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Arkansas Baptist State Convention

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November 17, 1977

Arkansas Baptist

NEWSMAGAZINE

Convention officers
page 4



Messengers are mostly 'compatible'

Messengers to the State Convention reaffirmed their commitment to "advancing all the interests of the Kingdom of God" in one of the sessions, and they mostly avoided what President R. Wilbur Herring called "the sin of incompatibility".

In a Wednesday night session held at Little Rock's Robinson Auditorium, the messengers were led in a time of recommitment by Dr. Herring. They had just seen a presentation of the work of the departments of the state convention which featured a live TV newscast-type format for interviews of department heads.

Even in the first session of the annual meeting, Dr. Herring expressed his pleasure at the tone of the meeting, saying he wished he could change his message that evening, which chided Baptists for thinking a convention meeting was not healthy unless there was a "regular knockdown and drag out". (Dr. Herring's presidential address already had been printed in the *Arkansas Baptist Newsmagazine* and copies were to be given to messengers after the session.)

The compatible spirit of the meeting continued Wednesday morning. Without a dissenting vote, messengers accepted the recommendation of the Study Committee on Ministry and voted to set up an office for crisis ministry. This ministry would offer supportive counseling to church staffers and their

families when they request help.

A permanent committee to oversee this ministry will be set up and they will recommend a coordinator to be employed by the Executive Board. Christian counselors from over the state will be sought to assist the coordinator on a volunteer basis.

The recommendation contained qualifications for the coordinator and disclaimed the ministry as any form of placement service for ministers. The study committee recommended that the ministry be responsible to the convention proper and to the Executive Board of the Convention.

The report of the crisis support ministry committee was brought by Paul Sanders, the committee chairman, and Bill Probasco and Tommy Hinson, who were subchairmen. Sanders said that in the three years since the study committee was appointed, several of the committee members have undergone personal crisis and that they spoke from personal experience. Probasco said that the committee feels that "a pastor's pastor needs to be brought in to the fore." Hinson explained that the committee had looked into what support ministries are available now in the state and that they had come to feel that the crisis support ministry is "vitaly important and vitialy essential."

No messenger asked to speak against the motion to adopt the recommendation, but Don Moore, Ft. Smith pastor

who was convention president when the committee was appointed, spoke in support of setting up the ministry.

Messengers also were unified in their expression of support for Anita Bryant in her opposition to the gay rights movement. They voted to have President Herring send Miss Bryant a telegram expressing their support.

Messengers heard more discussion when they came to adopting amendments to the Convention bylaws. Sam Turner of Hamburg offered an amendment to change the term of an Executive Board member amendment which would limit a member of the Executive Board to one three-year term with a one-year interim between terms. The present limit is two consecutive terms with a one-year interim before reelection. Dillard Miller of Mena spoke against the motion, saying it would cause fragmentation and hurt the work of the Executive Secretary. Andy Kerr of Jacksonville also opposed the motion because he felt the Board needed continuity of membership. The messengers voted not to accept the proposed change.

But messengers adopted a motion to change the bylaws to provide for yearly presidential appointment of the chairman of the Constitution and Bylaws Committee. No provision had been made for electing a chairman, and Don Hook was serving by presidential appointment. Hook offered the amend-

Jerry Cothren, pastor at Greers Ferry, made a motion condemning the HMB's paying an ordained woman.

The Singing Women and the Music Men provided music several times during the convention sessions.



Convention photos by ABN

for state convention meeting in Little Rock

ment.

A record budget for the Convention work was adopted in the Wednesday afternoon session. The recommendation from the Executive Board was accepted without opposition.

The longest discussion of the convention sessions came on Thursday morning when the Resolutions Committee made its report of resolutions by individual messengers which they processed for the convention body. Lloyd Cloud, pastor of First Church, Hot Springs, read each resolution and moved that they be adopted. (See separate article.) The first six were adopted easily, but the seventh resolution drew discussion. That resolution, by Jerry Cothren of West Side Church, Greers Ferry, would put the convention on record as opposing the Home Mission Board's financial support of ordained women and have the convention send a copy of the resolution to the Board. Cothren had offered the resolution Wednesday morning as a motion, but the convention voted to refer it to the Resolutions Committee. Cothren referred to an ordained woman who receives part of her salary from the Home Mission Board.

Molly Marshall, a member of Pulaski Heights Church, Little Rock, asked whether the resolution was aimed at the functioning of non-ordained women, too, or just at the commissioning of women. Cloud said he could not answer that question since the committee only processes the resolutions given to them by the individual messengers. Homer Shirley, who was presiding at the session, asked for clarification, but no one responded.

Mrs. W. Payton Kolb, a member of Pulaski Heights Church, said she opposed the resolution. She asked, "Who are we to tell God who he can call to preach?"

Speaking in favor of the resolution was David Miller, Director of Missions for Little Red River Association. He claimed that ordination of women is a direct contradiction of the scriptures, and said that he feels that this ordination is detrimental to Southern Baptist work.

A motion to table the resolution was made by W. O. Taylor of Melbourne, a retired associational director of missions. Taylor claimed the messengers were "entering a realm outside of where we're supposed to be." He said

Baptists have always taken the position that ordination should be in the hands of the local congregation and that the Home Mission Board should employ persons because of their abilities and not because they had gone through a certain ceremony.

The motion to table the resolution was defeated, and messengers voted to adopt the resolution.

The final priority item of business for the meeting was a report from a special study committee appointed last year to review the powers of the state Executive Board under the Constitution. The committee recommended that in the future

the convention budget allocate funds for planning, development and studies instead of getting money from other sources. A second recommendation called for a revision of the state convention's charter as a non-profit organization so that the document complies with the present Constitution and Bylaws. The third recommendation directed that any further questions about the Executive Board's authority be referred to the Constitution and Bylaws committee.

Other items of business considered by the Convention were the following:

The messengers voted to seat the messengers from Faith Church, Tex-

Resolutions of the 1977 meeting

Messengers to the 1977 meeting of the Arkansas Baptist State Convention adopted seven resolutions. The following are summaries of them:

1. Appreciation was expressed to the host pastor, the host church, the host city, the host association and all individuals who helped.

2. Appreciation was expressed to 1977 Convention officers for their leadership and their promotion of "peace, harmony and love within our fellowship." Officers were Wilbur Herring, president; Carl Overton, first vice president; and Homer Shirley, second vice president.

3. Messengers went on record as opposing the television program "SOAP" and all forms of pornography. They voted to send copies of the resolution to all TV stations in Arkansas that carry SOAP, to the national TV networks, to the Federal Communications Commission and to all sponsors of the SOAP program.

4. The body instructed the Convention president to appoint a committee to help them become informed on world hunger conditions and solutions to the hunger problem.

5. Messengers expressed opposition to the state Alcoholic Beverage Control Board granting an on-premise consumption beer permit to a motion picture theater on Main Street in Little Rock.

6. They called for warning labels on alcoholic beverages and directed copies of the resolution to be sent to the administrator of the Food and Drug Administration, and to Arkansas' congressional representatives to urge them to get legislation passed to require the labels. The labels would tell the user that the beverage is potentially harmful to his health and safety.

7. Messengers went on record as looking with disfavor on the SBC Home Mission Board's giving financial support to one ordained woman. The support was called "contradictory to the past practices of the Home Mission Board". A copy of the resolution was to be sent to the Home Mission Board.

Messengers mostly 'compatible' (from page 3)

arkana, a church organized shortly before the 1976 meeting. The church was commended for their patience in waiting, because they had asked to be seated in 1976.

The convention voted to dedicate the 1977 annual minutes to C. W. Caldwell, former head of evangelism and missions work for Arkansas Baptists, who died in 1977.

In the Wednesday morning session messengers cast ballots for a new president for the convention. Nominees were Kenneth Threet, pastor of First Church, Mountain Home; Johnny Jackson, pastor of Forest Highlands Church, Little Rock; and Larry Baker, pastor of First Church, Fayetteville. The results were announced later in the session and messengers cast a second ballot to decide between Threet and Jackson. Johnny Jackson was elected. Other officers, elected in the afternoon session, were Bill Lewis, pastor of North Main Church, Jonesboro, first vice president; and James Hampton, the Foreign Mis-

sion Board's area secretary for Eastern Africa, second vice president. (Hampton will be in Little Rock during the coming year.)

Memorial moments paid tribute to ministers who had died during the past year.

Senior ministers were introduced by Executive Secretary Charles Ashcraft.

A report of the BSU Third Century Campaign was made with a slide and tape presentation.

Messengers elected persons to state boards and committees upon recommendation of the Nominating Committee headed by Johnny Jackson.

Reports were brought by Arkansas Baptists' two schools, family and child care agency and foundation. Jack Clack, Foundation Board chairman, moved that the convention direct the agency to distribute the 1978 income earned from undesignated receipts to the BSU's Third Century Campaign. The mes-

sengers approved.

The meeting was punctuated by Bible study by William B. Tolar, professor at Southwestern Seminary; the annual address by the president; the convention sermon, brought this year by Johnny Jackson; and messages by James Pleitz of Pensacola, Fla., and Ralph M. Smith of Austin, Tex.

Music was under the direction of Ervin Keathley. Special music was by the Music Men and the Singing Women, state-wide ensembles composed mostly of music professionals. Solos and duets also were part of the music program.

The 124th annual session of the Arkansas Baptist State Convention was closed with the changing of the gavel and the introduction of new officers. R. Wilbur Herring, who ended his second one-year term as president, said that he had once thought his place in life was to be governor of the state, but that he had come to feel that his service as president of the state convention was the place to which God had called him.

On the cover



New officers of the convention are (from front) Johnny Jackson, president; Bill Lewis, first vice president; and James Hampton, second vice president. (ABN photo/Millie Gill)

Information released by HMB on funds to an ordained woman

"Information about the resolution adopted by the Arkansas Baptist State Convention was received at the Home Mission Board during its Executive Committee meeting on Thursday, Nov. 10.

The administration wishes to respond to the questions that have been asked about the ordination matter as it relates to the Home Mission Board. Miss (Suzanne) Coyle was approved by the Home Mission Board and the Pennsylvania-South Jersey Convention to serve as a Church Extension specialist in Philadelphia with the responsibilities of ministering to the residents of the central city by developing a ministry to the YMCA residential home and apartments in the densely populated inner-city. It was hoped that these ministry activities would serve as a basis for developing a chapel in the central city. A mission congregation sponsored by the Paoli Baptist Church, Paoli, Pa., was developed. Ordination was not a prerequisite for Miss Coyle's service, nor is it a requirement for her continued service. Miss Coyle was first assisted by the Home Mission Board and the Pennsylvania-South Jersey Convention in 1974. She was ordained by her home church upon her own initiative in 1977. Miss Coyle continues to be jointly assisted by the Home Mission Board and the Pennsylvania-South Jersey Convention. The Home Mission Board did not request ordination for Miss Coyle and does not require ordination for women missionaries.

She is the only ordained woman assisted by the Home Mission Board as far as our records show.

The Chaplaincy Commission provides denominational endorsement for ordained women to serve as chaplains. These chaplains are not paid by the Home Mission Board but by the agencies employing them."

Harmony and respect prevail at convention

The editor's page

J. Everett Sneed



A spirit of respect and harmony prevailed during the 1977 convention. Most items of business were passed unanimously. Even where differences of opinion existed, the messengers treated each other with respect. This harmony, along with the election of outstanding convention officers, should prepare the way for a great year of outreach by the churches of Arkansas.

We commend our messengers for their mature behavior. The only item in which strong differences of opinion were evident was the salary support provided by the Home Mission Board for an ordained woman. Even though the messengers held differing views regarding this matter, respect for the right of everyone to speak was exemplified. (See story beginning on page 2 for details.)

The election of Johnny Jackson as our convention president will provide strong, capable leadership for our convention. Jackson's organizational ability was evidenced in the 1976 Life and Liberty Campaign. As state director of training, his capacity to see the complete structure of a program was apparent. Jackson is exacting in carrying out details and is also one of the state's greatest preachers. These qualities, along with his commitment to evangelism and missions, equip him as an outstanding leader for our convention.

Wilbur Herring has provided dynamic leadership for the Baptists of Arkansas. Not only has he served with distinction as president of the convention, but he was also the one who developed the master plan for our Life and Liberty Campaign. His ability to preside good naturedly and fairly has been invaluable to Arkansas Baptists. Dr. Herring has now completed five years of service in places of prime leadership including president of the Executive Board, general chairman of the Life and Liberty Campaign, and president of the Convention. We express our sincere appreciation for his excellent leadership.

The election of Bill H. Lewis as first vice president and James Hampton as second vice president give further evidence of our messengers' commitment to missions and evangelism. Lewis served for several years as a full-time vocational evangelist and is now pastor of a church which baptized 102 people last year. Hampton, as a foreign missionary, is committed to the reaching of the lost around the world.

The preaching and Bible studies at this year's convention were both informative and inspirational. William B. Tolar, professor of Biblical background at Southwestern Seminary, Ft. Worth, Tex., was the Bible teacher. His dynamic scholarly presentation of the Word of God thrilled all who were present. W. O. Vaught correctly said, "A person could travel anywhere in the world and would not find better Bible exposition." All our convention sermons were truly of the finest quality. (A complete story on the convention's inspiration will be carried in the Nov. 24 issue of the *Arkansas Baptist Newsmagazine*.)

The Executive Board elected Kenneth Threet as its president. Although this was not convention action, the president of the Executive Board plays a key role in the well-being of our convention. Dr. Threet will provide the highest type of leadership in this important position. His organizational ability will be invaluable to all of our Executive Board programs.

Commendation is in order for Immanuel Church, Little Rock, for the excellence with which they hosted the 1977 convention. The efficiency of Dr. Vaught and his staff in providing facilities and meeting the needs of messengers and others in attendance contributed much to the excellent spirit which prevailed.

The 1977 annual session of the Arkansas Baptist State Convention was one of the finest in years. This year's convention should prepare us to carry out effectively the convention's theme, "Let the Church Reach Out". We believe that Arkansas Baptists will reach out to the lost and needy in a forceful way in 1978.

Arkansas Baptist

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More convention views

LEFT: W. O. Vaught, pastor of the host church, welcomes James Pleitz of Florida, who brought the Wednesday afternoon message.

ABOVE: A deaf youth choir "signed" some of the music for the Wednesday night program at Robinson Auditorium.

BELOW, LEFT: New ministers in the state (in aisle) and retired ministers were recognized at the meeting.

BELOW, RIGHT: A messenger registers for the sessions.

BOTTOM, LEFT: R. Wilbur Herring (left) passes the president's gavel to Johnny Jackson.

BOTTOM, RIGHT: William Tolar, professor at Southwestern Seminary, taught the Bible study at each session. He was welcomed by Dr. Herring.



Convention wives hear Washington woman

"We live in the Bible Belt and our heritage is very great and a very rich one," Mary Cosby told the Arkansas Convention Wives when the organization held its annual meeting Nov. 8.

Mrs. Cosby, of Washington, D.C., was guest speaker for the event held at Immanuel Church in Little Rock. "Though we have this heritage," she continued, "in our growing up we have established a set of moralisms called 'Protestant Ethics', which is not built on the Christian faith.

"We must be true to the scriptures and let Jesus Christ be Lord of our life because he gave his life for us," she said. "When we recognize the scriptural basis of our lives and place him as number one in our lives, then we will find the unique place that God has for us in our daily walk of life."

Mrs. J. W. Adams of Texarkana was elected president of the Convention Wives for 1977-78. Elected to serve with Mrs. Adams were Mrs. Larry Henderson of Pine Bluff, vice-president; and Mrs. Ed McDonald of Texarkana, secretary.

Mrs. Jon Stubblefield of Magnolia and Mrs. Joe Gordon of Texarkana were named co-chairpersons of the social committee.

The slate of officers was presented by

Mrs. Paul Sanders of Little Rock, chairman of the nominating committee. Serving with her were Mrs. Wilson Deese and Mrs. James Walker.

Mrs. Jerry Wilcox, out-going president, presided over the business session, which was preceded by small group discussions led by Mrs. Bob

Focht, Mrs. Tony Berry Mrs. Jerry Hassell, Mrs. C. W. Caldwell, Mrs. Charles Ashcraft, Mrs. Larry Henderson, Mrs. John Lockhart, Mrs. Tom Logue, Mrs. Nathan Porter and Mrs. Vernon Hodges.

Special music was presented by the Singing Women of Arkansas under the direction of Mrs. Robert Pilcher.



Convention wives elected officers by the group included (from left) Mrs. Jon Stubblefield, co-chairperson of the social committee; Mrs. J. W. Adams, president; and Mrs. Larry Henderson, vice-president. (ABN photo)

RE group hears three speakers

Religious education and music workers from around the state heard three speakers when they held their annual meeting Nov. 8 at Little Rock's First Church. The Arkansas Baptist Religious Education Association also had lunch, was entertained by the Ouachitones and elected officers.

Jerry Johnson, a staff member at First Church, spoke on physical fitness and furnished a table full of printed materials urging physical fitness programs.

Torger Thompson, a commercial artist and illustrator, told about his 120-foot mural, "Miracle at Pentecost", which is displayed in Dallas.

The group was challenged to learn about the SBC's Bold Mission Thrust as Reid Hardin of the Home Mission Board asked them to tell him what they knew about the program. Hardin, Director of Renewal Evangelism for the HMB, discussed Bold Mission goals and the local church's role in meeting them. He explained that Bold Missions, in essence, is "putting volunteers out across the world." Hardin told the group that "God is up to something, and he's calling people out today."

Officers elected by the group were

president, Jesse Sutton of Van Buren; first vice president, Charles Mayo of Ozark; and second vice president, A.

Kay Mancell of North Little Rock. Freddie Pike of North Little Rock was reelected secretary-treasurer.



1977-78 officers of the Arkansas Baptist Religious Education Association are (from left) Jesse Sutton, president; Charles Mayo, first vice president; Kay Mancell, second vice president; and Freddie Pike, secretary-treasurer. (ABN photo)

Speakers for the conference included (from left) Don Moore of Ft. Smith, C. A. Johnson of Paragould, Joe Atchison of Pine Bluff, Homer Shirley of Little Rock, Ferrell Morgan of Crossett, and Bill Cook. Lewis Criswell (far right) presented music.



The handbell choir of First Church and the choir of Park Hill Church, North Little Rock (seated), brought music for the conference.



Pastor's conference features Arkansans

Ferrell Morgan, president of the 1977 Pastors' Conference, said that he was thrilled with the presentation made by his speakers. All of the program participants except one were Arkansans who developed the theme "Let the Church Reach Out — Preaching Jesus".

William Cook, pastor, First Church, Bartlesville, Okla., was the only non-Arkansan speaking on the program. Dr. Cook spoke during both the first and last sessions of the conference on "The Ministry of the Holy Spirit — Making Jesus Real" and "The Fullness of Christ". In his first message Dr. Cook reviewed Jesus' last sermon as recorded in John, chapters 12 through 17. He emphasized the fact that Jesus was preparing his followers for the time when he would be absent from them. He told the pastors that the Holy Spirit could relax them and give them peace regardless of their circumstance. Cook said that Jesus told his followers that the Holy Spirit would give them the fullness of joy and peace. He concluded his first message with a story of a very wicked man who was saved as a

result of his son making a total commitment to the Lordship of Christ.

In Dr. Cook's second message he emphasized the peace that Paul had in spite of persecution, beatings, imprisonment and harassment. He said, "We usually think that Paul was a dynamic, charismatic person, but the Scripture indicates that he was not such an individual. But Paul came to realize that his inadequacies were made perfect through the adequacy of Christ."

Cook concluded his message and the Pastors' Conference by challenging the pastors to commit themselves totally to the fullness of Christ. He said, "If you will ask anything in the will of God, you can have confidence that he will do it. You can depend on the reality of it."

The first message of the Pastors' Conference was delivered by Thomas Hinson, pastor, First Church, West Memphis, who spoke on "Jesus, the Head of the Church". He pointed out that Jesus, as the head of the church, is the indwelling genius of the church; Jesus is the instructing genius of the

church; Jesus is the invigorating gospel, the identifying government and the immortalizing glory of the church. In conclusion Hinson said, "Normally, the bride is the center of all the attention, but in the marriage feast of Jesus to the church, the order will be reversed. For Jesus is the only one to whom all praise and adoration is due."

Paul Jackson, vocational evangelist, spoke on "Jesus, the Message of Evangelism" from Acts, the second chapter. He stressed that Jesus is a man; Jesus is a man of miracles; Jesus is the mediator; and Jesus is Master. In conclusion, Jackson said that Jesus is the one to whom all things belong, for he is before all things. He said, "One day God will permit every rebel to bow and say, 'Jesus is Lord.'"

The Monday evening session was opened with a message by Homer Shirley, director of Development for Family and Child Care Services of Arkansas, who spoke on "Preaching Jesus from the Old Testament", using Revelation 22:16 as his text. He

emphasized that Jesus is in the Old Testament in his divine nature; Jesus was in the Old Testament in his creative activity; and Jesus was in the Old Testament in redemptive history. In conclusion, Shirley returned to his text, stating that Jesus is the root of all things. He was the Root of David and yet he was the offspring of David. He is a descendant and yet he is eternal. "This being true," Shirley said, "he was present in the Old Testament. If God is omniscient, Jesus could not have been an afterthought. God planned for man's salvation from the beginning. Jesus was present in the Old Testament."

C. A. Johnson, pastor, First Church, Paragould, spoke on "Preaching Jesus from the Gospels", using John 1:14 as his text. He emphasized that some saw the glory of Jesus in his birth; John saw the glory of Jesus in his Person; John saw the glory of Jesus in his life; John saw the glory of Jesus in his death and resurrection; and John saw the glory of Jesus in his ascension. In conclusion, Dr. Johnson said, "The ascended Jesus is building a mansion for you and me in heaven. One day those who know him as Saviour and Lord will know the fullness of his glory."

Don Moore, pastor, Grand Avenue Church, Ft. Smith, spoke on "Preaching Jesus from Revelation". He said, "The purpose of Revelation is to declare that Jesus will reclaim his rightful place as King of Kings. The book tells us how Jesus will reclaim his creation and how he will rectify his rejection."

Moore emphasized that John was excited about Jesus because of the various ways he was to be manifested. He said that Jesus was to be manifest visibly, morally, geographically, naturally, spiritually, eternally and racially. In conclusion, he said that it was necessary for Jesus to be manifest politically in order to rectify the many inequities which have occurred throughout history. Moore asked, "If his physical manifestation and visible manifestation failed to make men confess that he is Lord, what will it take? When he reigns politically, everyone will accept his will."

Jim Wright, pastor, First Church, Camden, brought the opening message on Tuesday morning. He spoke from Acts 4:7-12 on the subject, "The Matchless Name of Jesus". He pointed out the power and purpose of the name of Jesus—the name of Jesus is the most significant name in all the universe; the name of Jesus is the only name by which a person can be saved; and at the name of Jesus every knee shall bow. In conclusion Dr. Wright said, "When Jesus comes triumphant as Christ, every knee will bow and confess him Lord. Those who have rejected him will confess him

to their own damnation. Everyone will recognize that he is the triumphant Christ."

Joe Atchison, pastor, South Side Church, Pine Bluff, spoke on "The Miraculous Salvation of Jesus". He emphasized that salvation is miraculous in its conception, in its crisis and in its completion. In conclusion, Atchison said, "God will not go against man's will. But when man rejects God he must accept the dire result of this rejection." Atchison told the story of a son trying to rescue his drowning mother. At the grave the son said, "Oh, Mother, I tried to save you and you wouldn't let me."

He said that it was not God's desire that any would perish but some won't let God save them.

The program featured a large number of musical presentations, including the choir of Park Hill Church, North Little Rock; an ensemble from Calvary Church, Little Rock; and the Music Men and Women of Arkansas.

The new officers of the Pastors' Conference are Jack Bledsoe, pastor, First Church, Des Arc, president; Sam Adkins, pastor, Ebenezer Church, El Dorado, first vice president; Phil Lineberger, pastor, Calvary Church, Little Rock, second vice president.



I must say it

Charles H. Ashcraft / Executive Secretary

The simple life

(Last in a series)

Simplicity is an adornment all its own. It carries its own authority. It is beautiful within itself and by itself. It lacks little. A life-style accomodating simplicity is a refreshing experience and not foreign to the Holy Scriptures. God portrays the contrast in life-styles as a contrast in happiness, security and final destination. The rich man with all his elegance and extravagance was no more secure, no happier and certainly no better off when he died than the beggar who died at his gate (Luke 16:19-31). The rich man with the big barn and bigger harvest and big life-style was no more immune to life's uncertainties than the sharecroppers who made him rich by making themselves poor (Luke 12:19-20).

One's life-style after death is directly related to his life-style before death. Who would question the conditioning of the events in this life as having more than a considerable determination of the quality of life beyond. Indeed our lives here are but a prelude to their continuance in the life to come. Those whose life-style finds pleasure in having everything for themselves and nothing for others may continue their life-style notions, but not in heaven (I John 2:15), (I John 4:20), (I John 3:17), (Matt. 25:31-46). They will not make it.

I vote for the simple life for it has all the advantages hereafter and enough right here on earth to make it worthwhile.

Living a simple life in a complex society is not possible for those who like well beaten ruts for their wheels to follow. It means a change of course, against the grain and is not always understood by the Joneses. It is, however, the key to reform. The life-style of Jesus was simple, forthright and unpretentious. It was noticeable for its appreciation of simple beauty and the enhancement of everyday things. His relaxation seemed to have come from his acknowledgement of the ripening grain fields, budding fig trees, grapes in the making, sunrises and sunsets, smiles on children's faces, boats rising and falling with the waves, fishermen making their haul, and the plight of a lowly sparrow. He knew the smell of freshly baked bread and the strength of the hefty rafters of the home in which he was entertained.

His life-style was not the life-style of a dynamic executive, but the busy man can learn his lesson of simplicity from Jesus. His life, so different from others before him, resulted in corresponding contrasts. He changed the world about him and it was the austere simplicity of a sober life-style that did it. Flamboyancy, extravagance, living-it-up, and acting like kings and queens is not within the Christian format. God will be patient with us in restructuring our life-style, and he would be pleased to observe some hard evidence that our direction is changed. A proper life-style is the most powerful argument for reform.

I must say it!

Convention sermon

The Christian life of faith

by Johnny Jackson

**Text: Hebrews 11:1-6
Proverbs 3:5-6**

There are many similarities between all Christians. Every Christian has been born again. Every Christian has God as his Father, Jesus as his Saviour, and the Holy Spirit as his indwelling Helper. Every Christian has been forgiven of sin and is going to heaven. Every Christian has the privilege and opportunity of prayer. Every Christian has been sealed by the Holy Spirit. These basic facts are true of every Christian regardless of age, sex, race or church.

And yet — there are many differences among Christians. Some go to church regularly, some irregularly and some hardly at all. Some are diligent students of the Bible while others live in ignorance of the teachings of God's Word. Some are good stewards and give generously and sacrificially, but others are greedy and stingy. Some pray and some don't. Some care about the souls of men and others are indifferent and complacent.

Why then the differences? I believe there are three general areas of the Christian life that reveal the reasons for the vast differences that do exist. One is the area of devotion. Some Christians love the Lord more than others do. Christianity is meant to be a growing love relationship between a believer and Jesus Christ. If a Christian is lagging in love, his life will reveal it. Lack of devotion will manifest itself in conduct unbecoming to our faith.

The second area is desire. Some Christians want more from God than others do. Some hunger and thirst after righteousness. Some have an insatiable spiritual appetite. Desire grows out of devotion. The more we love the Lord, the more we desire him.

The third area is discipline. Some Christians are willing to pay a price of determined, diligent, disciplined living that many other Christians resist. Discipline is the limit to which we go to satisfy our desire that grows out of our devotion.

There are many facets to the discipline needed in Christian growth. There is the discipline of knowledge. Doctrine must be learned. There is the discipline of surrender. We must die to self and live in and through Christ. There is the discipline of action. We are to be doers of the Word and not hearers only. Finally, there is the discipline of faith. We must believe and appropriate all that God has for us.

I believe that it is in the area of faith that differences really become apparent. Here is where battles are won and lost. To please God — to grow in grace — to live victoriously — we must live by faith.

For 30 years I have been preaching to my congregations the following three basic truths.

First — Everything we have from God we have in Jesus. Everything we have — every blessing, every privilege, every possession, every inheritance, every



Johnny Jackson (left) newly-elected president of the Convention, shares a relaxed moment with Jesse Reed, head of the State Convention's Evangelism Department.

relationship, every opportunity — we have in Christ. God doesn't give us joy at one time, peace at another, salvation over here, and forgiveness over there. When we are saved, we receive Jesus — and in him we have joy, and peace, and salvation, and forgiveness, and all things.

Second — Everything we have from God in Jesus is administered to us and manifested in us by the Holy Spirit. He resides in us to make Christ real and to help us see and know what we have in Jesus.

Third — Everything we have from God

in Jesus administered to us by the Holy Spirit we must appropriate by faith for real practical victory and blessing to be ours. Faith is the key! Faith is the victory! Faith is the absolute necessity for growth in Christian living.

I. Initial faith — entrance into life

The Bible indicates that we enter into life through a faith experience. Ephesians 2:8 says, "For by grace are ye saved through faith." Romans 5:1-2 notes that we are justified by faith and that our access into grace is made possible by faith. Paul wrote to Timothy that the Scriptures were able to make wise unto salvation through faith. He declared in Romans that the plan of salvation was a "way of faith which we preach". Jesus said to blind Bartimaeus, "Thy faith hath saved thee."

The Bible abounds with the verb form of faith using the word "believe". "Believe on the Lord Jesus Christ and thou shalt be saved." "Now to him that worketh not but believeth on him who justifies the ungodly, his faith is counted for righteousness." "He that believeth on the Son hath everlasting life."

II. Continuing faith — development of life

As faith begins the Christian life, faith is to continue throughout the Christian life. Paul said in II Corinthians 5:7 we are "to walk by faith." In Romans 14 he said, "whatsoever is not of faith is sin." Three times in the Bible are the words "the just shall live by faith." One of our text verses in Hebrews 11 says, "without faith it is impossible to please God." The writer goes on to cite many examples of victorious Christian living. By faith Abel — By faith Abraham — By faith Moses — By faith David — By faith Enoch — By faith Joseph — By faith — By faith!

Jesus commended one in Matthew with the words, "Great is thy faith." Stephen is described as one "full of faith". Barnabas in Acts 11 has the same description applied to him. Abraham in Romans 4 is declared to have been "strong in faith". Paul declared in Galatians 2:20 he "lived by faith". He told the Ephesians to carry the "shield of faith". James urged his readers to pray "in faith, nothing doubting". Jesus challenged his disciples to "have faith in God". John wrote in his first epistle, "This is the victory that overcomes the world, even our faith!"

III. Practical faith — victory in life

Now the problem for many is how to

experience that victory. They have made a faith commitment to Christ for salvation that is binding for all eternity — yet they have great difficulty in living by faith on a day-to-day basis. The rest of this sermon deals with two great verses in Proverbs 3 that reveal clearly the faith way of living. Let's examine them closely asking God to give us insight that will help us grow in grace.

"Trust in the Lord with all thine heart and lean not to thine own understanding. In all thy ways acknowledge him and he shall direct thy paths." What simplicity! What profundity!

1. The nature of faith — "trust"

We see, first of all, that the nature of faith is trust. To trust in the Lord is to have faith in the Lord.

Trust involves two ideas. There is confidence in and commitment to the Lord. Both of these are vital ingredients in true faith. The world is full of people who say they have confidence in the Lord but who have never made a real personal commitment to him. My mother lives in Dallas. She says she has confidence in airplanes. She knows that I have flown all over the world and she really doesn't worry about me when I'm flying. But she has never made a commitment to an airplane. She has lived her life on planet earth. She really hasn't demonstrated much personal faith in air travel.

I have confidence in every bank in Little Rock — but I've made a commitment to only one. Worthen Bank is guarding my few dollars with great zeal, I trust. Faith equals trust and trust is confidence and commitment.

2. The object of faith — "the Lord"

Faith must have an object and the Scripture tells us that it is to be the Lord. Our confidence is in the Lord. Our commitment is to the Lord.

Franklin Roosevelt coined a phrase in World War II that sounded good then in those dark days but is theologically incorrect. He said, "All we need to do is have faith in faith." No, my friends, what we need to do, what we must do for victorious Christian living is have faith in the Lord. If I believe anything at all about Jesus, I believe he is all sufficient. Christ is the Answer. We must trust in him and in him alone.

3. The scope of faith — "all the heart"

Our faith — confidence in and commitment to the Lord — must be sincere. It cannot be pretense, show, nor superficial. It is to be with "all our heart".

The Bible uses the word "heart" in three ways. It is used to describe the vital physical organ inside our chest that pumps the life sustaining blood through our bodies. It is used in a figurative sense to describe the essence or core of a particular matter. Then it is used thirdly as it is here to describe the inner man, the real person, the deepest part of our

spiritual being. With all of our heart in Proverbs 3:5 means there will be no reservation, no hesitation, no half-way decision. Rather sincerely and totally our reliance and dependence is upon the Lord.

4. The alternative to faith — "leaning on our own understanding"

God does not force any of his children to live this faith kind of life. He will let us flounder in frustration in our own will if we so desire. You can ignore the Lord or resist the Lord or perhaps put the Lord in some convenient corner to call upon when we find ourselves in a jam. Oh, how many believers are living their lives leaning upon their own understanding! The misery we feel, the burdens we bear and the failures we endure come from the frailties of self direction and self indulgence. We don't like to admit this. We like to think of ourselves as educated, talented, gifted and resourceful persons.

Many years ago at Ridgecrest I heard a college girl give the best summary of Christian victory I'd ever heard. It has helped me to this day. She said, "When I was saved, the Lord Jesus came to live in my heart. Now when Satan comes and knocks on my door, I say, 'Lord Jesus, will you answer the door?' and he does. He looks at Satan and asks, 'Devil, what do you want?' and the devil says, 'Excuse me, I'm in the wrong neighborhood!' and he leaves."

Now you and I can say that when we were saved the Lord came into our hearts. But sometimes when Satan knocks on my door I say, "Lord Jesus, you just take it easy. I'll handle this." And before I know it, Satan has tricked and defeated me. Oh, the folly of leaning on our own understanding! Remember, you have an alternative.

You can choose — self or Jesus. Happiness and peace come only as we repudiate self and cling to our Saviour.

5. The exercise of faith — "in all ways acknowledge him"

Here is one of the real keys to what I am saying. "In all thy ways" — He must be Lord and Master of all we are and do — Lord on the job, Lord at school, Lord at home, Lord on the golf course, Lord at church, Lord of all and at all times. I must acknowledge that Lordship, his right to control me at all times. Each day I must renew my commitment to him. "Today, Lord Jesus, I surrender my all to you. Wherever I go, whatever I do, I acknowledge you as my Lord and I gladly give you absolute authority over every part of my life." This is faith in practice. This is faith being exercised properly. This is faith in action.

6. The reward of faith — "the Lord directing our paths"

When our faith is real confidence in and real commitment to the Lord, and when it is absolutely and totally sincere, and when we have renounced our own strength and are exercising our faith by a practical daily realization of his lordship over our lives, then we can claim the reward of faith. "He shall direct our paths!" Hallelujah for that! I don't have to walk alone. I don't have to stumble in darkness. I don't have to flounder in misery. The Lord is with me. He is my helper. He is my guide.

We begin the Christian life by faith. We continue by faith. We are to live by faith. May the Lord grant to us today a new capacity to trust in him with all our hearts and thereby experience the victory that overcomes the world.

Johnny Jackson is pastor of Forest Highlands Church, Little Rock.



Dave Woodman and Beth Ward, Little Rock TV personalities, manned the "news anchor desk" for the Wednesday night program. Robert Holley directed the multimedia program about Convention work.



One layman's opinion

Daniel R. Grant / President, OBU

World hunger and Christian love

Since becoming president of Ouachita Baptist University, I have almost stopped reading books. At first I thought the problem was simply that publishers and writers are producing much longer books than before, or perhaps that I am reading more slowly than before. Both of these may be true, but I suspect a more accurate explanation is that my life is moving faster than ever before. As a result, I try to read book reviews, even though my conscience tells me this is the shortcut for the undisciplined and lazy person.

Recently a book review in *The Chronicle of Higher Education* caught my eye. It told of three books on the subject of food production and the problem of world hunger. As one who has always believed that Christianity is relevant to problems of physical need as well as problems of spiritual need, I read the review eagerly in the hope that these books might contain a few sparks of in-

spiration and direction for feeding those in the world who are starving or seriously malnourished. I was disappointed in the results.

All three books seemed preoccupied with bitterness, cynicism, and knee-jerk negativism on our existing political and economic systems in the world. Each book in its own way was written in an attempt to solve the paradox of "food, food, everywhere but not enough to eat". Each book criticized prevailing agricultural practices as dominated by class interest and rampant commercial greed, unconcerned with the perils of ecology and characterized by giant agri business that is a virtual monopoly of the wealthy and politically favored who manipulate food production for the benefit of a corporate few.

I was disappointed in the apparently uncritical acceptance of this gloom-and-doom "conspiracy approach" to the world's problems of hunger and food

production. No one can deny either that our political and economic systems have imperfections or that many people in this world are greedy. What is disappointing, however, is the spirit of bitterness and even hatred that seems to pervade three different books on this subject. Although the review cataloged a long list of failures of capitalistic food production, not one word was included on the glaring failures of collective agriculture and state farms in the Soviet Union and other Communist countries. How naive or one-sided can they be!

I continue to believe that the Christian faith and life are relevant to the problems of world poverty and hunger, and that we need to apply our minds and hearts to the task of meeting human needs. The solution may well require changes in our political and economic systems. But I am convinced the answer will not be found in bitterness and hatred, but rather in a spirit of Christian love, concern and compassion.



Woman's viewpoint

Jane Purtle

Contemplative prayer, part three

Most of us think of prayer as asking God to change circumstances. Does contemplative prayer know anything of intercession? The New Testament admonishes us to intercede; as recorded in John 17, Jesus himself prayed for me that I might realize my destiny of union with the father. Contemplative prayer gives meaning and perspective to prayers of intercession. The two merge together, and answers, though still important, come to be a way of knowing God better.

If we listen for the movement of God within us, we will know how to intercede. Those people and causes for which we feel a peculiar concern are our call to prayer. Knowing how to think about them is the first step. I strain to

know the mind of God, to understand as I reach out in my thoughts and actions so that God's grace and love can move through me. My prayer is my involvement in the life of the world; it is the debt I owe the world. In my time of deepest need when I could not pray for myself, the prayers of friends merged with Jesus' own prayers to move me into the abyss of the everlasting arms. From that time, I realized what Jesus, through his life and death, and what they, through their redemptive intercession, had done. My debt is a sweet burden that I bear.

God often answers my prayers of intercession in the most bizarre ways. Sometimes he has even worsened the

circumstances. But when one's way is committed to the Lord, value judgments of "good" or "bad" are no longer possible. When we hurt for ourselves or others, we pray for help as David did; beyond that we make no judgments, knowing that his ways are not our ways.

God calls each of us to a life of contemplative prayer. Whether we are active like Martha or passive like Mary, we cannot live as our true self except we center our life upon a deepening search for him. In the state of being which is contemplative prayer, our desire for union with him deepens. We search for the silence within ourselves that meets his silence in a reality beyond language, and we pray without ceasing.

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Lendol Jackson has been called as Director of Missions for the Black River Association. He will assume the position on Jan. 1. Jackson has served as student financial aid administrator at Southern College for the past 11½ years. He has also served as pastor of the Smithville Church the past six years.

Joseph Mac Young was ordained to the gospel ministry in services held on Oct. 23 at First Church, Hope. Ordination was at the request of Boughton Church. Richard Stiltner, pastor of the Hope church, preached the ordination sermon, presented the Bible and made the presentation of the ordination certificate. Ed Turner, pastor of the Boughton church, gave the charge to the candidate. S. A. Whitlow gave the charge to the church and prayed the ordination prayer. Young, a student at Ouachita University and associate pastor of the Boughton Church, is the son of George and Helen Young.

Bill Elder of Arkadelphia, professor of religion at Ouachita University, was guest speaker at Shannon Road Church, Pine Bluff, on Nov. 5. Dr. Elder is a candidate for Congress in south Arkansas. He and his wife, Linda, have two children, Bill IV and Kristin.

Deborah Holley, a religious journalism major at Ouachita University, has been featured in the November issue of *Event*, a leisure-reading magazine for youth published by the Sunday School Board of the Southern Baptist Convention. "The Journey", a poem written by Miss Holley, received honorable mention in the senior division of the annual creative writing contest sponsored by this publication. She is the daughter of Mr. and Mrs. Robert Holley of Little Rock and is a member of First Church, Arkadelphia.

Rev. and Mrs. D. W. Stark of Bearden celebrated their 50th wedding anniversary at the Colonial Inn in Heber Springs Oct. 8, and in the Palestine Church the following morning. Attending the Saturday evening dinner were their three sons, Dewey Jr., Harrell Dean and Jim, their families and other relatives of the honored couple. Stark, who has pastored several churches in Arkansas, spoke at Sunday morning services reminding the congregation that his grandfather had assisted in organization of the Palestine Church in 1861 and was its first pastor.

Charles D. Johnson, a Southern Baptist educator, author and editor, died Oct. 19 in Monticello where he and Mrs. Johnson had lived since retiring in 1963. Dr. Johnson, who was born in Banner, Miss., was a graduate of Mississippi College at Clinton, Miss., and the University of Iowa. He also held honorary doc-



Rev. and Mrs. Stark

Jackson



Young



Elder



Miss Holley

torates from Mercer and John Hopkins Universities. He served as dean of Blue Mountain College and as president of two Arkansas colleges, Ouachita University and Arkansas A and M of Monticello (now the University of Arkansas at Monticello). Dr. Johnson was a member of the faculty of Baylor University for 30 years, having served as chairman and professor of the departments of journalism and sociology. He was founder of the Baylor journalism department. He was, for 21 years, chairman of the Education Commission of the Southern Baptist Convention in Nashville and founded its official publication, *The Southern Baptist Educator*, and served as its editor for 15 years. He was the author of a history of Southern Baptist schools, *Higher Education of Southern Baptists*, a volume published in 1956. Survivors include his wife, Claude Eager Johnson; a sister, Mrs. Dale Cannon of Bruce, Miss.; five grandchildren; and three great-grandchildren.

Dean E. Newberry, who serves as company chaplain for Hudson Foods, Inc., in Rogers, will assist in teaching "The Christian Chaplaincy", an orientation course for those interested in serving as chaplain, at Midwestern Seminary Nov. 22-Dec. 22. Newberry, who served as pastor for 29 years before entering the chaplaincy, is also a member of Midwestern's Board of Trustees.

Clark McMahon, a student at Ouachita University, is serving as part-time outreach director for Harvey's Chapel, Hot Springs.

Billy Massey has resigned as pastor of Open Door Church at Rogers.

Mrs. Dennis Baw, wife of the pastor of First Church, Dumas, has attended the Southern Baptist Sunday School Board's Writers' Conference, held in Nashville, Tenn. Mrs. Baw has been writing SBC Sunday School and Vacation Bible School materials for the past three years.

Charles Carrens has accepted the call to serve as pastor of Nimmons Church. He has been pastoring Mount Pleasant Church, Maynard.

Jerry Rigdon has resigned as pastor of John Grace Memorial Church, Belleville. He and his wife will continue to live in Dardanelle.

Gene Thomas of Jonesboro, La., has accepted the call to serve as pastor of the Pottsville Church.

Gary Hinson, who has pastored Grace Church in Augusta for the past four years, has accepted a call to become pastor of the Plainview Church.

The Carley Howell family, members of Blytheville First Church, left there on Nov. 1 for Oneida, Ky., where they will be on the staff of Oneida Institute, a Baptist Boarding School for high school students in the mountains of Eastern Kentucky.

Al Ray Taylor has resigned as minister of music at the Gardner Church.

Jim Sides has been called to serve as interim music director for First Church, Walnut Ridge. He serves on the staff at Southern College as choral music director.

Gregg Frizzell will serve in November as pianist for Sunday evening worship services at England First Church.

Arkansas all over

The sanctuary choir of **First Church, Arkadelphia**, presented the musical "Beginnings" in evening worship services on Nov. 6. The musical featured Frances Tamboli as narrator, Gary Wheeler as percussionist, Russell Hodges and Dora Ann Purdy.

Mount Olive Church, Crossett, has begun a pre-school worship hour under direction of J. D. Moore. Ferrell D. Morgan is pastor.

First Church, Hamburg, was in revival Nov. 7-13. John Shepherd Jr. of Harri-man, Tenn., was evangelist. Music was directed by Milton Walker, music and youth director at Second Church in Odessa, Tex. Raymond C. Atwood is pastor.

Calvary Church, Corning, reported record attendances in October as a result of the church's bus ministry. Jerry Weaver is pastor.

First Church, Rector, had record attendances in areas of its work and led Current-Gains Association in total enrollment in Church Training, Woman's Missionary Union, Brotherhood, Church Music and ranked second in baptisms. Guy Whitney is pastor.

First Church, Pocahontas, for the second straight year, led Current-Gains Association in baptisms and in Sunday School attendance. Curtis Smith is pastor.

The music program of **First Church, Hughes**, is expanding to include all ages. Bobby Pearle is music director. The church held its first Royal Ambassador Advancement service on Sunday evening, Oct. 30.

Second Church, Russellville, is in revival Nov. 13-18. Curtis Smith, pastor of First Church, Pocahontas, is evangelist. James D. Bryant is pastor.

Harvey's Chapel, Hot Springs, has organized a special program for senior adults. A banquet was held in honor of this group recently and featured Harry Woodall as guest speaker. A kitchen band provided special music. Marvin James is pastor.

Youth of **First Church, England**, presented a special drama/musical in the church's evening worship services on Oct. 30. Tommy Webb was drama director.

Olivet Church, Little Rock, was in revival Oct. 30-Nov. 2. Bill Stafford was evangelist. Musician was John Ellzey, minister of music at Leawood Church in Memphis, Tenn. Lamar Lifer is pastor.

First Church, Piggott, began a children's worship hour as a new ministry of the church on Nov. 6.

Youth of **Desha Church** will present the musical "The Clown" at Immanuel Church, Warren, on Nov. 20.

Mount Carmel Church, Cabot, held deacon ordination services on Oct. 9 to ordain Ray Lindsay and Danny Vance. Paul Kinder gave the charge and Ron Griffin, pastor, brought the message. The church's 60-voice youth choir conducted Sunday evening worship services at Tucker Prison on Nov. 5. Buddy Barnett is youth and music director.

Four members of **Hermitage Church** left on Monday afternoon, Oct. 31, to participate in an evangelistic crusade in

the Tokyo, Japan, area. Those going were Rev. and Mrs. Jimmy Anderson, Mrs. Powers Graham and Mrs. Shirley Meggs. They will be working with the Fujisawa Baptist Church in Fujisawa, Japan, following orientation meetings held in Tokyo. The crusade is a joint effort by Japanese and Southern Baptists.

Messengers to the annual meeting of **Washington-Madison Association** approved a resolution opposing the ordination of women as ministers or deacons.

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briefly buildings

First Church, Ola, in services held on Oct. 16 ordained Howard Culwell, V. J. Black and David Garrett as deacons of the church. Hoda Ward is pastor.

First Church, Centerton, held an Acteens Recognition Service on Sunday evening, Oct. 17. Betty Jo Lacy, Acteens Director of the Arkansas Baptist Woman's Missionary Union, was present to participate in the service. Those crowned as Queen were Cindy Coffelt, Tammy Ginn, Carrie Kisor and Judy and Janie Peters. The Queen's Scepter was received by Linda Thompson and Christine Whitehead. Melissa Coffelt was also presented with an Adventure I badge for her work in Girls in Action. Becky Kay Coffelt, in services to be held on Nov. 24, will be presented a Service Aide Citation, the highest award given in Acteens, in recognition of her work during the past three years.

Calvary Church, Paragould, was in revival Oct. 24-30 with Haskel Malone as evangelist. There were 14 professions of faith and six joined by letter. Junior Vester is pastor.

Highland Hills Church, Texarkana, was in revival Oct. 24-30. Clarence Shell, associate/evangelist of the Evangelism Department of the Arkansas Baptist State Convention, was evangelist. Carrell Sellers and James Nash led music. There were six professions of faith and five joined by letter. James S. Lindsey is pastor.

Southside Church, Damascus, on Oct. 30 observed Miracle Day Two and a high attendance record. There were 203 attending Sunday School and 133 present for Church Training. The church also had an offering which exceeded \$15,000, permitting retirement of the church's indebtedness on a sanctuary constructed in 1975. Wiley Magee from Mid-America Seminary was guest speaker. In July the church held its first Miracle Day at which a special offering was given on the church's building fund. A. Glenn Artt is pastor.

First Church, North Little Rock, sponsored a church-worker prayer retreat Oct. 28-29 at DeGray Lodge, Arkadelphia, with 32 participating. The retreat was directed by Leland Hurt Jr., minister of music and education. Youth of the church held a "Youth Surprise" on Oct. 31 at Burns Park with Ronald White, minister of youth, in charge. J. C. Myers is pastor.

Correction

A news brief appearing in this feature in the Nov. 10 issue of ABN listed the wrong person as pastor of First Church, Bentonville. Winfred Bridges actually is pastor of that church.



Pangburn Church's building was erected at a cost savings through the help of a retired contractor who was chairman of the building committee (ABN photo)

Pangburn dedicates \$62,000 building

"To witness together, pray together and teach together, so that the name of Jesus might be exalted," was the challenge given to members of First Church, Pangburn, by their pastor, Henry Applegate, in dedication services on Oct. 23.

"This building, which we are dedicating today was built through the leadership of Jesus," Applegate continued, "therefore we dedicate it to him and now we must go forth into this community to exalt his name."

"We must not sit down," he concluded. "With Pangburn becoming a semi resort area we do not have to go overseas to have a mission field, we have one here. This is to be our place of service for God."

The Pangburn Church has had a membership increase of 130 since Applegate became pastor in November of 1975. The church's offering has exceeded \$52,000 in the past 12 months.

Construction of the building was begun in September of 1976 and was ready for use on July 3 of this year. Financed through loans, the cost of construction was \$62,000.

W. B. (Jack) Bowen was building committee chairman. Serving on the committee were Connie Yingling and Omer Betts.

Cost of construction was kept at a minimum through the efforts of Bowen, a retired contractor, who volunteered his time and labor for the building. The

structure includes a sanctuary that seats 250 and a fellowship hall. The old auditorium has been remodeled into classrooms which increased educational space from eight rooms to 20.

The church, in recognition of Bowen's services, dedicated their fellowship hall to him. Bowen, however, said, "I built this building, assisted by other church members, as a service and tribute to our Lord."

W. M. Burnett, Director of Missions of Calvary Association, was a special guest at dedication services. He told the congregation, "The work and spirit of your church during these past months is spilling over into the other 39 churches of our association. What you are dedicating today represents the spirit and power in your church."

Former pastors attending the service were Gib Williams, Sidney Holcomb, Amos Greer and O. W. Auten.

The church history was given by Omer Betts. Prayers were led by Danny Veteto, pastor of Valley Baptist Chapel, and Jim Wiley.

Jerome Browning directed music for dedication services. Accompanists were Joan and Betty Butler. Betty Butler was soloist.

Bill Holcomb of Pine Bluff was speaker for the morning worship hour. A covered-dish luncheon was served at noon. The day of dedication concluded with evening services at which a concert was presented by the Holcomb Brothers Quartet and the Crownmasters.



'M' Night 1977

- Inspiration
- Information
- Fellowship
- Special Features

Attend "M" Night in Your Association

Association	Date	Location	Time
Arkansas Valley	Nov. 28	West Helena	7:30 p.m.
Ashley	Nov. 21	First, Crossett	6:00 p.m.
Bartholomew	Nov. 28	Wilmar	7:00 p.m.
Benton County	Nov. 28	Sunnyside, Rogers	7:30 p.m.
Black River	Nov. 21	First, Walnut Ridge	7:30 p.m.
Buckner	Nov. 28	First, Waldron	7:30 p.m.
Caddo River	Nov. 28	First, Norman	7:00 p.m.
Calvary	Nov. 28	First, Cotton Plant	7:30 p.m.
Carey	Nov. 28	First, Fordyce	7:00 p.m.
Caroline	Dec. 5	First, Hazen	7:30 p.m.
Centennial	Nov. 29	East Side, DeWitt	7:30 p.m.
Clear Creek	Nov. 28	First, Ozark	7:30 p.m.
Concord	Nov. 28	First, Ft. Smith	7:00 p.m.
Conway-Perry	Dec. 4	Casa	2:00 p.m.
Current-Gains	Nov. 28	First, Piggott	7:30 p.m.
Dardanelle-Russellville	Nov. 28	Fair Park, Russellville	7:00 p.m.
Delta	Nov. 28	Portland	7:30 p.m.
Faulkner	Nov. 28	Second, Conway	7:30 p.m.
Greene County	Nov. 28	Calvary, Paragould	7:00 p.m.
Harmony	Nov. 28	South Side, Pine Bluff	7:30 p.m.
Independence	Nov. 21	Calvary & First, Batesville	7:00 p.m.
Liberty	Nov. 28	Parkview, El Dorado	7:30 p.m.
		First, Strong	
		First, Cullendale	
Little Red River	Nov. 21	Palestine	7:30 p.m.
Little River	Nov. 28	Horatio	7:30 p.m.
Mississippi County	Nov. 21	Trinity, Blytheville	7:30 p.m.
Mount Zion	Nov. 28	North Main, Jonesboro	7:00 p.m.
North Arkansas	Nov. 28	Eagle Heights, Harrison	7:30 p.m.
North Pulaski	Nov. 28	Central, North Little Rock	7:00 p.m.
Ouachita	Nov. 21	Concord, Mena	7:00 p.m.
Pulaski	Nov. 28	Markham Street, Little Rock	7:30 p.m.
Red River	Nov. 28	First, Curtis	7:00 p.m.
Rocky Bayou	Nov. 28	First, Melbourne	7:00 p.m.
Searcy	Dec. 8	First, Leslie	7:00 p.m.
Southwest	Nov. 28	First, Stamps	7:00 p.m.
Tri-County	Nov. 22	Earle	7:30 p.m.
Trinity	Nov. 28	First, Trumann	7:00 p.m.
Van Buren	Dec. 5	Bee Branch	7:00 p.m.
Washington-Madison	Nov. 28	First, Fayetteville	7:30 p.m.
White River	Nov. 28	First, Gassville	7:30 p.m.

Helping ministry needs your support

Arkansas Baptist Family and Child Care Services encompasses the state in ministering to children with tender needs. The Children's Home at Monticello remains the center of this ministry. Area offices in Jonesboro, Fayetteville and Little Rock complement the ministry of the Home in Monticello. Both the Home in Monticello and the area offices are staffed with well-qualified and deeply dedicated workers. They work with children and their families in search of a solution to their problems. The entire staff is committed to the basic value of the family. Work with the family, if there is one, is continued while the child is in our care. A majority of the 45 children released from our care the past year were returned to their families.

During the past year, 449 new referrals were processed. Ninety children and youth received care at the Home in Monticello. Eleven boys were helped by living at the Group Home for Boys in Jonesboro. Sixteen children were cared for in approved foster homes. Twenty-one young people living at the Home accepted Christ as their Savior. The Christian message of God's love continues to make our child care ministry distinctive. Leading young people to find Christian principles on which to build their lives is a priority of our staff. It is this dimension that gives meaning to all we do.

Your church can have a very meaningful part of this ministry through the Thanksgiving Offering. Thanksgiving Offering materials and envelopes have been mailed to the churches. This offering is very vital to the continuing ministry to children. We continue to be dependent upon it for approximately one-third of our operating budget. Last year 926 of our 1213 churches participated in Thanksgiving, Mother's Day or Budget Offerings in addition to the Cooperative Program support.

Our goal this year is two-fold: (1) 100 percent of the churches participating in the offering, and (2) a minimum of \$1 per church member. One hundred sixty-seven churches reached the goal of \$1 per member last year. If every church would do that this year, our offering would more than double.

We recognize the pastor as the leader of the church and depend upon him to promote the offering. If your church is without a pastor, we trust someone else in the church will do this. The following suggestions are offered to help you in using the envelopes and materials you have received to promote the offering.

1. Discuss the importance of the Thanksgiving Offering at every oppor-

tunity. Remember that aside from the Cooperative Program, this is our largest source of income from the churches.

2. Place the posters in a conspicuous place.

3. Promote the offering each Sunday in November and give the church an opportunity to contribute.

4. Try to collect all gifts by the middle of December.

5. Send your check to Arkansas Baptist Family and Child Care Services, P.O. Box 552, Little Rock, Ark. 72203, as soon as possible so you will get credit for your gift during the current year.

We are confident you will make this a matter of prayer and respond as the Lord leads. It is physically impossible for us to come personally to each church and present our needs. However, we will come, as possible, if you invite us. Call 376-4791. — Homer W. Shirley Jr., Director of Development, Arkansas Baptist Family and Child Care Services

Early education workshop next week

The sixth annual Weekday Early Education Workshop will be held in Pulaske Heights Church, 2200 Kavanaugh, Little Rock, Nov. 21 and 22.

The workshop is for kindergarten and day care directors, teachers, committee members, pastors, ministers of education and other staff members. It is sponsored by the Sunday School and Missions departments.

The first session will begin at 1:30 on Monday afternoon, Nov. 21, and the workshop will close at 2:30 on Tuesday afternoon.

Conference and interest group topics will include "Understanding Child Development", "The Child's Self-Esteem", "Music", "Art", "Physical Education", "Administration" and "Readiness and Activities".

Program personnel will include Mrs. Mary Root, Mrs. Mary Dixon and Mrs. Ellajane Sutley, Arkadelphia; Weldon Vogt and Maurice Hurley, Ouachita University; and Mr. and Mrs. Bill Halbert, Nashville, Tenn.

For more information, write or call Pat Ratton, P.O. Box 552, Little Rock 72203, 376-4791. — Pat Ratton, preschool consultant



Miss Ratton

BSU Third Century Campaign

I am committed to the BSU Third Century Campaign because of the way God has used BSU in my life and what I see happening in the lives of others right now.



Dickerson

As a prospective college freshman visiting the campus of Southern Baptist College, I attended the BSU Noonday program and what I saw and heard in that BSU program convinced me to attend Southern Baptist College. When I finished Southern I felt that BSU, more than any other thing, had helped continue in my life what God had begun through First Baptist Church in Piggott where I grew up. So, I chose to attend Arkansas State University because of the strong reputation of the BSU there. My mother often told people I was majoring in BSU and I wanted to go where I could get the best in my major. So, I picked my school because of BSU.

Before college, it had always seemed to me that there were two groups among young people — the school leaders and the Christian group. It often seemed that the Christians were doing that because that was all they could do. I often felt caught between the two groups.

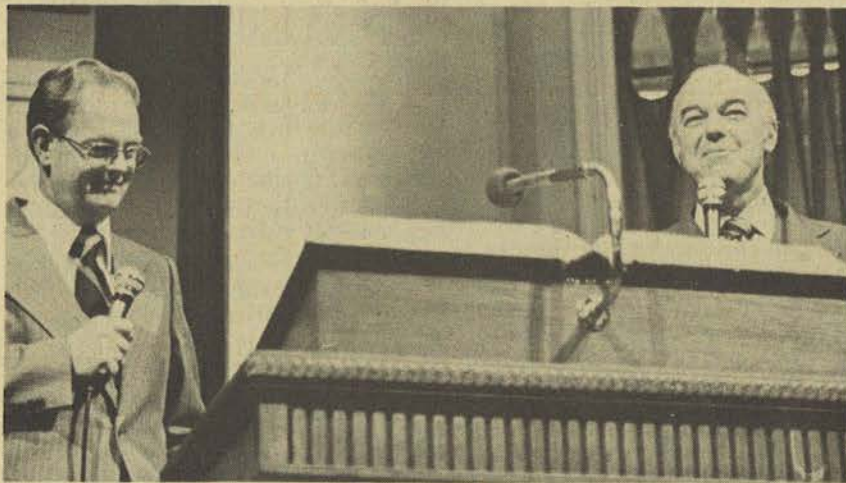
In BSU I found campus leaders and athletes who were committed Christians and deeply involved in the BSU program. I finally could fully realize that being a Christian was a call to be the best and learned more and more to give myself to a life of discipleship. BSU taught me to live out my faith on a daily basis and not just a Sunday one.

Now I am a BSU Director because I feel God has called me to share with college students what I found in Christ and the Christian life. I believe in BSU because of the way God has used it in my life and in the lives of students I am working with now. I believe in the Third Century Campaign because it will help us expand to meet the increasing needs. That is why I have made a personal pledge to the campaign and am involved deeply in the work of it. Will you join me? — Arliss Dickerson, BSU Director, Henderson State University

Training leaders meet to train . . .



Mark Stanson, director of youth work for the Union Association, Houston, Tex., helps youth leaders plan for an enlarged youth training program. This was one of the conferences at the annual meeting which was held this year at Immanuel Church, Little Rock, Oct. 27.



Robert Holley, State Church Training Secretary, engages keynote speaker Pery Sanders in a dialogue on the role of the Church Training Program at First Church, Lafayette, La., where Sanders is pastor.

(Above, left) John Hendrix, Baptist Sunday School Board Consultant, visits with pastor James Bryant from Second Church, Russellville, during the Church Training Fair.

(Above) The Church Training Fair was a popular place for discovering a variety of training resources for all ages. (ABN photos)

. . . at annual Church Training Convention

The church budget: is a subscription program for you?

Most budget planning committees breathe a sigh of relief when the final vote is taken on the proposed budget. Their work is over. They can rest for another year.

The work is not finished if a church wants to challenge its members to increase their giving. Every member needs the opportunity to give personal consideration to his stewardship practices. This may best be accomplished through some type of commitment service or use of a commitment card.

There is no substitute for personal confrontation. A good perennial stewardship program, climaxed with a decision-making opportunity, develops faithful stewards.

Commitment opportunities encourage individuals and/or families to look at their giving records. Churches minister to their families when they teach Christian money management. Families who get their priorities straight are able to share their resources with their churches.

The Stewardship Commission has developed a number of stewardship programs designed to assist leaders in

their tasks of teaching and leading God's people to commitment. The programs are adaptable to any church situation. The helps are:

Simplified Budgeting for Ministries — a one-week program without complicated organization. It has a responsive reading commitment service, adoption of a budget and two stewardship sermons. It is good for a church that has never used any stewardship program.

Stewardship Revival — a two-week program. The two major activities are preliminary visitation and a Friday night through Sunday morning revival. This program also includes stewardship teaching, devotionals, tracts and testimonies. The stewardship revival may include a fellowship supper and a prove the tithe day. Commitment cards are optional.

Tithers Commitment Program — lasts three weeks. It is primarily a direct-mail program. A two-Sunday saturation includes stewardship teaching, assembly programs, testimonies, tracts and suggests three sermons. Members are asked for commitments.

The Alternate Forward Program. This program takes less time than the popular Forward Program. It lasts six weeks but does not have follow-up visitation or newsletters. Two letters are mailed to members. The program calls for three weeks' saturation of stewardship teaching, testimonies, sermons and literature.

The Forward Program. This program has been called the best in existence. It is a long and comprehensive program designed to touch and motivate every church member. It produces results for any church that can use it.

Any of these programs call for planning and work. When approached with the right spirit, they can help church fellowship. They help create a healthy stewardship atmosphere in the local church.

Is a budget subscription program for you? Every church needs some kind of stewardship emphasis. The easiest and quickest program is probably the least productive. Any program should be based on solid biblical stewardship principles. — James A. Walker, Secretary of Stewardship

**BOLD
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IN GIVING**

Cooperative Program budgeting

(Third in a series of four)

Accountability is a Christian responsibility about which too little is sometimes said. I have never heard it called a Christian doctrine, but I personally think it qualifies.

A child is accountable to his parents. An employee is accountable to his employer. A Christian is accountable to his Lord.

Accountability is also an absolute necessity in the handling of finances and the administration of a budget. Southern Baptists have long recognized that responsibility and have taken steps to fulfill it, both on a national level in the Southern Baptist Convention and also in our own state convention.

All employees in the Baptist Building, whether or not they directly handle funds, are bonded. Those of us who have direct responsibilities for the handling of checks and securities have ad-

ditional safeguards on our actions for the protection of the constituency.

The financial records of the convention are audited annually by a firm of certified public accountants. Their report, in detail, is available for examination by any responsible person, and a summarized form of the report is printed in the convention's annual book of reports.

A similar procedure is followed by each of the four agencies of the Arkansas Baptist State Convention. Not only are the records supervised by each agency's own board of trustees, but the audits are also available to constituents and in summary form are printed and distributed.

From a practical standpoint, many people find that an audit report is too complicated for them to understand. However, this need not deter any in-

dividual from seeking an answer to any question which he has. Those of us who work with these reports or who are responsible for the handling of funds are always happy and eager to answer any question or to offer any word of clarification requested.

It is characteristic of human nature that many of us are critical of that which we do not understand. However, simple ethics would require that valid criticism be based on full information from the proper source and not personal opinion or guesswork.

At every point in Baptist life, persons who handle funds or administer budgets are fully accountable to the people. Those of us involved at this point are not afraid of "full disclosure", which has recently been a subject of discussion among Southern Baptists. We are accountable to you. Put us to the test and give us a chance to prove it. — Roy F. Lewis, Associate Executive Secretary

Objectives in church growth

by **Kenneth Threet**
(Eighth in a series)

Most churches have objectives implied in church covenants, in constitutions and by-laws or in recorded church actions; however, it is erroneous to believe that all church leaders or a major portion of its members know what their church is trying to accomplish. All too frequently, churches are like the proverbial rider who got on his horse and rode off in all directions. Objectives should grow out of a thorough understanding of God's word about the nature and functions of a church and facts about the needs of the church and the community it serves. Once the objectives are established, all the activities of the church can be directed toward their accomplishment instead of like an arrow shot out into space coming to rest we know not where.



Dr. Threet

It is very important that all the church

members know what the church objectives are. The objective may be one comprehensive statement or several specific statements. They should be written so that all members may become acquainted with them.

The Church Administration Department has developed a test for church objectives:

1. Is the wording of each objective clear? Will church members understand the full meaning of each objective?
2. Do the objectives reflect the church's purpose?
3. Will the objectives give the church

direction for the future?

4. Can goals be written that will move the church toward the objectives?

5. Are the objectives comprehensive of what we feel God wants our church to be and do?

6. Do the objectives tell whom our church will seek to serve?

7. Are the objectives stated as ultimate ends? Are they written for an indefinite period of time?

A church would do well to look at their objectives in the light of these questions, whether they be written or oral.

Arkansas association aids Oklahoma church

BENTON COUNTY — Faith Church of the dual community of Toneece-Sandusky, Okla., has been admitted in watchcare membership to the Benton County Southern Baptist Association, according to Associational Missionary Bedford Jackson of Rogers.

The credentials committee of the Benton County Association voted in its September meeting to recommend watchcare membership for the year-old church.

According to Rev. Myrl DeMoss of Gravette, pastor of the church, the church started out about a year and a half ago meeting in the Center Point Schoolhouse. At that time the church members voted to call Bro. DeMoss, who had earlier served as their pastor in a Missionary Baptist Church at Colcord, Okla.

Bro. DeMoss accepted the call to pastor the group and the church began a search for a permanent site for a church building.

Sandusky-Toneece is located about four miles from the Arkansas-Oklahoma state line west of Gentry. The two-story church building is located on two acres on Oklahoma Highway 116 in Sandusky-Toneece.

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Southern Seminary, Louisville, Ky.

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Dec. 13 — 10 a.m.-12 p.m.; 2:00-4:30 p.m.; 6:30-8:30 p.m.

Dec. 14 — 8 a.m.-12 p.m.



Dr. Ward

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and other information

Christians and their government

Nov. 20, 1977

Luke 20:19-26; Acts 5:27-32
Romans 13:1-10

With the memories of Watergate still lingering, the recent Washington sex scandals and more recently the so-called "Korea-gate" episode, Christians are faced with a very difficult question. What is the relationship of a Christian, a



Bryant

member of the Kingdom of God, to the civil government? Arguments have raged throughout the ages about this very thing. Traditionally, Baptists have strongly defended the principle of separation of church and state, yet there is the question of relationship between the two that needs to be dealt with. Jesus made some comments about this matter that will help at this point.

Render to Caesar (Luke 20:19-26)

The opponents of Jesus were trying very hard to push him into a corner and find something that could be used against him. In this passage, the Jews wanted very badly to physically take him, but the influence of the people prevented them from doing so. In order for them to be able to put a stop to Jesus, there had to be some solid evidence that could be used against him. Evidently, some bright Jewish leader thought that he had hit upon a perfect plan. Rather than approach Jesus outright, some of their own people were planted in the crowd to pretend to ask an honest question about the Jews' obligation to pay taxes to Caesar. On the surface, it would seem their plan would have to work. The question was put to Jesus in such a way that he would have to answer with a "yes" or "no". Now, if Jesus answered yes, this would bring the disfavor of the crowd upon him, because the Roman domination of their land was a hated thing with the people. If Jesus answered no, then he could be accused before the Roman authorities as a rebel who rejected the Roman rule. The Jews, with their sure-fire plan, failed to recognize one thing, that is, they were dealing with Jesus, the Son of God, not just an ordinary man. Jesus was never pushed into any corner by any man.

Jesus asked for a coin, which probably caused a slight delay while one was brought to him. This delay just added suspense and a great deal of emphasis to

what he was going to say. He did not answer in the expected way. Rather he asked them a question, "Whose image and superscription hath it?" The answer was "Caesar's". The point Jesus was making was that the very fact that they possessed and used the coinage of Caesar indicated that they accepted his rule and authority over them. It was the view in those days that the coins belonged to the Emperor and his rule extended to those places that his coins were used. Jesus merely said, "Since you obviously already accept Caesar's rule, you ought to continue in that and pay your taxes that are required of you."

Then Jesus moved to a much higher level of authority. The greatest authority is God and man's first loyalty and commitment must be to him. This was a principle that Jesus not only taught, but demonstrated by his own life. Man's first obligation is to search out the will of God in all matters of life and do it. Civil government is to be obeyed and supported in so far as it does not conflict with God. Civil government must never replace the worship of God. "Render unto Caesar" that which is required, but give unto God the totality of life.

The plan of Jesus' accusers did not work. His answer was too much for them, and, for the moment, they had been silenced.

Obey God (Acts 5:27-32)

Exciting things were happening in Jerusalem as the apostles were teaching and preaching in the power of the Holy Spirit. Acts 5:12 tells of "many signs and wonders wrought among the people." This spiritual excitement was not being shared by all people in Jerusalem, however. The Jewish officials were very disturbed at the undeniable miracles that were being performed in the name of Jesus Christ. The apostles were arrested and jailed (5:17-18) because of their activity, but the Lord intervened and the jail doors were opened by an angel and the apostles were released. Upon their release, the angel of the Lord instructed them to "Go, stand and speak in the temple to the people all the words of this life" (v. 20). Therefore, the apostles were acting on the order of God to preach and teach. Every born again believer has that same mandate to

share the glorious message of salvation with his part of the world. We need to see that witnessing is being obedient to God's will.

The Jewish council again took the apostles into custody and told them to stop what they were doing. The Jews were also upset that the apostles had been accusing them of being responsible for the death of Jesus. They said, "You intend to bring this man's blood upon us" (v. 28). It is interesting that they referred to Jesus as "this man" as if they were afraid to use his name. The council wanted the apostles to stop this preaching and teaching in the name of Jesus, and stop now.

Peter, the spokesman for the apostles, quickly answered the council. "We ought to obey God rather than men." What the apostles were doing was what God had instructed them to do. When God's orders and man's orders conflict, God must always be obeyed. The Christian will find himself in situations in this life when his Christian principles conflict with society's principles. The pressure of his peers may encourage him to bend a little and go along with the crowd. It is at this point that the Christian faith and commitment to the Lord is put to the test. He must say, "We ought to obey God rather than men."

Good citizenship (Rom. 13:1-10)

This is probably one of the most important passages that deals with the relationship of the Christian to the state. Paul actually builds upon the principle taught by Jesus (Luke 20:19-26). It is the responsibility of the Christian before God to submit to the authority of the established government. The basis for such a position is that government is established and organized by God. In a very real way, civil government is a gift of God to his people in that it protects society from chaos and provides an atmosphere of peace in which Christians can do their work. Granted, there are many governments that seem to violate God's principle and persecute those who seek to worship him. It is not that the principle of government is wrong, it is because those in charge of that government are sinful and rebellious to God's will for that government.

Be a good citizen, motivated by a higher commitment than loyalty to a state. Be a good citizen because of the presence of Christ's love in your heart.

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Following Jesus — on his terms or ours

Nov. 20, 1977

John 6:14-69

Have you ever observed anyone who was truly disillusioned? Someone who, against his will, had to face up to the facts as they really were? Someone who really had to face the music? Imagine with me the disillusionment of the



Dodd

starry-eyed athlete who is told that the coach is, after all, more important than the cheerleaders! Picture the frustration of the husband who remembers his wedding anniversary was yesterday! Delight in the little child who makes the marvelous discovery that chocolate milk doesn't really come from chocolate cows! Then, of course, there is the pure anguish of the Baptist preacher who, disparagingly, accepts the fact that he can't win friends and influence people and preach far past 12:00 on Sundays! My sister takes cruel pleasure in reminding me that she has never heard a bad, short sermon. That's real disillusionment!

Yet, the greatest disillusionment is of a spiritual nature. The greatest mistake one can make in the course of life is to be wrong about Jesus Christ. Tragically, many mistakenly feel they can follow Jesus on their own terms, and they are bound to be sadly disillusioned. John 6:66 records the shortcoming of those who set out to follow Jesus on their own terms. They were fair-weather, half-hearted, uncommitted disciples. When the going got rough, they got out. Today's lesson stresses the importance of total discipleship, of accepting Jesus in all of his demands, realities, and authority. It drives home the inescapable truth that true fellowship means following regardless of the costs and inconveniences.

This week's lesson cautions those who tend to follow Christ on their own terms, and who plan . . .

To come to Christ in their own good time (John 6:44 & 65)

Many lost people will confide that they plan someday to come to Jesus, whenever they get ready, or whenever they "feel" right. Scripture teaches that we must come in God's time, rather than in our own good time. In both

verses 44 and 65, Jesus emphasized that no one can come to him "except the Father . . . draws him." Unless God takes the initiative, and man freely responds, no one could ever be saved. The time to come to Jesus is when his "still small voice" is made clear, and when we experience him "drawing" us.

Sir Isaac Newton discovered the law of gravity in 1687. In his research, he discovered that the gravitational pull of the earth literally draws the moon in close to it, and holds it in the right orbital relationship. Astronomers observe that at the point where the moon is nearest the earth, its distance from the earth's center is 222,000 miles. When it reaches the opposite point, the moon is about 253,000 miles from the earth's center. Within these established limitations, the moon always moves in its orbit through the solar system in direct relation to the earth, for the earth literally "draws" the moon to it. Without the earth, the moon would lose all sense of direction.

In much the same sense, God draws men to Jesus. If men come to Jesus Christ, they must simply give in and surrender to God's drawing power. How eternally important it is that men surrender at the very moment they first experience the "drawing" power of God.

Beyond that, scripture cautions those who tend to follow Christ on their own terms, and who feel they can . . .

Be Christian without being Christlike (John 6:56)

Sadly, there are multitudes of misguided individuals who are straining to be religious, yet they've never been regenerated. In John 6:56, Jesus talked about eating his flesh, and drinking his blood. Baptists believe that Jesus was speaking figuratively, and that he was talking about the believer's intimate, spiritual communion with him. He was inviting complete acceptance of, total surrender to, and perfect union with him. He was describing a union so complete that his spirit would literally become a part of you, and you a part of him. His thoughts become your

thoughts, his will becomes your will, his desires become your desires, and his life becomes your life. The intent is for the Christian to become thoroughly Christlike, to become saturated and blended in the spirit of Jesus Christ.

Someone has illustrated it thusly. I may have a glass of tea in one hand, and a glass of water in the other. Now, the tea is not the water, and the water is not the tea. However, if I pour some of the tea into the glass of water, I then have two glasses of tea, and I no longer would have a glass of water. So it is when Jesus is "poured" into a new Christian. The child of God partakes of the spirit of Jesus, and in doing so, he becomes Christlike. Christ has come alive in him.

Finally, this chapter cautions those who seek to follow Christ on their own terms, and who would carelessly . . .

Coast through the Christian life (John 6:60 & 66)

In the youth folk musical, "Tell It Like It Is", the kids sing "I'm looking at the world through rosy tinted glasses." Thousands of professing Christians in our churches are looking at Jesus through rosy tinted glasses, for they apparently are content to coast through the Christian life without real discipline and personal obedience. The tragedy of John 6:66 can best be understood in the light of John 6:60. Many found the demands and challenges of Jesus to be hard, unpleasant, and difficult. They discovered, to their dismay, that the Christian life wasn't a bed of roses. They came face to face with the realities, demands, and challenges of total discipleship.

It has rightly been said that the test of an army is how well they fight when they're tired. Perhaps, the acid test of genuine discipleship is how well we keep the faith when the going gets rough and hard. The real test of fellowship may be how serviceable we remain when it becomes inconvenient and costly.

The scripture is clear. Men must come to Jesus in his time and on his conditions, whatever the cost and inconvenience. Our Lord never accepted people on their terms, but only on his Father's terms. But, thank God, the promise of John 6:37 is still valid, and we can boldly claim it today: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

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Attendance report

Nov. 6, 1977

Church	Sunday School	Church Training	Church adns.
Alexander, First	116	55	2
Ash Flat, First	82	43	
Batesville, First	243	128	
Bentonville, Central Ave.	73	37	
Berryville			
First	170	80	
Freeman Heights	166	55	
Rock Springs	57	41	
Booneville			
First	303		3
Mission	25		
South Side	105	72	
Bryant, First Southern	197	106	2
Cabot			
First	470	122	
Mt. Carmel	341	180	9
Zion Hill	145	56	
Camden			
Cullendale First	580	132	1
Elliott	405	141	9
Charleston, First	178	49	
Conway			
Oak Bowery	144	73	4
Pickles Gap	200	97	
Second	429	152	
Crossett			
First	562	177	9
Mission	40	38	
Mount Olive	336	147	2
Dell	68	46	
Des Arc, First	194	70	
Dumas, First	323	150	4
El Dorado, Caledonia	44	25	
Ft. Smith			
First	1452		11
Grand Avenue	1045	215	7
Mission	18		
Trinity	148	42	
Fouke, First	118	52	
Gentry, First	163	65	
Grandview	70	56	
Greenwood, First	365	189	1
Hampton, First	153	86	1
Hardy, First	135	69	
Harrison, Woodland Heights	131	77	
Hope, First	361	95	
Hot Springs			
Harvey's Chapel	125	85	
Park Place	274	83	9
Hughes, First	160	66	
Jacksonville			
First	450	92	
Marshall Road	228	77	
Second	171	62	2
Jonesboro			
Friendly Hope	128	106	
Nettleton	308	135	5
Kingston, First	55	34	
Lavaca, First	461	157	6
Little Rock			
Crystal Hill	160	52	2
Life Line	452	115	2
Martindale	117	64	
Magnolia, Central	654	203	2
Melbourne, Belview	185	82	2
Monticello, Second	323	125	3
Mulberry, First	287	163	
Murfreesboro			
First	185	47	
Mt. Moriah	64		
North Little Rock			
Calvary	322	139	2
Harmony	84	47	
Levy	482	120	3
Park Hill	1016		2
Paragould			
Calvary	278	203	
East Side	329	190	4
First	467	103	2
Paris, First	384	69	
Pine Bluff			
Centennial	157	78	
Central	126	65	
East Side	154	41	2
First	651	91	4
Lee Memorial	249	82	
South Side	595	212	2
Watson Chapel	411	155	1
Rogers			
First	603	185	
Immanuel	473	109	
Russellville			
First	528	95	6
Second	144	69	
Springdale			
Caudle Avenue	157	72	
Elmdale	293	111	
First	1480		18
Texarkana, Hickory Street	169		
Van Buren, First	593	161	
Mission	25		
Vandervoort	93	52	2
Wabash, Immanuel	68	22	
West Helena, Second	279	146	
Winthrop, First	110	65	
Wooster, First	123	90	
Yellville, First	157	72	

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In-service guidance program begun at OBU

ARKADELPHIA — The pilot project of the new In-Service Guidance Program at Ouachita Baptist University is now under way at First Church, Smackover, according to Vester Wolber, chairman of the department of religion at OBU.

The program, which implements the concept of supervised "on-the-field" work experience for college students, is being used for ministerial students in the religion department at OBU, Wolber said.

Jim Reagan, a sophomore religion major from Davie, Fla., has been selected to work part-time under Ray Wells, pastor of Smackover's First

Looking ahead: Arkansas events

November 1977

- 20 Child Care Day
- 21-22 Weekday Early Education Workshop, Pulaski Heights, Little Rock (Sunday School and Missions)

December 1977

- 1 Evangelism Workshop, Camp Paron
- 4-11 Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering
- 21 Carol sings
- 25 Student Day at Christmas
- 29-30 Youth Evangelism Conference, Park Hill Church, North Little Rock

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Promotion

by T. B. Maston

"Promotion" is a word that should not be in our Baptist vocabulary. Its relatively frequent use reveals the impact of the business community on our churches and on our denomination. The results are frequently unfortunate for churches, denominational agencies and institutions and for individuals.

Pulpit committees seem to believe that they must find someone from a smaller church with a smaller salary. Their church must represent an advancement or promotion. This attitude is so prevalent that if a pastor moves to a smaller church, the question that many ask is, "Why?" They seem to believe that there must be something wrong with him or with the church he is leaving.

The results of the idea of "promotion" may be unfortunate for our denomination and its agencies and institutions. It is a contributing factor to denominational politics which is entirely too prevalent among us. Some men selfishly strive to move up the denominational ladder.

There is also a danger that one who has done a good job where he is may be "promoted" to a position for which he is not well suited. For example, one who may be an excellent teacher in one of our colleges or seminaries may be elected to an administrative position where his contribution will be inferior to his work in the classroom. Also, boards and agencies may tend too exclusively to "promote" within their organization and thus fail to bring in "new blood". Those brought in from outside the agency would frequently add creativity and vitality to the work of the board or agency.

Any time a denominational agency or institution makes a mistake in "promoting" someone, the result is also unfortunate for the individual involved. What a mistake it is for one to feel under pressure to accept the offer of a position simply because it is considered a "promotion". Would it not be better if all of us would agree that the highest position for any child of God is for him to be in the place where God can use to the fullest his distinctive personality and talents for the promotion of the cause of Christ and for the good of man? Some good and effective servants of the Lord have been ruined by a "promotion".

What can we do about the problem? We should seek to restructure our thinking. Let us assert more than we have our independence of the culture, including the business world. Another thing that would help, at least to some degree, would be for denominational agencies and institutions to reduce, and in some cases drastically, salary differentials between so-called levels of responsibility. For example, why should one in an administrative position receive a much larger salary than one who works under him? The latter may be contributing just as much as or more than his supervisor to the work of the agency and the cause in general.

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Church, for one semester. During this time, Reagan will be counseled, supervised and evaluated by Wells.

The program will place as many students as possible in churches and denominational agencies as part-time employees for the period of one semester. Their work, which will mainly be on the weekends, will be evaluated as to development and general effectiveness and reported to Wolber, who is directing the program at OBU.

The In-Service Guidance Program differs from a similar program used by the sociology department at OBU, called Co-op.

"In Co-op the student leaves school to work full-time and receives academic credit for his work which the In-Service students do not," Dr. Wolber said.