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Arkansas Baptist State Convention

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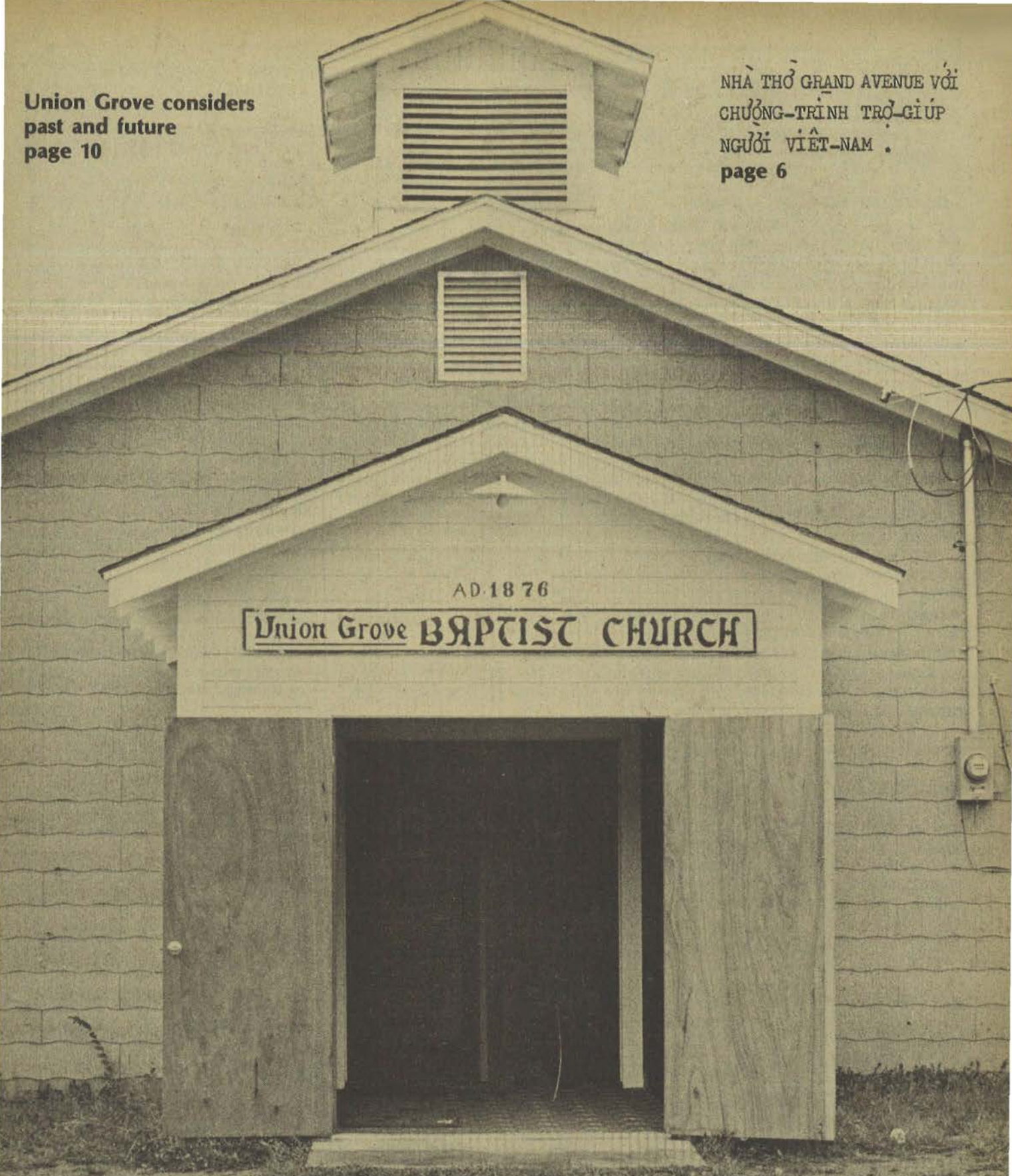
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Union Grove considers
past and future
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NHÀ THỜ GRAND AVENUE VỚI
CHƯƠNG-TRÌNH TRỢ-GIÚP
NGƯỜI VIỆT-NAM .
page 6



February 24, 1977
Arkansas Baptist
NEWSMAGAZINE



I must say it

Charles H. Ashcraft / Executive Secretary

The right to life

(Fifth in Bible friends series)

Cain started the murder syndrome and it has never stopped. He exercised his own right to life, but he denied his brother his right to life. This is the essence on murder, whether it be homicide, abortion or raw hatred. Around the right to life must rest all the other rights of human kind. Any infringement upon the right to life encompasses all things which make up and compose life and it touches the whole human family.

It is not easy to be friends with a murderer because he may at any time turn upon his friends. I have decided, however, to be his friend.

Equal rights may be the most important issue in the world today. It should be of prime interest to church people because of its deep moral tone. No person should accept, assume, practice or exercise any right he would deny any other person on this planet. Murder begins when the rights of others are negated and all such actions are murderous in intent. One has not come to a full moral stature until he willingly, voluntarily and cheerfully extends to all others the rights and privileges he assumes for himself.

Do we dare apply this concept to the current equal rights issues of our time. Those who have the right to vote should allow all others to vote. Those who have been given the right to give public witness of their faith should not deny others the same privilege. Those who are privileged to fight for their country must not keep others from so doing. Holding public office should not be forbidden to any. The right to a credit rating, equal pay for equal work and to pay alimony as well as receive it must not be voided from human relationships. All who enjoy status should accord it to all others. No one should be left out.

One will do well to watch any person who exercises rights they would not allow others. This relates to all human pursuits and may not discriminate against any other human being, male or female. Only upon this supposition can equality be achieved. Cain deserved his punishment and more, but he needs a friend. Hatred is murder. Abortion is murder. Assuming, accepting, practicing and exercising God-given rights while denying such to others is murder. The right to life embraces all other rights and without these rights life is mere existence. No wonder Cain lamented, "My punishment is greater than I can bear." He earned his punishment, but I will be his friend.

I must say it!

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Forrest City First Church has erected a new building and remodeled their sanctuary, and they found that the projects have brought a good spirit from the members as well as provided space for new ministries.

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Can Christians have influence over TV programming? How? An article by Paul M. Stevens of the SBC Radio and TV Commission offer some suggestions.

Arkansas Baptist

NEWSMAGAZINE

VOLUME 76

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J. EVERETT SNEED, Ph.D.

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The ministry of church visitation

The editor's page

J. Everett Sneed



Some argue against church visitation. They insist that God shouldn't be forced on anyone. In visiting, however, one is not attempting to bypass individual freedom of choice, but to provide opportunity for everyone to hear the claims of the gospel. More often, Christians will agree that it is important to visit in the name of the church, but fail to become involved in this important ministry.

Jesus' entire ministry was characterized by visitation in the homes of people. Many of his most important teachings were presented in homes. If Christ is to be our example, we must have a strong church visitation program.

Jesus instructed his disciples specifically to visit in homes. He told the 12, "... when ye come into a house, salute it" (Matt. 10:12). Later, when he sent out the 70 he said, "... whatsoever house ye enter, first say, peace be to this house" (Luke 10:5). These instructions point up the importance of our carrying the claims of the gospel into the homes.

Church visitation affords many opportunities to render spiritual service. Through this personal media we can cheer the sick, comfort the bereaved, inspire confidence to the disheartened, etc. All of these ministries are of great importance and are a practical expression of Christian faith and fellowship. In this article, however, we will confine comments to visitation for the purpose of reaching and enlisting those who are not related to Christ or his church.

Visitation to enlarge the Sunday School doesn't re-

quire a great amount of skill. It does mean that a church must have a systematic program if such an endeavor is to be successful. Failure to organize, at best, will result in a haphazard and ineffective visitation program.

A relatively new approach to Sunday School visitation and enlargement is the Action Program. This program couples a Prospect Survey and a Sunday School enlargement campaign. The basic plan is to enroll people in the Sunday School in their homes at any time. This plan ties in with many other ministries of the church and often provides enlarged opportunities for witness and evangelism. This approach has proven to be very successful in many areas of our state in churches of all sizes.

Home visitation also provides a great opportunity to win the lost. Our best prospects, of course, are those who have already been under the teaching of God's Word in Sunday School and worship services. We, however, should be open so that we are willing to witness as the Holy Spirit directs us.

Motivation for visitation must come from the realization that all Christians are instructed to be stewards of the gospel. Peter declared, "As every man has received the gift, even so minister the same one to another as good stewards of the manifold grace of God" (1 Peter 4:10). Each of us should recall that someone helped us to find Christ. It is the privilege and responsibility of every Christian to share the good news of Christ's redemption with others.

Guest editorial Who is more charitable?

A religious person is more likely than a non-religious person to offer help in a crisis, as well as on a day to day basis, according to a study published in the Journal for the Scientific Study of Religion.

The study indicated that there is a direct relationship between a person's religious conviction and his charitable acts.

It is interesting to note that the study was conducted by two sociologists from two separate eastern state universities. For as a rule the average sociology professor teaches more from a humanistic philosophy than from his or her understanding of Christian theology.

One of the cases the sociologists examined was the "helping" behavior of 663 adult male residents of Lubbock, Tex., after the community was struck by a tornado. The study showed regular church goers were more likely to offer help than non-attenders. However, the researchers noted that church attendance is only one measure of religious commitment. They found many people classified as "devotional" or privately religious were not frequent churchgoers. They said a person's everyday acts of kindness and help are more frequently related to devotionism — to his personal relationship to God — than to church attendance. The study

also revealed that religious people were more likely than non-devotional people to offer help in non-emergency situations.

Devotionalism was based upon meal-time praying and other prayer time outside of church.

We never know when we are being studied, do we? When our acts of compassion are being measured by others? The world does, indeed, take note.

In their conclusion, the sociologists said both emergency and non-emergency action varies directly and positively with religious commitment as measured by both church attendance and devotionism.

Our daily devotional life does play a part in our Christian experience. It is essential. Church attendance is not enough. Our cup of cold water must be filled daily if we are to share it with others. The heart that does not contain a cup of cold water is arid and barren. It spells crop failure or a non-fruitful life.

Our sensitivity to the needs of others comes from our relationship to him who related the Parable of the Good Samaritan. Being religious is not enough — the Priest and the Levite so testify. — Editor James F. Cole in the "Baptist Message"

Defends report

Editor's note: This letter is in reply to letters in the Feb. 10 ABN which disputed facts and conclusions by Raymond Atwood in an article in Jan. 27 ABN about his mission trip to Tanzania.

Tan-za-nee-a, with more than 14 million inhabitants and 363,000 square miles, harbors remarkable masses of wildlife from tsetse flies, wildebeasts, leopards, crocodiles, zebras, monkeys and elephants. There is one elephant to every 70 people or so. If Tanzania was overlaid with a grid of 1,232 squares, each 17 by 17 miles, and all the foliage was stripped away, you'd see elephants in 1,132 of those squares. The pilot of an East African DC3 showed me this as we were flying to Iringa and Mbeya. (The pilot invited me to come to the cockpit and fly the plane to Mbeya, which I did to the surprise of all the other preachers aboard.) I am a pilot.

Two nights as we were returning from

the Masebe Church in the Mwaya area at the northern tip of Lake Nyasa, we saw leopard in the road a short distance from the church. A cobra snake was killed about 20 feet from the tent where we were staying. We were told by the missionary that there were lions and other animals all around Tukuyu. He lives there.

The statement, "People can go to heaven dirty, but they can't go without Christ," was not original with me. That statement was made by a man with far more authority than any of us three [Atwood and Charles G. Johnson and Clarence A. Allison who wrote letters appearing in the Feb. 10 ABN] Webster Carroll, missionary in Africa for more than 20 years, who, along with Wimpy Harper, started the work in Tanzania, made that statement. I agree!

I actually lived in the hut of one of the pastors. It was better than average but still dirty. (Hoss, I don't believe you lived with them.) Four of every five Tanza-

nians are under 35 years of age. One-fourth of all children die before reaching age five. This is because of the lack of food, medicine and cleanliness.

The fire at night was to keep the animals away as Rev. Angylile Mwamasungula told me. If I am a victim it is from those who would infer that the story is not true, not from the native pastors. The temperature there was 100-110 degrees in the day and almost as hot at night.

The picture in the story was not misleading. I have never heard of the Wanakusa tribe Johnson mentioned. There is nothing unusual about that since there are more than 5,628 Ujamaa villages and 100 tribes. I was with the Nyakyusa tribe.

Concerning Communism, Red China is spending 400 million dollars and lending 15,000 Communist workers to build the Great Uhuru Railway across Tanzania. The Tanzania People's Defense Forces are using Chinese-built MIG-19's sent there by Red China. Tanzania is a Socialistic government leaning toward Communism.

There are tobacco factories, sugar processing plants, tea factories, all built and financed by Red China. Tanzania imports more than 170 million dollars of food from China each year.

Three missionaries told us that they feared Communism would eventually force most of the missionaries out of Tanzania. "Our only hope is to train all the native pastors we can to take over when the time comes for us to leave," said Webster Carroll. — **Raymond C. Atwood, pastor, First Church, Hamburg**



One layman's opinion

Daniel R. Grant / President, OBU

Thank you, Mr. President

It is always dangerous to predict too soon (or at any time, for that matter) the success or failure of a President of the United States. It is especially dangerous to walk out on the limb of predicting whether a President's record in office will cause his fellow church members at the end of his term of office to speak with pride of his performance. Sometimes much harm is done, I think, by praising a person too early in the game and raising everyone's expectations to a totally unrealistic level. Nevertheless, fully aware of the hazards, I want to express strong and enthusiastic appreciation for President Jimmy Carter's outstanding example in moving his church membership on his very first Sunday in our nation's capital. It was a simple but beautiful sight for President Carter, after a pressure packed week of moving in to the office of President of the United States, to get his family up in time for Sunday School and church, walk down the aisle during the invitation hymn and ask for membership on promise of letter.

For too many years to confess easily, Mrs. Grant and I have been actively involved in encouraging college students

to see the importance of moving their membership from their home church to a church in the college town. I don't know how many hundreds of pamphlets entitled "Why Join?" I have placed in the assembly room chairs of college Sunday School departments. It would even be difficult to estimate how many students I have asked to give a brief personal testimony during the worship service on the blessings they have received during their college days from moving their membership to a local church in the college town. I have tried to remind students that they will reside in the college town for close to three-fourths of the time during a four-year period. It is not an easy selling job, but college students need the stabilizing influence of membership in that new church home away from home.

President Jimmy Carter has probably done more in one day to communicate this message to college students than a full year's supply of pamphlets and promotional materials.

Thank you, Mr. President, and be assured of my continued prayers for wisdom and divine guidance in your many awesome responsibilities.

SBC annual correction

Pastors, denominational personnel and other persons — also libraries — who have a copy of the 1976 Southern Baptist Convention annual are being asked to strike two paragraphs from their copy of the annual.

In a resolution on abortion by the SBC (pp. 57-58) the final "Whereas" paragraph and the final "Resolved" paragraph should be marked out. These were proposed as amendments to the resolution at the meeting, but they were rejected by the Convention.

Clifton J. Allen, Recording Secretary for the SBC, said that this error occurred when copy was compiled to be sent to a printer. He said he felt a need to call attention to the error "because of differences in viewpoints and widespread concern related to abortion."



Lassiter



Mrs. McMurry



Uth



Thrash

Galen Lassiter is now pastoring Ridgeview Church in Washington-Madison Association, coming to this association from Payneway Station. Lassiter is a graduate of East Texas Baptist College and Mid-America Seminary. He and his wife, Paula, are parents of one daughter.

David Franklin Uth, a sophomore at Ouachita University and pastor of Mt. Moriah Church, Murfreesboro, was ordained to the ministry recently by Immanuel Church at Pine Bluff. The ordination service included deacons from Searcy First Church, Mt. Moriah and Immanuel. James Dean, Director of Missions of Little River Association, led the questioning. Ordaining council officers were Anton C. Uth, moderator, and Ruben Adams, clerk. Ernest Parker of South Side, Pine Bluff, delivered the charge to the candidate and Anton C. Uth, father of the candidate, preached the ordination message.

Buddy Barnett is now serving as minister of music and youth at Mt. Carmel Church, Cabot. Barnett is a graduate of Ouachita University. Other

churches he has served are at Marion and Judsonia. He and his wife are the parents of two sons.

Angel Martinez will conduct spring revival services at Siloam Springs First Church March 6-13.

Jerry Warmath, pastor of Pulaski Heights Church in Little Rock, was in Mississippi Feb. 14-15 to lead conferences on planning congregational worship services.

W. B. "Bill" Oakley will be conference preacher when Concord Association holds its annual evangelism conference Feb. 28-March 1. The program will feature Larry Lewis of St. Louis as conference teacher. Ernie Perkins is Director of Missions for the association.

Dennis Davis has resigned as pastor of Cash Church to enroll at Midwestern Seminary in Kansas City.

Ernest Walker, student at Southern College, has been called as pastor by Childress Church.

James Fitzgerald is serving as interim pastor at Providence Church.

Mrs. M. T. McMurry will celebrate her 30th year as organist at Baptist Tabernacle Church, 13th and Pine Streets, Little Rock, on March 6, 1977. She has worked in the Sunday School with four and five year olds for the past 20 years and "enjoyed every minute of it."

Joe Lane, who is a staff member at Morrilton First Church, was ordained to the ministry on Jan. 16 by University Church in Fayetteville.

Jim Thrash has resigned as pastor of Trinity Church, El Dorado, after a three-year ministry. He has accepted a call to pastor the Pass Road Church in Gulfport, Miss. He and his family will be on the field in Gulfport by March 6.

Executive Board's first woman dies

The first woman to serve on the Executive Board of the Arkansas Baptist State Convention, Mrs. Mae Canady Jones, has died at Nashville, Tenn.

Mrs. Jones, 84, served on the Board from 1965 to 1967. She also served on the executive board of Arkansas Woman's Missionary Union and on the board of Jonesboro Baptist College (now defunct).

Mrs. Jones was a native of Dyersburg, Tenn., but lived for 60 years in Mississippi County in Arkansas. She moved to Nashville in 1969.

Disaster teams ready to give medical help

RICHMOND — Three Arkansas Baptists are among twenty-three doctors, seven dentists, three registered nurses, a pharmacist and a surgical assistant who have volunteered for disaster teams to be activated for immediate service when disaster strikes overseas.

Arkansas medical volunteers are Lloyd Warford, M.D., a Little Rock pediatrician, Marilyn Junette Warford of Little Rock, a registered nurse, and Charles H. Floyd, a Ft. Smith pediatrician.

Coordinated through the Southern Baptist Foreign Mission Board medical consultant's office, the volunteer medical personnel come from 16 different states and are divided into four teams.

The first team, for example, consists of seven doctors, a pharmacist, a dentist and a surgical assistant. Each member of a disaster team will serve for two weeks and will be responsible for his own expenses.



BSU INAUGURAL PRAYER — Bud Edwards of Elmdale Church, Springdale, led 25 University of Arkansas students in Inauguration Day, Jan. 20, when they met at 6:30 a.m. for the purpose of thinking together about the meaning of Christian citizenship and praying for the United States and its leaders. Edwards encouraged the students to pray for their leaders, be informed and exercise the religious freedom they have. He also challenged them to study their Bibles, use their mental capabilities and have confidence. Following his comments, Edwards led the group in a time of corporate prayer.

Bible study is part of the church's ministry to the Vietnamese.



Separate worship services are held by the Vietnamese and attendance has grown since the separation.



OPPOSITE PAGE: Files (left) and Tam make plans for the service, and then provide a message in two languages.

Grand Avenue develops ministry to Vietnamese

Grand Avenue Church, Ft. Smith, has a growing language ministry within its church. Jim Files, minister to the Vietnamese, states that, "Our language ministry with the Vietnamese has grown from 10 to 15 adults and a few children, to 30 to 40 adults who attend regularly along with 20 to 30 children."

The attendance has grown because the church saw the need of separate services. This is necessary because of the language barrier. Worship services and Sunday School classes are now being held each Sunday morning. Files delivers evangelistic messages with Pham Quang Tam, a Vietnamese Christian, serving as translator.

Files said, "Tam, who also leads the Adult Bible Class, deserves much credit for the growth of our ministry. He desires to help his people in any way possible. Nguyen Van Bach also assists with the translation."

The ministry to the Vietnamese was a result of the women of the church participating in the volunteer program at Ft. Chaffee. Through the English classes a friendship was developed which led the church to sponsor a group of Vietnamese.

Mrs. Shirley Moore, Mission Action Director of Woman's Missionary Union, said, "These people are a mission field provided by the Lord." Mrs. Moore was seeking a year-long Mission Action project for the church's WMU when she realized the needs of these people.

She said, "After much prayer with our committee, we began to contact members of our church who were spon-

soring Vietnamese people, and they helped the committee to contact others."

"Our contact with the Vietnamese has led to a deep concern for our new friends. It is important that they learn to speak English so that they can find employment and live a normal life in the community."

Ministering to the Vietnamese began with weekday English and cooking classes. While the adults were in class the church provided classes for pre-school age children.

Mrs. Moore said, "This ministry has

been such a blessing to us. This year we are providing Tuesday morning sewing classes and English classes will be taught on Wednesday evening for adults. This will afford an opportunity for the Vietnamese children to become involved in our youth choirs and mission activities."

Plans are being made for Files to lead the adults in a Wednesday evening doctrinal Bible study. Those working with the Vietnamese feel that they are open to the gospel. Files said, "They are a brave, strong, and courageous people. They are adjusting in a remarkable way under very difficult circumstances."



Sunday School classes are provided for the Vietnamese children too.



Photos by Robert Parrish

This Vietnamese translation of the story on page 6 was provided by Le Van Tri, a member of Geyer Springs Church, Little Rock.

NHÀ THỜ GRAND AVENUE VỚI CHƯƠNG-TRÌNH TRỢ-GIÚP NGƯỜI VIỆT-NAM .

Nhà thờ Grand Avenue tại Fort Smith đã được gia tăng thêm một vị mục-sứ giảng-đạo cho người ngoại-quốc, đó là ông JIM FILES , mục-sứ này phụ-trách phân giảng-đạo cho người Việt-Nam . Được biết rằng: " với mục-sứ của chúng ta khỏi đầu từ 10 đến 15 người lớn và một số ít trẻ em Việt-Nam tham dự , hiện nay số người này đã gia-tăng từ 30 đến 40 người lớn và từ 20 đến 30 trẻ em thường-trực đến để nghe giảng-đạo."

Số người Việt-Nam dự lễ nhà thờ gia tăng nhờ sự sáng-suốt của những người làm việc cho nhà thờ , họ đã thấy rằng cần phải chia làm hai nhóm để có thể vượt qua trở-ngại về ngôn-ngữ . Lễ nhà thờ và các lớp học Thánh-Kinh đang được duy-trì mỗi sáng Chủ-Nhật . Các bài giảng từ mục-sứ FILES được ông PHẠM - QUANG - TÂM , một tín-đồ Tin-Lành người Việt-Nam dịch sang tiếng Việt .

Mục-sứ FILES nói rằng : " Ông TÂM cũng là người hướng-dẫn lớp học Thánh-Kinh dành cho người lớn đã mang đến sự tin-cần trong việc phát-triển các lớp học của chúng ta . Ước muốn của ông TÂM là được giúp-đỡ những người đồng-hướng bằng mọi cách và để có thể tiếp-xúc côi-mở với họ . Ông NGUYỄN - VĂN - BACH cũng phụ giúp trong việc phiên-dịch."

Công-tác giảng-đạo cho người Việt-Nam được khởi đầu do sự tình-nguyện của các bà làm việc giúp người tỵ-nạn tại Fart Chaffee . Trong khi dạy các lớp Anh-Ngữ cho người tỵ-nạn, các bà trở nên thông-cảm và yêu-mến họ, mang đến sự bảo-trợ của những gia-đình người Mỹ trong nhà thờ cho các gia-đình Việt-Nam được xuất-trại.

Bà SHIRLEY MOORE, giám-đốc hoạt-động của hội Phụ-NỮ Truyền-Giáo đã tuyên-bố rằng: " Những người này đã trở thành một sự-mạng được CHÚA giao-phó cho chúng tôi." Suốt một năm trường hoạt-động tích-cực, bà đã tìm ra được nhu-cầu của những người Việt-Nam này .

Bà nói rằng : " Sau khi cầu-nguyện thật lâu với các hội-viên, chúng tôi bắt đầu liên-lạc với các người MỸ đang bảo trợ cho người Việt-Nam và yêu cầu họ giúp hội liên-lạc với những gia đình Việt-Nam khác ."

"Sự liên-lạc của chúng tôi với người Việt-Nam mang đến sự quan-tâm của chúng tôi đối với những người bạn mới này." Việc quan-trọng trước tiên là họ cần học nói tiếng Anh để họ có thể tìm được việc làm và một cuộc sống bình-thường trong xã-hội mới ."

Chương-trình trợ giúp cho người Việt-Nam được bắt-đầu với các lớp dạy Anh-Ngữ hằng ngày và các lớp dạy nấu-ăn. Trong lúc người lớn đang học, nhà thờ lại mở thêm các lớp học dành cho trẻ em nhỏ tuổi .

Bà MOORE tiếp-tục cho biết : " Ôn trên đã phò-hộ cho chúng tôi trong công-tác này ". Trong năm nay , chúng tôi đang mở lớp dạy cắt may vào ngày thứ ba và lớp Anh-Ngữ sẽ được mở vào tối thứ tư dành cho người lớn. Như thế sẽ mang đến cơ hội tốt cho các trẻ em Việt-Nam có thể gia-nhập vào ban ca dành cho người trẻ và các hoạt-động khác trong nhà-thờ."

Dự-định sẽ để mục-sứ FILES hướng-dẫn lớp học Thánh-Kinh dành cho người lớn vào tối thứ tư. Những người MỸ đã làm việc với người Việt-Nam nhận thấy rằng : " Người Việt Nam đã thấu-hiểu được Kinh-Thánh một cách nhanh chóng." Ông FILES nói rằng: " Họ thật là dùng-cảm , mạnh-dạn và can-đảm ; với nhiều cá tính đặc biệt, họ đang cố gắng để thích-hợp nhanh chóng với hoàn-cảnh khó khăn hiện-tại ."

Building program brings commitment, new ministries at Forrest City

First Church, Forrest City, dedicated a new administration-education building and the remodeling of their sanctuary Jan. 30. The project's cost was \$360,000. The remodeling work in the sanctuary included a new ceiling, new chandeliers and lights, updating and repairing of the stained glass windows, the installation of wall to wall carpet, rearranging the front of the sanctuary and placing the pulpit area in the round. The outside of the auditorium was sandblasted and the grounds of the church have been landscaped.

The new administration-education building is a two-story structure with 10,000 sq. ft. of space. It houses two departments and has 11 classrooms in addition to the administrative facilities. It also has facilities for three new ministries — a book store, counselling rooms and an intercessory prayer ministry.

Special guests for the occasion included Robert Tucker, director of missions for Tri-County Association, and Charles H. Ashcraft, executive secretary of the Arkansas Baptist State Convention. Tucker said the prayer of dedication, and Ashcraft brought the dedication message.

Dr. Ashcraft told the audience that all worthwhile life, be it personal or corporate, seems to be accented by high and noble experiences. Jesus came to these noble moments in baptism, triumphal entry into Jerusalem and his transfiguration upon the mountain. The church also has its high and memorable days. It may be a great revival, an anniversary, a dedication or the regular worship service conducted on every Lord's Day.

To every mountain peak there is a valley, however, and it remains our task to transmit the great emotions of love, compassion, charity and high resolves from the top of the mountain to the valley below where many walk in sorrow.

In conclusion Dr. Ashcraft said, "Our high moments today must be brought down from the mountain top to those who have never enjoyed a bright day in their whole lives. This Jesus did when he healed the afflicted man at the foot of the mountain of transfiguration. We must pass these noble moments on to the awaiting multitudes. This is the highest purpose of worship."

Pastor Kerry Powell predicts that these new ministries will mean much to the life of the church. He stressed the importance of their intercessory prayer



TOP: Extensive remodeling work was done on the sanctuary. This included rearranging the front area and placing the pulpit area in the round.

ABOVE: The new administration-education building will provide office space, classrooms and space for three new ministries. (ABN photos)

ministry. "I believe our prayer ministry will become one of the largest organizations of the church," Powell said. "We already have 40 people signed up to pray one hour a week in the chapel, but we hope to involve more than 100. We have coordinators who will call each person to remind them of their scheduled time of participation.

"Anyone can call our church at any time and make a prayer request. The secretary will record and list these requests immediate, urgent or permanent. Our prayer warriors will bathe these re-

quests in prayer. I want our church to come to the place where things are happening which cannot be explained apart from the movement of the hand of God. Every ministry of our church will be lifted up to God every week."

The remodeling and new construction was completed at a cost of \$360,000. Through a fund-raising program, the members of the church pledged \$340,000 of the \$360,000 to be paid over a three-year period. In addition, there were approximately 150 families who promised to give beyond their regular

tithes and offerings to the church but pledged no definite amount. During the first 14 months of the program, \$160,000 has been raised above the normal budget gifts to the church. The 1977 budget is \$259,000.

Chairman of the fund-raising campaign, Jim Ables, said, "God was in this effort. The hearts of our people have been warm toward this program. The money raised was very helpful to our church. It will save a great amount of interest, but the spiritual benefits we have received have far exceeded any financial receipts. Our members have given sacrificially and we believe that through this program our people will become better stewards of their possessions."

James Montgomery, the follow-up director for the program, said, "When this effort was first mentioned I didn't believe that it would be possible for us to raise this amount of money. This judgment was based on my experience as a realtor and on the current state of our economy. This effort has succeeded only because of the prayers and commitment of the people of our church. This effort has brought lasting strength to our church. The only explanation for our success is that God's hand has been on our effort."

Leaders in the building program were Pastor Kerry Powell (seated) and James Montgomery (left) and Jim Abel.



Pastor Powell believes that the church has a great opportunity for the future. He said, "It is our hope that we can develop a completely balanced church program. We believe that we not only should reach people, but that we should

lead the evangelized to become the evangelists. As our congregation witnesses under the leadership of the Holy Spirit we believe that our church will have an even greater impact on Forrest City and the surrounding area."

OBU student teams to work in churches

For the sixth consecutive summer, Ouachita University will send "CONTACT!" teams, made up of OBU students, into Arkansas to conduct youth-led revivals, fellowships, retreats and youth nights. A team of students will also be sent to Indiana, according to Randy Garner, admissions counselor at Ouachita and coordinator of the teams.

The in-state team members for this year are: Terry Barber, senior from Mandeville, La., evangelist; Bobby Boyles, junior from Searcy, music director; and Sherri Benton, freshman from Camden, pianist and soloist.

This is the first year Ouachita has sent a "CONTACT!" team to Indiana although in previous summers there have been teams working in Texas, New Mexico, Colorado and Tennessee.

The Indiana "CONTACT!" team members are: Roger Haygood, sophomore from Indianapolis, Ind., evangelist; Scott Willis, junior from Little Rock, music director; and Angela Barfield, junior from Little Rock, pianist and soloist.

"The "CONTACT!" team program provides opportunities for students to help churches and youth as well as help themselves by getting insights into church work," said Garner.

The church can minister to the retarded person

The church can play a unique role in helping the retarded person and his family. Perhaps no other agency has such potential in helping to plan an acceptable program for the family.

In the past the church may not have been as active in this area because of a lack of information. Today, the minister and the lay body of the church can find useful information about their role in helping the retarded as near as the telephone.

Though the physician is usually the first professional to have considerable contact with the parents of a retarded child, the minister is the next to whom they turn. The minister is in a unique position to be able to counsel and guide at a time when many parents are anxiously seeking answers.

The church represents a body of people who advocate understanding and fellowship. How a family feels toward their retarded child may depend

on how society in general or the local community in particular feels. If meaningful fellowship is provided, the family can realize that others are concerned. The church can also provide parents with the chance to meet other parents facing similar problems.

The mild and moderately retarded person can benefit by being integrated into regular Sunday School classes. One distinct advantage to this is that the retarded person has a chance to improve social skills through interaction with an age peer group of non-handicapped individuals. For those unable to be integrated into regular classrooms, special classes can be organized to meet their needs.

For information on how you can help the mentally retarded in your church write to: Staff development, Arkansas MR-DDS, Suite 300, Professional Bldg., 18th and Maple, North Little Rock, Ark. 72114, or call 371-2685.

Last year there were two in-state teams but Garner explained that "Light", a singing group made up of

Ouachita graduates, would serve as the second in-state group from Ouachita this summer.

Past 100 years were glorious, but Union Grove Church looks ahead

When Union Grove Church, Clarksville, celebrated its 100th anniversary in September, the morning worship hour was followed by an old fashioned "dinner on the ground", and a special commemorative service was held in the afternoon.

Pastor Lawrence Dale Phelps brought the morning message on "A Look Back". His text for the day was from Isaiah 51:1-3. The pastor prefaced his sermon by remarking that this was an occasion for remembering, for looking at the past.

Phelps then said that this scripture was addressed to God's people when they were seeking right standing with God. They were instructed to listen to the instruction of the Lord. He pointed out this is a proper pursuit of all God's people in all ages and that God was found of them that sought him.

Phelps further explained that God instructed his people to look at their past, to examine their ancestors of faith, Abraham and Sarah. Their lives were built upon faith in God. In return for their faithfulness, God blessed them and made them many. Phelps pointed out that the founders and ancestors of this church had labored in faith, how the present day membership owes much to

the prayers and efforts of the preceding host, both seen and unseen.

Finally, pastor Phelps explained that as glorious as the past had been, God promised a brighter future for his people. He explained that the best is yet to come as it always is in the Lord, especially since Jesus had promised "the gates of Hell shall not prevail against it (the church)". Pastor Phelps then concluded by saying, "You can quit worrying about the church for the church is alive and well."

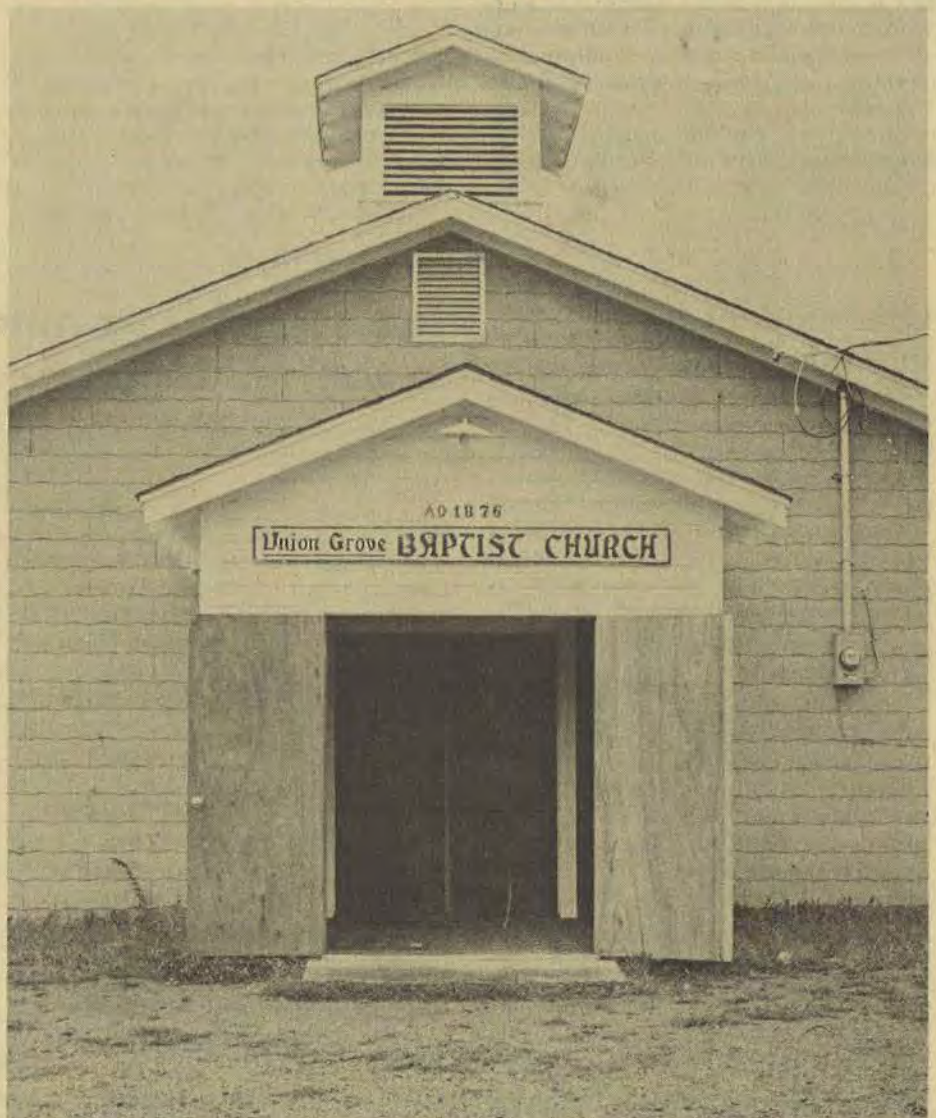
Following the morning worship an old fashioned "dinner on the ground",

which was moved into the fellowship hall to escape the rain, was served by the church. After the noonday meal and fellowship, everyone returned to the auditorium for the afternoon service.

One of the highlights of the afternoon service was a brief history of the church, read by Mrs. Ora Thompson, who joined the church in 1916. Mrs. Thompson reported that the Union Grove Church was first organized on the third Saturday in May, at the West Mt. Zion Methodist Church building. Two weeks later the church began to meet at the Cave Hill school house. The first



Speakers were (clockwise from top left) Pastor Lawrence Dale Phelps; Missionary Paul Wilhelm; John Woodard, first full-time pastor, and Mrs. Ora Thompson.



On the cover

Union Grove Church meets in this building. The sign above the name is evidence of the members' pride in their past.

pastor was T. J. Allen. The first deacons were S. J. Simplen and J. B. Brady.

In August the church petitioned for membership in the Dardanelle Baptist Association. In 1881 the church left the Dardanelle Association to join the Russellville Association. Finally in 1913 the church joined the Clear Creek Association of which it is still a member.

From 1877 to 1905 the church met at several localities before finally erecting a building at the present location. The present church plant is located on land donated in 1905 by H. W. Love. The church finally erected a building on this land in 1909. Unfortunately, this building was promptly destroyed by a tornado. In spite of the terrible blow, the congregation acted in faith and perseverance and began to rebuild. The

following year a building was finished and dedicated. The building stood until 1956 when it was razed to make room for the present church plant.

Two former pastors were present for the centennial observance and brought greetings to the congregation. These were John Woodard and Archie Wheeler.

Special music was presented by the Union Grove youth choir under the direction and accompaniment of Mrs. Judy Kaye Hardgrave. Also bringing special music was The Blackard Quartet, featuring Dude and Joyce Blackard, former members of the church, and Mrs. Pauline Forrester.

The closing message was brought by Paul Wilhelm, Director of Missions for the Clear Creek Association, on the sub-

ject "One Hundred Years and The Promised Land". Speaking from Joshua 1:1-9 Wilhelm pointed out the past was good but God's people are not to live in the past. They are to go on from where they are; they are to take all the people with them; they are to have faith in God, and God's people are not to give up.

Concerning the future, Pastor Phelps pointed out that the church is on the brink of an exciting era in the church's life. In the past year an outreach program was begun. This outreach program has disclosed the presence of many unchurched families in the area. In preparation for future ministry, the church bought its first bus for an outreach bus ministry, wrote its first constitution and made the first church budget in its history. In addition, Johnson County is currently experiencing rapid population growth. "All of these, coupled with the grace and glory of God, combine to make the future of the church loom very bright indeed," Phelps said.

Photos by Lawrence Richards

These young people, divided into younger and older choirs, provided special music for the church's centennial observance.



These members and friends were part of the crowd who came to the centennial service.

C-P breaks 1 month record in January

NASHVILLE (BP) — Contributions through the national Southern Baptist Cooperative Program unified budget topped the \$5 million mark in January — the first time that figure has been reached in one month in Southern Baptist Convention (SBC) history.

Cooperative Program receipts from 33 state or multi-state Baptist conventions, with churches in all 50 states, totaled \$5,328,221 in January. That's a 9.40 percent above \$4,870,138 given in January of 1976, according to Billy D. Malesovas, director of financial planning and assistant to the treasurer of the SBC Executive Committee.

Total receipts for the month — the fourth month in the SBC's 1976-77 fiscal year — totaled \$12,098,673, including the Cooperative Program unified budget figure and another \$6,770,452 in contributions designated to specific causes.

For the year-to-date, the national level of the Cooperative Program has collected \$17,256,458, an 11.51 percent rise over the same point in the 1975-76 fiscal year, when the total was \$15,474,310.



Hickory Street Church, Texarkana, held a men's cake bake contest Sunday, Feb. 6, to promote their high attendance day in Sunday School. Lee Randall is pastor of the church.

Delta Association held a Covenant Fellowship Emphasis at Dermott Church on Feb. 8. Robert Holley, Director of the Church Training Department of Arkansas Baptist State Convention, and Gerald Jackson, department associate, were leaders for the presentation.

Union Rescue Mission of Little Rock observed its 30th anniversary on Feb. 21. Cactus Vick was featured speaker. Thurman Chambers is mission director, and Wayne Thornton is superintendent.

The February Youth Rally for **Trinity Association** was held at Tyronza First

Church. Churches in this association will be holding a World Missions Conference March 27-30 with a special missions rally to be held at Harrisburg First Church on Sunday, March 27, at 2:15 p.m. Jimmie Garner is Director of Missions.

Conway First Church recently carried out "Operation Warm Blanket". Through this project they aided people in the Philadelphia area by shipping 33 cartons of blankets and clothing to the home missionary, Miss Gaynor Yancy, at the Frankfort Avenue Mission Center.

Bibles also were sent to be distributed to people stranded in the weather/energy crisis. The Conway church also plans to ship materials to Buffalo. Faulkner Association presented a check from other Baptist churches in the Conway area to assist.

Groundbreaking ceremonies for the new Family Life Center were held Sunday, Feb. 6, at **University Church, Fayetteville**. The two-story structure, contracted to Joe Brennan Construction Company, is scheduled for completion in September. The facility will include 11,000 square feet of floor space. On the first level will be Fellowship Hall with a seating capacity of 350 people. On the second floor will be space for five department areas.

J. Harold Smith and Dr. R. G. Lee were featured speakers when **Mount Zion Association** held its annual evangelism conference on Feb. 17. Conference leaders were Jesse Reed, Evangelism Director of Arkansas Baptist State Convention, and Clarence Shell, state evangelist. Carl Bunch is Director of Missions for the Mount Zion Association.

Marked Tree First Church was host for a "First Things First" Conference Feb. 17-18 for churches in Trinity Association, where Jimmie Garner is Director of Missions. Conference leader was Trumann Brown Jr., Pastoral Ministries Consultant for the Church Administration Department of the Southern Baptist Sunday School Board. Purpose of this conference was to assist pastors of the association to promote the work of their church in a continuing program that has been planned by both the pastor and church council.

The **Belmont Baptist College** (Nashville, Tenn.) **chorale** will present its only Arkansas concert at the University of Arkansas at Little Rock recital hall at 8 p.m. Feb. 28. The group is under the direction of Jerry Warren.



Woman's viewpoint

Betty Crews

Count your blessings

One morning traveling to work after a very slow beginning, I was slowed down even more by a freight train. I was frantic because I was late for work. In our town a track runs right through the middle and you have no choice but to wait for the train to pass through. That is, if you are planning to arrive safely on the opposite side of town. My destination was just across the tracks. Normally, I beat the train, but on this particular day God chose this moment to speak to me and make me think.

Impatiently waiting for the train to pass, God spoke. "Slow down, I'm in charge." His message was a very simple one. "Thank me, praise me, and love me for every flatcar and boxcar that goes by."

I began. It seemed as if the train grew longer and I couldn't count that many blessings. Therefore, I began to just praise him for loving an impatient person like me. I'll admit that I ran out of praise words, but I began to repeat

some. I'm sure at this point the Lord could care less about repeats; he just wants to hear praises from his children.

When the caboose finally came by and the barrier was lifted, I felt calm. I thought to myself, "God did a wonderful thing for me when he took all my sins away." Isn't it wonderful what God can do in a matter of minutes when we have to stop and can't go on our merry way!

I proceeded across the track and on my way to work in a better relationship to him because I had to count my blessings in a hurry. Now when I see a long train I remember that morning God spoke to me in a different way.

Since that day, I often think why not reverse the operation. The next time I see a train why not confess my sins for every box car? I assure you, it is easier to praise him and thank him for blessings than it is to confess sin.

I'm glad God loved me ... the caboose, just as much as he loved the engine that pulled the whole train.

Please send us your newsletter

If your church or association regularly publishes a newsletter, please be sure that the *Arkansas Baptist Newsmagazine* is on your mailing list. Your newsletter can provide us with items of news for "Arkansas all over ... people", "Arkansas all over ... briefly" and "Arkansas all over ... buildings". Send your news publication to the ABN at P.O. Box 552, Little Rock, Ark. 72203.



The Southern accent

Trustee involvement

One of the most valuable resources which the Arkansas Baptist State Convention provides to Southern Baptist College is its board of trustees. The Convention, year after year, elects individuals to this board who provide a happy balance as to geographical distribution, background, skills and abilities. Presently on the Board are businessmen, pastors, bankers, engineers, directors of missions, attorneys, planters, insurance executives, educators and realtors. This diversity of background and skills combined with their Christian commitment contributes to a very fine balance when brought to bear upon the problems and challenges facing the college.

The magnitude of involvement of the board of trustees was indicated by the presence of 18 of the 24 total at a recent board meeting on Jan. 28, 1977. All of those in attendance had to neglect for one or two days their ordinary concerns and many had to travel great distances in order to be present.

A typical board meeting of Southern Baptist College is a very active situation. President of the Board Ray Crews, when presenting the issues, invites full discussion and deliberation. It was observed at a recent board meeting that every trustee present contributed to the discussion of the issues brought before the board. That is involvement!

Southern Baptist College needs every resource that it has and it especially needs the wisdom, counsel and involvement of its board of trustees. The progress now being made at SBC has occurred largely because the board members were willing to become involved, and because of their involvement, the future looks even brighter.

Therefore, the "Southern Accent" this week is a salute of appreciation to the members of the Board of Southern Baptist College and to the Arkansas Baptist State Convention which elects them.
— D. Jack Nicholas

Second Annual Music Tour

England, Holland, France
May 16-31, 1977,
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\$985

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University of Ark., Little Rock 72204

An exposition of First John Shun the seducers

by Roy B. Hilton
(Seventh in a series)

In chapter two John sets forth four principles of Christian conduct, as follows: Keep the commandments. Love not the world. Shun the seducers. Continue in Christ. Today we shall look at the last two of these principles.

Shun the seducers (2:18-27)

Having instructed his "little children" to love not the world, his next move is to warn them against false teachers (the Gnostics) who had "gone out from us because they were not of us". He calls them "Antichrists".

At this point I would like to quote from W. T. Connor's book, *The Epistles of John*, pages 62-63.

"He is saying this to his little children: You are expecting the antichrist (Paul's man of sin) to come as a sign of the final appearing of Christ and the consummation of the age. The antichrist is the sign of the last hour. But we are now living in an age that has the characteristics of that last hour. Men are now in our midst who have the characteristics or qualities of antichrist. They are deadly enemies of Christ and his cause. They are set against everything that is Christian. The appearance of these antichrists gives to our age the marks of the final con-

sumation in the manifestation of evil and approaching judgment on it. So it is a last hour."

Vincent says, "The phrase, 'It is the last time,' indicates a critical season preceding a crisis in the advance of Christ's kingdom, a changeful and troublous time, marked by the appearing of many antichrists."

John's teaching concerning antichrist seems to be as follows: There are many antichrists (1 John 2:18b, 22); There is a spirit of antichrist (1 John 4:3); and There is a personal antichrist (1 John 2:18a).

Vincent says the absence of the article of 2:18a indicates a proper name.

There are many antichrists who have the spirit of antichrist which will precede and prepare the way for the final antichrist. These many antichrists to which John refers are the Gnostics who were ever learning but never coming to a knowledge of the truth.

Then John says to his "little children" you have an "unction from the Holy One." Therefore:

Continue in Christ (2:28-29)

This anointing shall continue in you and you in turn shall abide in him that you might not be ashamed at his coming.

Arkansas Baptist authors

by Bernes K. Selph

As Director of the Arkansas Baptist Historical Commission I would like to collect at least one copy each of the works of Arkansas Baptist authors. Since I do not know many of them I am using the Newsmagazine to make this appeal, and ask its readers to help me locate them.

It is logical that some of those living will read this request and will be glad to contribute a book or books. Simply autograph the work and mail to The Arkansas Baptist Historical Commission, c/o Librarian, Ouachita Baptist University, Arkadelphia, Ark. 71023. If an author is known by a reader this request can be made known to him or her, or the information about the same can be sent to the aforementioned address.

It may be a bit more difficult to secure the works of deceased authors. We must depend upon families and friends of these to help us. If there are available copies perhaps we can be notified as to where and how these may be secured. There is the possibility that the

only copy available is a prized possession and the owner is reluctant to part with it now. I understand the sentiment that may be attached to this, but there is a chance that this could be willed to the Commission upon the owners death. Whether or not the book is available now we would be most interested in knowing about it.

I regret the Commission has no money with which to purchase books. These must be donated as an act of love and an appreciation for their place in history.

Authors are not limited to Southern Baptists or members of churches of the Arkansas Baptist Convention, but authors of any group of Baptists in Arkansas. Nor must the subject matter pertain only to the religious and spiritual life. We are interested in books of any nature, covering all fields of information and subject matter, written by Arkansas Baptists, whenever or wherever they lived or are living. Some books have already been given to this project. Will you help us secure others?

Your state convention at work

Evangelism

Revival preparation publicity

(Fifth in a series)

"Publicity does not cost, it pays." The secular world has learned this lesson well. Products sell when people are made to believe they cannot live without them. Many people are brainwashed by all the advertising and publicity that we see and hear today on television, radio, newspapers and billboards. We find ourselves humming catchy tunes that make such an impression on us they stick in our minds. We catch ourselves wishing we could be in the beautiful place associated with certain products. The producer, through the medium of advertising says, "We offer you the best."

We who are Christians must also practice the principle of publicity to reach the multitudes for Christ. We really do have the best product, "Jesus". We really do share in the best life, "The Abundant Life". We really do have the best home to offer, "Heaven". In a Bible-based revival there will be information, interpretation and inspiration concerning these great truths. A Christian can unashamedly shout from the rooftops the "Good News of Jesus".

The church bulletin or mail out is a very effective advertising medium. The revival date and revival personalities should be kept before the people at least two months ahead of the meeting. This can be done in an interesting way as different staff members and lay leaders write short articles in their own words on the needs or expectancy of revival.

Hand bills and posters are still effective if they are made up in an attractive fashion. Multi-color posters with the best printing possible to give the message is best. Every church family should have a handbill in their home two weeks before the revival just to remind them. Most business people will be glad to have an attractive poster displayed if they are properly approached. There should also be an offer to come back after the revival and take the poster down. As you make your handbills and posters remember, "A picture is worth a thousand words."

Most of our newspapers will run a free article on the revival. This should be properly written covering the following questions: What? When? Why? Where? Who? and How? When possible, this ar-



Shell

ticle should be accompanied with a picture of the revival personalities. It should be printed just preceding the revival. There should also be follow-up articles concerning special emphases or results. Request that a paid advertisement be placed in a popular, widely read section of the newspaper, such as the sports page.

In many areas the radio still reaches numerous people. Some stations give churches free spot announcements as a public service. If you have paid spots it is better to have several short, interesting ones that are catchy than a long one. Television may be too expensive for one church but can be used when several churches or an association cooperate in a crusade.

The letter is still a fairly inexpensive means of reaching each home with a word of concern. I have used three different type letters while in the pastorate and now encourage pastors to use them in revival preparation. Each of these letters gives the church, date and name of the revival personalities. The first letter is sent to all church families. This letter encourages them to pray for the revival, plan to attend every service and promote it at every opportunity.

The second letter is to unaffiliated Baptists. This letter encourages these Christians to think, talk and pray about moving their church membership and if it is the Lord's will, then move it. Along with the revival handbill, a good tract such as "Belong Where You Live" should be sent to the unaffiliated.

The third letter is sent to the unsaved. In this letter a deep concern is shown and an invitation is extended to attend the revival. A good, plain, simple tract on salvation is sent to show them the way to Christ. These sample letters may be secured from the evangelism department, or you can find them on pages 52-54 of the Life and Liberty Manual.

The oldest way is still the best way of advertising your revival. "Go . . . and tell them how great things the Lord hath done for thee." The heart-to-heart, spirit-to-spirit, mouth-to-ear personal confrontation is still the best. When a group of Christians really gets excited and tells their families, friends and fellow workers, these are drawn together to the revival. Some years ago I was in Jonesboro for a revival meeting. The church was having its first Victory Sunday with a goal set for 500 in Sunday School. The skeptics said, "We can't do it." The convicted church members said, "We can and we will do it." They began

inviting every person they met to come to their church. One person asked a business man, "Have you been invited to come to North Main Baptist Church this Sunday?" His answer expresses the reason victory came that Lord's Day. "Yes, for about the twelfth time." It is no wonder 646 people attended Sunday School and about twenty-five made life commitments to our Lord. — Clarence Shell Jr., State Evangelist

Batesville pastor named to BSU post

Don Nall, pastor of First Church, Batesville, has been elected chairman of the Area Student Committee which oversees the Baptist student work at Arkansas College in Batesville, Harding College in Searcy and Arkansas State University-Beebe Branch in Beebe. The Baptist student director for these schools is Tom McClain.

Harrell Cato, pastor of First Church in McCrory, serves as Vice-chairman. David Wesley, pastor of Sage Church in Sage, serves as secretary-treasurer.



Nall

Annuitant conference set at Ridgecrest

One of the things which gives me joy in this new work is the privilege of keeping in touch with our annuitants. Some of the busiest people I know are these servants of the Lord who have been serving longer than most of us.

Many of them have been by to visit a minute and I am always pleased to have them come by. I hope your church will not overlook our annuitant ministers when you think of Bible studies, interim work, supply preachers, revival preachers and musicians.

Kermit E. Whiteaker, Senior Vice President of Operations for the Annuity Board in Dallas, has recently announced the program for the 1977 Annual Annuitants Conference which will be held at Ridgecrest Conference Center, Ridgecrest, N.C. April 25-29.

Theodore Adams will be the preacher; Morris Ford will lead the Bible study; and Charley Pryor will direct the music. I hope it will be possible for some of our annuitants to attend this conference which is planned especially for them. — Nadine B. Bjorkman, Annuity Representative

Missions questions to be answered

Does the Bible teach missions? Was Christ involved in mission actions? Is the New Testament Church a mission organization? Should men be involved in missions?



Dr. Baker

These and other questions will be discussed and answered at the Brotherhood Convention on March 11-12. The convention will be held at Camp Paron.

Larry Baker, Pastor, First Church, Fayetteville, will be leading the Bible study for the convention. There will be three sessions of the convention; Friday afternoon, Friday night and Saturday morning.

Dr. Baker is an excellent teacher and preacher. Before coming to First Church, Fayetteville, he was professor of Bible at Southwestern Seminary in Ft. Worth.

Every person interested in missions and what the Bible teaches about missions will be blessed by hearing Dr.

Baker. Pastors and their men can learn together as they attend the sessions.

There will be other features that will be a challenge to all Christian Baptist Men.

Marvin Reynolds, missionary on furlough, will be speaking on missions and stewardship. While on furlough he is working with the Stewardship Department of the convention.

Men from churches in our state who went to Guatemala on a work tour will be sharing some of their experiences. There will be a sharing time by men who observed Baptist Men's Day in January. Other men will be giving testimonies on various activities in Mission Actions.

The convention will open with registration at 2 p.m. on Friday. Coffee and doughnuts will be served and the first session will get underway at 3 p.m. Supper will be served from 6:45 until 7:20. The serving line will close at 7:20 p.m.

Reservations must be made in advance.

The Friday evening sessions will begin at 7:50 p.m.

Make reservations early and attend every session. — C. H. Seaton, Director

The bookshelf

The Old Timers Did it This Way, by W. O. Taylor. Taylor and Rose, Melbourne, Ark., 1976, \$2.50.

This is an exceedingly interesting book which holds your attention from beginning to end. Any literary shortcomings may be overlooked because of the readability and appeal which the publication contains.

The author's purpose in the publication is to retain in minute detail how Arkansas farmers carried on their activities from 1890 to 1910. The book was written from memory, and Taylor says that he will accept any responsibility for inaccuracies. Obviously, however, he has an excellent memory and has achieved far more than just a memory book. It is a firsthand account of how Arkansas farm families lived in the time that Taylor grew up.

The book contains a wealth of material on such things as sowing and harvest techniques, simple medicine, hunting and fishing. The publication gives great insight into the early education and folkways of the people of 1890-1910 era.

Little Rock

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June 6-9

(For girls presently in grades 9-12)

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Churches and missions along the bayous of South Louisiana

Assembly youth adult pastors

For the first time in history there are six full weeks of assembly program planned for Arkansas' Baptists. The assembly poster will be mailed soon giving many details about dates, speakers, Bible study titles, schedule, rates and reservation information.

Now meet our youth adult pastors. The dates and pastors are: First week, June 27—July 2, Carroll Caldwell, pastor of First Church, Harrison. He is the son of former state missions director, C.W.

Caldwell. The second week, July 4-9, the pastor is Phil Briggs, professor of youth work, Southwestern Seminary, Ft. Worth.

July 11-16 is the third week and Jerre Hassell of First, Stuttgart, will be the pastor. He was formally a chaplain in the Baptist Hospital in Little Rock. Phil Lineberger, pastor of Calvary Church, Little Rock will be the youth/adult pastor the week of July 18-23, the fourth week. Lineberger came to Little Rock from

Ft. Worth, and is a native of Texarkana. The fifth week pastor, July 25-30, is John Wheeler, pastor at Wewoka, Okla. He is a recent graduate of Southwestern Seminary. The sixth state assembly campers, Aug. 1-6, will hear A.C. Johnson, the pastor of First Church, Paragould. Johnson served as president of the state pastor's conference.

Reservations and date selections should be sent to Don Cooper, Box 552, Little Rock, 72203.

Pray for these men as they preach in the state assemblies this summer. Future articles on the assembly will feature the Children's pastors, assembly musicians and information about the youth musical, *The Gospel Bard* and other valuable information. — Lawson Hatfield, assembly director

HANDBELL



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March 11-12

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Festival director

Otis J. Mumaw

Dr. Mumaw is a district manager for Schulmerich Carillons, Inc. in the Kansas City area. He has had many years experience with Handbell choirs and is also very proficient in the art of solo ringing. He is presently serving as Area VIII Chairman of the A.G.E.H.R. and has been an outstanding leader in the Guild for many years.



Housing should be arranged immediately with a motel in Russellville.
Registration will begin at 2:30 on Friday. Check your Music Ministry Handbook for fees and other information.
Registration deadline is March 1.

Sponsored by the Church Music Department, Arkansas Baptist State Convention

Institute to offer training, inspiration

J. C. Oliver, President of Arkansas Baptist College in Little Rock, has announced that the E. C. Morris Institute will be held March 28 through April 1. The purpose of the meeting is religious training and inspiration for ministers and lay persons.

Three hundred ministers and 200 lay persons are expected for the meeting which will be held in the college gymnasium on the campus of Arkansas Baptist College. Sessions will be held each day at 9 a.m., 3 p.m. and 7 p.m. Each session will feature a lecture, address and a sermon.

Program personalities are Sandy Ray of Brooklyn, N.Y., a native of Texas and a graduate of Arkansas Baptist College; M. C. Williams of Denver, Colo.; and Rev. Hockenhull of Flint, Mich. Rev. Hockenhull is a native of Arkansas, as is Louis Johnson of Detroit, Mich; John Kearney of Topeka, Kan.; J. S. Allen of Omaha, Neb.; and Odell Jones of Detroit, Mich.

Dr. Oliver said that the speakers are outstanding National Baptist leaders who will "strengthen your Christian faith, heighten your awareness of how to relate your faith to your daily affairs, deepen your insight into your personal piety, and broaden your understanding of your role as a Christian in the church relationship.

Dr. Oliver and the general coordinator, C. B. Knox, have requested that Southern Baptists attend as many sessions as possible. Southern Baptists are not only welcome but desired.

For further information contact Robert U. Ferguson, Cooperative Ministries, Arkansas Baptist Convention, P.O. Box 552, Little Rock, Ark. 72203.

Arkansas Baptist Foundation holds third annual planning retreat

De Gray Lodge, near Arkadelphia, was the site for the third annual planning retreat for the Arkansas Baptist Foundation Jan. 21 and 22. The two day meeting was a work/fellowship session for the board members, and their spouses. Others in attendance as guests of the Foundation were George McLeod, former board member Jesse Porter, and their wives.

At Saturday's board meeting members were told that in 1976 the Foundation was able to disburse \$109,000. This is \$55,000 more than the \$54,000 received by the Foundation from the Cooperative Program for their operation budget. The additional money was made possible through the investment of funds placed with the Foundation. These funds are made up of gifts, bequest and living trusts given by individuals or reserve and endowment funds placed with the Foundation by agencies or institutions. Harry Trulove, President of the Foundation said that the disbursements of the Foundation have been steadily on the incline.

Trulove also reported that the response to a recent article in the *Arkansas Baptist Newsmagazine* has been excellent. Since the article, the Foundation

has answered 35 individual request for will information and distributed, on request, almost 14,000 pieces of material to various churches in Arkansas.

As a result of committee discussion, the board recommended that each board member schedule estate planning conferences with the attorneys, bankers, and CPA's in their area. This would give the Foundation another state-wide ministry.

The Friday afternoon preceding Saturday's board meeting was a time of orientation for the new board members, and a Foundation-hosted banquet was held in the evening. Master of ceremonies was Board Chairman Jack Clack. The banquet was highlighted by Marjorie Bond's piano concert, and the testimonies from several of the board members.

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Child Care Thanks for support

On behalf of our Board of Trustees and staff, I want to express our appreciation to Arkansas Baptists for their support of our child care ministry. Contributions received from the churches in 1976 were greater than any year in our 82-year history. Our emphasis during this bicentennial year was "Since 1894 — A History of Caring". Arkansas Baptists responded to this challenging theme by giving \$191,175.01. Thank you for re-affirming your love for children and our Christian responsibility to meet their needs.

Your love for a child who is special to you will help you understand how we feel about children. Caring for children is the reason we came into existence 82 years ago. Since that pioneer effort, our child care ministry has expanded facilities, enlarged program and kept the door of quality care open to the troubled and dependent children of Arkansas. Each child referred has experienced an unfortunate family disruption or home related problems. We share the trauma and help find solutions. Through our area offices we offer counseling services to the total family.

Our dedicated staff combines the Christian concept of caring with their professional training to bring about healing in the lives of many children and families. — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services

State Brotherhood Convention

Camp Paron

March 11-12

Theme: Let the Church Stand Up



Marvin Reynolds



Larry Baker



Nelson Eubank

Speakers

Sessions:
Friday afternoon
Friday evening
Saturday morning

**Advance reservations necessary
for room and three meals.**
(Friday dinner, Saturday breakfast, Saturday lunch)

Ministers' wives to hear Drakeford

John Drakeford, Professor of Psychology and Counselling at Southwestern Seminary, Ft. Worth, Tex., and his wife, will address the Southern Baptist Ministers' Wives Conference, who will meet in conjunction with the Southern Baptist Convention at Kansas City, Mo. Their theme, "Together — in mission", is designed to interpret commitment as a basic factor in the happiness and effectiveness of the Christian minister's wife.

The luncheon will be held at the well-known Baptist institution, William Jewell College, located in nearby Liberty, Mo., on Tuesday, June 14, from 12:30 p.m. until 2 p.m.

Tickets will be on sale, Monday, June 13, in the Convention Hall.

Free transportation on air-conditioned Greyhound busses will be provided.

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State Stewardship Clinic

The State Stewardship/Foundation Clinic is scheduled for Tuesday, March 1, at Park Hill Church, North Little Rock. The sessions will begin at 10 a.m. and conclude at 3 p.m.

Larry Baker, pastor of First Church, Fayetteville, and a former faculty member at Southwestern Seminary, will lead two one-hour sessions, one in the morning and one in the afternoon. He will deal with some practical stewardship problems and some practical approaches in stewardship promotion.

Other conference leaders will also deal with some practical aspects of stewardship, including several discussions of denominational resources available to the churches and associations. Two pastors will also be on the program and will give personal testimonies.

A complimentary lunch is being served to all in attendance, provided advance luncheon reservations are made. A form for that purpose has been sent to each pastor and associational director of missions.

The clinic is jointly sponsored by the Stewardship Department of the state convention and the Arkansas Baptist

Foundation. In addition to this, the Annuity office is also cooperating, and Mrs. Nadine Bjorkman, Annuity Representative, will be available for personal conferences throughout the day. — Roy F. Lewis, Associate Executive Secretary-Treasurer



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There Is
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Jonesboro

March 15 - 16, 1977

Personalities:

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Dr. and Mrs. Huber Drumwright, Southwestern Seminary
Hilton Lane, Pastor, Fairfield Bay Chapel
Mrs. Max Alexander, Thailand; Mrs. Norman Coad, Upper Volta
Mrs. Bud Fray, Southern Africa and Callaway Gardens
Herman Merritt, Pastor, Temple Church, Crossett

Reception will follow the Tuesday evening session.

Four sessions: Tuesday — 10 a.m.; 1:45 p.m.; 7 p.m.

Wednesday — 9:15 a.m.

Nursery for preschoolers . . . Motel reservations made direct: Motel 6, Holiday Inn, Ramada Inn

Plan for six-year evangelism campaign

I was preaching a revival at Calvary Church, Batesville, during the Life and Liberty Campaign in March of '76. God gave me a great challenge. I was burdened over the fact that over half our pastors, music directors and educational directors who were attending the fellowship breakfasts or luncheons had never been in a simultaneous campaign. I was also burdened over the fact almost half our churches would not be in the Life and Liberty Crusades.



Reed

God laid upon my heart a six-year evangelistic effort. It dominated my thinking so much I had to share it with our directors of missions and chairmen of evangelism during our statewide evangelism conference.

In developing a six-year program of evangelism the following schedule is suggested. Have area or city-wide crusades in the summer of '77, simultaneous crusades in '78, area or city-wide crusades in '79, simultaneous crusades in '80, area or city-wide crusades in '81 and simultaneous crusades in '82. Each association will select its own dates for these events. If an association chooses to wait until '78 to start the program, it will end up in '83. Each church and association is to work out its own calendar and then the calendar will work the people that are behind it. Long-range planning and detail planning are very essential.

WIN or WOW schools before simultaneous revivals or local church revivals will help a great deal. Also, renewal weekends several weeks before a revival will help prepare the people for the revival.

Following city-wide or area-wide revivals each local church should have a revival. Sometimes it is good for the pastor and staff to lead a revival. If you stagger the simultaneous revivals every other year, we can use our full-time evangelists. However, you may have to wait a couple of years for your favorite evangelist for city-wide or area crusades.

There are four things that can make a city-wide or area-wide crusade: first, a people search; second, one or two percent of the local church members doing personal witnessing; third, organize well in advance (have three committees — prospect committee, soul winners committee and publicity committee), and fourth, get the right evangelist.

The position of the Department of Evangelism of the Arkansas Baptist State Convention will be this: Clarence Shell, Neal Guthrie and I will come to the associations to speak to the executive board or other representatives or workers' conferences upon request only. We shall not promote these from Baptist Building. We shall furnish resource material and personnel to help

upon request only.

During the six-year period I hope we shall stress again from our pulpits a return to the observance of Sunday as the Lord's day and a day of rest; return to preaching Baptist doctrines and find ways to reach people hidden away in high rise apartments and condominiums. — Jesse S. Reed, Director of Evangelism

Marriage enrichment retreat

March 17-18, 1977

Hillhigh Lodge
Horseshoe Bend, Ark.

Exclusively for: Pastors and mates
Church staff persons and mates
Directors of Missions and mates
Other church vocation persons and mates



Richard Waggener Retreat leader

Consultant, Family Ministry Department
Baptist Sunday School Board

A Marriage Enrichment Retreat is a time apart with learning experiences designed for couples who have a good thing going and want to make it better!

NOTE: Training for equipping couples to lead MERs will be conducted Friday night and Saturday, March 18-19, for those who desire it.

*A Family Ministry Project
of the*

Arkansas Baptist State Convention and Baptist Sunday School Board

Marriage enrichment retreat

Request for information

Please send information about the MER March 17-18, 1977, and the training sessions March 18-19 to:

Name _____

Address _____ Phone _____

Town _____ Church _____

Send request for information to:

Gerald Jackson, Box 552, Little Rock, Ark. 72203

Helpful literature

Are you familiar with a curriculum piece designed for children's workers, *Children's Leadership*?

Don't say, "That is not for me; it is for teachers in a Children's department." I would agree with you there. It is for these people, but it is for other people, too.

Let's look at people who might be interested in using it. Do you have a department or class for the mentally retarded? There are helps for you in adapting *Bible Learners Teacher* for use with this special group. You would profit from a copy of this literature.

Do you have children's worship, and are you always searching for ideas to help you? Stop looking and start using *Children's Leadership*. There are worship helps for each Sunday of the quarter. Use these ideas to help your children have meaningful worship experiences.

You might say, "That is a lot of help." It sure is, and there is more. You will find helps for teaching deaf children. This will certainly make it easier for the worker with these people.

In addition to these features, you will also find articles and helpful suggestions for all children's workers. You say you are not getting this magazine. Well, it can be ordered with your other curriculum pieces.

What did you say the name of it is? *CHILDREN'S LEADERSHIP*. — Harold Vernon, children's consultant, Sunday School department

Future Sunday School Dates

April 4-5 — Bible teaching/learning workshop, Immanuel, Little Rock

May 10 — Creative teaching workshop, Central, Jonesboro

May 12 — Creative teaching workshop, Central, Magnolia

May 17 — Bus-Action clinic, Baptist Building, Little Rock



Vernon

Carters join church their first Sunday in Washington

by W. Barry Garrett

WASHINGTON (BP) — On his first Sunday after moving into his new home in the nation's capital, President Jimmy Carter with his wife and family went to Sunday School and joined the First Church here.

Amy, nine-year-old daughter of President and Mrs. Carter, made a profession of her faith in Jesus Christ as her saviour and will be baptized into the church membership.

The Carters have been active members of the Plains Baptist Church, Plains, Ga. When Carter was elected governor of Georgia and moved to Atlanta, he transferred his membership to a church there and became active in its program.

Other members of the Carter family who joined First Church include the President's son, Chip Carter, and his wife, Caron, and Annette, wife of Jeff Carter, another of the President's sons.

First Church here is fully integrated racially. At the same time the Carters joined, the church also received William Hinton, a black from North Carolina. About 50 members of the 946-member church are black.

Apparently the Carters intend to become active church members, not just occasional drop-ins. Fred Gregg, a Washington life insurance executive with roots in Georgia, is the teacher of the couples Sunday School class attended by the Carters. He has asked the President to teach the class and he has agreed to do so once a month.

Also, Iris Hatcher, teacher of the

Dawson Bible Class, a woman's group, and named for Mrs. Joseph Martin Dawson, who taught the class many years, said the President agreed to teach this class sometime.

Charles A. Trentham is pastor of the First Church, which claims to be "the oldest Protestant church in the District of Columbia." Organized March 7, 1802, First Baptist is affiliated with both the Southern Baptist Convention and the American Baptist Churches, U.S.A., as are all churches in the D.C. Baptist Convention. Harry S. Truman frequently worshipped there when he was President.

Trentham came to Washington from the pastorate of the First Baptist Church, a Southern Baptist church in Knoxville, Tenn. He is a former professor at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., and former dean of the University of Tennessee School of Religion. He has served as chairman of the Christian Life Commission of the Southern Baptist Convention.

As Trentham stood in the pulpit he said, "Suppose you had the responsibility of preaching the first sermon the President of the United States would hear after his inauguration? Where would you begin?"

He chose as his theme "To Begin Again". His texts were Genesis 1:1, "in the beginning God," and John 1:1, "in the beginning was the Word, and the Word was with God, and the Word was God."



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Religion can be vital

Mark 2:23-3:6

Feb. 27, 1977

More than 1900 years have passed since Christ was crucified on the cross. From where we stand today, we often wonder how anyone could have opposed Jesus' ministry, but many did. As a matter of fact, Jesus met resistance and conflict during his entire earthly mission. And, most of his criticism centered around the subject we are going to examine today: religion.



Simpson

To Jesus, religion was vital. His whole mission was based upon it. This week we will consider two stories found in Mark's gospel. One is the incident where Jesus' disciples were accused of violating the Sabbath law (Mark 2:23-28). The other is the account of Jesus healing the man with the paralyzed hand (Mark 3:1-6). In both passages, Jesus points out the need for sincere and vital religion. Religion concerned him for a number of reasons.

Vital to spiritual freedom

First of all, religion is vital to our spiritual freedom. Jesus and his disciples were crossing a corn field. His disciples began to pluck the ears of corn and to eat them. On any other day, what they had done would have been permitted. But this was the Sabbath. To pluck corn on the Sabbath was a deadly sin. The matter seems trivial to us, but to the Jewish priests it was a matter of life and death.

It was this ritualistic bondage to the law that Jesus opposed so strongly. Legalism had made man slave to good works. Instead of freeing man, it had enslaved him. Their laws had literally hedged man in with thousands of petty rules and regulations.

The legalism of the Pharisees teaches us the futility of religion based solely on good works. Religion without grace is death. This is why Jesus saw religion as being so vital to man's spiritual freedom. Religion does not consist of rules and regulations to be kept. It consists of a person to be met. Only trust in Christ can satisfy the demands of God's law. This faith frees us from the penalty of sin and death. Without Christ religion is a burden. With Christ it is a blessing.

Vital to our beliefs

Secondly, we see that religion is vital to our beliefs. In the controversy over the Sabbath, it is clear that Jesus' views were in direct opposition to those of the Pharisees. Jesus saw religion as an inner matter of the heart; an inner relationship with God. He looked upon religion as something expressed in sincere worship and sympathetic deeds.

The Pharisees saw religion as a ritualistic obligation. To them salvation rested in fulfilling certain rules. What a man was like on the inside mattered little. As long as a person tried to do good and obeyed the law, he was secure.

Jesus knew that religion, no matter how good, or noble its beliefs, was useless if it was not of God. If the religion was wrong, the man would be wrong.

How we need to see that what we believe is vital to our relationship with God. We must learn that there is a tremendous difference between God's way of deliverance and man's way of deliverance. Man's way to God deals with the symptoms of sin. God's way to man deals with the cause of sin. Religion which is devised by man will eventually lead one to death. Religion devised by God leads to life. The one we practice makes all the difference in the world.

Vital to human needs

Third, we observe that religion is vital to human needs. Jesus was critical of the Pharisees for two reasons. First of all, they thought more of their Sabbath laws than they did of man, for whom the Sabbath was made. Jesus used the Bible to defend his concern for human life. He cited the story of David eating the forbidden shewbread in the Tabernacle at Nob (1 Sam. 21:1-6). David had broken the law rather than go hungry. Jesus was showing how human need was far more important to God than their ritualistic observance of the law. "The Sabbath was made for the sake of man and not man for the sake of the Sabbath," he said.

Then secondly, Jesus was critical of the Pharisees because they thought

more about taking life than giving life. Following the Sabbath day controversy, Jesus was confronted at the Synagogue. In the Synagogue was a man with a paralyzed hand. To heal the man on the Sabbath was to openly ask for trouble. Jesus was determined, however, to make his point. Human life was far more important than human law. Asking two simple questions, Jesus put the Pharisees into a dilemma (4). They had no response. They were wrong, and they knew it. Jesus had made his point, but it would cost him his life (6).

Here lies the root problem of the whole religious debate. Religion to the Pharisee was a ritual. It consisted of obeying certain rules and regulations. When someone broke the rules they were punished. Thus the man with the paralyzed hand mattered little. But killing Jesus and preserving the law mattered a great deal.

To Jesus religion was a relationship with God. Religion was a matter of grace, centering on what God had done for man; not what man could do for himself.

If ever a man's religion keeps him from helping another, his religion is not religion at all. People matter far more than systems, and persons are far more important than rituals. It is true, religion is vital to human needs.

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Zacchaeus: from alienation to acceptance

Feb. 27, 1977

Luke 19:1-10

This study is appropriate to conclude the series on people whom Jesus helped in that Zacchaeus was the last person whom Jesus aided publicly before he arrived in Jerusalem for his passion. The story took place at Jericho, a Judean bordertown lying fifteen miles north-east of Jerusalem.



Dodson

The outcast (19:1-4)

The person receiving our attention in this study was named Zacchaeus. He is identified as the chief of the publicans in Jericho and is described as a rich person. His work and wealth were probably related and the basis for his alienation from the people. Being a publican meant that he was a tax collector. The Roman government collected personal and property taxes directly, but the privilege to collect taxes on custom goods was sold to the highest bidder. A publican was one who had bought the right to collect this tax on commerce. The system of collection offered many opportunities for the publicans to exploit the people for personal profit. As chief of the collectors Zacchaeus was probably the administrator of a tax district at Jericho. Jericho, the winter capital of the Herods located on a principal commerce route that ran through a fertile agricultural area, was probably a choice place to collect taxes because of its construction, crops and commerce. It was there that Zacchaeus became rich and in the process was rejected by his fellow Jews for collaboration with Rome.

This social outcast gathered with the crowd following Jesus through Jericho. Being small of size he had no reason to expect the crowd to be courteous and offer room for a contemptible tax collector. So he ran ahead and climbed up into a tree where he would have a good view of Jesus as he passed by. We don't know if Zacchaeus were merely curious or if he wanted to have contact with Jesus. He could have heard what was being said about Jesus, "This man receiveth sinners and eateth with them" (Luke 15:2), and sought him out for personal need.

Jesus' outreach (19:5, 6, 10)

When Jesus reached the tree which Zacchaeus occupied, he was surrounded by people who were trying to see him. Yet, he had an awareness of the little man up in the tree. He called him by name and invited himself to Zacchaeus' home. A story is told about King Edward of England visiting Norwich to lay the foundation of a new hospital. Thousands of school children greeted him and sang for him. After the king had departed, a teacher noticed a little girl crying and asked, "Why are you crying? Did you not see the king?" Between sobs the little girl answered, "Yes, but please, teacher, the king did not see me." Jesus was extremely sensitive to people and their problems. He had a knack for spotting persons whom others were overlooking or overrunning. Recall that he noticed Nathanael under a tree (John 1:48).

Jesus, by the use of "must" (v5), indicated that his visit with Zacchaeus was a moral and spiritual necessity like his journey through Samaria (John 4:4). By going to Zacchaeus' house Jesus defied social protocol, which would have lodged him in the house of a priest rather than that of a publican. Protocol never meant as much to Jesus as people or the purpose for which he came. Verse 10 states the purpose of Jesus. His outreach was to the lost and his love for them always took him beyond the limits which men set.

With happy haste Zacchaeus became the host of Jesus!

The outcry of the crowd (19:7)

Jesus' association with Zacchaeus upset the crowd. They were outraged by his association with a man regarded as a sinner and rejected by "good" people. Their reaction was an outcry that sounded like a swarm of angry bees as they murmured in deep resentment.

The outcome (19:8, 9)

While we don't know what happened in Zacchaeus' house, we do know what happened in his heart. Taking a stand before Jesus, Zacchaeus pledged one-half of his goods to the poor and promised a four-fold restoration of anything that he had gotten through wrong means. His promise for restora-

tion was far more than the law required. Since his restitution was voluntary, it would have required only the value of the original goods plus one-fifth (Lev. 6:5; Num. 5:7). Zacchaeus' action indicated a change had taken place in his heart.

Jesus' statement adds finality to the matter of Zacchaeus' salvation and restoration as a son of Abraham. Because he was a publican the Jews had made him an outcast without any claim to the promises which God had made to Abraham and his seed. To protest the prejudice against him as a publican and to pronounce his participation in the promises to Abraham, Jesus referred to him as a "son of Abraham". (Note Gal. 3:7.)

As a consequence of Jesus' relationship with Zacchaeus we know several things about alienation and acceptance. First, that outcasts are objects of Jesus' outreach. He seeks them out for redemption and restoration. Second, Jesus' association with outcasts and their salvation are not affected by the prejudice or practices of men. Third, one who is redeemed and restored by Jesus experiences a changed life which is evidenced by righteous acts.

Foreign mission briefs

MARBEL, Philippines — The first meeting of the Mindanao Sunday School Enlargement Campaign was held here recently with 109 persons from 33 churches attending the three-day clinic. Southern Baptist Missionary Paul B. Johnson directed the training clinic, one of 10 planned for Mindanao. Training of national leaders among the rapidly growing churches has been given high priority by Southern Baptist missionaries and Filipino convention leaders.

BANGKOK, Thailand — Larry Brown, chairman of the board of deacons at Calvary Baptist Church here and head comptroller for Esso gasoline in Thailand, gave an unusual Christmas present to the 200 employees working under him this year. He gave each of them a New Testament with an accompanying letter explaining that the story of Christmas was in the book. He even gave them page numbers where they could find it and encouraged them to read about the birth of Christ to learn why Christmas is celebrated.

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Renewal Through Romans

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—James Smith, Exec. Sec. Illinois Baptist Assoc.

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A smile or two

A small boy put up resistance while his mother washed his face. "But you know I have to use soap and water to get you clean," the mother told him. The son replied: "Well, gee whiz, why can't you just dust me off?"

Retirement is when your wife realizes she never gave your secretary enough sympathy. — Bob Orben

Two men were discussing the fact that both their sons were away at college.

"What does your boy plan to be when he graduates?" asked one.

"I'm not really sure," replied the other, "but judging from his letters it appears that he aims to become a professional fund-raiser."

Wife at 3:00 in the morning: "Wake up, I hear a mouse squeaking."

Husband: "So what do you want me to do, get out of bed and oil it?"

The warden of a large prison was escorting a party of five MP's through the institution. They passed through a room where two women were busy sewing. As they went out of the room, one of the MP's said: "My, what hard-looking women! What are they in for?" With ice in his voice the warden replied: "They are here because they have no other home. That is our private living room, and they are my wife and mother-in-law."

No wonder time flies. Have you ever considered how many people are out to kill it? — Lou Erickson

After carefully explaining the origin of the American flag to a citizenship class, the speaker asked: "What is it you see flying over the courthouse every day?"

"Pigeons," came a reply from the back of the room.

A father returned home from work one evening to find his small son sitting on the steps looking unhappy. "What's the matter, son?" he asked. "Just between you and me," the boy replied, "I can't get along with that wife of yours."

The saddest thing you'll ever see in Washington is a bureaucrat from Brooklyn trying to speak with a Southern accent. So far the closest he's come to success is youse-all. — Bob Orben

Have you heard about the doctor who tried to steal another doctor's patients and was sued for alienation of infections? — Leo Aikman

Attendance report

Feb. 13, 1977

Church	Sunday School	Church Training	Church addns.
Alexander, First	118	73	5
Alpena, First	57	16	
Batesville, First	206	101	2
Bentonville, Central Avenue	86	28	
Berryville, First	196	64	
Freeman Heights	200	63	
Rock Springs	63	35	
Biscoe, First	102	32	
Booneville, South Side	95	63	
Bryant, First Southern	156	74	
Cabot			
First	405	114	
Mt. Carmel	275	122	3
Camden			
Cullendale First	503	123	4
First	394	107	
Cave Springs, Lakeview	86	39	
Conway, Second	388	140	
Crossett, Mt. Olive	384	146	2
Danville, First	167	42	1
El Dorado			
Caledonia	44	30	
West Side	424	423	10
Elkins, First	95		2
Ft. Smith			
First	1309	304	15
Grand Avenue	964	250	4
Mission	18		
Haven Heights	260	121	6
Temple	122	66	
Trinity	154	45	
Fouke, First	100	40	
Gillett, First	62	14	
Gillham	89	47	
Grandview	76	63	
Green Forest, First	205	66	2
Greenwood, First	308	133	2
Hampton, First	138	88	
Hardy, First	112	56	
Harrison, Woodland Heights	123	65	1
Hope, First	375	83	1
Hughes, First	152	50	
Jacksonville, First	430	123	1
Jonesboro			
Friendly Hope	110	80	
Nettleton	235	128	
Lavaca, First	298	116	2
Little Rock			
Crystal Hill	127	52	
Life Line	475	106	
Martindale	99	51	
Woodlawn	104	48	
Magnolia, Central	618	200	
Marked Tree, First	136	65	
Murfreesboro, First	147	40	
North Little Rock			
Calvary	391	119	
Levy	380	78	5
Park Hill	912		3
Paragould			
Calvary	286	192	3
East Side	278	119	2
First	437	84	1
Paris, First	394	61	
Pine Bluff			
Centennial	152	62	
Central	124	48	
East Side	145	86	
First	689	72	1
Lee Memorial	273	136	24
South Side	659	124	
Tucker	16		
Sulphur Springs	166	84	
Watson Chapel	390	113	
Rogers, Immanuel	488	82	3
Russellville			
First	550	125	
Second	124	62	
Sheridan, First	185	42	
Springdale			
Berry Street	92	37	
Caudle Avenue	138	70	6
First	1567		7
Texarkana			
Highland Hills	153	64	
Shiloh Memorial	166	67	
Vandervoort	58	44	
Wabash, Immanuel	34	33	
West Helena, Second	161	88	
Wooster, First	96	54	
Wynne, Harris Chapel	92	41	

Mail response shows concern

WASHINGTON (BP) — The huge outpouring of mail which the Federal Communications Commission continues to receive at the rate of 6,000 pieces per day, more than a year after it voted down a controversial petition on religious broadcasting, shows that "people care and that the electronic ministry makes a difference in their lives," FCC Chairman Richard Wylie said here.

Wylie, addressing a luncheon in conjunction with the 34th annual convention of the National Religious Broadcasters (NRB), said the FCC has received five million pieces of mail on the peti-

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tion (which many people mistakenly attributed to famed atheist, Madalyn Murray O'Hair, whom they mistakenly thought was trying to ban religious broadcasting).

Actually, the petition, RM 2493, voted down unanimously by the FCC on August 1, 1975, came from two California men, Jeremy D. Lansman and Lorenzo W. Milam. They unsuccessfully asked the FCC to freeze assignment of additional educational TV or FM radio licenses to individuals or groups planning to air only religious or quasi-religious programs.

The FCC chairman commented that although the heavy mail response shows people care that it now represents a waste of money and effort which church people could expend on other needs since the issue has been decided.

How can we get TV to respond?

by Paul M. Stevens

I saw a show on television the other night, "One Day At A Time", where the name of Jesus Christ was used 15 or 20 times. It was not used as part of a curse, but it was profaned nevertheless — spoken carelessly in dialogue created to evoke scornful laughter from viewers.

The name was used in blatant violation of its deepest meaning in "The Lord's Prayer" where the words "hallowed be thy name" describe how it should be used.

How can any Christian pray that prayer and then do nothing when seeing a program where Jesus' name, which is hallowed, is treated with such contempt?

The following is my response to that particular television program, and a flood of others, where my Lord's name has been used in vain:

Every time I think of Mount Everest just sitting, doing nothing except luring men and women to their deaths, I become almost incoherent with fury. It appears to be nothing less than "nature-gone-mad" and deserves the contempt of all mankind.

Mountains are one of the best means of communicating beauty and serenity the world has ever known. Then why should that power be corrupted by this one, distant, snobbish range?

It's not enough to say that I don't have to think about Mount Everest, or look at pictures taken of it. That's a copout that just doesn't satisfy me. I want something done about Mount Everest. Put it off limits. Declare a ban on all news concerning the violence that takes place on its slopes.

Censorship is something I abhor, but the children of America and the world are being fed a steady diet of the glories of conquering Everest. They hear a stream of stories, all of them filled with violent deaths of bold, intrepid climbers who ought to know better, of the deaths of the gentle Sherpa guides who die only because it's a way of making a living. Such stories should be banned.

The moral of this thin piece of satire is simple.

Television, like Mount Everest, is there. Banning it, ignoring it, censoring it, turning it off or not buying a television set in the first place, will have no effect on television. It will respond to the voice of its master, and it will not go away and become silent.

And television's master is the public.

The responsibility of the public collectively toward television is the responsibility of each member of the public individually. When a nation of people, one by one, make their voices heard from coast to coast and border to border shouting in anger and frustration and resentment, "I've had enough. I won't stand any more," then something will be done.

Until then, fulminating anger on the part of a few, publicity hunting on the part of a few more, will do nothing to change things. And as long as those Nielsen ratings of 20s, 30s and 40s are there, they are going to control television in this country. You will change television when you change those rating points.

The rabble-rousing of a few self-appointed experts who make grandiose pronouncements does one thing only. It keeps their names before the public long enough for them to get another government job.

Cynical? Me? No, not at all. But I've lived long enough to know that other than censorship, which would be the death of the American way of life, there are only two ways to change the odious level of present television programming.

1. You can raise the level of the public's anger and disgust to a point where the Nielsen ratings will drop significantly, and/or

2. You can offer something better than what is being offered.

There have been times in the past when the public gorge of anger has risen to such a peak that reason fled and incoherent, uncoordinated sounds and actions took over. When this happens, the flow of history is changed. Chicago, 1968, may be the latest example of such mob action.

Cursing Mount Everest is like cursing Bud Yorkin and Norman Lear, et al; it is a waste of your breath.

But if enough people, and I mean millions of people, filled to the limit with personal disgust, rise up and say to the Federal Communications Commission and the networks, "Enough! We won't stand for any more" and warn them to "stop abusing our air waves in such a manner," then things will change.

Voice your opinion to the networks. Write the advertisers. It's time someone did something about the profanity of some programs.