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Arkansas Baptist Newsmagazine

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### April 12, 1973

Arkansas Baptist State Convention

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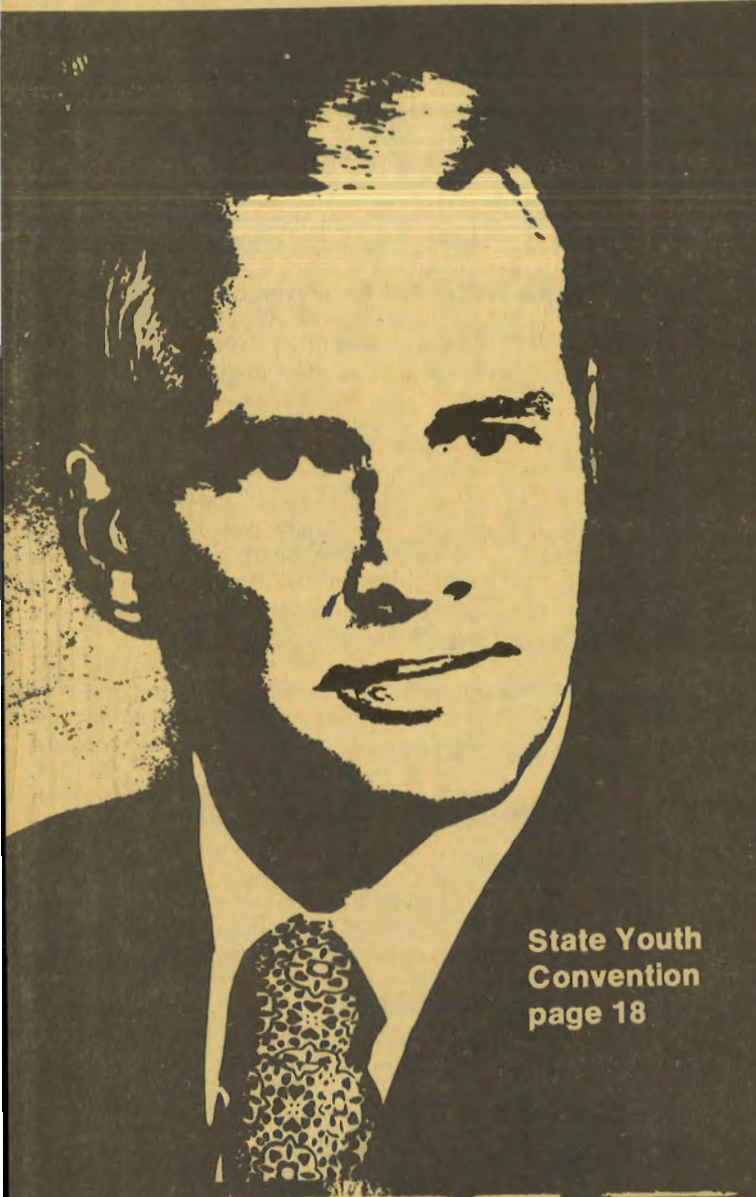
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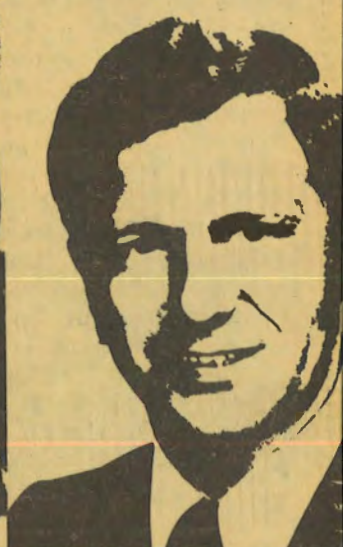
April 12, 1973

# Arkansas Baptist

NEWSMAGAZINE



State Youth  
Convention  
page 18



## One layman's opinion

# What blacks and whites can learn from Carl Rowan



Dr. Grant

Carl Rowan pulled no punches in his visit to our state recently. This nationally syndicated columnist, former ambassador to Finland and former Director of the U. S. Information Agency, gave a hard-hitting lecture in Arkadelphia recently, and had hard but wise words both for blacks and whites — words not calculated to endear him to some.

He was asked about the "Afro" and "corn row" hair styles. He said he had nothing against any particular hair style as long as the hair was clean and well-groomed, but he thought it was silly and even unjust to suggest that the person with an "Afro" hair style has any more race pride than the person without it. He added that he had always believed that the important thing is what's under the hair.

He was asked what he thought about courses in black studies. He said such courses are all right, but he believes whites actually need them more than blacks. He urged black students to work hard at English, history, science, and math, and never let black studies keep them from gaining the basic knowledge necessary to compete and succeed in a predominately white society. In emphasizing "learn, Baby, learn" rather than "burn, Baby, burn," he urged all students to read the newspaper and magazines daily.

But before the whites could stop applauding his stern words for blacks, Carl Rowan had equally strong words for whites. He said the United States had no hope for achieving moral leadership in the world until we can show more moral leadership at home. He was especially critical of the Watergate scandal, the dismantling of the War on Poverty, and the poor memory of white opponents of busing to achieve racial balance when for years blacks were bused for many miles past white schools to black schools to achieve racial segregation. He reminded us that the neighborhood school concept was hardly the white preference when blacks lived in the neighborhood. And he called on us to examine honestly the possibility that our failure to support the United Nations is because of the heavy representation of nonwhite populations in Africa, Asia, and Latin America. I have to respect a man who is honest enough, and courageous enough, to tell it as he sees it both to blacks and to whites.

I also learned that even though Carl Rowan was the distinguished Ambassador to Finland, on the tennis court he is no diplomat. Early on the morning of his speech, he beat me 6-2, 6-2, and had the nerve to invite me to bring my tennis racket the next time I come to Washington. I just may take him up. For the kind of wisdom he dispenses, a few losing sets of tennis would be a small price to pay. — Daniel R. Grant, President, Ouachita Baptist University

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# Arkansas Baptist

NEWSMAGAZINE

VOL. 72

APRIL 12, 1973

NO. 15

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## Being heard in Baptist life



Editor Sneed

Often people will insist "Our denomination is so large that I have absolutely no voice." Many well-meaning people feel completely overwhelmed by the fact that we are the largest evangelical denomination in the world. The question then arises, "Is our denomination so large that it is no longer responsive to the individual?" Have we reached the point in which we have by-passed the democratic process?

It would be well for us to look at our structure as we seek an answer to this important question. Most of us are acquainted with the process which governs our local Baptist church. In most of our congregations any member who will give time not only can have a voice but a place of responsibility. The same principle will basically apply to the association, state, and Southern Baptist Convention, each of which are based on representative principles. Both the Home and Foreign Mission Board, for example, have a Board member from each state convention. The state Executive Board has one member from each association. Thus, it is that we remain a democratic body.

The method by which one can be heard is extremely important. Failure to understand the process or unwillingness to abide by the majority opinion has often led to the development of spurious movements which become totally undemocratic.

If one is to be heard he must first determine the right person to contact. The church, the association, the state convention or the SBC, each is autonomous in their own sphere, so if one is interested in having some input for the state convention he should not voice it in the association, but to the proper person in the state convention. It, also, should be observed that each department has considerable freedom within any organization. Hence, if someone wishes to suggest a change in the work of a particular department, he should write that department. A list of each department, as well as a description of their work and their personnel, can be obtained from the state or Southern Baptist minutes. Each pastor receives an Annual each year or additional copies can be obtained upon request.

If one is to be effective the right kind of letter should be sent. It should be a clear, well written statement on the particular issue. It is important to be positive on a given subject. It is extremely helpful if one can effectively illustrate how his particular suggestion will help in the Kingdom's work.

The real question is "Will it have any effect for a person to write the correct person clearly and concisely on a particular matter or will his suggestion simply be lost or cast aside?" We believe that there has never been a time in the history of our convention in which our leadership was more responsive to all

classes of people.

In recent times, the Sunday School Board, as well as other of our agencies, has offered many opportunities for everyone to be heard. The questionnaires on the literature are but one example. Our people have been responsive. As a result of these inquiries, new literature has been produced and adjustments have been made on the existing materials already in production.

As far as the *Arkansas Baptist Newsmagazine* is concerned, we desire to be responsive to the needs of our people. Recently, this editor attended the meeting of the superintendents of missions to seek their advice on how we can better meet the needs of the people in our churches. One recommendation which came from this meeting suggested that more brief news items be carried concerning our churches. This excellent suggestion will be incorporated into this publication very shortly as a page of one or two-sentence statements entitled "News Briefs from our Churches." The associational missionaries are being asked to help and churches will need to send us their news letters, bulletins, etc.

Can we be heard in Southern Baptist life? We are convinced that not only can we be heard but that the leadership is eagerly awaiting any helpful suggestion we might have. We must work together to fulfill God's will for our denomination.

### A spirit of expectancy

Recently, we had the opportunity to teach in the Mid-America Bible Conference in Memphis. One would expect that the benefits from such an endeavor would be great.

Normally, in any Bible conference the Word of God would be exalted. Dr. James L. Sullivan declared "Southern Baptists are and have always been a people of the Book. Not only has the Bible been our source for authority and practice, but its message has always produced our motivation."

If possible, more thrilling than the great emphasis on learning the Word of God was the spirit of excitement which permeates our people. Many of us feel that we have never seen a time in which a true New Testament joy was more evident.

Much of this excitement is coming from a Biblical emphasis on the Holy Spirit. Dr. James Taylor, pastor of Crystal Hill Church, San Antonio, Tex., led the adult worship. His subject was "The Spirit-filled Life." The youth preacher was James Henry, pastor of Two Rivers Church, Nashville, Tenn., whose subject was identical with the adult worship.

The need for each of us is to commit ourselves to the leadership of the Holy Spirit. This will produce not only personal victory but also victory for our churches across the land.

## I must say it! All things? yes



Dr. Ashcraft

"And we know that all things work together for good to them that love God and are the called according to his purpose." Romans 8:28.

Almost anyone would subscribe to the proposition that many things work together for good to those who love the Lord and are properly related to His purpose. The real question, do "all things" work together in such a pattern? Yes.

We are instructed to give thanks always for all things, Eph. 5:20. It sounds reasonable to give thanks for some things but almost impossible to give thanks for "all things." Such, however, is the difference in Christians and non-Christians.

This world is at best but a disarray of problems, inequities, injustices, parts which do not fit, things which do not go together, loose ends and raw sin. This is why there are Christians on earth. They are to put it in order, give meaning to life, tidy up the mess, enter the full arena of human misery, and even yet bring glory to the Lord God.

They cannot do this without being touched by certain infirmities, tasting some form of death, drinking some cup of bitterness, some sort of baptism of fire, and identify with embarrassment.

Some like the blind man are chosen as object lessons through whom great teachings are transmitted to the masses. Out of this seemingly great tragedy

comes great glory to God. The blind man furnished the darkness, God furnished the grace, Jesus supplied the light and from it came a testimony, "to God be the glory" (John 9:20.)

We are to give thanks for all things and to accept Romans 8:28 that all things work together for good to those loving God and aligned in his purpose because all things, all circumstances, all tragedies, all heart-breaking events, all embarrassments have the potential of a testimony and, hence, glory to God.

Review in your mind every extreme case of human suffering and sorrow you have ever witnessed. Study these in the light of God's quest for a witness, and His righteous desire for glory unto himself and you can see that all things work together for good in the pattern of God's purpose.

Paul looked upon himself as one chosen, assigned, and selected to bear great witness to the saving, preserving grace of God. He used such terms as "appointed to death," "made a spectacle unto the world, angels, and to men," "made as the filth of the world," "offscouring of all things."

Not like Christ who was "made sin" to save and immunize others against it, Paul nonetheless felt it was honorable, right, reasonable, acceptable, and good that he was selected and so wounded that a testimony could emerge which would bring glory to God.

Some furnish the problem, while God provides the grace, and from it a radiant testimony for God. Anything which brings glory to God will adorn all it touches with grace, beauty, and understanding. All things? Yes.

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

## Christian Home Week features "ReaLife in Christian Homes"

NASHVILLE — In the midst of an affluent society, boredom is increasing in many American homes! Life seems to have lost its purpose!

Parents are too busy providing material things for the family and neglecting other more important factors. Children grow up in this emptiness and at adolescence cry out, "Who am I?" or "Where am I going?" Many young people try to find a meaningful life in communes, or through "rock" festivals and drugs.

How do we prevent these social problems from entering our homes? The church can lead families to experience "ReaLife in Christian Homes," the theme for Christian Home Week, May 6-13.

"As more and more people turn to the church for help," says Harold Bergen, family ministries consultant in the Sunday School Board's church administration department, "the church must be ready to minister to their needs. Through observances like Christian Home Week the church is able to

provide answers for family life through Christ. 'ReaLife' is made up of relationships with God, the church, society and the family.

"Closeness to God enables the family to withstand the forces in society which try to fragment family relationships. 'ReaLife in Christian Homes' takes place when Christ is the center of the family's activities."

For the church that wants a fulfilling and rich Christian Home Week, three plans have been designed for church use. The first is for churches desiring a "Family Life Conference." The second alternative is a "Family Life Graded Study in the Church." "Families Studying at Home" is the third plan for churches.

Christian Home Week is a time for families — families sharing Christ and through Him living life to its fullest!

For more information contact the family Ministry section of the Church Administration Department, Southern Baptist Sunday School Board, 127 Ninth Ave. North, Nashville, Tenn., 37234.

## Baptist Men postpone Jerusalem conference

WASHINGTON (BP) — The first World Conference of Baptist Men, originally scheduled for Jerusalem in November 1973, has been postponed for a year and moved to Hong Kong.

David Y. K. Wong, chairman of the Men's Department of the Baptist World Alliance, said that the decision to change the time and place was made by departmental officers after the BWA Administrative Committee asked for reconsideration of the previously announced plans.

The administrative Committee, which met in Washington March 7-8, cited "prevailing conditions" as their reason for asking reconsideration. No further explanation was given, but observers indicated that both a lag in registrations and recent political unrest in the Middle East were involved.

Wong, an architectural engineer in Hong Kong, said that the focus of attention now will be given to expansion of a previously planned regional men's conference in Hong Kong in October 1974 and making it a worldwide meeting.

## Disagrees on tongues

**Editor's note: the following letter is carried without editing at the writer's request.**

In regards to Dr. Selph's article on Speaking in Tongues. Some of the greatest spiritual truths I have asked God about: He sent the answers not by great Bible scholars as I wanted but by way of uneducated black people and youngsters. When you ask God in earnest you can always expect an answer from God either from the Scriptures or from some of the most unusual sources, persons, and places and He will witness to you that this is your answer. I would suggest to Baptist people who want the Baptism of the Holy Spirit with speaking in a new praise language that they read "Two Sides of a Coin" by Charles & Francis Gardner Hunter. Yes it's real and it's wonderful. Some of the most profound truths in the new Testament will never fall into place until you believe in the Baptism of the Holy Spirit or Second Touch. Charles Finny received it standing by his fireplace. Hyman Appleman, the evangelist, described it in his booklet "The Power of the Holy Spirit. Phillip, the Deacon, was so busy winning souls, he forgot to administer it, and two of the twelve came behind him and made sure the new Christians were baptised and filled with the Holy Spirit. Charles Wesley had it. Paul was saved on the road to Damascus but was baptised in the Holy Spirit in Damascus when Ananias laid hands on him (Acts Chapt 9 Verse 17). Paul said I speak in tongues more than all of you. Did you ever wonder why he spoke in tongues at all if he did not believe in it as some have supposed? Have you ever wondered why Jesus said if you know how to give good gifts to your children, how much more will your Heavenly Father give the Holy Spirit to those that ask Him? Have you ever wondered what Paul meant when he said I Once knew a man who ascended up to the third Heaven? Have you ever thought God would give you, a Pastor, any less power to do His work than He did to the early preachers and disciples? If you believe this, why the verse "Jesus the same yesterday, today, and forever?" Praise God I have led more people to Jesus in last few months since I received the Baptism than I had in the last 14 years as a Christian. You get the Baptism not because you earn it or deserve it but because you come to Jesus just the way you did when you were saved and humble yourself and ask Jesus to baptise you and fill you (as much as you can stand) with the Holy Spirit. Then use the Baptism to God's glory and your

speaking in tongues (in private) to do a mighty spiritual work within yourself. You'll be the most miserable Christian on earth if you receive this Baptism and don't win souls to Jesus and do other mighty works in the Lord. It's yours for the asking and you'll never earn it or deserve it as some have been taught. I'll stake my life on it, and as Paul said it best you may even ascend up to the third Heaven because there's no limit to Spiritual blessing that God gives to those who love Him. James O. Young, 102 West Pine St., Warren, Ark.

## Appreciates youth

This is just a public expression of the appreciation of St. Johns Park Baptist Church, Jacksonville, Florida, for the magnificent presentation of "Celebrate Life" that the Campus Ministries of Ouachita and Henderson State College shared with us.

They had given of their spring holidays to come down and share with other students upon the beaches of Florida what Christ meant to them. In finding that they were coming, we invited Mr. Edmondson, their director, to present the program in our Church. It was one of the most thrilling experiences we have had in a long, long time. If the program which they shared with us, was presented to others, meant only one-half as much to them as it meant to our people . . . the trip and the days were well spent.

The entire presentation, the lighting and the music, was a very moving experience for all our people. It was most evident that the young people knew the Jesus Christ of whom they sang.

Arkansas and the Baptists of Arkansas can well be proud of these fine students who have given so much of themselves to the people of Florida and the thousands and thousands of students who come to our beaches at this time of the year.

Thank you for sharing them with us. Guy R. Wade, Pastor

## On a book review

I deeply appreciate your using the review of my book *Why I Am A Baptist* in your March 15 issue. However, I should like to comment on some things it says, for I fear that it will leave a wrong impression concerning the book. Your reviewer says, "Nothing much is suggested in the section on the ordinances." This surprised me, so I went back to carefully reread what I had

written. One and two-thirds pages are given to baptism, and more than two pages to the Lord's Supper. Of course, this is not thorough coverage of so important doctrines, but when you are working within the limitations of 128 pages, and must share those pages with 19 other writers, you must be brief.

Careful reading will reveal that I did summarize the Baptist position on the ordinances. The meaning, the subjects, the mode, the purpose and the authority, all are discussed. The suggestion that there is only one sentence on "local church authority" in baptism is correct, but that sentence states that the authority is in the church. Local church authority in the Lord's Supper also is pointed out. What other authority is there in the ordinance? Of course, that authority is to be based upon the revelation that the Lord has given in the New Testament. No man and no church has a right to change that! The differences in Baptist thinking on these issues is recognized, but I presented what I found to be the consensus of the thinking of many outstanding Baptist leaders of the past. Furthermore, a careful reading of the entire book will reveal that at least 12 of the 19 other writers, either discussed or at least mentioned the ordinances, and not one of them took a position different from the summary which I presented.

I am not seeking to defend the book, but do believe that a person reading this review could get a mistaken concept of what the book actually says. —Joe T. Odle, editor, *The Baptist Record*, Mississippi

## NOTICE

The Deacons' Retreat at Paron, May 25, 1973, has been cancelled.  
Church Training Department

## Revivals

**First Alma**, March 11-18; Walters Ayers, evangelist, Jerry Moore, singer; 53 professions of faith, 37 for baptism, six by letter, one by statement. Paul Stockemer is pastor.

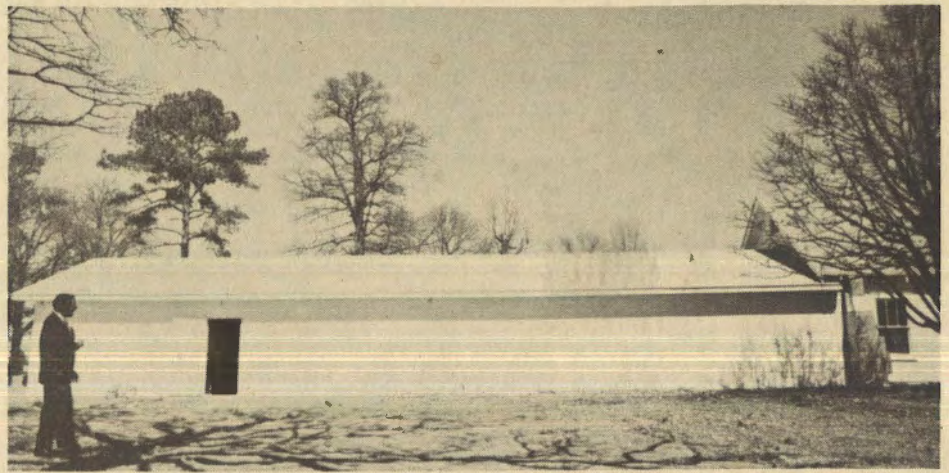
**First, Waldron**, March 19-25; Greg Kirksey and Gary Turner, evangelists; 80 professions of faith, 150 rededications, three for special service, 22 baptized. Nelson Wilhelm is pastor.

### Church burns note

Clear Lake Church, Blytheville, held a note burning ceremony recently to signify the clearing of debt on their building which was erected in 1969. Cost of the auditorium was \$55,000.

Participating in the ceremony were the deacons and pastor Bill Cardwell. Chairman of the building committee was John West. Pastor when the building was erected was Bob Ebersold.

The church also burned the note on their organ, which was purchased last year.



Emmanuel, Hot Springs, built this building with much of the work donated.

### Golf tourney set

The 4th Annual Pastors and Christian Workers Golf Tournament will be held Tuesday, May 1, 12 noon at Burns Park, North Little Rock.

Again this year, the competition will be divided into two groups — those whose score is 90 or above and those under 90.

This event is attracting more participants each year.

Plan to be with us. —Walter Hill, Committee Chairman

## Hot Springs church dedicates new educational building

Emmanuel Church, Hot Springs, held a dedication service for their new educational building March 11. The State Missions Department assisted the church by loaning \$10,000 from the small church Revolving Loan Fund. The cost of the building was \$19,154. Much of the work was donated making this accomplishment possible.

The fellowship hall consists of a large dining area, seven Sunday School rooms, a kitchen with two stove tops, an oven and a refrigerator, and a baptistry.

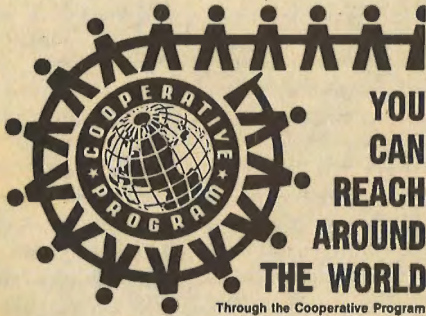
Dr. J. Everett Sneed, editor of the *Arkansas Baptist Newsmagazine*, was the guest speaker for the morning service.

The dedicatory message was brought by R. H. Dorris, secretary of missions for

the Arkansas Baptist State Convention, who spoke on the subject "The Importance of the Lord's Presence." Dorris declared "God built this building, not for a new gospel, but for proclaiming the old gospel."

Others participating in the program included Jim McCully, Lang Gibson, Harry Woodall, and Superintendent of Missions Hugh Owen.

Pastor Marvin E. James emphasized "This accomplishment has been made possible because of the dedication and unity of this people. They have responded to the will of the Lord. It is our prayer that this facility will enable us to reach many more people for Christ in our community."



### Book reviews

By Hugh Cantrell

#### Shapers of Baptist Thought

By James E. Tull  
Judson Press, 1972  
255 pages  
Price: \$10.00

This book attempts to depict the life and thought of representative Baptist figures who have stood in the ranks of important movements which have influenced Baptist history. Nine men have been chosen for particular study, and are designated as follows: 1. John Smyth (1567?-1612), "Baptist Pathfinder." 2. Roger Williams (1603-1683), "Apostle of Religious Liberty." 3. Isaac Backus (1724-1806), "Leader of the Separate Baptists." 4. Andrew Fuller (1754-1815), "Theologian of Baptist

Missionary Advance." 5. Alexander Campbell (1788-1866), "Advocate of Reformation." 6. J. R. Graves (1820-1893), "Champion of Baptist High Churchism." 7. William Newton Clarke (1841-1912), "Representative of Theological Liberalism." 8. Walter Rauschenbusch (1861-1918), "Prophet of Social Christianity." 9. Martin Luther King Jr. (1929-1968), "Civil Rights Martyr."

In the opinion of this reviewer, the value of this book is disclosed by two of its emphases. In the first place, it is a serious effort to assess the doctrinal thought, in historical context, of representative Baptist leaders, not necessarily to depict them as Baptist "heroes." Indeed, several of the men discussed were quite controversial

figures. In the second place, the book calls attention to the diverse and varied lines in which the Baptist witness has run during the course of our denominational history. As far as the reviewer's acquaintance extends, no other book has made quite the approach to Baptist history that this study makes, or quite the kind of contribution that it affords. It is a book for the serious student of Baptist history.

The author is the son of the late Dr. J. F. Tull, who spent a large part of his ministry as pastor of Baptist churches in Arkansas. James Tull is a native of Monticello, and a graduate of Ouachita. Since 1955, he has taught systematic theology at Southeastern Seminary at Wake Forest, N.C. Mrs. Tull is the former Virginia Tompkins of Burdette.



Oakwood Church's new building is already debt-free.

## Oakwood Church holds dedication

Oakwood Church, North Little Rock, held its dedication service Feb. 25. Present for the occasion were former pastor, R. H. Dorris, secretary of missions for the Arkansas Baptist State Convention, and J. Everett Sneed, editor of the *Arkansas Baptist Newsmagazine*. Each of these brought a brief greeting to the church.

In relating the accomplishment of the church Pastor Lonnie Autry gave a history of the erection of the building.

Early in 1967 the deacons and pastor decided to present a challenge to the church in the form of a building fund. Contributions came in slowly at first. By 1971 they were almost at a standstill.

In June, 1971, the pastor received a phone call from an anonymous donor who wished to give 100 concrete blocks to challenge the church to move ahead on the building. Within two months

following the delivery of the first 100 blocks all the blocks needed for the construction of the building were pledged. "With approximately \$7,000, a little faith, and a lot of apprehension," pastor Autry declared "we began the work of building in October, 1971."

"Not only has the project been basically completed, but it has been done on a pay-as-you-go basis," the pastor declared. "And today it is paid for," he said.

The only indebtedness which the church currently has is for the church furniture, all of which has been pledged except for one pew. This has all been accomplished with an average attendance of 32 since the building began.

The church has had six additions since they have moved into their new building.

## Senior editor named for FMB press office



Warren

RICHMOND (BP) — Charles E. Warren Jr., has been named senior editor for the Southern Baptist Foreign Mission Board press office here.

He will assume his new duties May 21, succeeding Mike Dixon, who resigned in January

to become editor of the *Altavista* (Va.) *Journal*.

Warren has been a staff writer for the Dallas Bureau of Baptist Press and Texas Baptist Public Relations department since September.

He is also completing requirements for the master of religious education degree, to be awarded in May by Southwestern Seminary, Ft. Worth.

Warren and his wife, then Sandra Hilton of Houston, served as missionary journeymen during 1969-71. He was publications coordinator at the Baptist Publishing House in Lusaka, Zambia, supervising production of Christian literature used by Baptist churches in Zambia.

A native of Roanoke, Va., the 25-year-old Warren was graduated in 1969 from Oklahoma Baptist University, Shawnee, with a bachelor of arts degree in journalism. Earlier he attended Bluefield (Va.) College.

tunity of being on a committee as another privilege of serving Christ. Those who do not want to serve should not be pressured into serving on a committee.

Committee members should change from time to time. To repeatedly have the same persons on a committee deprives the entire congregation of fresh ideas. On many committees youth and new Christians could effectively serve along with more experienced and mature Christians. A variety of secular work backgrounds adds various viewpoints to a committee's meetings.

The chairman of the group should have the meeting outlined so that as rapidly as possible the information to be dealt with can be discussed and a decision reached. If the group gets bogged down, a break or dismissal to another date can be what is needed to allow everyone to think more clearly.

A committee which sees the task before it and functions accordingly builds up the morale of the membership, the faith of the pastor in his laymen, and fulfills what they alone have been asked to do by the congregation.

## Between parson and pew

### Committed to committees

By Velma Merritt



Mrs. Merritt

The committees in our churches receive much criticism. There are too many committees, the same people are always on them, they take up too much time, they serve no essential purpose, and we think the church can't function with-

out them — these are all frequent complaints.

Look, however, at the alternatives to committees. Business meeting could last

several hours while ideas were tossed to and fro. The pastor could be like the head of a big corporation — what he says goes and the people would have no voice in any planning.

When the alternatives are considered, committees are some of the best things we have to aid democratic government and allow various viewpoints to be heard. They free the pastor of many education and administrative tasks so he can spend more time doing what he has been called to do.

All members of a committee, of course, must know what function their committee is to serve.

Members should look at the oppor-



## Woman's viewpoint

# And the Lord said: proclaim!

By Iris O'Neal Bowen



Mrs. Bowen

It was my good privilege to attend the State W.M.U. Convention which was held this week at Baring Cross Church in North Little Rock. There were so many blessings there — and the sweet, sweet spirit that is always apparent at these

meetings was there, too. I was, as ever, drawn up and into the very lives and service of our missionaries who spoke.

From Tanzania, from Nigeria, from Brazil they came, their radiant faces full of their love for Christ. Their messages brimmed with enthusiasm; their

dedication to their chosen tasks inspired us as nothing short of the actual lives of these people could do.

We heard Theo Patnaik, associate secretary of the Baptist World Alliance, we listened to Miss Marjorie Jones, Missionary to Brazil, Rev. and Mrs. Gilbert Nichols from Paraguay. We even had a whole missionary family, the James Hampton family from Tanzania. We learned that the oldest daughter will be in Ouachita this fall.

The most touching thing I heard from the sessions I was able to attend was the wonderful testimony of the young wife of one of our own Arkansas pastors. She was Mrs. Acie Ford, whose husband is pastor at Huttig, and she related how, a few years ago she lost her central vision, then later her com-

plete vision. She told of her experiences as a blind person, how she trained to become adjusted to being blind the rest of her life, then how, through prayer, in an instant her eyesight had been restored!

If you do not believe in miracles, or if you don't think they happen these days, you should hear this young lady!

Our own Dr. Ashcraft reminded us of our duties and responsibilities here in our very own mission field. He suggested that we look about us and take up some tasks we have overlooked or neglected or refused to face, things that are the duties of real Christians, and whose neglect has hurt the influence of the church.

As always, at these meetings, I asked the Lord, "Why didn't you call me to be a missionary?"

And the answer came, loud and clear: "I did. What are you doing about it?"

## Revival too big for church

"It isn't often that a church revival has to be moved to a rodeo arena to accommodate the crowds but it happened last week." Tal Bonham, pastor of South Side Church, Pine Bluff was describing the impact of a crusade at his church March 18-25.

Freddie Gage, founder and director of "Pulpit in the Shadows" in Houston, was the evangelist for the crusade that saw almost 2,500 people gathered at Pine Bluff's Hestand Stadium on Friday night. At the Thursday night service, many were turned away from the church sanctuary which was filled to capacity

with young people sitting on every available spot of floor space.

Decisions for Christ numbered over 400 during the week with 220 of these being professions of faith. Dr. Bonham said that most of the decisions were made by teenagers. He said that Gage's unique ministry to drug addicts in Houston created an immediate rapport with the youth of the city.

The dimensions of the revival can be seen in the fact that more than 70 people will be baptized into the fellowship of South Side Church. The church's record baptism of 145 will be exceeded within a 7-month period of this year.



An overflow crowd with young people sitting on the floor prompted the move to the rodeo arena for services.

## Youth Convention

### Older youth to meet at Robinson Auditorium

Rusty Jones of Fayetteville will serve as Youth Convention president for the older youth (9th grade and above) who will meet at Robinson Auditorium on Friday, April 20. The morning program at Robinson Auditorium will begin with music by the Southern Baptist College Choir under the direction of Marty Sewald. Dr. Richard Jackson, pastor of North Phoenix Church, Phoenix, Ariz., will then speak on the subject, "A God of the Leftovers." This will be followed by a panel of college students who did mission work in Baltimore, Md. Under the direction of Jesse D. Cowling, the panel will be entitled, "Who, Me Pick Up Trash?" The last 40 minutes of the morning session will consist of a concert by Russ and Helen Cline, recording artists of Kansas City, Mo.

The afternoon session at Robinson Auditorium will begin with music by the youth choirs of Immanuel Church, Little Rock, under the direction of Joe Helms. This will be followed by the State Speakers' Tournament. Jim Standifer of the Sunday School Board will then give a multi-media presentation on the subject, "Who, Me?" Dr. Richard Jackson will close the afternoon session with a message on the subject, "Have You Made a Mistake About Jesus?"

The night session, which begins at 6, will consist of a concert by Russ and Helen Cline followed by the commitment service with adjournment at 7:15. Everyone is urged to remain through the important night service both at Robinson Auditorium and at Second Church. —Ralph W. Davis

# ARKANSAS 20<sup>th</sup> Royal Ambassador Congress



Charles Doggett  
Brotherhood Commission



David Bauman  
State President



MAY 4-5, 1973

OLIVET BAPTIST CHURCH

Little Rock, Arkansas



Glendon Grober  
Missionary to Brazil

Registration Fee 50¢

Hot Dog Supper

5:00 - 6:00 p.m.

ADVANCE RESERVATIONS NECESSARY



Gilbert A. Nichols  
Missionary to Paraguay

# Cooperative Program provides well for families of our missionaries

One of the principal concerns of most families is the welfare of their children. This includes their spiritual, mental, and physical welfare. Perhaps for this reason the questions most commonly asked of missionaries have to do with their children. Many people are truly concerned about the welfare of the M.K.'s. This is expressed in many different ways, and questions such as, "Do you take your children with you?" "What kind of school do they attend?" "Do they have problems adjusting?" are very common.

There are other questions and there are many other ways in which Southern Baptists show their interest in the families of their missionaries. One of the ways most appreciated by the missionaries was expressed recently in letters to Roy Lewis, Secretary of the Stewardship-Cooperative Program Department of the Arkansas Baptist State Convention.

Missionary Van Gladen has expressed the feeling of many, "The Cooperative

Program means peace of mind to our family. When I leave home on a field trip, I know my family will have adequate resources because of the support we receive through the Cooperative Program." In any country of the world a person will worry about his family while he is away from home. It is good to know that we can help relieve some of that worry for the missionary through the Cooperative Program.

Southern Baptists provide the missionary family in many ways. Words of appreciation have come in regard to the faithfulness of Southern Baptists in providing educational opportunities for the children. Where schools are not available for the children, Cooperative Program funds provide an excellent correspondence course for home study and have even provided for missionary-Journeymen to teach the children of missionaries in some cases.

Another area in which appreciation was expressed was that of the missionary residence. Bill Bullington from Togo

expresses what many feel, "We are grateful for the attractive, modern house that Southern Baptists have provided us through their gifts to the Cooperative Program. Because Southern Baptists care, we live in comfortable, sanitary housing."

James H. Stiles from Colombia shows another way for which the missionary is grateful for the support of the people in our churches, "Our travels take us far from home, and it is such a comfort to know that Baptists at home are making possible good living conditions and medical attention for our families."

The message from the mission field is one of appreciation for your interest in the needs of the missionary family and for the provision you make to meet those needs. As Irene Branum from the Baptist Hospital in Pusan, Korea, says, "We have our problems here, yes, but we don't have to worry about salary, housing, travel expenses, and operating expenses, because you take care of that through the Cooperative Program."

The missionary is grateful that he does not have to neglect his family in order to carry on his work. You have a very real part in making this possible. Thank you for caring! —Gilbert A. Nichols, Missionary to Paraguay, representing the Stewardship-Cooperative Program Department

## Child Care

# Could you be a house parent?

House parent? A Christian call? From where I sit this doesn't seem like an unusual statement. It takes an unusual dedication to fill this role in today's child care institution. Basic to being a houseparent is the willingness to give of your life to young people. The door of the houseparent's apartment is open to the young people from every morning until bed time. Talk about involvement! You can't get much more involved than this. They are teaching young people about life and how to live with others.

What are the personal assets that are required of a couple? I don't think I can improve on the questions written by Carol Smelley of Youth Home, Incorporated: "Could we be firm, fair, and consistent with children and teenagers? Are we flexible, open, and teachable? Do we really like teenagers? Do we have a stable, good marriage? Are we warm, sensitive, mature people?" If the answer to most of these questions is yes, perhaps this is a role where you can render great service to young people and to your Lord.

An on-going training program is carried out by the institution to assist new house parents. A trained staff is available for consultation on cottage problems. Counseling on a regular basis

is given to the children under the supervision of a graduate social worker. All of the above are focused on making the house parent's efforts a success in the cottage.

The husband can have full time employment away from the Children's Home. Work in Monticello has been available for those who wanted to come to ABHC. In addition to this, he is paid to be a house parent when he comes home from his job.

The wife is needed at home during the day. Two and one-half days of housekeeping assistance is provided but there are still some housekeeping responsibilities and other child care needs that must be met during the day.

Being a house parent is a challenge. There are frustrating, difficult weeks in the house parent's life, but there are tremendous rewards. A good house parent will mean the difference between a very unhappy existence and a fairly well adjusted, happy life for the children with whom they work.

If you are interested in this work, write Charlie Belknap, Superintendent, Arkansas Baptist Home for Children, P.O. Box 180, Monticello 71655. —Charlie Belknap, Superintendent, Arkansas Baptist Home for Children.

## Workshop on Bible teaching scheduled

Creative approaches to Bible teaching and demonstrations of teaching skills will be features of the Creative Bible Teaching Workshop to be held in First Church, Little Rock, on April 24. Three sessions are scheduled: 10 a.m.-12 noon; 2-4 p.m.; and 7-9 p.m. The workshop is sponsored by the Sunday School department.

Conference leaders from the Baptist Sunday School Board will be Alvis Strickland, adult; Mancel Ezell, young adult; Dennis Conniff III, youth; and Dan Padgett, children. Mrs. Ervin Keathley of Little Rock, will lead conferences for workers with older preschoolers. Pat Rattton will lead conferences for workers with younger preschoolers.

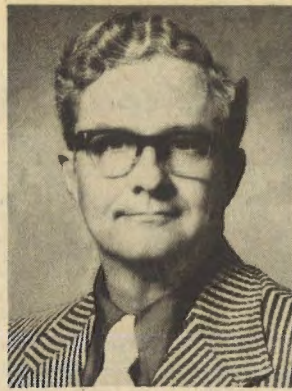
Pastors, general officers of the Sunday School, department directors, outreach leaders, and teachers should plan to attend this workshop. —Pat Rattton, Sunday School department



Nichols



Grober



Hampton

## Missionaries to be at assemblies

Missionaries to Paraguay, Tanzania, and Brazil will serve as assembly missionaries during the four Siloam Springs assemblies.

Gilbert Nichols, director of the Paraguayan Baptist Theological Institute and executive-secretary of the Paraguay Baptist Convention, will be the missionary for the first assembly, June 18-23. A native of Mountain View, Nichols is missionary in residence with the Arkansas Baptist State Convention during his furlough.

Missionary for the second and fourth assemblies, June 25-30 and July 9-14, will be Glendon Grober. A native of Vicksburg, Miss., Grober is a professor at

the Equatorial Baptist Theological Seminary, Belem, Para, Brazil, and he also serves as director of the seminary's extension study program.

James Hampton, missionary adviser for the Northern Tanzania Baptist Association, will be the missionary for the third assembly, July 2-7. He is stationed in Arusha, Tanzania. A native of Arkansas, Hampton was born in New Blaine and lived in Paris and Mena while growing up.

The assembly missionaries will speak during morning watch services and will be available for counseling and consultation. —Pat Ratton, Sunday School Department

## Foundation

### Keep your will in a safe place

No one plans to have an accident. No one plans to have a fire. No one plans to lose anything of value, but all of these things do occur, and far more frequently than most of us would like to admit.

Many people, fearing such a loss, place their wills in their own safety deposit box, and such a procedure would seem to be very wise. Ironically, however, this may protect the will from being lost or burned, but it may create an equally serious problem.

The safety deposit box and its contents are almost always sealed upon one's death until proper legal steps can be taken to open the box and obtain its contents. Consequently, a person's last wishes may be completely overlooked until some days after the funeral. In fact, in some cases a person's wishes were not carried out because the will was not obtained until it was too late to fulfill the deceased's stated desires.

Of course, this does not mean that the will should be kept in one's home, even if it is put in a fire-resistant box. The same oversight may occur, and in some

cases the will might be inadvertently thrown out or destroyed. In rare cases, it might even be intentionally destroyed by some relative who did not like its provisions.

Usually the best procedure is to deposit the will with the person or institution who is named as executor, provided that person has a safe place in which to store it. Copies in any quantity can be made of the will and left with persons who need to be aware of its contents, but the original should be placed with a responsible person in a completely safe place.

When the Arkansas Baptist Foundation is named as executor or beneficiary of a will, it is always willing to retain the original copy in safe keeping at no cost to the testator.

Occasionally, someone asks if this involves a legal risk by preventing the testator from revising his will or making a new one at some future time. There is never any risk involved, because the Foundation will always surrender the original to the testator at any time upon his request. However, even if the

## Baptists assist flood disaster

CHATTANOOGA, Tenn. (BP) — Southern Baptists assisted with \$10,000 in relief funds here where flood waters from the Tennessee River caused more than \$65 million worth of damage.

Paul Adkins, secretary of the Southern Baptist Home Mission Board's department of Christian social ministries which provides Baptist disaster relief funds nationally, said churches in the area have rallied together with the American Red Cross to provide help.

More than 20 percent of the city was damaged in the mid-March flooding.

Several Southern Baptist churches, including Central Baptist and Woodlawn Park Baptist Churches, reported extensive water damage.

Baptist pastor Fate L. Thomas of Ridgeview Church, lost everything in his home, totaling more than \$15,000 worth of damage. Another pastor reported more than 34 inches of water standing in his home.

An estimated 2,400 families suffered flood damage. More than 1,400 people went to the Red Cross for temporary assistance. It was the worst flooding in the Chattanooga area since the 1930's.

## Southwestern names Baker new professor

FT. WORTH (BP) — N. Larry Baker of Monroe, La., has been named assistant professor of Christian ethics and pastoral ministry at Southwestern Seminary, effective Aug. 1.

Baker has been pastor of the Parkview Baptist Church of Monroe, La., since 1970.

Previously Baker served several churches in Texas, and was a Baptist Student Union worker for the Baptist General Convention of Texas.

A native of Shreveport, La., Baker is a graduate of East Texas Baptist College, Marshall, Tex., and holds the bachelor of divinity and master of theology degrees from Southwestern Seminary. He is completing requirements for the doctor of theology degree.

Foundation did not or could not do so for any reason, there would still be no risk involved. The testator could simply prepare a new will, which would automatically rescind and revoke any and all previous wills made.

If you are one of those relatively rare individuals who has an adequate will, make sure that it is deposited in a safe place with the proper person. —Roy F. Lewis, Acting Executive Director

## Chaplaincy is asset to industry

"Chaplaincy Ministry is a valuable asset to industry," according to plant manager N. P. Matts of Warren. Matts is the manager of the Jack Winter plant where 70,000 women's slacks are made each week by two shifts of workers numbering approximately 400.

Our visit there was at the early hour of 6:45 a.m. to attend the ten-minute devotional. The service was conducted in the lunchroom of the plant. The plant manager, Matts, and the personnel supervisor, former Razorback Jim Mullins were on hand, inviting the employees to attend the devotional.

The early morning devotional is conducted each Monday by one of the local pastors. On the day of our visit, the devotional was conducted by David Crouch, pastor of the Immanuel Church, Warren. Crouch obviously had excellent rapport with the employees and management. Brother Crouch also gives some time for counseling in the plant and makes referrals to pastors of other denominations as the need arises.

While visiting the Jack Winter plant, Manager Matts gave us his splendid testimony of the reality of God in his life and of his "whole man" concept of the employee. He believes a leader should be concerned about the physical, social, mental, and spiritual welfare of the employee. Time, place, and leadership is provided that employees can find complete fulfillment and thereby more effectively "fill full" the commitment to their vocation. This truly moves in the direction of that which Jesus called "abundant living."



John Gilbert, BSU director at Arkansas Tech, was the leader for a "Share Seminar" held at the BSU center at the U of A Fayetteville. The seminar is an evangelism training program developed through National Student Ministries. It is similar to the WIN lay evangelism training approach.

## Churches continue to pledge to college campaign

By Jim E. Tillman, Director

Since the last listing in the *Arkansas Baptist Newsmagazine*, the following churches have made commitments to the Ouachita-Southern Advancement Campaign. Those marked with an asterisk have accepted or exceeded their suggested goals. From time to time, as churches make commitments, there will be additional listings.

### Advance church pledges:

East Main, El Dorado  
Elmdale, Springdale  
Hebron, Little Rock  
Immanuel, Fort Smith  
Malvern, First  
Smackover, First  
Wynne\*

### General church pledges:

Barling, First  
Bearden, First  
Beck Spur, Forrest City  
Ben Lomond  
Bingham, First  
Boydell  
Bull Shoals Mission  
Buena Vista, Camden  
Cherry Valley\*  
Clarksville, First  
Colt  
Foreman, First\*  
Gassville  
Hampton, First  
Harmony, El Dorado\*  
Hartford, First

Horatio, First\*  
Hoxie, First  
Hughes, First  
Light  
Marked Tree, First  
Mt. Hebron, Rector  
New Home, Waldron\*  
Norman, First  
North Point, Roland  
Old Austin  
Park Hill, Arkadelphia  
Peel  
Phoenix Village  
Ruddell Hill  
Salem, Benton  
Shannon, Pocahontas  
Shannon Hills First, Mabelvale  
Shiloh, Arkadelphia  
Strong, First  
Trinity, Benton  
Union, El Dorado  
Valley View, Harrisburg  
Walcott  
West Side, Magnolia  
Winslow



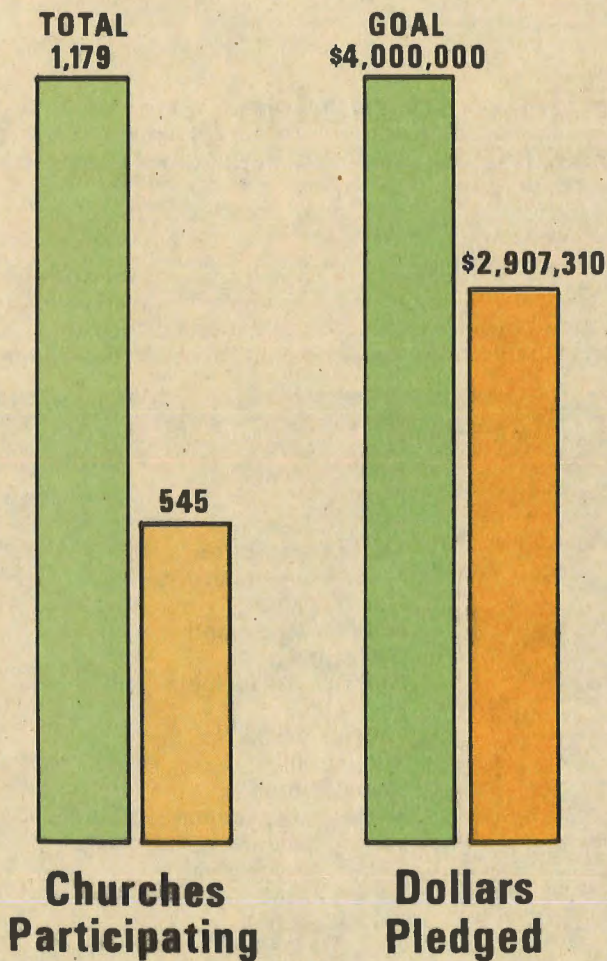
Plant Manager Matts (left) invited employees to attend the devotional given by Pastor Crouch.



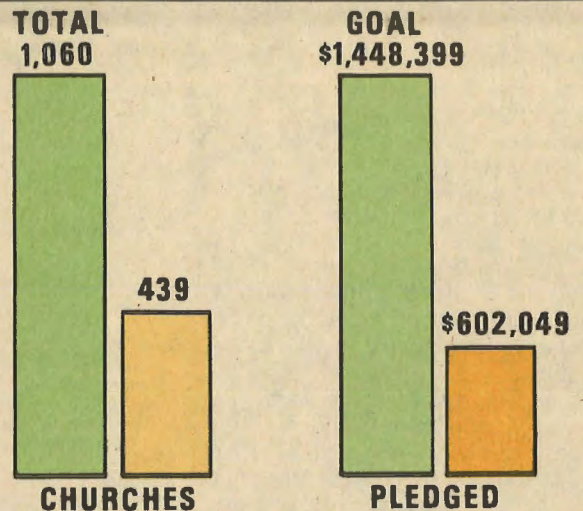
# The Ouachita-Southern Advancement Campaign

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

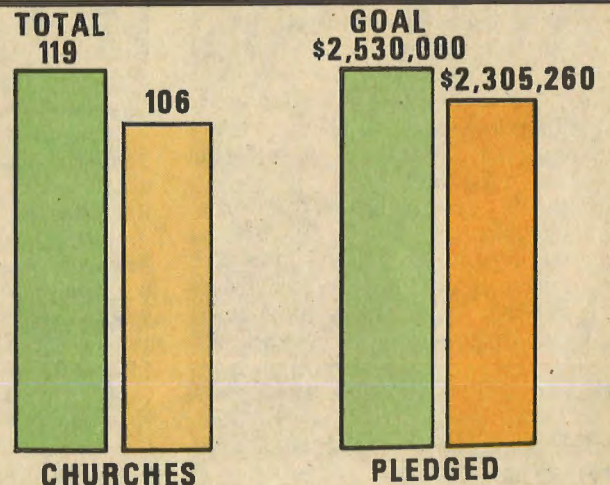
## TOTAL CAMPAIGN



## GENERAL DIVISION



## ADVANCE DIVISION



# Women in annual meet hear Baptist World Alliance associate

The 84th Annual Meeting of Arkansas Woman's Missionary Union was held at Baring Cross Church, North Little Rock, with near capacity attendance. Rev. K. Alvin Pitt was host pastor and Mrs. Grover Adams, WMU director. The program was fraught with challenges of personal dedication as speakers developed the theme, "Proclaim to every people."

The meeting opened with a memorial service conducted by Mrs. W. H. Patterson of Little Rock in which four recently deceased denominational leaders were recognized. Included were two former state WMU presidents. The first was Mrs. W. D. Pye who also served as executive secretary and treasurer. The other was Mrs. F. E. Goodbar, a long-time member of the state WMU executive board who led out in community missions. Another receiving special mention was Mrs. Una Roberts Lawrence, the first state youth secretary and who later filled two offices with WMU, SBC — mission study chairman and personal service chairman. Mrs. Lawrence was a prolific writer and, perhaps, was best known for her book on the life of Lottie Moon. The fourth was a life member of the state WMU executive board, Mrs. C. R. Pugh, who for 26 years served as assistant superintendent of Bottoms Baptist Orphanage, Monticello.

Guest speaker, Theo Patnaik, associate secretary of the Baptist World Alliance in charge of youth work, brought two thought provoking messages. A native of Calcutta, India, he was won to the Lord during a Billy Graham Crusade. Later, because of the influence of the great evangelist, Patnaik came to the United States for training at Golden Gate Seminary. During that time and later he worked among international students who continue to be a major concern of his. There he met and married a native of Brazil. They have one daughter.

Patnaik's home church is the historic William Carey Church in Calcutta. His first message was based on John 10:6, "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." The importance of "other sheep" was emphasized as he related first hand experiences in Bangladesh, Russia, his own native India, Brazil and other countries where he regards "obstacles as opportunities."

As he began his evening message, he

captured his audience with the statement, "We don't need a theology that carries on some kind of an unhappy love affair with contemporary Christianity. What we need is a faith that creates an intimacy with Jesus Christ."

Then he pictured our era of tension, suspicion, hatred, fear, drug addiction, with the need for "(1) men and women who with spirit controlled freedom will hold fast to the evangelical faith; and (2) a theological strategy which has Biblical revelation as its center and Holy Spirit as its dynamism."

He closed by saying, "The symbol of our faith is not a question mark, but an exclamation point."

Miss Bobbie Sorrill, representing the national organization with headquarters in Birmingham, Ala., linked the historical small beginnings of Woman's Missionary Union in 1888 with the present membership numbering near a million and a quarter, which makes WMU the largest mission organization for women and children in the world.

In her first message Miss Sorrill discussed goals for the current enlistment thrust entitled "Giant Step." They call for a 25 percent increase in membership . . . in number of organizations . . . in number of churches with a mission organization . . . in subscriptions to organizational magazines. She described the present emphasis as "a vehicle on



Theo Patnaik of India, associate secretary of the Baptist World Alliance in charge of youth work, was a featured speaker.

which the Great Commission can operate."

Of the eight missionaries from five countries who appeared on the program, all except one, Miss Marjorie Jones, was a native of Arkansas. From a career of WMU work in Kentucky and Louisiana, Miss Jones was appointed by the Foreign Mission Board to pioneer in WMU work in Ghana. After a decade she became Girls' Auxiliary director



The James Hampton family was interviewed by Miss Betty Jo Lacy concerning home-life in Tanzania.



Following adoption of the \$99,999 goal for the Dixie Jackson Offering for State Missions, Patnaik presented to Mrs. Hogan the 100,000th dollar for the offering. Also pictured is R. H. Dorris, director of State Mission Department.



Music was led by Ervin Keathley, secretary Church Music Dept., Ark. Baptist State Convention.

for WMU, SBC, and in 1969 she was reappointed by the FMB to do WMU work in Equatorial Brazil.

Miss Jones reported that although numerical growth is evident in Brazil, that the greatest development has come in the realm of national leadership. The Brazilian national convention now sends and supports home missionaries in interior Brazil and foreign missionaries in Mozambique and in Bolivia.

During a period of sharing directed by Miss Beverly Hammack, associate in the Department of Christian Ministries of the Home Mission Board, the universal need for and the nature of Christian ministries was evidenced as she interviewed Mrs. Gilbert A. Nichols, Paraguay; Mrs. C. T. Braughton, Malaysia; Mrs. Glendon Grober, Brazil; and Miss Amanda Tinkle, Nigeria.

The Hampton family — James, Gena, and children, Connie, Laura, Lisa and Ronnie — shared much about their home life in Tanzania as they were interviewed by Miss Betty Jo Lacy, state WMU Acteens director. Their presentation was enriched by the presence and participation of Mr. John Kariuki, a friend and pastor from Kenya who is a student at Hendrix College. Through visuals, scenes of the arena of their mission activities were presented. The Hamptons have served in East Africa for 17 years.

In testimony, Mrs. Acie Ford of Huttig told of the miraculous restoration of her sight. After loss of peripheral vision at 19, doctors declared her condition permanent and irreparable. Although shocking, this diagnosis did not deter

Mrs. Ford from attending college, seminary and becoming a homemaker. Even as her condition worsened she continued to direct the choir and teach a Sunday school class in the church where her husband was pastor.

After 12 years of blindness and almost unceasing "faith believing" petition, sight was restored during a usual family prayertime. Upon examination the eye specialist said, "This really is a miracle for your retinae still are broken up; there are no nerve endings; and the mirror in your eyes is gone. Any one of these should make it impossible for you to see! It is a miracle!"

Focusing upon opportunities at hand, Dr. Charles Ashcraft, executive secretary of the Arkansas Baptist State Convention, presented the race situation as a spiritual problem requiring a Christian solution rather than a legislated one. Other areas of concern and challenge which Dr. Ashcraft mentioned were the great city churches, many of which are threatened with decay, and the army of internationals who bring to our doorstep opportunities which only a generation ago one would have to cross an ocean to find.

Recognizing her 34 years of service as medical missionary in Nigeria, Miss Amanda Tinkle, now retired, was interviewed by Mrs. James Sawyer of Benton. The great contrast between what Miss Tinkle found when she went to Nigeria and what she left is cause for rejoicing.

Musicians participating each session included Ervin Keathley, director; Mrs. C. S. White, organist; and Clyde Snider, trumpeter. They were assisted by a corps

of talented vocalists from the Little Rock area.

During the final session a larger-than-ever-before goal of \$99,999 for the 1973 Dixie Jackson Offering for State Missions was adopted. R. H. Dorris, director of the State Missions Department, engaged in discussion of the importance of the offering. The promotion slogan is "\$99,999 from 999 churches." It was following this action that Patnaik gave the 100,000th dollar, challenging others to give the \$99,999.

The next annual session will be March 19-20, 1974, at First church, Jonesboro.



Mission work in Equatorial Brazil was discussed by Miss Marjorie Jones.





A near capacity crowd attended Tuesday sessions.



Miss Bobbie Sorrill, supervisor of General Administration Department WMU, SBC, spoke of GIANT STEP involvement.



Miss Beverly Hammack, associate in Christian Ministries Department, Home Mission Board, led a sharing period with the following missionaries: Mrs. Glendon Grober, Brazil; Miss Amanda Tinkle, Nigeria; Mrs. C. T. Braughton, Malaysia; and Mrs. Gilbert Nichols, Paraguay.



1973-74 State WMU officers elected were: (l. to r.) Miss Nancy Cooper, treasurer; Mrs. R. E. Snider, recording secretary; Mrs. Robert Beard, vice-president; Mrs. J. A. Hogan, president.

## WMU officers

The following officers were elected to serve one year: President, Mrs. J. A. Hogan, Ft. Smith, re-elected for the fifth term; vice-president, Mrs. Robert Beard, Clarendon, re-elected for a third term; recording secretary, Mrs. Roy E. Snider, Camden, elected for the first term; treasurer, Miss Nancy Cooper, serving her 25th year.

Also elected were the following District Representatives: Central District, Mrs. John Wright, Little Rock; East Central District, Mrs. Billy Hammonds, Helena; West Central District, Mrs. Roy G. Law, Ozark; North Central District, Mrs. James Barrentine, Heber Springs; Southeast District, Mrs. Phillip May, Smackover; Southwest District, Mrs. Martin B. Garrison, Arkadelphia; Northeast District, Mrs. Arlien Allen, Jonesboro; Northwest District, Mrs. Buddy Stockton, Fayetteville.

Members-at-large include Mrs. Joe Buffalo, Little Rock; Mrs. Charles B. Hagins, Fordyce; Mrs. Wayne Friday, Blytheville; Mrs. W. J. Wood, Parkin; Mrs. R. H. Dorris, North Little Rock; Mrs. Roy Cox, Little Rock; Mrs. Roy Hilton, El Dorado; Mrs. J. D. Campbell, Piggott; Mrs. George Tharel, Fayetteville; Mrs. Ellis Melton, North Little Rock; Mrs. Charles J. Morrow, Ft. Smith; Mrs. Raymond Robinson, Little Rock.

Serving as life members of the executive board are Mrs. L. M. Sipes, Mrs. J. R. Grant, Miss Elma Cobb, all former presidents and all of Little Rock; and Mrs. H. M. Keck, Ft. Smith, former editor of associational WMU program materials.

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## 10 largest Sunday school list inflated, pastor says

FT. WORTH (BP) — A California Baptist pastor, whose church is on the list of the 10 largest Sunday Schools in the country, advocated abolishing the list because "it makes liars out of some pastors."

Harold Fickett Jr., pastor of First Church of Van Nuys, Calif., an independent Baptist church with more than 10,000 members, spoke at Southwestern Seminary here in a conference on dynamics of reaching people.

"Six out of the 10 largest Sunday schools (on the national list) include attendance at early morning worship services as the pastor's Sunday school class," Fickett charged.

He said the 17,000-member First Church of Dallas, largest of Southern Baptist congregations, does not inflate its totals in such a manner.

The Dallas church has the largest SBC Sunday School and ranks on the national list published by *Christian Life Magazine*.

Another speaker at the conference was Elmer Towns, a member of Thomas Road Church, Lynchburg, Va., and vice president of Lynchburg College, connected with the large independent church.

Towns said, "Let's not over react and build a church on what the critics say. Let's build a church on the word of God."

## Doctrines of the faith

### The manner of Christ's resurrection

By Jimmy A. Millikin  
Southern Baptist College



Dr. Millikin

The resurrection of Christ was without doubt the central theme of early Christian preaching (cf. Acts 2:24, 30, 32; 4:10; 10:40; 13:30, 33, 34, 37.) With Easter approaching the attention of the world will be called to this grand truth once again. Of course, Christians are reminded of this fact every Lord's Day, but special emphasis is usually given to it during this time of the year.

Many things can and need to be said in a discussion of the resurrection of Christ. In this study we will limit our remarks to a consideration of the manner of His resurrection. What is meant when we say, "Christ was raised from the dead?"

First, Christ was raised in His body. That is, by the resurrection of Christ we mean a literal, bodily resurrection. When we affirm that Christ was raised from the dead we are not speaking of His divine spirit or His soul. His spirit or soul did not die to be resurrected, but went to paradise (Luke 23:43.) He was put to death in His flesh, so he was raised from the dead in it (John 2:19-21.)

The body with which Jesus was raised was the same body that died, and was laid in the grave. It was a real body, consisting of flesh and bones. It could be seen and handled. It was the identical body which was crucified, still retaining the print of the nails in his hands, and the mark of the sword in His side (Luke 24:39-40; John 20:25, 27.) In other words, if one had looked in the tomb minutes before the resurrection he would have seen the dead body of our Lord. If one looked in the same tomb minutes after the resurrection he would have seen nothing. The resurrection of our Lord was that objective and literal.

While Jesus was raised in the same body which died, there was a change. His resurrection body was raised immortal, free from the former limitations, as weariness, hunger, thirst, and death (John 20:26; Rom. 6:9; Rev. 1:18.) His body was raised a glorious body, foreshadowed and illustrated by His transfiguration (cf. Matt. 17:2.) This "glorious" resurrected body of the Lord will be the pattern for the resurrected body of his followers (Phil. 3:21.)

To many the fact of the bodily resurrection of Jesus is an impossible tenet to hold today. Even so-called Christian teachers and leaders suggest that in light of modern thinking Christians need no longer insist on the literality or factuality of it. These individuals admit, of course, that the New Testament plainly affirms the truth. However, many explain it as meaning only that the teachings of Jesus would be carried on in the lives of His followers after His death.

In face of this skepticism and doubt, Christians must continue to proclaim the literal bodily resurrection of our Lord. We must keep it at the center of our preaching and teaching. On this one truth hangs all else we believe and teach. If this one truth falls everything else goes with it.

# Senate acts on abortion bill to respect religious beliefs

WASHINGTON (BP) — The senate approved overwhelmingly a measure forbidding the government to force a hospital or an individual to take part in abortions or sterilizations just because that institution receives federal funds.

The bill also says that hospitals which receive federal funds and prohibit such operations shall not discriminate against doctors or other health care personnel on the basis of their personal beliefs regarding abortion or sterilization on their participation in such procedures

when they are performed in other institutions.

The measure, sponsored by Sen. Frank Church (D., Idaho), is designed to protect the "religious beliefs and moral convictions" of hospitals and medical personnel "regarding abortion and sterilization or their participation in such procedures."

The Senate approved the measure by a vote of 92 to 1, and sent it to the house as an amendment to a bill extending several major health care programs.

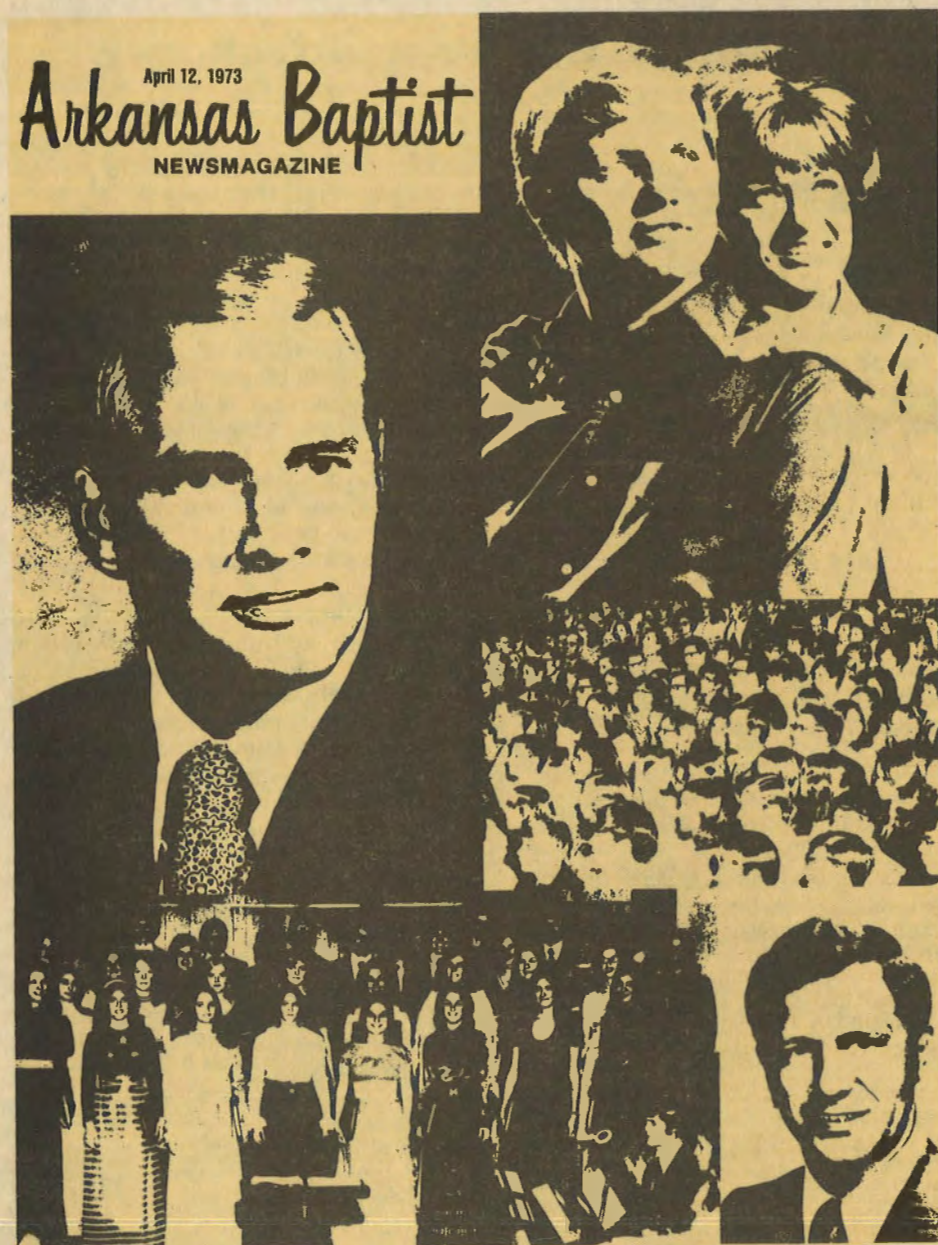
Among the 45 programs extended would be the Hill-Burton program for hospital construction, the program of federal aid to community mental health centers, public health training, migrant health, and several programs related to health research. The administration is opposed to the extension of these programs.

When Sen. Church called up the amendment for Senate action, he cited a situation in Montana where a federal district court issued a temporary injunction compelling St. Vincent's hospital in Billings to allow its facilities to be used for a sterilization operation.

Sen. Church said the district court based its jurisdiction upon the fact that the hospital had received Hill-Burton funds.

Given this injunction and the recent Supreme Court decision on abortions, Sen. Church said, "It should be evident that a provision needs to be written into the law to fortify freedom of religion as it relates to the implementation of any and all federal programs affecting medicine and medical care."

## The cover



## Youth convention program personalities

The cover of this issue features program personalities who will appear at the State Youth Convention in Little Rock on Friday, April 20.

This year's Youth Convention is divided into two sections with younger youth (grades 8 and below) meeting at Second Church and older youth (grades 9 and above) meeting at Robinson Auditorium. The morning session will be 10 a.m. until 12 noon; the afternoon session from 2 until 4 p.m.; and the evening session from 6 until 7:15.

Dr. Richard Jackson, pastor of the North Phoenix Church, Phoenix, Arizona, will speak twice on each of the programs.

Russ and Helen Cline, recording artists from Kansas City, Mo., will sing. Cline is associate pastor of Swope Park Church, Kansas City.

The Concert Choir of Southern Baptist College, Walnut Ridge, also will sing. Marty Sewald is director.

Each of these will appear at each of the two sections of this year's Youth Convention.

Other features of the program include the Youth Choirs of Immanuel Church, Little Rock, under the direction of Joe Helms and a multi-media visual presentation.

# Mental adjustments

By C. W. Caldwell



In preparing for retirement, some mental adjustments must be made. The sudden change from leading the parade to sitting on the sideline watching the parade go by may be more than one can take unless some psychological adjustments have been made.

A friend of mine who had already reached retirement age, but still hesitant about retiring said, "I'm afraid that the old saying, 'Out of sight, out of mind,' will be true of me." It is my observation that this is not true, especially of preachers. They are not out of sight, but are out of the spotlight. When a person retires he is no longer a parade-leader or a spotlight entertainer. The mind should be conditioned for this change.

A long tenure of service may cause a person to feel "wedded" to that office, that business, or that church. He feels that it is a part of himself and it all but tears his heart out to be separated from it. He should not feel, however, that a retirement policy is a means of pushing him out of a place where he has given the best part of his life. Rather, he should realize it is a plan whereby he can be relieved of heavy responsibility and allowed freedom for personal interests.

When a person retires, whether from a secular or religious position, he should bask in the satisfaction that he has done his best; he should wash all anger out of his heart for any mistreatment or

misunderstanding; and he should earnestly hope that his successor shall do a far greater work than he was able to do.

The right attitude will mean much toward good health, social acceptability, and continued calls for service.

Still another adjustment is in family relationship or home life. What's going to happen when the husband is at home day after day?

A layman who was looking forward to retirement said he had thought that his wife would be thrilled when he could be at home, but he learned that she was dreading the day. One housewife said, "If my husband retires and sits around watching T.V. all day, I'll go crazy." Another wife said, "The day my husband retires is the day I'm getting a job." And a layman thinking of retiring said, "I can hardly live with my wife through a long weekend. I don't know what will happen when I have to be with her every day."

A wife may be a little jealous of her position as Queen of the household and the freedom with which she has run it and her personal life. She has had no interference in her telephone conversations, her backyard visits, her coffee drinking across the street, or any of her social interests. The thought of the boss of the office retiring and assuming the position of boss of the home doesn't thrill the average

housewife. The husband's presence in the home may mean added responsibility and less freedom for the wife.

This sociological problem should be considered before retiring. Husband and wife should talk and plan together about what each will do after retiring. There will be some things of mutual interest — some trips to be taken, some projects to be undertaken or completed, some civic, social, or religious work to engage in. There should also be some plans distinct for each. The husband, more than the wife, should definitely plan some outside activity, for retirement is not meant to sit in a den and growl.

So, the husband and wife should spend some time talking over the adjustments that must necessarily be made. Just as they anticipated the day of marriage with joy and love in their hearts, so should they anticipate retirement and make plans for it together.

**Dr. Caldwell is a retired secretary of evangelism for the Arkansas Baptist State Convention. This is the second in a series of articles written from experience.**



Dr. Caldwell

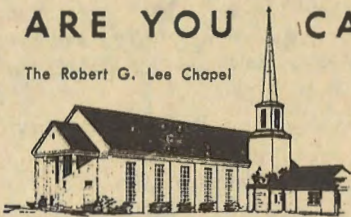
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# Successism

By Dan G. Kent

**Editor's note: This article is reprinted from the March 14, 1973, "Baptist Standard" of Texas at the request of some Arkansas pastors.**

I see an unfortunate attitude creeping more and more into our Southern Baptist life. I call it "successism," which is success as defined by the world. It's the worship of statistics. It's a reverence for external accomplishments.

Successism judges a revival meeting by the number of professions of faith in the revival report. As a result, the devil tempts us to do things that will clean out the children's departments and maybe even reach into the pre-school departments so we'll have a better record.

It prompted one evangelist to ask me not to send a revival report in to the *Standard* — our statistics were below par.

Successism judges a pastor's ministry by the numbers he has baptized or how much the Sunday School attendance has increased. It doesn't pay very much attention to how many people he may have helped in a quiet, unpublicized, undramatic and unglamorous way. Pity the poor fellow who follows a successistic man.

Successism judges the music ministry by the choir enrollment and attendance rather than by how much of the message of God is presented through the music. It judges the performance by the volume at the end, or by the number of amens. It tends toward a performance instead of a ministry.

Successism is a problem in every area of life. It judges the football coach and his team by how many games they've won, by how many points they've scored and by how they stand in the rankings.

It doesn't give very much credit to the team or the player or the coach who has done his best and lost when another team may have done less than its best but won.

Successism has a problem with prayer. How can you measure your prayers statistically, unless you try to measure the number of prayers that have been answered or how long you have prayed? Successism has to have something to advertise, something to point to, something to brag about.

When I think about the most helpful Sunday School teachers I ever had, I don't necessarily think about how full the classrooms were. When I think

about my most beloved pastor, I don't necessarily remember what the Sunday School attendance was at that time. The best university in the state is not necessarily the one with the largest enrollment.

If getting people there is the main thing, then football games are more important than all the churches in the state. But getting them in is not the only important thing. What do they get when they're there?

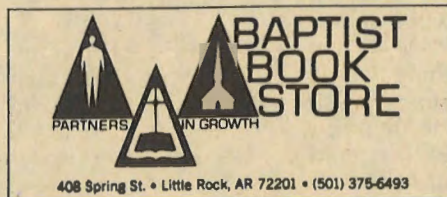
We don't judge the quality of a mother by how many children she has. Should we judge the evangelist or the witness by how many numbers he chalks up? Or should we judge by how many of them stick? Should we judge by how

many of them grow to the point that they can reproduce themselves? Should we judge by how many of them are still faithful 10 years later?

Successism turns our minds away from the things of the spirit. It turns our minds and hearts away from spiritual depth to center them on statistics. The Lord won't be able to bless any posture like that.

The cult of successism — I see it as a danger serious enough to destroy our Southern Baptist life.

Dan Kent is pastor of Calvary church of Oak Cliff in Dallas.



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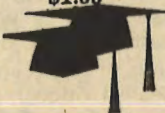
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# Redemption through humility and exaltation

By Billy G. Kimbrough, Pastor  
First Church, Gravel Ridge, N.L.R.

Uniform Series  
April 15, 1973  
Zechariah 9:9, 10;  
Philippians 2:5-11

Man rarely combines humility with exaltation. The linking of humility with exaltation is a mark of God's way of thinking. Both the Old Testament and the New Testament give evidence of this fact.

## Humility and exaltation prophesied (Zech. 9:9, 10)



Kimbrough

Zechariah, a prophet and contemporary of Haggai, whose ministry began about 520 B.C., set forth a graphic picture of humility and exaltation as he declared Zion's coming King. Zion would be delivered and would triumph over the heathen world. This would be accomplished through her King, the Messiah. The long-expected Prince of peace would enter Jerusalem and re-establish the geographical borders and the spiritual glories of the ancient kingdom of David. There would be humility, exaltation and victory all mingled together. This Messiah would not come riding upon a war horse, but upon a beast of burden which symbolizes a nation at peace.

Peace would reign over all the earth; Ephraim and Jerusalem would once more be a united nation and no longer have need of armaments. Although Ephraim (the Northern Kingdom of Israel) had been destroyed almost four hundred years before (II Kings 17), yet she had always been considered as still existing and was finally to be reunited with Judah. (Ezekiel 37:15-23) However true this might have been, Zechariah's prophecy was not just for his time but found at least partial fulfillment with the entry of our Lord into Jerusalem as proven in the scriptures. (Matt. 21:1-11; Mark 11:1-11; Luke 19:29-44; John 12:12-13.) Where can greater humility and exaltation be found than with Jesus Christ during the last days of His earthly mission?

## Humility and exaltation, a reality (Phil. 2:5-11)

These verses have been called the greatest parable of scripture, for they picture the descent of the Lord Jesus Christ from the highest position in the universe down . . . down . . . down to His death on the cross. Then they carry the mind of the reader up again to see Him seated once more on the throne

of His glory, before which every knee shall bow.

In these few verses we see the great sweep of Christ's life from eternity past to eternity future. One may compare them to rungs on a ladder. Here we view the Ladder of Redemption — where man's greatest and deepest need is met through the humble, yet exalted Christ.

Six steps our Lord descended until He reached the lowest depth. The descent began at the top rung of the ladder.

1. "Who being in the form of God." (v. 6) His was the essential and eternal Being of Deity. He always had been — always would be — God. It is of fundamental importance that we remember He "thought it not robbery to be equal with God."

He was not taking to Himself of something that did not belong to Him, when He made claim to be "equal" nor did He think it was something to be clung to, laid hold on, lest He lose it. It was of nature His by right. Jesus was essentially, unalterably and unchangeably God. Everything that God is, so is the Lord Jesus Christ. There is no real knowledge of the Father apart from knowledge of the Son.

So stands our Lord on the top rung of the ladder. Watch Him as he descends to the second rung:

2. . . . "Made Himself of no reputation." (v. 7) An expression which literally means He 'emptied Himself.'

The serenity, the peace, the glory of divinity — Jesus gave up, voluntarily and willingly, in order to become man. He dismantled Himself, not of His Deity, but of His Glory — stripping Himself of His kingly majesty. He never used Deity for His own benefit. He lived on earth as truly Man — not pretending nor masquerading as man, but really man. He chose to put on and wear the limitations of humanity. He knew what it meant to be thirsty, to experience fatigue at the end of a journey; He sought rest for His weary body. He was tempted by Satan. He was not like the Greek gods who as the stories ran, became men, but kept their diving privileges. Jesus became man in the sense of true human manhood.

3. He "took upon Him the form of a servant. . ." (v. 7)

So voluntarily reduced in status was

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He that the towel takes the place of the sceptre, and He whose right it was to be served by a legion of angels bends low to wash the feet of a dozen men. On this occasion we find Him doing the duty of a slave.

Our Lord saw no service beneath His dignity. The same should be true of His followers.

4. He "was made in the likeness of men."

As a man on earth, He chose to be guided by the Holy Spirit. He daily received from the Father, the instruction which it became Him, as a man to receive. His great works of power were not by His own diving omnipotence alone. He who was God chose to be "made in the likeness of men." He who made the yoke in the carpenter's shop in Nazareth could have easily created the animal that was to wear the yoke. But humility brought Him down to man.

5. "He humbled Himself, and became obedient unto death. . ."

Jesus followed the Father's will obediently in the path that led straight to the cross and death. There were moments when Jesus was tempted to turn back from the road that led to death, moments of anguish that gnawed at His very soul and brought cries to the Father (John 12:27; Matt. 26:39), times that brought sweat like blood from His forehead (Luke 22:44) and tears to His eyes (Heb. 5:7).

In spite of this, Jesus set His face to go on to Jerusalem to meet the mob, the cross and death. Obedience to the Father was the heart beat of our Lord. The requirement has not been lowered for believers.

6. "Even the death of the cross."

Jesus Christ descended as far as He could in His humiliation — death on a cross. Christ humbled Himself to the end and met death as a condemned criminal with all the shame of the cross. Down, down Christ went to the bottom of darkness, the very depth of humiliation and shame. The body of one that hung on a tree was accused according to the Mosaic law (Deut. 21:23).

Therefore, the Cross of Christ has come to be His Crown of Glory.

Paul has taken us down to the last rung of the Ladder which Jesus traveled. But he has not forgotten his purpose in appealing to the example of Christ. Therefore the Ladder is once more and forever ascended by our Lord.

Paul's purpose was to enforce the  
(Continued on page 23)

## Tests of true spirituality

By James B. Johnson, Minister of Education  
First Church, Pine Bluff



Johnson

It is important that Christians allow God's direction in our lives. Born-again believers often seek those things which reveal the Spirit living in persons.

Some of the Corinthian Christians believed the real test of spirituality to be the individual's ability to speak in tongues. The Christians had a strong desire to have the gift which the disciples had when the Holy Spirit came at Pentecost. (See Acts 2.) The disciples were able to speak of Christ's love (and to make themselves understood) to people of various nationalities. The Christians at Corinth had a keen desire for this special gift.

### Prophecy superior to tongues (1 Cor. 14:1-4)

In today's lesson study, Paul pleads for Christians to continue to "follow after love." He places primary importance on love, yet he does not minimize the importance of a sincere desire for other spiritual gifts. (These gifts were mentioned in the two previous lessons.) He says that the Christian should desire the gifts so that he may prophesy (preach.) Speaking in tongues and preaching are true spiritual gifts. Paul rates preaching much higher than he rates speaking in tongues, because preaching builds up the entire congregation. Speaking in tongues (glossolalia) edifies the individual. It is addressed to God, and men cannot understand for "he utters mysteries in the Spirit" (v. 2.)

Paul regards tongues as the least to be desired of all the gifts of the Spirit. He thought it important to warn the Christians at Corinth against the improper use and the wrong evaluation of this gift.

In verse 3, Paul reminds the Christians that the person who preaches, speaks "unto men to edification, and exhortation, and comfort." The word "edification" means to teach or to build up. "Exhortation" means to warn, to advise, to encourage. So, Paul describes one of the real tests of true spirituality: the building up of the congregation.

Paul makes quite clear that (1) all gifts are specifically for the building up of the church, and (2) that all gifts must be used in love. He shows that love, for

others will be a strong factor in causing one to choose, in preference to tongues, the gift of prophecy since it tends to build up the church. The lesson for today helps Christians to decide the best use of both gifts.

### Paul's own rating of glossolalia (1 Cor. 14:18-19)

Paul readily admits his ability to speak in tongues, and indicates that he did so "more than ye all" (v. 18.) It seems that he was happy that he had the gift. Evidently he practiced the use of tongues in private worship. However, he says that in a church service he would rather speak five words of God's message that would help men, than to utter thousands of strange sounds from which others would have no benefit — and no understanding.

Is it not better to praise and commend Jesus Christ than to commend and build up oneself? It was by the preaching of God's word that Christianity spread through Asia Minor to other parts of the world. Can any service of worship be complete without inspiring, encouraging preaching? Paul was concerned that the use of other gifts not be ranked and valued above the upbuilding of the body of Christ. So, he points out that much more value should be placed upon preaching than upon the gift of tongues.

### Limitations of the gifts of tongues (1 Cor. 4:23-25)

It was Paul's earnest desire that the Corinthians try to major on building up the church (v. 12.) He emphasizes the need for intelligence and understanding in verse 13, and indicates that the gift of tongues does not contribute to the Christian fellowship. Surely it is better that a Christian encourage and build up others than to experience and enjoy a pleasant feeling all alone. Unless the speaker in tongues could interpret so that everyone could understand and be benefited, them, Paul says, preaching is by far the preferable gift.

A picture of confusion and chaos is shown in the passage from 1 Cor. 23-25. Paul asks the Corinthians to consider the outcome if the unlearned and unbelieving person should enter a church service where everyone was speaking in tongues. The loud noises and apparent disorder would cause the unbe-

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### Life and Work

April 15, 1973

1 Cor. 14:1-4, 18-19,  
23-25, 37-40

liever to think that the group was crazy. In contrast, if each individual spoke the message of God in an understandable, concise way, the unsaved person would hear the words and comprehend the truth that he must accept Christ as Saviour. The use of prophecy, or preaching, strengthens the faith, and appeals to the reason, instead of merely arousing emotion.

We must not undervalue the inspiration of the Holy Spirit which lets worshipers know something of the joy and the triumphant hope which we experience through Christ. But, if men are to be won to Christ, appeal must be made to the intellect as well as to the emotions.

Verse 25 stresses the power of the clear, understandable message of God's word. Preaching brings about conviction, confession, and worship.

### The need for decency and order (1 Cor. 14:37-40)

Paul concludes by mentioning the authority of his written instructions. A spirit-led person will know the truth of his message and will use his gifts in the highest manner (to help others). An individual who possesses spiritual gifts will recognize what Paul has written as true commands of Christ. However, Paul refuses to argue with any person who might reject his words. He indicates that such persons must bear the responsibility of their ignorance.

In verse 39, Paul admonishes "forbid not to speak in tongues." Fellow-Christians have different gifts. Let us allow others to use the spiritual gifts which they have. Decency and order should prevail (v. 40.)

There are those who mention the need for more expression of joy and emotion in public worship. Even so, our worship should be governed by reason and dignity. Paul urges Christians to desire prophecy, to permit tongues, "but to do all things decently and in order."

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## A smile or two

"I'm just a bit depressed today," said an office worker to a fellow commuter. "I've been paying into a plan that allows me to retire at fifty-five on twelve hundred a month. And I just found out that that means calories!"

\* \* \*

Hair turns: from light, to dark, to gray, to loose.

## Sunday school lesson

(From page 21)

lesson of humility with Jesus being the supreme example. As the result of Jesus' humiliation, exaltation once again becomes His. He did not seek it for Himself. It was God who highly exalted Him. It was the Father who would seat His Son in transcendent glory at His right hand. God would give "Him a name which is above every name."

The future holds forth a Day when all, both in heaven and on earth, shall recognize and confess Him to be King of kings and Lord of lords. Some will gladly confess Him, for He has been made Lord of their lives. Others will confess Him but with deep regret and sorrow. Regret and sorrow for in this life they failed to exalt Him to His rightful position.

### Concluding truths

The great characteristics of Jesus' life were humility, obedience, and self-renunciation. He did not desire to dominate men; He desired only to serve men. He did not desire His own way; He wanted God's way. He sought no Self-praise; He sought to bring praise to the Father.

If humility, obedience, and self-renunciation were the supreme characteristics of Jesus Christ, they must also be the hallmarks of the Christian. The Christian must ever be as his Lord. Selfishness, self-seeking and self-display destroy our likeness to Christ and our fellowship with each other.

Remember it was Jesus who said. "... He that humbleth himself shall be exalted." (Luke 14:11)



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## Attendance report

April 1, 1973

Church	Sunday School	Church Training	Ch. Adns.
Alexander, First	72	40	
Alicia	37	27	
Alma, First	345	117	2
Alpena	80	32	
Banner, Mt. Zion	35	14	
Beirne, First	46	21	
Bentonville			
First	248		1
Bella Vista Mission	35		1
Mason Valley	77	35	
Berryville			
First	162	52	
Freeman Heights	138	54	
Rock Springs	103	73	
Blytheville, Gosnell	190	155	4
Booneville			
First	259	233	1
Glendale	81	40	
Camden, First	513	67	5
Cherokee Village Mission	107	30	2
Crossett			
First	543	145	
Magnolia	241	170	10
Mt. Olive	391	214	6
Conway, Second	383	131	4
Dermott, Temple	127	68	2
Des Arc, First	197	97	4
Forrest City			
First	909	214	1
Second	171	92	3
Ft. Smith			
First	1146	334	4
Haven Heights	265	123	2
Oak Cliff	183	55	
Temple	133	61	
Trinity	182	66	
Gentry, First	173	75	6
Grandview	84	63	
Greenwood, First	340	105	13
Greers Ferry, Westside	97	57	
Hampton, First	114	46	
Harrisburg, Bethel	20	13	
Harrison, Eagle Heights	258	115	6
Helena, First	307	86	
Hope			
Calvary	201	89	
First	509	141	16
Hot Springs			
Grand Avenue	233	239	18
Lakeside	214	86	1
Leonard Street	80	60	3
Park Place	430	150	3
Piney	224	87	
Vista Heights	110	73	2
Hughes, First	198	59	1
Jacksonville			
First	357	54	2
Marshall Road	324	139	
Jonesboro			
Central	590	149	
Nettleton	260	120	4
Lake Village, Parkway	54	40	
Lincoln, First	249	91	
Little Rock			
Crystal Hill	168	76	
Geyer Springs	791	247	22
Life Line	704	168	5
Martindale	118	64	
Nall's Memorial	114	25	
Sunset Lane	102	222	
Woodlawn	110	58	
Mablevale, Shannon Hills	75	29	
Magnolia, Central	641	216	2
Melbourne, Belview	156	85	
Monticello, Second	219	84	
North Little Rock			
Baring Cross	594	158	
Calvary	409	144	2
Grace	98	52	17
Gravel Ridge	197	90	
Levy	444	87	4
Park Hill	804	141	1
Paragould, East Side	219	102	3
Paris, First	399	153	33
Pine Bluff			
Centennial	206	84	2
Dollarway	113	79	
East Side	205	135	
First	687	150	4
Second	184	70	
South Side	838	212	15
Prairie Grove, First	161	83	
Rogers, First	591	75	4
Roland, Natural Steps	89	57	1
Russellville			
Kelley Heights	44	29	
Second	201	90	3
Springdale			
Berry Street	107	47	
First	924		2
Van Buren, First	487	191	1
Mission	37		
Vandervoort, First	43	17	
Vimy Ridge, Immanuel	74	37	1
Warren			
Immanuel	289	71	5
West Side	65	54	1
West Helena			
Second	207	114	1
West Helena Church	261	60	1
Wooster	110	82	1



## Southern Baptist datelines

### Baptist leader opposes changes in tax law for nonprofit groups

WASHINGTON (BP) — James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs, testified before the Ways and Means Committee of the U.S. House of Representatives in support of the existing law permitting tax deductions for charitable contributions.

Wood's testimony, which was well received and praised by a number of congressmen on the powerful committee, stressed the merit of tax deductibility for the broad range of nonprofit organizations and institutions. No special favors were asked for religious institutions as such.

As the top executive in the Baptist public affairs agency, Wood stressed that he was not speaking for any one Baptist or for all of them. However, he said, he represented the concerns of the Baptist Joint Committee, an agency sponsored by eight Baptist denominations in the United States, which had authorized him to present testimony before Congress on this matter.

The Baptist leader spoke also in behalf of the Baptist World Alliance in urging Congress to continue the present policy which frees churches and associations of churches from governmental control and supervision of their overseas operations and expenditures.

Wood presented testimony on five types of proposals before the Ways and Means Committee which would alter the tax status of nonprofit organizations. These are: repeal of tax deductibility of charitable contributions; the use of a uniform tax credit for charitable contributions; reduction of the ceiling for tax deductions to charitable organizations and institutions; limitations on gifts of appreciated property; and curtailment of overseas operations of charitable organizations.

Five reasons were discussed by Wood for continuing the special tax status of nonprofit organizations.

1. Contributions to charitable organizations promote pluralism and voluntarism in public life. One of the genuinely unique features of American life is the reliance which our system has on both pluralism and voluntarism, Wood said. Such pluralism was engendered and is sustained by the principle of voluntarism by which people, individually and corporately, determine which of a broad class of organizations, institutions and charities they will support.

"If government is the exclusive determiner of social priorities and if it alone finances all programs, a philosophical and administrative

monism results," Wood declared.

2. Nonprofit organizations, institutions, and charities provide a substantial public service. Wood described the First Amendment prohibitions against government aiding directly or indirectly classes of people or organizations which are essentially religious or sectarian in their composition.

However, Wood pointed out, the internal revenue code establishes a broad class which is not essentially sectarian because it embraces all nonprofit organizations, both public and private.

"We hold that certain types of special tax status legally can be given to the 501(c)3 organizations as a whole. Tax deductibility of charitable contributions made without anticipation of direct personal or corporate gain is one type which can be justified, declared the Baptist executive.

3. Tax deductibility of charitable contributions does not involve government subsidy. Wood discussed at length the difference between subsidies and tax deductions. "Subsidy is pecuniary aid provided by government," he observed.

"Tax deductions, on the other hand, represent not government sponsorship of religious and charitable organizations but the accommodation of government to the sponsorship of such organizations by those individual citizens who have voluntarily chosen, out of their particular interests, to undertake such sponsorship.

"By their very nature, subsidies are necessarily more narrowly prescribed and controlled than tax deductions," Wood continued.

"The amount of subsidy is determined by the government providing it, while the amount of tax deductions is dependent upon the voluntary contributions made by millions of individuals to charities and nonprofit institutions of their own choosing," Wood said.

4. The removal of tax deductibility of charitable contributions would reduce substantially public services presently available. Wood maintained that though government cannot constitutionally grant aid directly or indirectly to religious groups, it can and presently does encourage voluntary contributions to tax-exempt organizations which provide a number of public services.

"The diminishing of any of these services would inevitably place a heavier burden on government or reduce the services presently available."

Wood claimed further that the elimination of tax deductibility of charitable contributions would unavoidably and significantly reduce contributions now being made voluntarily to charitable organizations.

5. Uniform tax incentives to encourage charitable contributions provide equitable treatment within the nonprofit sector. As an example of this, Wood noted that no favored treatment of religion is provided in tax deductions for charitable gifts.

Wood maintained that such deductions meet constitutional requirements since no favored treatment of religion is provided for in the law. Also, the law permits gifts to a broad spectrum of groups, secular or nonsecular, public or private, which provide a variety of services.

In addition to opposing repeal of tax deductibility of charitable contributions, Wood commented on four other types of proposals being studied in Congress.

Regarding the use of a uniform tax credit for charitable gifts, Wood urged that this not be changed. To equalize the tax for a charitable contribution by establishing a fixed percentage which could be subtracted from taxes regardless of the amount of the contribution would tend to discourage large gifts to private charities.

The Baptist leader asked further that Congress not reduce the allowable ceiling for tax deductions. Presently this is 50 percent of adjusted gross income with a five-year carryover for any excess.

"The present law is supportive of charities; and we submit that neither the percentage allowable nor the number of years to cover excess should be reduced," Wood urged.

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