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February 17, 1977

Arkansas Baptist State Convention

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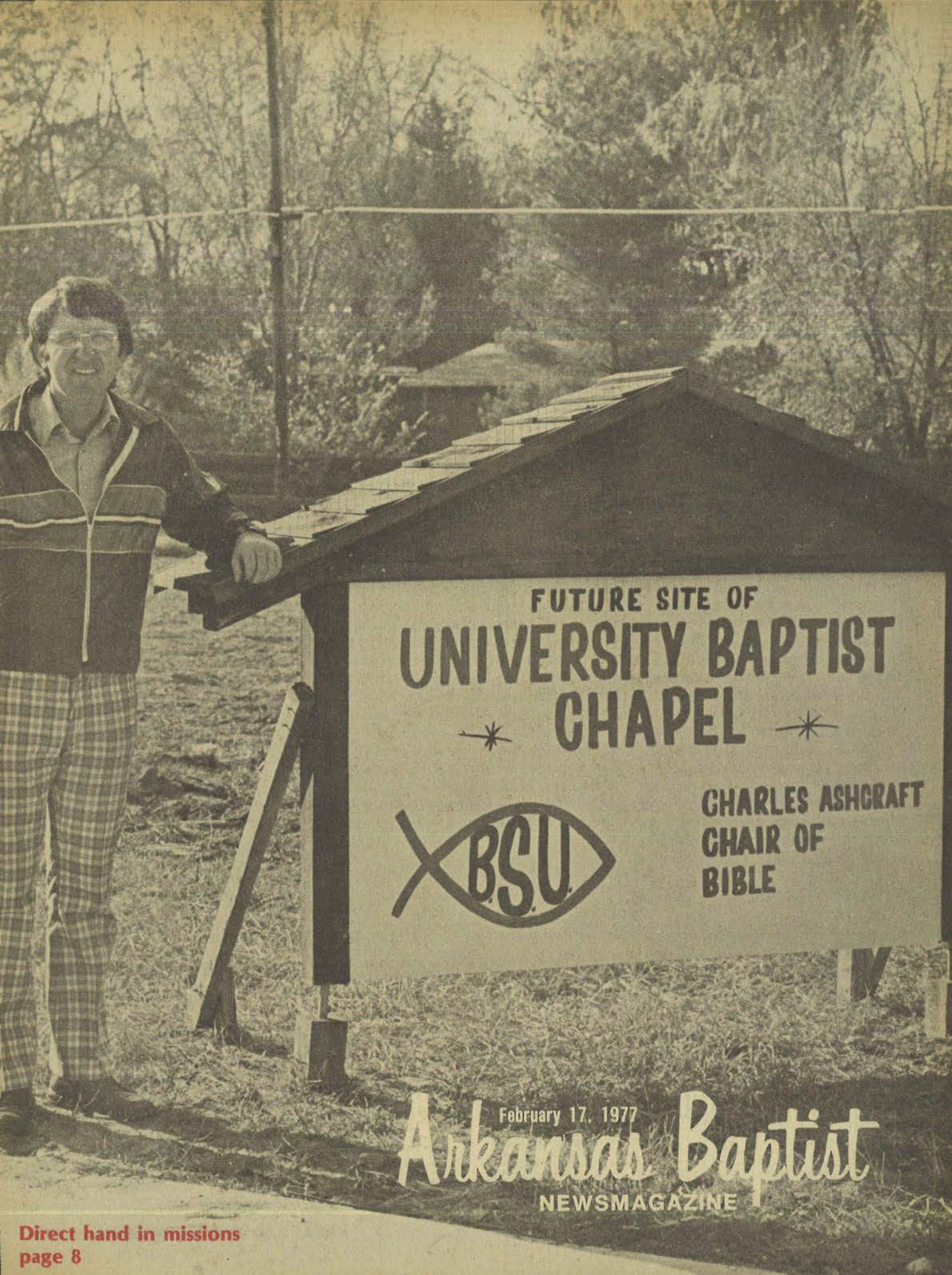
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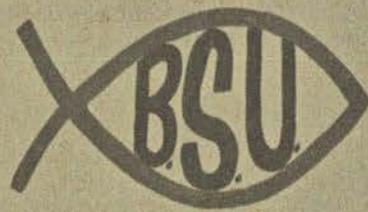
Arkansas Baptist State Convention, "February 17, 1977" (1977). *Arkansas Baptist Newsmagazine, 1975-1979*. 64.

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FUTURE SITE OF
**UNIVERSITY BAPTIST
CHAPEL**



**CHARLES ASHCRAFT
CHAIR OF
BIBLE**

February 17, 1977

Arkansas Baptist
NEWSMAGAZINE



I must say it

Charles H. Ashcraft / Executive Secretary

A harlot makes the hall of fame

(Fourth in Bible Friends series)

Strange circumstances create strange alliances. Rahab was a harlot. That she was and everybody knew it. She was a bad woman, well established in the oldest and lowest profession on earth. Be that as it may, the day came when she did something better. She assisted the servants of God on their mission of occupying Canaan. For this she was given a sentence in the roll call of faith (Heb. 11:31). She didn't make the hall of fame because she was a harlot, but in spite of it. Prostitution is raw sin, has been, now is and evermore shall be. However, the men who furnished the market for this trade are no less sinful than the prostitute, perhaps more. It may interest some that God's spies sought out a harlot's dwelling and spent the night there (Joshua 2:1). It may also be noted that Rahab had an advanced knowledge of what God was up to (Joshua 2:1-13). Her concern for her father's house and all her family cannot escape our notice.

Perhaps there is some good in the worst of us and some bad in the best, but there is no real goodness in any person except in the context of a right personal relationship with God. In the establishment of my new friendship with Rahab, I do not condone her evil business no more than I do the evil business of some of the most respectable business people of our day. I will, however, be her friend because people of her profession need friends if ever they are to extricate themselves from their low place.

There are many factors involved in the rehabilitation of a fallen person. One important need is for them to know some good, straight, but compassionate soul who cares. Concern finds a way of expression and may be the first step in helping someone. This good, straight person must become a friend of the one whom they wish to help. This friendship is not joining into sinfulness to establish identity, but is a friendship which maintains a standard and yet admits to dialogue, conversation and understanding. One can understand another's sinfulness without agreeing with it.

Maintaining moral levels has too long been left to good women and too long bad women have paid the whole price for immorality. For every bad woman there is a bad man somewhere and neither shall be acceptable without the right relationship with God. Those too nice to befriend social outcasts may one day see them enter the kingdom as they watch hopelessly from the sidelines (Matt. 21:31).

I must say it!

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There's a difference between support of Baptist causes and control through non-support, suggests Roy Lewis in an article on the Co-operative Program.

Arkansas Baptist

NEWSMAGAZINE

VOLUME 76

NUMBER 7

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Post office box 552, 525 West Capitol Avenue, Little Rock, Arkansas, 72203. Published weekly except at July 4 and December 25. Second Class postage paid at Little Rock, Arkansas.

Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed.

Photos submitted for publication will be returned only when accompanied by a stamped, self-addressed envelope. Only black and white photos can be used.

Deaths of members of Arkansas churches will be reported in brief form when information is received not later than 14 days after the date of death.

Original poetry cannot be considered for publication.

Individual subscriptions \$3 per year. Every Resident Family plan 18 cents per month or \$2.16 per year per church family. Club plan (10 or more paid annually in advance) \$2.76 per year. Subscriptions to foreign address \$5 per year. Copies by mail 25 cents each.

Advertising rates on request

Opinions expressed in signed articles are those of the writer. Member of Southern Baptist Press Association.

The importance of Christian stewardship

The editor's page

J. Everett Sneed



Stewardship is closely related to every area of kingdom work. Local, state, national and world missions are inseparably tied to the recognition of material responsibility to the Lord. This concept was reinforced in one of the recommendations of the Missions Challenge Committee at our 1976 SBC convention. To assist churches in developing members into New Testament stewards, a conference will be held on March 1 at Park Hill Church, North Little Rock. The program will deal with problems in stewardship.

The primary emphasis of the Missions Challenge report is found in the first recommendation. It states as our objective "... that every person in the world shall have the opportunity to hear the gospel of Christ in the next 25 years and that in the presentation of the message, the biblical faith be magnified so that all men, women and children can understand the claims that Jesus Christ has on their lives."

As we attempt to carry out this challenge we are being true to the commands of Christ. Such an effort will require proper biblical stewardship on the part of individuals, churches and conventions.

Every Christian should recognize that everything he possesses belongs to the Lord. The psalmist said, "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." (Ps. 24:1).

The word "steward", as used in the New Testament, portrays the concept of God's total ownership of all we have. The basic Greek word for "steward" is a combination of two words, "house" or "household", and "distribution" or "dispense". Hence, the steward was one who directed the affairs of the household.

In Christ's day every household of distinction seems to have had a steward. He was a servant or free

man who had full charge of his master's affairs and could even use them for his personal advantage if he chose. He was completely accountable to his master, however, and had to render a full account when requested to do so.

The Christian should gain insight into his responsibility from the household steward of the New Testament times but the motivation should always be love and gratitude. The intent should be to glorify God and further the Master's work around the world.

There are many factors which should challenge Christians to be good stewards of their possessions. Paul enumerates several factors to the Corinthians which should encourage Christians today to be generous supporters of the Lord's work. The first of these is the example of others. (II Cor. 8:2) There are many who give out of poverty. They receive the blessings of the Master for their generosity.

Next, Paul emphasizes their own past examples (II Cor. 8:6-7). It would be great if each Christian would always live his life at his own highest standard. Most, if not all, Christians have had high moments when they recognized their responsibility of returning their material possessions to God for the furtherance of the gospel. The tragedy is that all too often we never turn our impulses into action.

Finally, we are to give because of the example of Christ (II Cor. 8:9). The foundation of Christianity is the principle of giving. God loved us so much that he gave his only begotten son that we might live.

Pastors, church leaders and associational workers are encouraged to attend the Stewardship-Foundation Clinic. The problem solving program should prove to be very valuable in their task of maturing Christians.

Guest editorial

The years ahead

I was astonished to learn recently that a great number of pastors in Arkansas are not in the Southern Baptist Retirement Program for church personnel. This is disturbing because people serving the Lord in whatever position sometimes become disabled, some die young and age comes to all. Pastors need protection for their families, something to rely on in case of disability, and something to live on in retirement.

According to Labor Department reports the overall consumer price increase in the last 12 months amounted to 5.6 percent.

What you could buy with a \$10 bill in 1967, the year which serves as a price index basis, costs more than \$17 now. Some churches may need to look at salaries they were paying then and now.

Transportation services made the greatest increase of any item in the price index, up 15.5 percent.

Food climbed 2.4 percent, while coal and fuel oil rose 5.8

percent. Medical care services are up 9.7 percent.

There is no indication that these items and others in the cost of living index are going to go down. So, what seemed to be an adequate retirement income a few years ago has been wiped out. Churches that are presently participating with employees in a basic retirement of \$33.34 per month need to upgrade the provisions.

The church can pay an amount equal to 10 percent of the pastor's total compensation. Anything short of this will not provide for his needs. This should now be considered as the very minimum of participation.

May we suggest that you review the pastor's and staff members' retirement program. Upgrade it now. Get in touch with Mrs. Nadine Bjorkman at the Baptist Building in Little Rock. She will help you with your program. — **Harold White, associational director of missions, in the "Harmony Baptist News"**

Letter to the editor

Pastor states facts about Arkansas BFMF

Editor's note: The following letter was written by Bill H. Lewis, pastor, North Main Church, Jonesboro, in response to inquiries he received concerning the relationship of the Arkansas Chapter of the Baptist Faith and Message Fellowship to the national Baptist Faith and Message Fellowship organization. Lewis is the president of the Arkansas chapter. The Baptist Faith and Message Fellowship is an independent organization and is not connected with or endorsed by the Arkansas Baptist State Conven-

tion or the Southern Baptist Convention.

There seems to be some feeling that this Arkansas Baptist Faith and Message Fellowship is a satellite of the Southern Baptist Faith and Message Fellowship. Our state organization is a voluntary group with a present membership of some 200 pastors and laymen which has no connection whatsoever with the larger group. We will be in agreement with the larger group only as it adheres to our three stated points of procedure. They are as follows: (1) We do not now nor do we ever plan to ask churches to cut off Cooperative Program giving; (2) we do not plan to leave the convention,

but rather to encourage churches to remain in the convention and use this organization as a means to help bring desired changes. (3) It shall never be the intention of this Fellowship to attack personalities, but rather to deal with issues and oppose liberalism pertaining to the Word of God.

The national Baptist Faith and Message Fellowship is in no way connected with our group although there will, from time to time, appear in Southern Baptist journal and other publications, articles pertaining to the Arkansas Baptist group.

In accepting the position of president I stated that, "If this organization ever resorted to witch hunting and name calling, I could no longer be a part of it." It had to be our purpose to organize a fellowship of people who were "willing to stand for the plenary, verbal inspiration of the Bible."

This fellowship recognizes that there will be other Arkansas Baptists who hold to the above position but will not feel led to join our group. We are fully aware of the fact that others will be defending the faith as much as we are although not members of our group. There will also be others who feel that the regular framework of our convention is sufficient place to defend.

Finally, let it be stated that any member of our group must be a member of a cooperating church which is affiliated with the Arkansas Baptist State Convention. Anyone who meets that requirement is invited to join this group but still loved and respected if he does not choose to do so. — Bill H. Lewis, pastor, North Main Church, Jonesboro



One layman's opinion

Daniel R. Grant / President, OBU

The church-related college and the college-related church

One of the saddest developments in American history has been the gradual but certain drifting apart of church-related colleges from the churches that established them. Many of our outstanding private and even state universities today were founded for religious purposes but slowly lost their first love and today admit only to an intellectual and social mission, not a religious mission.

Some would argue that these colleges and universities are greater today because their separation from the founding church fathers gave them more academic freedom and eliminated "narrow-minded moral restraints." I believe that answer is an easy cop-out for college administrators and faculties unwilling to fight the good fight necessary for educational and Christian statureship.

It is not easy to keep churches and colleges together. It is difficult for a Christian college president to convince some faculty members that the founding churches have a moral right to insist that the objectives of the college be kept close to the objectives of the founding churches. It is also difficult for pastors to convince some church members that they have a moral responsibility to provide financial support for a Christian college their grandparents or even great-grandparents founded. The continuation of a strong and vital church-related college depends more than anything else on the continued

strength and vitality of college-related churches, and vice versa.

Recently Arkansas Baptist pastors received a letter informing them about plans for Christian Education Day on Sunday, Feb. 20. Many have responded to Ouachita and Southern, requesting students, faculty or staff members to come and share with their congregation some of the exciting things that are happening in the cause of Christian higher education on your Baptist college campuses. One letter interested me especially, however, because it was from a pastor friend who said he did not plan to observe Christian Education Sunday in a special way this year. He described some six or eight things that have happened in his church in the past few months — Ouachita students speaking, playing the piano and organ, singing, serving as part-time youth director, and faculty and staff members speaking or teaching in the ministry of the church. He said all of these had a natural effect of providing weekly and even daily reports on Ouachita to the congregation. I told him never to apologize for failing to have a special day for Ouachita when so many natural things were happening to help people hear about Ouachita Baptist University.

Arkansas Baptist churches help to preserve and strengthen their church-related colleges by being college-related churches. It is a good marriage and I believe the honeymoon is still going strong.

Southern to hold Music reading clinic

The second annual music reading clinic is being scheduled for Feb. 19 at Southern Baptist College, Walnut Ridge.

This Clinic is conducted each year for persons interested in choral music. The day consists of four reading sessions, two concerts, and an exhibit by local book and music stores.

Registration will begin at 9 a.m. The noon meal will be served in the College cafeteria. A packet of material will be given to each participant.

To make reservation or for information, contact Marty Sewald, Southern Baptist College, Walnut Ridge, Ark. 72476

Green Meadows Church held a Lay Renewal Weekend Jan. 7-9 with C. D. Salley of McGehee serving as coordinator.

Alzheimer Church will hold a spring revival April 11-17. Len Turner of Ruskin, Fla., will be the evangelist.

Arkadelphia First Church will hold a church-wide pie supper Sunday following evening services. This event will be sponsored by Church Training. Mary King will show slides made during the anniversary activities of the church this past summer.

"Old West Dinner Theatre" was the theme used for both the youth and adult banquets held at **Wynne First Church**. The church will also hold a Sing and Praise Service on Sunday evening, Feb. 27. John R. Maddox is pastor.

A special musical program was held at **Blytheville First Church** on Sunday evening, Feb. 6. The program featured The Apostles, a group of young men who are students at University of Tennessee at Martin. Marvin Reynolds, missionary to Botswana, was speaker at the church's morning worship services. Alvis B. Carpenter is pastor.

Pastors and their wives of **Central Association** will hold a banquet on Feb. 25. Carl Overton is director of missions for the association.

Forest Highland Church, Little Rock, celebrated the 19th anniversary of the founding of the church on Feb. 6. On the same day Cliff Mayton observed his third anniversary as minister of education for the church. The church will have as a special speaker on March 13 Jimmy Anderson, missionary to the Indians.

A Men's Fellowship Breakfast was held at **Des Arc First Church** on Feb. 6. Jack J. Bledsoe is pastor.

New Hope Church in Current-Gains Association has added a library to its facilities and also purchased a slide projector. **St. Francis Church** in the same association has completed carpeting the sanctuary.

A note burning service was held at **Shannon Church** on Feb. 6.

Tyler Street Church, Little Rock, will hold a revival beginning on March 20 with Ernie Perkins, Director of Missions for Concord Association, as evangelist.

A special service with emphasis on the role played and the rewards enjoyed by church leaders was conducted at **East Side Church, Ft. Smith**, on Feb. 6. Trueman Moore is pastor.

A Bible Study revival will be held at **Calvary Church, Paragould**, Feb. 21-27. Paul Ragland will be evangelist. Pastor of the church is Junior Vester.

Baring Cross Church, North Little Rock, will hold an organizational meeting for men of the church tonight.

This will be a dinner meeting and will be held in the Activities Hall.

Mt. Olive Church, Crossett, will hold a spring revival beginning on April 3. Miles Seaborn from Birchman Avenue Church, Ft. Worth, Tex., will be the evangelist. Music will be under the direction of Tim Blann of Geyer Springs Church in Little Rock. Ferrell D. Morgan is pastor.

Chicot Road Church, Little Rock, had a slide presentation on Sunday evening, Feb. 13. The presentation was shown and narrated by Dr. Evelyn Albritton and was on her recent trip to Russia.

Ironton Church will be host for a youth rally on Feb. 19 featuring the choir of First Church, Aurora, Mo., and Dick King.

Little Rock First Church minister of education, John Parker, will be going to Zambia, Africa, March 20-April 7 where he will train adult Sunday School teachers in the northern region of Zambia.

Olivet Church, Little Rock, was ranked seventh in Arkansas in the number of awards earned in Sunday School leadership during 1975-76, earning 35 awards.

A mother-daughter Girl's in Action tea was held on Feb. 13 at **Booneville First Church**.

Paris First Church will hold its spring revival in April with John Finn, Director of Missions for North Arkansas Association, as evangelist.

A special dedication day was held at **West Memphis First Church** on Feb. 13 with Jack Nicholas, president of Southern College, as speaker. Testimonies were given by Miss Kim Wicks, a blind Korean, and Charles Baker, vice-president of Baptist Memorial Hospital, Memphis. Special music was by Miss Wicks and a trio from the Memphis hospital.

Sardis Church held a banquet on Feb. 12 with Sam Turner, Director of Missions of Ashley County, as speaker. Turner, a former missionary, gave a slide presentation of his work in Kenya.

Meridian Church has begun a new deacon family ministry program. The church is also planning a youth revival in March. Dan M. Webb is pastor.

Leachville First Church recently established their first church library as a memorial to W. W. Cox who served as a deacon and treasurer of the church for many years. Mrs. L. L. Mayfield, Mrs. John Bearden and Mrs. Bill Dawson compose the library committee.

Liberty Association held a youth rally on Feb. 12 at Smackover First Church. The rally featured The Agape Players, a group of college-age young people from over the United States who travel

internationally presenting the gospel in musical dramas. Randy Maxwell is associational youth director.

Evening services on Feb. 13 at **Elmdale Church, Springdale**, featured Light, a group of young people from Ouachita University. The Ouachita group will sing tonight at the annual sweetheart banquet of **Carlisle First Church**.

The Southern accent

A testimony by a former student

"I don't guess that I had ever been in a home that didn't have booze in it, and I thought every refrigerator had more booze in it than milk. I came to realize that my parents were alcoholics. People are going to try and get rid of misery one way or other, and I took the other. I started drinking when I was 12.

Before I finished High School, I had two prison sentences to my credit, and that made me really tough. When I got out of High School, I was dead set against going to college. I had a cousin, however, praying for me to go to a nearby school, Southern Baptist College. I decided to go, and automatically I was on everyone's prayer list.

The night before school started we were out drinking wine. I drank wine all night and got in a gun fight. That first day was hot and they had this meeting in the gym. My friend and I went to the top of the bleachers where you had to stoop because the ceiling was about shoulder high.

This old man walked out into the middle of the gym and said, "Let's all stand for prayer." We forgot the closeness of the ceiling, and jumped with everyone else . . . our heads were really hurting by then. This is what I remember about my first day at Southern Baptist College.

At a chapel service in December of my first semester I heard this man preaching about Jesus. They gave an invitation. They sang and sang, they wouldn't shut up. I had never given any thought to getting religion, but something happened to me. I realized I needed help. So, I went down alone that day. I was met by a professor and he led me to see my need of Jesus. I prayed and asked Jesus to come into my life.

The next school year I surrendered to preach. The following summer I worked on the Mission Field through the Home Mission Board."

The Southern Accent this week is on the individual testimony.

Arkansas all over

Dennis Baw began his ministry as pastor of Dumas First Church on Jan. 8. Baw, a native Arkansan, has spent the past three and one-half years as minister to youth at First Church of Orlando, Fla. He is a graduate of University of Central



Baw

Arkansas, Conway, and Southwestern Seminary. While attending seminary Baw served as minister to youth at Plymouth Park Church in Irving, Tex. He and his wife, the former Cindy Aldridge of Little Rock, are parents of two daughters, Stacy and Marcy. Mrs. Baw is a graduate of the University of Texas-Arlington and is writer of Older Youth materials for the Southern Baptist Sunday School Board.

Oak Grove Church at Van Buren has called **Dale Gowdy** as pastor. Gowdy comes to the church from Westport Church in Tulsa, Okla., where he had pastored since 1969 with the church growing from 40 members to 300 members. The Westport church, under his leadership, also completed two building programs. Gowdy is a graduate of Baptist Bible College, Springfield, Mo. He was moderator of the Cimmeron Association and was a member of the Board of Directors of the Baptist General Convention of Oklahoma. He and his wife, Willa, are parents of two children, Kim and Roland.

David Cox is serving as minister of youth and music at Gentry First Church. Cox is a native of North Little Rock and attended the University of Arkansas, Little Rock, and is currently attending John Brown University in Siloam Springs where he is a senior student and will graduate this spring with a bachelor of music education degree. Other churches served by Cox are the Maysville Church, Pine Grove Church, Little Rock, and First Church of Anderson, Mo. He and his wife, Sharon, live in Siloam Springs.

The **J. Russell Duffers** will be honored by East Side Church of Paragould on Feb. 20 in celebration of their 50th anniversary in the ministry. Duffer, who has served as pastor of churches throughout Arkansas, will deliver the morning message. There will be a potluck dinner at noon and a special program in the afternoon beginning at 1:30. Friends of the couple are invited to this special day of recognition.

John McClanahan, pastor of First Church in Pine Bluff, spent the month of January at Southern Seminary where he taught a class in pastoral ministries.



Gowdy

Don Carter has been called to serve as youth director at Prescott First Church. Carter, a freshman at Ouachita University, is a member of the University's Singing Men. He is the son of Mr. and Mrs. William E. Carter of Fayetteville.

E. C. Brown, former pastor of Blytheville First Church, was honored on the occasion of his 20th anniversary as pastor of Shandon Church in Columbia, S.C., on Feb. 6.

Shelton Alsup will be assisting with the expanding music ministry of Central Church, Jonesboro.

John R. Maddox, pastor of Wynne Church, was at Cherry Valley Feb. 7-9 to teach the book of Romans.

Vernon Hutchins, Athletic Director of Arkadelphia Public Schools and coach of the high school football team, was honored by Arkadelphia First Church on Feb. 6. Frank Taylor, the church's deacon community relations leader, said, "We are proud to honor Coach Hutchins for his Christian witness, his dedication and commitment to the youth of our community."

Joe Ann Shelton, accompanied by Loen Bushman, was guest soloist at Conway First Church Feb. 11-13. Miss Shelton, one of the signal voices of "The Baptist Hour" gave her testimony through message and music in the special activities involving the adult sweetheart banquet, the ladies' retreat and in the Sunday morning worship services.

Charles V. Woody, pastor to the deaf at Little Rock First Church, will begin a sign language class tonight at the church beginning at 7. The class will meet each Thursday at this hour for approximately 15 weeks. The class will be for beginners, however all are invited who want to increase the sign language they already know.

Mrs. Norma Craft, Pulaski County Baptist Association WMU Director, taught a mission study at Forest Highland Church in Little Rock on Feb. 15. The study was for women of the church and five surrounding churches.

Gary Ellis of Harrison has accepted the position of minister of music and youth at Grandview Church.

Green Forest Church has called **Joe**



Cox

Morris to serve as the church's minister of music and youth. Morris, a native of Harrison, has been attending college at Russellville.

Graham Roberts has resigned as pastor of Grubb Springs Church.

Bobby Myers was ordained as a deacon of Fordyce First Church in Sunday evening services on Feb. 6.

J. D. Slatton, David M. Downs, Paul Dean May, Jackie Robert May, L. G. Richardson and Harry Wayne Willcockson were ordained as deacons of Mt. Zion Church, Walcott, on Jan. 16. Marion Gramling, pastor, served as moderator. Carl Bunch, director of Missions for Mount Zion Association, led questioning, and James Fitzgerald delivered the ordination sermon.

Charles Butler, minister of music at Harrison First Church, and **Tanner Riley**, minister of music at University Church, Fayetteville, will be singing as members of "The Centurymen" at the eighth annual Abe Lincoln Awards presentations tonight in Ft. Worth, Tex. The Abe Lincoln Awards, a national program honoring broadcasters, is sponsored annually by the Southern Baptist Radio and Television Commission. The Centurymen, a male singing group, was organized by the Radio and TV Commission in 1969 to provide music for its radio and television productions and is composed of ministers of music in churches across the Southern Baptist Convention. The group also stars in "Nightsong", a 15-minute radio program heard three nights a week on FM stations.

Bobby N. Renfro has been called as pastor of Calvary Church, Texarkana, and assumed his duties there on Feb. 13. Renfro holds degrees from Paris Junior College, Paris, Tex., East Texas State University, Commerce, Tex., and Southwestern Seminary. He has served on the staff of Lake Lavon Baptist Encampment, McKinney, Tex.; as minister of youth at Beckley Hills Church, Dallas; and First Church, Commerce, Tex.; and was Home Mission Board appointee to Washington-Oregon as youth evangelist in 1969; and has been pastor of churches in Texas at Fairlie, Campbell and Celeste. He and his wife, the former Jane Patterson of Bright Star, Ark., are parents of two children, Libby and Justin.

Marshall Williams has been called to serve as minister of music at Hillside Church, Camden. Williams, who is also employed by Hurley Press of Camden, is a graduate of East Texas State University. Prior to moving to Camden he had served as part-time minister of music in several churches in the Dallas area. Randy Maxwell is pastor.

Lawrence Kelly, who has pastored Fel-

people

lowship Church in Ashley County Association since 1975, has accepted the call to be pastor of First Church in Benkelman, Nebr. He and his wife, Ruth, are now on the field in Nebraska.

Edward Elrod of Elaine has accepted the call as pastor of Plainview Church in Pulaski County Association.

Miss Glenda Anderson, Preschool Director, and **Mrs. Alice Gurganus**, church secretary, were recently honored by Geyer Springs Church in Little Rock.

Richard Rogers, a student at Southern College, is now serving as pastor of Peach Orchard Church in Current-Gains Association.

James Kiem, **Garld Rickard** and **Charley Hinkson** will be ordained as deacons of Old Union Church in Central Association on Feb. 20.

Harry Woodall has accepted the position as interim associate to the pastor at Hot Springs First Church.

Vista Heights Church in Hot Springs recently honored their pastor, **Joe Tillery**, and **Mrs. Tillery** at a dinner. They presented a money tree to them.



Woman's viewpoint

Betty Crews

Loneliness

Who is the loneliest person in your town? It might be your pastor's wife! She may be wearing a smile as she meets her church family, but she gets very lonely at times.

Loneliness in the parsonage is one of the greatest problems that many families face. As a result, many wives can't cope with the problem and family dissensions begin. Sometimes the pastor finds secular employment and we have another pastor "drop out". But he is called of God . . . and yet the stresses placed on the pastor's family was more than he could bear.

A person has to find ways to combat loneliness. One way is to find an interest outside the church. This would mean friends, as well as hobbies. This interest should not take the place of your church activities but be in addition to them. I find great comfort in having fellowship with my co-workers outside my own church.

Learning to recognize loneliness as depression is not saying that you are abnormal. Share your feelings with another pastor's wife or an under-

standing friend. Most every person has experienced loneliness at one time or another. Pastors' wives are no different. Some are just more able to combat loneliness than others.

Loneliness is a result of trying to please everyone. This is a task which a person has to recognize as impossible. Jesus could not do this himself. Learning to be one's self is no easy task. But it can be done. "I can do all things through Christ which strengthens me." Reference Philippians 4:13

The loss of identity is a result of loneliness. Some people describe this as living in the shadow of your pastor husband. There is no way that a pastor's wife can change this, therefore, she must learn to live with this just as a physician's wife does.

People have a strange way of putting their pastor's wife on a shelf instead of letting her become a part of the group. A pastor's wife once expressed to me, "If only . . . they would let me be part of the group and not just the 'preacher's wife!'"

And some . . . evangelists (Eph. 4:11)

Herbert "Red" Johnson is continuing in full time music evangelism. He has been in music evangelism for 21 years.

Johnson has served in his home church, First Church, Mountain Home, as a song leader, deacon and superintendent of the Junior Department prior to entering full time evangelistic ministry. For more than 20 years he owned and operated the Johnson Dry Cleaning business in Mountain Home. In 1957 he closed his business to enter full time evangelism.

Kenneth Threet, pastor, First Church, Mountain Home, says, "Brother Red Johnson is well known for his untiring efforts as a soul winner and his 'Red Ant' choir. Brother Red is a member of First Church, Mountain Home, and continues to be very active in conducting revivals. I commend Brother Johnson for his many years of faithful service and trust that he will continue to be used of the Lord and Arkansas Baptists for many years to come."

Johnson may be contacted at 520 Spring Street, Mountain Home, Ark. 72653 or by phoning (501) 425-2066.



Johnson



Governor Pryor has named Erwin L. McDonald of North Little Rock as one of the eight regional volunteer directors who will work for the establishment of a strong volunteer center in each county for the coordination of local as well as statewide projects. As volunteer director for Region V, Dr. McDonald will work closely with William O. Dunnaway, Director of the Central Planning Development District, and Margaret Smith, Director of the Area Agency on Aging. Dr. McDonald is editorial columnist and religion editor for the "Arkansas Democrat". He is editor emeritus of the "Arkansas Baptist News-magazine". When the regional volunteer directors were in Little Rock January 27-28 for a training seminar, Governor Pryor invited them to meet with him in his office and presented each of them with a desk plate.

Conference rescheduled

The "Pastor and Stress" Conference, originally scheduled for Jan. 18 and postponed because of the weather, has been rescheduled for March 21, 10 a.m. Park Hill Church, Arkadelphia.

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Arkansans will have a direct hand

Dan Robinson, pastor of the University Baptist Chapel, Boise, Idaho, is continuing his unique ministry in three facets: (1) To develop a strong and self-supporting congregation; (2) To develop a strong Baptist student union work on the Boise State University campus; and (3) To develop a Bible Chair to teach University students.

A major problem for the work, partially supported by the Arkansas Baptist Student Union, has been the acquisition and erection of suitable property in which to house these ministries.

The chapel was begun in 1971, under the leadership of Lewis Dempster, at that time pastor of Calvary Church, Boise. He felt that a college ministry was needed so a lot and house was purchased for \$10,000. A second lot was purchased in 1972. These lots were sold to Boise State University in 1975 as a part of the University's property expansion. And the chapel has purchased a new and larger piece of land a few blocks beyond the Boise State University campus.

Pastor Robinson is most pleased with the relationship the chapel has with the University. "The school has been most considerate," Robinson said "to our Baptist work in every way. They not only have been most cooperative with our BSU but they have provided housing for our chapel as a part of the financial arrangement in their purchase of our property. I deeply appreciate the numerous kindnesses that the University's administration has shown us."

The chapel is presently receiving outside support from Calvary Church, Boise; the Arkansas BSU; First Church, El Dorado; Edgewood Church, Columbus, Ga.; and the Southern Baptist Student Ministries Department.

"Our greatest need at the present time is to erect an adequate building," Robinson said. "We have been successful in acquiring suitable land. But we must now erect a facility which will provide adequate educational space for our congregation, a meeting place for our BSU, and a facility in which our Bible Chair can convene classes.

"It is impossible," Robinson continued "to determine which is the second or third priority in our ministry. Both the BSU and the Bible Chair are tremendous needs. A Bible Chair, which



On the cover

Dan Robinson is pastor of University Baptist Chapel, whose "future site of ..." sign lists two other facets of ministry there, besides the congregation.

was named 'The Charles H. Ashcraft Chair of Bible,' in 1975, will provide a foundation in spiritual truths for young people as well as additional training for pastors in our area. The BSU provides both evangelistic and spiritual growth opportunities for students at Boise State University."

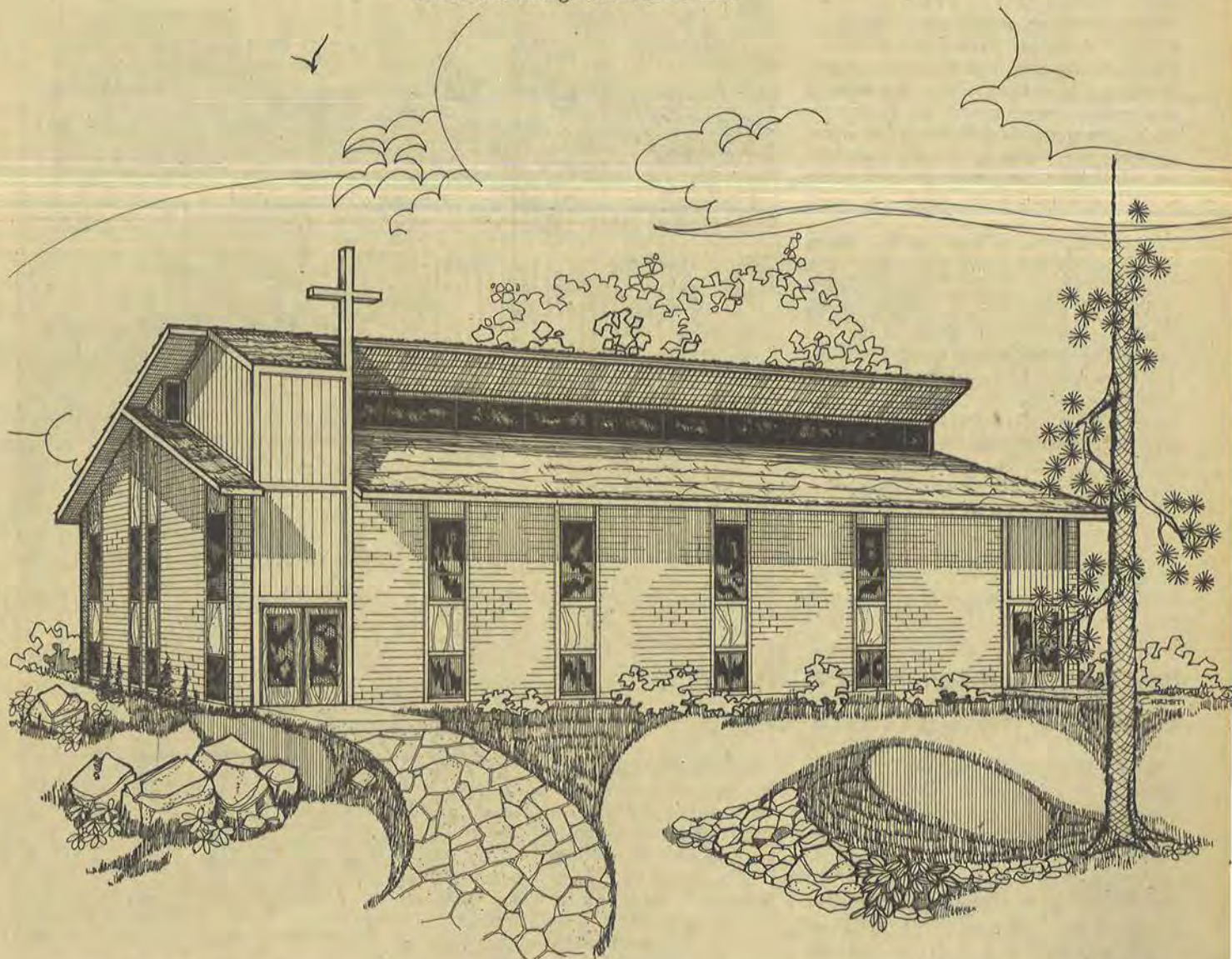
Blueprints have been drawn for the building which has an estimated cost

of \$150,000. "I am exceedingly pleased with the pledges from our local people," Robinson said. "Our congregation which averages in the low 40's have pledged \$12,500 since our building program banquet last November. We will be able to borrow a maximum of three times our annual church budget or approximately \$60,000. We are hopeful that it will not be necessary for us to borrow the maximum amount possible as this will place a tremendous load on our congregation."

Three Arkansas departments — the BSU, the Brotherhood, and Special Missions Ministries — are working together to assist in providing workers

in building for Idaho pioneer work

The building will look like this. J. Gary Shaw, a Cleburne, Tex., architect, will do detailed drawings at reduced cost.



and craftsmen to assist in the construction of the Boise facility. Construction on the new facility will begin in early June. C.H. Seaton, director of the Brotherhood Department said "We will be seeking to enlist carpenters, electricians, plumbers, and concrete block or brick masons to give at least a week of work to the construction project. Others who are willing and can go may serve as helpers on the job under the direction of the craftsman. In all cases it will be a self-financed project. Each person must pay his own way including expenses while on the job. Some churches may desire to send men who could not otherwise go by paying their expenses. This would be a worthwhile investment

on the part of the church."

Tom Logue, director of the Arkansas BSU, said, "Benny Clark, director of the BSU at Arkansas State University, will take a group of students to work on the new chapel and BSU center. Clark is an experienced builder himself. Travel expenses will be paid by the summer mission fund of the Student Department. This is the same fund which pays part of Dan Robinson's salary each month."

Tommy Bridges, director of Special Ministries for Arkansas said "There are three ways in which I will actively support this pressing mission need. First, I will seek to enlist some of our Campers on Mission families to take

their vacation trips during the construction period and volunteer their labor. Second, I will seek to enlist one or two self-supporting youth mission groups to furnish volunteer labor for the project. Third, I will inform the Home Mission Board that we could use one or two Christian Service Corps couples in this project. This is a worthy project for mission involvement and I will do all I can to support it."

It is hoped by using volunteer labor to assist in the erection of the facility that the cost of the project may be greatly reduced. Construction will require 8 to 10 carpenters, four or five electricians, two or three plumbers, three or four drywallers, four to six

brick masons, two roofers, three or four painters, one or two landscapers, two concrete finishers, and numerous laborers. Anyone interested in participating in this project should contact C.H. Seaton, Tommy Bridges, or Tom Logue.

The excitement of the congregation is very evident. Bill Ryals, a member of the chapel from its inception, said "It is indeed a joyous experience to be a member of a vital and growing congregation such as ours. Our congregation has more than doubled in average attendance since Brother Robinson came to serve us. I believe that God has given us a unique opportunity to minister to both the people of our town and to the University."

Pastor Robinson feels that the future is bright for the chapel, the BSU, and the Bible Chair. He said "We have come a long way since I became pastor of the chapel. There have been difficulties along the way, but with each difficulty God has given us an added measure of grace. Our direction has been and shall continue to be onward and upward. We are confident that by God's help we will be able to develop a strong self-supporting church, a vital BSU and a dynamic Bible Chair."



ABOVE: The church held a banquet in November to promote their building program. More than \$12,500 has been pledged from 40 persons.

RIGHT: Bill Ryals (with Mrs. Ryals) is enthusiastic about the opportunities to minister to the community.



Southern Baptist Seminary, College and School Day

At this point in our history, we do not know of any Baptist educational institution which is not committed to a genuine Christian purpose, worthy educational goals, and strong sympathy for the objectives of the denomination. For this reason our seminaries, colleges, Bible schools, and academies merit our continued support.

Still, this is a good time for us to determine not to make the same mistake which in some cases has been made by other denominations. There is little evidence that an educational institution which remains church-related in name only, which has no real commitment of Christian purpose, and which is unsympathetic to the objectives of the denomination makes a contribution worthy of continued support.

The truth of the matter is that the genuinely committed church-related college or school, in the long run, may have a far better chance to continue indefinitely a productive existence than many of the larger formerly church-related institutions which are finding it harder and harder to identify a constituency and to secure needed finan-

cial support. Many of the already quasi-public institutions are also finding it increasingly difficult to convince the public that they are much different from tax-supported institutions.

We should like to conclude this editorial on a more helpful note. There are many signs of renewed interest and support for the church-related college which takes its Christian purpose seriously. The 28 percent enrollment increase of our Baptist colleges during the last five years is one solid indication of this trend.

Sunday, Feb. 20, Southern Baptist churches throughout the United States will again observe Southern Baptist Seminary, College and School Day.

The theme for this year's annual observance is "Where Values Make a Difference." In an age which generally has been characterized as one of collapsing certitudes and vanishing values, we believe that Baptist colleges and schools can point the way toward the reclamation of Christian values, and the restoration of meaning, hope, and discipline to human existence. — Ben C. Fisher

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An exposition of First John Love not the world

by Roy B. Hilton
(Sixth in a series)

Chapter two discusses some principles of Christian conduct. Today we look at the second principle which has to do with the world.

Love not the world (2:15-17)

The World Defined: John uses the word "world" in three ways: First, the created material world (John 1:10); Second, the world of lost humanity (John 3:16); and third, the world system of evil (John 14:30).

When John says "Love not the world," he is using it in this third sense. He is talking about the evil forces that are in opposition to God and the spiritual life. Paul would say, "Be not conformed to this world."

The World Described: (verse 16) "For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (vs 16).

The lust of the flesh — This is a life that is governed and dominated by the senses. It is to make a god out of pleasure.

The lust of the eyes — This is to want everything you see, gain it any way you can and display it on every occasion.

The pride of life — This is to trust in one's own ability. It is interesting to notice that the two great temptations of the Bible (Adam and Jesus) follow this pattern.

Genesis 3:6 says, "... the woman saw that the tree was good for food (the lust of the flesh); pleasant to the eyes (lust of the eyes); and would make one wise (pride of life).

In the temptation of Jesus the same pattern was followed: Turn these stones into bread (lust of the flesh); showed him the kingdoms of the earth (lust of the eyes); and cast thyself down from this high place (pride of life).

So we read — "Love not the world, neither the things in the world, for the world passeth away, and the lusts thereof: but he that doeth the will of God abideth forever." (vs 17).

The world is only temporary in contrast to the permanence of he that doeth the will of God. One passes away and the other abides forever. Love for the world is inconsistent with love for God. "If any man love the world, the love of the Father is not in him."

"No man can serve two masters," Matt. 6:24. Read Matt. 6:19-21.

Thank you, Arkansas Baptists...



Christian values do make a difference!

Ouachita Baptist University Salutes
Christian Higher Education Day
Sunday, February 20, 1977

Jesus transforms life

Luke 19:1-10
Mark 8:34-36

William Pitt, after being converted, wrote the following words in his diary. "I am wretched and miserable and blind. What infinite matchless love that Christ should die to save a sinner such as I. I have received him as my Saviour and Lord, and now I have an unexpressable peace and assurance in my life."



Simpson

Truly, one of the greatest miracles known to man is the miracle of conversion. Someone once said, "Nature forms us; sin deforms us; schools inform us; but only Christ transforms us." Our lesson this Sunday centers on the power of Jesus to transform human life. The story we are about to consider is that of Zacchaeus.

Many, no doubt, were converted to faith in Christ of whom no account is given in the gospels. Zacchaeus, however, is an extraordinary case. For one thing, it is the account of one of the last men that Jesus gathered to himself on the way to the cross. It was also in this incident that Jesus revealed the meaning of his mission in the world. "For the Son of Man is come to seek and to save that which was lost."

The events recorded happened in the city of Jericho. Jesus was on his way to Jerusalem where he would soon die for the sins of the world. In three stages, Luke tells us what our Lord meant by seeking and saving.

The man

We begin by looking at the man who was transformed. Zacchaeus is probably one of the most familiar of all the Bible characters. As many times as we have heard the story, one would assume that we all know him. But we must look closer. For what is true of Zacchaeus is also true of many who are without Christ.

To begin with, Zacchaeus was lost to the authority of God. Not only was he a chief publican, but Luke tells he was rich (2). He was a man of position and power. Like all tax collectors in that day, he was a man of authority. But of the authority

of Christ, he knew nothing. Zacchaeus had little interest in righteousness, but a great interest in revenue.

Second, Zacchaeus was lost to his fellowman. Although wealthy, he was not happy. Inevitably he was lonely, for he had chosen a way of life which made him an outcast of society. He had reached the top of his profession, but at the expense of becoming the lowest man in Jericho.

Third, Zacchaeus was lost to himself. He had made a shambles of his life. In his living, in his business, in his habits and in his character, he was of no value to himself or others. His only hope was the man who welcomed tax collectors and sinners. Being determined, "he sought to see Jesus who he was" (3). Running ahead of the crowd, he climbed into a sycamore tree where he waited for Jesus to pass (4). Despised by men, Zacchaeus wondered if Jesus may have a word for him.

The method

Leaving the man transformed, we now turn to the method of transformation. In all respects, Zacchaeus was lost. He was lost to himself, to his fellowman and to God. What Jesus did to transform the life of Zacchaeus, he will do for men today.

First of all, Jesus saw him (5). It was more than just a casual glimpse of the eye. Jesus saw him as a man and a sinner. Zacchaeus was a person for whom he would soon die. It is equally true that Jesus sees us. We are not just another person in the crowd or another number on some credit card. To him we are important. He sees us as we are, and is constantly looking toward us as one for whom he died.

Secondly, Jesus knew who he was. He called him by name, as he said, "Zacchaeus" (5). The statement reminds us of an incident in which John said Jesus knew all men, and needed not that any should tell him what was in man (John 2:24-25). In the same way, Jesus knows us. He knows everything there is to know about our life. He knows who we

are and the innermost secrets of our heart. Even the hair of our head is numbered. All because he loves us and cares for our good.

Third, Jesus wanted to abide with him (5). He not only wanted to go home with him, but he wanted to live in him and through him as Saviour. "I must abide at thy house," he said. It was a necessity. Likewise, Jesus wants to live in the heart of every man today (Rev. 3:20). His presence is a necessity to experience the new birth (Rom. 8:9).

The miracle

From the method of transformation, we move to the miracle of transformation. Zacchaeus wasted no time in responding to the invitation of Jesus. Hurrying down the tree, he joyfully received him (6). Despite the murmur of the crowd, Jesus made his way into the sinners home (7). Luke does not tell us what was said in the following interval. It is quite certain that in that time, while the people waited outside, Jesus and Zacchaeus had a private interview. There are two reasons for believing a miracle of transformation had taken place.

One is what Zacchaeus said after his interview with Jesus (8). Zacchaeus had clearly experienced a radical change of heart. When he entered he was mastered by greed. When he came out he was mastered by grace.

The other reason for believing Zacchaeus had been transformed is found in the words of Jesus himself. "This day is salvation come to this house" (9). The words of Jesus are enough. He had come to seek and to save the lost. Zacchaeus was living evidence of his life transforming power.

Mark adds a striking conclusion to Luke's story on Zacchaeus. They are the words of Jesus which were uttered on another occasion. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:34-36). The man who sees things as God sees them will never waste his life on the things that lose his soul. Of the 100,000 people who were in Jericho that day, only two were saved; blind Bartimaeus and Zacchaeus. How strait is the gate and narrow the way and how few there be that find it (Matt. 7:13-14).

The rich young ruler: a misplaced trust

Mark 10:17-27

Feb. 20, 1977

We find our story for study this week in all of the synoptic gospels. Gathering bits of information and implication from each of the accounts we conclude that the person who is the central figure of the story is a rich young ruler. His encounter with Jesus took place on Jesus' final journey to Jerusalem. As he appears on the scene we immediately become aware of his eagerness and earnestness about something as he ran to Jesus, knelt before him in reverence, and made an intense inquiry.



Dodson

The request (10:17)

The young man's request of Jesus was, "Good teacher, what shall I do that I may inherit eternal life?" About his request we are aware of several things. First, we note that he acknowledged that Jesus was a person of authority. He had already knelt before him in reverence. Now we hear him expressing his respect by calling Jesus "good teacher". He looked upon Jesus as someone who could give him the answer to a question he had about life.

Second, we become aware of an assumption that the young man was making about the way to satisfy his desire. He asked Jesus what he needed to do to inherit eternal life. This reveals that he believed that certain deeds would enable him to deserve the benefits he sought. This was the common belief of the Jews at that time. When Jesus fed the multitude with five loaves and two fish, many sought him later for more material benefits. The Lord rebuked them for their poor motivation in seeking him. When he admonished them to work for things that do not perish but endure unto everlasting life through the gift of Jesus Christ, they asked, "What shall we do that we might work the works of God?" Jesus answered, "This is the work of God, that ye believe on him whom he hath sent" (John 6:26-29).

Third, we learn that something was absent from the rich man's life. This affluent aristocrat with his riches and respectability wanted eternal life. He was abounding in luxury, but he still sought life. As a Jew he sought the life that men

were to know when God established his messianic kingdom. This life of the "age to come" was the Jewish hope. The New Testament defines it as a quality life as well as one of eternal duration that is realized in the present through the lordship of Jesus Christ.

The reply (10:18-21)

In response to being called "good teacher", Jesus rejected the flattery to reiterate the fact that God is the source of all goodness and thus is to be the only recipient of such praise. Jesus must be acknowledged as "good" only in awareness of his divinity. If the rich young ruler was to receive eternal life, he would have to accept it from Jesus, the Son of God.

Jesus' reply began with a reference to the last six commandments of the Decalogue. While the first four commandments stressed man's relationship with God, the last six comprised the section which emphasized man's relationship to his fellowman. The young man indicated that he had abided by the commandments. Yet he still was not satisfied. Matthew 19:20 reports that he asked Jesus, "What lack I yet?" Obedience to the commandments had not fulfilled his desire for eternal life. There was still an emptiness and a longing. The Lord, aware of his sincerity, and with a special love, said to him, "One thing thou lackest."

As Jesus proceeds, he doesn't relate specifically what he lacks, but reveals that what he possesses stands between him and his quest. He must give up his riches and the respectability which they provided in order to receive eternal life. He must sacrifice his riches and his self-righteousness of which his riches were considered to be proof and find his salvation and security in the Lord as a disciple. He needed a relationship of discipleship which is a relationship of dependence. The man's wealth was his god. It was receiving his devotion and dependence. He had to dispose of it and become a disciple of Jesus. As Paul said, "But what things were gain to me I counted loss for Christ" (Phil. 3:7). Jesus' prescription was not poverty. It was getting out from under the control of the

riches that possessed him and under the lordship of Jesus Christ. This is a universal principle that still applies.

The refusal (10:22)

Remorse was the rich man's reaction to Jesus' requirement. That remorse was the result of his refusal to accept the solution which Jesus gave to his search for eternal life. What Moses did in turning his back on Egypt (Heb. 11:23-27) and the merchant did in selling all he had to purchase the pearl of great price (Matt. 13:45, 46), the rich ruler would not do.

The revelation (10:23-27)

Upon the departure of the rich ruler, Jesus told his disciples that it is hard for a rich man to enter the kingdom of God. This was true because wealth at that time was regarded as an indication of divine favor. The wealthy looked upon their possessions as a sign of a right relationship with God as well as a means for their security. Thus riches were not given up easily.

To strengthen his statement, Jesus pointed out that it would be easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. A camel was the largest animal common to the land while the eye of a needle was the smallest aperture they knew. This shocked the disciples into asking, "Who then can be saved?" They wondered about who could enter the kingdom if those who had proof (riches) of God's favor could not.

From this lesson we learn: (1) Wealth does not negate want or need. (2) Religious works do not earn a right relationship with God. They are the expressions of it. (3) "One thing thou lackest" is true for all. (Rom. 3:23) (4) Obedience to the Ten Commandments might make one decent according to the law but not a disciple of the Lord. This is a distinction that is overlooked at times today. People often confuse the respect of their fellowman with a right relationship with God. There is a difference. (5) Every possession of supposed merit must be abandoned whether it be riches, social respectability or self-righteousness to accept the gift of eternal life through Jesus Christ. The story of film star Dean Jones in the January, 1977, issue of *Guideposts* illustrates this lesson marvelously.

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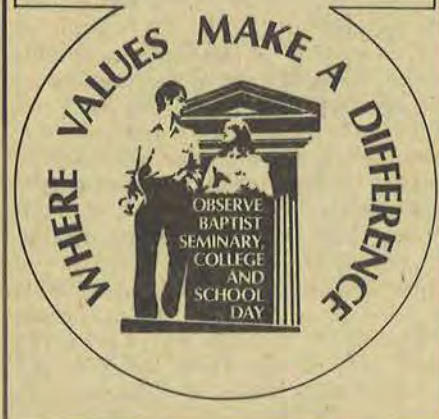
CHRISTIAN EDUCATION RECOGNIZES

- All truth is from God
- Education is for the total person
- Excellence in education is required
- Each student is a person of worth
- All vocations must be Christian

Observe
Baptist Seminary,
College, and School Day

February 20, 1977

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Family enrichment conference set

Harold Bergen, consultant in the family ministry department of the Sunday School Board of the Southern Baptist Convention, will lead a Family Enrichment Conference at Pulaski Heights Church, Little Rock, Feb. 18-20.

The first session, "The Art of Expressing Love in the Home", will begin at 6:45 p.m. A session for single adults will be held at 10 a.m. on Saturday, and Saturday night at 7 the topic will be "Sexuality and Communication in Marriage". On Sunday Bergen will speak at the regular worship hours.

Bergen wrote *Living in Relationship* and was a contributor to *Family Ministry in Today's Church*, *Circle of Love: Dynamics of Family Happiness* and *Ministering to Families — A Planning Guide*. He has contributed articles to many Sunday School Board periodicals.

Dan Dipert Tours announces Little Rock motorcoach tour departures

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Attendance report

Feb. 6, 1977

Church	Sunday School	Church Training	Church addns.
Alexander, First	151	84	
Alpena, First	43	16	
Batesville, First	246	97	
Bentonville, Central Avenue	102	38	
Berryville			
First	170	54	1
Freeman Heights	197	60	
Biscoe, First	85	35	
Booneville			
First	270		4
South Side	95	68	
Bryant, First Southern	170	84	
Cabot			
First	430	108	1
Mt. Carmel	284	100	2
Caledonia	42	24	
Camden			
Cullendale First	532	152	
First	443	119	
Cave Springs, Lakeview	108	45	
Conway, Second	370	145	3
Crossett, Mt. Olive	368	135	
Dell	126	52	
Elaine, Immanuel	39	27	
El Dorado, West Side	407	398	2
Elkins, First	98		
Forrest City, First	507	50	5
Ft. Smith			
Grand Avenue	913	274	4
Mission	14		
Haven Heights	195	117	3
Temple	129	77	
Trinity	156	52	
Fouke, First	96	50	
Gentry, First	156	48	
Gillett, First	42	14	
Gillham	90	45	
Grandview	72	52	6
Green Forest, First	218	55	3
Greenwood, First	373	133	2
Hampton, First	142	66	
Hardy, First	127	63	
Harrison, Woodland Heights	145	68	
Hope, First	402	113	6
Hot Springs			
Lakeside	161	66	1
Park Place	283	69	
Hughes, First	177	45	
Jacksonville			
First	428	77	5
Marshall Road	171	79	4
Jonesboro			
Friendly Hope	132	88	
Nettleton	263	91	2
Lavaca, First	310	125	
Little Rock			
Crystal Hill	123	39	
Life Line	482	115	2
Martindale	107	47	
Woodlawn	107	45	
Magnolia, Central	672	180	3
Marked Tree, First	147	56	
Murfreesboro, First	141	53	
North Little Rock			
Calvary	385	131	
Harmony	57	39	
Levy	450	85	5
Park Hill	872		10
Paris, First	398	84	
Paragould			
Calvary	256	173	1
East Side	260	120	1
First	431	68	1
Pine Bluff			
Centennial	133	68	4
East Side	118	58	
First	611	67	2
Lee Memorial	209	102	
Sulphur Springs	153	84	2
Watson Chapel	357	115	1
Rogers, Immanuel	480	100	
Russellville			
First	530	141	3
Second	153	49	
Sheridan, First	184	60	2
Sherwood, First	232	61	
Springdale			
Berry Street	96	44	
Caudle Avenue	153	70	1
Elmdale	308	130	
First	1540		8
Texarkana			
Arabella Heights	105		2
Highland Hills	161	60	
Shiloh Memorial	163	67	
Toltec	88	42	
Vandervoort, First	71	45	1
West Helena, Second	168	102	2
Wooster, First	111	71	
Wynne, Harris Chapel	96	62	
Yellville, First	124	66	

Arkansans to attend regional institute

Almost 600 conference leaders, including a delegation from Arkansas, will be trained at five regional institutes during the next three months to orient thousands of church and associational officers in Brotherhood work.

The large training program, sponsored by the Brotherhood Commission and state Brotherhood departments, calls for institutes March 3-5 at Lynchburg, Va., March 10-12 at Bloomington, Ill., March 17-19 at Memphis, Tenn., March 24-26 at Fresno, Calif., and March 31-April 2 at Norman Park, Ga.

The Arkansas delegation, led by C. H. Seaton, director of Brotherhood work

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for Arkansas Baptists, will take their training at Memphis.

Bob Banks, director of the program section at the Commission, said the training specialists will be prepared to lead conferences in such areas as Royal Ambassador work, Baptist Men's work, renewal, language work, leadership skills and worship.

They also will receive detailed information about new mission action opportunities and materials, how to conduct a mission survey, the 1977-78 church Brotherhood emphases, associational Brotherhood work, and the work of the Commission and state Brotherhood departments.

Cooperative Program

The difference in support and controls

Baptists have, on some occasions, been rather creative and ingenious in finding ways to get rid of a pastor. One of the most cruel methods used is sometimes called "starving him out", which simply means reducing his salary until he is forced to leave.

The absence of good ethics in such a practice is obvious, but the same principle (and lack of ethics) is also practiced in other areas of church and denominational life and sometimes is not quite so obvious.

The tithe itself is not for the purpose of managing or controlling the church or its staff or its programs, but is intended for the support of the work of God. Therefore, the Christian who takes his church membership seriously, so long as he remains a member of the church, is obligated to support its ministries. He expresses his convictions by voting in the business meetings and not by withholding his gifts. If his conscience is violated by some action of the church, he has the option of moving his membership, but he does not have the option of managing or manipulating the other members through his tithes and offerings.

The same principle also applies to denominational life and the agencies and ministries of the Southern Baptist Convention. Gifts through the

Cooperative Program are intended to support these ministries, not control them.

Southern Baptists control their agencies through the election of trustees. The convention, either state or national, can give suggestions and sometimes even instructions to its trustees. If the trustees are not carrying out the wishes of the majority, they can be replaced with other trustees who are sympathetic to the will of the majority. However, in no case should this control be exercised through the withholding or manipulation of gifts.

A perfect illustration can be seen in the Sunday School Board. Southern Baptists elect the trustees who operate the Sunday School Board, and the trustees are responsible directly to the convention for their actions. However, the Sunday School Board receives no Cooperative Program funds for its operations. Therefore, if gifts and contributions were used for control, then Southern Baptists would have no control whatsoever over one of its agencies.

Trying to control a church or an agency by withholding funds is not only unethical and un-Baptistic, but it also reflects a spiritual immaturity and a gross lack of understanding of Scriptural stewardship. — Roy F. Lewis, Associate Executive Secretary-Treasurer



Men enjoy food and fellowship

Men attending the 1976 Brotherhood Convention enjoyed the good food at Camp Paron. There is always a relaxed atmosphere and fellowship in the serving line at the Convention.

March 11-12 is the date for the 1977 Brotherhood Convention at Camp Paron. Good food, Christian fellowship and inspiration will be the order of the day.