. You remember David had gone out to bring some lunch to his brothers. There was a war going on. Over on one side of the valley were the Philistines and over on this side of the valley were the Israelites. There was a great big giant out there and he was holding his fist up in the air, cursing and blaspheming the God of Israel. He was saying, "Hey you bunch of sissies! Send somebody over here to fight me." Nobody would go. David said, "What's going on over there?" They said, "That's Goliath — he's big. He's challenging somebody to come out." David said, "Why doesn't somebody go?" "Nobody wants to go." "Where is your king?" "Well, he's not feeling so good right now." David said, "Somebody ought to go!" They said, "Why don't you go, sonny boy?" David

said, "I believe I will." So he took 5 smooth stones and a sling and went out against Goliath.

Now I want to pick up the reading in I Sam. 17 about verse 42. I want you to see what happened. "And when the Philistine looked about and saw David he disdained him." That is, he despised him, he curled the lip. He laughed at him. There he was but a youth and ruddy and fair of countenance. He had just a little peach fuss on his chin. Just a little ole stripling teenager. The big giant looked at him and cursed and said, "Am I a dog that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field." He said, "When I get my hands on you I'm going to break you up into little pieces and feed you to the pigeons." That's what he was saying to him.

That's despising someone all right! Notice, however, what David said; "Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou has defied. This day will the Lord deliver thee into mine hand; and I will smite thee and take thy head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel."

Now suppose Israel had chosen another giant to go out and fight Goliath, and there had been a big battle and Israel's giant would have won. What would that have proven? It would not have proven a thing in the world. God doesn't have to have a movie star to outshine the other movie stars. God doesn't have to have an athlete to outshine the other athletes. God doesn't have to have an intellect to out think the other intellectuals. But when God takes ordinary people and does extraordinary things with them, then people say, "There must be a God around somewhere."

(5) But let's go back to our text. The last and the fifth category, "things that are not to bring to nothing things that are." This refers to people who are completely overlooked by the world. These are the nobodys who are God's somebodys. They are not in "Who's Who." They didn't even make "Who's Not." These are the nothings. The world calls them fools, freaks, fanatics, lunatics, and trouble makers. They don't sound like much but God uses people like this to change the course of history.

The first revival meeting I ever preached, I preached as a 19 year-old boy at Trinity Baptist Church in

Jacksonville, Florida. God blessed that meeting. I've preached in numerous revival Crusades. I don't believe I've ever been in one where God blessed in such a fantastic way. The people stayed til 10:30-11:00 at night just praising the Lord. And here I was a 19 year-old preacher. I got to thinking — boy! That's something! Look how God is blessing.

Then I went home with a friend of mine to see his mother. She lived in the worst part of Jacksonville in a tenement apartment here. It was dirty and crummy on the outside. Inside it was clean, but very threadbare, very patched. Her husband was a merchant marineman and he had deserted her. He was a drunkard. She was the mother of the boy who was working with me in this revival meeting. I went there and when I saw her I was not prepared for what I was going to see, for her body was knarled and twisted with arthritis. We talked for awhile and she said, "How is the revival going, boys?" I said, "Great! God is blessing! Souls are being saved, the crowds are there — it's wonderful!" The tears started trickling down her cheeks and she said, "Oh, that's so wonderful, I knew God was going to bless." I said, "How did you know it!" she said, "Young man, all the time you were preaching I was in the bathroom down by the tub praying for you." I looked and I thought about kneeling on that cold floor by that old bathtub in that little place the whole time I was preaching and that little twisted body knarled up with arthritis. God taught me something that day I've never forgotten. Folks knew who Adrian Rogers was, but you don't know that woman's name. I'll tell you: its Mrs. Harvey. She never got a name in life. She's never given much money. She'll never get up in a church and sing a solo or preach a sermon, but God chose her — a little nobody — and God is using the little nobodys.

By the way, she kept praying, God saved her old wicked husband, called him to preach and he's preaching now in Florida. Her son is a missionary overseas. It's going to be a different day when we get up to heaven. The little nobodys, the fellows from the backwoods churches will have their day. It will take another world to show who the great preachers are. God knows who the little nobodys are — every one of them. God chose them; he picked them out. He's going to have them as Prime Exhibit Number 1 in His Hall of Fame.

3. Now I want to close. I want to make an application. What should this mean to me? What should it mean to you?

(1) Number 1, it ought to be a rebuke to our pride. The Bible tells us why God did this. Look in I Cor. 1:29. "That no flesh should glory in His presence." Man, if God has given you something,

don't you strut about it. If God uses you, don't you go around bragging. I heard of a woodpecker one day who was pecking on a tree and about that time a bolt of lightening hit it and split it right in half. One half fell this way and the other half fell that way. He backed off and looked at it for awhile and flew away. Later on he was seen coming back with 10 other woodpeckers and he said, "There it is, gentlemen, right over there."

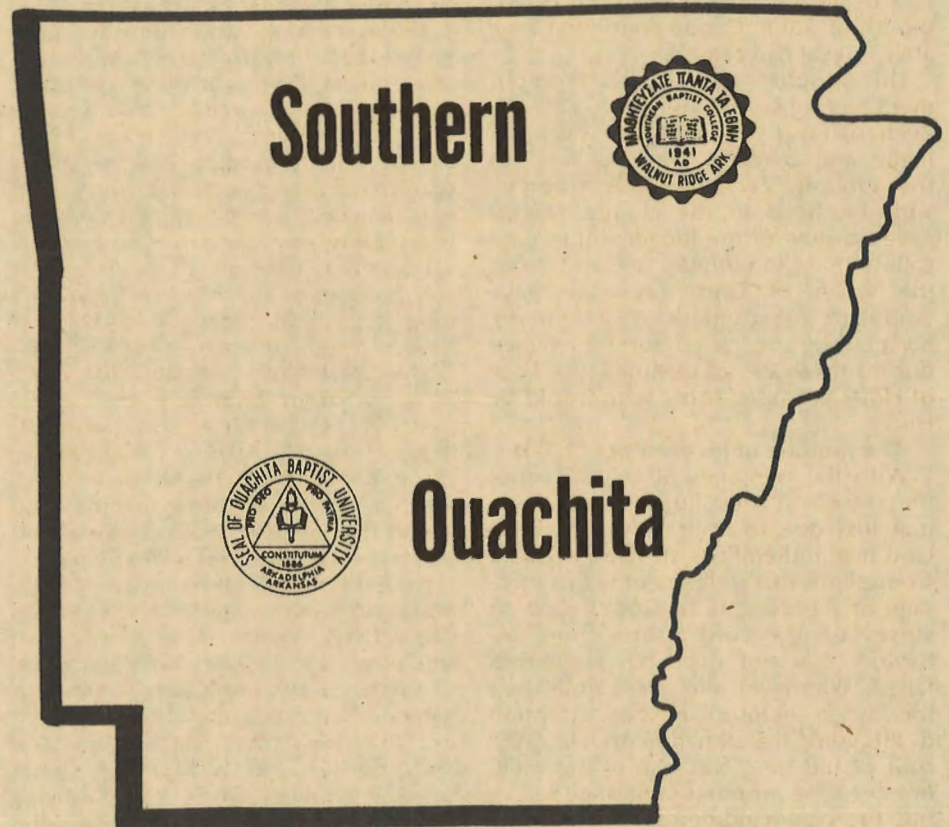
Why does God choose the nobodys? So that He gets the glory. "That no flesh should glory in His presence." God hates the sin of spiritual pride. Keep giving God the glory. I don't mean superficially, I mean from your heart keep giving God the glory.

(2) The second application I want to make is this: it ought to be an

encouragement to anybody who is fainthearted. Somebody here feels God can't use him because he is not a mighty person. Mose's said, "Who am I that I should go to Pharaoh?" Maybe you are asking that question right now — who am I? Friend, you are who you are, that's who you are. And God can use you with what you have. God can use you where you are. God will delight to use you and He will get more glory that way. Don't you insult God by saying that God can't use you. It is close to blasphemy for you to say that God cannot use you.

(3) Finally, a call to action. "God hath chosen." God has chosen you and if God has chosen you, you'd better get busy. Don't you sit around. Our business is to bring souls, bound in the golden chains of the Gospel and lay them at Jesus' feet.

Christian Higher Education Day



In Arkansas

February 18, 1973

God works through his people

By Roy V. Cook
Lonoke Church

International

Feb. 18, 1973

Zechariah 1:1-3; 4:1-10a



Cook

If as someone has said God gave us memory that we might have roses in December, then God gave us men like Zechariah to show us we can have the glory of His presence to brighten the wintry skies of our sin darkened world.

The book of Zechariah has been called the Apocalypse of the Old Testament and the prophet named the prophet of the Advent.

Zechariah was a contemporary of Haggai and he began to preach two months after Haggai began. Ezra 6:14 says, "and the elders of the Jews builded and they prospered through the prophesying of Haggai, the prophet and Zechariah the son of Iddo." Zechariah began his preaching in the eighth month of 520 B. C. and continued long after Haggai had ceased.

This prophet was also the compliment to Haggai. While Haggai was old, Zechariah was young. Haggai was pragmatic and practical with his feet on the ground. Zechariah was visionary with his head in the clouds. Haggai gave warning of the judgement of God calling them to consider and turn from the wrath of God. Zechariah gave visions of the grandeur of God among his people and called for repentance due to the hope of greatness the Lord of Hosts promised those who would be His.

The promise of his presence (1:1-3)

With the messages of Haggai about the reason of their financial and spiritual loss due to their failure to keep God first in their lives, this new prophet strengthens that judgement with a message of the veracity of God's word. In verses 4-6 the Lord assures these returnees that not once has His world failed. Whenever and every time their forefathers refused to pay attention to His word the ax had been felt at the root of the tree. Not one of the men, not even the prophets continued to live but the commandments of God stood every test.

Therefore, he pleads with them to return to Him that He might return to them. The plea stated positively is that men do not have to be the captives of the past, not its customs, mores, or environment. God will be found when men seek him. A modern youth musical

aptly puts it, "Wise men still seek Him."

The vision of his presence (4:1-6)

God comes to waken the prophet as from sleep. Whether he was actually sleeping or if he had the need of doing more than seeing, perceiving, the result was such a change on the faculties of the man by the divine influence that there was an experience wrought as great as that difference between sleeping and waking. He was startled — "He looked with eyes wide open."

The imagery that confronts the man of God is the beautiful sight of a lampstand of pure gold with seven lamps upon it and above them a reservoir oil feeding the lamps with its contents of golden oil caught from two olive trees standing to each side. The explanation is that this vision is the word of the Lord to Zerubbabel that might and power are not the way things are accomplished in the economy of God, but by His Spirit. His Spirit is in stark contrast with the power and might of the world.

To the world and to the Jews "might" seemed to be ever on the throne. Sometimes might denotes an army and is the symbol of brute force or sheer repression. At other times it is used to define wealth and symbolize buying power or bribing power; after all every man has his price, doesn't he? Then sometimes the word might is used to describe valor and symbolizes all we mean by the energies of the heart and will. We often hear a man can do anything if he wills to do it strongly enough.

The word "power" suggests capacity. It is translated elsewhere as "lizard" signifying stealth. It is also translated "chameleon" denoting adaptability, the quick change type of character — the combination of the two words stand for all the forces — both personal and impersonal against the Lord's people.

Now this is what the Jews were facing and what men today face in trying to live with the world. They and we are too often impressed with the display of might and shrewdness of men and we need to remember that these are not the things that count with God. Thus, the vision of the light that is kept burning through God's Spirit flowing through and giving fire to those yielded to Him.

The force of his presence (4:7)

Through the power of God's Spirit the great mountain will become as a

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plain. The mountain is a figure of the various difficulties that stood in the way of rebuilding the city and temple of God. Jesus said, "If you have the faith of a mustard seed, you can say to this mountain be removed into the midst of the sea."

It has ever been so that when men yield to God's spirit and believe in Him all mountains of difficulty flee away. Elijah on Carmel, Moses at the Red Sea, Abraham against the unknown and Gideon with his pitchers and lamps became conquerors. Paul could find the truth in "when I am weak then am I strong," and proclaim, "I can do all things through Christ who strengthens me." With the spirit in our hearts and His banner over us, the insurmountable becomes the ordinary and all of this because of grace. What a message the man God had chosen to do His work received from the spokesman of the Lord of Hosts.

The success of God's presence (4:7-9)

The power or force that was promised to Zerubbabel was not just the power to begin but power to finish. The Jews at least 15 years before had begun to rebuild but they failed. This is not the case when men have caught a glimpse of God's glory and are motivated by the loving awe created by the realization of His grace.

The consumation of his presence (4:10a)

While the Jews were disparing over how meager and inglorious this new building would be in comparison to Solomon's, God asks the question who being wise will despise the little beginnings? When God wanted a family he called Abraham. When He wanted a nation He brought forth Jacob. When God sought the world He did it through the faithfulness of the smallest of the nations. Thus, to the few, the poor, the weak God promises that which they alone are incapable of. In spite of their small beginnings the temple, city and nation of Israel would be restored.

The lesson in life

The word of the Lord to us through this lesson could be put in no better words than those used by a present day, famous preacher as the title for a book, "Look Up Brother."

The Lord is on our side and since He is and because He is, regardless of how small you think you are or your work might be, it is still a part of the great universe made up of little atoms that only by cohesion hold the great together.

The case for sexual purity

By Jim E. Tillman

Director, Higher Education Development



Tillman

A word to the wise has not been sufficient! The "word" we are considering was written in the first century, and the need for its truth is needed today as much as it was in the Corinthian setting. Sexual impurity is not only still with us, but permissiveness is alarming. A well known fact is the "healthiness" of sin in our day.

We are faced with the proposition to join that which we cannot defeat, or to continue to stand with the ethic of Christ. According to G. Campbell Morgan, "the whole trouble can be summarized by saying that the spirit of the city had infected the church. That is always a peril. The church's business is not to catch the spirit of the age, but to correct it."

The apostle had dealt with a specific case of immorality in chapter five of this epistle, now he comes to the general case of sexual purity. We are faced with principles for application in this lesson. A study of principles is never easy, because of our own game of "self-justification."

"Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Hebrews 12:1b-2a. It must be in this spirit that we enter into this study.

The Holy Spirit speaks through Paul as the case for sexual purity is based on three cherished human needs. We are all in need of, and seeking, liberty. Life is incomplete without commitment, therefore, we seek this responsibility. When it is all said and done, we need fulfillment in life above all else. The sex drive plays an important role in the areas of liberty, commitment, and fulfillment. The tragedy comes when we allow sex to rule and we lose these basic desires. Therefore, let's build a case for sexual purity, even in our day.

Opens with liberty (verses 12-14)

The Corinthians had trouble with communication in the same manner as in our day. They heard what they wanted to hear. In an earlier writing, or message (I Cor. 5:9), Paul had made the statement, "all things are lawful for me. . ." Taking this principle out of context it was a short distance to another

idea, "the sky is the limit." Another current expression that will help define the misinterpretation of the meaning of Paul is, "anything goes."

If the case for sexual purity is going to be won, we must first properly interpret "Christian liberty." The Christian has a relationship with the Lord that is clear on the boundary of liberty. Lenski describes these boundaries by saying, "What God forbids is never allowed; what God commands, no man is allowed to set aside." We are never to forget the sovereign ethics of our God.

With the boundaries established, we see another helpful word in verse 12. The word is "expedient." This is interpreted by some as meaning "benefit." I am free to make choices in all areas of life, but "all things" are not beneficial to me or to others. I have liberty within the framework of a sovereign God, and within the bounds of common sense.

Add one other thought to the idea of "liberty" and that is "slavery." We have freedom of choice, but to become a helpless slave of some "thing" would be deplorable. The writer conveyed to the Christians, with liberty found in Christ, "all things are lawful for me, but I will not be brought under the power of any."

In verses 13 and 14 we have apostolic commentary on the principle of liberty with priorities in view. They had slipped into the idea of no difference in the appetite of the stomach and the appetite of the body. If we are to have liberty, it will have to come within the liberty found in obeying our Lord!

Continues with commitment (verses 15-17)

Reminding the Corinthians that they were committed to Christ was the approach taken in this delicate section. We must realize that our commitment to Christ includes our body. This leads to our belonging to Him entirely.

The case for sexual purity continues with a rather grotesque thought. "Shall I then take the members of Christ, and make them the members of an harlot?" Before an answer can be given, Paul answers, "perish the thought!"

The permissive attitude then and now takes on the tone of compromise. It seems that they were trying to ignore the seriousness of fornication. With a

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Life and Work

Feb: 18, 1973

I Cor. 6:12-20

stroke of the pen, a shocking truth is revealed, ". . . he which is joined to the harlot is one body." This is not a private affair; with this sin, a Christian is carrying the name of Jesus into the vice, degradation, and filthiness of the harlot. It is a serious matter personally, and just as serious for the congregation, to "overlook" this sin.

Every life needs to be committed to something or someone. Here again we are called upon to choose wisely. A very beautiful statement concludes this section regarding commitment, "he that is joined unto the Lord is one spirit." Acknowledging the need for being committed in life, let's hold to the purity and joy of being committed only to Christ Jesus.

Concludes with fulfillment (verses 18-20)

The summation of the case is now presented before the final decision is made. In case there has been any breakdown in communication, Paul clearly states, "flee fornication." He proceeds to enforce this command by reminding the followers of Christ that no sinful act desecrates the body like fornication and sexual abuse.

Moving to a positive conclusion, Paul reveals the humble, earthly body is nothing less than a sanctuary of the Spirit. "The blessed fact that we are the Spirit's sanctuary has two sides: one that He is ours, the other that we are His."

The concept of fulfillment is very real in the area of sex. God has always promised the abundant or fulfilled life to those following Him. "Fleeing fornication" and living the pure life leads to the ultimate fulfillment of life. In verse 18 we see clearly the damage caused because of sexual impurity. In verse 19, a new reason for purity is seen in the indwelling of the Holy Spirit.

Emphasis moves from the "body" to God. "Therefore glorify God in your body. . ." Here is the final word in the fulfilled life. Living a life dedicated to Christ and surrendered to Him produces a vessel fit for His service. As man continues to look for security, satisfaction, and fulfillment, he will continue to find it in glorifying God in body and in spirit.

Conclusion

There are those with compromising ways, in regard to sexual purity, who are confused with their "liberty," "commitment," and fulfillment. Yes, even in our day, sexual purity delivers the "plus" to life!

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A smile or two

Two men had sat over their coffee for two hours, taking up space in a busy eating place. Finally, the waitress handed them a check for \$3. "Wow! Is that for the coffee?" one of them asked. "No!" snapped the waitress. "That's a parking ticket."

* * *

If more husbands had self starters, fewer wives would have to be cranks.

* * *

Three small boys were discussing their grandfathers. One bragged that his grandfather had done a lot of prospecting up in Alaska and had found a lot of gold.

Another said his grandfather was a deep sea fisherman and had won several prizes for catching the largest fish.

The third little boy's grandfather hadn't been so active. In fact his grandfather had long suffered from a bad heart and had recently had a pacemaker transplanted in his body. The youngster seemed stumped for a moment. The he said proudly, "H'm. Neither one of you guys has a grandfather who runs on batteries!"

* * *

Little white lies have a habit of picking up a bit of dirt as they grow along.

* * *

The head of a successful company was asked recently where he got the persuasive dunning letters he had been sending to customers whose accounts were long overdue.

"I use the bits out of my son's letters when he's at college," replied the businessman.

* * *

Boiling down a speech is one way of keeping it from being so dry.

* * *

A doctor's new secretary was having trouble with the doc's notes on a case which read, "Shot in the lumbar region." Frustrated, she finally figured it out and wrote down in her notebook, "Wounded in the woods."

* * *

The politician who shook your hand in October will shake your confidence in January.

* * *

There was this husband who insisted on fixing everything himself. After repairing the cuckoo clock his wife noticed the bird backed out, looked up, scratched his head and asked, "What time is it?"

* * *

More people would use seat belts if manufacturers could devise some way of spraying them on.

Attendance report

February 4, 1973

Church	Sunday School	Church Training	Ch. Addns.
Alexander, First	75	50	
Alma, First	335	110	5
Alpena	82	35	
Banner, Mt. Zion	36	13	1
Bentonville, First	260		
Bella Vista Mission	27		
Berryville			
First	159	65	
Freeman Heights	141	53	
Rock Springs	96	71	
Blytheville, Gosnell	202	91	6
Booneville			
Glendale	74	45	1
First	252	200	1
Camden, First	535	73	
Cherokee Village Mission	112	31	
Crossett			
First	549	139	2
Magnolia	208	137	5
Mt. Olive	336	177	1
Dermott, Temple	110	72	10
Des Arc, First	161	62	
El Dorado, Caledonia	33	18	
Farmington, First	96	34	
Forrest City, First	783	206	2
Ft. Smith			
First	1144	322	7
Haven Heights	237	115	
Oak Cliff	196	74	2
Temple	135	52	
Trinity	196	69	4
Gentry, First	154	78	
Grandview	70	52	
Greenwood, First	258	76	2
Hampton, First	141	44	
Harrison			
Eagle Heights	272	129	6
Woodland Heights	103	50	
Helena, First	270		
Hope			
Calvary	187	87	
First	512	124	
Hot Springs			
Grand Avenue	234	123	2
Leonard Street	70	53	1
Park Place	459	142	
Hughes, First	224	52	
Jacksonville, First	393	88	
Jonesboro, Central	643	132	1
Lake City, Bethabara	147	107	2
Lake Village, Parkway	50	30	
Lavaca, First	312	116	1
Lincoln, First	190	73	2
Little Rock			
Crystal Hill	155	71	
Geyer Springs	689	142	10
Life Line	662	160	7
Martindale	110	64	
Nall's Memorial	98	30	4
Sunset Lane	197	49	1
Woodlawn	104	51	1
Magnolia, Central	617	184	
Melbourne, Belview	125	91	
Monticello, Second	192	90	1
North Little Rock			
Calvary	400	137	3
Gravel Ridge	192	90	4
Levy	414	95	
Park Hill	755	120	4
Sixteenth Street	52	23	
Sylvan Hills	292	106	1
Paragould, East Side	209	89	1
Paris, First	405	70	
Pine Bluff			
Centennial	177	59	
Dollarway	113	75	
East Side	227	139	4
First	656	172	
Green Meadows	47	23	
Second	141	67	
South Side	739	206	
Prairie Grove, First	185	62	
Rogers, First	560	102	2
Russellville			
Kelly Heights	50	26	
Second	226	84	
Springdale			
Berry Street	118	51	
Caudle Avenue	115	48	1
Elmdale	361	84	4
First	818	66	6
Van Buren, First	514	195	2
Mission	46		
Vandervoort, First	36	18	
Warren			
Immanuel	272	70	
Southside Mission	45	33	
Westside	68	44	
West Helena, Second	239	91	1
W. Memphis, Vanderbilt Ave.	112	99	23
Wooster, First	120	91	2

Southern Baptist datelines

Baptist leaders rejoice at peace, mourn Johnson

NASHVILLE (BP) — Nearly 100 Baptist executives and leaders from throughout the nation meeting here rejoiced at the news of the announced ceasefire in Vietnam, and mourned the death of former President Lyndon B. Johnson.

Most of the executives and program leaders of the 19 Southern Baptist Convention agencies were in Nashville to attend the annual meeting of the 46-member SBC Inter-Agency Council and the 77-member coordinating committee of the Inter-Agency Council.

Both organizations adopted a statement expressing gratitude for the announced peace settlement, and gratitude for the life and contributions of former President Johnson.

"As representatives of a cross-section of Southern Baptist life, meeting at the time of the agreed ceasefire in Indo-China, it is fitting that we express our profound gratitude to God, along with our fervent hope that the anticipated peace will be broad and lasting," the statement began.

The Baptist leaders said they joined "heartily in the general rejoicing of the people of America and the people of Indo-China, especially the families of prisoners of war and those missing in action."

In a spirit of confession, the Baptist executives acknowledged "the tragedy of war with its killing and suffering" and asked "God's forgiveness for our failure to pray enough and strive enough for peace."

"We mourn the death of former President Lyndon B. Johnson," the group stated, "with prayers of gratitude for his life and contribution to racial equality, concern for human welfare and desire for world peace."

The statement concluded by expressing good wishes and encouragement to the people in Indo-China and Christian missionaries there, assurance of prayer for a new day of enlarged opportunity for sharing God's love, and dedication anew "to an outpouring of Christian witness and ministry and a mission of reconciliation in a still troubled and needy world."

Porter W. Routh, executive secretary of the SBC Executive Committee, recalled that last June, the Southern Baptist Convention meeting in Philadelphia had adopted a resolution urging Baptists to "a renewed concern for peace in Vietnam and throughout

the world," and commending President Nixon for his "policy of planned withdrawal of armed forces . . . and summit meetings in behalf of peace.

"As the convention also resolved," Routh continued, "we hope that a portion of the massive resources now allocated to the military be utilized in the healing of those bleeding lands abroad and to the binding up of our nation's wounds at home."

Foy Valentine, executive secretary of the Southern Baptist Christian Life Commission, the denomination's agency assigned to the emphasis of world peace, put it in even stronger words.

"Thank God for the prospect of a truce, however tenuous, in Indo-China," Valentine said. "Initials have effected a ceasefire; but only justice can bring peace."

Valentine explained that if real peace is to come, "some meaningful war, abroad and at home, must be accelerated against poverty, racism, militarism, family breakdown, white collar as well as blue collar crime, immorality, alcohol and drug abuse, and exploitation of the poor.

"The emotion-lade events of recent days challenge Christians everywhere to commit ourselves anew to work for what the Prince of Peace called 'the things that make for peace,'" Valentine concluded.

The new executive director of the Baptist Joint Committee on Public Affairs in Washington, James Wood, told Baptist Press the ceasefire can only be greeted by joy and thanksgiving by Americans and Vietnamese alike.

"First and foremost, it must be a time of rejoicing for the people of Vietnam who have experienced for a generation the ravages of the war without resolution," said Wood, who heads the public affairs agency sponsored by nine nationwide Baptist conventions.

"For the people of the United States, for whom the war has been the longest and one of the costliest in American history, the truce is long overdue," Wood said.

He called the war "a political albatross" to the nation and "a source of deep division and widespread conflict throughout our society."

"Meanwhile, let us hope and pray that we have learned a lesson from the tragedy of Vietnam," Wood concluded.

Mission volunteers await funds for appointment

ATLANTA (BP) — Enlistment of mission volunteers is no longer the greatest mission problem. Rather, the shortage of monetary mission support keeps volunteers from being placed, Cecil Etheredge, Southern Baptist Home Mission Board missionary personnel secretary said here.

"In the decade of the 70s the appointment of new home missionaries should have high priority; however, the basic need is no longer enlistment, but increased mission support," he stressed.

During 1972, the board made 366 new appointments, 36 fewer than 1971. Although the number of career missionaries appointed increased by 13 and the missionary associates increased by three, the number of US-2ers dropped from 39 to 27. Another big drop was the number of mission pastors receiving pastoral aid, from 140 to 96.

The drops were not for lack of interest. More than 100 young college or seminary graduates applied for the US-2 program for 1972, volunteering to spend two years either beginning new work or continuing work on the mission field. It was the highest number of applicants ever.

Volunteers in all areas of home mission work far exceeded the monetary support making new appointments possible, according to Etheredge.

"Our primary frustration relates to appointment, not recruitment," he said. "How do you realistically encourage candidates for appointment, not knowing if and when funds will be available?"

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