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February 3, 1977

Arkansas Baptist State Convention

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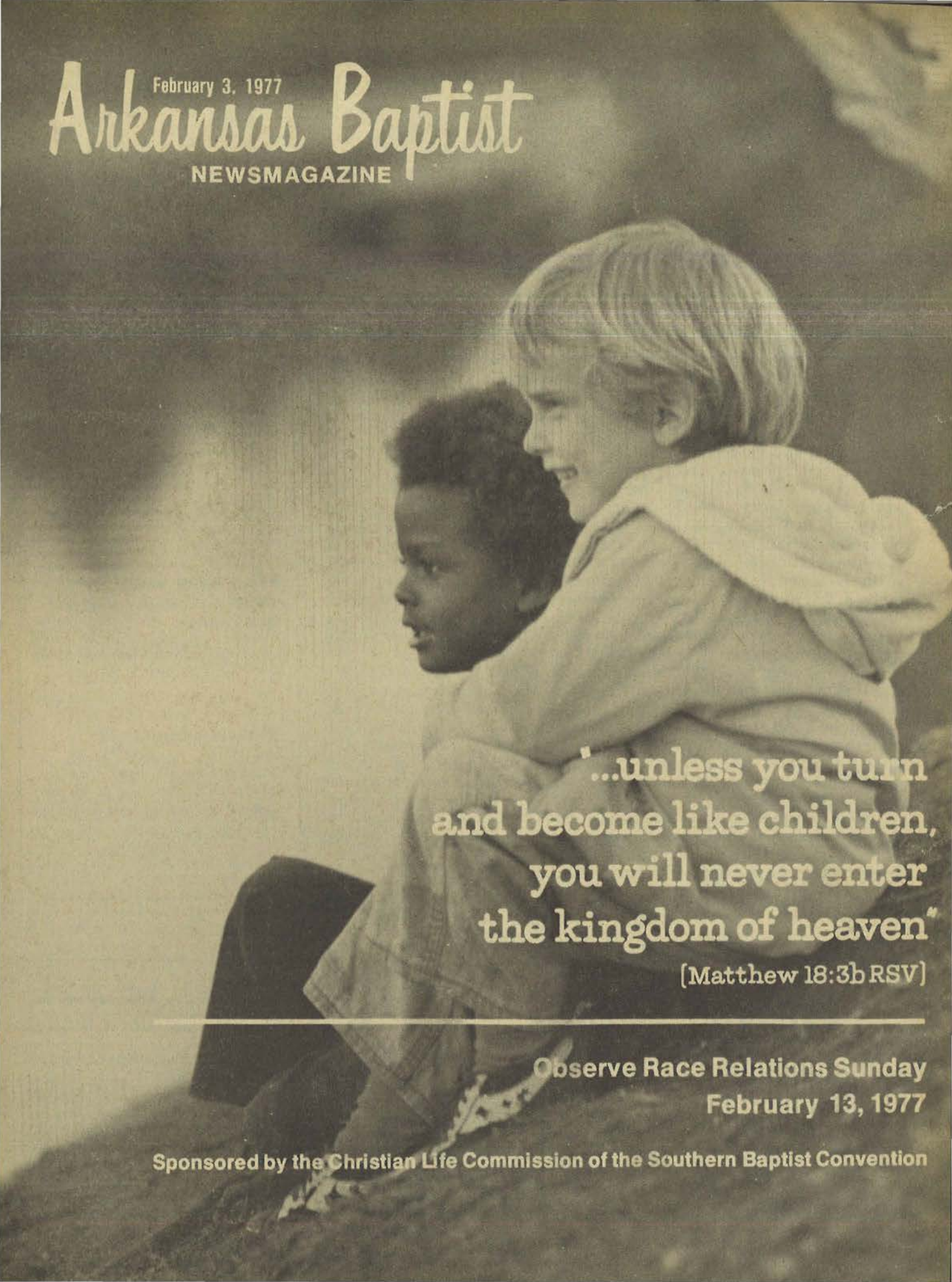
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February 3, 1977
Arkansas Baptist
NEWSMAGAZINE



**"...unless you turn
and become like children,
you will never enter
the kingdom of heaven"**

[Matthew 18:3b RSV]

**Observe Race Relations Sunday
February 13, 1977**

Sponsored by the Christian Life Commission of the Southern Baptist Convention



I must say it

Charles H. Ashcraft / Executive Secretary

Not enough love to go around

(Second in Bible Friends Series)

Esau was a man's man, a sportsman, and the sort of a man one could wish by his side in a combat infantry unit. He was the sort who would pull you out of a ditch, befriend your aged parents, go bail for your favorite nephew, dig a pauper's grave, co-sign your note at the bank, mow your lawn when you are on vacation and cover up the gory details of the latest sex scandal in the village.

Esau is a philosophy, as modern as the day in which we live. He has many descendants, this black sheep. In some ways his virtues exceeded those of his brother Jacob, but he lived the black sheep role to the end. There are a lot of likable, lovable, redeemable people much as Esau around today. His off-spring are many and they live on your street, work beside you day after day and serve on community projects. Esau could have been listed as the citizen of the year had he lived in the 20th century in Little Rock. Yet he lived and died apart from God, the distinctive work of a man of the world. His problem was that he needed a friend he didn't have. He took the wrong turn in life early and no one guided him back. Black sheep grow out of the soil others have tilled, and Esau was just another casualty. These casualties occur often when something goes wrong at the church and the victim is "turned-off", never to be turned on again. Some occur when there is favoritism toward certain members of the family and coolness toward others. Some kids come to be black sheep because good people have treated them poorly. Others seem to have been born with the innate qualities of evil surrounding them.

I have grieved for Esau and his kind because there are so many of them and they have so many remarkable qualities. They comprise such a large percentage of my friends and I could almost wish myself to be condemned with them, if somehow they cannot be brought to their senses. Perhaps you have some friends like Esau. Perhaps some of you could make friends with these people and devote your energies toward reclaiming them.

The Jacobites who exult unduly in the glories of Jacob might ponder the potential of Esau had his mother mustered enough love to go around.

I will remain the friend of all the Esaus of our time, not because of what they are, but what they might become if my friendship is genuine and sincere. I recommend that you make fast friends of some Esau now and guide him on course before he becomes fixed in his folly.

I must say it!

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Baptists are setting aside Sunday, Feb. 13, as a day to consider the need for establishing more loving relationships between different races of people. The cover explains that this year's theme idea is that Christians need to have attitudes as loving as little children.

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A long-time BSU director gets a lot of credit for helping other people but refuses to accept it, even when friends honor her for 25 years of service.

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Three conventions of Baptists cooperated to hold this year's evangelism conference, and speakers and musicians included both black and white Baptists.

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President Jimmy Carter, a Southern Baptist, used scripture and Biblical concepts in his inaugural address.

Arkansas Baptist

NEWSMAGAZINE

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J. EVERETT SNEED, Ph.D.

BETTY KENNEDY

Editor

Managing Editor

ERWIN L. McDONALD, Litt. D

Editor Emeritus

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Problems for the pastor

The editor's page

J. Everett Sneed



Although Southern Baptist churches and pastors have come a long way, three inter-related problems linger on. These are a false meekness, poor pay and a failure of personal communication between the pastor and his members. The problem produces pain and frustration and hampers the effectiveness of the Lord's work. To solve the difficulties the congregation and pastor must work together.

Two of these lingering problems are pointed up in an old story. One of the members, while praying for his minister, said, "Lord, keep our pastor poor, meek and humble." After a pause the petitioner continued, "No, Lord, you just keep him meek and humble. We'll keep him poor."

It is true that the Bible commands Christians to be meek and humble. Jesus himself said, "Blessed are the meek: for they shall inherit the earth." (Matt. 5:5) But a false concept has developed around the idea of meekness. In contemporary English the word portrays a spineless person who yields and bends to every pressure. This, however, was not the idea of the word as it was used by Christ.

The term as it was often used in Jesus' time applied to animals which had been domesticated. An example would be the wild stallion that has led the pack. He is captured, domesticated and trained so that his powerful body responds to every command of his master.

The pastor, as well as the church member, is to respond to the commands of Christ, not to the whims or pressures of people.

The pastor is to be courageous. The Old Testament prophets stood for right regardless of the cost. Hence, we find God's servants telling even the kings of their sins. This courage and boldness must, however, always be coupled with love.

A pastor's failure to have proper personal communication with some of his members may be caused by several factors. Some members misunderstand their pastor. Since he deals frankly with sin in the pulpit, they may wish to hide their failures from him. To overcome this problem the people must come to realize that their pastor wants to help them overcome their sins and that he will not hold their failures against them. They must also be convinced that anything told their pastor in confidence will be kept in confidence.

Lack of personal communication may sometimes be produced by a feeling of inadequacy on the part of a pastor. To be effective in communicating and counseling, a pastor must have a realistic appraisal of his strength and weaknesses. There certainly should be no embarrassment to a pastor when a problem is presented which he feels is beyond his ability to handle.

Southern Baptists currently have a number of continuing education programs designed to assist the pastor in improving and evaluating his skills. It is of vital importance that the pastor know his strengths and weaknesses.

Finally, tension between the pastor and the church is sometimes created by failure of a congregation to meet the financial needs of their minister. It is difficult for a pastor to properly minister to his people when he is burdened with financial problems.

Solutions to these problems lie in honestly facing them, eliminating false concepts of the past and providing for the pastor. Provision for the pastor should include an adequate salary as well as opportunities for continuing education. When this approach is used both the congregation and the pastor will become more nearly what God would have them to be.

Guest editorial

Media commended for worship broadcasts

The unsung heroes of the broadcast media are the radio and television stations which give free time for the broadcast of church worship services. A recent survey indicates that almost every community in South Carolina is within clear range of a radio station that broadcasts "live" church services each Sunday morning.

The listeners too often give no thought to who pays for the broadcasts. Even an announcer's introductory words that it is "a public service of this station" fall on deaf ears.

Broadcast arrangements usually require the church to provide technical equipment. The church also pays for lines to the station. But this is no more than incidental cost. The big item is the air time. A station which donates this time is making a substantial contribution. The management deserves the commendation of the Christian community.

Radio and television stations are not required to give public service time. Many people mistakenly think they must. The Federal Communications Commission requires donation of a specified amount of time to public affairs. This is for discussion of political issues and public problems. But donation of air time for public service is a management decision of each station.

Much is wrong with the broadcast media, particularly television. Too many network programs are creeping steadily closer to an "X"-rating. They are carelessly carried when there is no public outcry at the local level. But the media also do much that is good. They merit commendation for their good work as surely as they deserve a reprimand when things are not right. The commendation may well be the more effective of the two. — **Editor John Roberts in the "Baptist Courier" of South Carolina**



One layman's opinion

Daniel R. Grant / President, OBU

The risk of posting a map of the world

A map of the world can be a dangerous thing. This proved to be true some 200 years ago when William Carey, the English shoemaker, tacked a map of the world above his workbench. William Carey was attracted not so much to the map and its political significance, as to people it represented and their eternal destiny. God spoke to him through this world map over his workbench, and he became the first missionary of modern times.

Baptist World Alliance General Secretary Robert S. Denny is recommending that all 171,000 Baptist churches and mission stations in the world follow William Carey's example as a way of observing Baptist World Alliance Day on Sunday, Feb. 6. What bet-

ter way could there be to remind all of us regularly of the challenge of Christian missions than to have a large map of the world in some prominent place in every Baptist church? One member of a Baptist church in Washington, D.C., has added another dimension of interest to the world map in her church by clipping news stories from various parts of the world and thumbtacking them at the appropriate place on the map.

David Wong of Hong Kong, president of the B.W.A., visited the Soviet Union last summer to bring greetings and encouragement to the many Baptists in that large nation. Mrs. Grant and I had the good fortune of meeting Dr. and Mrs. Wong in Tbilisi, the capital city in the Soviet Republic of Georgia, and of

worshiping with them in the Tbilisi Baptist Church. Although I already appreciated the work of the Baptist World Alliance, that worship service with Chinese, American, Russian, Armenian and Georgian Baptist Christians gave me a new sense of appreciation for the B.W.A. It reminded me of two of the stated objectives of the new B.W.A. Division of Evangelism and Education: (1) By all means to bring the gospel to all people, and (2) to offer to the few the strength of the many for Christ's sake.

But to return to the world map — I have resolved to look around the halls of my church to see whether we have a large world map as a prominent reminder of the wide expanse of God's love. It has also occurred to me that I have a map of Arkansas taped to a file cabinet beside my desk at home, representing the ministry of Ouachita Baptist University to Arkansas Baptists. I probably need to add a map of the world beside it, even though it can be a dangerous thing.

An exposition of First John Christian conduct

by Roy B. Hilton
(Fifth in a series)

The theme of chapter two is the conduct of a Christian.

John addresses three groups with reference to their Christian conduct: little children, young men and fathers. "I write unto you, little children, because your sins are forgiven you" (vs 12). "I write unto you, young men, because you have overcome the wicked one" (vs 13). "I write unto you, fathers, because you have known him that is from the beginning" (vs 13). John then lays down a way of life for a Christian. They are to keep the commandments (vs 3-11), love not the world (vs 15-17), shun the seducers (vs 18-27) and continue in Christ (vs 28-29).

We will look briefly at each of these four headings.

To what does 'keep the commandments' (vs 3-11) refer? Certainly not to the commandments of the Mosaic law. When John wants to designate the Mosaic law he uses the word "Nomos". But here he uses the word "Entole", meaning the precepts of Christ. What are these precepts to which John refers? They are stated as follows: "A new commandment I give unto you, that you love one another. By this shall all men know that you are my disciples" (John 13:34-35). Again in John 15:12, "This is

my commandment that ye love one another, as I have loved you." And here in the chapter of I John he says, "Keep his word." So, the commandments are that we are to love one another, trust in Christ and walk as he walked.

A true believer should obey these commandments and the other precepts of Christ as a habit of life.

Then please note the certainty of knowledge expressed in verse three which says, "By this we know that we know him." This was a blow at Gnosticism for their knowledge was based on theory and speculation while John's was based on experience gained from the person of Christ. John is actually saying, "We know, and we know that we know." This was more than the Gnostics could say.

In verse six John strikes another blow at the Gnostic heresy. They boasted of their knowledge of good and evil but were walking in the lust of the flesh. John says that if a man really knows God he will prove it by his conduct.

Therefore, we have three things stated in verses 3-11 which have to do with Christian conduct: If you know him (1) you will keep his commandments; (2) the law of God will be perfected in you; and (3) you will walk as he walked.



Hello, hotline! A WMU first

BIRMINGHAM, Ala. — For the first time, Woman's Missionary Union, SBC, is providing a Hotline during the month of February in connection with WMU Focus Week, Feb. 13-19, 1977.

Calling the Hotline is recommended for groups and individuals observing WMU Focus Week. The Hotline number is (205) 251-0830.

For the cost of one three-minute direct-dialed telephone call to Birmingham, Ala., a caller can hear a taped message of current WMU information and prayer requests from Carolyn Weatherford, executive director of WMU. The message will be changed each Monday.

A Layman's Revival will be held at **Hebron Church, Little Rock**, Feb. 4-6. Speakers will be Dorles Weeks and Alton Bush, both members of Geyer Springs Church in Little Rock; Hardy Bell, a member of Sylvan Hills in North Little Rock, and Jim Davidson of Cabot. Loy Culver of Hebron Church will be in charge of music. Malcolm Sample is pastor.

Warren First Church held a pancake supper for church families on Sunday evening, Jan. 23. The supper was followed by a brief program and a film, "Corrie".

Cabot First Church has designated the week of Feb. 21-26 as Visitation Week. Only regular Wednesday evening activities will be scheduled. Following the visitation sessions those visiting will return to the church for a period of sharing and will conclude with a prayer session.

Ft. Smith East Side Church held a family indoor olympics on Friday, Jan. 21. Games were planned for all ages.

The Blue Mountain College Baptist Student Union Choir will perform at **Clear Lake Church** on Feb. 5-6.

Forest Highland Church, Little Rock, will hold an adult Valentine banquet on Feb. 11 with the youth banquet scheduled for Saturday evening, Feb. 12. Both events will be held in the dining room of the church. The church's Royal

Ambassadors held a bunking party at the church on Friday evening, Jan. 19.

Arkadelphia First Church has added a singles Church Training Group to its Sunday evening activities.

Russellville Second, as an endeavor to undertake a new area of witness through contact with fellow athletes, is organizing a church volleyball team to compete in the city's volleyball league. The church team will be called "The Chapel Gang".

The Extension Department of **Central Church, Jonesboro**, is now organizing a Young Adults Away Department. Through this department the church is developing a ministry to correspond to the young adults away from the local community. The department will have a director and will be organized in groups of six or less with a correspondent to each group.

Fordyce First Church recently adopted a budget of \$120,000. This is the largest budget in the history of the church. Cline D. Ellis is pastor.

Baptist Men's Day was observed at **Pleasant Grove, Conway**, on Jan. 23. Glen D. Parish, contract administrator at Virco Manufacturing Corporation, Conway, and Jerrall D. Voss, retired from civil service, were speakers for morning services. Speakers for the evening were Gerald Cound, Director of Admissions, University of Central

Arkansas, and Robert D. Feese, instructor of psychology at the university. Harrison Johns is pastor.

Chicot Road Church, Little Rock, observed Baptist Men's Day with special services. Eddie Whitworth, a high school athlete, gave a testimony during morning services. Special music was presented by the Men's Choir with Charles Cockman as soloist. Other music for both services was presented by a quartet composed of Cockman, Bob Jones, Gene Easom and Lowell Miller. Sam Whitlow is pastor.

The Southern accent

BSU at work

One of the most distinctive and active organizations at Southern Baptist College is the Baptist Student Union.

BSU involvement at SBC includes experiences in worship, Bible study, ministry to the aged, fellowship in the dorm, ministry through special singing groups, puppets, revival teams, spring and summer missions and various other types of ministry.

Students will be able to find many ways and areas in which to use their talent and share their witness on campus and in areas off campus.

The BSU singing group "Sonshine" presents drama and music for worship and fellowship in churches in Arkansas, Missouri and Tennessee. Two of the newest members of our BSU team are the "little people" puppets. They, too, visit in churches to share their witness.

SBC students have been among those young men and women chosen to serve in Spring and Summer Missions in Arkansas, the United States and other countries. They give their time, talent and money to this experience. Last year SBC Baptist Student Union raised \$1,500 for the summer mission offering in Arkansas.

Officers and committees are chosen annually to serve to direct and coordinate BSU activities throughout the school year. Robin Griffith, a sophomore ministerial student from Little Rock, is the BSU President for 1976-77. J.T. Midkiff is director, and Miss Jackie Burton is associate director.

The BSU on "The Campus of Christian Purpose" invites everyone to visit and share in the fellowship and worship experience at Southern Baptist College.



DALLAS — Arkansas Baptists who participated in the recent Bible Teaching-Learning Regional Institute are shown here with Al Brewer (standing), consultant in the Sunday School department, Southern Baptist Sunday School Board. They include (left to right) Don Cooper, Harold Vernon and Eddie Reed. The two-day institute was designed to train state convention workers to lead a Bible Teaching-Learning Workshop in Arkansas. Freddie Pike also attended.

Arkansas all over



Cowling



Watkins

Dale Cowling, pastor of Little Rock Second Church, represented Arkansas at the National Prayer Breakfast in Washington, D.C., on Jan. 27 at the request of Arkansas Governor David Pryor.

Warren Watkins was ordained to the ministry in an ordination service held at Trinity Church in Searcy on Dec. 5. Watkins, son of Mr. and Mrs. Bob Watkins, is presently a student at Ouachita University and is serving as pastor of Morrow Church, Kensett. The ordaining council was composed of ordained ministers of the area and ordained deacons representing all of the Searcy Southern Baptist Churches and the Morrow Church. Paul Myers, pastor of Trinity Church, presented the candidate, and Bill Burnett, Director of Missions of Calvary Association, delivered the message. Music was provided by the Young Believers, youth choir of Trinity Church. A reception followed the service.

Don McLeod will be the guest performer when Immanuel Church of Little Rock holds its senior high Valentine banquet on Friday, Feb. 11.

Bill Howard will deliver the message

for the evangelism meeting to be held by Conway-Perry Association. This meeting will be held at Bigelow Church on Feb. 6.

Charles Baker, vice-president of Baptist Memorial Hospital in Memphis and a deacon of Germantown Church in Memphis, was guest speaker for Men's Day at Star City First Church. Dennis Dodson is pastor.

Dr. John Wikman, layman and a former Southern Baptist Missionary to India, was guest speaker for Men's Day at Booneville First Church on Jan. 30.

Bob Peck, a student at Ouachita University, has been called as interim youth minister for Camden First Church.

Ronnie Newton will be ordained as a deacon of Alma First Church in services to be held on Sunday evening, Feb. 6.

Steve Rice has resigned as minister of youth and music at Russellville First Church. A reception was held in his honor following evening worship services Jan. 23.

Bob L. Wright, who has pastored Markham Street Church in Little Rock for the past year, was honored, along with his wife, with a fellowship recently. New members who had joined the church during the past year were also honored at this event.

J. V. Stephens of Batesville, a member of Calvary Church, died on Jan. 9 at the age of 54. He was adult choir director for the church and also served as music director for Independence Association. Stephens had served as principal of Southside and Desha Schools and most recently he served as superintendent of Cushman School. He was a member of the American Association of School Ad-

ministrators, the Association of Professional Educators and the Arkansas Association of Educational Administrators. Stephens is survived by his wife, Mrs. Hazel Stephens of Batesville; two daughters, Mrs. Carol Selig of Little Rock and Mrs. Joy Trauth of Auburn, Ala.; a brother and four grandchildren.

Jodie Morton, Conley Renfro, Randy Thomas, Jerry Wheat and Johnnie Wilson were ordained as deacons of Northeast Church in Texarkana on Jan. 9. Questioning was by Lynn Ward, and Henry Strange, chairman of the deacons, served as moderator. Ed F. McDonald Jr., pastor, delivered the ordination sermon. Others participating were Jerry Elkins and James Renfro.

Lloyd A. Sparkman is serving as interim pastor of Gravel Ridge Church. Sparkman, who has been serving as associate pastor of Baptist Tabernacle in Little Rock, has more than a half century of pastoral experience. A past president of the Arkansas Baptist State Convention, he has served on the Southern Baptist Convention Foreign Mission Board and the board of Midwestern Seminary.

Marion Gramling of Paragould, a former pastor, will be evangelist when Forrest City Second Church holds a revival Feb. 4-9. The James Neals and George Townsends will be in charge of music. Neal is pastor of Immanuel Church in Forrest City, and the Townsends are former staff members. Final day of the revival will conclude with homecoming activities, including a noon meal at 12:15. D. C. McAtee is pastor.

Mrs. Nova June Sutton surrendered to full-time Christian service on Dec. 12 at Good Hope Church, McCrory. Mrs. Sutton and her husband, Don, are both students at Southern College.

Walter D. Fay, pastor of Knowles Church, died Jan. 10. Funeral services were held Jan. 12 at Knowles with interment in the Center Point Cemetery. Fay was called as pastor of the Knowles Church on Oct. 12, 1969, and under his leadership the church experienced growth spiritually and in attendance, and the budget had tripled. A new auditorium was built and dedicated in 1975.

Charles Denver, Jerry Dale Stratton and George Cleaver were ordained as deacons of Richland Church, Tillar, on Jan. 30. The charge was given the candidates by Bill Hilburn, pastor of Plum Bayou Church, with J. C. Singleton, pastor of Watson Church, giving the charge to the church. The ordination sermon was delivered by Floyd Stratton of Minden, La. R. G. Merritt is pastor.

Preachers! Help preserve our history

by **Bernes K. Selph**

Baptists preachers stand responsible for making and preserving history. They find themselves a part of the action in church and denominational life. Products of Baptist history they produce history, and with proper attention, can better preserve history. I write with this appeal.

Many have led their churches to write their histories in the past few years, but there is still much to be done. And all should see that the Arkansas Baptist Historical Commission, Library, Ouachita Baptist University, Arkadelphia, has at least one copy of these. But we think there are resources available which have been overlooked. Through the years correspondence is carried on about church and denominational matters, diaries are

kept, keepsakes handed down, records, sermons, addresses, newspaper clippings and other memorabilia are kept by families. These, far too often, find their way to the attic or other such place and are lost to posterity. Pastors can help the Commission locate these. Such material can be given outright to the Commission, or can be loaned to be microfilmed, with permission for the material to be used. This can then be returned to the owner.

Members of families who may have books, pamphlets, papers, manuscripts or any materials about which they have questions of historical value should contact their pastors and/or the Arkansas Baptist Historical Commission, Library, Ouachita University, Arkadelphia, Ark. 71923.

Charles Sutton completed eight years of perfect attendance at the Good Hope Church on Jan. 16. He was presented with an attendance pin by his father, Don Sutton, who is pastor of the church.

Van Buren honors long-time member

Van Buren First Church held a special dedication service on Dec. 22 to dedicate the church's fellowship hall in honor of J. J. Izard, a long-time Sunday School superintendent, deacon, church treasurer and active member of the church since 1901. On Dec. 31 Izard, who was a resident of Brownwood Nursing Home in Van Buren, died. Funeral services were held on Jan. 3.

For the dedication service Izard's son and daughter-in-law, Mr. and Mrs. Clyman Izard, were special guests. Izard's son was presented a plaque with an inscription dedicating the church area as the "J. J. Izard Fellowship Hall" for his years of faithful service. At the same time a portrait of Izard was unveiled.

Both the plaque and portrait will hang permanently in the Fellowship Hall. Judge H. Zed Gant, chairman of the board of deacons, and assistant superintendent of the church's Sunday School, gave the dedicatory address listing Izard's long tenure and service with the local church. He told of Izard transferring his membership to the church in 1901 from Forrest City, a city founded by his grandfather.

Clyman Izard, in accepting the plaque, said of his father, "He is a man young at heart who likes to associate with people younger than himself."



J. J. Izard



Woman's viewpoint

Betty Crews

Portrait of a pastor's wife

"But, you don't look like a preacher's wife!" These words or thoughts are often in the minds of many people. They are sometimes unaware of this idea. Therefore, in my first attempt at writing viewpoints from the parsonage, I wanted to share my thoughts as to the identity of a "preacher's wife".

First, the pastor's wife is God's creation with a unique personality all her own. Just as pastors are different so are their wives. God didn't have just one mold! Some are more pleasing to look upon, but in God's eyes all are his beautiful creatures. Some are weak and some are strong. As a result, she can't always do what the former pastor's wife did because her talents are different. God made no two people alike! Isn't it wonderful that God didn't make every person just like me!

Second, the pastor's wife is usually a very busy person. She may have chosen to work outside the home, sometimes out of necessity. She may be a full-time homemaker. She usually does her share of the responsibilities at the church. She may do all of these things and have people all around her, yet be the loneliest person in town on that particular day.

When I begin a teaching job in a new town, I never identify myself as the new

pastor's wife. I simply say my given name. I've been asked many times why I did this. I usually reply with a smile, "I wanted you to know me for myself, love me, and find out that "preacher's wife" is no different than any other teacher. I really wanted you to know me as a real person before you put me on the shelf as being different."

A pastor's wife must learn to accept and live with criticism. She will be criticized by someone regardless of what she tries to do. Her style of clothing or hair will bother some. The way she keeps her house, or raises her children, or the fact that she can't attend everything bothers some members of a congregation.

In conclusion, I've learned that being a pastor's wife has many rewards. I now know that I can't please everyone. Nor can I style my hair or clothes to suit everyone. But that is not important! God is the person that I must please. He has promised in his Word that he has grace that is sufficient for every problem. I believe that promise! I'm glad I'm a pastor's wife who lives in a parsonage because I belong to the largest family in town.

What is your idea of a pastor's wife?

New writers offer new viewpoints

Betty Crews is one of three women who are joining Iris O'Neal Bowen as writers of the "Woman's viewpoint" column for this year.

Mrs. Crews, whose first column appears on this page, is married to S. Ray Crews, pastor of First Church, Osceola. She and her husband are the parents of two daughters and a son. Their oldest daughter, now Mrs. Roy Steed, is a nursing student at the University of Arkansas Medical Sciences Campus in Little Rock. They have a 10-year-old daughter, Jane, who is a fifth grader at Osceola, and a son, John Mark, who is a senior at Osceola High School.

Mrs. Crews has been a pastor's wife for 23 years and a public school teacher for 21 years. She is a graduate of Rector High School and Arkansas State University, and she has done graduate work at the University of Michigan.

Mrs. Crews will write from her particular viewpoint during February.

During March the column will be written from another viewpoint by Jane Purtle of Batesville, and in April another Baptist woman, Evelyn Eubank of North Little Rock, will be the writer, offering still another point of view.

Mrs. Bowen, who wrote the column during January, will be back in May and the writers will rotate, writing one month at a time, through the rest of the year.

During a training and planning session last August, Mrs. Bowen shared in the orientation of the others who will be offering their woman's viewpoint this year.



The interior of the Buena Vista building features dark oak paneling and lighting is provided by chandeliers and recessed fixtures. (ABN photo)



SOUTHWEST ASSOCIATION TO HAVE NEW OFFICE — Groundbreaking ceremonies were held on Sunday, Jan. 23, in Texarkana for a new office building for Southwest Association. Northeast Church of Texarkana, Ed F. McDonald, pastor, presented the site for the office space. The new facility has a proposed value of \$50,000 and will provide space for a conference room, lounge, secretarial-reception area, work room-supply area and an office for the Director of Missions, Leo Hughes. Those participating in the groundbreaking were (left to right) Hughes; Joe Crow, a layman; Wallace Edgar, pastor of Shiloh Memorial; Vernon Wickliffe, pastor of Calvary Church; and McDonald. Guest speaker for the occasion was J. Everett Sneed, Editor of the "Arkansas Baptist Newsmagazine". Dr. Sneed spoke on the work of an association emphasizing its fellowship, function and future, based on Philippians 1:27. Special music was by Phil Pearson.

Camden church dedicates new facility

The Buena Vista Church, Camden, dedicated a new auditorium on Jan. 16. The new 4,032 sq. ft. facility contains an auditorium which will seat 275 people, three Sunday School classrooms, and an all-purpose room. The auditorium is decorated with a 12-light chandelier, is carpeted and has cushioned pews and a new organ. The pulpit area has dark oak paneling and is flooded by recessed lights. This area also contains a baptistry. The facility has central heat and air conditioning throughout and was erected for a cost of \$60,000. The building has a replacement value of \$125,000.

The building committee consisted of James Jeffus, chairman; L. E. Whitten; Horace Patterson; J. W. Goree; Billy Moore; Mrs. Maxine Tutt; and Mrs. Jamie Harrison. The contractor for the facility was James C. Jeffus Construction Company.

Pastor R. M. Smith spoke from I Corinthians 3:6-11. He emphasized that a church must be planted, watered and commissioned. He said, in conclusion, "The lost will only be reached as we allow God to do the work. This is only a building, the church is the people. Let us pray that in doing the work of God we will build our congregation as effectively as we have built this new facility."

Former Pastor Gib Williams was present and special music was presented by David Wilson who is a member of West-side Church, El Dorado.

Future plans for the church include possible sale of the old auditorium and remodelling of the existing educational space.

Pastor Smith said that the Buena Vista Church has a bright future. He said, "The Church Architecture Department of the Southern Baptist Convention told us that our area has a potential of 300 in average attendance. Our future is bright as we follow the leadership of the Holy Spirit."

Russellville First builds for growth

Russellville First Church held dedication services for a new educational facility on Sunday, Jan. 16, with Charles H. Ashcraft, Executive Secretary of Arkansas Baptist State Convention delivering the dedicatory address. Jack T. Riley is church pastor.

The education building dedicated by the church was designed to provide space for further growth in the church's ministry program along with preparing for an expected population growth within the city.

Included in the structure are additional classrooms for all levels of Christian education, from young people through senior adult classes. Norman Lewis, minister of music and education, said that "included in these classrooms will be space for working with exceptional children, which is a growing ministry of the church."

Also included in the buildings are offices, library, parlor and a fellowship hall. The fellowship hall was designed to be used for a new family night program, including supper, on Wednesdays.

Pastor Riley said the facility cost between \$450,000 and \$550,000 and went on to say that "one interesting addition was the chairglides to be used to ferry handicapped, the elderly and others unable to manage the stairs, to classes on upper floors."

He said the educational building was

"a dream come true through the many ardent workers and the church as a whole."

In his address Dr. Ashcraft listed the unique ministries of the church which could not be duplicated by any other organization. He mentioned the uniqueness of corporate worship, the rare specialty of establishing Christian families, the redemptive touch which only the church can give to charitable ministries and the unduplicated services the church renders in all the crises of life and death.

Dr. Ashcraft encouraged the church to find and fill God's design for their church doing their own navigating as they serve in their community and abroad. He emphasized the autonomy of local churches stating that "directives come straight from God to his churches, never through a committee, board, association, district or convention." He cited as the Bible authority the policy of the Holy Spirit in the second and third chapters of Revelation in which the Lord communicated directly with the seven churches of Asia Minor always with the salutation "unto the angel (pastor) of the church." He further stated that God has "never changed this policy nor the Bible to read otherwise."

Others participating in the dedicatory service were H. L. Jacobs, chairman of

deacons; Bill Johnson, chairman of the building committee; Jack L. Clack, Industrial Chaplain and Norman Lewis.

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The three-story education building will provide space for expansion of ministries as well as for growth in numbers.

Your state convention at work

Juanita Straubie

BSU director accepts tribute only because it honors Jesus

Friends of Juanita Straubie praised her Jan. 8 for the influence her life has been on them, but the honoree refused to accept the credit. At a banquet in honor of Miss Straubie's 25 years of service directing Baptist student work at Arkansas Baptist Medical Center (now Central Baptist Hospital), she told her friends, "The only way I can accept these tributes is that you are honoring Jesus."

She did accept a check for \$2000 but she refused to promise before the group that she would use it to buy herself a new car.

Tributes of friends, including former students, noted her selflessness, gentleness, serenity and love of Christ. Gail Orton Perry, a 1952 graduate of Baptist Hospital of Nursing, who was the first BSU president under Miss Straubie's directorship, told how these qualities had touched her own life.

John Gilbreath, Executive Director of Baptist Medical Center Systems, who has been a supervisor of Miss Straubie's work for much of her tenure, said that many patients had received spiritual aid because of the BSU and Miss Straubie, who influenced student nurses.

Miss Straubie, who is a registered medical technologist, began her work with students after working for several Little Rock doctors. She attended Little Rock Junior College. Besides being BSU director, she is director of activities for the school of nursing and hospital.

Miss Straubie said she was a spiritual drop-out for 10 years of her youth, but she joined Little Rock's First Church, joined "everything they had", and had her life molded by her church. The "Straubie Day" banquet was held at her church.

Others participating in the "Straubie Day" program were: Steve Boehning, master of ceremonies; John Wright, First Church pastor who gave the invocation; Ann Rice who sang; Tressie Goodson;



Miss Straubie accepted a cash gift from her friends. The check was for \$2000, but more money has been given since then. Gary Hargrove, her associate in BSU work, presented the check. (ABN photo)

Dr. Roy Melton; Willie Oates; Martha Turner Stuckey, and Audrey Nell Cobine, who brought words of tribute; and Charles H. Ashcraft, state convention executive secretary, who asked the benediction.

Gary Hargrove, Miss Straubie's assistant in BSU work, and Jenny Blair presented Miss Straubie's gift.

After tributes by seven of her friends,

musical tributes, a multi-image slide presentation on her life, the presentation of a money gift, and an open house earlier in the day, Juanita Straubie still declined to accept credit for her accomplishments.

She told her friends, "If I'm anything at all it's because my life has touched yours and yours has touched mine and I think that's right wonderful."

Annuity How SBC began protection plans

Did you know that the Southern Baptist Convention was meeting in Hot Springs, Arkansas, when the Annuity Board was formed in 1918? At that time there was a great concern felt by many for the elderly or disabled ministers and their wives or widows. In the early years the relief ministry was believed to be the

primary need and emphasis.

The passing years of the Annuity Board emphasis on retirement planning has, in some measure, lessened this need, but we are grateful that supplemental assistance will always be a part of the Board's ministry.

Has your church joined hands with other churches in the Southern Baptist Retirement Program to provide the protection needed by the pastor and other staff members who serve your

church? Every person who serves your church will some day either (1) reach old age and retire, (2) become disabled and have to retire early, or (3) die in active service and leave his or her family.

As you begin your planning with the personnel committee and/or budget committee for the new year please write or call me concerning what your church can do for your pastor and staff. — Nadine B. Bjorkman, Annuity Representative

Revival prayer preparation

(Third in a series)

I am told that 75 percent of the success of a revival is determined before I arrive. I do not know how you can accurately measure this, but I do know that God blesses his people who prepare.



Shell

I want to begin these articles on revival preparation where every real revival begins, and that is in prayer.

This is a Bible-based truth, that revivals are born in prayer. Look at the revival on Mt. Carmel in I Kings 18. Elijah moved to God in prayer. "Lord God . . . let it be known this day that thou art God in Israel" and God moved to the people in power. The fire of the Lord fell and consumed the sacrifice, wood, stones, water, etc. The people moved to God in penance. They fell on their faces and said, "The Lord, he is the God; the Lord, he is the God."

Revival for the individual begins in prayer. David had committed immorality and murder in his experiences with Bathsheba and Uriah. This greatly displeased the Lord. God sent Nathan to say to David, "Thou art the man." David

could do one of two things. He could rebel or repent. We see the response of David in his prayer in Psalms 51 as he cries out, "Have mercy upon me, O God, . . . Against thee, thee only, have I sinned . . ." David is asking for renewal as he prays, "Create in me a clean heart, O God; and renew a right spirit within me." He expresses the result of renewal as he further states, "Restore unto me the joy of thy salvation; . . . Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

Revivals in past history enforce this truth; they are born and begin in prayer. In December, 1975, J. Edwin Orr of Fuller Seminary spoke to our State Evangelism Directors meeting in Florida. He is known as a foremost authority on Great Awakenings in the past. Dr. Orr stated, "The one thing that always precedes great revivals or great spiritual awakenings is prayer." This is followed by Biblical preaching on sin, repentance, confession and concern for others.

J. E. Jowett said, "I'd rather teach one man to pray than 10 men to preach." "What is the secret of revival?" a great evangelist was asked. He replied, "There is no secret. Revival always comes in answer to prayer."

It is a present day practice for the in-

dividual or church who desires revival to begin in prayer. I want to make some practical suggestions for prayer preparation preceding the revival.

Cottage prayer meetings will still work if they have not been overworked. These meetings may be in the homes of dedicated church members, inactive church members or the lost. The leaders, place and time should be well publicized. The following prayer program may be followed: Monday night, theme — "Lord send a revival", Scripture, II Chronicles 7:14 and Psalms 51:1-12; Tuesday night, theme — "Man is Lost", Scripture, Romans 3:23, Acts 4:12 and Romans 5:6-12; Wednesday night — everyone meet at the church for a pastor-led prayer program; Thursday night, theme — "The Leadership of the Holy Spirit", Scripture, John 16:7-14; and Friday night, theme — "Lord Save the Lost", Scripture, Luke 13:3, Acts 16:23-33, Romans 10:8-14.

The Sunday School department prayer meetings are very effective in reaching a large number to pray. Each department will meet one night during the week in the home of the director or teacher. He or she will lead the prayer meeting. They should seek to enlist every worker and pupil to pray on their designated night. A schedule should be worked out and accepted where there will be concentrated prayer each night. Saturday night all deacons and wives should meet with the pastor or chairman of deacons for a soul searching, life committing prayer meeting.

The plan of prayer warriors has been very effective in churches that have used it. Captains are set up over groups of 10 praying people. The pastor can call the captains about specific prayer requests and the captains call their warriors. In a very short time the total group can be praying together in unity.

Since the home is the basic ordained institution of God, every Christian home should be used as a prayer base for revival. At least one month before the revival, begin family prayer meetings. The family that prays together is used to bring the lost and Jesus together.

Acts 4:31-32 states the core of this article so well: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: . . ." — Clarence Shell Jr., Associate/State Evangelist, Evangelism Department

Brotherhood

Men's meeting will feature sharing

Only 35 more days remain before the state-wide Baptist Men's Meeting to be held March 11-12, at Camp Paron. The camp facilities are being used at the suggestion of the men attending last year.

Comfortable facilities, good food, plenty of free parking, opportunity for fellowship and a real economical price are but a few of the reasons the men like the camp facilities. For those who prefer a hotel or motel, it's only a short drive back to Little Rock.

The general theme for the meeting will be "Let the Church Stand Up". This is in keeping with the South-wide theme leading into "Bold Missions" for 1977-79.

Ample opportunity will be provided for men to learn more about missions and how they may become involved in mission actions at home and in other parts of the world.

Some of the 16 men who went to Guatemala in April of 1976 will be present to share some of their experiences. Ample time will be available for private

conversation with the men also.

Testimonies by men doing mission actions in their own church communities will be presented during sharing time.

Any Baptist Men's group will be given time to share. We would, however, like to know in advance, if possible, your desire to participate. If you have something worthwhile to share please let us know. Write or call the Brotherhood Department.

Most of the program personnel will be our own people. We have a fine group of men in the state who are active in work for the Lord. Come listen, learn and share. You will be a blessing to others and in turn be blessed by the time together.

Information regarding reservations and cost will be mailed to all Brotherhood officers, pastors and other church staff members.

For more information see them or contact the Brotherhood Department.

— C. H. Seaton, Director

New chaplain works at Booneville

Christopher Alan Copeland began work as chaplain of the Booneville Unit of the Arkansas Children's Colony Jan. 15. Chaplain Copeland succeeds W. H. Heard who retired last April after 10 years of service with the sanitorium and Children's Colony.

Chaplain Copeland comes to us from Arlington, Tex., where he resided with his wife, Valeria, and three-month-old daughter, Christol. Chris (as he wishes

to be called) is a native Texan, but spent much of his life in Illinois. He was licensed to preach by the Crawford Avenue Church, Skokie, Ill., and was ordained by the Sagamore Hill Church, Ft. Worth.

Copeland is a graduate of the University of Texas at Arlington and Southwestern Seminary. He obtained certification in Clinical Pastoral Education from the Pastoral Care Department

of Memorial Hospital, Houston.

Chaplain Copeland is employed by the Arkansas Baptist State Convention, who provides his salary and benefits, and his services are made available full-time to the State institution. He is one of the five full-time chaplains the Convention provides to State institutions. His services will be directed by Louis Brown, superintendent of the Booneville Unit.

Arkansas Baptists are welcome to visit the institution and the chaplain. Our pride is justified in the work of all the staff of the institutions, and our chaplain completes the total program of their ministry. The chaplain is available, also, to churches, associations, and mission-minded groups to tell of his ministry and to offer suggestions of how we can mutually assist each other in the mission tasks.

We welcome the Copelands to our state and to this ministry. — Wilson C. Deese, Director, Chaplaincy Ministries

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- Second Church, El Dorado Ellis Bush, Leader
- Central Church, Pine Bluff John Ishee, Leader
- Olivet Church, Little Rock Bruce Grubbs, Leader

Workshop leaders



Ellis Bush
Executive Minister
First Church
Shreveport, La.



Bruce Grubbs
Church Adm.
Dept.
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John Ishee
Church Adm.
Dept.
BSSB



Lee Prince
Pastor
Union Avenue
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Send registration to
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P.O. Box 552

Little Rock, Ark. 72203

New stewardship book

Books are published by the score on the broad subject of stewardship, but the majority are either not sound doctrinally or superficial in content; good ones are relatively rare.

Such a good one, just published by Baker Book House, is "Giving and Living" by Samuel Young. The paperback book contains six messages on stewardship.

The author, who is a Nazarene, has an excellent concept of Scriptural stewardship, and all six of his messages have a sound, Biblical basis and are effectively presented.

He deals with various aspects of stewardship — time, talents, treasure, sacrificial giving and even deferred giving. He has been very careful to present the Lordship of Christ as the proper Scriptural motivation for giving.

The book will be a helpful addition to any Christian bookshelf and will be especially helpful to pastors. — Roy F. Lewis, Secretary of Stewardship Department

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On the cover

Only children allowed

by Harry N. Hollis Jr.



...unless you turn
and become like children,
you will never enter
the kingdom of heaven*

[Matthew 18:3b RSV]

Observe Race Relations Sunday
February 13, 1977

Sponsored by the Christian Life Commission of the Southern Baptist Convention

“... unless you turn and become like children, you will never enter the kingdom of heaven” (Matthew 18:3b RSV)

At the close of World War II some veterans returned home to discover that houses they wanted to rent for their families had signs which read: “**No children allowed.**” Having served their country sacrificially, they were dismayed. Someone even wrote a song to protest this practice. Concerning the kingdom of heaven, however, Jesus put up a different sign: “**Only children allowed.**” He said that unless we have the qualities characteristic of children, we cannot enter the kingdom of heaven.

This teaching of Jesus gives us guidance for right relations between the races. In children, we see the openness, trust and dependence essential to right race relations. At their best, children are not preoccupied with rank and status. They show us the way to loving acceptance.

How can we become like little children? Jesus says we must turn. The New Testament word used for “turn” means to change or be converted. There is absolutely no chance that we can become like children on our own initiative or in our own strength. We cannot be reborn by ourselves. We can only turn and become like children as we enter into a relationship to God through Jesus Christ.

Racism is a sin of idolatry. It puts race in the place of God. It stresses the superiority of one race over all others. To get rid of our racism, we must turn and be converted.

Race Relations Sunday is a special day on the Southern Baptist Convention's denominational calendar. It is one day especially set aside to symbolize the need for loving relationships between all races on every day. It is a day which symbolizes the hope that something can be done about racism through the Holy Spirit's power that comes from God through Jesus Christ.

The good news from Jesus is that we can get rid of our racism. We can become like children again. We can have fellowship and joy and peace and life with people of all races. Through Jesus Christ, we can turn and enter the kingdom of heaven where only those who are like little children are allowed.

Harry N. Hollis Jr. is Director of Family and Special Moral Concerns for the Christian Life Commission of the Southern Baptist Convention.

February 3, 1977

Graham clarifies views on alcoholic beverages

MINNEAPOLIS (BP) — “At no time did evangelist Billy Graham state he thought it was all right for President-elect Jimmy Carter to drink an occasional highball. He did not even mention highballs,” a spokesman for Graham's evangelistic association said here.

Graham stated his position against drinking of alcohol — except for medicinal purposes — after a news report of an interview carried a “partial transcript of Mr. Graham's views, and subsequent reports across the country conveyed some deductions that were not intended,” said Forrest Boyd, Graham's communications director.

In a prepared statement, to be used on a future “Hour of Decision” syndicated broadcast by Graham, the Baptist evangelist said he was “pleased to note that President-elect Carter has said no hard drinks will be served at the White House during his administration ...”

Graham cited statistics and reasons why he believed consumption of alcoholic beverages was undesirable, and noted:

“Most Americans have been too indifferent concerning this problem of drinking. They hark back to the days when people cried, ‘Prohibition causes drinking.’ But they don't seem to be aware that legalized liquor has brought even more drinking.

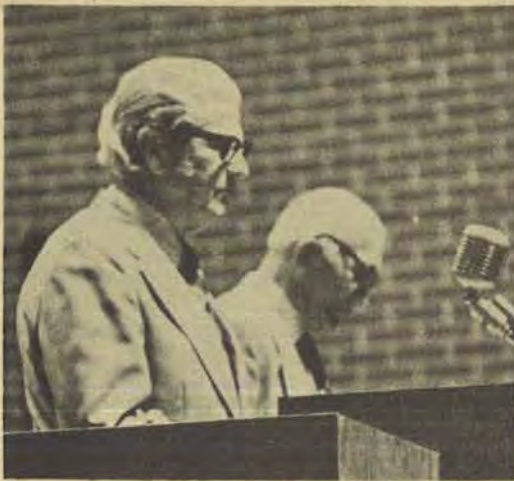
“We must admit, in all honesty, that teetotalism as we know it today, was found only in certain individuals in the scriptures, especially those who had taken the Nazarite vow, like John the Baptist,” Graham said.

The evangelist, while saying the Bible teaches that alcohol can be used for medicinal purposes, quoted the Apostle Paul:

“‘It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth ...’” (Romans 14:21).

Graham continued, “But he (Paul) also made it clear that we have a free conscience before the Lord and are not to judge the one who feels it is wrong to eat and drink ... Nor are we to judge the one who does ... it unto the Lord ... does not hurt the testimony of Christ — and does not cause a brother to stumble.

“However,” Graham said, “it is my judgment that because of the devastating problem that alcohol has become in America, it is better for Christians to be teetotalers, except for medicinal purposes.”



Charles H. Ashcraft, ABSC Executive Secretary (left), and J. C. Oliver, Arkansas Baptist College president, were on the program.



A combined choir of black and white Baptists provided special music Tuesday evening.

Three conventions join

The 1977 Evangelism Conference, held in First Church, Little Rock, was historic in that the Consolidated Missionary Baptist State Convention, the Regular Arkansas Missionary Baptist Convention, and the Arkansas Baptist State Convention all participated. The theme for the celebration, held Jan. 24-25, was "Let Our Churches Stand Up". The conference featured both Southern and National Baptist speakers and singers.

The Bible teacher for the conference was Francis W. Dixon, internationally-known British writer and preacher of Plymouth, England. In each of his five messages he used questions from the scripture which confront contemporary Christians. In his first message, drawn from Genesis 18:14, he asked, "Is anything too hard for God?" In response he said, "There are many who believe there are so many alien forces at work that God cannot work as he did in times past." In answering this accusation Dr. Dixon emphasized: (1) There is no promise too hard for God to carry out; (2) there is no prayer too hard for God to fulfill; (3) there is no problem too hard for God to work out; (4) there is no place too hard for God to renew; and (5) there is no person too hard for God to save.

In his second message, drawn from Micah 2:7, Dr. Dixon asked, "Is the spirit of the Lord straightened?" He said that the word "straightened" meant "limited". He said, "God is never limited by himself, but he is limited by the people with whom he desires to work. He emphasized that there were three ways that Christians could limit

the activity of the Holy Spirit. These are: (1) by resisting him; (2) by grieving him; and (3) by quenching him.

In his third message Dr. Dixon asked the question, "Why is the house of God forsaken?" He listed seven factors which could contribute to people forsaking worship of the living God. These are: (1) because of the spiritual nature of unregenerated people; (2) because too often there is no vital doctrine presented; (3) because all too often the lives of Christians do not convince peo-

ple of the Christian message; (4) because so many Christians lack zeal and commitment to the cause of Christ; (5) because of the lack of commitment of Christians in reaching the unsaved; (6) because we are living in the last days; and (7) because the Holy Spirit is quenched and grieved.

In Dr. Dixon's fourth message he spoke on "Powerless Disciples", from Mark 9:14-29, asking the question, "Why could we not cast them out?" He pointed out that the background for this



Baptists attending the conference included persons from all three cooperating conventions. Seated on the second row are Francis Dixon and Tommy Hinson, West Memphis pastor who introduced Dr. Dixon.

"Light", a musical group from Ouachita University, brought special music before two of the conference sessions.



TOP: Francis W. Dixon was Bible teacher.

ABOVE: E. V. Hill was a featured speaker.



Jesse Reed, evangelism director for ABSC, was coordinator for the conference.

in Evangelism Conference

scripture was the failure of the disciples to be able to cast out demons. He emphasized the situation they faced, the failure they experienced, the questions they asked and the answer they got from the Lord. Dr. Dixon said, "The Master told them the reason for their failure was their lack of faith, lack of prayer and lack of fasting." Dixon said that after they had witnessed this miracle they went out preaching the Word and doing many signs and wonders. "This," Dixon continued, "experience had a profound effect on the apostles. They learned that if they were to be effective servants of the Lord they must pay the price in faith, prayer and fasting."

In his final message Dr. Dixon spoke from John 21:15-17 on the question, "Lovest thou me more than these?" Dixon said that the background for this passage of scripture was the persistent question of Christ to Peter. From this question three questions arise. These are: (1) Do you really love him?; (2) How much do you love him? and (3) Where is the evidence of your love for him?

Landrum P. Leavell, president of New Orleans Seminary, New Orleans, La., brought two messages. In his first address Dr. Leavell spoke on "That I May Know Him". He emphasized that we should know him in salvation, service and separation.

In conclusion, Dr. Leavell warned that Satan is attacking Southern Baptists through our best-known leaders who have not separated themselves from the world. He said, "It is God's will that Christians separate and sanctify themselves." He continued by saying,

"You cannot grow in Christ until you have been born in Christ. Those who deny miracles are those who have never had one to happen to them."

In his final address Dr. Leavell spoke on "The Pastor's Role in Evangelism". He said that the pastor must have conviction, conception and consecration. In conclusion he said, "You must get yourself right with God and then be forgiven and forgiving." This involves an ability to work with all kinds of people from every nationality. "In my church in Wichita Falls," he said, "everyone who said that Jesus is Lord was welcome in our church."

Leavell challenged the preacher to make known their convictions. He said, "If a man is preaching so that people don't know what side he is on, he is not really preaching."

E. V. Hill, pastor of the Mt. Zion Missionary Baptist Church, Los Angeles, Calif., brought three messages on "The Master, the Method and the Message". In his first sermon on "The Master", Dr. Hill spoke from Matthew 16:16. He emphasized that the scripture affirmed that Jesus was the Christ, his works proved that he was the Christ, his words declared that he was the Christ, his life established that he was the Christ and witnesses gave testimony to the fact that he was the Christ. Hill pointed out that the Old Testament scriptures about Jesus were fulfilled in the dotting of every "I" and the crossing of every "T".

In his second message Dr. Hill spoke on "The Method". He said, "All too often our concept of what God wants us to do is too small. We have become

keepers of the equipment rather than fishers of men." Hill said that small groups of radicals such as the Black Panthers, the Ku Klux Klan and the Minute Men, were able to paralyze whole cities. "They are able to do this," he declared, "because they are committed. Christians have God's message; we need commitment that will make people pay attention."

Hill said that some churches ought to go out of existence. "A worthy church," Hill continued, "must have a first class ministry. They must know how to win people to Christ." Hill said that 11 years ago he started by training three members on how to lead people to the Lord. He now has 225 who are effective witnesses. The method that he has used is for each person who has been trained to train another.

Dr. Hill said that a church must also develop a loving fellowship. In addition, he continued, "A church must have a bold attack on the town." In addition to the development of numerous social ministries to meet the needs of the area in which his church is located, they are in the process of training one person who is qualified and committed in each block of their community. This will require 3100 people as there are 3100 blocks in his area.

In his final message Hill spoke on "The Message". He emphasized that the message must be a clear word about God, and that man must do something about God. Hill said, "Man must agree with God that he is lost and that God is the only source for his salvation."

Hill challenged the ministers present to confront their members with the death, the burial and the resurrection of Christ. He said, "We've got something to celebrate for our transgressions have been forgiven and we will be like him in the resurrection. We can go back to our

homes with the glad news that some day we will meet again because of what Christ has done for us."

Bobby Sunderland of the Department of Mass Evangelism, Home Mission Board, Atlanta, Ga., spoke on "In the Way, or On the Way", from Mark 2:1-11. He said, "All too often Christians are marked by apathy, lethargy and procrastination." In the introduction of his message he gave the setting of the small house being filled with people. Four men brought a man who was paralyzed. Not finding any access into the house, they climbed up the outside stairway and punched a hole in the roof so that they could lower the man down to Jesus. He emphasized that they were concerned; they were convinced; they were convincing and they were creative. He said, "We might have been defeated, delayed or discouraged, but these people were determined." He continued by saying, "The tragedy is that the Pharisees and Sadducees who were present observing Jesus didn't even know that they were in the way." He challenged those in attendance to become involved in the physical and spiritual needs of the people round about them.

Robert Ferguson, director of Cooperative Ministries with National Baptists, spoke on "The Pastors Equipping the Saints to Witness". Dr. Ferguson said that the pastor's responsibility was to equip the saints. "In most of our churches," he said, "the members depend on the paid staff and a few activists to do all of the work. But the fundamental function of the pastor is to equip the saints so that they can do the work." He compared the work of a pastor to that of a coach who is training a team.

He said that if the pastor was to be an enabler, however, he must be a good witness. Dr. Ferguson said, "A good witness is a believable witness. It is im-

possible for me to be right with God and to ignore people." In conclusion Dr. Ferguson said, "You may be saying to yourself, 'You are trying to get me on the chopping block.' Let me ask you a searching question. Would you rather be a servant of God or a purchased jester?"

Glen Igleheart, director of the Department of Interfaith Witness of the Home Mission Board, emphasized "Response to the Call of God by Responding to Peoples' Spiritual Needs", "Response to the Call of God by Responding to Peoples' Physical Needs", and "Response to the Call of God by Responding to Other Faiths in our Midst". He said, "Paul felt compelled to be ready to give a response for his faith wherever he was." Igleheart said that there is a proliferation of cults and religious groups in our society today. "Christians must," he said, "be prepared with Bible answers to these assaults. This means that we must understand our Bible as well as the teachings of other religious groups."

R. H. Dorris, director of missions for the Arkansas State Convention, spoke on "The Mission of the Church". He said, "The church itself is mission. This is because the church is always in the process of becoming." He said that a church which was more concerned with its own well being rather than responding to God is sounding its own death-bell.

He said that a church in mission obedience is to emphasize evangelism, education and partnership with Christ. "Southern Baptists did not organize," Dorris said. "one new church every day for the past 131 years without this type of boldness."

In conclusion Dorris admonished those in attendance to seek every person as a follower of the kingdom, to

Speakers at the meeting included (left to right) Bobby Sunderland of the Home Mission Board of the SBC; Landrum P. Leavell, president of New Orleans Seminary, SBC; and Robert U. Ferguson, director of Cooperative ministries with National Baptists for the ABSC.



seek every person as a fellow believer and to seek every person as a partner in the kingdom's work.

J. G. Russ, pastor of the Mt. Hebron Baptist Church, Camden, spoke on "The Glories of the Ministry". He emphasized that the ministry is glorious because it is ordained of God to call men to Jesus; it is glorious because it is a ministry of reconciliation, and it is glorious because of its power and its source. Russ said, "The minister can know that his message is true because it is founded on Jesus Christ."

A number of resource conferences were held relating to evangelism. Bob Ebersold held a conference on "Church Bus Ministry". He emphasized the possibility of reaching parents through the bus ministry. He said, "The best prospects a church has are the parents of bus ministry children." He enumerated the various ways that a church can enlist the parents of children who are coming to church on the bus. Among these was the giving of a Bible to any boy or girl who would enlist two additional people. Often children will say that they don't know anyone that they can bring to church. He said, "You can whisper in the ear of your children, 'Why don't you bring your parents to church?'" He said that often the parents would come, keep on coming and be won to the Lord.

Featured musicians included Mrs. Andrea Halliburton of Lake Village Church, Texarkana, Tex.; Walter Edwards of Liberty Hill Church, Little Rock; and the combined choirs of the Singing Men, Singing Women and Concert Choir of Pine Bluff. The combined choirs were under the direction of David Hodge, music teacher of Pine Bluff. Testimonies were given by Mrs. Mary Sawyer of First Church, Benton, and Mrs. Emma Stewart of Jonesboro.

Speaking schedule of Francis Dixon

February: 6-10, First Church, Rogers; 13-17, First Church, Forrest City; 20-24, First Church, Siloam Springs; 27-March 3, First Church, Conway. **March:** 6-10, Broadway Church, Memphis, Tenn.; 13-17, Cherokee Church, Memphis, Tenn.; 20-24, First Church, Little Rock; 27-31, Southern College, Walnut Ridge. **April** 3-7, First Church, DeWitt.

Other speakers and musicians were (clockwise from top left) R. H. Dorris, Emma Stewart, Andrea Halliburton, Mary Sawyer, J. G. Russ and Walter Edwards.



Six full-time evangelists and a representative of the Southern Baptist Home Mission Board were present when the 1977 Arkansas Evangelism Conference was held Jan. 24-25.

The conference, held at First Church in Little Rock, was under the direction of Jesse Reed, State Director of Evangelism.

Evangelists attending were:

Herbert 'Red' Johnson, 520 Spring Street, Mountain Home, Ark. 72653 — Phone (501) 425-2066.

Jack Parchman, Box 1713, Little Rock, Ark. 72201 — Phone (501) 562-1177 or 565-8153.

Bob Ebersold, P.O. Box 1337, Rogers, Ark. 72756.

Johnny Green, 907 Cleveland, Wynne, Ark. 72396 — Phone (501) 238-3759. Green is staff evangelist for Wynne Church.

Bobby Sunderland, Director of Mass Evangelism, was in attendance as a representative of the Home Mission Board.

Charles W. Rosson, P.O. Box 116, Sulphur Springs, Ark. 72768.

Vernon Bradley, Box 127, Ada, Okla. 74820 — Phone (405) 332-1325.

Other program persons



Carter's inaugural speech

by W. Barry Garrett

WASHINGTON (BP) — President Jimmy Carter took his oath of office with his hand on Micah 6:8 in the Bible given to him by his mother a few years ago.

This prophetic admonition for social justice also set the tone for the new President's inaugural speech. Micah exhorted, "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (KJV).

Carter's 15-minute speech was interrupted frequently by applause and shouts of approval from the crowd of more than 100,000 people who jammed the east side of the Capitol grounds.

Key words in the President's speech were "freedom", "justice", "human rights and dignity" and "a new spirit".

To amplify these concepts, President Carter set forth his goals, "Within us, the people of the United States, there is evident a serious and purposeful rekindling of confidence, and I join in the hope

that when my time as your President has ended, people might say this about our nation:

—"That we had remembered the words of Micah and renewed our search for humility, mercy and justice;

—"That we had torn down the barriers that separated those of different race and region and religion and, where there had been mistrust, built unity, with a respect for diversity;

—"That we had found productive work for those able to perform it;

—"That we had strengthened the American family, which is the basis of our society;

—"That we had ensured respect for law, and equal treatment under the law, for the weak and the powerful, the rich and the poor;

—"And that we had enabled our people to be proud of their own government once again."

At the outset of his speech, President Carter paid high tribute to the out-

going President Gerald R. Ford. "For myself and our nation, I want to thank my predecessor for all he has done to heal our land," he said. Then in an emotional moment for both Ford and Carter, the two men shook hands as the crowd roared its approval and agreement.

The greatest applause from the crowd came when the new President declared his ultimate goal — "The elimination of all nuclear weapons from this earth."

He said, as the crowd shouted its approval, "We will ever be vigilant and never vulnerable, and we will fight our wars against poverty, ignorance and injustice, for those are the enemies against which our forces can be honorably marshalled."

Carter, who later shattered precedent by walking with his family down Pennsylvania Ave. to the White House, renewed his pledge for freedom: "Two centuries ago our nation's birth was a milestone in the long quest for freedom



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based on Bible concepts

... I have no new dream to set forth today, but rather urge a fresh faith in the old dream ... Because we are free we can never be indifferent to the fate of freedom elsewhere."

The new President came down heavily on human rights and dignity. He declared, "We have already found a high degree of personal liberty and we are now struggling to enhance equality of opportunity. Our commitment to human rights must be absolute, our laws fair, our natural beauty preserved; the powerful must not persecute the weak, and human dignity must be enhanced."

Giving emphasis to the inaugural theme of "A New Spirit", Carter said, "The world itself is dominated by a new spirit. Peoples more numerous and more politically aware are craving and now demanding their place in the sun — not just for the benefit of their own physical condition, but for basic human rights."

He then commented: "The passion for freedom is on the rise. Tapping this new spirit, there can be no nobler nor more ambitious task for America to undertake on this day of a new beginning than to help shape a just and

peaceful world that is truly humane."

Only two prayers were offered at the Carter inauguration, a contrast to the numerous and lengthy prayers recited at inaugurations in recent previous administrations. United Methodist Bishop William R. Cannon of Atlanta prayed in the invocation that God would "save us from the arrogant futility of trying to play God." He asked forgiveness for the corporate sins of the American people, asserting that "our leaders mirror the people" and that we should not blame national sins on politicians.

Roman Catholic Archbishop John R. Roach of St. Paul-Minneapolis pronounced the benediction and appealed for a national sense of compassion, for courage to change injustice and for attention to just dissent.

The oath of office was administered to Vice President Walter F. Mondale by Thomas P. (Tip) O'Neill Jr., Speaker of the U.S. House of Representatives. Warren E. Burger, chief justice of the U.S. Supreme Court, administered the oath of office to President Carter.

Preceding the inauguration, a concert was given by the United States Marine Band under the direction of Lt. Col. Jack T. Kline. Special choral music was sung by the Atlanta University Center Chorus, an all-black ensemble conducted by Wendell P. Whalum.

Carter family has private worship before inauguration

WASHINGTON (BP) — President Jimmy Carter and his new administration were exhorted, "Whatsoever ye do, do it heartily as to the Lord," in a private worship service at the First Baptist Church here, Jan. 20, before the inauguration ceremonies at the U.S. Capitol Building.

Nelson L. Price, pastor of the Roswell Street Baptist Church, Marietta, Ga., pointed out in a sermon that a positive spirit cannot replace good choices. "Misplaced priorities have often been the downfall of a country," he said.

"Let the spirit of Heaven permeate the spirit of Washington with a new spirit of prayer," Price urged.

Price has been a "prayer partner" with Carter since his days as governor of Georgia and delivered the invocation at his inauguration as governor.

The private service, to which the press and the public were not invited, was attended by President Carter and his family, Vice President Mondale and his family, members of the new President's cabinet and military escorts for the families. Some 200 persons were present.

Charles A. Trentham, pastor of First Baptist Church, read 1 Corinthians 13, often called "the love chapter" in the Bible. He then prayed for the personal needs of the Carter family. Nine-year-old Amy Carter nestled under her father's arm as the pastor prayed.

John M. Adams, emeritus chaplain and professor of religion at MacAlester College, St. Paul, Minn., read Scriptures describing Moses' call at Sinai and Solomon's accession to the throne of Israel. Adams is the father of Joan Mondale, wife of Vice President Mondale. Both the Vice President and his wife are ministers' children.

The Scripture reading continued with Isaiah 61:1: "The spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

Adams concluded by citing Mordecai's challenge to Esther: "Who knows whether you are come to the kingdom for such a time as this?" (Esther 4:14). He applied it to the new administration of President Carter.

The private presidential worship service was coordinated by Chip Carter, the President's son. The choir of First Baptist Church provided music. Myrtle Hall, artist in residence, King's College, sang "The Lord's Prayer" and "Here is My Life". She has sung with Billy Graham crusades.

Charles R. Sanks Jr., associate pastor of First Baptist Church, also participated in the service.

Carol Franklin, a reporter with the Washington Bureau of Baptist Press, is a member of the choir of First Baptist Church, Washington, scene of the private prayer service for President Carter and his administration.

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Seven North Central states hope to enlist 32,000 in 1977

SPRINGFIELD, Ill. (BP) — A goal of enlisting 32,000 people in Bible study during 1977 was spelled out in a meeting here of Baptists in the seven north central states.

The goal setting came during a church growth workshop sponsored by the Baptist state bodies involved in North Central Missions Thrust, a cooperative effort to enhance missions and evangelism in Illinois, Indiana, Ohio, Minnesota, Wisconsin, Michigan and Iowa.

North Central Missions Thrust dovetails with the Southern Baptist Home Mission Board's Bold Mission Thrust, which has as its dual purpose evangelization and congregationalization of the nation.

"The North Central Missions Thrust was launched in 1974 and has gained steam as it has gone along," said James H. Smith, president of the effort for 1977.

Smith, executive secretary of the Illinois Baptist State Association, added that 1976 was a learning year leading to the Bible study emphasis in 1977, church extension efforts in 1978 and an evangelistic push in 1979.

The overall objective of North Central Missions Thrust is to double the number of churches in the seven states by 1990. Some 1,784 Southern Baptist churches were in the seven states in 1974, and the goal is to have at least 3,590 by 1990.

The overall population of the seven states — generally clustered around the Great Lakes (with the exception of Iowa) — is more than 50 million, or about one fourth of the population of the United States.

Smith estimated the unchurched population of the area is 32 million people.

During 1977, the states aim to enlist 32,000 new people in Bible studies: 8,000 in Ohio; 3,000 in Michigan; 5,000 in Indiana; 15,000 in Illinois and 1,000 in the "fellowship states" (not yet organized into state conventions) of Iowa and Minnesota-Wisconsin.

Michigan, Indiana, Illinois and Ohio each form a convention while the Iowa Southern Baptist Fellowship is attached to the Missouri Convention and the Minnesota-Wisconsin Fellowship is sponsored by the Texas Convention.

During the three-day workshop, 545 persons from across the area — mostly covered by snow — were registered.

Keynote speaker, James L. Sullivan of Nashville, president of the 12.9-million-member Southern Baptist Convention (SBC), said Southern Baptists have a unique opportunity to witness because of the publicity focused on the

denomination by news media coverage of one of its most prominent members, President-elect Jimmy Carter.

"This publicity is long overdue," Sullivan said. "We are partially at fault because we have failed to speak up to say who and what we are. For too long, we have had the image of a southern sect that strums guitars while handling snakes."

Sullivan said it has only been in recent months that the public has become aware of the size and influence of the SBC, the nation's largest Protestant denomination. He pointed out that last year members gave \$1.6 billion in offerings, that one in every six ministerial students in the nation is enrolled in a Southern Baptist seminary and that on

an average Sunday the 35,000 member churches of the denomination baptize 9,000 converts.

Sullivan warned that all of the national visibility and publicity "will not do us any good unless we correctly interpret ourselves" to people.

He also warned that it is not enough for churches merely to put out signs, publish a bulletin and run a notice in the paper about services.

"Too many of our church leaders adopt the attitude that the general public has two legs and that people know where the churches are . . . and can come if they want to.

"A vital religious faith always takes the initiative and goes out of its way to reach people and make them feel welcome," he said.

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HEART OF EUROPE TOUR (22 days), leaving July 16. Escorted by Dr. Weldon Vogt, Professor of Psychology. Visit: **Holland, Germany (Rhineland and Bavaria), Austria (including Vienna), Switzerland, France, England.** \$1,565 from DFW.

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**Dr. Cecil Sutley, FSA Director of Travel Services, O.B.U., Arkadelphia, Ark.
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Power over sickness and death

Feb. 6, 1977

Luke 7:11-23

All about us we see evidence of God's power. And yet we are often unconscious of it until there is a special call for its use. But let the need come, and the power will be manifested, for it is there.



Simpson

Our lesson this week illustrates the power of Jesus over two of life's most common enemies; sickness and death. In two separate stories, Luke affirms the true identity of Jesus as the Messiah and Son of God. By the raising of a young boy back to life, and in the attempt of Jesus to restore the faltering faith of John the Baptist, God reveals his ultimate ability to meet our every need.

Power over death (11-16)

Luke begins his narrative with a moving account of the power of Jesus over death. The incident described happened at Nain, which was a day's journey from Capernaum. Jesus met a funeral procession, and apparently, without being asked, brought a young boy back to life (11-17). This miracle of mercy is in many ways, one of the most meaningful stories in all the Bible.

To begin with, it reminds us that life is full of sorrow and heartbreak. He was the only son of his mother, and she was a widow (12). She not only had lost her only son, but she had also lost her only staff for support in her old age. We don't have to look very far to see that what was true here is true in the lives of so many others. Life is full of tragedy, and death many times brings difficult circumstances, which all of us have to face. But we know that even in the valley of the shadow of death we have nothing to be afraid of because he is close beside us, guarding, and guiding us all the way (Ps. 23:4).

Jesus also gives us a perfect pattern for dealing with death and grief. The psychology of Jesus was twofold. First, he never succumbed to the hopelessness of death. His attitude was always one of victory. "I am the resurrection and the life," he said (John 11:25). And if you will remember, he never had to preach

a funeral. He would not let the sorrow of death destroy his belief in the power of God to give eternal life.

But secondly, Jesus never tried to deny the hurt or the crushing sorrow death can bring. Even in the miraculous victory of Jesus over the death of Lazarus, still the Bible says, "Jesus wept" (John 11:35). Jesus knew the hope of eternal life, but he also knew the sorrow of death. Neither did Jesus try to prohibit the tears of this mother who had lost her only son. Rather, he said, "Don't go on weeping. Don't continue in your tears." And he could give her ample reason, for in him was power to bring her only son back to life.

There is so much to be gained if we would only learn to accept death and grief honestly in the strength of our Lord. Jesus never expected us to give up our loved ones without yielding to the natural susceptibility of tears. The very existence of tears shows that God made them and has a use for them. Lovingly God has given them to us for very wise and gracious purposes. On the other hand, neither should we continue in our tears, or mourn away our life as those who know not the tremendous power of Jesus over death. Tears have their place, but so does the hope of eternal life.

Secondly, to God's victory over death, Luke adds the compassion of Christ. When the Lord saw the poor widow following her son to the grave, he had compassion on her (13). How tender are the compassions of our Lord. Here in is comfort for the bruised and broken hearted. For there is in the strong, compassionate Son of God, immortal love, and an oil of joy for all our needs. Out of a reservoir of love God gives us his Son (John 3:16). It is our faith in this infinite compassion of Christ that is the source of all our hopes for men. "Cure sin," it has been said, "and you cure sorrow." He who was made sin for us can alone effectually wipe away the tears. The comfort of others only plays on the surface, but the compassion of Jesus reaches in. In this compassion, we find

power over death.

Third, to the compassion of Jesus, Luke adds the power of Jesus to give life. As the curious crowd looked on, Jesus gave the triumphant command. "Young man, I say unto thee, Arise" (14). Only one word was needed to bring the boy back to life. Christ's dominion over death was evidenced by the immediate effect of that word. He that was dead sat up and began to speak (15). He who had power to bring a physically dead body back to life can surely be trusted to raise the soul, dead in trespasses and sin. His own resurrection is our personal guarantee of this infallible promise.

Fourth, Jesus' power over death calls for our strongest faith in God. Recognizing him as a prophet, they failed to see him as the Son of God (16). Equally so, many today have rumor of the Gospel in their ears, but they have not the Saviour in their soul.

Power over sickness (17-23)

Luke concludes the story with an event in the life of John the Baptist. Eventually it proved the power of Jesus over sickness was definite evidence of his Messiahship. All over Judea and throughout the surrounding regions, Jesus' fame grew (17). Soon the news of his miracles reached John (18). As you know, John had been imprisoned for some time (Luke 3:19, 20). Confused by the conflicting reports of Jesus' ministry, John's faith began to falter. The dungeon was to John what the temptation in the wilderness had been to Jesus, but the result was different. John wondered why if Jesus was doing so much, he did not do more. Why didn't he proclaim himself as the Messiah and set himself up as ruler over Israel and conqueror over Rome (19, 20).

Jesus' answer was totally other than what John expected. Jesus told John's messengers to inform the faithful prophet of the miraculous things they had witnessed (21, 22). In effect, Jesus was telling John that the messianic promises of God would not be fulfilled in the military overthrow of Rome, rather by the humble ministry of the Messiah as prophesied long ago (Isa. 61:1). The power of Jesus over sickness and death had marked him as the Messiah and anchored John's drifting faith.

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Jairus: a distraught father

Feb. 6, 1977

Mark 5:21-24a, 35-43

This lesson is the second in a series of five studies on people whom Jesus helped. When we consider the contacts Jesus had with people we find that he had a concern for people in crisis. The passage for this study is the climax of a series of miracle stories that show Jesus' power over the varying conditions of life. In each of them Jesus showed God's power to aid people who find themselves in conditions beyond their control. Jairus found himself in such a situation and sought the help of Jesus.



Dodson

Jairus was a ruler of a synagogue. He was responsible for the management of the synagogue and the conduct of its services. He was one of the most important and respected men in the community because of his position. Though he was a religious man and had the respect of his community, he found himself in a crisis. That crisis impelled him to call upon Jesus for help. We want to consider carefully the anxiety of this distraught father and see how the Lord aided him in all aspects of it.

Sickness (5:21-24a)

Anxiety was caused by the sickness of Jairus' 12-year-old daughter. Mark's material not only gives us the age but also indicates the affection the man had for his daughter by the term he used in reference to her. Luke's material (8:42) states that she was an "only daughter". So Jairus' beloved and only daughter, 12 years of age and on the threshold of womanhood according to Jewish custom, was at the point of death. A parent should have no difficulty in understanding his anxiety.

Jairus' anxiety over the sickness of his daughter was compounded by his status in the community. He had much at stake in coming to Jesus and risking the disfavor of those in the synagogue and community. The Bible speaks of others in a similar position who refused to believe in Jesus for fear of being cast out of the synagogue (John 9:22). But his position and pride were not to keep him from pushing through the crowd to prostrate himself before Jesus and plead for his help. Jesus went with him immediately.

Selfishness (5:24b-34)

According to the writers of the synoptic gospels the experience of Jairus cannot be separated from that of the woman with the hemorrhage. We include it in this study because we feel that the event added to the anxiety of Jairus. It does not seem difficult to believe that Jairus became impatient in the delay caused by the woman. It is easy to imagine that he became more and more concerned about the time and how the woman was keeping Jesus from helping his daughter. Jairus was probably wanting Jesus to hurry home with him to help his little girl. It would be understandable if he had felt that way.

Let's stop with Jesus to consider the woman's need. She had suffered for as many years as Jairus' daughter was in age. Her sickness had made her unfit for worship and contact with people (Lev. 15:19-30). She had exhausted all her finances in her efforts to be cured. But she had come to have faith in Jesus. In exercising that faith she wanted her contact with Jesus to be unknown so that she might not be embarrassed or endangered by the crowd's reaction to her condition. So, secretly, she reached out and tapped the power of the Lord and was healed.

Jesus was conscious of the touch of faith which drew upon his power. When he sought to learn who had touched him, his disciples thought it strange that he was concerned about one when so many were pressing all around him. As he looked around, the woman, aware of the miracle, fell before him and acknowledged her act. Whereupon Jesus pointed out that her faith had brought about the miracle and she could go in peace.

Sorrow (5:35, 36)

Was Jairus' anxiety caused by selfishness unreasonable? As Jesus ministered to the woman a messenger came to tell Jairus, "She's dead, why bother him anymore?" Had the delay with the woman kept Jesus from getting to the girl in time? Could her death have been prevented if Jesus had been able to arrive sooner? When Lazarus died and Jesus came to his sister Martha, she said to Jesus, "Lord, if thou hadst been here, my brother had not died"

(John 11:21). But according to the Scriptures, Jesus had deliberately delayed his coming to Bethany to show that he is the resurrection and the life. Time was not essential, only trust in him!

Jesus stayed the crowd and took only Peter, James, John and Jairus with him. What he was about to do was not for sensation seekers but for the souls that were suffering in sorrow. When they arrived at the home, the situation was a tumult of weeping and wailing. Jesus rebuked the group and said, "The damsel is not dead, but sleepeth." By "sleep" he meant that she was resting in a state of death that was not permanent in that she would be restored to life. The Bible speaks of death as sleep elsewhere (John 11:11-14; I Cor. 15:51; I Thess. 4:14-16). The crowd laughed at Jesus in scorn and he moved them out of the house. Then he took the parents and the three disciples to the side of the child, because only believers were to be present for the privilege of seeing the miracle. The Lord spoke to the child in Aramaic, "Talitha Cumi," which means in English, "Little girl, get up." According to the language, Jesus had a firm grip on her hand. With the lifting hand he helped her to rise up. As those present watched in astonishment, the Lord admonished them to be quiet about what had happened. He did not want his ministry to become that of a miracle worker providing for the physical needs of people. We know this from the time he fed the multitude (John 6:15, 25, 27).

Summary of study

Our study should have taught us several things. First, that Jesus is always able to aid us in the crises of life. As the song goes, "When other helpers fail, and comforts flee, Help of the helpless, O abide with me." Second, Jesus is available to aid us in the crises of life. He cares and will come at our call. He is never bothered by our call. Third, nothing is too costly to give up to come to Jesus for his help. His provision is worth more than any position or possession or peril. Fourth, we should not be selfish in our concern for Jesus' care. His compassion and care are boundless. So others' needs cannot and should not be in the way. Let us have patience as Jesus provides for others and our needs wait. Fifth, when sorrow comes in death we must find that the Lord is able and available for that need also.

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A smile or two

Attendance report

Jan. 23, 1977

Church	Sunday School	Church Training	Church addns.
Alexander, First	80	69	
Batesville, First	142	77	
Benton, Trinity	97	44	
Bentonville, Central Avenue	73	41	
Berryville			
First	101	30	
Freeman Heights	140	63	
Biscoe, First	82	50	2
Booneville			
First	228		
South Side	65		
Bryant, First Southern	144	77	
Cabot			
First	364	90	
Mt. Carmel	226	103	2
Caledonia	35	20	
Camden			
Cullendale	511	158	
First	385	123	
Conway, Second	331		5
Crossett, Mt. Olive	375	108	
Dell	75	38	
El Dorado, West Side	417	411	9
Elkins, First	61		
Forrest City			
First	608	50	7
Second	138	57	
Ft. Smith			
Grand Avenue	721	274	5
Mission	17		
Haven Heights	168	94	2
Temple	112	59	
Fouke, First	82	57	
Gentry, First	87	48	1
Gillett, First	44	12	
Gillham	76	40	1
Grandview	64	54	
Green Forest, First	101	47	
Greenwood, First	277	139	1
Hampton, First	139	65	
Hope, First	354	118	1
Hot Springs			
Lakeside	117	66	1
Park Place	201	63	1
Hughes, First	168	53	
Jacksonville			
First	384	86	
Marshall Road	138	59	2
Jonesboro, Friendly Hope	101	66	
Lavaca, First	253	130	
Little Rock			
Chicot Road	60	38	5
Crystal Hill	85	52	
Life Line	421	100	2
Martindale	80	45	
Woodlawn	88	44	2
Magnolia, Central	589	222	2
Marked Tree, First	131	68	
Monticello, Second	257	69	
Mulberry, First	179	98	1
Murfreesboro, First	141	50	1
North Little Rock			
Calvary	307	100	
Levy	317	78	
Park Hill	654		7
Paragould			
Calvary	184	128	1
East Side	224	96	
First	288		
Paris, First	277	71	
Pine Bluff			
Centennial	151	68	
First	618	49	
Lee Memorial	229	132	
South Side	585	142	5
Sulphur Springs	170	88	
Watson Chapel	367	135	4
Rogers, Immanuel	388	71	
Russellville			
First	377	176	4
Second	119	49	
Sheridan, First	173	71	
Springdale			
Berry Street	58	32	
Caudle Avenue	112	52	
Elmdale	263	108	2
First	1117		5
Texarkana			
Highland Hills	146	65	
Shiloh Memorial	190	67	
Vandervoort, First	61	25	
Wabash, Immanuel	40	31	
West Helena			
Second	178	111	
West Helena Church	324	69	
Wooster, First	87	37	
Yellville, First	44	14	

A rookie policeman was asked in an examination what he would do to break up a crowd. His answer indicated a deep knowledge of human nature. He wrote, "I'd take up a collection."

"How big is your farm?" the Texan asked the Vt. farmer.

"Well, it's rather large," the farmer said. "It stretches about 300 yards that way, and almost 200 yards this way."

"Haw," said the Texan. "My ranch in Texas has a house at one end, and when I get in my car in the morning and start out from the house, I don't even reach the end of my property until late at night."

"Yep," said the Vt. farmer, "I had a car like that once myself."

If nobody knows the troubles you've seen, you don't live in a small town.

A guy is taking his first golf lesson and he asks the golf pro, "Well, what do I do?" The pro points to the hole 400 yards away and says, "Hit this little white ball as far down the fairway as you can." The guy proceeds to hit the ball 398 yards, two yards from the cup. The golf pro gives him a funny look, and they get in the cart and drive down to the ball. Then the guy asks the pro, "What do I do now?" The pro says, "Well, now you put that little ball in that little cup over there." The guy says, "Why didn't you tell me that when we were back there?"

"Mr. Hart is some moocher!"
 "How does he mooch?"
 "He goes from door to door saying, 'I'm collecting for the Hart Fund!'"

"Retirement Security" nowadays is making sure all the doors are locked before you go to bed.

Minister's wife: "Wake up! There are burglars looking for valuables!"
 Minister: "Never mind. Let them find out their mistake by themselves!"

A young attorney working on his first case had been engaged by a farmer to prosecute a trucking company for losing a shipment of 24 of the farmer's pigs. He wanted to impress the jury with the magnitude of the injury. "Twenty-four pigs, twenty-four! Think of that! Twice the number in the jury box!"

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"TV powerful, uncontrolled," says witness at hearing

by Irma Duke

RICHMOND (BP) — "Television is the most powerful source in our society today and it is not controlled," a Southern Baptist college professor said here at the third of four television and morality hearings sponsored by the Southern Baptist Christian Life Commission.

John P. Dever, associate professor of religion and sociology at Averett College in Danville, Va., was one of 15 speakers at the forum in the headquarters building of the Baptist General

said.

Dever talked about the "no-fault morality". He quoted one television industry representative, "You can't tell the public what they want." Dever suggested this may be true, "But if parents, teachers and ministers carried out their responsibilities by the Neilson Ratings we would give our children a steady diet of chocolate cake, snow days and no Sunday school."

However, Robert S. Alley, chairman of the department of religion at the University of Richmond (Va.), said, "Commercial television offers to American viewers a considerable amount of high quality drama and comedy." He continued by saying, "'MASH' approaches life and death with a sensitivity and feeling that causes many a sermon to pale in comparison."

Alley suggested that even programs with immorality were teaching moral values.

C. Welton Gaddy, director of Christian citizenship development for the Christian Life Commission, asked Alley about programs that have both immorality and morality, how a person keeps from focusing on immorality.

Alley responded that television "can open all kinds of doors, and discussions of issues" which can highlight moral things. He suggested parents should watch television with their youngsters rather than having the television babysit children.

He indicated there are some shows on television that are in poor taste, but viewers need to be their own censors. If television is imposing its morals, then, "We've got to find a way to deal with it without imposing our morals on it."

Earlier, Alley had suggested that the church fails to recognize the ethical quality of much of television "as a result of mild profanities and a few sexual allusions."

Several witnesses testifying did agree that viewers should be their own censors, that they are responsible for what they are watching.

Eloise Parks, a high school sophomore and the only teenager who has appeared as a witness at any of the regional hearings, said she is convinced the responsibility mainly is the viewer's, not the producer's or sponsor's. "Every time we watch these shows we are showing our support for violence and sex on television.

"Southern Baptists are not a small

group," she said. "We are made up of almost 13 million members. I believe that if we unite in our objections and act, instead of just talking, maybe we can accomplish something."

Winford L. Hendrix, minister of education-administration at First Baptist Church, here, suggested boycotting. "Until we, as religious people, genuinely oppose violence and exploitation of sex in television by boycotting such programming television will not improve. This, along with boycotting sponsors, may well be our answer to cleaning up television programming."

Another witness said that television obeys the law of supply and demand. Timothy T. Brendle, pastor of the Goshen Baptist Church, Spotsylvania, Va., said, "We get what we approve of. We as the consumer do in fact have more control over television programming than does the FCC (Federal Communications Corporation).

The witnesses testified about the problems of sex and violence depicted on TV, but some expressed a greater concern with what they said is insinuated.

"I don't think the only problem is with actual nudity or sex, but it's the idea that stories put across that's dangerous. These types of shows teach that premarital sex and having affairs are okay and that everybody is doing it, when, in reality, not everyone is doing it," said Miss Parks, the daughter of Keith Parks, missions support division director of the Southern Baptist Foreign Mission Board, Richmond.

Along these same lines, Stanley A. Nelson, director of the student section of the Foreign Mission Board, said he would call for "television to be more forthright and deal less with the innuendos." Speaking as a father, he said once four letter words are demythologized, they "loose their power . . . rather than sex and violence, the snicker is the immoral quality of the tube."

Members appearing on the panel for the Christian Life Commission were Gaddy, W. David Sapp, director of organization for the agency and Harry N. Hollis Jr., director of family and special moral concerns.

Any Southern Baptist church members were welcome to testify. Requirements were only that they reserve a time to be heard and agree to put their testimony in writing.

The fourth and final hearing will be held in San Francisco.

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Association of Virginia.

When asked if television reflected or shaped society, he said there was an interaction. He said it reflects trends and sometimes runs ahead of the trend, "leading us down the primrose path."

Richard M. Stephenson, executive secretary of the Baptist General Association of Virginia said of television, "Such a powerful instrument should be used not to lower, nor even simply reflect, but to raise the values of our society."

"It is important to seek to move TV programming from the negative column to positive contributions toward a better quality of life for us all," Stephenson