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3-2-1978

March 2, 1978

Arkansas Baptist State Convention

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Arkansas Baptist State Convention, "March 2, 1978" (1978). *Arkansas Baptist Newsmagazine, 1975-1979*. 67.

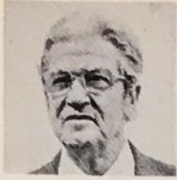
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March 2, 1978
Arkansas Baptist
NEWSMAGAZINE



Missions on the
'backside of nowhere'
page 16



I must say it

Charles H. Ashcraft / Executive Secretary

Christ and the issues

The Bible is boundless in its relevancy on issues. As a matter-of-fact, it is totally concerned with issues. It is therefore no surprise that Jesus Christ, who is God's "once and for all," "total" and "complete" disclosure of God's nature, purpose and presence to be issue oriented. Jesus dealt with issues. He did not avoid them. He raised them, faced them head-on, and gave the final word on them.

Some of the issues, most pressing in his time, were legalism, church and state, poverty and hunger, the right to life, women's rights, capital punishment, racial equality and freedom. It would be worth it to read the gospels all the way through, listing the issues with his response to them. A crispness, sharpness, and freshness may be observed as he answered the Pharisees and Sadducees on these questions of the Sabbath, adultery, divorce, taxation, citizenship and the masterful art of public relations. Jesus is just as relevant as is the most pressing issue in today's modern life. As the final revelation of God, Jesus speaks with the authority of God and leaves no room for misunderstanding.

I would not deprive you of a beautiful study by doing the work for you, so why not get your Bible, go to a quiet place with notepad in hand and list every place in the gospels where Jesus gave answers to the many questions put to him. You will not be pleased with some of them because Jesus made no effort to side with even his friends if they were in error. He did not patronize the big wheels of his day nor did he retreat for the sake of "fighting another day". He gave the final answer and those answers are as relevant as the morning newspaper.

His "Render unto Caesar the things which are Caesar's and unto God the things which are God's" is the high watermark of all opinions on the issue of church and state. "Let him that is without sin cast the first stone," "Go and sin no more" remains the only solution to sex sins (John 8:11). "The poor you will always have with you" (John 12:7), recognizes the perpetual issue of world hunger and Mark 10:21 the cure for it. Your study will carry you into solutions you do not hear discussed from the pulpit and you will be amazed that Jesus has the answer for every burning issue which confronts any age.

What about homosexuality, obscenity, abortion, the place of women, and racial problems? Is there a crisp, authoritative, black and white, yes or no answer to the issue you consider the most strategic to our society today? Jesus has the answer and it will do you more good to find it for yourself. The Biblical solution for issues is not hard to find. It is difficult, however, to convince people who do not appeal to the Bible for their answers. The Judeo-Christian concept of proper human behavior is the highest concept of such that has ever been revealed to human kind. Until something vastly superior to God's answer comes along, we will do well to listen to Jesus.

I must say it!

In this issue

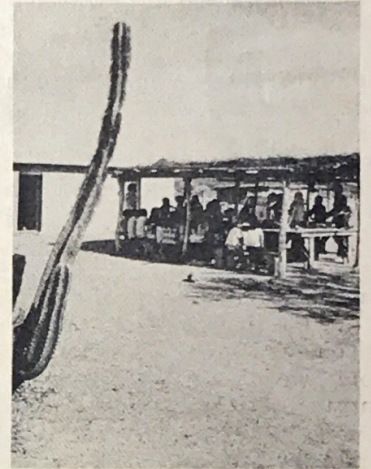
Convention place 4

Arkansas Baptists' Executive Board has changed the place of the 1978 state convention meeting from Texarkana to Little Rock.

Extended education 7

A Dardanelle woman has gotten an "extended" education from seminary in more ways than one. Her pastor has presented her a certificate for seminary extension courses after she studied for 14 years.

On the cover 16



Some Georgia Baptist young people have found how much the Lord can provide when they are willing to give their time "on the backside of nowhere". (Photo by Jim Wright)

Arkansas Baptist

NEWSMAGAZINE

VOLUME 77

NUMBER 9

J. EVERETT SNEED, Ph.D. Editor
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Post office box 552, 525 West Capitol Avenue, Little Rock, Arkansas 72203. Published weekly except at July 4 and December 25. Second class postage paid at Little Rock, Arkansas.

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

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

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

Original poetry cannot be considered for publication.

Subscriptions: individual \$3.25 per year. Every Resident Family plan 19 cents per month or \$2.28 per year per church family. Club plan (10 or more paid annually in advance) \$2.88 per year. Subscriptions to foreign address \$6 per year. Copies by mail 25 cents each.

Advertising rates on request.

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

Our Home Mission Offering

The editor's page

J. Everett Sneed



Arkansas Baptists are indebted to the Annie Armstrong offering for its support of our own work in carrying out the Great Commission. The Home Mission Board gives guidance and direction in missions and evangelism that are vital to our own Bold Mission Thrust.

The board provides both money and strategy in carrying out the Great Commission at home. Christ commissioned his followers to witness for him in their own communities and to the furthest bounds of the earth (Acts 1:8). An individual who does not properly witness for Christ at home, will fail to do so when he is far removed from it. Someone has rightly said, "I have no confidence in the person who cries for the African and abuses the yard boy who comes to his house each week."

Equal concern for the needs for all who are without Christ continues to be a problem for some today, as it was with the Jews during Jesus' earthly ministry. They considered God's message and kingdom to be limited to the area of Palestine, a country which was little more than 120 miles long and 40 miles wide. Today some Christians believe that a missionary is to be a representative to heathens in a distant land. But, true missions is the concern of every Christian both at home and abroad.

Witnessing carries with it the idea of personal involvement. The Greek word "witness" is "martus", from which our word "martyr" is derived. The Christian witness must communicate the fact that he

has a first hand knowledge of Christ, and he must be loyal no matter what the cost. The total Christian is one who is willing to share that which he has found in Christ.

Working through our State Missions Department and local associations, the Home Mission Board provides opportunity for personal commitment through witnessing and giving. The strategy of the Bold Mission Thrust requires both.

The Home Mission Board provides 40 percent of the salaries of Bob Parrish, Pete Petty, Lehman Webb, Robert Ferguson and Lacey Solomon. Many of the programs conducted by our Missions Department and the Department of Cooperative Ministries with National Baptists are partially funded by the HMB. These programs include language ministry, extension center work, scholarships for black college and seminary students, and summer student missionaries.

For associational leaders direct training is provided annually at Glorieta and Ridgecrest. Additional conferences, seminars and workshops are offered periodically.

Each of us has the responsibility of providing time, talent and financial resources. Our Arkansas Annie Armstrong goal is \$350,000. This money is vitally needed to assist in carrying out the Bold Mission Thrust in Arkansas and throughout the United States. In each Arkansas Baptist will follow the Master's leadership in giving, we will certainly exceed this goal.

Guest editorial

The generous widow

"Cicero, I've got a great news story for your paper," gushed **Pastor Will Bragg** as we met at the Evangelism Conference.

Before I could ask, "What?", he proceeded to tell.

"We've got a little widow in our church who is a present-day parallel to the widow Jesus praised in the New Testament. She gives **five times a tithe** to our church," he bragged.

Before I could ask, "Who," Brother Bragg proceeded to tell me.

"She's Mrs. Robin Peters who operates the wig shop started by her late husband Paul."

With pad and camera in hand I headed for the hair-piece place. Assuring Mrs. Peters that I was not a topper shopper, I asked about her financial faithfulness to her church.

"Yes, it's true that I give **50 per cent** of my income to the Lord — but I have **my own way** of figuring it," she offered. Then she began to recount her discount system.

"After I determine my income, I deduct my mortgage payment and the cost of operation and upkeep of my house. A person doesn't have much choice but to pay these!"

Before I could say "Oh," she added that next came off the cost of food and clothing for her and her children. "After all, God says you are supposed to feed the widows and the orphans. And my car payments and expenses are subtracted — I need it to get to church."

Robin continued her list of income reductions — bringing them up faster than I could write them down. There were insurance payments, taxes, magazine subscriptions, recreation and vacation expense, lawn fertilizer, credit card payments, savings, dog food, postage stamps (at this point my pen ran out of ink, so I missed the rest of the list).

Finally, I managed to interrupt, "But what about your church contribution?"

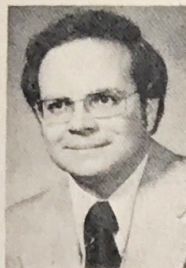
With a twinkle in her eye, Mrs. Peters proudly announced, "Whatever is left — if there is any left — I give **half of it** to the Lord!"

Robin responded, "I'm sure my way must be right. I got the idea from the way my church pays **everything else** before deciding **if or how much** it will give to missions through the Cooperative Program. — **Editor Al Shackelford in his column "Cicero's Comment" in the Tennessee "Baptist and Reflector."**

'Forgive us our debts'

by Jon M. Stubblefield
(Ninth in a series)

General Oglethorpe once said to John Wesley, "I never forgive." Appropriately, the great preacher replied, "Then I hope, sir, you never sin." The fifth petition of the Lord's Prayer urges us to pray, "Forgive us our debts, as also we have forgiven our debtors" (Matt. 6:12). The petition "give" is followed by one which pleads "for-



Dr. Stubblefield

give."

Forgiveness is one of the greatest needs of man. Paul accurately described the human predicament, "All have sinned and fall short of the glory of God" (Rom. 3:23, RSV). That is, we have all failed to measure up to God's standard. Sin separates us from God. The fifth petition views sin as a "debt." It is an obligation charged to our account by God which we are unable to meet. We ask for and receive his forgiveness. This is not a once-for-all-time prayer uttered only at the point of conversion. Rather, this is a prayer the Christian should express daily. We are reminded, "If we

keep on confessing (the true force of the verb) our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness" (I John 1:9).

"As also we have forgiven our debtors" is the second half of this petition. The importance of this statement is heightened by the fact that Jesus commented on it in the verses immediately following the prayer. "For if you forgive men their trespasses, your heavenly Father will also forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14-15, RSV). Is this a form of works salvation where we earn God's forgiveness by forgiving others? Certainly not. God does not keep a ledger as men do in the business world. Surely, these words mean that if we have an unforgiving attitude toward another person, then the channel of God's forgiveness is blocked. We are incapable of receiving his forgiveness. The failure to forgive disrupts true worship. Reconciliation must occur before the gift at the altar is acceptable (See Matt. 5:23-24).



One layman's opinion

Daniel R. Grant / President, OBU

Who's to blame for commercialized sin?

Sometimes preachers can be hard on us laymen. When it comes to fixing the blame for commercialized sin in the community, I have always had the tendency to place the heaviest blame on the one who sells the sinful product. My pastor, Dr. Nathan Porter, stopped his preaching the other day and began meddling. He suggested that we church members must bear the heaviest part of the blame for making it profitable to keep grocery stores open on Sunday, to sell magazines and paperback books full of obscenity, and to show movies and television programs replete with immorality.

Pastor Porter was honest enough to include himself in the indictment. He told of his experience as a young teenager growing up in Rio de Janeiro, Brazil, as the child of missionaries. He recalled the publicity that accompanied the arrival in Rio of the movie, *Gone with the Wind*, which was opposed by the missionaries for including the first four-letter word in the history of major motion pictures. Nathan slipped out of the house, bluffed his way past the ticket seller who was checking the minimum age requirement of 18, and helped contribute to the profits for the commercialized sin of that particular day.

It is disheartening to realize how much our community and the national standards of morality have slipped since *Gone with the Wind* was first released.

In the midst of a descending spiral of competition for who can get away with the most sexual immorality in motion pictures, television, magazines, and paperback books, *Gone with the Wind* looks like family entertainment by comparison.

Who's to blame for the epidemic of commercialized sin? Although I still cannot condone the producers and sellers, all of us are responsible if we help them make their businesses profitable. To grocery stores making Sunday a normal, even bigger, day of business, we have said, "Keep your doors open on Sunday and we'll make it worth your while." To newsstands and bookstores, we have said, "If you will sell obscene magazines and books, we'll buy them in large quantities and guarantee a good profit." To movie houses, we have said, "If you'll show more movies with more and more profanity and sexual immorality, we'll come and pay more and more to see them."

Of course, it is unfair to lump all church people together and imply that everyone is supporting all kinds of commercialized sin. We have a better record in some parts of this problem than we do in others. Honesty requires us to admit we lack consistency, togetherness, and an effective strategy for winning the support of the masses of people.

I am not suggesting we ease up on the producers and sellers; we simply need to work harder on the consumers.

When you find it difficult to forgive another person, remember the price paid for your own forgiveness. Picture Jesus Christ hanging on the cross, taking upon himself the sin of the world (II Corin. 5:21). Then listen to his prayer, "Father forgive them; for they know not what they do" (Luke 23:34, RSV). With the will to forgive comes the ability to forgive.

Jon M. Stubblefield is pastor Central Church, Magnolia.

Share!

IN BOLD MISSION THRUST



ANNIE ARMSTRONG
EASTER OFFERING

BOLD GOAL
\$13,000,000



Woman's viewpoint

Helene Stallcup

The brotherhood of Baptists

Most anyone would say you can't be born a Baptist, but I think, perhaps, I was; independent, strong-minded and immovable. It was just a matter of time before I found the church of my convictions.

Actually, I wasn't even born into a Christian family. It took me 16 years to find the Lord. Fortunately for me, I found him in front of a Baptist church, and joined up the following Sunday. It was probably fortunate for some other denomination, too, since I would have been most unfit for a more authoritative church. I once jokingly remarked that no one could lead me but the Lord, and my husband responded with an unnecessarily hearty "Amen!"

But rather than being mule-headed stubborn, I like to think of Baptists as sheep who obey only one shepherd. Certainly, we love and respect the under-shepherds, and we listen carefully to all they have to say, but we only follow when the Master's voice is clearly heard. And most of our under-shepherds wouldn't have it any other way.

Within my denomination I have found both freedom and unity. Very few

have ever sought to stand in my way as I have tried to find the Lord's Will for myself. And yet, so many of the dear brethren have been there to help me up the path. Every pastor (and I have known many) has been a blessing in some particular way. Some helped me to understand the scriptures more fully. Others helped me learn to share my faith, and most all of them showed me how to live on a higher plane.

The local church has always been there with the support and encouragement needed by our mobile military family. Brief assignments might intimidate some service-connected Christians, but we could hardly wait for the day to move our letter. The shorter our stay, the sooner we must begin to enjoy the wonderful fellowship of God's people, the sooner we must start to fulfill our purpose in that place.

Since our nomadic life left families far behind, the church became our family. Christian friends became as close as the sisters and brothers the Lord meant them to be. Our loneliest times were the first two or three weeks spent searching for a new church home. We found, over

the years, that we could live in almost any kind of a house; that our happiness depended on being in a loving church where we were challenged to serve the Lord.

The military Christian has a definite advantage over his cohorts in the service. We always had a ready-made family waiting to be discovered in every state and continent. Even if there wasn't a Baptist church, there was always a Christian fellowship, and usually a few Baptists sharing that wonderful harmony of those who agree that God's Word is enough.

March writer

Helene Stallcup will write "Woman's viewpoint" from her perspective during March. Mrs. Stallcup, a native of Eleven Point, Ark., lives at Cabot where she is a housewife and writer. She and her husband, Edward, are the parents of six children, ranging in age from 11 to 26. Mrs. Stallcup is a member of First Church, Cabot. She has been a college and career group sponsor, Sunday School teacher and youth worker, a Bible study leader, and has been a member of Woman's missionary Union. Her husband is retired from the Air Force.

Arkansas all over

buildings

Witnessing leads to building

Evangelism and personal witnessing, two of the first efforts promoted by the Southern Baptist Convention for the Bold Mission Thrust, are the channels being used by Chicot Road Church, Mabelvale, for a growth program.

Sam Whitlow, who has served the church as pastor since Sept. 12, 1976, implemented the evangelistic thrust leading to the necessity of additional educational space.

Groundbreaking services for this new building were held on Sunday morning, Feb. 12, with Pastor Whitlow; Mrs. Elizabeth Guthridge, a charter member; Vernis L. Thompson, building committee chairman; and Vaneesa Latson, youth representative, participating in the service.

The new building, estimated to cost

approximately \$100,000, will provide space for additional classrooms, Children's Church, a nursery, kitchen and fellowship hall.

"God's leadership in our gospel preaching and witnessing has led us to this point," Whitlow said. "He will continue to lead us in our growth if we will continue to serve him with enthusiasm and a sense of urgency," the pastor concluded.

The Chicot Church, through its evangelistic efforts, has experienced a Sunday School enrollment growth from 74 to 216. There have been 48 professions of faith and weekly offerings have increased from \$325 to \$950.

A church program that includes full-graded choirs, mission organizations, bus ministry and weekly visitation has

been established under the leadership of Whitlow.

David Hanning, music director, and Mrs. Guthridge, church secretary, are assisting the pastor with the growth program.

Delaplaine Church held a note-burning service recently to mark the retirement of the debt on their new church building. The loan, made for 15 years, was paid in a five-year period.

Floral Church has completed a church improvement program that included carpet for the fellowship hall, a new floor covering for the kitchen and installation of a kitchen sink. William R. Passmore is pastor.

Pleasant Plains Church has received a grant and money from Arkansas Baptist State Convention Missions Department to complete building repairs.

Arkansas all over

Third Avenue Church, Paragould, will be in revival March 6-11 with Leon Harvey as evangelist. Bobby Ivy is pastor.

Parkin Church will have David Miller as evangelist for a revival to be held Feb. 26-March 5. Truman R. Spurgin is pastor.

Vanndale Church will have a Bible study Feb. 26-March 2 and a spring revival March 20-26. Johnny Green will preach the revival. George Fink is pastor.

Pine Tree Church will be in revival March 13-18 with George Fink as evangelist. Jim Pinkerton is pastor.

Martindale Church, Little Rock, will be in revival March 26-April 2. Edward Edmondson, pastor of Sunset Lane Church, Little Rock, will be evangelist.

Little Red River Association has planned an associational evangelism conference to be held March 20 at the Quitman Church. Gray Allison, president of Mid-America Seminary in Memphis, and Alton Ray Hipp, pastor of Lone Star Church, will be speakers.

Phil Lineberger, pastor of **Calvary Church, Little Rock**, has announced that personal prayer and personal witnessing are what church members are doing to prepare for the church's revival March 19-22. Laney Johnson of Moberly Avenue Church, Longview, Tex., will preach the revival.

Immanuel Church, Carlisle, ministered to stranded motorists during the severe weather in January by providing them with meals and a place to sleep. James Byrum, pastor, and Mrs. Byrum directed this special ministry.

Films on Jewish experience planned

The Arkansas Council on Brotherhood of the National Conference of Christians and Jews is presenting "Reflections in Film: The Jewish Experience" in cooperation with Henderson State University and Arkansas Humanities Program. All films will be shown in Little Rock churches.

The first film presentation was on Feb. 23 at the Second Presbyterian Church. Tonight (March 2) "One God" will be shown at Temple B'Nai Israel.

"Rendezvous with Freedom," will be shown March 9 at Pulaski Heights Baptist Church and on March 20 "The Israelis" will be at First United Methodist Church. The final film to be shown on March 30 is "L'Chaim to Life." This will be at Christ the King Catholic Church.

First Church, Russellville, began a ministry to the deaf Sunday, Feb. 19 with Louis Westfall in charge. Westfall will teach a Sunday School class, interpret for worship services and teach a sign language class for beginners.

Youth of **University Church, Fayetteville**, began a youth spring breakfast ministry on Friday morning, Feb. 17. The breakfast will be a weekly event and will be a time designed for spiritual sharing, prayer and Bible study.

Cole Ridge Church near Blytheville held services Jan. 29 to ordain Howard Bowers and Logan Perkins Jr. as deacons. Charles Hurley, pastor of Ridgecrest Church, Blytheville, delivered the message. William Piercy, pastor of First Church, Manila, led the ordination prayer. John Gearing, Director of Missions for Mississippi County, led questioning. Vernon Gean is pastor.

Immanuel Church, Russellville, will observe youth day on March 12. Young people chosen to have roles of leadership include Ricky Taylor, Sheila McReynolds, Diane Cole, Paula Chansley, Cathee Reed, Peggy Chansley, Kenny Lowman, Charles McCool, Ricky Lowman, Joy Taylor, Mutt Garrison, Grady Reed and Mike Goines.

Ushers will be Kenny Dixon, Mark Johnson, Kenny Taylor and Russell Wisdom. Raymond Palmer, pastor, will lead the evening services, assisted by Cindy Goines and Cathy and Cindy Clary. Young men of the church will assist with the Lord's Supper.

Nettleton Church, Jonesboro, has planned a spring revival to be held April 2-9. Jack Hazelwood, a graduate of Ouachita University, will be evangelist. Harold B. Ray is pastor.

Central Church, Magnolia, will have a spring revival March 26-April 2. Homer Martinez will be evangelist and Jeri Graham will be guest soloist. Jon Stubblefield is pastor.

Mt. Carmel Church, Cabot, had a special emphases on Christian education in Sunday morning services, Feb. 12. A quartet from Ouachita University and Donna Conley, former Miss Arkansas, were special guests. Evening services emphasized evangelism with Clarence Shell, associate/state evangelist of the Arkansas Baptist State Convention Evangelism Department, as guest speaker. Ron Griffin is pastor.

First Church, Springdale, concluded a revival today that had been led by David Stockwell. Clifford Palmer is pastor.

First Church, Augusta, observed Woman's Missionary Union Focus Week with a church-wide awards dinner at

which they recognized 10 women of the church who had served in WMU for 50 years or more.

Those honored were Mrs. Wade Sale, Mrs. L. I. Wilson, Mrs. Clara Lindsey, Mrs. R. L. Taylor, Mrs. Christine McElwee, Mrs. V. N. Massey, Mrs. Horace Willis, Mrs. Bill Rives, Miss Minnie Belle Ferguson and Mrs. J. C. Fitzhugh. Danny Boyles and Mrs. Sammy Garrett presented special music for the dinner. Acteens of the church decorated for the event attended by 90 people. Members of the Girls-In-Action, Acteens and Baptist Young Women also participated in the program.

Arkadelphia First Church will be in revival April 9-12. Dick Cunningham will be evangelist and Terry Fern will direct music. Nathan Porter is pastor.

Newark Mission, Independence Association, recently gave their first gifts to associational missions. Alwyn Coleman serves as pastor of the mission sponsored by the Cord Church.

Rosie Church recently ordained their pastor, Gene Bates, and Anthony Frisbee to the gospel ministry.

First Church, Paragould, has planned a spring revival for March 12-19. Larry Stallings will be the evangelist. Music will be directed by Larry Long. C. A. Johnson is pastor.

Black River Association evangelism rally was held in First Church, Newport, on Feb. 20. Testimonies were given by Richard Wilson, a college student from Rhodesia, and Bill Ladd of Pocahontas. Jesse Reed, Director of Evangelism for the Arkansas Baptist State Convention, was featured speaker. Lendol Jackson is Director of Missions.

Baptist Women of **Central Church, Jonesboro**, have organized a new Bible study group to meet the third Tuesday of each month at 10 a.m. Mrs. Jerry Guiltner will be the leader. The study began Feb. 21, starting a seven-part series on spiritual growth.

Youth of **Washington-Madison Association** held a rally at Caudle Avenue Church, Springdale, on Feb. 25. "Joy Song" from John Brown University presented special music.

Strawfloor Church, Jonesboro, has scheduled a revival for March 13-19. Bob Crabb, pastor of First Church, Kensett, will preach and Carl Fielder of Jonesboro will lead the music. Danny Carroll is pastor.

First Church, Stamps, will be in revival April 10-16. Richard Stiltner, pastor of First Church, Hope, and Steve Landers,

music and youth director of the Hope church, will lead the services. Clayburn Bratton is pastor.

First Church, West Memphis, observed Budget Dedication Day Sunday, Feb. 19. Robert Naylor, president of Southwestern Seminary, was speaker. Marilyn Simmons, a member of First Church, Little Rock, presented special music. Thomas A. Hinson is pastor.

Hickory Street Church, Texarkana, has begun a new ministry through radio. A 15-minute program is now being presented each Sunday morning beginning at 7:40 a.m. Lee Randall is pastor.

A mission rally was held at **First Church, Crossett,** on Tuesday, Feb. 21. R. H. Dorris, Director of Missions for the Arkansas Baptist State Convention, was speaker. Special music, a puppet presentation, a Bold Mission challenge, a movie and fellowship were other program features.

Bartholomew Association recently honored its director of missions, Raymond Reed, and Mrs. Reed on their sixth anniversary with the association. A potluck supper was served in the new fellowship hall of First Church, Monticello, with all churches of the association participating. The Reeds were presented a plaque by the associational youth. A pair of Early American rocking chairs were also given to the Reeds who began their work in Bartholomew Association on Oct. 1, 1971. They previously served churches in Arkansas, Texas and Washington. Reed also served an association in Texas.

Open Door Church, Rogers, celebrated its fifth anniversary on Jan. 29 with 8½ hours of services that began when 290 attended Sunday School. There were 300 in attendance for a fellowship potluck dinner. A musical program, attended by 500, concluded the day's activities. Rex Easterling is pastor.

First Church, Tuckerman, has been invited by the Home Mission Board to participate in an Alaskan simultaneous revival March 5-12. The church is sending their pastor, Ed Stoddard, and music director, Jim Cunningham, to the Trinity Church in Ketchikan, Alaska. Carl Rice, formerly from Perryville, Ark., is pastor of the Alaska church.

Anderson Chapel Church observed Baptist Men's Day on Feb. 12. The special observance began with a prayer breakfast. In the Sunday School hour the men filled all of the teaching positions. Leroy Lenderman, John Edd Curry and J. C. Leonard were speakers for the worship hour. Rodger Manning of Pine Bluff was guest pianist. Men of

the church provided a fellowship meal following the evening worship service.

The "New Creations" of **University Church, Fayetteville,** will be on tour March 3-8. The 75-voice choir composed of U of A students will sing in six Arkansas churches. Tanner Riley, the church's pastor of music, who directs the group, says they will perform traditional and contemporary religious

music.

The group will sing Friday, March 3, at First Church, Russellville; Saturday, March 4, and Sunday morning, March 5, at Second Church, Hot Springs; Sunday night at Immanuel Church, Little Rock; Monday night, March 6, at Osceola First Church; Tuesday night, March 7, at Crossett First Church; and Wednesday night, March 8 at Cabot First Church.

Dardanelle woman gets extended seminary education



Mrs. Dan Jordan, who studied seminary courses by correspondence for 14 years, gets her diploma from her pastor, Tony Berry.

DARDANELLE — An educational quest that began with an article in the *Arkansas Baptist Newsmagazine* 14 years ago ended with the presentation of a diploma at First Church here Feb. 5.

Mrs. Dan Jordan, a retired cosmetologist, was presented a Diploma in Educational Ministries by her pastor, Tony Berry, in the morning worship service. The diploma marked the completion of a 16-course study program with the Southern Baptist Seminary Extension Department's Home Study Institute.

"For years I had wished I could go to a seminary to study," Mrs. Jordan said, "and when I saw in the *Arkansas Baptist Newsmagazine* that the Baptist seminaries were offering seminary subjects by correspondence, I lost no time in enrolling for my first course in July,

1964.

"I hoped to gain a more comprehensive knowledge of the Bible, the work of the church and its various organizations. I have not been disappointed."

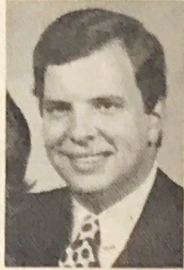
Mrs. Jordan acknowledges that there are both advantages and disadvantages in studying by correspondence. "The disadvantage is that you miss the exchange of ideas that you get in a class. The primary advantage that I can see is that you can set your own pace of progress and study at your convenience."

The Seminary Extension Department also offers a Diploma in Pastoral Ministries. College-level courses for the diploma requirements may be taken either by correspondence or in a Seminary Extension center.

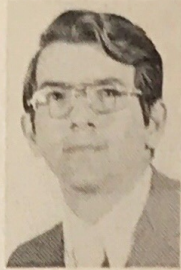
Arkansas all over

Albert Bolling

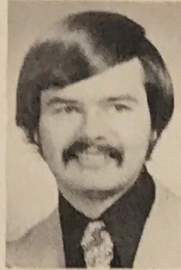
Kelly is now the pastor of First Church, Helena. A native of Yazoo City, Miss., he holds degrees from Mississippi State University and Southwestern Seminary. Kelly completed the residency require-



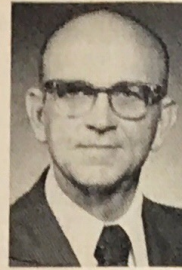
Kelly



Franks



Lindley



Holston



Gross



Hubbard

ments for the doctor of ministry degree in October, 1977, at Southwestern Seminary. He came to the Helena Church from the pastorate of Steep Hollow Church, Bryan, Tex. He has also pastored churches in Mississippi, Oklahoma and Texas. Mrs. Kelly is the former Marsha Lynn McGee of Trinidad, Tex. A graduate of Baylor University and Southwestern Seminary, she teaches voice and piano and also does solo work in revivals and concerts.

Danny Hubbard and **Leroy Wagner**, co-pastors of Martinville Church, Hamburg, were ordained by the church on Feb. 3. Hubert Stout, pastor of First Church, Rudy, questioned the candidates. The ordination message was preached by Leroy Rogers, pastor of First Church, Mountainburg. Lawrence Amos, pastor of Jarvis Chapel near Crossett, led the ordination prayer. This was the first ordination service held in the Martinville Church.

John Robert Lindley has assumed his duties as church organist and dean of the music studio at First Church, Pine Bluff. Lindley, who was serving as organist of the Highland Park Church, Austin, Tex., holds both the bachelor and master of music in applied organ from the University of Texas, Austin. He was first prize winner in the third annual organ competition sponsored by the University Presbyterian Church of San Antonio in 1973 and represented the University of Texas in an exchange recital at Texas Christian University, Ft. Worth, in 1974. In addition to his church organ responsibility, he has been coach-accompanist, in the Department of Music, at the University of Texas, Austin. He is the son of Thomas E. Lindley, Director of Missions of Dardanelle-Russellville Association.

Karen Gross has assumed the duties as minister of education at First Church, Hope. Mrs. Gross, who holds a master of religious education degree from Southwestern Seminary, will direct the educational organizations and programs of the church. A native of Colorado, she has previously served as a missionary

journeyman to Vietnam, minister of childhood education at the Eudora Church in Memphis, and as G.A./Mission Friends Director for the Arkansas Woman's Missionary Union. She is married to Bob Gross, director of the Migrant Mission Center, Hope.

Ron Franks was ordained to the gospel ministry recently by First Church, Lavaca. Curtis Smithson, pastor of the Lavaca church, preached the ordination message and Ernie Perkins, Director of Missions of Concord Association, gave the charge to the candidate and the church. Franks is the pastor of First Church, Huntington.

John Holston, pastor of First Church, Nashville, will lead a special conference for pastors during Church Training Week at Glorieta Baptist Conference Center, July 29-Aug. 4. Holston will share how he has led his Church Training program to grow during the past three years, according to Jimmy Crowe, general administration consultant in the Sunday School Board's Church Training Department. Holston's church was one of 18 surveyed in a study on Church Training growth factors by the board's research services department. "The Pastor Equipping Disciples for Service," will be the topic for the Glorieta conference.

Noble Wiles has accepted the call to become pastor of Northside Church, Batesville. He came to the Batesville church March 1 from Rehobeth Church, Moorefield. He and his wife, Virginia, will make their home in Batesville.

Carl Major has been called to serve as pastor of Post Oak Church, Little Red River Association.

T. K. Rucker has been called to serve as interim pastor of Crystal Hill Church, Little Rock.

Jim Cooper is now music and youth director of First Church, Des Arc. He comes to this church from Stuttgart and is married to the former Vickie Hatfield of Hazen. They are parents of two children.

Donald Tharp resigned as pastor of Fitzgerald Church on Feb. 9 to enter full-time evangelism. He and his family have moved to Jackson, Miss.

M. D. Walden was honored recently by New Friendship Church for his 25 years of service as church treasurer. He was presented with a plaque by the church. Jimmy W. Tate serves as pastor.

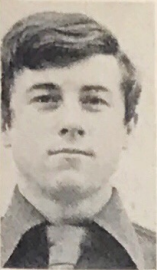
Eugene Webb, who is on the staff of Southern College, has been called as pastor of Immanuel Church, Paragould.

Scott Willis has been elected president of the Baptist Student Union at Ouachita University. He has also been selected to preside at the Arkansas Baptist Youth Convention to be held in Little Rock March 24. Willis is a member of Forest Highlands Church, Little Rock.

Tim Christian has been called to serve as pastor of Number Nine Church in Mississippi County Association. He is a student at Mid America Seminary.

Don Finley was ordained to the gospel ministry in services held at Arkadelphia First Church on Sunday evening, Feb. 19. Finley, a third-year student at Southern Seminary working toward his master of divinity degree, is serving the Arkadelphia church in a one-year intern program as associate pastor-youth director. Gene Crewse, pastor of Mountain View Church, Boise, Idaho, preached the ordination sermon. He was serving as Finley's pastor in St. Louis when he surrendered to the ministry.

Kenneth G. Robertson, missionary to Senegal, has been selected for inclusion in the *Dictionary of International Biography, Volume XV*. Robertson is currently in Tours, France, in language study. In July, he, his wife and their two sons will go to Senegal where he will work as a general evangelist. Robertson, prior to appointment by the Foreign Mission Board in October, 1976, was pastor of Eastside Church in DeWitt. The *Dictionary of International Biography* is published by the International Biographical Center of Cambridge, England.



Wagner

Dora Kaufman McCallum, 89, died on Saturday morning, Feb. 11. Mrs. McCallum, of the DeGray Community, was the widow of Lewis C. McCallum. She was a member of the DeGray Church for 76 years. Survivors include three sons, Lewis of Arkadelphia; Joe of Magnet Cove; Carl of Wasco, Calif., and three daughters, Mrs. Roy Buck of Arkadelphia; Mrs. Harold Holtermann of Strathmore, Calif., and Mrs. Homer Haltom of Hoxie; 19 grandchildren and 35 great-grandchildren.

Thomas I. Brightwell, 78, of Marmaduke died on Feb. 13. He was a member of Nutt's Chapel Church.

Arkansans **Billy and Evelyn Bullington**, field representative of Baptist Missions in West Africa; **Norman and Beverly Coad**, serving in Upper Volta; **Edwin and Greta Pinkston**, serving in the Ivory Coast; **Annette Perry**, serving in Senegal, and **Rex Holt**, serving in Togo, were among the 28 participants in a conference of Southern Baptists Missions in Francophone West Africa, which met in Ouagadougou, Upper Volta, Jan. 23-26.

Tal D. Bonham, Director of Evangelism for the Baptist General Convention of Oklahoma, will be in Pine Bluff March 3-5 to conduct a revival crusade at Forrest Park Church. Dr. Bonham, prior to joining the Oklahoma Convention, served as pastor of South Side Church, Pine Bluff, for 10 years.



BOLD COMMITMENT

Looking ahead: Arkansas events

March 1978

- 3- 4 Handbell Festival, Pine Bluff Convention Center
- 5-12 Week of Prayer for Home Missions & Annie Armstrong Easter Offering
- 6 Northwest District Bible Drills & Speakers' Tournament, Rogers, First
- 7 West Central District Bible Drills & Speakers' Tournament, Paris, First
- 9 North Central District Bible Drills & Speakers' Tournament, Melbourne, First
- 10 Central District Bible Drills & Speakers' Tournament, Benton, First
- 10-11 Baptist Men's Meeting, Little Rock
- 12 Home Missions Day in Sunday School
- 12-19 Youth Week
- 13 Southwest District Bible Drills & Speakers' Tournament, Hope, First
- 14 Southeast District Bible Drills & Speakers' Tournament, Warren, First
- 16 Northeast District Bible Drills & Speakers' Tournament, Central, Jonesboro
- 17 East Central District Bible Drills & Speakers' Tournament, Forrest City, First
- 17-18 State Renewal Evangelism Workshop, DeGray Lodge
- 17-18 Interpreters for the Deaf Workshop
- 18 Associational Baptist Youth Night
- 21-22 WMU Annual Meeting, Park Hill, North Little Rock
- 24 Youth Convention, Robinson Auditorium, Little Rock (Church Training)
- 27-30 Acteens Leaders Mission Tour
- 27-31 Church Architecture Consultations (Sunday School)
- 30-April 1 Marriage Enrichment Retreat (Church Training)

April 1978

- 1 Young Musicians Choir Festivals, Elmdale, Springdale; Central, Jonesboro; Calvary, Little Rock; Cullendale, Camden; and Pine Bluff, First
- 2 New Day for Training (Church Training)
- 7- 8 Drama festival workshop, Ouachita University (Church Training)
- 10 Area library conference, Hope, First (Church Training)
- 11 Area library conference, East Side, Pine Bluff
- Weekly planning meeting workshop, Olivet, Little Rock (Sunday School)
- 12 Area library conference, East Side, Ft. Smith
- 13 Area library conference, Newport, First
- 13-14 State Stewardship/Foundation Clinic, Camp Paron

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Stewardship

The Annie Armstrong Easter Offering

One of the proposed goals of Bold Mission Thrust is to encourage the churches to increase their special mission offerings. This is in addition to doubling Cooperative Program gifts by 1982.

The Annie Armstrong Easter Offering is an "over and above" offering for

home missions. The offering was approved in 1894 and first received in 1895. A \$25,000 debt caused the Home Mission Board to ask for help from Woman's Missionary Union. In keeping with obvious needs, the first offering was called "Week of Self-Denial." One year after the offering, the Home Mis-

sion Board was able to report to the Convention that it was almost out of debt.

A \$13 million goal is staggering when compared with the first offering. Contrast today's needs with those of 93 years ago. Measure today's resources with those of the last century.

Church extension is included in the 1978 allocations for \$2,000,000. Two million is also ear-marked for advance in critical areas as the Home Mission Board implements Bold Mission Thrust. All over \$13 million will be used for Bold Mission Thrust in evangelism and missions.

How can your church have a worthy offering? Carolyn Weatherford, Executive Director of WMU, feels that the pastor's role is vital to success. His response may determine the response of the people.

Prayer is essential. The special offering is received as the church is engaged in a week of prayer for home missions.

Education is important. People give to people. Causes don't always elicit a response. Home missions is people reaching people. Use educational resources to tell members what is happening through home missions.

Set a challenging goal. Boldness is apparent in Bold Mission Thrust. One dollar from every Southern Baptist will surpass the national goal.

Demonstrate the joy of giving. Read reports from the home mission field. Baptists can celebrate when a congregation meeting in a mobile home needs more space.

The Annie Armstrong Easter Offering is stewardship — a way of life for Baptists on Bold Mission. — James A. Walker, Secretary of Stewardship

Have a good marriage and want to make it better?

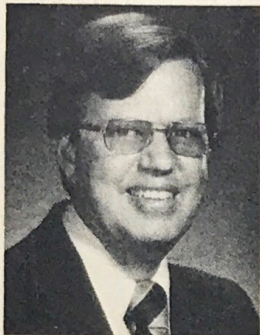
Attend the

Marriage enrichment retreat

March 30-April 1

Indian Rock Resort

Fairfield Bay



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 making good marriages better.

Marriage enrichment retreats include:

- Opportunities for the enrichment of marital relationships in a Christian context
- Improving skills in communication, problem solving and marital planning
- Increasing awareness and understanding of self and spouse in marriage

Sponsored by:

Family Ministry Department
Baptist Sunday School Board

and Church Training Department
Arkansas Baptist State Convention

For more information about costs and registration, write the
Church Training Department, P.O. Box 552, Little Rock, Ark. 72203

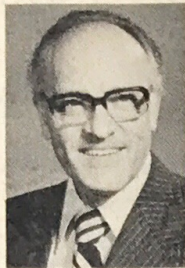
Trained secretaries

interested in employment at a Baptist institution are encouraged to apply to Secretaries, c/o Arkansas Baptist Newsmagazine, P.O. Box 552, Little Rock, Ark. 72203. Fringe benefits include free tuition and general fees for children's college education.

Sunday School

The shortcut is a 'no, no'

We are prone to figure ways to shortcut hard work. We tend to invent labor-saving devices both at home and in Sunday School work. But, where we save labor in the kitchen, someone has to work hard to produce the coal or oil which provides the power. And users must work hard to pay the utility bills. Everywhere good results are produced, someone is engaged in hard work.



Hatfield

Numerical and spiritual growth in Sunday school demands work. It is hard work to keep on discovering prospects, providing more space, more organization, more trained workers, and to engage in productive prospect visitation. Work is the price. Shortcuts are unknown.

The bus ministry is a commendable and hard work. It is productive, especially in the children's age division.

Many boys and girls in grades one through six are reached in the bus ministry. A danger is that preschool, youth and adult workers may let up in their outreach responsibility. A lopsided enrollment may be produced.

ACTION is a good concept in enrollment. This means we can enroll anyone, any time, any place where a prospect agrees to enrollment. A shortcut to this productive method is that we are prone to use ACTION in a short-term project and fail to implement it as an enrollment method all the time.

Short cuts in bus ministry and the ACTION enrollment concept are no, no's. These good methods correctly used, are applications of the applied fundamental principles of growth.

Growth principles are best applied by all workers visiting all prospects within their own age groups. This is the only certain way all prospects are the specific responsibility of Sunday School workers.

The small church too, may apply these principles and experience growth. — Lawson Hatfield, state Sunday School director.

Men's meeting theme is Bold Missions

Interested in "Bold Missions"? Like to get involved? Care about meeting needs in your church community? Know any alcoholics? Care to help them?

All these and other questions will be part of the discussions at the State Baptist Men's Meeting. The meeting will be held March 10-11, at Camp Paron.

Forrest Sawyer, Brotherhood Director for Kentucky, will be sharing ideas in "Bold Missions" for men. He will be discussing ideas that men can use in any church community to get involved in mission action projects.

Sawyer is a layman and was in business before becoming involved in Brotherhood work. He was with Northern Alabama Inc., an investment firm, where he served as executive secretary to the president.

He has served as the Kentucky Brotherhood Director for the past 20 years. He is an innovator in Brotherhood work, planning, and missions, and sharing Christ in his life. Men hearing him will be challenged and blessed.

Bible study each session will be led by W. W. Dishongh, pastor, First Church, Gentry.

Dr. Dishongh is an interesting

speaker. He is interested in missions and is a sound Bible scholar, teacher, and preacher.

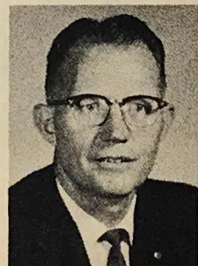
His three messages are the following: (1) "Our Business is Bold Missions", (2) "The answer to Bold Missions", and (3) "Sharing in Bold Missions".

The times for sessions will be the following: 3 p.m. and 7:45 p.m. on Friday, and 8 a.m. on Saturday.

Good singing and special music will be a feature at each session.

There will be time also for fellowship before and after each session.

The meeting will close with lunch on Saturday. Plan now to join the group for each session. — C. H. Seaton, Director



Sawyer



Dishongh

BSU Third Century Campaign

State campus BSU

Several months ago I presented the BSU Third Century Campaign to our fine deacon body for their decision and evaluation. I was thrilled at their response. Our chairman began to relate his experiences in BSU at the University of



Jackson

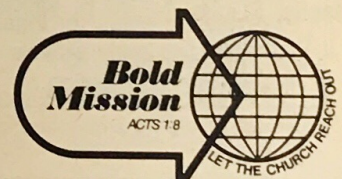
Arkansas many years ago. One of our newest young deacons shared the influence of the BSU at Henderson on his life. Another of our men told of the good student program during his days at Oklahoma State. (We were all amazed that the Lord could bless even in Oklahoma!)

As I listened to our men get excited I was happily pleased. Listening to their glowing testimonies of BSU on our state campuses almost made me apologetic about going to Ouachita. (Not really, Dr. Grant!)

At any rate I was grateful that now as we move to completion of our financial participation of the Ouachita-Southern Campaign we can and will be a part of the equally needed BSU Third Century Campaign. In this way we can be a part of the continuing ministry to students all over Arkansas.

You know the statistics — 90 percent of our Baptist youth go to state schools, 50 percent of our seminary students graduate from state schools, etc. These figures call for us to redouble our efforts to give full support to our BSU program. Our church has voted to give one percent of our church budget for five years to the Third Century Campaign. What will be the response of your church? — Johnny Jackson

Johnny Jackson is Pastor, Forrest Highlands Church, Little Rock, and President of the Arkansas Baptist State Convention



Annual Session of Arkansas

Woman's Missionary Union

March 21-22

Park Hill Church, North Little Rock

Theme: "God Has Done His Part"

Tuesday 10 a.m.:

Dr. and Mrs. Claude Rhea, music and
prayer meditation each session
Beverly Hammack, Home Mission Board
Glendon Grober, Brazil

Tuesday 1:45 p.m.:

Mrs. Glendon Grober, Brazil
Mrs. James Hampton, Tanzania
Volunteers in missions
Missions in Arkansas

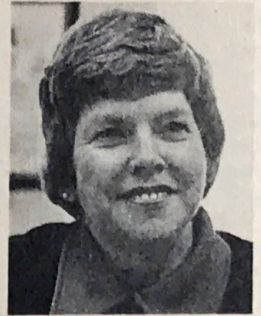
Tuesday 7 p.m.:

Mrs. Lee N. Allen, WMU, SBC
James Hampton, Eastern and
Southern Africa
Beverly Hammack

Wednesday 9:15 a.m.

Mrs. Lee N. Allen
Rev. and Mrs. Lehman Webb,
Singapore/Arkansas
Beverly Hammack

**Preschool nursery for all
sessions and banquet.**



Beverly Hammack
HMB



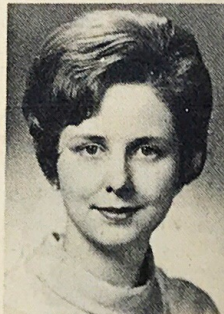
Marjorie Grober
Brazil



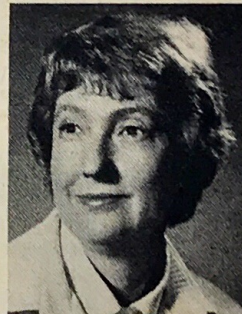
Glendon Grober
Brazil

***BOLD Missions*
Banquet and Concert**

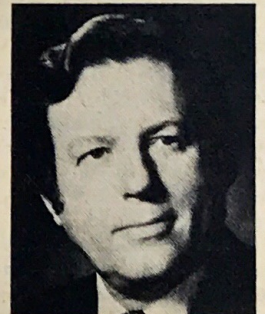
March 20, 7 p.m.
Park Hill, Gold Room
Featuring Claude Rhea
Tickets available from
State WMU Office
Deadline, March 13
Pre-meeting event for local
people and early arrivals
for annual meeting.



Catherine Allen
WMU, SBC



Carolyn Rhea
Birmingham



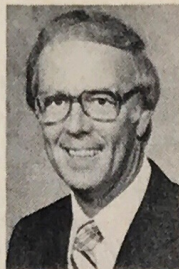
Claude Rhea
Birmingham

Man's dominion of God's world

March 5, 1978

Acts 1:1-14

New and young churches have a sense of enthusiasm and commitment to mission. Something always seems to be happening in a young church and very often, it experiences rapid growth in numbers and in spiritual maturity.



Dr. Porter

We begin a study of a six lesson unit focusing on the empowering of the young church by the Holy Spirit.

1. The basic foundation of living expectantly is the resurrected Christ. "To these he also presented himself alive" (Acts 1:3).

When Jesus died, the disciples were confused, frightened, and disillusioned. Their whole attitude in life changed when they were able to testify to their friend, Thomas, "We have seen the Lord!" (John 20:25). The death of Jesus provided forgiveness of sin, removal of guilt, and the provision for man to become sons of God. The resurrection defeated death and brought victory to life. In the resurrection of Jesus, we are able to live with hope, confidence, and in living faith.

2. Before and after his death and resurrection, Jesus promised the coming of the Holy Spirit. "John baptized with water, but you shall be baptized with the Holy Spirit not many days from now" (Acts 1:5). The presence of the Holy Spirit is the assurance that we have eternal life (I John 3:24). Jesus made a remarkable statement to his disciples; they were afraid because Jesus had told them that he would not always remain with them. Jesus said, "It is to your advantage that I go away; for if I do not go, I will send him to you" (John 16:7).

What is this advantage? Jesus could not be in two places at the same time. As any man, his presence in Little Rock would force him to be absent from Ft. Smith. With the coming of the Holy Spirit, he is present with any believer, any place at all times!

3. To live expectantly, we must have purpose and mission in life. "You shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses . . . even to the remotest part of the earth" (Acts 1:8). I asked a group of young people what it means to be a

Christian. Their answer included from "being good" to "going to heaven when you die." The disciples of Jesus should say that being a Christian means primarily that we have purpose and mission in life. We are to be witnesses of Jesus and make disciples — to bring persons into the ring and rule of God. When we are on mission with Christ, we remain alert, and our spirit is one of great expectancy of all that God is doing in our world.

I asked a student why he wanted to be a missionary. He replied, "When I see people in need, I want to help them." Every person with whom he came in contact was a potential for him to bear a witness to Christ and to minister in the power of the Holy Spirit.

The children of Israel had such a mission. "And in you all the families of the earth shall be blessed." (Gen. 12:3). They ignored their mission and could not accept the Messiah who was on mission and who demanded that they follow them in service "to seek and to save that which is lost" (Luke 19:10).

4. The young church lived in a spirit of expectancy for the return of Jesus in his glory. "Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched him go into heaven." The believers of the first century literally believed that Jesus would return in their life time! No wonder they lived with such commitment and urgency. It was important that their quality of life conform to Jesus' commands and that they be doing the work of their master. He would return!

I am usually prepared for the arrival of a person who has announced that he will come to see me. Our quality of life and attitudes must reflect that we do expect the return of Jesus in his glory!

Our lives and our churches will be transformed by the power and presence of the Holy Spirit when we live expectantly. Jesus is alive. He is the foundation of our lives. He has promised to send us the Holy Spirit. He comes to reside in us when in faith we accept

Jesus and follow him obediently in the fellowship of the church. We have a mission to be his witnesses where we live, work, or play. He is coming again. We do not stand "looking into the sky" when we know that he is returning.

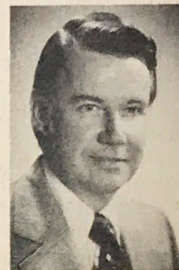
My parents, the Paul Porters, retired in 1962 after serving 40 years as missionaries in Brazil. At the age of 82, three years ago, my father returned to Brazil for a series of evangelistic meetings. He carefully prepared new sermons for his trip and wrote many letters to those who were awaiting his return to the mission field. A month before he left for Brazil, a speaker asked him to share with a group in a missions conference about the greatest experience he had in his 40 years of service in Brazil. He quickly said, "It hasn't happened yet; it will happen next month!"

You too can live expectantly!

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Who took Jesus' life?

March 5, 1978

John 18:33-38; 19:12-16

Quite a controversy arose a few years ago, and it was carried in the press, over "Who Killed Jesus?" It seemed to be in connection with the raging Civil Rights movement when various segments of the American population felt discriminated against or had suffered social injustice, and sought redress for their cause. Citing anti-semitism some Jewish groups insisted they should not be charged with the death of Jesus Christ.



McClung

The study for this session in our current study of the Gospel of John focuses on this very theme. Perhaps the answer to that question has been bothersome to you.

The Jews reject their king (18:33-38)

Israel's history is replete with the rise and fall of kings and kingdoms. It was a pattern they well respected. God made a covenant with Abraham and he became the father of the nation of Israel. God wanted to be their ruler and he chose men to lead them. Seeing kingdoms around them Israel wanted a king, and for the hardness of their hearts God permitted it. David and later Solomon were great kings of Israel. But God wanted them to recognize him as spiritual king. Isaiah prophesied a king would come "to reign in righteousness" (Isa. 32:1). Jeremiah called God "the everlasting king" (Jer. 10:10). Luke records Jesus' triumphal entry into Jerusalem as the people rejoiced and sang "Blessed be the king who cometh in the name of the Lord (Luke 19:38). In John's account he described how "they would come and take him by force to make him a king" (John 6:15). Indeed, were they not still looking for a king?

Yes, the Jews were, and still are, looking for their king, the Messiah. What a pity, as we shall see, their scribes and Pharisees, religious leaders, did not recognize Jesus, their king, when they saw him! Instead they decided he did not fit the pattern of the king they sought, one who would be a political king to break the shackles of Roman

domination. All the while Jesus would have had them see in him the power to break the shackles of sin which possessed them.

In this passage Jesus is hailed into Pilate's judgment hall. He is examined by the Roman procurator, taunted and reviled by the Jewish religious establishment leaders, and rejected by them. Meanwhile, Pilate tries hard to learn from Jesus if he indeed is "the King of the Jews," as he said and as he demonstrated with the mighty works he did.

Scholars agree that Jesus' trial was a farce and one of the world's greatest travesties of justice. Yet God was at work bringing to pass his will, for Jesus had told his followers what to expect, even signifying the death he should die (John 12:32-33). Pilate, the chief priests of the Pharisees, and the Roman soldiers were but characters in the drama as Jesus obediently went to the cross, rejected and despised by his enemies.

Not worthy of death (18:37, 38, 19:12)

The ordeal before Pilate shows him hard put to find out what Jesus was accused of that deserved death. He found nothing in Roman law against the Lord, only the accusation by the chief priests that he claimed to be a king. At one point the examination turned toward Pilate instead of Jesus as the Lord witnessed again to his purpose for coming into the world, answering that his kingdom was not of this world; otherwise his followers "would have been fighting to keep me from being turned over to the Jews — that my kingdom does not come from such a source (18:36 Williams). When pressed by Pilate (v. 37) Jesus asserted, "Certainly I am a king. For this purpose I was born, for this very purpose I have come into the world, to testify for truth."

Pilate publicly declared Jesus innocent, implying he did not deserve to die, and would have released him. His gesture to give them Barrabas, the robber, instead of Jesus was rejected, and he was out-shouted by the crowd demanding that Jesus be crucified. Was I in that crowd? Are my sins of "this

worldliness" reflected in their sins of rejection? Are yours? Of a truth, Jesus was not worthy of death that day. That is what made him pleasing to God as a sacrifice for my sins, and yours, and for the chief priests of the Jews, and Pilate, and of the whole world. "Were you there when they crucified my Lord?"

The tragedy of unbelief (19:13-16)

Pilate capitulated. Although he did not fully understand the hatred of Jesus' accusers; although he was awed by the person of Jesus; even though he "found no fault in him at all" and was frustrated in trying to justify his act, he employed the power of his office against Jesus. This is tragic! The one thing he did understand was the potential harm to himself and his office if Jesus truly was a king and should threaten Caesar's throne as the mob suggested, for they said, "We have no king but Caesar," obviously a hypocritical assertion for Jews.

So, Pilate straightway brought Jesus out of the judgment hall again, and when he had taken his place on the judge's bench, said "There is your king," and again the Jews registered their hatred with shouts of "Away with him! Crucify him!" Verse 16 tells us Pilate turned him over to them to be crucified.

Who killed Jesus? The answer is that Jewish unbelief and hatred turned him to the Roman government. They rejected their king. Roman justice then gave sanction to and carried out their rejection of the Son of God. "The story of Pilate," just one of the characters involved in Jesus' death, "is the tragedy of unbelief," writes Merrill C. Tenney. Can we not say that all those who played out their parts in this episode of our Lord were involved in "the tragedy of unbelief"? Can we not also say that every person in the world today who is confronted with the gospel of Jesus Christ, and turns away from him as his Savior and Lord, is involved in "the tragedy of unbelief"?

John records, "He (Jesus) came to his own, and his own received him not (1:11). He came to the Jews and they rejected him and sent him to the cross. Multitudes of others reject him daily. Thank God for the saying in verse 12, however, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name . . ."

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Nowhere

(from page 16)

money but it's worth every cent. We all feel that way. We could go 20 miles up the highway to a black ghetto in Atlanta, but you couldn't get the same spiritual growth. Because there's not the same closeness, not the same sacrifices, suffering the same heat, sleeping on the same floor. I don't think I'll ever be the same."

Nor will Ash Street Baptist Church. For as the youth have changed, so has the church.

Pastor Charlie Thompson says it's more mission-minded, more involved. The mission trip, with other emphases, has led to increased giving for missions. Its people experience a vicarious thrill in the reports the youth give each summer after they return.

The stories of the looks on Papago children's faces when they were given scarfs, kerchiefs, health supplies — of the youngster who grabbed an Ash Streeter's hand and looked so longingly for love — these stories swell the church.

"Yet they cannot know," says Alan White, church youth leader, "they cannot possibly know unless they've been there. We can tell them, show them all the pictures. But until they've been through it, been filled with the spirit, they cannot know. I never knew until I experienced it. I did not know how the Lord could work.

Attendance report

Feb. 19, 1978

Church	Sunday School	Church Training	Church addns.
Alexander, First	108	55	
Batesville, First	225	90	
Bentonville			
Central Avenue	74	32	
Bentonville	62	32	1
Berryville			
First	130	42	
Freeman Heights	115	60	
Booneville			
First	239		
Blue Mountain Mission	20		
South Side	67	44	1
Cabot			
First	446	138	1
Mt. Carmel	288	146	1
Camden, Cullendale First	502	137	1
Charleston, First	152	63	
Conway			
Pickles Gap	160	99	1
Second	401	145	4
Crossett			
First	507	149	
Mt. Olive	340	120	2
Danville, First	182	46	
Des Arc, First	190	74	
El Dorado, West Side	423	420	2
Forrest City, First	422	59	
Ft. Smith			
First	1267		2
Grand Avenue	847	177	1
Mission	22		
Trinity	132	32	
Fouke, First	102	51	
Gillham	78	42	
Glendale	51	34	
Green Forest, First	144	53	
Hampton, First	157	77	
Hardy, First	110	60	1
Harrison			
Eagle Heights	208	110	
Woodland Heights	93	61	2
Helena, First	227	87	2
Hilldale	45	23	
Hope, First	310	69	
Hot Springs, Park Place	257	78	
Hughes, First	155	50	
Jacksonville, First	428	109	
Jonesboro, Nettleton	243	123	2
Lavaca, First	302	197	
Little Rock			
Crystal Hill	129	55	
Life Line	475	152	
Martindale	93	58	
Mammoth Spring, First	91	56	
Melbourne, Belview	107	54	
Monticello, Second	312	87	1
Mulberry, First	210	141	2
Murfreesboro			
First	134	43	
Mt. Moriah	65		5
North Little Rock			
Calvary	347	117	
Levy	395	88	
Paragould			
Calvary	261	164	2
First	382	91	1
Paris, First	293	76	
Pine Bluff			
Central	129	67	
Centennial	152	61	
East Side	128	66	5
First	645	133	3
Hardin	167	46	
Lee Memorial	298	125	
Watson Chapel	443	205	7
Rogers, Immanuel	419	120	
Russellville			
First	539	104	
Second	120	66	
Sheridan, First	170	32	
Springdale			
Berry Street	39		
Elmdale	256	99	1
First	1346		9
Texarkana			
Hickory Street	159		
Shiloh Memorial	190	96	3
Van Buren, First	487	176	
Ward, First	104	48	
West Helena, Second	177	118	1
Winthrop, First	107	71	
Wooster, First	115	76	
Yellville, First	119	62	1

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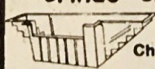
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Where cyclone-like dust devils whirl across the land . . .

On the backside of nowhere — a mission youth group found out what sacrificing for Christ means.

For the third consecutive year "summer missionaries" of Ash Street Baptist Church of Forest Park, Ga., a suburb of Atlanta, packed up, loaded a chartered bus and traveled 1,800 miles to Sells.

The 57 adults and young people spent four days driving in the bus and a rented van; they spent eight months earning

by Everett Hullum

Adapted from *And a Cast of Thousands*, by Everett Hullum and Celeste Loucks. Used by permission.

the money, training for witnessing, practicing story telling, Bible studies and songs; they held workdays, 24-hour volleyball games, car washes and "silver Sundays" of coin-saving by church members; then each worker contributed an additional \$110 and time — from vacation, jobs, school.

According to the Ash Street missionaries, it was worth it.

At one of the Vacation Bible Schools held on the Papago Indian Reservation, 19-year-old Tracy Miller told a story to 30 youngsters semi-circling her on benches.

Barefoot, clothes ragged, they have a life expectancy of 42 years. Ninety percent will die in this vast, inhospitable land where 7,000 Papagos are scattered over an area the size of Connecticut. Their families average less than \$700 a year in income.

During the Ash Street workers' five days in Sells the 300-plus Papago Indian children receive 15 hours of concentrated love-and-attention, distilled from the year's 8,740 hours of isolation.

The children thrive on the attention. "As we were pulling out," says 15-year-old Deborah Cantrell, "a bunch of them saw us going over to the trading post for gas and they tore out from all over the village, just running to the car."

The kids surrounded the car, touching the Ash Street young people. "Goodbye friends, see you tomorrow," they yelled. When the car turned onto the road, the children continued running alongside it, hanging to the open windows.

On a tall rock nearby, another seven or eight Papago youngsters stood, singing a song they'd learned at VBS. Its

simple words were the last ones Deborah and the others heard: "God loves you, I love you. And that's the way it's going to be."

Marion Fulmer, an adult sponsor, and his wife have spent their last three wedding anniversaries sleeping in Sells — he in his bedroll in the men's quarters; his wife in the women's.

But Fulmer expresses no regrets. "It makes it worthwhile just to see the warmth change from one year to the next," he says.

Randy Stroup, a 23-year-old postman, gave up his vacation for his third trip. This time he knew what to expect — "hard work" — but the needs he had seen changed his life:

"There were kids who had never heard the name Jesus, didn't know who he was," he says. "That's why we come to Sells to share Christ with them and tell them they can accept him and what he can do for them."

Dan Elliott, 20, says, "The first year a lot of my reason for coming was curiosity. Then we got a burden for the kids — they just need love and care."

Whatever the reasons, the Ash Street group keeps coming back.

Twenty-one-year-old Alan Leverett, back for his third year, explains. "When I first got here, I was shocked. And let down. I guess I saw all the dirt around here; I wasn't used to that.

"I saw the living quarters we were going to stay in, I said, 'Oh, Lord.' And when I stepped off the bus, it felt like I'd stepped into an oven. I wasn't used to that. And when the bus left . . . I wanted it to take me."

"But you know, after the first year, well, there's a love and a spirit here that covers the dirt and you don't worry about that any more. That's just part of it."

Alan Foster says, "We spend a lot of

(see *Nowhere* on page 15)

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Behind the cover

Georgia church's 'missionaries' witness 'on backside of nowhere'

