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March 16, 1978

Arkansas Baptist State Convention

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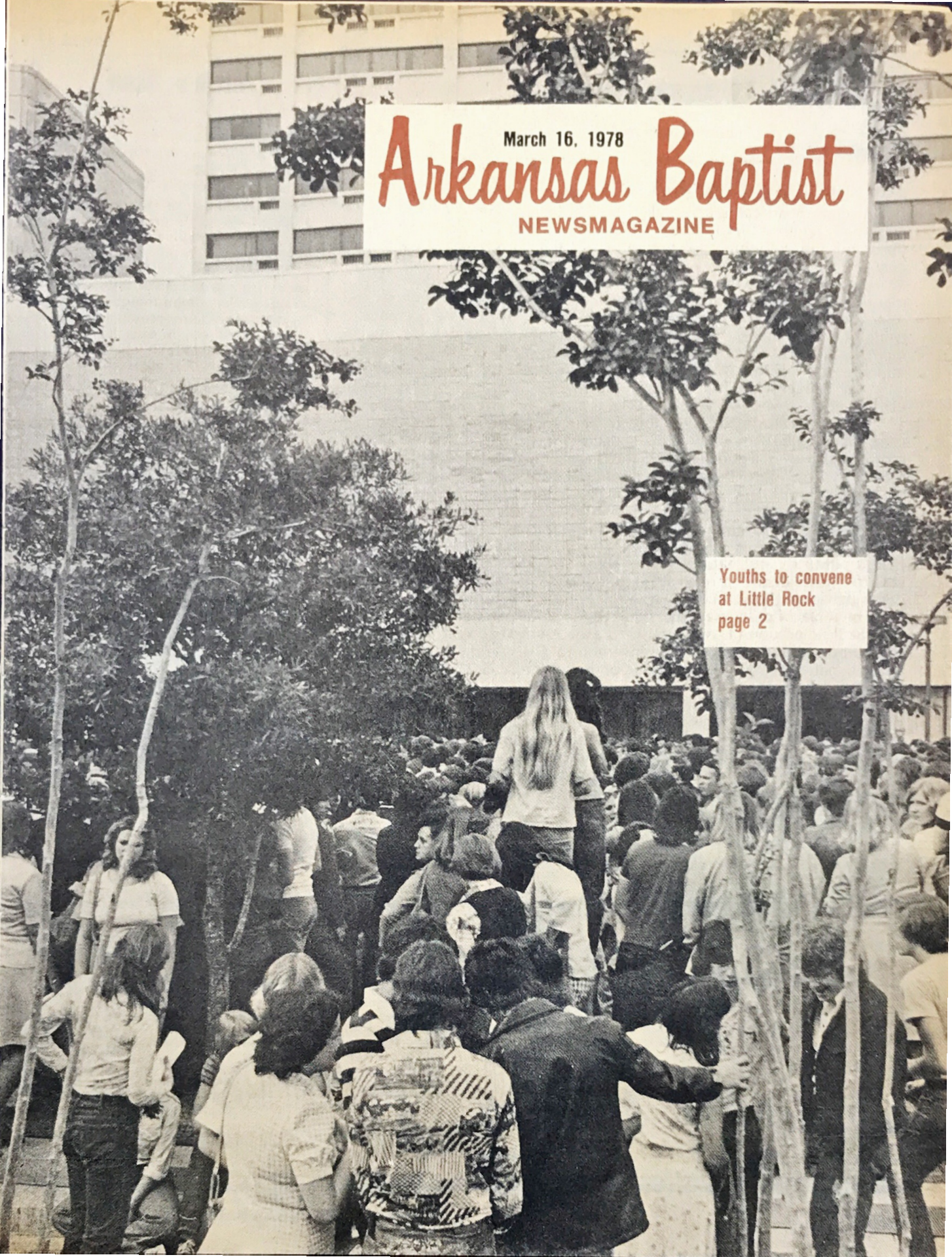
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March 16, 1978

Arkansas Baptist

NEWSMAGAZINE

Youths to convene
at Little Rock
page 2





I must say it

Charles H. Ashcraft / Executive Secretary

The theology of laughter

A merry heart cannot cure all ills, but there are some which it can. A good belly laugh, a bit of humor, a good joke, or a bit of clowning relaxes the mind and emotions allowing certain healing processes to come into play.

Laughter may be the only cure for some of our dark disorders today. I mention depression, sadness, loneliness, self-pity, inferiority feelings and rejection. This family of dark emotions do not thrive well in the presence of laughter and gladness. This happy family of mirth, gladness, joy, merriment, glee, good humor and relaxation can bring to depressed hearts a moment of brightness which in turn may have a cure for even a darker ill.

May I suggest the full employment of these emotions of gladness in every reader so we may at least "brighten the corner where we are."

Humorous stories or jokes told on oneself opens great reservoirs of laughter and glee. Any suitable joke which cannot damage your best friend is often a source of a good laugh. Comedians, or would-be comedians, perform a divine ministry because laughter does good like a medicine and has overtones of spiritual origin. The fun maker is a good part of society which may not be removed.

The Bible gives great support for the doctrine of laughter, rating it above affluency. (Prov. 15:17) Better is a dish of vegetables where love is than a fattened ox and hatred with it. (Prov. 15:13) A joyful heart makes a cheerful face which many of us need. (Prov. 15:15) A cheerful man has a continual feast. (Prov. 14:30) A tranquil heart is life to the body.

The kings of olden days had court jesters to dispel their low moments. King Saul relied upon David's music to exorcise the bad spirit which often came upon him. Comedies were invented to give release to tense nerves and the matter of joy is a fruit indeed of the spirit (Gal. 5:22), and should be developed as such.

A good sense of humor will add years to one's life, make him more compatible to the grim facts of life, and will equip him for a better resurrection because there is joy in heaven. We must become accustomed to it at some point, else the cultural shock would be unbearable.

A happy Christian is the supreme answer to most of the problems human beings face and since laughter is so economical in comparison to long sieges of illness, many will avail themselves of this strong medicine. You may have heard of the typographical error in the telegram a conventional pastor sent to his wife. "Having a great time, wish you were her." Funny, huh? It is time to laugh now, please.

I must say it!

In this issue

Visual aid 3

An addition to the ABN editor's page is a cartoon by a Little Rock artist. This feature will be used from time to time to add to editorials.

Tuition tax credit 14

Baptists are being asked to work against legislation which would give tax credit to parents sending their children to parochial and private schools.

On the cover



Little Rock will again be the site of the annual state youth convention. The meeting is next Friday, March 24, at Robinson Auditorium.

Arkansas Baptist

NEWSMAGAZINE

VOLUME 77

NUMBER 11

J. EVERETT SNEED, Ph.D. Editor
BETTY KENNEDY Managing Editor

ERWIN L. McDONALD, Litt. D. Editor Emeritus

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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.

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

Seeking a pastor

The editor's page

J. Everett Sneed



One of the most trying times in the life of any church is when it is without a pastor. Difficulty arises as the congregation attempts to determine the kind of leadership it requires. There is usually a vacuum of leadership during the interim, and more responsibility is placed on the lay people or other full time staff members. The solution to these difficulties lies in proper procedure, good counsel, and complete reliance on the Holy Spirit.

Churches often are at a loss as to the kind of person they should call as pastor. The congregation may be swept up by a man's charisma. If he has a dynamic personality, a pleasing voice, good looks, and can meet people well, nothing else matters. The church may issue a call on the spot without any other information. Of course, personality is exceedingly valuable to a preacher, but there are other qualities just as important.

The members of some churches seem to believe that anyone should be overjoyed to even be considered by them. Their attitude is, "You are fortunate that we have even bothered to take time to hear you preach." A church of this kind believes that it has so much to offer that anyone will be exceedingly fortunate to be its pastor. It is sad, indeed, when a church becomes too impressed with its own importance.

Some other churches seek prospects of a particular age or with a given number of children. A few congregations restrict their list to pastors who have baptized a given number of people during the past year. While pulpit skill, good personality, and evangelistic ability are all important, pre-conceived and arbitrary requirements often lead to disappointments for churches.

The first step for any congregation is to elect a pulpit committee. The method varies from church to church, but it is vital that the committee be composed of mature people, willing to devote much time and prayer to the task. In some churches the deacons appoint the pulpit committee, but it is, probably, better for the committee to be chosen directly from the congregation by ballot.

Once a committee has been formed, they will need the names of ministers who might be interested in the church. There are a variety of sources of such information: associational directors of missions, other pastors, denominational workers, and dedicated laypeople. In many instances it will be necessary to request names in order to receive them, especially from denominational employees.

Once a pulpit committee has a list of names, the task of evaluation must begin. Evaluation of the prospects is by far the most important and difficult job for the committee. As much information as possible

should be acquired. Such facts as ministerial ability, organizational ability, skill in growing a church (both numerically and spiritually), and the number of years the prospect has served churches, are all essential. Usually, those who are able to stay longest are the most capable pastors.

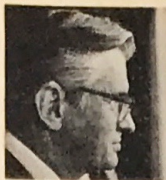
The services of the associational directors of missions, a retired pastor, or a denominational worker can be exceedingly valuable in acquiring the information needed to evaluate prospects. Finally, the committee should always run a credit check prior to issuing an invitation to come in view of a call. All information should be kept in strictest confidence.

The committee should present only one person at a time to the congregation. It is not essential to examine all the names which have been given to the committee. The committee should, however, be convinced after much research and prayer that the person being presented is the right one for the church.

Once a preacher has come in view of a call, the congregation should vote to accept or reject the committee's recommendation. When a pastor is called the committee will return to the congregation with only the task of praying for and working with their pastor.



"... and Brother and Mrs. Goodbody have only two children."



One layman's opinion

Daniel R. Grant / President, OBU

Reporting the trend versus making the trend

Reporters, publishers, and the mass media have a heavy responsibility. When their job of reporting the news is well done, they serve us well in supporting a democratic society by giving us the facts on which to make wise decisions in governing ourselves.

For those of us who would like to make the world better morally and spiritually, accurate reporting of the moral state of the world, whether getting better or worse, is also very helpful. We especially need to know what the trends are.

The reporting of trends is tricky business, however. Any statistician worth his salt will tell you that the job of determining what is and is not a trend, especially in moral standards and behavior of people, communities, or a nation, is a highly complicated process.

All of which leads me to the observation that there is a very thin line

separating the reporting of trends from the making of trends by an increasingly powerful and concentrated group of publishers of the news by way of the press, television, and radio.

It would seem sometimes that trends are determined more in the editorial rooms of the newsmagazines and television networks than by the actual behavior of the masses. The sharp barbs of cartoonist G. B. Trudeau in "Doonesbury" were aimed at *Newsweek* magazine recently for reporting in the same issue the trend of dieting and the trend of eating.

It is almost as if each network and weekly newsmagazine competes to see which can find a new trend to report in lurid detail before their other competitors have discovered it. This is relatively harmless if the trend selected for reporting is eating goldfish or counting how many people can pile into a

Volkswagen.

It is like playing with deadly poison, however, when the media decide that the trend they will dramatize is getting high on drugs, couples living without the benefit of marriage, or polygamy.

The powerful bandwagon effect of the television suggestion that "everybody's doing it," may result in trend-causing rather than trend-reporting. A more charitable view would be that there is often some of both going on.

The first rule for any institution, journalistic or otherwise, is survival. The dramatic reporting of trends helps sell magazines, and builds television audiences, it cannot be denied. I would hope the media can find a way to survive without contributing artificial momentum to some of our nation's most serious moral problems.

Looking at the Lord's Prayer

Barriers to prayer

by Jon M. Stubblefield
(Last in a series)

In its familiar form, the Lord's Prayer concludes with a doxology, "For thine is the kingdom and the power and the glory for ever. Amen (Matt. 6:13). This ascription of praise is absent from Luke's version (11:2-4) and is not found in the earliest and best manuscripts of the New Testament. Apparently, it was not part of the original prayer. Therefore, modern translations relegate it to the margin or to a footnote.



Dr. Stubblefield

However, this should not disturb us. Scholars have observed that often in first century Judaism prayers concluded with a doxology freely composed by the person praying. We are reminded, then, that genuine prayer involves more than verbalizing fixed phrases. It is the spontaneous expression of the human heart, directed toward the heavenly Father.

Having come to the end of this series of articles on prayer, let me mention briefly some possible barriers to effective prayer:

First, impatience. Jesus told the parables of the reluctant neighbor (Luke 11:5-13) and the unjust judge (Luke 18:1-8) to illustrate the need for patience and perseverance in prayer. Sometimes we give up too easily.

Second, unconfessed sin. The psalmist warned, "If I regard iniquity in my heart, the Lord will not hear me" (66:18). See also Isaiah 59:1-2.

Third, the failure to forgive others. Jesus urged, "And whenever you stand praying, forgive, if you have anything against any one; so that your Father also who is in heaven may forgive you your trespasses" (Mark 11:25, RSV).

Fourth, the refusal to consider the needs of others. The writer of Proverbs counsels, "He who closes his ear to the cry of the poor will himself cry out and not be heard." (21:13, RSV).

Fifth, a selfish motive in prayer. James speaks of those who ask and do not receive because they ask "amiss" (wrongly), seeking to satisfy their own selfish desires (4:2-3).

Finally, lack of faith. When we pray, we are to "ask in faith, with no doubting, for he who doubts is like a wave of

the sea that is driven and tossed by the wind" (James 1:6, RSV).

This list is suggestive, not exhaustive. What are the barriers in your life which prevent full access to the heavenly Father in prayer?

Jon M. Stubblefield, writer of this eleven part series of articles, is pastor of Central Church, Magnolia

Church in Germany seeks pastor

Temple Baptist Church, Stuttgart, Germany, Member, European Baptist Convention, an English-language church, serving a congregation of American Armed Forces and civilian personnel in Germany is seeking a pastor to arrive during the summer of 1978. For full information write: Catherine S. Rudder, Corresponding Secretary, AFOSI Detachment 7013, Stuttgart Spt Cmd Mail, APO New York 09154.

'T.V. News' opposes violence

by 'T.V. News'
President Cynthia Pugh

T.V. News was conceived more than a year ago in response to an outcry by the public against violence on television. The first issue in August, 1977, provided the addresses of sponsors, enabling subscribers to praise or boycott, according to individual conscience. In October and December, *T.V. News* was sent to every state WMU president to be distributed through regular mailings.

Subscribers tend to align with professional critics against shows that are excessively violent. *T.V. News* prefers to act as a reporter rather than as a censor by publishing addresses of television sponsors. *T.V. News* advocates positive action either complimenting or boycotting sponsors, as the most effective way to persuade industry and media to regard public demands for better programming.

It is not realistic to expect business or media to be a guardian of public morals. However, big business and the television industry are motivated by profit and the desire to achieve leadership in their particular area. Therefore, complaints of consumers are of little consequence until economic pressure is applied. Too often the consumer does not realize that he is paying for the programs on television by buying the product of the sponsor, although he has not watched those programs.

Editor's note: Cynthia and Geoffrey Pugh have been in the household appliance business in Jonesboro for many years. Both are members of First Church. Pugh is a regular worker in the special ministries of the church, and Mrs. Pugh teaches an adult Bible class and is chairman of the Mission Book Review.

No sudden change is anticipated in television programs. However, if only a small percentage of viewers were to apply economic pressures as well as writing campaigns, change could come about. It is this small percentage of the public that *T.V. News* is designed to reach.

Public apathy to important issues may be the greatest danger faced by this nation. There is the possibility of becoming so accustomed to programming as it is now that, little by little, almost anything will be accepted.

There is the growing belief that a steady diet of television programs using sensational themes will cause the viewer to turn away from any except the sensational program. There is, also, evidence that those who have quit watching television fail to be concerned about the programs shown to others. This dulling of conscience is not good.

Persons desiring to help can do so by

buying *T.V. News* and using this information in either a positive or negative way in letters to sponsors. They can establish a television ministry, assuring a consistent and measurable effort on the part of its members. They can enlist the aid of young people to act as secretaries for those who are unable or unwilling to write.

They can send copies of *T.V. News* to friends in other states or introduce it to organizations not acquainted with the publication. In so doing they will encourage more communication with sponsors and media, which can bring about the improvement of television.

For further information on how to receive either individual or bulk orders of *T.V. News*, write to *T.V. News*, 1204 Robin Road, Jonesboro, Arkansas 72401.

Baptists are advisors for economic meetings

Three Baptist ministers are serving on the Clergy Advisory Committee for the State's 12th Annual Economic Education Conference for the Clergy. The 1978 Conference is scheduled May 7-11 at DeGray State Park Lodge near Arkadelphia.

The three ministers are Charles Ashcraft, Arkansas Baptist State Convention, Little Rock; at Fayetteville, Ralph A. Goff, University Church, and William Brock Watson, Rolling Hills Church.

Bessie B. Moore, Executive Director of the Arkansas State Council on Economic Education, said, "This popular ministerial excursion into the workaday world of economics will again offer a maximum of 50 scholarships to Arkansas clergymen of all faiths; the scholarships cover almost all expenses except travel to and from DeGray." Dr. Moore explained that brochures and scholarship applications are mailed to ministers, but any interested minister may obtain the material by writing the Council's office at Little Rock.

Scholarship applications must be returned to her at the Council's office by April 26, Dr. Moore stressed.

Tom Swartz, Professor of Economics and Director of University of Notre Dame's Economic Education Center, will be the conference economist for the second consecutive year.



Cynthia Pugh shows a copy of "T.V. News" to her pastor, Emil Williams.

Arkansas all over

Refuge Church, Story

on Jan. 1, began its first full-time worship services in a building reconstructed by men of the church. In the past the church has met twice each month, sharing their building with another denomination. Don McCormick became pastor Sept. 1, 1977, coming there following graduation from Southern College. He is a student at Ouachita University. McCormick, his wife, Sue, with their two children, Robbie and Melissa, now live in a mobile home purchased by the church. A fellowship dinner and grocery shower were given in their honor on Feb. 25. A. A. Brady, Director of Missions for Caddo River Association, and Mrs. Brady were special guests.

Kensett First Church

will have Otis Chatman of Scott as evangelist for a revival to be held April 10-16. Don Davis will direct music. Bob G. Crabb is pastor.

Forrest Park Church, Pine Bluff

held revival services March 3-5 with Tal Bonham of Oklahoma as evangelist. Bill and Karen Holcomb provided special music and led congregational singing. Guest soloists were Judy Garman; Cannon Lamont, minister of music at South Side Church, Pine Bluff; and Debbie Atchison of South Side Church.

West Helena Church

will hold its spring revival April 23-28. Byron Malone, pastor of Daniel Memorial Church, Jackson, Miss., will be evangelist. Wayne E. Riley is pastor.

Searcy Second Church

celebrated its 25th anniversary on Sunday, March 5. The Bill Birchfield's were special guests for services which included a potluck lunch at the noon hour.

The church will be in revival March 22-26 with Henry Chesser, pastor, as evangelist. Mr. and Mrs. Truett Langley will lead the music.

Henderson First Church

held a deacon ordination service on March 5 for Malcolm Goode Jr. Participating in the service were Troy Melton, Director of Missions for White River Association, Paul Huskey, pastor of First Church, Norfolk, and Don Rose.

Norfolk First Church

ordained Tom Dickerson and John Marks as deacons on Sunday morning, Feb. 19. Allen Walton, Randy Blades and Paul Huskey, pastor, participated in the ordination service.

Open Door Church, Rogers

has established two new Sunday School classes. Ben Jackson will teach a men's class and John Holsey will be teaching a

mixed class of college age through 30. Rex Easterling is pastor.

Harmony Church, North Little Rock

will hold a youth-led revival March 17-19. Mike Conrad of Jacksonville will be speaker. Norman Powell is pastor.

Trumann First Church

will be in revival March 26-April 2. James Fitzgerald of Paragould will be evangelist. Nodell Dennis is pastor.

Arkadelphia First Church

has planned a revival for April 9-12. Dick Cunningham will be evangelist and Terry Fern will direct music. Nathan Porter is pastor.

Calvary Church, Little Rock

will have Laney Johnson, pastor of Moberly Avenue Church, Longview, Tex., as evangelist for revival services to be held March 19-22. Phil Lineberger is pastor.

First Church, Grady

will be in revival March 26-29. Hack Orrick, pastor of Dollarway Church, Pine Bluff, will be speaker. Alan T. Tucker is pastor.

Geyer Springs Church, Little Rock

had Ed McDonald, Chaplain at the Baptist Medical Center, Little Rock, to speak to deacons of the church Sunday, March 5. He spoke on ministering to families through hospital visitation.

Pulaski Heights Church, Little Rock

will have John Hendrix, Adult Church Training consultant of the Baptist Sunday School Board, Nashville, Tenn., lead a *Leadership Development* workshop for all of the church's Christian education workers April 11-12. The workshop is to develop leadership skills and enhance team work.

Danville First Church

will hold a youth led revival March 17-19 with Carl Herring as evangelist.

Olivet Church, Little Rock

will be in revival March 22-26. Manley Beasley will be evangelist. C. Lamar Lifer is pastor.

Booneville First Church

has planned a revival for April 30-May 5. Ben Peacock, pastor of First Church, Panama City, Fla., will be evangelist. Mrs. Peacock will be soloist. Guy R. Wade is pastor.

First Church, Little Rock

plans a deaf layman's revival April 5-9. Laymen who will preach are Robert Beville, Jerry Jamison, Larry Vollmar and Howard Poe, all of Little Rock; and Bryan Humphrey of Ft. Worth, Tex.

Alicia Church

was in revival Feb. 20-26 with Johnny Green as evangelist. There were 11 professions of faith. Gerald Kausler is pastor.

Central Church, Jonesboro

is beginning a high school Bible study on Wednesday evenings. The study will be led by Bill Sykes, a layman and Sunday School teacher in the church.

Brush Creek Church, Springdale

will be in revival April 2-9. Bob Hogan of Bossivain, Va., will be evangelist. Doyle Fowler of Memphis will lead the singing. Wesley E. Pruitt is pastor.

First Church, Hardy

held services Feb. 19 to ordain Stanley Alexander as deacon. Richard Avey, pastor, led the questioning and preached the ordination message. J. C. Montgomery, Director of Missions for Rocky Bayou Association, participated in the service along with deacons of the church.

Brookland Church

is in revival March 13-19. Kelly Tingle of Winnfield, La., is preaching and Jack Bridger is leading the music. John Eason is pastor.

First Church, Humnoke

ministered to the "Psalms," a singing group from Ouachita University when they were stranded in a February snow storm. Rev. and Mrs. Paul Pearson and Mrs. Edith Doyle provided homes for the young people who were enroute to Memphis for a concert.

Alexander First Church

will be in revival March 19-24 with Bill Lewis as evangelist. Perry Duncan will direct the music.

Lakeshore Drive Church, Little Rock

has scheduled a revival for April 9-12. Jon Stubblefield, pastor of Central Church, Magnolia, will be evangelist. Music will be directed by Morris Ratley, minister of music and youth at the Magnolia church.

First Church, Rogers

has planned a prophetic Bible conference for March 19-24. W. I. Thomas will be conference leader.

Southside Church, Damascus

is conducting a renewal conference March 12-17. Jon Moore is evangelist. Hugh Kirby is leading the youth and music. Glenn Artt is pastor.

Hebron Church, Little Rock

men of the church led services on March 12 with Craig Holland and Leonard Hockenberry as speakers.

Walnut Street Church, Jonesboro

will have Huber Drumwright, dean of theology of Southwestern Seminary, to lead a church renewal conference March 19-22.

Green Meadows Church

observed youth week March 5-12. Young people participated in all administrative and educational ministries of the church. The youth staff was Tommy McCoy, pastor; Cindy Osborn, music director; Pat Manning, secretary;

Cindy Osborn and Kathy Duckett, clerk; Mary Duckett, treasurer. Keith Osborn, Steve Osborn, David Ricketts, and Brian Dobis, ushers; Melissa and Melinda Emerson, hostesses; Jeff Lea, Sunday School director; Randall Harris, Church Training director; Walton McCaskill, Marsha Allred, Tommy McCoy and Mike Dobis, adult teachers; Mary Duckett, youth department director; Susan Stanford, youth teacher; Vick Meadows, children's department director; Randall Harris, Sandy Naron, and Carolyn Bell, children's teachers.

produce potatoes for the Arkansas Baptist Home for Children at Monticello. The Brotherhood is sponsoring the project. Jim Albritton is activity leader and Nolan Brisco is director. Joseph A. Hogan is pastor.

Salem Church was in revival March 5-10 with Bill Elliff as evangelist. Neal Guthrie directed music. Charles W. Jones is pastor.

Russellville First Church will be in a weekend revival March 17-19. Ed Russell of Alvin, Tex., will be evangelist and his son, Phil, will direct music. Jack T. Riley is pastor.

Ward First Church will be in revival March 20-26. Billy West, pastor of White Sulphur Spring Church, Pine Bluff, will be evangelist. Music will be directed by Don Womble, pastor of Oak Grove Church, Pine Bluff. Bill Hilburn is pastor.

Des Arc First Church will be in spring revival March 19-23

with Eddie McCord of Benton as evangelist. Jim Cooper will lead the music. Jack J. Bledsoe is pastor.

Sheridan First Church has planned a revival for March 26-31. James Walker, Stewardship Secretary for the Arkansas Baptist State Convention, will be evangelist. Tommy Robertson is pastor.

Cross Road Church, Little Rock is in revival March 12-17 with David Clarke of South Haven, Miss., as evangelist. Lester Aldridge is pastor.

Pleasant Grove Church, Harrisburg will be in revival March 22-26. James Guthrie, pastor, will preach the revival messages. Mike Kemper, pastor of Mt. Zion Church, Arkadelphia, will direct the music.

Hardin Church will be in revival April 9-14. Tom Lonas will be evangelist. David Chappell is pastor.

Berryville First Church will conduct revival services April 3-9. Wilson Deese will be evangelist and Don Thrasher will direct the music. E. E. Grier Jr. is pastor.

Green Forest Church will be in revival April 23-28 with Jim Johnston as evangelist. Clyde Spurgin is pastor.

Woodland Heights Church, Harrison is preparing a "Potato Patch" to

buildings



Pastor's home

First Church, Nashville, now owns houses for their pastor and their music director. The pastor's home cost \$64,550, and the music director's home was \$61,500. The church had houses for these staffers, but decided to furnish newer quarters. The church contracted most of the work themselves. They sold the parsonage, an older house, and then had only \$80,000 to pay on the new houses. The house formerly used by the minister of music is located on the church grounds and is now used for education space. The pastor's new house has 2550 sq. ft. of heated space. It includes four bedrooms and three baths (one of the bedrooms is used as the pastor's study), family room with fireplace, and formal dining room. The house for the music director has 2050 sq. ft. of space, including three bedrooms and two baths, patio and two fireplaces.

Music director's home



Wynne Church

held a note burning service on March 12 to mark the indebtedness of their church building. R. B. Crofts, a former pastor, and Mrs. Crofts were special guests. Crofts spoke at the morning worship service.

Green Meadows Church

is using a new 40 by 80 foot addition for educational space. Need for this space developed following a program of departmentalized Sunday School that began in October of 1977. The building includes three classrooms, assembly and activities areas, and a kitchen.

Correction

In the March 9 issue of the ABN an article on page 7 listed members of subcommittees appointed for the Finance Committee of the state convention's Executive Board. The Finance Committee is one of three committees of the Executive Board. The others are the Program and the Operating Committees.

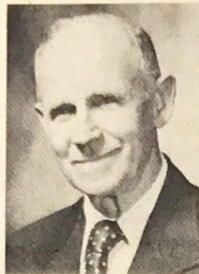
Arkansas all over

John M. Basinger

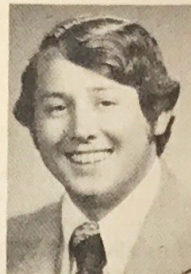
was presented a plaque of appreciation on Feb. 26 by Central Church, Jonesboro. R. Wilbur Herring, pastor, presented the plaque to Basinger upon his retirement as minister of family care. Basinger graduated from Mountain Home and Ouachita Colleges and spent two years at Southwestern Seminary. In his 57 years in the ministry, he pastored churches at Huntington, Excelsior, Rudy, Dyer, Mulberry, Oak Grove, Lavaca, Almyra, Sparkman, Trumann, Lake City, and Ouachita in Arkansas, and Panama, Okla. He has served as moderator of three associations, clerk of six, and has also served on various state convention boards and committees.

Richard A. Carr

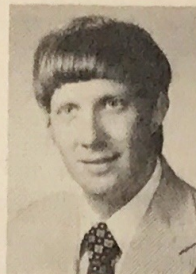
has accepted the call as minister of music at Highland Heights Church, Benton. He is a graduate of Ouachita University and Southern Seminary. Carr has served as minister of music and youth in Kentucky, South Carolina and Virginia. He is a past vice-president of the Virginia Baptist Church Music Conference and was a faculty member of teenage and children's music camps for seven years. He was ordained in 1970 by the Clifton Church of Kentucky. Carr and his wife, the former Mary Jean Darty of North Little Rock, are parents of two children, Laura and Tim.



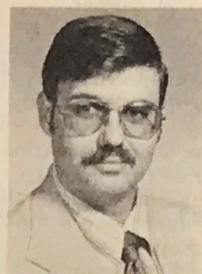
Basinger



Carr



Covington



Watson

Charles Covington,

Chaplain at Central Hospital, Little Rock, has been certified as a Fellow of the College of Chaplains of the American Protestant Hospital Association. He was formally inducted into the college in Dallas on March 13. Chaplain Covington, a native of Little Rock, is a graduate of Ouachita University and Southern Seminary. He has been chaplain at the Little Rock hospital since July, 1975. He and his wife are members of Immanuel Church, Little Rock.

James M. Watson

is now pastor of Plum Bayou Church, Wright. A native of Little Rock, he is a graduate of Ouachita University and Southwestern Seminary. He has served with the United States Army where he served as a chaplain's assistant and as a radio-teletypewriter operator. Watson

was licensed to the gospel ministry by the Elliott Church and was ordained to the ministry by Park Temple Church in Fort Worth, Tex. He and his wife, Beckie, are parents of one daughter, Heverin Joy.

Daniel R. Grant,

president of Ouachita University, was the principle speaker in the Tharpe Lecture Series at New Orleans Seminary Feb. 28-March 3. He spoke on the "Layman's View of the Pastor" at the chapel service each morning.

Ben Elrod,

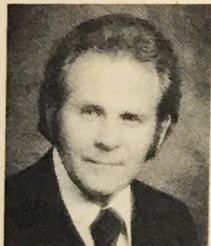
senior vice president and director of development at Ouachita University, has been named to the Baptist Medical Center System Board of Directors. In addition to directing the BMC, the board also oversees Central Baptist Hospital in Little Rock and Memorial Baptist Hospital in North Little Rock.

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National figures are speakers for seminar

NASHVILLE — Six prominent figures from the fields of religion, politics, sociology, and mass media will be among the featured speakers for the March 27-29 national seminar on "Lifestyle: Christian Perspectives," sponsored by the Southern Baptist Christian Life Commission.

Speakers include former watergate figure Charles Colson, U.S. Senate minority leader Howard Baker, and CBS television executive Van Gordon Sauter, Woman's Missionary Union executive director Carolyn Weatherford, Atlanta pastor William Self, and sociologist Jeffrey Hadden. More than 600 pastors, church staff members, denominational workers, lay persons, and students are expected to attend the conference.

SSS is coming

people

Christian faith should aid mental health, chaplain says

by Betty Kennedy

Roma Zeltner

of Ft. Smith has written study helps for Girls in Action leaders in the April, May, June 1978 issue of *Aware*. She also has written the study material for GA members in the April issue of *Discovery*, the WMU magazine for girls in grades one through six. Mrs. Zeltner is children's division director at Immanuel Church where her husband, James, is pastor.

Paul Hammond,

chairman of the church music department at Ouachita University, has recently had an article published in the *Journal of the Southern Baptist Church Music Conference*. The article, entitled "Calling the Professional Minister of Music" deals with the process of hiring a music minister in a church today. Dr. Hammond, a member of the OBU staff since 1973, also had an article published earlier this year in *The Hymn*.

Donald Cotten

has accepted the call to serve as pastor of East Main Church, El Dorado. He will move on the field April 1. Cotten is coming to El Dorado from Pisgah, Ala.

Walter Wilson Flynn

died in Pine Bluff Feb. 12. Flynn was a member of Matthews Memorial Church where he had been a deacon since Nov. 24, 1963.

Kent Mayberry

has been called as minister of music/youth at First Church, Blue Eye.

Don Harper

has resigned as pastor of the Boxley Church, effective Feb. 26. He and Mrs. Harper are moving to Van Buren.

John Welch

has resigned as minister of music/youth at First Church, Marshall. He has accepted a staff position in Oklahoma.

Rex Rains

has been called to serve as minister of music/youth at First Church, Marshall. He is a student at University of Central Arkansas at Conway.

Tom Steward

is serving as interim youth director for First Church, Alma.

Doug Hunt

was licensed to the gospel ministry by Cross Road Church, Little Rock, in the church's February business meeting.

Does the Christian faith foster mental health? It should, Chaplain Myron Madden, said at Little Rock. Dr. Madden brought the annual Brooks Hays Lectures at Pulaski Heights Church, giving six talks on the theme "The Christian Faith and Mental Health".

Dr. Madden tied spiritual health (and lack of it) to mental health, saying that some of the ideas which are incorporated into Christianity are not conducive to mental health, but also are not spiritually healthy because they came from pagan philosophy, not Jesus' teachings.

Self-denial is one idea which has been misunderstood, Dr. Madden said. He defined mentally and spiritually healthy self-denial as the act of forbidding the self to be something other than the person God's will demands.

Joyless, pleasureless life is a concept which came from the philosophy of Plato, Dr. Madden said. This system of thought held that all of the physical world is evil and that human beings must disassociate themselves from the world.

"We have made the Christian life a way to deny self," the chaplain said, "when we really should be committed to being our best selves, the self God would have us be."

He said that spiritual health depends on the actual self meeting the standard of the projected ideal self, the one that God would have his child to be.

Dr. Madden, who is chaplain and director of pastoral care at Southern

Baptist Hospital in New Orleans, holds the Ph.D. degree from Southern Seminary; has been a pastor and Army Chaplain; and has written a question and answer column for the past 10 years in the *SBC Home Life* magazine.

In his lectures at Pulaski Heights Church, Dr. Madden affirmed that the Christian faith should foster mental health, and then explained how.

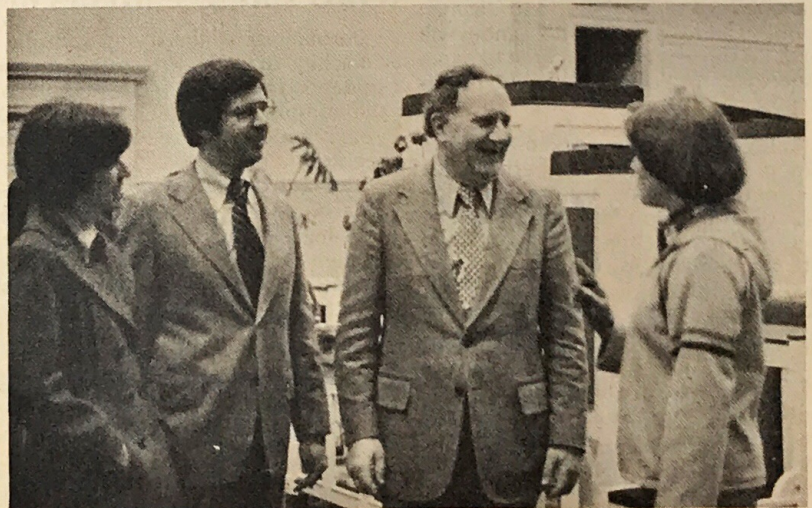
In one of the sessions, he listed steps for alleviating unhealthy guilt and going on the joyous Christian life.

He said a Christian must go through the process of (1) feeling off course and out of step with God's plan; (2) telling a fellow Christian he feels off course; (3) making an attempt to make restoration for any wrong done another person; (4) being reminded by a fellow Christian that God does forgive; and (5) celebrating the forgiveness of God.

The community of forgiven sinners should make use of this process for maintaining spiritual and mental health, Dr. Madden said. He maintained that Christians "err when we don't get our brothers and sisters in Christ to remind us of God's forgiveness."

In concluding that the Christian faith has the potential to foster mental health, Dr. Madden noted that it is the only movement in history that has set people to looking forward. He said that the future is not fated, so Christians can work toward spiritual and mental health and live a joyous Christian life.

Betty Kennedy is managing editor of the "Arkansas Baptist Newsmagazine".



After one of the sessions, Dr. Madden (second from right) talks with some of the church's members, including Pastor Jerry Warmath (second from left). (ABN photo)

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The president speaks

SBC Committee makes impression

There are a few compensations available for the president of the state convention. The salary is not much but you do get invited to lots of meetings. One of the best I've ever attended was the recent meeting of the Executive Committee of the Southern Baptist Convention in Nashville. It was a rich experience for me to see the inner workings of our agencies as plans were finalized for our annual convention that will meet in Atlanta in June.

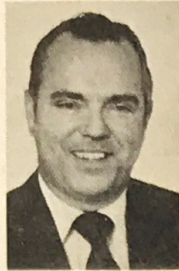
I learned a lot in Nashville in late February. I found that it could snow just as hard there as it could in Little Rock. I discovered Dr. Ashcraft can eat just about as much shrimp as I can. Most of all I realized again that Southern Baptists are a great people committed to a world wide program of missions and evangelism.

In the hours of the session of the Executive Committee there was humor (Albert McClellan was a "riot" in his presentation of Bold Mission Thrust) and there was sadness (the recognition of the death of Harold Coble, former Arkansas pastor and committee member from California). There was momentous action (adoption of a record \$75,000,000 budget) and there was attention to small details as well.

Arkansas is well represented on this strategic committee by Pastor John McClanahan of Pine Bluff and layman Rodney Landes of El Dorado. Landes will serve on the Search Committee to name a successor for Porter Routh who retires in 1979.

Jimmy Allen, a native Arkansan who is now president of the Southern Baptist Convention, brought a great challenge to us all at the close of the conference. As I returned to Little Rock I was filled with thanksgiving for the blessings that have been mine to serve in our great denomination. I was convinced anew of the Biblical validity of Bold Mission Thrust. I hope and pray that this year Arkansas Baptists will continue their growth in the areas of missions, evangelism, and stewardship as we participate in the Bold Mission emphasis in our state. — Johnny Jackson.

Jackson, pastor of Forrest Highlands Church in Little Rock, is president of the Arkansas Baptist State Convention.



Jackson



Woman's viewpoint

Helene Stallcup

Making a love list

While thinking about the Christian family, and just how wonderful it is, I have begun to realize how much God wants us to love one another. I have also started to examine my feelings toward my particular church family more closely.

Do I love and value my own church family as I should? Sure! . . . Well . . . there are a few whom I don't love very much, I mean, I would love them, but they don't really care whether I do or not. The truth is, I could love them a whole lot if they were just more lovable.

Of course, we know the Holy Spirit is not satisfied with that kind of an answer, so I began probing my feelings, and my willingness to really love the brethren; even the ones who might not act as if they cared about me.

Eventually, I reached that place of submission where I was willing, even eager, to love the positively unloveliest person I could imagine; but the feeling still didn't come.

Of course, we know that love is not all feeling. It is caring at your own expense; an unselfish concern for another person's material and/or spiritual well-being. It also includes feeling toward others as you would have them feel toward you. So we get back to the feeling, and the failing.

My prayer went like this; "Okay, Lord, there are just one or two I'm

having trouble with. Well . . . maybe three or four. I'll make a list. I'll really be honest, and I'll trust You to help me love every single person in my Christian family . . . Here's the list, Father. I'm really trusting You to do something about it. I'm going to keep my heart open, and just let You fill it.

That very day, the Lord began working at the top of the list. When I saw what he was doing, I tried to meet him halfway. I certainly didn't want to miss out on a miracle. So now my list is out of date, and ready to be thrown away.

Even though such a "love list" rapidly becomes obsolete, I heartily recommend one to every brother who feels a weakness in his church fellowship. If we face up to a love problem in our hearts before it sprouts, then that "root of bitterness that defiles many," may be dried in the ground.

Most of the problems and conflicts in churches could be prevented, or solved by a love list. Nearly all arguments arise between two groups who do not love each other, or who stop loving during a separation of ideas. Who has ever seen two people arguing with their arms around each other?

Of course, there is no power in the list itself. It simply exposes a sinful, contrite heart to the ministry of the Holy Spirit . . . and that is quite enough.

OBU spring enrollment up

Enrollment for the spring semester at Ouachita Baptist University is 1,570 students, an increase of 12 students over the comparable enrollment period last year, according to Frank Taylor, registrar.

The ratio of male to female students at Ouachita is 49.6 percent to 50.4 percent showing a slightly higher enrollment of women.

Class breakdowns include 447 fresh-

men, 283 sophomores, 274 juniors, and 372 seniors. There are 109 graduate students and 85 post-graduate and special students.

There are 316 students from 33 states other than Arkansas and 44 students representing 21 foreign countries enrolled at OBU.

One thousand one hundred and twenty-one students are living in University housing.

New subscribers:

Church	Pastor	Association
New budget: First, Maumelle	Cline D. Ellis	N. Pulaski
Free trial: Faith, Sandusky, Okla.	Myrle De Moss	Benton

Your state convention at work

Child Care

Sponsoring aids youth and sponsor

Young people are involved in meeting the needs of young people. A group of youth from Little Hope Church, Caddo River Association, is sponsoring two youth from the Home to Siloam Springs Assembly this summer. They bring money weekly to their church to be used for this purpose.

The Royal Ambassadors of First Church, Mayflower, recently had a rock-a-thon to raise money for our child care ministry.

A platoon of Marines at Camp Pendleton, Calif., have become involved by sponsoring a youth at the

Home in Monticello. We are so very grateful for the love and concern many youth are showing through their involvement.

Perhaps some group or individual from your church would like to sponsor a youth at the Home. A clothing sponsor provides \$240 annually to buy clothes. Camp sponsors provide \$30 to send a youth to Siloam Springs. An allowance sponsor provides \$5 monthly for an allowance for a youth. Some are special needs sponsors to provide for such things as music and art lessons, band, pep squad and ball uniforms and gifts

for birthdays and other special occasions.

Sponsoring a youth does more than provide physical necessities. It gives a sense of worth, love and dignity. It gives the sponsor a sense of personal involvement and satisfaction.

If you are interested in becoming a sponsor, please contact Mrs. Eula Armstrong, P.O. Box 180, Monticello, Ark. 71655, phone 367-5358. — Homer W. Shirley Jr., Director of Development, Arkansas Baptist Family and Child Care Services.

Looking ahead: Arkansas events

March 1978

- | | |
|------------|--|
| 16 | Northeast District Bible Drills & Speakers' Tournament, Central, Jonesboro |
| 17 | East Central District Bible Drills & Speakers' Tournament, Forrest City, First |
| 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; First, El Dorado; and Pine Bluff, First |
| 2 | New Day for Training (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 |
| 14 | Area library conference, El Dorado, Second (Church Training) |
| 14-15 | Tiger Tracks, Ouachita University |
| 16 | Cooperative Program Day |
| 17-21 | Baptist Doctrine Study |
| 17-21 | Interfaith Witness Conference, El Dorado and Texarkana (Missions) |
| 20-23 | Southwest Regional Renewal Conference, Lake Texoma |
| 22 | State BYW meeting, Pulaski Heights, Little Rock |
| 23 | Associational music tournaments |
| 23 | Life Commitment Sunday |
| 24-25 | State chaplains conference, Camp Paron |
| 28-29 | Youth ministry conference, Camp Paron (Church Training) |

Brotherhood

Make plans now for RA Congress

Plan ahead! This motto, when carried out, can, many times, spell the difference between success and failures.

So, to have a large number of Royal Ambassador Chapter members attending the State Congress, counselors need to plan ahead.

Now is the time to start, if you haven't done so already.

The Congress is to be held on May 5-6, at First Church, Little Rock.

A new feature of the Congress will be a Royal Ambassador Mini-car race for 4-6 grade crusaders. These are cars made by the boys from a standard stock material. The stock material is available from the Brotherhood Department at cost. Information about the cars has been mailed to all crusader counselors. More will be mailed to counselors along with other Congress information.

The Speaker's Contest will be continued this year. The rules and prizes will be the same as last year. Winners last year enjoyed the camp and profited by attending. We sincerely hope that we have a large group entering in each division this year. Other prizes will be available for other types of participation. Information about these items will be mailed to all counselors soon.

Missionary speakers and mission information will be a key emphasis during the Congress. There will be other interesting activities for all Royal Ambassador-age boys.

Plan now to have your chapter attending all sessions. — C. H. Seaton, Director

Renewal training set in April

The keynote speaker for the Southwest Regional Renewal Training CeLAYbration will be Nathan Bussey. The meeting will be held at Lake Texoma, Okla.



Bussey

Bussey is a native of Oklahoma and has pastored several churches in that state. He holds the B.A. degree from OBU of Shawnee and is a graduate of Southwestern Baptist Theological Seminary. While in seminary he held more than 50 evangelistic crusades and led several meetings under the direction of Student Work in Texas.

Bussey is president of the Abundant Life Tapes organization. He has preached revival meetings and led conferences in 21 states as well as in the Orient. He recently entered the conference ministry on a full-time basis. Having led in more than 400 revival crusades and conferences he is well qualified.

The conference will also offer training for consultants and coordinators in renewal, churches preparing for Lay Renewal Weekend or Ministry

Evangelism Weekend, pastors in renewal, children's coordinators, youth coordinators and renewal music leaders.
— Neal Guthrie

Southwest Regional Renewal Training CeLAYbration

Arkansas, Louisiana, Oklahoma, Texas

Lake Texoma, Okla.

April 20 - 22

Registration fee: \$5 for materials
Lodging:

A. Lodge Rooms	
1 person	\$18 per night
2 per./1 bed	24 per night
2 per./2 beds	27 per night
B Duplex cabins	
2 persons or more	\$30 per night
Cottages, 8 persons	\$40 per night

Transportation: Provide your own or if you need transportation call Neal Guthrie, Arkansas Baptist State Convention, 376-4791

Young musicians choir festivals

April 1, 1978

Festival schedule

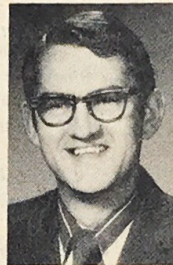
- 8:45 Registration and room assignment
- 9:00 Mass rehearsal
- 9:45 Break — warm up
- 10:10 Adjudication
- 11:15 Mass rehearsal
- 12:00 Festival program
- 12:30 Adjourn

Registration deadline
March 21

Send registration to:
Church Music Dept.
P.O. Box 552
Little Rock, Ark. 72203

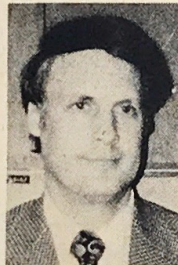
festival at
Calvary, Little Rock

Terry Kirkland
Nashville, Tenn.

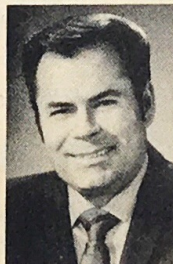


Jane Ann Welch
Independence, Mo.

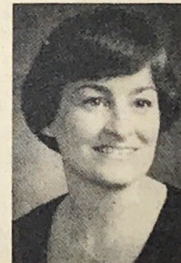
festival at
Elmdale,
Springdale



Jerry Neely
Memphis, Tenn



Talmadge Butler
New Orleans, La.



Donna Bain
Little Rock

festival at
Central, Jonesboro

festival at
First, El Dorado

State stewardship clinic planned

After years of experience Paul did not think he had arrived. The miles he traveled in ministering to human needs left him short of his goal. He kept growing and ministering.

By some standards, Baptists have excelled in stewardship. But we have not arrived. The stewardship theme for 1978 expresses hope: "Bold Believers in Giving Through A Growing Commitment." The State Stewardship Clinic, set for April 13-14, at Camp Paron, develops this theme. The clinic is designed to help pastors lead churches

toward "A Growing Commitment" in biblical stewardship.

A. R. Fagan, Executive Director-Treasurer of the SBC Stewardship Commission in Nashville, is the key speaker. Fagan will present an overview of what the Bible says about stewardship, and participants will have an opportunity to respond.

The Secretary of Stewardship for the Louisiana Baptist Convention, Grady Welsh, will preach on "A Growing Commitment to Bold Mission Thrust."

Bold Mission Thrust calls for doubling

Cooperative Program gifts by 1982. Roy Lewis will offer suggestions on how churches may increase their mission gifts. Harry Trulove plans a presentation on how "A Growing Commitment Produces an Investment in Love."

Sessions start with a 6 p.m. meal on April 13, and conclude with a noon meal, April 14.

Reservations for the Stewardship Clinic are due by April 1, and may be mailed to the state stewardship office. — James A. Walker, Secretary of Stewardship

Youth Convention is next Friday

Next Friday, March 24, several thousand youth will converge on Robinson Auditorium in Little Rock for the annual State Youth Convention. The morning session will begin at 10, but youth should plan to arrive early and be in



Holley

their places before time for the session to begin.

The program for this year's Convention is built around the theme, "Youth Experiencing Discipleship." Bob Norman, the principle speaker, is pastor of Belmont Heights Church, Nashville, Tenn. He is a popular speaker in youth and student groups throughout our convention.

Clyde Spurgin, pastor of First Church, Green Forest, who is a ventriloquist, will

appear on the program along with his friend Archie. Music by the Psalms and the Southern Singers will provide inspiration at each of the sessions. A multi-media presentation by Marvin Black will provide an interesting theme interpretation.

The president of the younger convention is John Alumbaugh from Southern Baptist College. The president of the older convention is Scott Willis, BSU president at Ouachita University. — Robert Holley

Share a weekend with your daughter!

GA Mother-Daughter Camp

April 7-8 or May 19-20

Camp Paron
for

Girls in grades 1-3 and their mothers

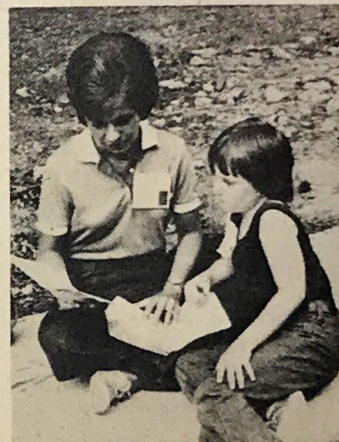
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worship ...

quiet time ...

campfire sing-a-long



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Little Rock, 72203
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your church GA leader

Baptists asked to mount attack on tuition tax credits

by W. Barry Garrett

WASHINGTON (BP) — A Baptist leader in Washington is calling on citizens of all faiths to mount a massive protest campaign to members of Congress against what he said is one of the most destructive tax proposals in the nation's history — the income tax credit plan for tuition paid to private elementary and secondary schools as well as to colleges.

James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs, charged that "the bill is a threat to the basic guarantees of the First Amendment" to the U.S. Constitution and that "its consequences on the future course of American public policy are incalculable."

"Now is the time to express opposition to this plan of federal aid to parochial and other nonpublic schools," Wood said. He urged an immediate floor of communications to every member of the House of Representatives and of the Senate.

Administration opposes plan

Wood is not alone in his opposition to the tuition tax credit plan. He is joined by the Carter administration, the *Washington Post*, the National Education Association, Americans United for Separation of Church and State and other forces dedicated to a strong public school education policy and to preservation of religious liberty and separation of church and state.

The Senate Committee on Finance, chaired by Sen. Russell B. Long, D.-La., voted 14-1 to attach a tuition tax credit provision as a substitute for the provisions of H.R. 3946, a bill dealing with the rate of duty on certain coarse improved and unimproved wool.

Under the committee provision, refundable education tax credits would be allowed as follows:

—Effective Aug. 1, 1978, tuition payments for full-time vocational and college under-graduate students would be eligible for a tax credit amounting to 50 percent of the tuition payment up to \$500 (a maximum of \$250 per student).

—Effective Aug. 1, 1980, the tax credit would also apply to tuition payments for elementary and secondary students (parochial and other private schools). In addition, the amount of the credit

would be increased to 50 percent of the tuition and fees up to \$1,000 (a maximum credit of \$500 per student).

—Effective Aug. 1, 1981, the tax credit would be extended to tuition paid for graduate and part-time students.

Provides for review

Recognizing that the proposal might run into constitutional problems on the grounds of separation of church and state, the committee amendment also provided for expedited court review of the constitutionality of the education tax credit.

Known as the Roth-Moynihan-Packwood Bill for Tuition Tax Credit, the proposal is advanced on the grounds that it will give income tax relief to middle-income taxpayers and will provide substantial aid to parochial and other private nonpublic schools. Similar proposals have passed the Senate on six previous occasions, but the House of Representatives has consistently turned down the idea of income tax aid to education.

The Baptist Joint Committee on Public Affairs has opposed tax aid to the religious education programs of the churches on the ground that it violates separation of church and state and coerces the taxpayer into religious participation. The committee has testified at congressional hearings this year and in previous years against income tax credits for tuition as a form of government payment for religious education.

Wood points out that "the amount allowed for a tax credit would actually become a reimbursement from the federal government for one-half the tuition" up to \$500, which would be spent by the taxpayer for each member of the family in private schools.

Although the Carter administration is pledged to constitutional aids to private and parochial schools, it adamantly opposes the current Roth-Moynihan-Packwood tax credit plan.

Joseph A. Califano Jr., secretary of Health, Education, and Welfare, in a statement issued on the action of the Senate Finance Committee, said, "The proposal stands the American tradition of public education on its head."

'Blow to public schools'

Describing the tuition tax credit under consideration by Congress as "a devastating blow to public school education in this country," Califano said the plan would provide "about four times as much money per private school student as it provides per public school student."

The new tax credit formula would provide parochial school students with \$500, plus \$55 to \$75 per student now received under existing federal programs, plus the tax deduction of contributions to churches for use in parochial schools, Califano said. "This compares with only \$128 per pupil for public school students," he continued.

The *Washington Post*, in a lead editorial, opposed the tuition tax credit plan as one that "threatens to do incalculable damage to this country's public schools." The *Post* charged that the plan would be a "multibillion-dollar bonanza" for schools "serving every kind of ethnic and social separation — by race, by class, by national background."

The *Post* described the plan as a "bum bill" which would, for the first time in the nation's history, swing enough tax money into private schools to change fundamentally the balance between them and public schools. "The subsidy is big enough to start a rapid growth of every kind of private school," it said.

National Education Association President John Ryor has called on his members to convince Congress that the tax credit proposal is elitist, regressive, bad public policy and in violation of the constitutional principle of separation of church and state.

Andrew Leigh Gunn, executive director of Americans United for Separation of Church and State, denounced the Roth-Moynihan-Packwood tax credit plan as a violation of the First Amendment and as destructive of religious freedom. He especially called on black churches to join in the fight against tax credit legislation, because "black children would be the real losers" in the explosion of private schools.

Sunday School

"The People Reacher" unifies family lessons

Clout.

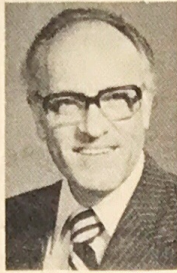
The objective of *The People Reacher* is to produce numerical growth in the small Sunday School. The project plan is to apply significant resources and actions which best combine to provide growth during the quarter long project. The actions are: (1) the selection of a family-centered Sunday School lesson series, (2) a leadership training course, (3) the compilation of a prospect file, and (4) a pastor-led weekly workers' meeting.

This kind of work clouts-out increases in enrollment and attendance, in evangelism, and in budget receipts. How can these things be?

The unifying and motivating project factor is the unique selection of literature. All members (except preschoolers) use the Convention Uniform series of Sunday School lessons. Adults and youth use the normal quarterlies for their age-groups. Children use *Sunday School Lessons Simplified*. These three quarterlies have lessons based on the same Bible passage each week. This distinctive arrangement clearly promotes family Bible study and motivates the pastor's participation in the weekly teaching improvement period.

The adaption of *Simplified* lessons with children is suggested because the lessons are written at the fourth grade level, using short clear sentences. Bible learning projects described in the book, *Guiding Children*, are the recommended methods for teaching.

Why don't you earn clout? — Lawson Hatfield, state Sunday School director.



Dr. Hatfield

Share! Is challenge of home missions

BIRMINGHAM, Ala. — "Share!" is the challenge to Southern Baptists in the 1978 edition of the annual Week of Prayer and Annie Armstrong Easter Offering for Home Missions.

The emphasis reminds Southern Baptists to "Share" their service, prayer, and money for Bold Mission Thrust in the United States.

Prayer activities held during March 5-12 and the Easter Offering focus on congregationalizing and evangelizing, the Home Mission Board's two-pronged strategy for sharing the gospel with every person in the home territory.

The emphasis gives every church member an annual update on home missions. The offering provides slightly over half the funding for home missions. The other half is given week by week through the Cooperative Program.

Goal for the Easter Offering is \$13,000,000. The goal was deliberately set for a whopping 21 percent increase over last year's in order to provide two million dollars for Bold Mission projects.

The first \$9,163,000 of the offering is earmarked for basic support of 2,839 home missionaries and their field ministries in 50 states and the American territories. Basic operations covered, the next \$1,837,000 will finance special projects, many of which relate to Bold Mission Thrust.

For example, \$165,000 will help fund

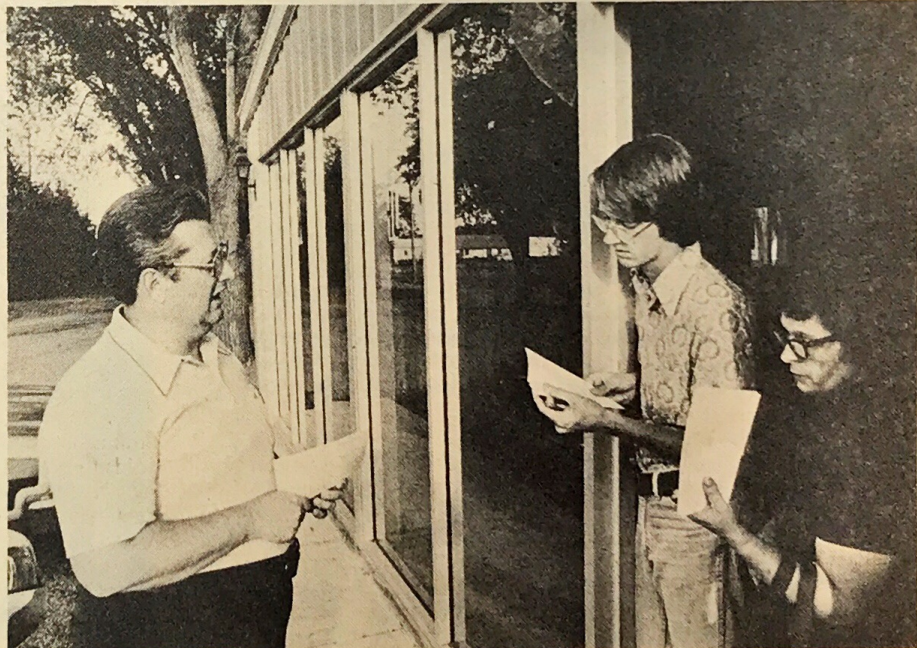
the computerized process known as Volunteer Involvement in Missions, linking short-term volunteers with the appropriate mission project. Missionaries will get a raise from a \$300,000 allocation. Metropolitan evangelism crusades will be backed by \$30,000, and \$90,000 will fund mass media campaigns in Bold Mission Thrust.

All funds beyond the \$11,000,000-mark will be spent on evangelism and congregation-planting projects. Approximately \$500,000 will help pave the way for Mission Service Corps workers. Although Mission Service Corps volunteers pay their own way, on-site expenditures will often be needed to facilitate their work.

If the goal of \$13,000,000 is achieved, \$2,000,000 will be applied to the Mission Service Corps and other Bold Mission Thrust projects. If the offering falls short of the goal, these same two categories will be cut.

WMU leaders, including Executive Director Carolyn Weatherford, have urged Baptists who have never before participated in a home missions offering to give at least one dollar to this campaign. "We need a broadened base of involvement to reach this goal and the greater objectives of Bold Mission Thrust," she said. "This is a task that every Southern Baptist needs to share in."

Strategy 1 — Evangelize: Door-to-door visitation by Christian Service Corps volunteer missionary Andrew Higgins, left, who served this past summer in Great Bend, Kansas. The door-to-door survey is one means of accomplishing evangelism. (HMB photo by Everett Hullum.)



Share!

Annie Armstrong
Easter Offering
for Home Missions
\$13,000,000

A Good Time Wagon, sponsored by HMB summer missionaries in Baltimore, presents puppet shows for the children in transitional community recreation program. (HMB photo by Don Rutledge.)



ABOVE RIGHT: Claudio Iglesias, pastor of the Indian Baptist Mission in Albuquerque enjoys a powwow with Willis Cerrio. (HMB photo by Everett Hullum.)

RIGHT: Elias Assi, HMB Arabian missionary, prepares for a city survey with Lazarus Benjamin, pastor of the Bible Arabic Church in Los Angeles. (HMB photo by Everett Hullum.)



Vacation Bible School and Backyard Bible Clubs are used by volunteers to enlist children in the many counties now without evangelical witness. (HMB photo by Ken Touchton.)



Visiting Munja Wallace and her employees in her pottery factory is Henry Mu, pastor of the Berendo Street Baptist Church, a Korean congregation. (HMB photo by Everett Hul-lum.)

Publisher refuses novel on Jesus

WASHINGTON (BP) — Grove Press of New York City will not publish a book which portrays the alleged sex life of Jesus, Baptist Press has learned.

An aide to U.S. Sen. Mark O. Hatfield, R.-Ore., told Baptist Press that Barney Rosset, publisher of Grove Press has denied the request of a Danish film-maker to print the obscene work.

Tom Getman, a legislative assistant to the Oregon senator, said Rosset notified him in a phone call that the company has denied the request.

Getman praised the action, saying that Grove Press, located at 196 West Houston St., New York, NY 10014, "made a responsible decision." He reported that Rosset told him the decision was made on "esthetic grounds."

Rosset also told Getman that the publishing firm has received thousands of letters in recent days urging denial of the request. The exact time of the denial could not be pinpointed, but Getman said it was made "sometime ago."

The controversial book would have been an adaption of a screenplay for a film, "The Many Faces of Jesus," which portrays Jesus as having had both heterosexual and homosexual relationships. The Danish film-maker, Jens Thorsen, has tried unsuccessfully to have the film made in a number of countries, including the United States.

Rosset told Getman that he does not know who Thorsen has turned to now that Grove Press has denied his request.

Seminaries to tell of BSSB resources

NASHVILLE (BP) — A cooperative effort among the six Southern Baptist Convention (SBC) seminaries and the SBC Sunday School Board took another step forward here during an orientation of four professors who will share information on seminary campuses about Southern Baptist educational programs and materials.

Meetings at the Sunday School Board were designed to clarify working relationships between the seminaries and the board, and identify special resources that could help the professors communicate the work of the denomination in the seminaries.

Grady C. Cothen, president of the Sunday School Board, said the new program is "vitaly important, par-

ticularly in a time of vigorous parachurch movements and aggressive efforts toward non-denominationalism." He said the joint venture should help Southern Baptist leaders become "aware of the resources, services, materials and support of their denomination."

The professors will receive a regular flow of information and materials from the Sunday School Board to share with other faculty members and students.

Current files will be kept on each campus of all materials published by the Sunday School Board. These materials will be available to the faculty and students to make them aware of board-provided resources.

The four men present for the initial orientation sessions are already at work in the seminaries. Teaching assignments and other academic matters will be handled by the seminaries.

All professors will be employed by the seminaries, assigned responsibilities and supervised by the seminaries, with the Sunday School Board reimbursing them with a sum equal to the salary and fringe benefits on the same scale as other faculty members.

Cothen said the new effort would help the Sunday School Board stay abreast of current academic thought in matters related to the purpose of the board. He also said he expects the cooperative effort to give the seminaries the practical expertise of the Sunday School Board to help keep the faculties and students up-to-date on current practices in the board's areas of responsibility.

He said the continuing exposure of seminary students to literature, church programs and services of the Sunday School Board would help them as they serve on the staffs of Southern Baptist churches.

"This program will make the students more aware of the vast resources of our denomination," Cothen continued, "plus providing them with an understanding of the varying responsibilities of Southern Baptist agencies."

God also cares about 'here and now'

CHAMPAIGN, Ill. (BP) — Too many Christians think all God cares about is "plucking sinners from . . . Earth like you'd save survivors from a sinking ship," Douglas Watterson Jr. told a conference on "Applying the Gospel."

"God is concerned about the here

and now, and although it's important to prepare people for eternity, it's also important to deal with their problems here on earth," Watterson, pastor of Cliff Temple Church in Dallas, said in stressing the need for increased church involvement in social issues.

"Too many Southern Baptists are perfectly willing to accept Jesus as their personal Saviour," Watterson told the regional seminar sponsored by the Southern Baptist Christian Life Commission. "Yet I say no one is a Christian until he also makes Christ his Lord and follows him as 'the way, the truth and the life.'"

John A. Wood, the Christian Life Commission's director of program development and director of the conference, said that Southern Baptists have a well-known reputation for opposing smoking, drinking, gambling, and pornography.

"But what are we for?" Wood asked. "We should be for some good things, as well as against evil things. Unfortunately, blind spots and prejudice don't always go away with the new birth. Some of the most devout Bible reading and praying church members were at one time active members of the Ku Klux Klan."

Both conference leaders noted progress among Southern Baptists in applying the gospel to moral issues, particularly in the area of race relations.

"The progress in race relations in the deep South in the past 20 years is unbelievable," Watterson said. Recalling his boyhood days in Birmingham, Ala., he related, "Back in the thirties, we'd give those little pledges in Vacation Bible School about everyone being equal, but it never dawned on us that you really practiced it.

"Now, when I go back to Birmingham to preach, I get amens to sermons that might have caused my tires to be slashed 20 years ago."

Watterson emphasized, however, that the fight for racial reconciliation is far from over, even in Southern Baptist congregations.

Commenting on the growth of graded and high schools operated by churches, Watterson said he has serious doubts about the motives of some of these churches — whether they are really efforts to provide quality education or efforts to run from the real problems of busing, integration, teacher morale, discipline and violence.

Too many church-supported schools, he said, are actually "segregated academies."

2nd world conference on Baptist men set

INDIANAPOLIS (BP) — Speakers and participants from around the world will be featured at the Second World Conference of Baptist Men, which meets April 5-9, under the theme "God Working Through You," in the Indianapolis Convention Center.

Advance registrations, which must be made through Baptist World Alliance headquarters in Washington, indicates an attendance of about 4,000 persons from 60 countries, according to Stephen Steeves of Moncton, New Brunswick, Canada, who serves as chairman of the BWA Men's Department, sponsor of the conference.

Program personnel, according to program chairman Owen Cooper of Yazoo City, Miss., include Ambassador Francis Dennis of Liberia; BWA president, David Y. K. Wong of Hong Kong; Jimmy R. Allen of San Antonio, Texas, president of the Southern Baptist Convention; Steeves; Cooper; Erling Oddestad of Sweden; Grand Ole Opry star Jerry Clower of Yazoo City, Miss.; Roberto Laredo of Chile; Samuel Prato

of Venezuela; and Isaac Malafa of Cameroon.

Others include Gardner Taylor, pastor from New York; Manuel Scott, pastor from Los Angeles; John W. Williams, pastor from Kansas City, Mo.; Mrs. Marie Mathis of Waco, Texas, president of the BWA Women's Department; Robert Denny of Washington, general secretary of the BWA; Robert C. Campbell of Valley Forge, Pa., chief executive of the American Baptist Churches in the U.S.A.; Glendon McCullough of Memphis, Tenn., executive director of the Southern Baptist Brotherhood Commission; Dale Moody of The Southern Baptist Theological Seminary, Louisville; Dr. Robert Hingson of Pittsburg, founder of the Brothers Brother Foundation; Jack Stanton, director of the Institute of Evangelism, Southwest Baptist College, Bolivar, Mo.; Aldo Broda, director of the (Southern) Baptist Spanish Publishing House, El Paso, Texas; Norman Cheung of Hong Kong, chairman of the Men's Department, Asian Baptist Fellowship; Samuel P.

Gomez of Venezuela, vice president of the Pan American Union of Baptist Men and former president of the Venezuelan Baptist Convention; and Ernest K. Martin, president of the Cameroon Baptist Convention in Cameroon, West Africa.

Gene Sutherland, minister of music at Walnut Street Baptist Church, Louisville, will direct a music program for the conference, which includes around-the-world talent.

Soloists include Jimmy Smith, baritone, Louisville; Robert Bradley, baritone, Nashville, Tenn.; Russell Newport, tenor, Springfield, Mo.; and Galo Viteri, tenor, Brazil.

The famous duo of Robert Hale and Dean Wilder will appear on the program twice. Wilder is a professor of music at William Jewell College in Liberty, Mo., and Hale is an opera singer with the New York Civic Opera Association.

Registration information is available from the Baptist World Alliance, 1628 Sixteenth St., N.W., Washington, D.C. 20009.

Who's going overseas for Baptists?

RICHMOND — A profile study presented to the Foreign Mission Board here in January showed that in 1977 the average age for the career missionary man at the time of appointment was 32, and for the women the average age was 30.

The average career missionary family appointed had two children.

In the missionary associate program, under which persons from 35 to 59 are employed for four-year periods of service overseas, the average age of those employed last year was 49 for men and 46 for women.

The average missionary journeyman commissioned last year was 23. This program is for college graduates 26 and under who are employed for two-year periods of overseas service.

Most career personnel

Louis R. Cobbs, secretary for missionary personnel, noted in his annual report to the board that career missionaries still make up the major share of the total missionary force, with 2,365 career on the roll at the end of 1977. Those in the auxiliary programs totaled

411, including 217 missionary associates, 183 journeymen, and 11 special project workers.

These figures do not include 2,407 volunteers who spent periods from two weeks to a year assisting in Southern Baptist mission efforts in 1977, nor the many other Southern Baptist laymen who go overseas in connection with their secular work and often are active in churches and mission projects.

Of the record 279 missionaries added in 1977, the largest number from any single state came from Texas, which had 56, followed by North Carolina with 27, Alabama with 19, Georgia and Missouri with 16 each and Tennessee with 15.

Another breakdown of the total showed that 247 were college graduates, with 98 of these being from Baptist colleges and universities and 149 from other schools. Sixty-nine were seminary graduates.

Graduates of Baylor University, Waco, Tex., led the Baptist schools with 10 missionaries, followed by Meredith College, Raleigh, N.C., with eight; Hardin-Simmons University, Abilene, Tex., with

seven; Mississippi College, Clinton, Miss., with six; and Samford University, Birmingham, Ala., and Southwest Baptist College, Bolivar, Mo., with five each.

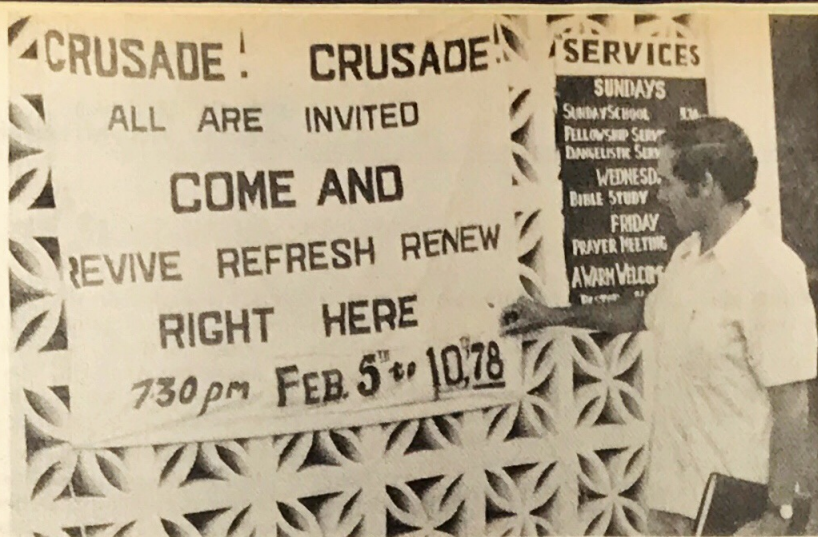
U of A has four

Other-than-Baptist schools with the largest number of graduates appointed for missionary service were the University of Tennessee with 6 and the universities of Arkansas, North Carolina, and Virginia Commonwealth University with 4 each.

At the end of 1977, the Department of Missionary Personnel was in contact with 1,819 persons who are prospective missionary candidates. About 600 of these are interested in the missionary journeyman program.

The remaining 1,200 have completed their college work and are enrolled in seminary or graduate school or are gaining practical experience to help qualify them for overseas service.

The personnel department staff conducted 1,727 interviews with candidates and prospective candidates during the year.



INVITATION TO CRUSADE — Southern Baptist missionary Charles P. Love, stands beside a sign advertising special crusade services in Guyana's Golden Grove Baptist Church, where he is interim pastor. The Loves, now making plans for a furlough in Texas, are the only Southern Baptist missionaries remaining in this country in northeastern South America. (FMB photo by John J. Hurt)

Last missionary couple in Guyana still hopeful

by John J. Hurt

GEORGETOWN, Guyana — Charles and Mary Love have one of the most difficult of Southern Baptist missionary assignments. They want prayers — but no sympathy.

There once were six missionary couples in this little nation on the northeastern tip of South America. Now, there are only the Loves. Their five children are in Abilene, Tex., for education.

The Loves are scheduled for furlough in May, when their oldest daughter will be graduated from Hardin-Simmons University. Government permission for missionaries to take their place has not been given. Nor are the Loves told they will be allowed "work permits" necessary for return. But many are praying and others are requested to pray that the permit will be granted and a couple will be able to replace the Loves during their furlough.

Area Secretary Charles W. Bryan, although noting that "the government situation in the recent past has been unsettled," says he is encouraged about the possibility of a continuing missionary relationship with Baptist work in Guyana.

The Baptist Cooperative Convention of Guyana, with which the missionaries work, has 15 churches, 18 missions and a total membership of 1,500. These churches had 171 baptisms last year. The ratio was one baptism for nine members, approximately three times better than the Southern Baptist Convention average.

But the 16-year-old Southern Baptist program already suffers from a loss of leadership. Church leaders who leave the country often choose not to return.

The five other missionary couples who at one time worked in Guyana assisted in the training of church leadership. Four of these couples were

missionary associates who were approved by the government to spend one term training those who would carry on the work.

The other career missionary couple, Mr. and Mrs. Otis W. Brady, was transferred to Belize (formerly known as British Honduras) when no action could be obtained on the application for renewal of their visas.

The Loves are hoping a recent evangelistic crusade will give a boost to the churches. Missionaries and pastors from nearby Caribbean nations came to help. Most worked in the cities and towns along the coastal strip, where 90 percent of the people live, but others went into the interior.

"We feel like God has been in this work in a significant way," says Love, looking back over his 12 years in Guyana. He thinks there would have been greater progress had other missionaries been able to continue their ministry in training of local leaders.

The 22-mile stretch the Loves travel from their Georgetown home to Golden Grove church where he is interim pastor and she teaches, is dotted with Hindu prayer flags in front of half the homes. This is the challenge to Baptists in a time of uncertainty for their future.

Hurt, editor emeritus of the Baptist Standard, visited Guyana during a recent tour of Southern Baptist work in Middle America and the Caribbean.

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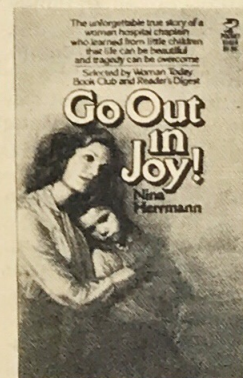
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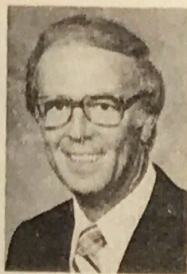


Witnessing with power

March 19, 1978

Acts 3:1-10; 4:1-4

"Haven't I seen you before?" I was standing at the Chicago O'Hare Airport when a stranger asked me this question. He had recognized me from some previous contact or association. After comparing our life histories, we finally settled on a date and place where we had met before.



Dr. Porter

The disciple Peter had two similar experiences. "Peter was sitting outside in the court yard, and a certain servant-girl came to him and said, 'You too were with Jesus the Galilean'" (Matt. 26:69).

Peter has been watching from a distance the trial of Jesus. A slave girl thought she knew him from his association with Jesus. Very quickly, Peter responded and "denied it before them all, saying, 'I do not know what you are talking about'" (Matt. 26:70.)

Just a few weeks later, a similar crowd noticed Peter and John and "began to recognize them as having been with Jesus" (Acts 4:13). What triggered this recognition was his powerful, courageous and persuasive preaching as "they observed the confidence of Peter" (Acts 4:13).

The same man was identified both by the slave girl and the crowd. However, it was not the same person. He had been transformed from a coward liar into a courageous spokesman of truth. The change in Peter was the direct result of the resurrection of Jesus and the coming of the Holy Spirit!

The most urgent need for 20th Century disciples of Jesus is to have a fresh encounter with the One "God raised up again" (Acts 2:24), the resurrected Christ! When today's disciples accept in faith the coming of the Holy Spirit, they too will be "recognized as having been with Jesus," and their witness and service will be one of boldness and power.

Keep in mind that what the church did in Acts 3-5 in the power of the Spirit brought negative reaction and persecution. The healing of the man by the Gate Beautiful and the preaching of the apostles was clear evidence that the Jewish leaders were not rid of Jesus even

though they had put him to death.

The hour of prayer

The Jews had a formal period of prayer early in the morning and at three o'clock in the afternoon. The priest would slaughter a lamb for a sacrifice to God. Peter and John were going to the Temple at three o'clock to observe this ritual. They met a 40 year old man (Acts 4:22) who had been lame from birth. He had been carried to the eternal gate called Beautiful because he was a beggar. In the "name of Jesus Christ the Nazarene" he was healed by Peter. He walked into the Temple with the disciples "and all the people saw him walking and praising God . . . and they were filled with wonder and amazement at what had happened to him" (Acts 4:9-10).

The healing of the man gave Peter the opportunity to preach his second sermon. The purpose of his message was to emphasize the power of the name of Jesus.

The response to the healing and to Peter's sermon was twofold: the religious leaders "put them in jail . . . and many of those who heard the message believed; and the number of the men came to about five thousand" (Acts 4:3-4).

The coming of the Holy Spirit upon the church gave them power to witness. Lives were changed and thousands were saved. Let us note from this experience of healing and preaching the witness of the disciples.

Peter understood and ministered

Peter built his witness upon the ministry of others. The friends of the lame man had helped him by doing all that they knew to do. They carried him daily to the Temple where he could beg for money and keep away starvation and total despair.

There were some things Peter couldn't do. He couldn't meet the man's expectation for money. However, Peter had the Holy Spirit within him. He made Peter sensitive to the real and significant need of the man. His crying need was to have his problem solved, to be cured of the one thing which had made him less than what God had purposed for his life. He needed to be changed from a cripple

to a man of perfect health. Peter understood this. The man needed to become a new person.

Many of the people we help are still beggars — their lives have not been changed by the power of God. When the Holy Spirit comes upon us we are sensitive to the work which God needs to perform in their lives.

Peter took the risk of faith

Faith and commitment is taking risks. When one truly becomes a believer, he places his life in a position where God can get to him and can help him. Commitment of life to Jesus is putting your life in total dependence on God. It is to trust him for life itself!

What a risk Peter was willing to take. He really did it this time. He ordered the man to walk in the name of Jesus! Peter was out on a limb; there was no turning back. The only way that the risk he had taken could be justified was for God to heal the man and make him walk. That is faith! Peter was totally dependent on the action of God. Would the man walk? That was up to God!

Peter believed enough to take the man by his hand and to raise him up. "And immediately his feet and his ankles were strengthened. And with a leap he stood upright and began to walk" (Acts 4:7-8).

When was the last time you or your church believed enough to take a risk? Our faith is so small that we play it close to the vest and only take the sure step.

Witnessing with power involves risk.

Healed man became the evidence (Acts 4:11-16)

People we know are crying for the power which only the Name of Jesus can bring to them. The church must show concrete evidence of this power. Lives which have been changed and transformed by the power of the gospel are the visible evidence which the world must see. The people saw the changed man who had begged all his life for that which could not make him a new person. They heard the proclamation of Jesus in the preaching of Peter. Five thousand men were saved!

We too can witness with power when our lives become the evidence of the gospel and our message is that of Jesus whom God raised up again.

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Believing in the risen Lord

March 19, 1978

John 20:19-29

"I believe!"

What one believes determines the course of a man's life. What one believes also can have a profound effect, for good or evil, on the races of men. Columbus believed the world was round and sailed west until he discovered the new world. Hitler believed the Aryan race was the super race and undertook to conquer the world. William Carey believed that Christians are obligated to take the gospel to far-away lands and became the father of modern missions.

Jesus appeared on that resurrection morning to a small group of saddened, fearful discouraged disciples. He brought them to his peace, breathed on them the power of his spirit, and caused them to believe and know that he was alive. Then he commissioned them to be witnesses of his gospel. He told them, as he spoke to Thomas (20:27b), "... be not faithless, but believing".

How was that occasion to affect those disciples, the world, and you and me?

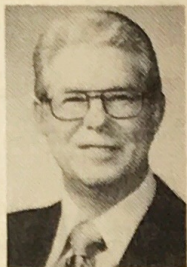
Evidence Jesus is alive (vv. 19:20)

A downhearted little group of followers of the Lord has been dispersed into the city following the tragedy they had experienced at the crucifixion. The Lord's body has been prepared for burial according to Jewish custom and placed in the tomb by loving hands. Joseph of Arimathea had asked for the body, and Nicodemus had provided the spices to anoint the body.

The disciples must have feared the worst and secreted themselves away from the sight of Jesus' enemies. Then, early on that morning of the first day of the week came news from Mary Magdalene that the tomb was open.

Peter and John investigated and satisfied themselves that Jesus indeed was gone. Mary had been witnessed to by the angels that he had risen, and at length the Lord himself appeared to her. She carried the word to the disciples.

Now, at evening, Jesus appeared in the room where the disciples were, which had been bolted because of their fear of the Jews, and said, "Peace be



McClung

with you." When he had showed them his hands and his side the disciples were glad.

This was one of several recorded appearances of Jesus to prove that he was alive. It is significant that he came himself. It was not left to hearsay. The disciples were eye-witnesses, and they were glad. John records it triumphantly.

They were glad indeed because he was victor over the grave. They must have recalled his words when he said that they would "weep and wail, but the world would be glad; you will grieve but your grief will be turned into gladness" (16:22).

Three important things are indicated here, according to one writer: (1) The Christian sabbath was established on that resurrection day, the first day of the week; (2) Solemn assemblies were called for to worship the risen Lord; (3) A standing ministry (v. 21) was ordered.

On the first day the disciples were assembled. Jesus came to them, even through closed doors, and brought peace, and they worshipped him. The disciples were glad. They were encouraged. Their faith was confirmed. Is this not what New Testament believers today can experience when they gather together in their churches for the purpose of meeting the Lord?

Why were the disciples gathered together? They had been scattered for fear of the Jews. They felt a need to pray. They needed to ponder the meaning of all they had experienced and what course they should take. It was private because of the circumstances.

Commission and enablement (vv. 21-23)

Jesus' work of redemption had been completed. His appearance to Mary and to the assembled disciples proved he was alive. He was now ready to lay on them the task of being his witnesses. Just a few more lessons he had for them before he was to ascend to the Father and entrust the task of planting his churches in the world. How could this little band of fearful, weak disciples accomplish such a tremendous assignment?

Of a truth it is impossible for Jesus'

witnesses to accomplish his mission in the world except by the power that he gives. So, Jesus spoke peace to them once more, an experience they should know, and then to share as they went forth into the world.

He breathed upon them and called upon them to receive the Holy Spirit. Indeed this was to be the power, the breath of God, through which they would proclaim the message that would result in forgiveness of men's sins.

Faith is the key (vv. 24-29)

Maybe the heart of this lesson involves Thomas, one of the eleven, who was not present when the Lord appeared first to the disciples. Jesus knew about his statements to the disciples upon hearing of his being alive, that he would not believe until he saw the nail prints in his hands and felt the wound in his side.

Obviously, Thomas missed a blessing by not being present with the others on that resurrection night. He attempted to face his suffering and sorrow alone. You and I suffer less when we are not present when the church meets to worship.

Thankfully, Thomas had another chance and he was present to see and know and believe when Jesus appeared the second time to the assembled disciples. His affirmation is one of the great confessions of faith in the Bible, "My Lord, and my God!" (vv. 26, 27).

Thomas is a living demonstration of the power of Christ to dispel doubt. He was a natural pessimist, we are told. His doubt most likely was the product of his pessimism rather than his lack of confidence in Jesus. The Lord was patient, however, as he volunteered to submit to the test Thomas requested. He knew his heart.

Finally, Jesus directed the thoughts of his disciples down the years to come when he no longer would be in the world, and available to persons to literally put their hands in his nail-scarred hands and his pierced side. He said to Thomas, "You needed the eyes of sight to make you believe; but the days will come when men will see by the eye of faith and believe."

Is that the way you found the Lord? Ought we not to be the best witness we can in helping others to believe through the eye of faith?

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**SBC contributions
 continue to rise**

NASHVILLE, Tenn. (BP) — Five months through the 1977-78 fiscal year national Southern Baptist receipts have yielded \$23,529,146 in Cooperative Program unified budget contributions and \$47,682,025 in total contributions.

The Cooperative Program figure, consisting of undesignated contributions for world missions needs of Southern Baptist Convention agencies, is running \$1,787,893, or 8.22 percent ahead of the same point last year. The total contributions, including the Cooperative Program amount and another \$24,152,879 in designated gifts, is \$4,037,545, or 9.25 percent ahead of last year.

During February, the fifth month in the fiscal year, Southern Baptists contributed \$4,750,338 in national Cooperative Program funds — 5.92 percent ahead of last year — and \$20,254,520 in total contributions — 10.42 percent ahead of last year.

Southern Baptist Convention agencies are working on a \$55,080,000 operating and capital needs budget for 1977-78 and an additional challenge budget of \$8,320,000 for unmet missions needs. The SBC has also voted to set a goal to double total Cooperative Program contributions in the states and nationally by 1982 and then double twice more by the end of the century to fulfill the SBC's Bold Mission Thrust goal to proclaim the gospel of Jesus Christ to every person in the world by the year 2000.

Attendance report

Church	March 5, 1978		Church adds.
	Sunday School	Church Training	
Alexander, First	110	55	
Ash Flat, First	76	32	
Batesville, First	245	95	
Bentonville, Mason Valley	101	40	
Berryville			
First	164	62	2
Freeman Heights	185	82	
Rock Springs	55	38	
Booneville			
First	272		
Blue Mountain	17		
South Side	109	61	
Cabot			
First	473	141	2
Mt. Carmel	318	125	2
Camden, Cullendale First	515	139	1
Charleston, First	177	59	
Conway			
Pickles Gap	189	96	1
Second	404	158	
Crossett			
First	472	157	1
Mount Olive	379	124	
Danville, First	217	43	1
Des Arc, First	193	64	
El Dorado, West Side	465	460	2
Forrest City, First	519	97	2
Ft. Smith			
First	1543		14
Grand Avenue	1200	229	11
Mission	47		
Trinity	157	40	4
Fouke, First	93	56	
Gentry, First	157	65	
Gillham	93	37	
Grandview	104	84	
Hampton, First	175	72	
Hardy, First	145	61	
Harrison			
Eagle Heights	244	106	
Woodland Heights	137	68	1
Hector, First	38	25	
Helena, First	232	98	
Hilldale	42	30	
Hope, First	325	67	3
Hot Springs			
Harvey's Chapel	127	93	
Park Place	282	79	
Hughes, First	167	53	2
Jacksonville			
First	448	112	4
Second	195	52	4
Jonesboro			
Friendly Hope	92	75	1
Nettleton	273	128	2
Lavaca, First	311	126	
Little Rock			
Life Line	486	125	6
Martindale	88	64	
Magnolia, Central	636	205	1
Mammoth Spring, First	130	56	
Marked Tree, First	163	63	
Melbourne, Belview	183	72	2
Mulberry, First	265	139	
Murfreesboro			
First	173	39	2
Mt. Moriah	62		
North Little Rock			
Calvary	382	124	1
Harmony	59	36	
Levy	410	86	3
Park Hill	973		7
Paragould			
Calvary	257	166	
East Side	344	155	
First	461	117	4
Pine Bluff			
Central	124	42	3
Centennial	158	75	
First	601	140	4
Hardin	167	50	
Lee Memorial	254	79	
South Side	618	78	
Sulphur Springs	134	74	
Watson Chapel	501	199	6
Rogers			
First	540	150	3
Immanuel	442	96	
Russellville, First	557	114	12
Sheridan, First	187	49	6
Springdale			
Berry Street	52		
Caudle Avenue	126	64	
Elmdale	277	72	
First	1573		31
Texarkana			
Falth	225	96	4
Hickory Street	147		3
Shiloh Memorial	238	82	
Van Buren, First	668	181	4
Vandervoort, First	82	35	3
Ward, First	117	56	
West Helena, Second	218	133	3
Wooster, First	102	48	
Yellville, First	170	52	2

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Bold Mission emphasis gets resource help

NASHVILLE — The Southern Baptist Convention's emphasis on Bold Missions is receiving some practical assistance from the church training department of the Sunday School Board here which has produced a special packet of learning resources to help familiarize Southern Baptists with their denomination's missions program.

Southern Baptists and Missions — A Study Packet will be available to churches April 1, according to the

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church training department. The new packet contains resources for a four-session special study unit to be used by adult and youth church training groups. The packet offers learning aids and a "Leader's Guide" with suggestions for utilizing those aids.

The four sessions include a survey of the basis and support for Southern Baptist missions work and a study of state, home and foreign missions. Information is included about the functions of the various boards and agencies related to the total missions program and how those organizations are supported through the Cooperative Program.

The packets, are available from the Materials Services Department, Sunday School Board, 127 Ninth Ave., North, Nashville, Tenn. 37234.

Theologians say America suffocates in values crisis

by Orville Scott

FORT WORTH, Texas (BP) — Theologians, sociologists and television personalities concluded at the annual Texas Baptist Christian Life Workshop that America is suffocating in a values crisis.

Their solution, pinpointed by Marquette University Sociology Professor David Moberg, is to make Christian values clearly transcend all others in deeds and not merely words.

Moberg called on Christians to recognize the spiritual gifts of every Christian, to overcome the theological gulf separating evangelism from social concern.

Author Elton Trueblood, who spoke several times during the workshop, said Christians must be realists. They must recognize that there is a moral element in all the signs of decay in society and "only by terrific moral recovery are we going to keep the world from becoming a dark age."

Discuss TV's role

The good and bad sides of television were dramatized at the meeting by Loretta Long, a former school teacher who plays Susan the nurse in the popular children's program, "Sesame Street," and by Harry N. Hollis Jr., director of family and special moral concerns for the Southern Baptist Christian Life Commission.

"Sesame Street" is transmitting positive values to children because its characters teach by example, Miss Long said. "Children are too bright to just do as we say do and not as we do."

Miss Long, who has a doctorate in education, said the family should be the main channel of transmitting values to children. "Children are going to do what they see their parents do," she said. "My parents took us to church, they didn't send us."

Among "Sesame Street's" greatest successes, she said, are its demonstration of education for its intrinsic value, (the joy of learning,) and its attempts to transmit racial tolerance and love.

On the other side of the TV picture, Hollis listed the industry's faults.

He said television contributes to family disintegration because it doesn't show family solidarity; fosters grasping materialism and drug abuse; distorts sexual values; presents humor that fosters hostility and cynicism in viewers.

Also, said Hollis, television stereotypes people, making minorities

look ridiculous and people with problems laughed at; anesthetizes and hypnotizes viewers; glamorizes violence and presents a stream of good guys and bad guys breaking rules.

"Studies show that children who see rules broken break rules themselves," said Hollis. To combat the problem, he urged people to "accept that TV is shaping us," examine our viewing habits and carefully select specific programs.

Sarah Frances Anders, head of the sociology department at Louisiana College, Pineville, La., made several predictions, based on her studies, concerning the future of family life.

Singles' status to change

Although marriage will remain most people's choice, the Christian community is going to grant singles a more favorable status than before, she said. Barriers between married and unmarried people will fall as single adults are fully integrated into the fabric of church and society.

Dating will include more equality for both men and women and less game playing, she said, with less emphasis on passive/aggressive roles.

More openness in boy-girl relationships will reduce too-early steady dating and will result in more mature marriages, she added. That will result in a more Christian perspective of roles in the family which will mean more options for women, less pressure for men and better balanced children.

"We have already begun to speak of parenting, not mothering and fathering — a healthy start," said Miss Anders, who has a doctor's degree. "We are becoming comfortable with the concept of shared hardship rather than the label breadwinner."

American business and the so called Protestant work ethic drew the fire of Baylor University Ethics Professor Daniel McGee.

"The American way of economic life, like Marxism, denies the existence of God, and it refuses to recognize any moral obligation," he said. "The Western World has been led to believe that the only economic choices are between communism and capitalism."

When the "work ethic" leaves out God, and a person can only achieve meaning through his competitive struggle for materialistic gain, he may become a workaholic, said McGee. "He is reduced to being nothing but a worker, and as such, he becomes a commodity, not a full person."