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April 4, 1974

Arkansas Baptist State Convention

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WMU honors
Miss Nancy Cooper
page 12

April 4, 1974

Arkansas Baptist

NEWSMAGAZINE



Thoughts on the world's smallest Bible



Dr. Grant

Advertising gimmicks come across my desk in a large daily pile, and I must confess that 99 percent find their way very quickly to the nearest wastebasket. One of them escaped the trash heap recently and has become one of my favorite "conversation pieces." In fact, it has caused me to do a lot of thinking about the great untapped potential of modern technology for changing some of our ox-cart

methods for taking the Christian gospel to 3 1/2 billion people around the world.

"The smallest Bible in the world" was brought to me recently by Mrs. Juanita Barnett, the Ouachita Baptist University librarian. It was printed on a single piece of clear plastic about the size of a postage stamp. I held it up to the light and could see a mass of tiny gray spots, and each one was a photograph of two pages from an open Bible. In this way all 1245 pages of the Bible appeared within the space of a postage stamp. The company which sent this little slide was using it to advertise their microscopic process of storing bulky library materials in a very small space.

I was told that if all of the millions of books stored on the 270 miles of shelves in the U. S. Library of Congress were reproduced on such slides, they could be stored easily in six standard file cabinets! To borrow an expression from the younger generation, that's a thought that will blow your mind.

Duly amazed and impressed by this remarkable achievement, I began to consider the significance of postage-stamp Bibles. Unfortunately, not many people carry around 100X power microscopes in their pocket or purse. But in this day of remarkable progress in miniaturization of computers, radios, and television sets, the mini-microscopes just might be next.

The bigger question is whether Christian people concerned with sharing the good news about Christ are really applying the best available brains to the task. When I think of the powerful impact of the mass media, especially television, on the attitudes and thought processes of countless millions of people, young and old, I shudder at the thought of wasted opportunities. I am afraid we are just scratching the surface of utilizing modern science and technology for Christian witness and ministry.

To add to an old cliché, if we can put a man on the moon and the entire Bible on a postage stamp, surely we can transmit and demonstrate the love of Christ to 3 1/2 million earth creatures. — Daniel R. Grant, President, Ouachita Baptist University

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Association Superintendents of Missions have been told that the association is the glue that holds Baptists together. They met recently for their annual retreat.

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Miss Nancy Cooper, who is retiring as Executive Secretary-Treasurer of Arkansas WMU, was honored as the state group held their annual meeting in Little Rock.

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Baptists all over the nation are facing a financial challenge as the costs of maintaining their state papers soar to record levels.

Spreading the gospel at Easter 24

A large supply of the book "Jesus" is available to churches for distribution at the Easter season. They are ordered through the Baptist Building.

Arkansas Baptist NEWSMAGAZINE

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NO. 144

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Are statistics important to a denomination?



Editor Sneed

Several years ago a prominent leader of another major denomination declared "Statistics have little importance. Very little is revealed by their study. We are interested in quality, not quantity." Today, in spite of the population increase of the decades of the '50's and '60's, this group has sustained major losses. In fact, some no longer consider them among the numerically large denominations of our nation.

This poses several important questions. Has the attitude of this church had an effect on its numerical decline? Should we, as Baptists, be concerned about statistics? If so, under what conditions are they valid?

We know that God was interested in numbers. The entirety of the fourth book of the Pentateuch was devoted to a statistical reckoning of the children of Israel. In the New Testament there are records of the people who were saved. At Pentecost, for example, there were in one day approximately 3000 baptized. (Acts 2:41.)

A careful study of the Word of God, however, reveals the same stress is not always placed on numbers. Neither Acts nor Paul's letters give any

particular emphasis on the numerical size of the congregation organized by Paul, Barnabas and others. Hence, the question, "When are statistics valid and when are they of less importance?"

It becomes clear from the Bible that for a large group of churches statistics are important. Church history forces this by showing that denominations which fail to have a world vision will decline and die. For the local congregation, the number of people in Sunday School and the number baptized, are extremely important.

Quite obviously, statistics can not always be interpreted the same for every community or church. Many factors affect the growth of a congregation. A rural church in an isolated area may have very few prospects. An inner-city congregation may be affected by the shifting of population. A community may be experiencing an out-migration resulting in a significant loss of population. In areas such as these studies can reveal the changing role of the church in its particular community.

When tightly understood, statistics are of great importance. For our Southern Baptist Convention they assist us to see what we have been, what we are now, and our great potential for tomorrow. As we look at the vast number of lost people we can catch a glimpse of what God would have us to be in the future.

Guest editorial

Always asking

My church is always asking for money and if it ever changes there will be two less members — my wife and me.

Please understand there is no indication my church will change. Every budget is larger than the year before and every budget provides more for outside missions. We increased the Cooperative Program allocation two years ago and again this year.

Understand, also, I can't call the name of anybody griping about the frequent reminder we need more money to match budget needs. We are certain to have some, however, but maybe ours are a little smarter than yours. Every pastor, every church treasurer, finance committee chairman and others involved in budget balancing knows the grippers are those most niggardly in giving. Our would-be grippers may not advertise their sin.

I have been around long enough to learn a thing or two about church people and their giving. I've known only one tither who was unhappy with his pastor and his church. I don't have a survey to prove my premise but I'm convinced there is almost a direct relationship between church involvement and Christian stewardship.

I'll agree it should not be necessary to ever mention the need of money. But it is a fact of life that you don't get much without asking.

April 4, 1974

Maybe the church should learn a bit from my wife. She's been expecting a certain amount of cash each Tuesday for as many years as I can remember. I sometimes forget but she doesn't. There is a reminder the next day she wrote a check to balance my oversight — often a bit more.

How would it be for the church to draw a draft when members skipped a Sunday? Or impose a penalty as do others who extend credit? Not practical but why not?

And, while on the subject of financing, what about those members who are quick to designate most of their giving? There's never been a perfect church budget insofar as all members are concerned. I didn't get one exactly as I wanted it when I was chairman of the committee for two years. No two people are apt to agree on every dollar in any budget if they have studied it as they should. Instead, each budget is the best judgment of the majority and should have church support.

Always asking for money? Be sure for else the church has lost its wisdom of a world in need.

Quit that argument about God not needing money. Nobody ever said He did. It is His people who need to get involved and to grow spiritually. Love for Him demands expression in money — a little from some, much from others and a lot from those who have it.

Editor John J. Hurt in the Baptist Standard 6/1/73

I must say it!

A \$4 billion launching pad

(Structure series)



Dr. Ashcraft

Amos used the market place as his pulpit. John the Baptist made the banks of the Jordan his platform. Paul made the street corners and prisons his podium. Jesus made the inexpensive sea shore and desert his coliseum.

The early church used "space available" in the catacombs as their staging grounds. There was no great financial overhead for the first 300 years. After that the picture changes

because the Christian faith assumed a global role.

This required the church to become out of the tombs and set up shop where the people lived, whether in prisons, tombs, sea shore, ghetto, or the crossroads of the nations. Great population centers, complex political matters and intensely hostile people were to be confronted.

The structures of the law, city ordinances, famine and pestilence, persecution and harassment made necessary a policy of permanency which the early church was quick to acknowledge. As a result they wisely built their own launching pad. Makeshift and borrowed facilities were no longer satisfactory.

The Southern Baptist churches in America alone exceeds four billions of dollars. This is more than a dollar for every person on earth today. These churches comprise our podium, stage, platform, staging area and base of operations for the eternal gospel of the atoning blood of our Lord.

The president speaks

The phenomenon



Moore

In my last article I referred to our convention as producing somewhat of a phenomena in its genius and effectiveness. If it isn't unscriptural I would like to dare someone to come up with anything in history like the Southern Baptist Convention. My recent experience of meeting with the Executive Committee confirmed my confidence in the processes by which we seek to accomplish our tasks.

Work groups or committees struggled long hours with open and free discussion on any and all matters. You who may have wondered if matters are given proper attention or just rubber stamped for the Administration can rest assured that matters presented to the Executive Committee of our convention receive more thorough study and consideration than 95 percent of the matters our congregations consider.

It was impressive to see laymen from over the convention heading committees and evidencing so much knowledge and interest in the functions of our

There is nothing cheap or inexpensive about the blood of Christ nor is there anything cheap or inexpensive about presenting it to others. There is no inexpensive way to fulfill the Great Commission.

Current movements, religious fads, passing notions can be operated on makeshift or borrowed facilities, but the historic faith, never. Interdenominational, non-denominational and anti-denominational people may deplore the establishment but the establishment owns the launching pad.

Any witness riding "piggy-back" will have difficulty convincing the stock holders he has a better idea. Hitchhikers are not normally retained as consultants. Parasites, living off the substance of others, are in a poor diplomatic stance to influence world opinion.

Free loaders never enjoy the privilege of initial planning. The blossoming Buddhas who brand all established religions as decadent always find it convenient for the Bishop to pick up the tab.

Makeshift or borrowed facilities may suffice for a firecracker holiday celebration, but it takes an expensive launching pad for a moon shot. First class operations are expensive and our operation is first class.

Only those who are willing to pay the overhead costs will enjoy unrestricted use of any facility whether it be City Hall, the Community Park, sea shore, the school system or the Baptist church. Baptists have paid four billion dollars for an unrestricted platform and many of us feel it is worth it.

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

convention. The prominence of the laymen, including women and students, and pastors leading our convention was in great contrast to the misconception of some that the employees run the convention. I have never been more satisfied that denominational employees exist to carry out our wishes rather than to formulate them. Their absence from policy making was impressive.

An astute student of history may be able to confirm or refute my impression. My impression is that, (1) there has never been so much money given without assessment; (2) there has never been so many volunteers without conscription; (3) there has never been so much dedication without a "works" theology; as is found in the churches that make up the Southern Baptist Convention. This is my reason for considering this to be in the realm of religious phenomenon.

I want you to be a part of some of this impressive experience which comes my way by virtue of being President of our Convention. The closest, most immediate occasion is April 9. Robinson Auditorium, Little Rock, will be the sight of the only Foreign Mis-

Letters to the editor

Out-of-state church seeks pastor

Our church has been seeking a pastor for seven months. To this point traditional methods of seeking a pastor have provided few well qualified candidates for our consideration. Consequently we are using this letter to the editor to request recommendations from Southern Baptists who know of someone the Lord might lead to our church. We would also like to ask ministers who feel they might fill the needs of our church to apply by sending us a resume and a taped sermon.

La Porte, Indiana is twenty-five miles from South Bend, Indiana and seventy miles from Chicago, Ill. It has a population of twenty-two thousand and approximately half the population is un-churched.

Calvary Baptist Church's strengths include a warm and loving fellowship, trained and dedicated leadership, an excellent stewardship record and a concern for ministry and evangelism. Calvary has one church-type mission located five miles from La Porte. The church and mission are both in full cooperation with all Southern Baptist Conventions and Agencies. Her resident membership is one-hundred and twenty-eight, which doesn't include the mission membership. Average Sunday School attendance usually runs in the sixties.

We are looking for a minister with college and seminary degrees and some pastoral experience.

Salary would be competitive and fringe benefits would be typical of those offered by Southern Baptist Churches. — Patsy R. Thomas, Sec. for Pulpit Com., Calvary Baptist Ch., La Porte, Ind., (219) 324-9547

Did you know . . .

your church supports 2,538 foreign missionaries through the Cooperative Program?

Through the years

"I wasn't listening!"

By Ralph W. Davis

(12th in a series)



Davis

During January Bible study week, I taught the book of Colossians at Toltec Church. At the close of the study, Guy Whitney, the pastor, presented me with a most generous check. I said, "Guy, this is a generous honorarium, but I expected your church to give twice this much." Guy replied, "Well, we were intending to make it twice that much, but you were just half as good as we thought you'd be."

Back in the old building, when Mrs. Malene Hatfield was my secretary, I was giving dictation one day. She was a wonderful secretary and proficient in taking shorthand. I stopped in the middle of a sentence and asked her what I had said. She replied, "I don't know. I wasn't listening." She had taken every word I had said in shorthand and hadn't "heard" a word I had said. But it had gone through her fingertips.

When I told that, Bob Holley reminded us of the definition of a college education. It is the transferring of the teacher's notebook to the pupil's notebook without going through the brains of either.

One day a couple came to get married. They were poorly dressed and had all the appearance of poverty. Couples back in those days often paid about \$1.00 to \$1.50 to get married. After the wedding, the man reached down in his pocket and pulled out a big handful of money — pennies, nickels, dimes, quarters, bills — and it all added up to \$7.05. My wife said, "That man didn't know how much he gave you. You should give it back." I said, "Oh, no! This is likely the first time that man has donated anything to the ministry in a long time."

I saw Ann Taylor of the Arkansas Baptist Newsmagazine office and said, "I

understand your subscriptions have doubled since my articles started coming out," and she replied, "No, as a matter of fact, we lost 129 subscriptions this week."

One of the favorite pastimes at Baptist Building coffee break is to build a fellow up and then puncture the balloon. One man said to Jim Tillman, "Jim, you know what I'd do if I were as smart, good looking, talented and sweet as you?" Jim said, "No, what?" The reply: "I'd go hide."

Next week: boiled in coffee.

News About Missionaries

Mr. and Mrs. Robert W. Crockett, missionaries to Argentina, may be addressed at General Pedro, Burgos 345 Azul, Buenos Aires, Argentina. He was born in Memphis, Tenn., and grew up in Cross County, Ark., the hometown of his wife, the former Annette Perkins. Before they were appointed by the Foreign Mission Board in 1972, he was pastor of La Junta Baptist Church, Azle, Tex.

Miss Miriam Willis, missionary to Yemen, has arrived in the States for furlough (address: 1518 Kings Hwy., Dallas, Tex. 75208). She is a native of Little Rock, Ark. Before she was appointed by the Foreign Mission Board in 1943, she attended Parkland School of Nursing in Dallas.

Mr. and Mrs. G. Edwin Engstrom, missionary associates to the Philippines, have arrived in the States for furlough. They may be addressed at 713 Cheltenham, Everman, Tex. 76140. He is a native of Little Rock, Ark.; his wife is the former Jeannette Faus of Monte Vista, Colo. Before they were employed by the Foreign Mission Board in 1967, he was a forest ranger, Kaibab National Forest, Williams, Ariz.

The president speaks

sign Board Commissioning service in Arkansas in its history. Every missionary leader, deacon, young person and pastor from our churches would be wise to make plans to come.

There are, on the average, 334 million of us in Bible study every Sunday. We average baptizing 8,000 people every Sunday. We give \$21.8 million for the Lord's work every Sunday. I guess we ought "to move

heaven and earth." That many people filled with the Spirit could absolutely do anything. This is the reason the liquor industry, porno-peddlers, gambling syndicates, politicians and the devil get nervous when we get under the burden of something. Something has to give when this many people "stir up themselves to take hold of God." Let's do it, and lead our nation back to him.

Dr. Ashcraft tells missionaries associations hold Baptists together

By Carl Overton

Charles H. Ashcraft has told Arkansas' superintendents of missions that "the association is the glue which holds us together." Dr. Ashcraft, Executive Secretary of the Arkansas Baptist State Convention, spoke to the group at their annual retreat, held March 11-13 at Beech Springs Camp near Smackover.

He spoke of the operating expenses of the convention and said, "There is no economical shortcut way to do the work of God. One out of every \$5 put in the collection plates in Arkansas Baptist Churches gets into the mainstream of world missions." He added, "The Arkansas Baptist State Convention led the Southern Baptist Convention in Cooperative Program percentage giving."

Host for the retreat was Conway Sawyers, Superintendent of Missions for Liberty Association.

The 20 missionaries and 15 guests participated in the program built around the theme "Who has the Ball?" Registration began Monday afternoon, March 11, and the program got under way that night following the evening meal.

Featured on the program for the first session was State Convention President Don Moore, pastor of Grand Avenue Church, Ft. Smith. Moore presented plans for the "Spirit of '76" emphasis now getting under way in the state. This emphasis is in celebration of the 200th anniversary of the founding of our country. Plans presented in-

cluded the formation of an organization to be developed state-wide down to the individual association for the celebration. Plans are designed to make celebrants remember the political and religious foundations of our country, with special emphasis on the religious.

Plans for simultaneous revivals in the spring of '76, a state-wide rally July 3, 1976, and other emphases were presented by President Moore. The missionaries were one of the first groups to hear of the plans being made.

Sam Pittman, Director of Promotion and Furlough Ministries, of the Foreign Mission Board, gave an encouraging picture of the advance being made in overseas missions. Southern Baptists entered the 77th country in 1973 and probably will enter this year countries 78 and 79. Country 78 will probably be the Republic of Panama. Work there is to be transferred from the Home Mission Board. The 79th country will probably be the Republic of Madagascar.

The number of appointments are up — the greatest in four years. Cooperative Program increases in the states are from 6 percent to 22 percent. However, the dollar devaluation and inflation has increased the cost of the work so that \$2 to \$3 million dollars is needed to stay even.

Went Campbell, Consultant in the Church Training Department of the Church Services and Materials Division of the Sunday School Board, described



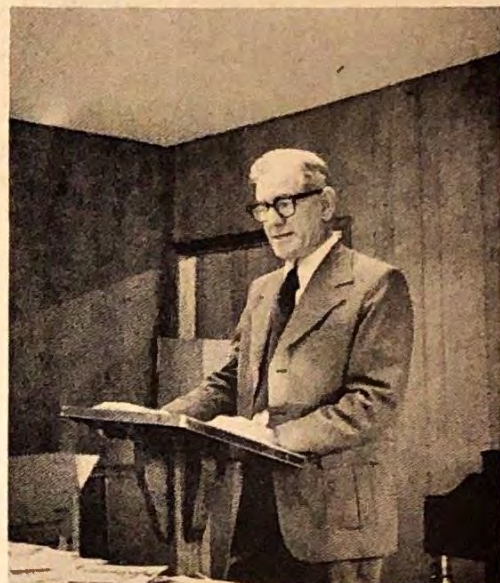
Participating in the program were James Griffin . . .



. . . Paul Wilhelm . . .



Officers of the Superintendents of Missions are Carl Overton, secretary-treasurer; Robert Tucker, vice president; and James Griffin, president.



. . . and Lawrence Green.



The superintendents of missions join in singing as part of their program at the retreat.

his job as "to help the churches of this Southern Baptist Convention which do not have a Church Training program decide and start a training program." He offered his personal services and that of others in this area to the missionaries.

The emphasis of Russell Bennett's presentation was the Convocation of the Association to be held May 6-10 at Ridgecrest Conference Center. Bennett said that there were no set study goals for the convocation, but that each of the 32 study groups would formulate

their own statement of their conclusions. Five workshops will be conducted at the meeting. More than 1,100 participants are expected, according to Bennett.

Highlight of each of the sessions were messages by the missionaries. The five speakers were Elva Adams, Jimmy Garner, Fred Garvin, Peter Petty, and Paul Wilhelm.

David Miller led the group in two periods of Bible study. In a study of Philippians 2:3 he dealt with humility, and in a study of the story in Esther 4:6f. he reminded the missionaries present of the possibility that God has called us for "a time like this."

In a brief business period on Wednesday morning the group decided to hold the next annual retreat on March 6-8, 1975, and if possible at Mather Lodge on Petit Jean Mountain. Wives of the missionaries will also be included in the 1975 meeting. State Convention staffers reporting of their area of work for the missionaries were R. H. Dorris, Missions Department; Lawson Hatfield, Sunday School; J. Everett Sneed, Arkansas Baptist News-magazine; Ralph Davis, retiring Secretary for Church Training; and T. K. Rucker, Annuity.



Dr. Ben Elrod (r), vice president for development at Ouachita University, receives a \$5,000 capital grant for OBU from J. D. Stokes, district marketing manager of Gulf Oil Company.

OBU will use grant on science building

ARCADELPHIA — Ouachita University has received a \$5,000 grant from the Gulf Oil Foundation, it was announced by Dr. Ben Elrod, vice president for development at OBU.

Ouachita officials said the grant will be applied to the renovation of the science building. The grant was presented by J. D. Stokes, district marketing manager for Gulf.

The capital grant is part of more than \$2.8 million that Gulf will distribute this year to students and institutions of higher education for a variety of purposes.

The capital grant phase of the program is an effort to assist institutions in meeting anticipated growth requirements, to replace obsolete buildings and equipment and to expand services.

Institutions eligible for capital grants are those which are privately operated and controlled and which obtain a major portion of their financial support from non-tax sources.

The Southern accent Inner strength



Tucker

On a hot, stifling, humid August morning the young couple stood with their family and friends as a kindly pastor spoke words of comfort and committed the body of their young son to the ground in a lovely memorial park setting. They lingered a while looking at the lovely floral pieces surrounding and covering the small grave. Then, heavy of heart and lonely in spirit, they turned to a parent's home. In the unremitting heat the hours of the day passed slowly. Finally, when the shadows of evening began to creep across the burial site, our friends returned to sit a few minutes by the final resting place of the one whom the pastor had described as being so lovely a child that God had chosen him for His heavenly bouquet.

One by one they looked at the floral offerings. So proud and erect they had been that morning! Now all were wilted — ruined by the hours in the excessive heat. How their drooping leaves and

shattered petals matched the spirit and outlook of the heart-broken young father and mother! With hardly more than a warning their son was gone, their arms were empty.

Then their eyes moved to the central floral piece. Parts of it, also, had paid the price demanded by the heat. But not all. Out of the midst of a wilted background 12 beautiful white calla lilies stood straight and erect, undaunted by the circumstances of the day. No heat was too much for them. No loneliness could overwhelm them. There was no defeat in their stance — only victory. In the midst of the dead and dying, they alone lived. Why?

The young father went to where the lovely callas bore their message. Probing into the structure of the piece he freed one. The secret was made clear. The stem of the blossom was fastened in a small vial of water. Through long, hot destructive hours of the day when the elements combined to destroy other beauty, the calla lilies had a source of inner strength. By it they had lived to continue their stewardship of purity and hope. Both mother and father, hands joined, drew new hope from a source almost pushed aside by the pres-

ures of grief and futility.

Had not their master said, "I am the resurrection and life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die?" Inner strength from a living relationship to Christ.

Your gifts to our college will make us strong to bear this message. — Lawrence A. Tucker.

Ouachita vocal group will tour Romania

ARCADELPHIA — The Ouachita-Tones, an all-girl vocal ensemble at Ouachita University, has been selected for a three-week concert and goodwill tour of Romania to begin May 25.

The tour has been arranged through the "Ambassadors for Friendship," a New York-based organization which has sponsored similar goodwill trips to Romania in the past.

Mrs. Mary Shambarger, Ouachita-Tones director, recently received an official invitation to Romania from His Excellency Corneliu Bogdan, the Romanian ambassador in Washington.

Mrs. Shambarger said the group is currently trying to raise money for the trip through various projects. She said a "Mile of Money" drive will be held on the campus in the near future.

In addition to Mrs. Shambarger, those who are to make the trip include: Dianne Williams of Warren, Donna Connelly of Hope, Renee Flowers of North Little Rock, Cecilia Overton of Little Rock, Becky McInturff of Little Rock, Kathy Ferguson of Little Rock, Jo Leah Anderson of Walnut Ridge.

Also, Reeca Williams of Warren, Holly Elliff of Nashville, Tenn., Karen Allred of Mountain View, Beverly Fanning of Malvern, Jan Rogers of Magazine, Debbie Jones of Little Rock, Marcia Majors of England, Shawn Shannon of Little Rock, Terry Miller of Little Rock, and Crystal Waters of Medora, Ill.

Woman's viewpoint

As we approach Calvary

By Iris O'Neal Bowen



Mrs. Bowen

some day he would climb a mountain to give his life?

As man was given his first breath and rose to his feet in child-like wonder at the world about him, did Christ know that some time in the future man would turn against him, give a testimony of lies and nail him to the cross?

Christ knew, during his ministry here on earth, what would happen to him, once he made his final trip to Jerusalem. He tried to prepare the disciples for what lay ahead, but they could not

or would not accept it.

So Christ moved resolutely toward the cross... and as he hung there, people were drawn to him. The thief beside him laid his wicked heart in the wounded hands of our Lord that day.

The followers of Jesus knelt about the foot of the cross, being drawn there by invisible ties of love that would not let them do anything but come and kneel at the cross.

So it is today. People are still turning their feet onto the road that leads to the cross.

A word of witness, a beckoning hand of loving concern, a deep need for a new life — these and other paths open onto the great road that leads to Calvary.

Those who have walked that road and knelt in repentance and faith at the foot of the cross are those who must help other travelers walk, too, the road that leads to Calvary.

"Kneel at the cross," the song reminds us, "Jesus will meet you there."

Revivals

First Church, Coalinga, March 10-17; Eddie McCord, evangelist, Mark Short, singer; 21 professions of faith with 17 baptized. Charles Chesser is pastor.

First, Almyra, March 17-24; John R. Maddox, evangelist, Gerald Lewis, music; three professions of faith, one for baptism, two by letter, two for special service.

WMU

ACT will offer aids to improve your Acteens

More missionaries than you would meet in a month of Sundays, helps to make your organization more exciting, and lots of fun characterize the ACT I meeting at Calvary Church, Little Rock, May 4. This Acteens Come Together is planned for seventh, eighth, and ninth grade Acteens from all over the state of Arkansas.

If your organization is lifeless or just doesn't make sense to you this meeting should help you know "what it's about" as well as "where it's at." Designed with the needs of the local organization in mind, it should inform, inspire and entertain. Information will be contained in conferences (not lectures) led by Mrs. Wayne Friday, Mrs. John Edwards, Mrs. Ben Dewbre, Mrs. Clayburn Bratton, and Mrs. Jim Launius. Inspiration will be supplied by home and foreign missionaries: Mrs. Charles Hobson, Mrs. Edwin Pinkston, Mr. and Mrs. Darrel Garner, Miss Amanda Tinkle, Robert Gross, Mrs. Donald Spiegel, Mrs. Sam Turner, Tommy Bridges, Robert Ferguson, Robert Parish, and Fernando Downs.

Special features will include a skit by Martindale Acteens, "I'll Never Go To Camp Again," and Ron Bohannon, IRA from Kensett, will tell about his mission trip to Brazil. There will be no long periods of "settin'" nor any time to get bored. If your leader hasn't received material about this event please get in touch with WMU, Box 550, Little Rock 72203 — Betty Jo Lacy

In 1973

Top 25 churches in percentage giving through the Cooperative Program

The 25 churches listed below are the leaders in our state in the percentage of their undesignated receipts given through the Cooperative Program during 1972-73. The list is based on the information provided in the 1973 Church letters by comparing the Cooperative Program gifts with total receipts; it reflects only those two figures and not any percentages voted by the church or reported in a church budget.

In two previous issues we have presented the leading 25 churches in total Cooperative Program gifts and the leading 25 churches in per capita Cooperative Program gifts.

Church	Association	Percent
1. Fulton	Hope	46.57
2. Almyra, First	Centennial	28.83
3. Elaine	Arkansas Valley	24.16
4. Lonoke	Caroline	23.55
5. Pullaski Heights, Little Rock	Pulaski	22.70
6. Wilson, First	Mississippi	22.46
7. Camden, First	Liberty	21.78
8. Crossett, First	Ashley	21.47
9. Gentry, First	Bentom	21.08
10. Stephens, First	Liberty	20.09
11. Paragould, First	Greene	19.46
12. Siloam Springs, First	Bentom	19.13
13. Leachville, First	Mississippi	19.12
14. Immanuel, Ft. Smith	Concord	19.06
15. England, First	Caroline	19.04
16. Malvern, Third	Central	18.83
17. Osceola, First	Mississippi	18.80
18. Calvary, Batesville	Independence	18.69
19. Levy, North Little Rock	North Pulaski	18.61
20. Des Arc, First	Caroline	18.50
21. Charleston, First	Concord	18.12
22. Carlisle, First	Caroline	18.04
23. Hamburg, First	Ashley	17.97
24. Smackover, First	Liberty	17.93
25. Earle	Tri-County	17.84

Arkansans on the Hill

By Tom Logue



Dr. Logue

SEMINARY HILL, FT. WORTH, Tex. — Arkansans, all over the place, seem to be doing well at Southwestern Seminary!

Dr. Charles Ashcraft, Dr. Tommy Bridges, and I recently spent two profitable days at the seminary, with

Dr. Ashcraft speaking in chapel and each of us interviewing students and speaking at the Arkansas banquet.

David and Margie McLeMere, UAM, live in the seminary's trailer, park. Margie teaches, and David puts in 35 hours a week in carpenterwork and is interim pastor at First Church, Troy, Tex.

Gary and Sandy Smith, Tech, live in an apartment near the seminary. Gary works on the staff as youth director in a local church and Sandy looks after their young one.

Dan Robinson, Tech, lives in Ft. Worth Hall. Dan has been driving a school bus but now sells carpets at J. C. Penney. He finishes his M. Div. this spring. Dan, Gary, and David all have served as local and state BSU presidents.

Jim Elliff, OBU, also lives in Ft. Worth Hall, and is still quite active in revivals. He will be living in Little Rock this summer and working with his brother Bill.

Bill Hogan, ASU, is president of the Arkansas group, also lives in Ft. Worth Hall, and did a good job in planning and presiding at the Arkansas banquet.

Jim Heflin, CAM, is finishing his Th.D. and is interim pastor in Ft. Worth. His wife Wilma (Hamm), UAM, also attended the banquet.

I chatted briefly with Glen Nicholson at the banquet. The last time I had

seen him he was a serious philosophy major at ASU.

John and Liz Johnston, UAM, have served in the west with the Home Mission Board and are interested in returning. We talked to them about Utah-Idaho.

The Trozy Barkers, OBU, were nice hosts to Dr. Ashcraft, Dr. Tommy Bridges, and me while we stayed at Ft. Worth Hall.

Steve Boehning, UALR, and wife Susan, SCA and Baptist Medical Center, were at the banquet also. Steve is serving as Youth Director at Birchman Avenue Church in Ft. Worth.

Danny Bryant, UAM, introduced me to his fiancée from New York.

I saw Mike Butler, HSC, on an earlier trip and visited in his and Judy's home. Judy is a graduate of SSC.

Harold Elder from Tech was also at the banquet.

(To be continued next week)

Economic change on benefit investments

Economics is a field where most of us have relatively little formal education, but where practically all of us gain some practical experience.

The housewife may not understand all of the workings of our national economy, but when food prices increase she understands the necessity for selective shopping. My wife is very skilled in that area, for which I am deeply grateful.

In food shopping I am a novice, and I readily yield to the superior knowledge of my wife in the supermarket.

I am also grateful that I can call upon experts in the area of investments who understand that area of economics far more than I ever would.

Recent changes in our nation's economy resulted in sharp increases in interest rates. I do not understand all of the reasons for these changes, nor does my prophetic ability enable me to predict the ultimate result. There are factors involved which I do not understand completely and over which I have no control.

I do, however, have an alternative. Many of these factors, when properly utilized, can work to my benefit.

During one of these recent periods

of economic change, the investments committee of the Foundation reinvested \$200,000 of trust funds. The funds had been in an investment bearing 5 percent interest, which had been just a temporary arrangement because of some other circumstances.

The funds were then placed in several other safe and secure investments which will yield 8 1/2 percent interest or more.

The Foundation and its staff and directors cannot control the nation's economy, nor can they always predict in which direction the economy may be going. However, they can be and are sensitive to such changes and are able to quickly take advantage of opportunities that present themselves in improving the investment portfolio of the Foundation.

Knowing when and how to utilize these factors to the greatest benefit for the kingdom of God is part of the responsibility of the Foundation. Through its directors it has the experience to make maximum use of those factors and to discharge that responsibility. —Roy F. Lewis, Acting Executive Director

Church Training Room for 5000!

The Robinson Auditorium, Little Rock, can accommodate 5000 at the State Youth Convention on Friday, April 12. The younger youth, grades nine and below, will meet in the Exhibition Hall, lower floor, and this hall has been remodeled and will accommodate 2500. The older youth, grades 10 and above, will meet in the Music Hall, main floor, and this hall will care for over 2500.

The youth and their leaders should plan to attend one convention throughout the day. By switching from one convention to the other, you will miss something important and hear something else twice. The same events, except Speakers' Tournament and Bible Drill, will take place at both conventions.

Plan to arrive in Little Rock in plenty of time to be in your meeting place by 10 minutes before 10. Each convention will begin promptly at 10 a.m. Plan to remain until the close of the meeting at 7:15 p.m. The youth and their leaders cannot afford to miss the evening commitment service from 6:00-7:15 p.m. —Ralph W. Davis

Men's meeting cancelled

It has been necessary to cancel the Baptist Men's Meeting scheduled at Tabernacle Church on April 8. This meeting was primarily for Pulaski County and the Central Arkansas area. The program had been planned by Robert Hall, Associational Director.

The cancellation was necessary due to a conflict with the appointment service of the Foreign Mission Board. The meeting will be rescheduled at a later date. —C. H. Seaton, Director, Brotherhood Department

Did you know . . .

the Cooperative Program must be adopted by the majority of Southern Baptist messengers just like your church budget must be adopted?



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

There is a connection

By Jim E. Tillman

Recently The Arkansas Baptist News-magazine listed the top 25 churches in Cooperative Program gifts in 1973. I could not help but notice that everyone of these churches were involved in the Ouachita-Southern Advancement Campaign.

This list presents those with the largest gifts in dollars to the Cooperative Program and the amount pledged to the Advancement Campaign.

Church	Amount pledged
1. Immanuel, Little Rock	\$ 250,000
2. Pulaski Heights, Little Rock	44,500
3. Ft. Smith, First	70,000
4. West Memphis, First	50,000
5. Grand Avenue, Ft. Smith	40,000
6. Blytheville, First	33,000
7. Pine Bluff, First	100,000
8. Springdale, First	24,000
9. Camden, First	30,000
10. Park Hill, NLR	100,000
11. Crossett, First	28,000
12. Central, Magnolia	40,000
13. Paragould, First	23,000
14. Baring Cross, NLR	36,000
15. Hope, First	23,000
16. Jonesboro, First	40,000
17. Central, Jonesboro	27,000
18. Calvary, Little Rock	60,000
19. Geyer Springs, Little Rock	33,000
20. Levy, NLR	25,000
21. Benton, First	27,500
22. Harrison, First	20,500
23. Life Line, Little Rock	25,000
24. South Side, Pine Bluff	40,000
25. Searey, First	16,400
Total	\$1,205,900

I see a connection in the area of total Stewardship.

First graduate of new seminary

LITTLE ROCK, Ark. — James Edward Eller Jr., Noblesville, Ind., became the first graduate of Mid America Seminary in ceremonies March 13. He received the master of theology degree. B. Gray Allison, seminary president, awarded the diploma, and LaVerne Butler, pastor of Ninth and 8 Baptist Church in Louisville, Ky., was the commencement speaker. The seminary, which meets in Olivet Church began classes about a year and one-half ago. Enrollment has now grown to 105.

Child Care

Some friends invest in future of the work

"Friendship without self-interest is one of the rare and beautiful things of life." The Baptist Home for Children is grateful for its many friends throughout the state. These friendships are cherished. Each week we hear from some of them in the form of sponsorships, referrals, special gifts, memorials, and words of encouragement. We are grateful for these evidences of concern that enable us to meet the current needs of families and children who turn to us for help.

However, this concern is also expressed for the future by some of our friends. There are some who are thinking of future needs of the Home and are planning for deferred contributions.

Several months ago as I visited in a nearby city, I stopped in to visit a long time friend of the Home. Her husband, now deceased, served on our Board of Trustees for a number of years and made a significant contribution to our child care ministry.

After a few minutes of conversation, she said she was so glad that I had come by. She had wanted to tell someone about a plan she had made for the Children's Home. She had set aside a sum of money in her will to meet a special need for the children. Upon her death, she wanted this money to be deposited in a special account and the accrued interest to be used for weekly allowances for the children living at the Children's Home. The needs of children and the work of our child care ministry are close to her heart, she said, and she knew her husband would want her to make this lasting contribution.

"A person lives as he invests himself in other lives . . . a man is immortal as he is useful. He lives as long as the thing in which he has invested lives. Money that goes into the making of character, the shaping of destinies — money that gives new hope and spells opportunities — does not pass away . . . it is as imperishable as truth itself." — Johnny G. Biggs, Executive Director, Arkansas Baptist Home for Children.

Baptist astronaut gets NASA's top award

HOUSTON (BP) — Southern Baptist astronaut William R. Pogue has been awarded the Distinguished Service Medal, the National Aeronautics and Space Administration's (NASA) highest award, for his part in the Skylab 3 record 84-day mission.

Rigdon says

Thousands of Baptist pastors need further education

NASHVILLE (BP) — The current revolution in adult education is bypassing thousands of pastors of Southern Baptist Convention (SBC)-affiliated churches, the director of the SBC's Seminary Extension Department said in a meeting here.

Raymond M. Rigdon, who directs the department, an arm of the six Southern Baptist seminaries, told representatives from several Baptist state conventions during their second annual session that thousands of pastors are uninvolved in the adult education movement, "although we're living in the midst of the greatest explosion in adult education in the history of mankind."

Rigdon commended the Southern Baptist colleges and seminaries for performing a "monumental service in providing ministerial education." But he noted that "thousands of our finest pastors never will go to or go back to a college or seminary campus for further training. Southern Baptists must provide this vital training where the pastors are, on the church field."

Rigdon said Seminary Extension is helping to meet the need of training

opportunities for college and non-college graduates on church fields through its network of more than 200 extension centers and the Seminary Extension Home Study Institute (or correspondence course study), but noted there is still a vast job to be done.

The naming of Seminary Extension representatives by 13 Baptist state conventions is a fairly new practice, and another positive step toward meeting training needs, Rigdon said.

"Fifty percent of the men and women we are trying to reach are in these 13 states. For the first time, we have a definite plan for working with state conventions in helping to provide training for pastors."

The next step, he said, is to conduct individual conferences with the state representatives and to design and promote work in all 13 states.

Rigdon said the department is open to work with any state on appointment of a liaison person by the executive secretary of the individual Baptist state conventions. All of the current persons have dual roles with their respective conventions, he noted.



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Phone A/C 318-436-5097 — (References)



Bringing tributes were Mr. and Mrs. Owen Cooper . . . Miss Elma Cobb Dr. Ashcraft Don Moore . . .

The highlight of the recent WMU Convention was a tribute to Miss Nancy Cooper for her 25 years of service to Arkansas Baptists. The Tuesday evening program featured a presentation entitled "You've Touched These Lives." Mrs. J. A. Hogan, president of the Arkansas Woman's Missionary Union, announced that Miss Cooper was to be honored by having a scholarship fund administered under her name. Income from the "Nancy Cooper Scholarship Fund" will provide assistance for worthy students attending Ouachita University, Arkadelphia, or Southern Baptist College, Walnut Ridge.

The WMU of Arkansas began this scholarship fund with \$15,000. The Arkansas Baptist Foundation will serve as trustee of the fund. Additional contributions will be accepted and solicited. The first of these scholarships will be given in 1975. The WMU, through its Executive Board, will determine which students are to receive assistance and in what amounts.

Mrs. Leslie Wilfong directed the beautiful and moving feature in which an array of people from all walks of life gave tribute to Miss Cooper. While Miss Cooper sat on a throne, friends came to share what she had meant to them. Each one presented her with a rose at the conclusion of their remarks.

Those participating in the service included former staff members, members of the WMU Executive Board, and SBC leaders. Among the host of speakers were Dr. Owen Cooper, president of the Southern Baptist Convention; Dr. S. A. Whitlow, former executive secretary of the Arkansas Baptist State Convention; Dr. Charles Ashcraft, executive secretary of the State Convention; Mrs. Ben L. Bridges, recording secretary of the WMU when Miss

Honors for retiring WMU leader are highlight of annual convention

Text and photos by the editor

The cover



Miss Cooper (right) was presented with a framed copy of the brochure announcing the establishment of "The Nancy Cooper Scholarship Fund." Participating were Mrs. Roy Snider, Roy F. Lewis, and Mrs. J. A. Hogan.



... Mrs. Roy Snider ... Mrs. J. A. Hogan ... Dr. S. A. Whitlow ... and Nan Owens.

Cooper was elected to her office, and wife of the late Dr. Bridges, former executive secretary; Dr. H. E. Williams, president emeritus, Southern Baptist College, Walnut Ridge; John Gilbreath, executive director of the Baptist Medical Center Systems; and Dr. W. O. Vaught, pastor, Immanuel Church, Little Rock.

Among the gifts presented to Miss Cooper were a book of letters written by friends across the years and a silver platter.

In the Tuesday morning session, Mrs. Robert Fling, president of the New York State WMU, spoke on "Joy in the Midst of Sorrow." She said "God does some highly irregular things. He brought joy to the world in a manger. Even before God planned Bethlehem, he must have planned Calvary. Our joy in the Lord is not contingent on outer circumstances."

Missionary and Mrs. Donald J. Spiegel told of their work in Brazil. They shared some of the ways that God is working in the lives of people.

M. Thomas Starkes, secretary, Department of Interfaith Witness, Home Mission Board, Atlanta, Ga., spoke on "Witnessing to Other Faiths." He emphasized that people respond to commitment and creativity. He said that we live in an exciting time because so many people are rediscovering the joy of the Holy Spirit. He offered three specific recommendations in dealing with people of other religious faiths: (1) That we build relationships with other religions; (2) That we verbalize our witness to people of other religions; and (3) That we always be sure that we are doing the truth. Starkes concluded by telling the audience that there were two reasons why he was a Baptist. First, because of our balanced

missionary program, and second, because of our emphasis on freedom of the individual conscience.

Tommy Bridges, director of Special Missions Ministries for the Arkansas State Convention, stressed that needs are all around us. He painted a graphic picture of some of the specific needs which exist within our state as well as some of the ways that Christians can relate to these.

Mrs. R. Perry Ellis, missionary to Brazil, spoke on the importance of being a mother and wife. She told the women in attendance that nothing could take away their responsibility of performing these God-given tasks.

Mrs. Edwin Pinkston, missionary to the Ivory Coast, emphasized "We know that people back home are praying for us." She said that she could feel the prayers of people back home in the moments of crises as well as in the performance of everyday chores.

During the Wednesday morning session the WMU elected the 1974 officers. They are president, Mrs. George Tharel; vice president, Mrs. Joe Buffalo; secretary, Mrs. Roy E. Snider; and treasurer, Miss Nancy Cooper.

Miss June Whitlow, director, Education Division, Woman's Missionary Union, SBC, installed the newly-elected officers and gave a charge to them. She said "This should be a happy time for you as you will be serving in the area of mission support. Now that you are elected as a state officer your influence will grow. We pray that the Holy Spirit will guide each officer of the state WMU as well as each local member as you make decisions that will affect many lives of people.

Miss Cooper spoke on "Remembering." She challenged the ladies of Arkansas by saying "We live in a world

of change. We, of the WMU, desire change, but our purpose must always remain the same. One truth rings through-'Things may change but God's love remains true.' Hence, the WMU provides a constant in a world of change."

Mrs. Hogan expressed her appreciation to all who had helped to make the WMU Convention and her work across the years successful. She emphasized "I believe that we will do well to remember our three seasons of prayer, our three offerings, and our mission action."

The closing speaker for the convention was Mrs. Fling who spoke on "The Woman's Joy." She stressed the positive attitudes that a woman must possess to have this inner joy. In conclusion she said "Go home and get ready to jump over a wall. The same problems will still be in your home community when you get back, but God can help you to leap over the wall."

**More on the
WMU annual meeting
next week**

McClellan notes changes in retirement plans emphases

DALLAS (BP) — Despite the increase of church-related vocational workers enrolled in Southern Baptist Convention (SBC) retirement plans in recent years, it appears the percentage of Cooperative Program funds budgeted for retirement purposes has not changed appreciably.

This was the observation of Albert McClellan, Nashville, associate executive secretary and director of program planning for the SBC Executive Committee. The statement was made to convention stewardship leaders meeting here as guests of the SBC Annuity Board.

Further, over a recent five-year period, there was a "significant decline" in the percentage of Cooperative Program funds budgeted for retirement purposes for pastors and other church-related vocational workers in the convention, McClellan declared.

In 1926, McClellan continued, 9.5 percent of the \$5 million SBC budget goal, not counting the state conventions' part, was budgeted for retirement and relief purposes.

Only a little over five percent of total 1972 national and state Cooperative Program receipts, which totaled \$91.5 million, was budgeted for ministerial retirement purposes, according to McClellan.

"The two percentage figures for 1926 and 1972 cannot be compared, since records showing the state Cooperative Program budgets for 1926 are not immediately available," he noted.

Figures for the budgets in 1968 and 1972, containing state and national Cooperative Program amounts, show the retirement proportion to be declining, he said.

In 1968, on a total budget of just over \$75 million, retirement plans received \$4,077,000, or 5.43 percent. In 1969, the percentage dropped to 5.32, although those dollar and cent figures increased.

The total Cooperative Program amount passed the \$80 million mark in 1970, but the retirement proportion fell to 5.30 percent. In 1971, it was down to 5.25 percent.

The latest figures available is for the year 1972, indicating that state and national Cooperative Program budget hit \$91.5 million. Of this, \$4,611,000 was budgeted to build retirement programs for church-related vocational workers, or only 5.04 percent.

A Baptist state convention puts up \$200 a year to go with \$400 a year from the churches for each participating

minister, it was pointed out. The money enters retirement plans for the ministers, plans which are administered to the SBC Annuity Board.

The state convention's contribution to retirement comes from state Cooperative Program budget funds.

Relief administration has diminished greatly in recent years, and now requires about \$200,000 annually from the national Cooperative Program of the SBC. The retirement contributions from state budgets do not include the yearly sum for relief, which is allocated from the national budget.

McClellan reminded the stewardship promotion officers that in 1926 there was no annuity plan for church-related vocational workers, "as we know it today."

The main effort of the then-called SBC Relief and Annuity Board was to administer relief funds. Those receiving relief funds from the denomination then would be drawing retirement benefits today, McClellan said.

The "retirement benefits" refers to the monthly annuity arrangements paid during retirement, toward which participants contribute while in active service.

"Relief benefits" consist of outright gifts in hardship cases, payable largely to individuals who had no plan for retirement benefits.

Annuity Board officials attributed the decline in relief administration to growing reliance on retirement plans jointly made available by the SBC agency and Baptist state conventions.

Because of this changing status, the name "Relief" was dropped from the title of the agency in 1960.

Stewardship promotion secretaries from Baptist state conventions and staff of the SBC Stewardship Commission, located in Nashville, were in Dallas for a two-day get-acquainted session with the Annuity Board as host. The Annuity Board explained its ministry to the stewardship leaders and listened to their suggestions and comments.

State stewardship leaders are responsible for promoting the Cooperative Program, a unified plan of support, within their state boundaries. The SBC Stewardship Commission gives direction nationwide to promoting the Cooperative Program.

The Cooperative Program supports Baptist state convention ministries and Southern Baptist Convention missionary, education and benevolent work according to percentage scales adopted year by year.

McClellan described the Cooperative Program as a "partnership in soliciting, collecting, and dispersing funds" for state and nationwide Baptist causes.

He listed four features of the Cooperative Program:

(1) "Cooperative Program promotion day-by-day is an integral part of the work of all our Baptist agencies.

(2) "Stewardship of the parts includes a firm and basic loyalty to the whole program.

(3) "It is a total and absolute partnership of the state convention and the Southern Baptist Convention. There is an essential unity of state conventions and SBC work.

(4) "It requires adequate, comprehensive planning," McClellan said.

Royal Ambassadors will hear missionaries



Spiegel

Missionary speakers are a feature of the state Royal Ambassador Congress enjoyed by every person attending.

The Congress, scheduled for May 3-4, will have two outstanding men attending. Speaking to the Congress meeting at Geyer

Springs First Church will be Donald Spiegel and Sam Turner.

Donald Spiegel, missionary to Brazil, will be the mission speaker for the Friday evening session of the Congress.

Spiegel is stationed in Teresina, Piaui, where he is engaged in preaching. He is an executive of the Piaui Baptist Convention and pastor of the Catarina Baptist Church.

In addition to his pastoral work, Spiegel engages in mission preaching and in establishing new churches and mission points. He has been engaged in this work since his appointment by the Foreign Mission Board in 1958.

Spiegel brings a fresh approach to missions and the involvement of men and boys in mission activities. He is an interested, informational, and inspirational speaker. Royal Ambassador boys and counselors not only will enjoy hearing him but will receive a blessing from his message.

Other features of the two-day meeting will be mission displays, speech contest, hot dog supper and film presentations. Information regarding the Congress has been mailed to all counselors, pastors and ministers of education. — C. H. Seaton, Director, Brotherhood Department

Baptist plans religious development of new town

By Tim Nicholas
for Baptist Press

James O. Dorriety is chaplain of a town that isn't there yet.

As director of religious affairs for Scott Hudgens Enterprises, a multi-faceted land and development corporation, the Southern Baptist minister's job includes religious development of the planned city of Shenandoah, which will be 35 miles south of Atlanta.

By contacting existing churches in the area and scheduling conferences with experts in the field of human needs, Dorriety is planning the religious needs of an estimated 70,000 persons expected by 1990.

Dorriety is also chaplain on call for all business arms of Hudgens Enterprises. He oversees weekly chapel services at the company's mortgage and realty office and at the developing Shannon condominium properties and shopping mall near Union City, Ga.

Endorsed by the Southern Baptist Convention Chaplain's Commission, Dorriety is counselor for both the corporate and industrial areas of Hudgens Enterprises. He does more actual counseling in industrial than in corporate offices because frustrations in corporate offices are hidden, he says.

"But I'm often asked to share a cup of coffee with someone who actually wants to talk about something important," Dorriety says.

Office hopping among the departments of the various Hudgens companies takes some of Dorriety's time, but he feels it's necessary to establish relationships. Most people seem glad to see the tall, wide-shouldered man as he moves down the long halls of the Hudgens companies, drawing shopkeepers and executives alike into conversation.

Visitors to Dorriety's own office receive a personalized business card that won't fit into their pockets. It's a record album recorded at a dinner for Dorriety, that includes anecdotes about his rural Alabama childhood.

But Dorriety becomes more serious as he tells how he became a Christian after a summer of shortchange artistry at a drive-in restaurant.

He met his wife in church and (though not necessarily in this order) decided to go into the ministry.

Declining a ministerial exemption in World War II, Dorriety served as a judo instructor for recruits; he was recalled into the Korean Conflict. Later he was pastor of several churches be-

fore accepting Scott Hudgens' offer to develop the religious environment for Hudgens' various enterprises.

Hudgens, a 50-year-old financier and longtime friend of Dorriety, believes that church and ministry are integral to the structure of a planned city.

That is why, even though the federal loan which is making the planned city possible only requires a developer to include education, employment, health, cultural and recreational opportunities, Hudgens plans an environment that will include religion.

Tracts of land, five to 15 acres per plot, are centrally located in each of the 11 villages to be built in Shenandoah and will be sold to individual denominations for separate church fellowships. Baptist and Methodist groups already are considering plots.

Meanwhile Dorriety lives in one of the subdivisions already completed. His wife Vonzeal leads a weekly Bible study for the women in the other condominiums, and Dorriety is available for counseling in family matters or in manager-tenant disputes.

Though a member of First Baptist Church of Jonesboro, Dorriety is sel-

dom there; he speaks at local churches, civic clubs, and other community organizations.

Now that he's not in a pastoral situation, Dorriety realizes that, aside from liabilities such as middle of the night calls and exasperating budget matters, the pastorate has certain benefits.

"I miss the sense of belonging to a family," he says. "In the pastorate, people were interested if I was sick." He conceded too that birthdays were more exciting when he was a pastor.

"With the business community, meetings are all in the day. Most counseling can be done in daylight hours. In the pastorate I never felt I was through with a day's work and often felt guilty about even taking a vacation," says Dorriety.

His philosophy for new town religion planning hasn't quite jelled yet, but he is culling information, opinion and feelings. "I have a vision of taking the church in one hand and industry in the other and getting them together in the total community."

As the whole man must be ministered to, so must the whole community. Dorriety has a chance to put that theory into practice.



Southern Baptist chaplain Jim Dorriety visits with construction workers at a condominium-shopping mall building site. (Baptist Press photo by Tim Nicholas)

FREETOWN, Sierra Leone (BP) — A remarkable series of events, culminating in the largest evangelistic crusade in Sierra Leone's history, has sparked a spiritual awakening which observers feel will have a long range impact on this West African country.

The New Life Crusade here, preached by Billie Hanks Jr. of Ft. Worth, Tex., a Southern Baptist who has gained a reputation as America's youngest international evangelist, resulted in 1,366 professions of faith in Jesus Christ and 2,600 other decisions.

By Western standards, those statistics rank as good, but are not unprecedented. But local Christians and missionary representatives in Freetown, the capital city of Sierra Leone, view it as phenomenal for their tiny West African nation.

Sierra Leone was actually the first African nation to hear the Christian gospel, beginning in the late 1700's when Britain set up Freetown as a haven for freed slaves.

But, after a period of missionary activity, evangelistic fervor withered, church growth atrophied and most congregations retreated into dry formalism. They made little impact on a culture dominated by Islam, animistic spirit worship and secret devil societies.

Against this background, Hanks began the 12-day crusade in Brookfields Stadium. In a country where few people own automobiles, 20,000 persons came to hear the evangelist's spirited, Bible-based messages.

On the final night, a peak attendance of 4,000, including the Anglican Archbishop of West Africa and Sierra Leone's minister of labor, turned out to hear the "old time gospel."

But a series of seemingly unrelated events had converged in remarkable fashion and worked together to make that moment possible.

In early 1973, for example, circumstance brought Hanks and Joseph Mans, a Sierra Leonean national Baptist, together in Ethiopia. Back in Freetown, longstanding barriers were eroding to produce the "spiritual cement" which would make possible the planning and follow-up of the New Life Crusade, the first cooperative, interfaith effort in the city's 187-year history. And, unexpectedly, Arthur Blessitt, America's itinerant, cross-carrying Jesus Movement exponent, also played a role.

Mans, Sierra Leone's general secretary of New Life for All, a decentralized spiritual renewal movement now working in 26 African nations, heard Hanks preach in a crusade in Asmara, Ethiopia, and invited him to bring the same message to Sierra Leone.

That meeting came at a crucial time when Mans and other Christians in Freetown had begun to detect the first

Spiritual awakening cracks barriers in Sierra Leone

By Robert O'Brien



NEW LIFE FOR ALL — Billie Hanks Jr. of Ft. Worth, Tex., kneels in front of a sign in a small village outside of Freetown, Sierra Leone, West Africa, which advertises what turned into the largest evangelistic crusade in Sierra Leone's history. Hanks, a Southern Baptist, preached the crusade, which resulted in 1,366 professions of faith in Christ and 2,600 other decisions. (BP) PHOTO by Robert O'Brien

signs of a spiritual awakening cracking what they had felt was "an impenetrable barrier of Satanic power."

Preliminary trips to Freetown by Hanks and Calvin Katter, a representative of the Minnesota Bible Fellowship, set the stage for a crusade sponsored by New Life for All.

Local media and city and national government officials exhibited keen interest, which heightened as Sierra Leoneans, responding to Hanks' invitation to accept Christ, swarmed around the platform in a manner veteran ob-

servers say is unprecedented in Sierra Leone.

A "devil man" of a secret society of the Mende Tribe in Sierra Leone's remote out-country, accepted Christ at the crusade. After counseling, he left with excited urgency.

Speaking in Krio, Sierra Leone's form of pidgin-English, he told a local missionary, "Ah get dis new life dae na Brookfields utter nite. Jesus done come pe me heart. Now ah de go to me people for gee dem new life."

For the first time in the memory of local Christians, an anti-Christian tract,

published by Islamic missionaries, appeared. Entitled "Five Things You Should Know About Jesus," the tract cited Bible verses, Christian missionaries describe as "grossly out of context," in an attempt to prove that Jesus Christ was not the son of God, did not die on the cross, did not rise from the dead and has no saving power.

"Muslims will not oppose Christianity as long as it is as lukewarm as it has been in Sierra Leone," commented a government official. "They will grow antagonistic if they think it will make a great difference. This crusade has made impact."

Hanks, who received much of his early training assisting in Billy Graham crusades around the world, credits the crusade's success to a year of preparation by local Christians. The 29-year-old president of International Evangelism Association, Ft. Worth, has traveled in 64 countries. Pre-crusade planning in Freetown, he said, ranks among the best of any overseas interfaith crusade he has preached.

The final 12 weeks of preparation included a deeper life campaign to inspire church members, training of pastors and laymen and nine weeks of mandatory training for counselors to deal with persons making decisions.

Eight weeks of follow-up in 22 centers around Freetown will incorporate materials prepared by Hanks. He remained for a week after the crusade to personally lead a seminar on "hard-core Christian discipleship" which he teaches regularly in the States.

"Christ came to make disciples, not just converts," explains Hanks, a graduate of Southwestern Seminary, Ft. Worth. "We have to get converts to continue developing disciples, but we have to remember that Jesus spent more time growing disciples than seeking converts."

Excited Christian leaders in Freetown say the groundwork laid by the crusade, its side meetings and the follow-up will revitalize "spiritual dryrot in formal, inbred Christian churches" in the area and accelerate spiritual renewal into the outcountry.

In side meetings alone (including 40 secondary schools, a number of churches, prisons, factories and several surrounding villages), crusade team members reported several thousand decisions not counted in crusade totals. They include four men on death row in Freetown's prison who accepted Christ the day before they were hanged.

The Minnesota Bible Fellowship helped pave the way into the schools

by providing Christian books for their libraries and distributed 3,000 free books in the Freetown area.

Blessitt, a Southern Baptist, also played an integral — though unexpected — role in preparing for the crusade. About a year before it began, he arrived by boat, unannounced, with an index finger pointed heavenward, a landrover and a cross.

Preaching one way through Jesus, he shouldered his now famous cross and followed the landrover up and down the tiny nation's roads, including torturous winding roads of the primitive outcountry. Behind him he left Jesus stickers, "One way with Jesus" tee shirts, his "Jesus yell" and, according to missionaries, excited young converts for them to work with in the crusade preparation.

"Blessitt came just at the right moment," said Johannes Hagen, a European Baptist Mission Society missionary and chairman of New Life for All. (Sierra Leone has no Southern Baptist missionaries.) "But then everything that has happened has prepared us for great spiritual results, especially Billie Hanks' emphasis on Christian discipleship training as an inseparable part of evangelism."

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Executive Secretary, Foreign Mission Board

\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$ Rising costs put squeeze on Baptist state papers \$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$

By James Lee Young
Feature Editor, Baptist Press

Rising costs are putting a financial squeeze on many of the 33 Southern Baptist state news magazines and papers, a survey by Baptist Press shows.

Editors state that the postal increases, enacted March 2, created an additional budgetary hardship. This with inflationary costs of operation, travel, paper, gasoline and energy shortages have caused most Baptist editors to look hard for means of cutting expenses and still continue production of their publication.

A postal spokesman in Washington, D.C. said the recent rate increase is "temporary." That is, the rates will hold until after hearings by the Postal Rate Commission are completed, he said. Then, he continued, it may be decided to keep the present rates or revise them downward or upward. No date has been set for a further increase in postal rates, he said, and no date has been given for completion of hearings on the rates.

Other postal spokesmen indicated further postal increases are likely but will be determined by postal service revenue, cost of living increases and inflation and will be subject to review by the Postal Rate Commission.

Inflation in all areas has already hit hard, according to John J. Hurt, editor of the *Texas Baptist Standard*, circulation around 375,000 weekly.

"Skyrocketing costs with limited opportunities to increase income will plague state Baptist papers in the months and years to come . . . Mailing costs are soaring . . . Newsprint prices are not far behind," and if costs of paper weren't enough of a problem, "It is in short supply."

Alvin C. Shackelford, editor of the *Indiana Baptist*, was optimistic about the future of Baptist state papers.

"Although the financial squeeze certainly will continue into the near future, I do not see any reason to be alarmed about the future of Baptist state papers," Shackelford said.

"Obviously, if energy shortages persist, people will have more time to read and will need more reading material. I feel this will force the Baptist papers to fill this need."

He added that the Baptist papers "will need to begin publishing far more instructional articles to assist church leaders and officers," since travel has been and may continue to be cut back.

Julian H. Pentecost, editor of the *Religious Herald* in Richmond, Va.,

was less optimistic: "The crisis posed for Southern Baptist Convention (SBC) state papers by 'postage inflation' is in reality a denominational crisis.

"No democracy, political or religious, can function responsibly without an informed constituency." Whatever affects the Baptist papers "will inevitably affect the whole of our denominational enterprise," Pentecost warned.

He cautioned that "escalating postage costs may cause state convention and SBC agencies to reevaluate their communication philosophy and priorities, and their promotion.

"Some of these funds could more wisely be channeled into state paper ministry because state papers consistently interpret and promote the 'whole' denominational cause . . ."

Pentecost continued, "One of Southern Baptists' greatest needs will always be a free responsible press; there can be no substitute for it. But editorial freedom is only a figment of the imagination without economic freedom."

Pentecost expressed the concern of other editors too, when he said, "I hope Congress will soon recognize that non-profit organizations are service oriented . . . Congress would be acting in keeping with American history . . . to provide relief. Most of the weekly and monthly Baptist state papers mail under a second class permit, but all use other postal classes for other business.

He added, "This should not be interpreted as a plea for religious favoritism; I am referring to all non-profit organizations."

The Virginia Baptist editor noted that the second class rates now in effect, particularly per piece charges, are "extreme."

Editors have taken various money and supply-saving measures as needed to cut costs and still ensure publication.

Nineteen of 33 editors responding to the Baptist Press survey say they have been forced to cut back page sizes, pages per edition, and increase advertising and subscriptions, or at least consider these remedies.

But raising subscription prices can present a problem that might produce negative results. Joe T. Odle, editor of the *Baptist Record* in Jackson, Miss., said, "We hardly lost a subscription" when the paper's rates were increased

in 1972. He cautioned, "We feel, however, that we would think a long time before further raises."

The Mississippi paper raised its advertising rates at the same time in '72. Between \$40,000 — \$50,000 advertising is carried by the publication annually, Odle said.

The Mississippi editor said he believes more Baptist state papers will come to a less expensive newspaper format as several have done in going to a tabloid format, "but I believe it would be disastrous for us to substitute some type of convention-type publication for the state convention papers," as some have suggested.

The battle to cut goes on, although as yet none of the Baptist papers has been forced to cease publication or even given serious consideration to such drastic action. The *Biblical Recorder* in Raleigh, N.C., and the *Christian Index* in Atlanta, have not replaced staff members when they left recently. Remaining personnel have doubled up on their duties.

Some papers, like the *Hawaii Baptist*, have cut "deadwood" out of circulation lists. Some have initiated or are investigating more economical means of production and administration. More telephoning and letter writing are replacing travel. Some are depending more than ever on Baptist Press to cover events across the SBC. Volunteers are being pressed into service to provide information on activities affecting the state conventions and local churches.

Other editors are seeking subsidies from their state convention, or at least increases in budget allocations for their papers.

Other SBC agencies asked to respond, such as the Woman's Missionary Union and the Brotherhood Commission, indicated that rising costs were taking a toll similar to that of the Baptist state papers. Possible subscription increases, postal rate increases, and paper stocks were among major concerns.

In Alaska, Troy Prince, editor of the *Alaska Baptist Messenger*, said they had to begin using a local printer rather than the press of the Southern Baptist General Convention of California in Fresno. The Alaska paper has been reduced from 12 to 8 pages and has asked for subscription price increases.

Prince noted, "We are going to have to 'drive' very carefully."

Foreign missions briefs

Manglaralto, Ecuador — The Manglaralto Baptist Camp here, constructed in 1969, has already outgrown its facilities. Missionary press representative Stanley D. Stamps reports that 230 persons, including children, teenagers and Woman's Missionary Union members, participated in camp programs during February. A group of 100 young people from Baptist churches in Guayaquil filled the camp to capacity for a retreat during the annual carnival weekend, a religious legal holiday

celebrated here the weekend prior to Ash Wednesday. A team of laymen from North Carolina plan to spend several weeks next January enlarging and improving camp facilities.

Future campers at the Manglaralto Baptist Camp will be called to meals and other activities with a newly-acquired bell, due to the generosity of a woman who attended Woman's Missionary Union camp here. When Mrs. Fanny de Ruiz overheard missionary Stanley D. Stamps, the camp director,

discussing the need for a bell with associational Baptist Men's president, Walter Carvajal, she offered to try to secure one. A few days later she called Stamps to say she had gotten a bell through a relative that deals with scrap metal.

CCF drug education program scheduled

Paul R. Ramsey, Educational Assistant for the Christian Civic Foundation, will present the Foundation's Alcohol-Narcotics Education Program in the following schools during the month of April:

Tuesday April 2 Ravenden Springs HS
 Wednesday April 3 Maynard HS
 Friday April 5 Pocahontas HS
 Monday April 8 Shirley HS
 Tuesday April 9 Timbo HS
 Wednesday April 10 Norfork HS
 Thursday April 11 Salem HS
 Monday April 15 Jacksonville JHS North
 Wednesday April 17 Cotter HS
 Thursday April 18 St. Joe HS and Leslie HS
 Monday April 22 Vilonia HS
 Tuesday April 23 Lamar HS
 Thursday April 25 Quitman HS
 Friday April 26 Melbourne HS
 Monday April 29 West Side HS
 Tuesday April 30 Wilburn HS

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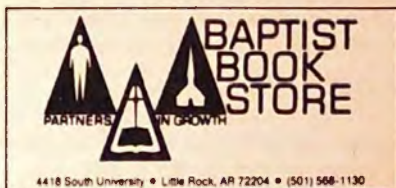
News briefs

- Westside Church, Little Rock, honored Pastor Don Varble on March 17. Pastor Appreciation Day included dinner on the grounds, singing, and the presentation of letters of appreciation written by members. The church WMU sponsored the event.

- Indianhead Lake Church, North Little Rock, is sponsoring a Bible study each Tuesday night. The study is being taught by Jimmy Millikin.

- Jack D. Mick, pastor at Dorena, Mo., recently gave the opening prayer for the U.S. House of Representatives. He has pastored Arkansas churches and attended Southern Baptist College, Walnut Ridge.

- The Hamilton Moses Bible Class of Immanuel Church, Little Rock, and one of the first classes to broadcast their lesson on radio, continues in this ministry.



AN OPEN LETTER TO GOLDA MEIR

Mrs. Golda Meir
Prime Minister of Israel
Prime Minister Office
Jerusalem, Israel

Your Excellency,

We appreciate the democratic tradition that Israel has established and maintained during the past twenty-five years.

Now it appears that this great tradition is being threatened in part by a group of people who are attempting to abridge the rights of Hebrew Christians in Israel.

We are deeply concerned about this situation.

We can appreciate the fact that most Jews do not accept Jesus as the Messiah. And they have every right to maintain that position.

There are, however, other Jews who do accept Jesus as the Messiah. They want to share their belief with other interested people. We believe they should have that right in a free and open society.

This letter expresses our concern as Christians that you will do everything within the power of your office to assure that Israel will continue to maintain its democratic tradition.

Thank you for your thoughtful consideration of our concern.

Sincerely yours,

Signature

Street

City

State

Zip

Your Signature Can Help Assure Religious Freedom For Hebrew Christians In Israel

Today, more Jews are discovering Christ in Israel than at any other time since the Apostolic era. Everywhere you travel Jesus is one of the most talked about topics in the Land. Naturally we are grateful to God for this new stirring in the hearts of His people.

But not everyone is equally as happy about this exciting new trend. There are some groups who have taken active steps to get the Israeli government to pass laws restricting the rights of Hebrew Christians. They are determined to bring the necessary force against the government to get these laws enacted.

A law has already been passed which makes it illegal to share the Christian faith with Israeli minors. Imagine—legislation against sharing the gospel with young people! These groups feel if they apply enough pressure they will get a similar law enacted against all missionary activity in Israel.

With American-Israeli relations as strong as they are, a petition signed by thousands of Americans will be regarded with great importance and should have a significant effect on the government's thinking.

And that's why we are asking you to sign this letter. Just tear out the whole page and mail it to us. We'll cut out the letter with your actual signature. Then Dr. Daniel Fuchs, Executive Director of the world's largest Hebrew Christian mission will personally deliver it along with thousands of others to Golda Meir's office. We are confident that this petition will help to assure the rights of Hebrew Christians in Israel to share the gospel for years to come.

All you have to do is take a moment right now to sign your signature. Please—mail it today.

American Board of Missions to the Jews
Box 1331, Englewood Cliffs, New Jersey 07632 ARB-3

Serving in supportive roles

By James A. Griffin

Superintendent of Missions, Concord Association



Griffin

"Second fiddle" does not necessarily mean less important than "first fiddle." Many times if the "second fiddler" did not perform his task, we would not notice the "first fiddler." As we move into the works of Saul-Paul we need to know of some

humans who helped him to be recognized and accepted as God desired. There was John the Baptist and Jesus; Andrew and Peter; now we have (Stephen) Ananias, Barnabas and Saul of Tarsus. Hester (*The Heart of the New Testament*) wrote "John the Baptist grew up in the wilderness, Jesus in the Jewish town of Nazareth, but Saul in a great Gentile City — and this city was the ideal place for the training of the man who was later to become the missionary to the world." Robertson (*Epoche in the Life of Paul*) and quoted by Hester, "There is no straining of the facts if we imagine the boy John in the hill country of Judea, the boy Jesus in Nazareth and the child Saul in Tarsus at the same time. Each faced the same world, but from a different point of view, these boys who were to revolutionize the world."

I trust that you and I may be good "second fiddlers" as the Lord desires. Are we willing to "take another by the hand" to lead him through the darkness as his fellow travelers did; place our hand on a former enemy as Ananias did or be a friend in time of need as Barnabas did? These are, we say, little things but if we aren't willing to be used in the little things of life, God can't use us as "first fiddler."

Leading the blind (Acts 9:7-9)

Sometimes I wonder if I would have reached out my hand to lead a fellow "breathing threatening and slaughter." Perhaps you have never thought about these helpers in this way. God used Saul's traveling companions to help Saul get to his journey's end. The proud Pharisee and persecutor was now harmless and at the mercy of these men. They led him to a street called Straight in Damascus. We are told this street still runs straight through the city — east and west. We have no further mention of the proper letters to take to Damascus for arresting the Christians.

Here we have him asking the proper questions "Who are you, Lord?" and "What will you have me do?"

Now the Spirit of God did not just accidentally lead these men and Saul to the street called Straight. Damascus was a large city with many streets in it. There was an active company of Christians here. Saul knew about these activities and came to crush them as he had in Jerusalem. When a person is resisting the conviction of the Holy Spirit he is a terrible fellow. Satan does not want to release anyone to Jesus and he puts up a fight for his way. Once a person yields to Jesus, he becomes a new person and desires to reverse his former ways.

A helping hand (10-19)

How would you respond to a request to help someone who had vowed to arrest or even kill you? Would you have been hesitant as Ananias was? Would you have said "No, Lord, let someone else do that?" We don't know too much about this Ananias. Perhaps when we hear the name Ananias we think about the one who desired recognition and lied in an attempt to receive it in Acts 5. This is a different person with a wholesome outlook on life. No doubt he was a leader in the Christian group in Damascus. He had a vision that was disturbing because it coincided with some current events that he knew about. He knew that this Saul the Pharisee had obtained authority from the Jewish religious leaders to arrest the followers of Jesus. Soon he was to receive the right authority from God. He was sincere. Many times we hear Christians say that a person is 'sincere' and therefore that is all that matters. Well, as with Saul so with any without Jesus, they may be sincere but they are sincerely wrong and will sincerely arrive in Hell unless we lend a helping hand and tell them about Jesus.

Ananias even called him Brother Saul! Apparently Ananias baptized him as inferred here in the scripture so he placed his hand on him again. Would you and I have voted to have this man baptized in our church today?

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International

April 7, 1974

Acts 9:10-17, 23-30

A sponsor for new member training (20-30)

In Galatians 1:17 we find that somewhere in this period of time Saul spent some time in Arabia and then returned to Damascus. After persecution and plots against his life for preaching Jesus, he went back to Jerusalem. This was his first trip back there since he left with persecution on his mind some three years earlier. This time he was a changed man. His theology had changed. His old ideas of righteousness, the scripture, Jesus, and His resurrection had changed. He had completed his new member training, so to speak.

Knowing him as he had acted in Jerusalem before, would we as pastor, deacon, member have accepted him and fellowshiped with him? Would we not have had some reservation about his sincerity? Surely, as the apostles and disciples did, we would be suspicious of him. Barnabas — his name means 'son of consolation' — a leader in the church at Jerusalem, was a friend in deed, when Saul needed a friend. He took Saul and formally introduced him to the apostles and disciples. He was Saul's sponsor in getting him acquainted with the church work in Jerusalem and vouched for his vision on the Damascus road. There is a difference in being "on the roll" and being accepted into the fellowship. Barnabas was that difference for Saul. Many a potential Paul has been listed on church rolls and never developed into a stalwart leader because there was no Barnabas to stand in the gap between his past and what he could become. Or else the "closed fellowship" of his church shut him out in the cold until he sought access and acceptance in another Christian group.

When God called on you or me to be a "hand-taker to lead the blind", an "Ananias to call him Brother" or a "Barnabas to vouch for" did we do it? Let's pray that we will be good in the supportive roll of live.

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Why Christ died

By James B. Johnson

Minister of Education, First Church, Pine Bluff



Johnson

of the world.

After Jesus was arrested in Gethsemane, the events leading to his crucifixion took place quickly. He faced the Jewish high court and the Roman governor. Pilate sentenced him to death. Pilate was afraid of the following which Jesus had.

Jesus could not openly proclaim himself to be the Messiah because to do so would have destroyed his mission and purpose. Surely it was a great temptation to be as the people wanted and expected the Messiah to be.

Crucified with thieves (Mark 15:25-28)

Mark is careful to note that Jesus was raised upon the cross about nine in the morning (the third hour after sunrise.) The accusation was nailed to the cross above his head; "The king of the Jews" (v. 26.) Jesus had been sentenced to death on this particular charge. John tells us that it was written in three languages — Hebrew, Greek and Latin (John 19:20.)

Jesus was placed between two thieves. The two men had offered leadership to the Jews who desired to rid themselves of Roman domination. The scriptures were fulfilled, "And he was numbered with the transgressors." (v. 28)

The mocking crowd (Mark 29-32)

We stand in awe with thankful hearts that God loved the entire world so much that he was willing to give his only begotten Son. But, is it possible that we would have been among the mocking onlookers who witnessed the event? The mockers were glad to see Jesus undergo crucifixion which has been described as the most degrading method of death known to the Romans and one of the cruelest ever invented by man. The taunts and insults (v. 29) added to the agony of Jesus.

The mockers invited Jesus to "come down from the cross and save yourself" (v. 30). But Jesus was willing to allow man's sin to do base things to him. He would then offer complete

forgiveness. What proof that his power over sin had no limitations!

It is sad to note that the religious leaders acted very much like the crowd (v. 31). They were quick to show self-righteousness, but they had no true knowledge of God. Someone has said that nothing so blinds man to Christ and his need for salvation as does religion without regeneration.

The invitation to "come down . . . that we may see and believe" (v. 32) must have sounded wonderful to those who gave it. But, would they have believed — even if he had come down from the cross? Prior demonstrations of his power and glory had gone unnoticed to the throngs.

The last hours on the cross (Mark 15:33-39)

The cross clearly emphasizes Christ's death as an atonement for sin. His agonizing cry on the cross (v. 24) shows that he did feel and experience the death and alienation that accompany human sin. We must remember the words of Paul at this point. He said, "God was in Christ reconciling the world to himself (2 Cor. 5:19, RSV.)

In verse 35, we note that some that stood by thought he was calling for Elijah. The Jews considered Elijah as one who delivered from trouble those who called on him.

If Jesus did consider himself alone when he asked why God had forsaken him, the feeling only lasted for a moment. God's presence was undoubtedly with him, for in his next word he says, Father, into thy hands I commend my spirit" (Luke 23:46.)

Was it really an act of kindness or sympathy to fill a spongeful of vinegar and hand it to Jesus that he might drink it? Perhaps it was. The "vinegar" was probably a sour wine which the laborers of the fields drank.

Note the crowd curiosity as they waited to see if Elijah would come to help Jesus. (v. 36b)

Jesus gave his life, and willingly so, as one who was victorious over sin. He actually surrendered himself. He had said earlier that he would lay his life down himself.

Verse 38 indicates that the veil of the temple was rent or torn. The veil

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Life and Work

April 7, 1974

Mark 15:25-39

was a curtain that covered the entrance to the holy of holies. The tearing of the veil indicated that in the death of Christ, the way of man into the presence of God was declared open to all men. What a glorious happening! At that moment man now had, in Christ, direct access to God! All who believe in Jesus may now enter "boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. 4:16) Christ had indeed opened the way and God himself had torn the veil from top to bottom. Sin had forfeited our right of access to God. Now the way to God was clearly thrown open.

The centurion had witnessed the miraculous events which accompanied the death of Jesus. In his declaration, we note belief and truth. He said, "Truly this man was the Son of God" (v. 39.) We echo his declaration.

Conclusion

Why did Jesus die? We see in the crucifixion the very heart of our Christian faith. Jesus suffered and died on behalf of sinners, whom he had come to save. He died for you. He died for me. The dark skies, the shaking of the earth, the shout of triumph — all these denote that Jesus died a willing and voluntary death. Thoughtful witnesses must surely unite in the declaration, "Truly this man was the Son of God"! With thankfulness and with praise we exclaim "oh, the wonder of it all."

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Attendance report

March 26, 1974

Church	Sunday School	Church Training	Ch. Adms.
Alexander, First	79	48	
Banner, Mt. Zion	27	20	
Belrie, First	47	14	
Berryville			
First	140	56	
Freeman Heights	116	39	2
Rock Springs	100	67	1
Booneville, First	291	262	13
Callon, First	96	31	
Concord, First	80	26	1
Crossett			
First	504	168	
Mt. Olive	406	204	
Dermott, Temple	126	69	14
Des Arc, First	184	56	1
El Dorado			
Caledonia	38	16	
Trinity	166	49	
Forrest City, Second	158	47	
Ft. Smith			
First	1159	345	10
Grand Avenue	779	317	4
Moffett Mission	24		
Temple	152	78	4
Trinity	205	74	2
Windsor Park	854	230	11
Garfield, First	55	31	2
Gentry, First	158	74	
Grandview	70	74	3
Greenwood, First	338	129	2
Hampton, First	152	52	
Hardy, First	92	68	1
Harrison			
Eagle Heights	284	130	5
Woodland Heights	79	40	
Heber Springs, First	308	69	4
Helena, First	272	117	2
Hope			
Calvary	161	70	
First	406	131	4
Hot Springs			
Grand Avenue	420	268	40
Leonard Street	88	76	
Park Place	336	106	1
Hughes, First	245	71	
Jacksonville, First	363	74	1
Jonesboro, North Main	660	236	11
Kingston, First	41	32	
Lavaca, First	307	112	
Lexa	150	85	
Little Rock			
Crystal Hill	146	59	1
Geyer Springs	744	247	3
Life Line	568	107	2
Martindale	81	57	1
Shady Grove	84	66	
Woodlawn	99	44	
Magnolia, Central	655	220	2
Melbourne, Belview	138	107	3
Monticello			
First	318	80	2
Second	338	111	3
Murfreesboro, First	133	66	
North Little Rock			
Gravel Ridge	187	73	
Park Hill	670		
Sylvan Hills	345	114	3
Paragould			
Calvary	184	140	
East Side	194	76	1
First	461	140	1
Paris, First	394	121	15
Pine Bluff			
Centennial	172	69	1
First	628	125	
Green Meadows	76	45	
Second	141	45	
Watson Chapel	300	59	
Prairie Grove, First	162	79	2
Rogers			
First	575	126	3
Immanuel	347	97	2
Russellville			
First	469		5
Kelley Heights	39	26	2
Sheridan, First	222	104	
Springdale			
Berry Street	75	43	
Caudle Avenue	109	32	
Elmdale	368	91	3
First	1007		15
Oak Grove	82	20	
Van Buren, First	513	163	1
Mission	25		
Vandervoort, First	37	11	
Warren			
Immanuel	283	170	
Westside	68	35	
West Helena			
Second	179	86	
West Helena, Church	293	83	7
W. Memphis, Vanderbilt Ave.	127	72	12
Wooster, First	83	59	

A smile or two

Overheard from a middle-aged woman in a Surbiton (England) coffee shop: "But everybody suffers from insomnia at some time or other, Mildred. It's certainly nothing to lie awake at night worrying about." — PETERBOROUGH, *Daily Telegraph*, London

A friend who had just returned from vacation was describing the cut-rate airline he flew on. "The plane didn't have a piano in the lounge," he explained. "Instead, the stewardess gave everybody a comb and tissue paper." — True

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See Foreign Missions in Action

Southeastern Board OK's construction

WAKE FOREST, N. C. (BP) — The Southeastern Seminary trustees meeting here honored the school's President Olin T. Binkley, who retires July 31, approved a tentative operating budget for 1974-75 of \$1,450,796, authorized renovation and enlargement of the seminary's library building and gave approval to proceed with the construction.

Binkley joined the faculty in 1952 and has served as the school's second president since 1963. No mention was made in the meeting of Binkley's successor as president, a seminary spokesman said. Representatives of the Southern Baptist Convention, the seminary's trustees, faculty and students paid tribute to Binkley at a recognition dinner.

In its meeting, the board confirmed the election to the faculty of Wayne E. Oates as distinguished professor of psychology of religion and Robert Richardson as assistant professor of field education. Oates and Richardson were both elected by the executive committee of the seminary's trustees late last year.

The board also voted to elect to the faculty George W. Braswell Jr. as associate professor of church history and missions and Richard Spencer as assistant professor of New Testament interpretation.

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Easter could be time for sharing Jesus

The **Jesus Book** is a book about Jesus.

The **Jesus Book** is an account of the life of Jesus taken from Matthew, Mark, Luke, and John.

The **Jesus Book** is composed of scripture using "Today's English Version," also called "Good News for Modern Man."

A specific project of Arkansas Baptists is to present a **Jesus Book** to every family in Arkansas. Approximately



Mrs. Teresa Shirk checks the large supply of books on hand at the Baptist Building. She will be responsible for filling orders for the Jesus books.

80,000 have already been presented.

Easter will be here soon. Easter would be a very appropriate time to present copies of the **Jesus Book**. Maybe you have already heard about the "Easter is Jesus" project. Listed here is a brief outline of the project which you could adapt for use in your church and community:

Purpose: By personal visits, give a portion of the scriptures to every family in Arkansas. This project will:

- ..Create good will in the community
- ..Open opportunities for follow-up ministries and witnessing
- ..Utilize many adults and youth in a positive Christian ministry they can immediately perform

Method: Delivery of the Jesus book

- ..By every church
- ..To every family
- ..In every community
- ..At Eastertime 1974

Plan: Choose a Sunday prior to the spring or Easter revival . . . or another Sunday in 1974. Designate this day as Scripture Distribution Day or Jesus Book Day.

Persons responsible for preparation: Sunday School Director, Sunday School Outreach Director, Pastor, other leaders as needed.

Preparation Activity:

Order books — Pastor order one book for each house and apartment in the community, or territory agreed upon if project is associational or citywide. Ten cents each at Baptist Building, Little Rock.

Divide territory — Sunday School Outreach Director and a committee. Complete action at least 2 weeks ahead of Distribution Day.

Enlist visitors — Sunday School Director and committee enlist one visitor for each 20 to 25 homes.

Publicity — Pastor or other assigned person, prepare public announcements of the project for newspaper, radio, T.V., as needed.

Bookmarks — Pastor appoint a committee to prepare a printed bookmark and insert one in each book. Bookmark should be just a little longer than the book so it will extend above the pages of the book. Suggested print for bookmark — "Easter is Jesus," identify church and address.

Activity: Meet at church on Sunday afternoon at 2:00.

..Give each visitor 20 to 25 copies of the **Jesus Book** and a sheet of directions of his exact territory and number of houses. These should be mapped out to avoid duplication and to include every house. Twenty to 25 houses could be visited in an hour or a little more.

..Each visitor takes one book to each house or apartment in his territory.

..When the occupant of the house opens the door:

1. Identify yourself by name
2. Identify your church
3. Hand the book to occupant as you say something like the following: "Hello, I am John Smith of Trinity Baptist Church. Our church wants to give your family this book of scriptures about Jesus, and wish you a happy Easter."

4. Respond appropriately to any comments at the door, then proceed to next house.

5. Make notation of any important follow-up visits needed.

Easter can truly be **Jesus!**

What about some other ways? Consider these:

Give the **Jesus Book** to riders in the bus ministry. Use in the missionary organizations. Make them available in camps and retreats. Give them to prospects in outreach visitation. Use in starting a Bible fellowship class, Vacation Bible School and in community ministry actions.

The BSU plan is to distribute the book in eight cities in Arkansas where a major college is located.

Chaplains use large quantities in prisons, military, industrial and institutional use.

Some have hand-marked the plan of salvation in the book and used them in witnessing. Give them to persons witnessed to.

Youth groups have given away copies in choir services at public places, such as supermarket parking lots, shopping malls, airports, and in other community places.

Keep a supply in the car, give them away freely.

Give one book at each door during a People Search, a door-to-door census.

Are You Moving?

Please give us two weeks notice before you move! Attach the above address label from your paper to a post card, add your new address, including the zip code, and mail the card to us.

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