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Arkansas Baptist State Convention

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APR. 9, 1981

Pine Bluff Convention Center
Site of State Youth Convention
April 17, 1981

April 9, 1981
Arkansas Baptist
NEWSMAGAZINE

Tension and peace

by T. B. Maston

A few years ago there was considerable emphasis on "the power of positive thinking" and the peace that would result. Many people have been and are helped by this approach.

This represents, however, only one aspect of the Christian life. There also is or should be an important place for tension. And the more serious we are about being real Christians the more we will live under constant tension.

We are not referring to destructive tension, which is entirely too prevalent in the lives of many Christians. Such tension can result from unforgiven sin, the unforgiving spirit, self-centeredness, or lack of faith.

In this article we want to concentrate on the reasons for constructive tension and its release and the resulting peace that one can have in the midst of the tensions of life.

Reasons

Eichrodt, a great Old Testament scholar, says that "the whole life of the believer is lived under constant tension: tension between the Now and the Hereafter, between the part and the perfect whole, between defeat and triumph."

Also, tension comes because we live in



Maston

two worlds. We are citizens of this world but also citizens of the kingdom of God. The clearer our vision of God and the stronger our desires to know and do his will, the more intense will be the tension in our lives. One way to summarize our situation is to suggest that there is an abiding tension between the ideal and the real, between what we are and what we know we ought to be. There is or should be in our lives a constant tug to come up higher, to respond more readily to the leadership of the Lord.

Also, when we attempt to do anything about lifting our church and our world toward what we interpret to be the purposes of God there frequently arises considerable resistance and tension. If we attempt to go too fast and too far we may lose all opportunity to do anything constructive. On the other hand, any compromise or accommodation of the ideal to the real situation will be a creator of tension.

You may think of other reasons for tension in the life of a sincere Christian, but let us turn now to the release of tension and the resulting peace.

Peace

One step in the release of constructive tension is a recognition that such tension is a natural part of creative Christian living. There is no growth or progress for the individual Christian, for the church, and for the world without some tension.

Another step toward release of tension

and the accompanying peace is to make an honest effort to apply the Christian ideal and spirit to one's own life, the church, and the world. There can be no release without some effort to remove the conditions that create the tension. But the conscientious Christian will soon realize that he cannot get full relief through his own effort. The best he can do will fall short.

There is another door open for us: repentance. When we realize that we fall short of God's purposes for our lives, we should cry unto him for forgiveness. We can do this in confidence that we will be forgiven, knowing that we have "an advocate with the Father, Jesus Christ the righteous" (1 John 2:1).

There is at least one more very important source that the Christian can use in his search for peace in the midst of the tensions of life. That is a strong, abiding faith in a sovereign God, whose will ultimately will be done. If we are cooperating with him in his work in the world, we may be under constant tension, but we can be assured that ultimate victory will be his (Rev. 11:15).

The preceding implies one of the many paradoxes of our Christian faith. The serious Christian is never entirely free from tension, but as a backdrop for that tension, he can have the peace that passeth understanding (Phil. 4:7).

T. B. Maston is retired professor of Christian ethics, Southwestern Baptist Theological Seminary, Fort Worth, Texas.

In this issue

On the cover

The Pine Bluff Convention Center is a new site for the state youth convention, which this year meets April 17. More than 5,000 Arkansas Baptist youth are expected to attend the annual meeting.

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The bond between Arkansas and Indiana Baptists continues to strengthen after a meeting March 19 set concrete plans for the two states' missions link-up.

Letter to the editor

Fears required gifts

One of the most frightening things that has ever been recommended by the Executive Committee of the S.B.C., in my opinion, is requiring gifts through the Cooperative Program as the basis for representation to the Southern Baptist Convention annual meeting.

If this recommendation is passed, it will do irreparable damage to our work. Many churches may be lost to our denomination and a damaging blow will be given to Bold Mission Thrust and to all other ministries in which we engage. The present system has worked extremely well for 33 years. Why jeopardize our future with this unreasonable change?

I am totally sold on the Cooperative Program. As someone suggested, it is our "sacred cow." The church I now serve as pastor gives 20 percent of our total offerings through the Cooperative Pro-

gram. Our goal is to give 25 percent just as quickly as our budget will allow. But I strongly protest any effort on the part of the Executive Committee or our denomination to grasp the authority to dictate to my church how much we must give before we can be represented to the annual meeting. — Bill Oakley, Piggott

No issue April 16

Due to a scheduled increased cost of postage which would cause an increase in subscription rates at mid year, the Arkansas Baptist Newsmagazine has chosen to skip the issue of April 16 in an effort to hold costs to our readers at the present level.



Many students of the Word are perplexed by the ever growing number of Bible translations appearing on the market. The task of evaluating the text to be used for some is exceedingly frustrating. Most of the recognized English translations are good. Each has its strengths and weaknesses.

A translator's theological perspective will inevitably affect his translation at times, no matter how objective he tries to be. Certain passages can be rendered correctly in more than one way. Hence, it is most helpful to know the translator's theological outlook.

The original Bible languages, of course, were basically Hebrew and Greek, hence, the two most important factors in choosing an English study Bible are accuracy and readability. Some translations adhere closely to the original languages and, yet, are cumbersome and difficult to read.

The following is my own evaluation of some of the better known translations of the Bible. This is written in response to several requests. I do not claim to be an expert in the difficult task of evaluating translations.

The **King James (1611)**, the first English translation to gain wide recognition, is an excellent translation. Although some words have changed in meaning since 1611, it is unsurpassed for beauty, familiarity and wide usage. It was translated by Anglican or Episcopal scholars.

The **American Standard Version (1901)** is used as a text in colleges and seminaries because of its accuracy and readability. It maintains much of the beauty of the King James while correcting some of the words that have changed in their meaning.

The **Revised Standard Version (1952)** is an exceedingly readable translation, but leaves something to be desired in accuracy. The translators had older manuscripts available than did the translators of the **King James**. This enabled them to improve some passages, but a majority of these translators were products of critical or liberal theology.

The **Amplified Bible (1954)** is an exceedingly accurate translation which has the advantage of providing a number of synonyms for key words in a key passage. It is very difficult to read orally but is an excellent study Bible. It is a product of conservative scholarship.

The **Good News Bible (Today's English Version 1976)** is an exceedingly readable version and usually renders the original text accurately. The translators' purpose was to state "... the meaning of the original text in words and form widely accepted by people who use English ..." The first edition was published in 1966 and contained only the New Testament. The 1976 translation contains the Old Testament and the Fourth Edition of the New Testament. Each edition has been an improvement over the previous one. The Fourth Edition contains excellent footnotes and variant readings as well as a most helpful introduction to each book.

The **Living Bible (1971)** is a paraphrase and not a translation. Paraphrasing is done as a matter of literary treatment or as an educational technique. It is intended to clarify but it must not be trusted for accuracy. It has beautiful language in some passages, but is probably the most inaccurate treatment of the scriptures available today.

Charles B. Williams New Testament (1937), is probably the best modern English translation of the New Testament. Williams, a conservative Baptist scholar, rendered the action of Greek verbs and participles magnificently. It is both readable and accurate.

The **New American Standard Bible (1960)** is probably the best modern English translation of the entire Bible. It is both readable and accurate.

We owe a tremendous debt to the scholars who have labored long and hard to provide us with the Word of God in the vernacular. We should thank God for their work. Good translations are important and every Bible student should have several. But the most important ingredient is an honest seeking heart which is led by the Holy Spirit.

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Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed. Letters must not contain more than 350 words and must not defame the character of persons.

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One layman's opinion

Daniel R. Grant

Is freedom mainly for me?

One of my hardest jobs is respecting the right of others to disagree with me. In spite of all of the freedom talks I have heard since my childhood days, somehow or other I seem to feel that freedom is mainly for me and only occasionally for others.

In my more honest moments I admit that the rhetoric of freedom — from Roger Williams to Patrick Henry — excites me because I think of it in terms of my own personal freedom. The times I give special thought to the freedom of others are when the issue is freedom for others to believe as I believe, and to act as I act (such as Baptists in predominantly Catholic Spain, Democrats in a predominantly Republican state, an American food lover in an Italian restaurant, or a nonsmoker breathing the fumes of several smokers). I have a pretty good rec-

ord of defending freedom for those who see it my way.

It's those who disagree with me, who oppose the things I believe in, and who live the kind of life I disagree with, whose freedom I have difficulty finding the time to defend. Oh, I believe in their freedom all right. It's just that I have so little time in this world to spend on defending people's freedom that it is only natural to neglect the freedom of those with whom I disagree. Or is it that somehow I really think *their* freedom is not quite so important as *my* freedom?

It may be time for us to reexamine our commitment to freedom for all people. God is the original giver of freedom to all people and he continues to honor our freedom of choice to reject him. Although our soul freedom is ultimately in the hands of God, many of our human

freedoms, such as freedom of speech, press, assembly, and the exercise of religion, depend upon such things as the majority vote of legislative bodies, decisions of judges, behavior of policemen, and attitudes of the majority of people.

It is a shame that some of the strongest defenders of religious freedom are non-Christians and even people who profess to be atheistic and anti-religious. In many ways Baptists have an outstanding history of defending freedom, but we need to learn to defend the freedom of our critics and opponents as energetically as we defend our own freedom. If we are afraid we might be identified too closely with the unpopular or the despised, we need only to recall the example of Jesus.

Daniel R. Grant is President of Ouachita Baptist University at Arkadelphia



Woman's viewpoint

Mary Lou Heard

Because Jesus lives we have the Easter bunny?

The Easter bunny is coming to the pastor's house, but he is not all.

On the front door hangs a wreath of thorns and spring flowers. It is not hung there just because some ladies' Sunday school class is coming for tea, but because our neighbors and our children need to know about a crown of death and victory.

The living room displays a special collection of porcelain eggs with animal babies mounted on top. They are not carefully unwrapped by adult hands and kept out of reach, but instead they are gleefully rearranged every day as we discuss how wonderful it is to know about the new birth.

The basket of decorated plastic eggs on the kitchen table will probably be covered with peanut butter by Easter Sunday, because each one contains a Bible verse about eternal life that has been read many times.

The paper chain in our pre-schooler's room serves as a count down of events up to the cross.

Our daughter's room has an aquarium

where baby fish were born one Sunday. We had to work fast to save the babies from an untimely death by greedy parents who do not know how to nurture like human parents do.

Our older son's room has a crayon Easter sermon interpretation he drew at age four. It is a simple cross with Jesus hanging there. What joy we have now in sharing the story of an empty cross and tomb.

The bulbs we planted outside looked so ugly and dead, but now they are alive. Rebirth is easy to understand when it is blooming in the front yard.

Easter Sunday dinner is a picnic lunch on a hillside blooming with dogwoods.

Yes, there is an Easter bunny. Guess who he is! He is a dad who loves you and has been careful to tell you that Jesus lives!

Mary Lou Heard has been a pastor's wife for almost 14 years. For the last five, her husband Cary has been pastor of North Little Rock Park Hill Church. A mother of three, Mrs. Heard has a degree in home economics and education.

Human relations seminar planned

A seminar on Human Relations will be held April 13 at the Hot Springs Rehabilitation Center.

Featured speakers at the all-day seminar, which is sponsored jointly by the Hot Springs Rehabilitation Center and the Hot Springs Ministerial Alliance, include Nick Garland, pastor at Hot Springs Second Church; Doug Dickens, pastor at Hot Springs First Church; Gene Harwood; Roy Farley; and Bob Means.

For more information, contact Roy Remont, P.O. Box 1358, Hot Springs, Ark. 71901

News about missionaries

Mr. and Mrs. G. Edwin Engstrom, missionary associates to the Philippines, may be addressed at Box 7, Baguio, Philippines 0201. He is a native of Little Rock, Ark. She is the former Jeannette Faus of Monte Vista, Colo. They were employed by the Foreign Mission Board in 1967.



Food and fellowship

Virginia Kirk and Jane Purtle

Passover

"You must celebrate this day as a religious festival to remind you of what I, the Lord, have done. Celebrate it for all time to come" Exodus 12:14 (TEV).

At this time of the year when we celebrate Easter, our Jewish friends celebrate the Passover. The two events are closely linked. In the Passover meal Jesus ate with his disciples before his death, he identified himself with Jewish history, with the Passover lamb, the spilt blood and the broken body.

Today the Jews called the Passover feast "Seder," which means "order," signifying the order of service which is carefully followed during the ritual. Last year I was privileged to attend Seder at the home of Jewish friends. It was a rich experience to participate in the beautiful ritual and understand more of the meaning of Jesus' experience with his disciples when he instituted the Lord's Supper.

The mood of the occasion was festive. I was, of course, interested in the food eaten at the feast. My hostess had followed strict rules in its preparation and placement on the table. The food and the order of service which we followed were the central focus of the celebration, which took about three hours. The meal was elaborate. It was punctuated with interludes of group and individual participation in the service.

Much of the food has symbolic significance. Since the Temple's fall, lamb is not served at the meal but represented on the Passover tray by a bare, roasted shankbone. There was Matzah, the unleavened bread, which is never cut, but always broken. Horseradish was passed with the Matzah, representing the bitter herbs which remind the Jews of the sorrow of their Egyptian bondage. The wine cups were filled four times as the "cups of delight," representing the four ways in which the Jews' first redemption from bondage was promised. One large cup at the center of the table was filled but not drunk. This is Elijah's cup and denotes the hoped for return of this beloved prophet who was to herald the Messiah.

The rest of the menu was traditional, though not symbolic. It included chicken soup, gefulte fish, turkey and dressing, green beans, tzimmes, and fresh fruit.

For Easter breakfast this quick muffin would be a treat for your family, or make it in tart pans for brunch or snack time.

Grape Nut orange muffins

2 cups sifted flour	1 cup Grape Nuts
1/3 cup sugar	2 beaten eggs
1 teaspoon baking powder	1 cup orange juice
1/2 teaspoon salt	2 teaspoons grated orange peel
1/2 teaspoon soda	1/3 cup melted shortening or oil

Mix dry ingredients and grape nuts. Combine liquid ingredients and add to other mixture, stirring only until combined. Fill greased muffin tins. Bake at 400 degrees for 20-25 minutes. Makes 12-15.

Virginia Kirk, professor emeritus at Arkansas College, is a member of Batesville First Church. Jane Purtle is on the staff of Christian Counseling and Teaching Center in Syria, Va. They have enjoyed cooking together for several years.



The Southern Accent

This I believe: about election

by Earl R. Humble

The Bible word, "election", means the divine choice. "He has chosen us in him before the foundation of the world that we should be holy and without blame before him" (Eph. 1:4). We do not have to be fatalists to believe in election. It is God's way of working—a part of the sovereignty of God.



Humble

Election means that God, not man, makes the first choice. It affirms that those who choose Christ in time have already been chosen in eternity. Acts 13:48 says "As many as were ordained to eternal life believed."

God's choice of us does not cancel the need of our choice of him. Election is not an arbitrary act of God, unrelated to the human will. He elects to salvation, but he also elects the means to bring the salvation about, and that means leaves room for man to choose.

Although God takes the initiative in salvation, he does not coerce the human will or force anyone to be saved against his will. He commanded his disciples to preach the gospel to every creature. He elects salvation as the end, and he elects preaching the Gospel as the means. No one deserves to be saved, for all have sinned and come short of the glory of God. All who are saved owe their salvation to God. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus" (1 Peter 1:2). "He hath done all things well" (Mark 7:37).

Earl R. Humble is professor of religion at Southern Baptist College at Walnut Ridge.

Mr. and Mrs. Ross B. Fryer Jr., missionaries to Indonesia, may be addressed at Tromolop 77/JKT, Pusat, Jakarta, Indonesia. He is a native of Dallas, Texas. She is the former Mary Lynn Baker of Warren, Ark. They were appointed by the Foreign Mission Board in 1955, resigned in 1978, and reappointed in 1980.

Elbert Vuin Dillard, father of Jim C. Dillard, missionary to Kenya, died March 22 in West Memphis, Ark. Missionary Dillard is a native of Tyronza, Ark. He may be addressed at Box 895, Nyeri, Kenya. His wife is the former Janet Davis of Owensboro, Ky. They were appointed by the Foreign Mission Board in 1969.

Miss DeVellyn Oliver, missionary to the Philippines, has returned to the field (address: Mati Baptist Hospital, Mati, Davao Oriental, Philippines 9601). A native of Hampton, Ark., she was appointed by the Foreign Mission Board in 1958.

by Millie Gill/ABN staff writer

Charles "Chuck" Hicks

is now minister of education and activities at Augusta First Church, coming there from the Henderson Street Church in Cleburne, Tex. He is a graduate of Baylor University and Southwestern Baptist Theological Seminary. Hicks has served churches in Richardson, Clifton and Plano, Texas.

Delores Lynn

has joined the staff of North Little Rock Park Hill Church, serving as minister of childhood education. A native of Georgia, she graduated from Georgia State University, Atlanta, and Southern Baptist Theological Seminary. She has also studied at West Georgia College, Carrollton. Having served on church staffs in Georgia and Louisiana, she came to the North Little Rock church from Wieuca Road Church, Atlanta.



Hicks



Lynn

Doug Maggard

has been called as pastor of the Vanderhoof First Church. Rev. and Mrs. Maggard and their daughter, Anna, moved on the church field March 29, coming there from Swink, Okla.

J. Franklin Haygood

has joined the staff of Hatfield First Church, serving as music director. He

and his wife, Carrie, and their daughter, Renee, are living in Mena, moving there from Texas.

Carter Dey

became serving Little Rock Barnett Memorial Church as pastor March 29.

Bill Tyson

became pastor of the Clinton Immanuel Church, effective April 1. He was pastor of Greers Ferry Post Oak Church. Tyson and his wife, Trish, are now living in Clinton.

Judith Kent

has been named assistant vice-president and loan administration officer of Little Rock Union National Bank. Mrs. Kent is the wife of Wes Kent, pre-college associate in the Evangelism Department of the Arkansas Baptist State Convention. The Kents are members of North Little Rock Park Hill Church.

briefly

South McGehee Church

recently purchased a parsonage located at 1401 North Third Street in McGehee. The three-bedroom home has 2,053 square feet. Pastor and Mrs. Houston Austin are living in this house that was located by a parsonage committee composed of Robie Moore, chairman, T. E. "Red" Chapman, Mrs. W. K. Roberts, Mrs. Betty Zeno and Pastor Austin.

Shady New Hope Church

held deacon ordination services March 29 for Leroy Atchley, Paul Hendrix and Hubert Cox. Pastor Bobby Faulkner led the service, assisted by pastors and ordained deacons in Ouachita Association.

Texarkana Beech Street First Church

will observe homecoming April 12 with Harold Bennett, a former pastor who is now Executive Secretary-Treasurer of the Southern Baptist Convention Executive Committee, as featured speaker.

Berryville First Church

celebrated Theo Walker Day March 29. Walker, a deacon and Sunday School teacher, has served the church and its several missions in music leadership for the past 26 years. Fritz Walker, a deacon, presented his father a gift from the church in the morning worship service. A reception followed in the afternoon.

Glenwood First Church

honored Doris Hutchings March 22. Pastor Bruce A. Swihart presented her with a plaque in recognition of her 40 years of service as treasurer.

Benton Trinity Church

honored Vera Laster March 1. Mrs. Las-

ter retired as a church nursery worker.

Little Rock Immanuel Church

will observe Easter with an "81 Spring Celebration," recognizing Pastor W. O. Vaught on his 36th anniversary with the church and a deacon ordination service. A Sunday School attendance goal of 2,000 has been set for the occasion.

Coal Hill Church

had a music program March 29, featuring The Stewart Family of Ft. Smith. Pastor Bill Powell reported 105 in attendance.

North Central Association

Woman's Missionary Union met Cheryl 28 at Clinton Friendship Church. Cheryl South, missionary to Spain, and Hilton Lane, pastor of Fairfield Bay Church, were speakers. Mae Clark, associational WMU director, reported 86 in attendance.

Pine Bluff Second Church

is in a remodeling program to replace roofs on all four of its buildings, including the parsonage. The church observed "Miracle Sunday" Feb. 8 at which time \$8,700 was pledged to be added to available funds for the roofing costs of \$14,938.

Arkadelphia Third Street Church

will celebrate homecoming April 5 with Sunday School, the morning worship hour, a potluck luncheon and afternoon music program. Speakers will be Pastor Gary Turner and Robert Watson. Friends and former members are to attend.

Political involvement urged by solon

WASHINGTON (BP) — "Politics is the means by which we in a democracy translate what we believe into public policy and practice," District of Columbia delegate Walter F. Fauntroy said at a congressional reception honoring James M. Dunn.

Fauntroy, pastor of New Bethel Baptist Church in Washington as well as the district's only representative in Congress, addressed the reception welcoming Dunn to Washington as the new executive director of the Baptist Joint Committee on Public Affairs.

The minister/congressman said he often is asked what a minister is doing in politics. "I always respond that the gospel is not just good history, it's good news," Fauntroy said.

"It's good history that the master fed 5,000 people 2,000 years ago, but it's good news when his followers of today act in the living present to feed the hungry, and clothe the naked, and set at liberty the captives."

The Baptist minister lauded the Baptist Joint Committee for "the extent to which it has remained relevant to the issues of the marketplace."

Also attending the event was Brooks Hays, former Arkansas congressman and former president of the Southern Baptist Convention. Dunn credited Hays with getting "some of us into this business of trying to apply the gospel to the political arena," and pointed to the former SBC president's mediating role in the 1957 Little Rock, Ark., integration confrontation.

Indochinese refugees still need us

by Vivian Fong Spann

I received a letter the other day. It was quite an unusual letter. The person who wrote it had experienced a great deal of hardship in the past, and is facing tremendous uncertainty in the present. He is a single Vietnamese refugee in a Thailand camp requesting someone to help him start a new life in the United States. His request is one for hundreds and thousands of others in South East Asian camps. It is a cry of a human survival need which is still present and will continue to be present as long as people strive for freedom under the regime of totalitarian governments.

Randy Cash, Home Mission Board refugee resettlement coordinator, reported the presence of more than 450,000 Indochinese in Thai refugee camps along the Thailand-Cambodia border, over 100,000 Vietnamese still in Malaysia and 50,000 in Hong Kong. Sponsors continue to be greatly needed for these homeless people.

In 1980, Southern Baptists sponsored

4,031 refugees from 14 countries, 3,338 of whom were Indochinese in S.E. Asian camps. A total of 79 Indochinese refugees were resettled in Arkansas last year through the Southern Baptist refugee resettlement office in Atlanta, 50 of whom were sponsored by Baptist churches in the state.

The hardship and danger involved in the Indochinese refugees' leaving their countries for the sake of freedom is beyond our imagination. Many died on the way. Those who survived through starvation, filth, physical danger (Communist soldiers' search, Thai pirates' robberies, rape and physical abuse) arrived at the camps empty-handed and homeless. The future is a mystery. They live on a day-to-day basis with a hope which could only be fulfilled by those who care enough to act.

Sponsorship is financial assistance, organization, mobilization of available resources and human involvement. It is Christian love in action. Word has spread

that the vast majority of resettlement experiences have been positive for the sponsors.

Working with Indochinese refugees has been a growing experience for us. Our church, Pulaski Heights, has sponsored 11 people and is waiting for two more families to come. At this point, we feel that we should not make further commitments until the two families arrive. The man who wrote me has made his needs heard and is waiting for a helping hand. If you are interested in knowing more about him please contact me at 661-1129 in Little Rock. (For questions about sponsorship in general, contact the SBC Home Mission Board Refugee Office in Atlanta at 404-873-4041.)

One Baptist sponsor asked, "As long as they are hurting and needing us, how can we close our doors?"

Vivian Fong Spann, currently a US-2 missionary with the Home Mission Board, is minister to internationals at Little Rock Pulaski Heights Church.

College world mission conference a first

Southern Baptist College will hold a World Mission Conference on its Walnut Ridge campus April 14-15.

Graydon Hardister, missionary from Jordan, will be the featured speaker for the conference, which is centered around the theme "You Shall Be My Witnesses."

The event is open to pastors and church members, as well as Southern Baptist students.

Volunteers visit home church in Rogers

Bill and Nancy Beekman, members of Rogers Open Door Church, recently returned to Rogers following a six-month stay in Guatemala where they have been serving as volunteer missionaries appointed by the Southern Baptist Foreign Mission Board.

Recently at Open Door Church, the Beekmans gave a report on their life in Guatemala, the people they have met there and their efforts to learn Spanish so that they can better communicate with the people.

The Beekmans have returned to

Guatemala, after having made arrangements through the Board to purchase five Schrader wood stoves from Arlo Levik, owner of the Schrader dealership in Rogers. These stoves will be installed in missionary homes located in the cooler areas of Guatemala.

Charles and Pat Bass and Wayne Branham, members of Open Door Church, went with the Beekmans to Guatemala. The Basses returned to Rogers after a few days of sightseeing, while Branham will stay in Guatemala for 30 days to help complete work on some houses that were begun a year ago.

Standing by a new Schrader wood stove are (left to right) Bill Beekman, Nancy Beekman, Wayne Branham, Charles Bass and Pat Bass.



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Arkansas-Indiana meeting sets link-up agenda

On March 19, Indiana brought its state leadership and associational directors of missions to Arkansas to meet with the Arkansas leadership and Arkansas directors of missions to develop a plan to double the number of churches in Indiana by the end of this decade. The immediate goal is to start 50 new congregations (churches or church-type missions) in the next 12 months. Southern Baptists have just over 300 missions and mission chapels in Indiana currently.

Executive Secretary Huber Drumwright said at the outset of the meeting with Arkansas and Indiana leadership, "This endeavor was born of the Holy Spirit in the heart of Dr. R. V. Haygood."

For more than two years, Arkansas Baptists have maintained a special relationship with the Baptists in Indiana. It is an attempt to establish and develop churches in the mid-west state, a pioneer field for Southern Baptists. The state conventions of Arkansas and Indiana both approved this effort in 1979.

In the recent joint meeting of Indiana and Arkansas leadership, information

was provided on immediate places where Baptist congregations can be started. In order for Arkansas Baptist associational directors of missions and pastors to see the opportunities for developing new work in Indiana, a trip will be provided July 6-10 for Arkansas and Indiana for those interested in sponsoring congregations in Indiana.

The plan is simple. Arkansas associations will link up with associations in Indiana to provide sponsorship and assistance. Churches within Arkansas associations will assist in developing new congregations in Indiana.

In some instances, one Arkansas church will sponsor a new work in Indiana. In other instances, it will require several Arkansas churches to sponsor one new congregation in Indiana. The primary factor in determining the number of churches required to assist in starting a new work is the financial ability of Arkansas churches. The strength of this plan is that it makes it possible for Arkansas churches of all sizes to be involved in this exciting mission project.



Executive secretary Huber Drumwright (standing) points out the areas of mission work for Arkansas on a map of Indiana during the meeting March 19 between Baptist leaders from both states. More than 50 attended the meeting.

ABN Photo/Mike Gill

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Immediate needs in Indiana

Whitewater Association: two mobile chapels; one man and his family to live in Audora to begin a work in his home.

Northwest Indiana Association: Spanish-speaking pastor for Mexican mission; pastor for new mission, St. John's; church starter for Lowell; Vietnamese pastor; pastor (church starter) for Westville; church starter to live in and start work at Knox. Pastors for existing, full time churches in First Southern, Hammond; Orchard Drive; Black Oak; and Calvary. Pastor for existing part-time churches: Tewes Park, bi-vocational; First, South Haven, bi-vocational. Financial and personnel assistance for Fellowship Church.

Southwestern Association: Pastor for Korean Church and financial support; pastor for a new mission in Dale and financial support.

Iroquois/Wabash Valley/Miami Associations: Moved bi-vocational pastor Jeff Floyd on the field to serve Attica Chapel, need \$500 to pay his moving bill balance.

Converse Chapel has five acres debt-free, need \$8,100 to complete purchase of Span-steel building for first unit.

Need two other bi-vocational pastors: Thorntown Church, has a building and parsonage. Logansport Chapel sponsored by First Church, Greentown, has no property, no building, average attendance 10-12.

New work areas with initial survey completed: Morocco, no Baptist work; Van Buren, no Baptist work; Reynolds, Bible Study fellowship.

East Central Association: Alexandria, city of 5,600, no SBC witness; Elwood, population 11,196, no SBC witness; Pendleton, population 2,243, mission established two years ago, has not grown because of lack of pastoral leadership; Selma/Parker City, population 1,500, no SBC work; Union City, population 3,995, no SBC work for 12 miles.

Eastern Association: Mt. Summit/Sulphur Springs, small villages of about 400 population each with numerous housing developments near-by. Plan to do a survey in April and begin a home Bible study.

New Castle, county seat town of 20,900, need to plant a church that will reach higher income and educational level people that the present churches are not ministering to.

Liberty, population, 1831, has one small SBC church. Have opportunity to purchase property to meet their needs if they can get underwriting for \$80,000.

West College Corners, small community on the Ohio line. Carl Hope, graduate of Fruitland Baptist Bible Institute, wants help to start a mission.

Central Indiana Association: The Associational Missions Committee has prepared a list of priority places for new church starts. Currently, they are: Bargerville; Pittsboro; Warren Township, Indianapolis; Zionsville; Westside of inner-city, Indianapolis; Sunblest; Pike Township, Indianapolis; Cumberland Camby; and Sheridan. As of Jan. 1, Robert Cochran has been appointed to serve as Church Planter Apprentice for the association in cooperation with the Home Mission Board and the State Convention.

East Central Association: Elwood, population of more than 11,000, no SBC work.

Modoc, rural community 18 miles from nearest SBC church. Bible fellowship already started with attendance of 20.

North Central and Northeastern Indiana Associations: A pastor and family for the following new work places in North Central Association: Warsaw, Rochester, Granger, Goshen, East Elkhart, West South Bend and Southeast Mishawaka.

Northeastern Association: New Haven, Decatur, Osian, Columbia City, Churubusco, Huntertown, Albion, Ashley-Hudson, Butler, Hamilton, Lagrange, Ligonier and Southeast Fort Wayne.

Need a pastor and family for two churches: Northridge, Fort Wayne, and Marshall, Plymouth.

Ministry to the 15,000 Mexican-Americans in South Bend and the 10,000 Mexican-Americans in Fort Wayne.

Ministry to the Laotians and Vietnamese in both associations.

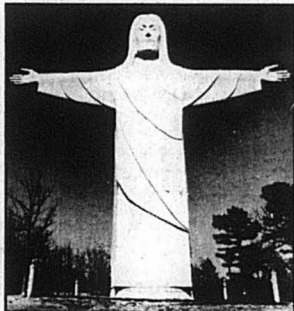
Need two full time Baptist Student Union Directors. Need finances for four churches to build church buildings.

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Your state convention at work

WMU

Missions camp value

Living with friends in a beautiful, relaxed, woody area has been my privilege for three summers at GA Camp, Camp Paron. My spiritual life has been strengthened as staff and campers have shared God's love, prayed together daily, and spent time with missionaries who each gave at least a week to be with us. Whether I was playing at the swimming pool, singing around the campfire, building a home in the woods, making a craft, or leading Bible study, I was building friendships. These relationships haven't ended as the summer at camp did, but continue throughout the year as we correspond with each other.

Spending a week at a Christian camp can be a wonderful experience for a young girl. Not only does she meet and live with other girls who are "walking with Jesus", but she is able to spend time with her counselors, unit leaders, life guards, and camp director — young adults who love the Lord and are concerned about the individual camper.

A missions camp like GA Camp at Paron provides one experience which few other camps can offer. The girls are able to spend a week with home and foreign missionaries, learning about their work and the people with whom they work. But, most of all, they learn about the missionaries' commitment to our Lord and how they themselves can have

a real part in missions right now. GA Camp is an experience every girl should have! — Robin Beverly

Robin Beverly, a high school math teacher in Starkville, Miss., has served as Unit Leader at Arkansas GA Camp for three summers. For information about State GA Camps contact: State WMU Office, P.O. Box 552, Little Rock, 72203

Family and Child Care

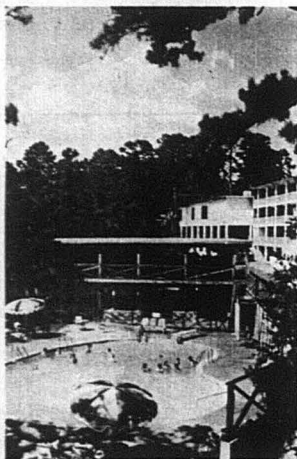
Did you know?

- 35.6 percent of Arkansas citizens are 0-19 years of age?
- 22.6 percent of the children of Arkansas are living in families with income below the poverty level?
- In 1979 births to women age 10-19 comprised 22.8 percent of total births; 44 percent of these were illegitimate?
- The primary cause of death for children between the age of 1-12 are accidents, poisonings and violence? Reporting of intra-family violence suggests the incidence is rising steadily.
- An estimated 19,450 reports of child abuse and neglect investigated by Social Services in 1979; the reported cases represent a fraction of actual child abuse cases in Arkansas?
- 70 percent of all victims of child abuse and neglect are infants, more than half of all victims are age six and under?
- Confirmed reports of sexually abused

children are on the increase? These above given statements were taken from the book, *Arkansas Children Have Problems*, published by the Arkansas Advocates for Children and Families. Did you know?

- (From June 1, 1979-May 31, 1980):
- We served 83 children at the Arkansas Baptist Home for Children?
- Area office staff each averaged 124 case interviews monthly, responding to parent-child conflicts and marital difficulties?
- Baptist families from throughout the state joined hands with our agency in providing foster care for 25 children?
- Five boys received care and direction by living at our group home for boys in Jonesboro?
- Through our Emergency Receiving Homes in Little Rock we were able to minister to 160 children between the ages of 0-12. Our Danville Emergency Receiving Home, open part of the year, served 21 children of the same age group.

With the continued support of Arkansas Baptists, we are going to represent you on the front lines and offer a "cup of cold water" in Jesus' name to troubled children and families. We believe that the family is God's idea. Join with us in prayer and concern as we minister to strengthen and reunite families in crisis. — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.



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Hill panels to study Sunday election bills

by Larry Chesser

WASHINGTON (BP) — House and Senate committee hearings on proposed legislation to move federal elections

from Tuesday to Sunday as well as other election law changes are expected by the end of May.

Spokesmen for the House Administration Committee and the Senate Rules and Administration Committee said hearings are definitely planned, though no firm date has been set by either panel.

Identical bills introduced by Rep. Mario Biaggi, D-N.Y., as H.R.84, and Sen. S. I. Hayakawa, R-Calif., as S.57, contain the Sunday election proposal.

The Biaggi-Hayakawa proposal contains three sections. First, it would change Election Day from Tuesday to Sunday after the first Monday in November for a six-year trial period during 1982-88.

Second, it would establish a uniform polling period of noon to 9 p.m. Eastern Standard Time on Sunday for presidential elections in 1984 and 1988.

Finally, the Federal Election Commission would be required to monitor the bill's effect and issue a report with its recommendations to the president and Congress by Sept. 30, 1989.

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Norman and Beverly Coad, missionaries to Upper Volta
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Contact Leroy Sisk, Director of Chaplaincy, ABSC, by April 24
P.O. Box 552, Little Rock, Ark. 72203
Phone (501) 376-4791, Ext. 149



George

International

April 12, 1981

Matthew 27:33-50

by J. Leo George
Jonesboro Central Church

They crucified him

This is perhaps one of the most difficult portions of scripture both from a human standpoint and from a spiritual one.

I believe that in Jesus' death is depicted another one of the paradoxes of the Christian faith. Jesus laid down his own life in willing obedience to the Father. However, it is also true that he suffered shame, humiliation, rejection, pain and ultimately death at the hands of an angry mob. They did, in fact, kill him!

The scene

It was common for crucifixions to be held in a place visible to passersby, to remind them of the consequences of wrong deeds. Golgotha was located just outside the city near the heavily traveled road to the north.

The shame

The sympathy of the "daughters of Jerusalem" (Luke 23:27) is set in contrast with the soldiers who sat at the foot of the cross and gambled for Jesus' clothing. Also, the contrast between the inscription of "This is Jesus the King of the Jews" (which was truth) and the fact of being punished between two common criminals (which was a lie) was sheer mockery.

The shadow

Those mocking and belittling Jesus did not realize that they were standing in the very shadows of the darkest hour of their lives. Little did they know that the human cry of pain and anguish from Jesus' parched lips was also the victory cry from the one true and living God.

The Savior

"My God, My God, why hast Thou forsaken Me?" Jesus was, in my opinion, using a Jewish custom of quoting the first line of a passage as a symbol of the whole (see Psalm 22). God gives victory to those who trust in him, even through obedient suffering.

Jesus is our only salvation. Amen.

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Hope for sinners

This lesson begins with Jesus hanging on the cross slowly dying. The Jewish religious rulers derided him saying, "He saved others, let him save himself if he be the Christ, the Chosen of God." The Roman soldiers also mocked him and Pilate had a sign placed on the cross reading, "This is the King of the Jews." One of Luke's main themes is the mockery and abuse heaped upon Jesus.



McMenis

Supernatural events occurred during the six hours Jesus hung on the cross. One was intense darkness from 12 to 3 p.m. Another was the tearing of the curtain separating the Holy Place and the Holy of Holies in the Temple. This symbolized the access of all to God without human mediation. The greatest supernatural event was not mentioned by Luke at this point, but is the theme of the entire New Testament: Jesus paid the penalty of man's sin. He purchased our redemption. I take this to be symbolic but highly meaningful language. I can't conceive of Jesus paying a penalty to Satan. Jesus' death literally some way made our salvation possible. He himself is our Savior. In some way he took upon himself all human sin. No wonder the world was in darkness. Perhaps the physical darkness symbolized the darkness of the totality of human sin concentrated at one time and place.

The dear women who had served him

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Attendance report

Mar. 29, 1981				Second				Harvey's Chapel					
Church	Sunday School	Church	Church	Cooper	Cooper	Cooper	Cooper	International	International	International	International	International	International
	Enrg.	Enrg.	Enrg.	Enrg.	Enrg.	Enrg.	Enrg.	Enrg.	Enrg.	Enrg.	Enrg.	Enrg.	Enrg.
Assembly	114	54	2	Moore	405	102	2	Moore	67	45			
First	73	31		Moore	277	126	2	Moore	212	104			
Vine Ridge (Interm.)	227	88		Moore	188	700	1	Moore	106	31			
Anna, Clear Creek Southern	73	30		Daniels	140	23		Hughes	160	74			
Alpine, First	113	44	2	Daniels	20			Jacksonville, First	325	33			
Aspen, First	261	87	2	Daniels	133	44	3	Jessamine	84	36			
Beaverville	203	83	2	Daniels	133	44	3	Jessamine	143	100			
Beaverville	58			Daniels	44			Jessamine	264	111			
Berlin	227	103		Daniels	44			Jessamine	113	89			
Blue Eye, First	190	88		Daniels	44			Jessamine	142	74			
Bonanza	39			Daniels	44			Jessamine	188	83			
Blue Mountain Mission	147	100		Daniels	44			Jessamine	187	203			
South Side	304	82		Daniels	44			Jessamine	143	29			
Indian Springs	113	72	3	Daniels	44			Jessamine	215	83			
Calvin	296	133	5	Daniels	44			Jessamine	36	36			
First	437	174	5	Daniels	44			Jessamine	237	116			
W.M. Carroll	133	119		Daniels	44			Jessamine	100	20			
Carroll	112	43	3	Daniels	44			Jessamine	72	48	2		
Carroll	186	90	1	Daniels	44			Jessamine	215	180			
Pickens Gap				Daniels	44			Jessamine	224	224			
				Daniels	44			Jessamine	296	113			
				Daniels	44			Jessamine	296	72			
				Daniels	44			Jessamine	197	97			
				Daniels	44			Jessamine	123	70			

Life and Work

April 12, 1981

Luke 23:35-56

by Freeman McMenis
Eudora Northside Church

during his ministry and others, including John the Beloved, did all they could do. They watched him from a distance. But Joseph from Arimathea (not Joseph the husband of Mary, who was likely dead) secured permission from Pilate late in the afternoon to remove the body of Jesus from the cross. He and Nicodemus prepared his body with spices and buried it in Joseph's unused tomb. The women paid close attention to the place of the tomb and planned to add more perfumes after the Sabbath which began at sundown our Friday. They rested on the Sabbath as the law required. But the body of Jesus needed no spices on Sunday morning. It was alive and transformed.

The death and resurrection of Jesus brings hope to sinners. Paul wrote that Jesus was "delivered for our offenses and was raised again for our justification" (Rom. 4:25), that "while we were once sinners, Christ died for us" (Rom. 5:8), and that "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Jesus not only brings hope, he is the only valid hope for sinners, and that includes us all.



Jackson

Bible Book

April 12, 1981

I Samuel 4:1-5:12

by Bedford Jackson
Benton County Association

Israel's struggle with the Philistines

As Israel fought man to man in many wars, the words of an old soldier rang in their ears. "One man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you" (Josh. 23:10). Israelite warriors were often one in belief. "The Lord our God we will serve, and his voice will we obey" (Josh. 24:24).

Samuel had a word from God when 34,000 Israelites were killed in battle by the Philistines. The Philistines, who stood in the way to the promised land, would be conquered when Israel repented of the sins of pride and boasting. God Almighty was due recognition and honor for their preservation and victories. A well-trained army must depend upon God, who is a nation's strength against all enemies. God provides an "Ebenezer" to every one that seeks him for restoration.

Shocking report (v. 12-22)

Death of loved ones brings us to our senses and to a deeper need of God. Death strikes with no respecter of persons. It ended preacher Eli's life and 40 years service to Israel. He died in the church yard when a runner returned from combat to report his two evil-minded sons were killed, and the Ark of the Covenant, a symbol of God's presence, was taken by the Philistines. The same day the wife of one of Eli's sons heard the death notice of her husband. She named her unborn son "Ichabod . . . glory is departed" and died in childbirth. "All the city cried out."

When tragedy strikes in the home and nation we cry out to God. What went wrong? Where did we fail? God has a way of finding a soft spot in our hearts in times of heavy losses and sorrow. He is ready to forgive and lead on to new victories.

Statue removed (5:1-12)

To put something that belongs to God by the side of a graven image is sacrilegious. God will not stand for it. He literally destroyed "Dagon" like he is going to destroy all man-made idols and put a curse on people and the area around them that tamper with what has been dedicated to him and his glory.

What God wrote stands for all time. "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth" (Ex. 20:3-4).

God is a God of love, but he also pours out his wrath on ungodly nations that stop at nothing to annihilate his presence. He struck down the Philistines with "emeralds," until they were uncomfortable in any position. "The wages of sin is death" (Rom. 6:23).

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No issue April 16

Because there will be no April 16 issue of the Newsmagazine, attendance reports for Sundays April 5 and April 12 will appear in the issue of April 23. Churches should send reports at the usual time, however. Remember, postcards now require 12 cents postage.

Central	107	51	
Fair	565	98	1
Hendon	151	46	
Lee Memorial	198	40	9
North Side	535	141	2
Northrup Springs	215	81	
Wagon Chapel	425	132	2
Peace Grove	175	71	4
Rogers	596	144	1
First	976		7
Immanuel			
Roseholme	525	277	
First	185	56	1
Second	32	28	
Sandusky Chh., Faith			
Springdale			
Berry Street	75	49	
Cascade Avenue	306	54	
Summit	351	135	3
First	1,966		
Texasiana	91	47	
Highland Hills			
Shiloh Memorial	545	80	
Valley Springs	246	174	3
Van Buren, First	506	107	
Yonderland	80	32	1
Ward, First	139	83	
Wheaton, First	193	84	

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George

International

April 19, 1981

Matthew 27:62 - 28:10

by J. Leo George
Jonesboro Central Church

Because he lives

In what way is it wrong to make an analogy between the resurrection and rebirth of the natural world at springtime?

Jesus really did die

The next day, after Jesus' death and burial, the Jewish leaders became concerned. They had remembered what Jesus had said about being raised on the third day. Although it was the Sabbath and unlawful for an official meeting, they approached Pilate about the situation.

Pilate told them to take care of the matter and secure Jesus' tomb. This they did with a great deal of care. They placed a Roman seal over the closed tomb and posted a company of guards to watch.

They did watch

It seems that we are often tempted to emphasize the wrong thing concerning the resurrection. Christ died for our sins, but the Christian faith begins with the fact, "He is risen!" Can you believe it?

Many witnesses

Many people witnessed the resurrected Christ, but no one saw the resurrection. This ought to be a warning to us today. Our faith is not in the empty tomb or in the resurrection, but in the risen Lord! Many encountered the risen Christ. It was from him they learned what it was all about.

Are you a witness?

The disciples had to overcome their unbelief before they became a good witness. This is the amazing thing about faith. Faith does not come only where there is proof without doubt or questions. It comes in the midst of doubt and questioning. This means that we are to be witnesses without any proof.

Why should we or anyone else believe this unusual, unscientific event? Not so that we may believe that it really happened, but that we may know the one to whom it happened. And, in knowing him, we can share him with others.

He has risen

To answer our beginning question: The trees, flowers, grasses of nature do not really die in the winter. They only appear dead. Our Savior really did die. He was buried in a tomb for three days. He really did come forth from the dead — God raised him. He lives for evermore!

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Reward is offered in seminary slaying

NEW ORLEANS (BP) — A \$5,000 reward has been offered for information leading to the arrest and conviction of the person or persons responsible for the death of Ethel Louise Robbins.

Mrs. Robbins, 68, wife of New Orleans Baptist Theological Seminary professor Ray Robbins, was beaten to death and robbed in her seminary apartment the evening of Jan. 27.

Trustees of the seminary, meeting in

their annual session, appropriated the \$5,000 out of non-Cooperative Program funds at the request of the New Orleans Police Department.

"This is the next step in the investigation," said NOBTS Executive Vice President Don Stewart. "The funds have been placed in a special account in the Hibernia Bank and at the disposal of the New Orleans Police Department."

Stewart added police apparently have no strong leads or clues in the case.

Good news of Christ's resurrection

The Jewish Sabbath is on Saturday, the last day of the week. Christians have no Sabbath day for worship. Christians worship on the first day of the week to commemorate the resurrection of their Lord and Savior, Jesus Christ.



Phipps

Early on the first Christian Sunday, women went to the tomb, thinking to embalm the body of Jesus. They found an empty tomb, and heavenly messengers announced to them that Jesus was alive. When the women reported all this to the disciples they discounted (as men often do) the discovery as no more than "idle tales"; a euphemism for "insane babbling."

The world's most important announcement — much more than the nativity announcement — was committed to women. We worry whether they should be allowed to announce the Gospel. That seems somewhat incongruous.

More reluctance

It has long been known that women can do a better job of faith than men. The Emmaus disciples who express their disillusionment in their "but we trusted" (v. 21) are prime examples. They had added up all the events of the past few days, cast them on the relief of their own expectations, and decided that Jesus had filled them with empty promises. Had they listened to the women (v. 22) their walk would have been a much more joyous one.

Jesus diagnosed their trouble as "slowness of heart to believe". They had read the Old Testament prophets concerning the coming of Messiah. However, like many Bible readers today, they read only the parts that appealed to them. They could not accept the idea of glory through suffering, so they rejected the possibility. One of the unattractive traits of masculinity.

While these men walked their journey of sorrow, unspoken joy was within their reach. Why did they not know it? Two reasons. They were locked in to their own concept of what would relieve their sorrow; And, they had precluded

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Life and Work

April 19, 1981

Luke 24:1-53

by E. A. Pipkins
Stuttgart Southside Church

any possibility of help from Jesus because they had predetermined his only course of action. To help them, Jesus took them back to a basic concept taught them in the Supper. "Back to basics" is good advice for a Christian who has lost the joy of his experience.

Reluctance dispelled

Now that the Emmaus disciples know of the resurrection, men can tell the story. They hurried to Jerusalem to tell the rest of the sorrowing band that the women could be believed after all, and that their sorrow was needless.

A few women could be accused of hallucinations. It would be unlikely for a large group. To make sure these appearances were accepted as real, Jesus made himself known to the whole group. When he suddenly appeared before them (the doors being locked) they thought they were seeing a ghost. To give them proof of his reality Jesus shows them his scars (will the scars of our redemption always be upon him?), offers to let them touch him, and actually eats food in their presence. The resurrection body did not need food, but the disciples were "slow to believe". This was the final proof to make it possible for us to believe in "the resurrection of the body."

The ascension

The appearances of Jesus lasted forty days, but the time came for them to end. The power of the church's witness was not to depend on visible experiences of the presence of the risen Christ, but on his spirit in their midst.

On the Eastern slopes of the Mount of Olives Jesus blessed his disciples and was "taken up" from them while they were watching. When a cloud came between them, they could see him no more.

The amazing thing is that they returned to Jerusalem with "great joy". His parting blessing was a continuous one. They would constantly live under it.

Luke ends as he began, in the Temple at Jerusalem, preparing for the spread of the Gospel throughout Judea, Samaria, and to the ends of the earth (Acts). Now the message of the women would be heard.



Jackson

Bible Book

April 19, 1981

John 20:14-17, 19-21, 26-29

by Bedford Jackson
Benton County Association

The resurrection of Jesus

Every Sunday has been a resurrection Sunday for the Christian since the first Easter Sunday. Jesus' resurrection changed the Jewish sabbath to the Christian Sunday. Jesus answers the Job 14:14 question. "If a man die, shall he live again?"

Turns sadness into gladness (v. 14-17)

A chain of events followed Christ's death. The disheartened disciples and women were full of memories. To them, the life of Jesus and his character matched. They did not understand how he could love them, lay down his life for them, and then live again. God let Jesus die for our sin and win the victory over death, hell, and the grave. Christ is alive!

What Jesus did for "Mary" he does for us. He gives faith and hope beyond unbelief, anxieties, and tears of despair. Discouragement and what cannot be figured out by reasoning, disappear in his presence. For sure he is the risen Lord and not the "gardener." He calls his servants by name as he did "Mary" and instructs as a "Master" (Teacher), "go . . . say to the church and the unsaved), make "my Father . . . God, . . . your Father . . . God."

Turns doubts into reassurance (v. 19-21, 26-29)

The "disciples" were where they should have been on Sunday "evening the first day of the week." Many Christians today have forgotten that the Lord does appear on Sunday evening to the church. Then, he was there in person. Now, he is present in the power of the Holy Spirit. Christ does have an evening message to cope with our frustration, accusation, and "fear." Our greatest fear is tolerating the critics on what they say we do and do not do for Jesus.

To "shut" out the world is worship that tells "where (we) were." Only the ever-present Christ can take care of our human weaknesses, and inject "peace." The peace that Jesus gives is the kind that makes us want to tell the world, look to Jesus and you will be "glad" to see new life the Lord's way. There is much joy in representing the "sent" Christ, and responding to Jesus—"so send I you."

Something good happens at the Christ-centered church. Word got to "Thomas" that Jesus appeared in a perfected body to the disciples that formed the first church. "Eight days" later, eleven disciples were "within" at worship when "Jesus cometh." His coming is personal, with "peace" to build-up a faithful belief, saved and sure. Whatever is lacking in us, we can "reach" out to him and doubts cease. Thomas' testimony is also ours, "My Lord and my God." Jesus is Saviour and Lord. The tomb could not hold him. He is alive!

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Your state convention at work

Cooperative Program 68 churches give \$3,400,125

More than 95 percent of Arkansas Baptist Churches gave to world missions through the Cooperative Program in 1980. Sixty-eight of the churches gave more than \$25,000 each. Figures are taken from records in the convention's business office.

The figures are listed to commend the churches and encourage observance of Cooperative Program Day, April 12. Other related figures will be listed later. Immanuel, L.R. \$209,464
Fort Smith, 1st 179,126

El Dorado, 1st	47,629
Eastside, Ft. Smith	46,238
Beech St, 1st, Texarkana	45,626
Hope, 1st	45,578
Heber Springs, 1st	43,727
Wynne Baptist, Wynne	42,453
El Dorado, 2nd	41,392
Siloam Springs, 1st	41,012
Life Line, L.R.	40,428
Smackover, 1st	40,336
Cabot, 1st	39,334
Walnut St., Jonesboro	39,215
Stuttgart, 1st	38,500
Jacksonville, 1st	38,053
Osceola, 1st	36,631
Benton, 1st	36,452
Brinkley, 1st	35,372
Russellville, 1st	35,322
Harrison, 1st	35,227
Levy, N.L.R.	34,716
Mountain Home, 1st	34,308
Little Rock, 2nd	33,963
Jonesboro, 1st	33,900
Watson Chapel, P.B.	33,655
Southside, Pine Bluff	33,140
Arkadelphia, 1st	32,726
Nashville, 1st	31,701
Warren, 1st	31,669
Fayetteville, 1st	31,489
Elmdale, Springdale	30,558
Calvary, Batesville	30,353
Ashdawn, 1st	30,229

McGehee, 1st	29,819
Batesville, 1st	29,394
Cullendale, 1st	29,015
Greenwood, 1st	28,743
Mena, 1st	28,577
Des Arc, 1st	28,350
Van Buren, 1st	28,295
Calvary, N.L.R.	27,257
Lee Memorial, P.B.	27,033
Park Place, Hot Springs	26,792
Olivet, Little Rock	26,688
Almyra Baptist, Almyra	25,886
Mt. Olive, Crossett	25,208
Conway, 1st	25,073

James A. Walker, Director, Stewardship Department



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A "Day of Recognition" was held recently for members of the adult choir of Monticello First Church who have served continuously for 25 years or more. Choir members honored were (back row) Dr. W. T. Jones, 35 years; Mr. J. B. M. Holloway, 33 years. (Front row) Mrs. Imogene Luebkehan, 25 years; Mrs. W. T. Jones, 35 years; Mrs. George Sherry, 35 years; Mrs. J. B. M. Holloway, 33 years. Pastor Dennis Dodson (left) and Minister of Music Carbon Sims presented appropriate plaques to each one in appreciation for their dedicated service to the music ministry of the church. Ervin Keathley, Church Music Dept.-Arkansas Baptist State Convention, also participated in the service.

Adult Choir Recognition And High Attendance Day (ACRAHAD) is being observed throughout the convention on Sunday, May 3. Recognition services like the one at Monticello will be repeated many, many times. For more information about ACRAHAD, please contact the State Music Office. — Ervin Keathley, State Music Secretary



Grand Ave., Ft. Smith	171,485
West Memphis, 1st	123,597
Park Hill, N.L.R.	100,112
Geyer Springs 1st, L.R.	90,915
Crossett, 1st	87,353
Little Rock, 1st	80,037
Central, Magnolia	67,767
Blytheville, 1st	67,549
Springdale, 1st	65,018
Pine Bluff, 1st	58,710
Pulaski Heights, L.R.	58,064
Calvary, L.R.	56,026
Searcy, 1st	55,255
Immanuel, El Dorado	53,927
Hot Springs, 2nd	51,966
Baring Cross, N.L.R.	50,030
Paragould, 1st	50,000
Camden, 1st	49,567
Central, Jonesboro	48,589
Rogers, 1st	48,506