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Arkansas Baptist State Convention

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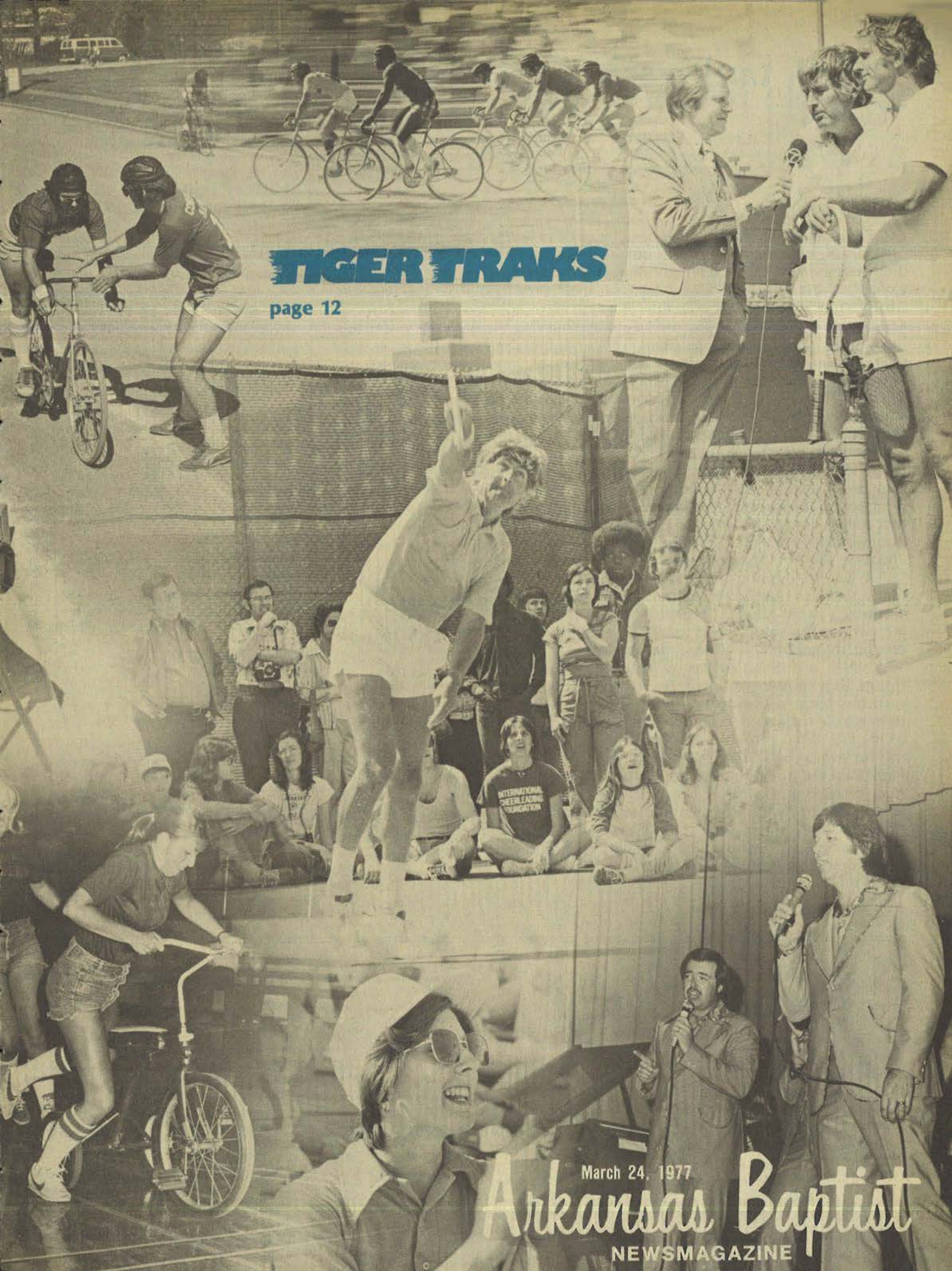
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TIGER TRAKS

page 12

March 24, 1977

Arkansas Baptist

NEWSMAGAZINE



I must say it

Charles H. Ashcraft / Executive Secretary

A funeral every day

Paul conducted the same funeral every day — his own. There was no procession, eulogy, sermon or mourners; but there was an interment. He died every day (I Cor. 15:31) to self and selfishness and buried the unserviceable things in his life every day. This makes for freshness, renewal and steady improvement in the quality of a Christian's life. May I suggest some good funeral projects? We could begin by "burying the hatchet", interring hostilities, hatred, violence, belligerence, aggressions and meanness. A nice funeral should be conducted for prejudice, injustice, unfairness, inequality and discrimination. How about a beautiful funeral for withdrawal, insecurity, fear, dread, worry, doubt and cowardice. The burial detail should never leave above ground resentments, accusations, jealousies and ugliness. The grave is a good place for a lot of things because the death of some things means life for others.

The pruning of a grapevine assures more and better grapes. The trimming away of externals allows more sunlight upon the eternal and the grave is a good place for this. The person who "dies daily" allows Christ to come more alive day by day. It is the daily renewal when computed determines a good life and all of life is the sum total of consecutive days. Perhaps we can illustrate this sublime concept by a very earthly situation.

When people make a major move across the nation to a new assignment, they are required to appraise the worth of all their accumulated possessions. Freight rates do not allow, nor is it practical, to move certain objects when the value is less than freight charges. So, the decision to leave certain things behind is very mandatory.

While it is difficult to part with some of these personal but unusable things, they must be left behind and life must go on without them. We must turn our back to the cemetery and look forward as we walk away. Every time we die to certain things we come alive to others and this is the concern of my life. What can I bury today which will improve the quality of life for me for tomorrow? This comes to be a very personal thing with us as with Paul. Paul did not elaborate on his formula for victorious living, but I thank him for leaving it with us. Every day becomes a unique unit in the whole history of our lives and the sum total of these respective units determines our life achievement. One funeral every day may become the life style of many people who would like to walk in the freshness of the resurrection every day (Phil. 3:10).

I must say it!

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A seminary professor and historian has been chosen to edit a new history of Arkansas Baptists. Edward Glenn Hinson, professor at Southern Seminary, Louisville, Ky., has been picked by a committee appointed to get the history book written.

New buildings 10

Two churches have reported building and remodeling projects and are featured this week in a column for Arkansas church news. Woodlawn and Immanuel churches in Little Rock have new facilities.

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Featured on the cover this week is an annual project by the Student Foundation at Ouachita which seeks to raise funds for scholarships at the school.

Ringling together 18

Approximately 185 handbell ringers from Arkansas churches attended the state handbell festival in Russellville. Besides performing for judging, they rang together in a mass concert.

Arkansas Baptist

NEWSMAGAZINE

VOLUME 76

NUMBER 12

J. EVERETT SNEED, Ph.D. Editor
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Reacting to suffering

It is relatively easy to be happy when things are going smoothly. But trial and suffering may change our outlook completely. It is inevitable that suffering and disappointment will be a part of every life. While some suffering is the direct result of sin, often the person involved has done nothing to produce the problem. Suffering, however, for every dedicated Christian offers an opportunity for maturing and spiritual growth.

There are various reactions to suffering. Some blame God for their problems, which is, indeed, tragic. While all the world is under the providential guidance of God, there are events which are a part of his permissive will. Others are his decreed will. An illustration of God's decreed will was the creation of the universe. When God willed his creation into existence, there was no other possible response for nature to make. God, on the other hand, permits the laws of nature, which he established, to function. Thus, suffering is a part of God's permissive will.

Others believe that every person who suffers has committed some gross sin. This was the idea of Job's false comforters. It also was the concept of Jesus' disciples. They asked, "Master, who did sin, this man, or his parents, that he was born blind?" (John 9:2). While Jesus did not give a detailed explanation of the relation of sin to suffering, he did implicitly say, "Neither hath this man sinned, nor his parents; but that the works of God should be manifest in him" (John 9:3).

Still others have a stoic or "grin and bear it" philosophy of life. Those holding to this idea believe that a person must simply grit his teeth and go on in the face of suffering and hardship. Such an attitude will

Guest editorial Loss of power brings many problems

During recent weeks many of America's cities and citizens have experienced the frustration of being **without power**. Record-breaking frigid temperatures have imposed enormous strains on power supplies.

Schools and factories have been closed. Unemployment directly related to the power loss has neared 3- million. Retail stores are operating for shorter hours with lowered thermostats. At home citizens are cutting back on their use of heat.

Even churches have cancelled services at the insistence of local power officials.

Very few individuals in this country have not suffered at least inconvenience because of the energy shortage.

Being without power — as a nation — is a helpless, frustrating experience.

Is there a parallel here that reminds us of a Christian's life without "power"?

As Christians, we recognize that we are weak, helpless, sinners. We have privately and publicly acknowledged that we are powerless in our own strength to deal with the selfish desires of our human natures. So, in complete desperation, we cast ourselves on the mercy of God — claiming his righteousness, not our own; his sinlessness, not our own;

The editor's page

J. Everett Sneed



make a person miserable and will in no way produce Christian maturity.

The Christian is, however, to have a vital relationship with God which not only will sustain him in the midst of suffering, but will produce victory and growth. In Romans 5:3-5 Paul discusses the proper development of a Christian in the face of "tribulation". The word translated "tribulation" also means "pressure, oppression, affliction, distress or suffering".

The word translated "patient" means a spirit which can overcome the world. Christians can overcome, grow and mature because we have access by faith into God's marvelous grace (Rom. 5:2). When we submit to this grace it transforms, enriches and deepens our lives. Much of the tensions and reactions of modern life are because of the "spoiled child" attitude we possess. As we submit to God we can become the kind of person he desires us to be.

Paul said that a Christian should be able to "glory in tribulation". The reason the Christian can be "patient" is because patience produces experience. The word translated "experience" means character. It was a word used of metal which had been passed through the fire so that all the base substance had been purged out.

Committing our lives to Christ does not grant immunity from suffering. However, it does assure us of having meaning and purpose for our lives which will bring us to maturity. When suffering comes we should open our hearts so that the Holy Spirit can assist us to receive the fullness of God's grace and love.

and his power, not our own.

God has promised us his power through his Holy Spirit. "Ye shall receive **power**, after that the Holy Ghost is come upon you" (Acts 1:8). Jesus said, "All **power** is given unto Me in heaven and in earth, Go ye . . ." (Matt. 28:19).

The Apostle Paul prayed that he might "know him and the **power** of his resurrection" (Phil. 3:10). He prayed for others that "ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his **power** to us-ward who believe, according to the working of his mighty **power**" (Eph. 1:18-19).

How tragic it is that so many Christians are living lives **without power!** God's mighty power is so abundant and so available, and yet we try to struggle against paralyzing forces in our own meager strength.

Our nation is correct in its concern about the source and use of power.

This should remind us of our need to be concerned about God's power in our lives. There is nothing as frustrating as a powerless Christian trying to fight off the attacks of Satan and selfishness. But this need not be.

Pray that God will empower you to do his will. — **Alvin C. Shackelford in the Tennessee "Baptist and Reflector"**



One layman's opinion

Daniel R. Grant / President, OBU

Japanese impressions of America and Americans

The Arkadelphia Rotary Club had two interesting back-to-back programs on successive Fridays recently. The first was a report by American students on their impressions of Japan, and the second was just the reverse, a report by Japanese students on their impressions of America and Americans. It proved to be an interesting exercise not only in seeing ourselves as others see us, but in seeing others as some of our own people see them.

Both programs were given by

Ouachita students, which might be a little surprising until one knows that Ouachita has an exchange program with Seinan Gaukin, the Baptist university of Japan. Jeff Pounders and Alan Ainley, two of the three Ouachita students who spent last year in Fukuoka, Japan, attending Seinan Gaukin, gave their impressions of what it is like to be totally surrounded by another culture for almost a year. They agreed that one of the best ways to learn more about oneself and one's own country is to gain first-hand knowledge about the people of another nation.

The following week the three exchange students from Japan each gave brief talks on the differences and similarities of our two countries and the cultures. Miss Keiko Yoneda reminded us of the many conveniences we have in American homes, such as automatic dishwashers, automatic clothes washers and dryers, and automatic garbage disposals. Tak Shibata compared teaching and study methods in Japanese and American universities and said Japanese students must study harder to gain admissions to their universities but do not have to study as hard after being admitted. He thought Japanese students did more last minute "cramming" for final exams in their universities, and had fewer work assignments day by day than in American universities.

The third Japanese exchange student at Ouachita, Shu Uchida also talked about a variety of impressions and experiences growing out of his year in the United States. He saved a beautiful story for the last, however. With an infectious smile he said he is happiest about something that happened on the Ouachita campus in November. He then told how Ouachita students had helped him to become a Christian and how he later was baptized in a local Baptist church. In moving words he expressed his love for his fellow students.

I would venture a guess that it has been a long time since any other group of Rotarians has heard such a simple but effective Christian testimony from a luncheon speaker, whether American or non-American. I also found myself wishing that America could be so genuinely Christian that the greatest discovery of every visitor to our land would be the good news about Christ.

Letter to the editor

Opposes ERA

The Equal Rights Amendment does not provide equality for women as most people believe. In fact and by law it is a gigantic take away of present rights and protections of women and the family. In reality ERA is a fraud. The ERA does not and cannot extend the Equal Employment Opportunities Act and Equal Pay Act of 1971; the Equal Credit Opportunity Act of 1974; or the Civil Rights Act of 1964 and 1968. If women are discriminated against it is a matter of enforcement, not a lack of laws. Today the government pays the legal fees to enforce equality in employment, pay, promotion and opportunity.

The other documented facts are:

1. Section II of ERA gives Congress the powers now held by the State Legislators, a give-away of state rights.

2. The ERA will require wives to provide 50 percent financial obligation to the home under criminal penalty (a Class 5 felony) or an assumed value of wives' work in the home will be made and wives will be taxed accordingly; husbands must pay the taxes or wives must go to work to pay taxes.

3. Under ERA wives cannot use husbands social security or credit. To establish Social Security and credit, young wives would be forced to work, older women with no profession would be left without, or would have to seek employment.

4. Preschool children of working mothers would attend government-run child care centers.

5. ERA removes "sexist" words — male, female — from all laws. This invalidates sodomy laws, making it legal for homosexuals to marry, adopt children and teach in our schools. The Selective Service Act then would read "all 'persons' 18 years old must register for the draft." This means mandatory draft for girls. All boy and all girl schools, dorms, clubs, choirs, athletics and restrooms will be required by constitutional amendment to be "unisex".

6. ERA forces churches to have the same number of women priests or preachers, officers and staff members as men, or by removing tax exempt status if churches do not comply. I, too, am for equal rights. The Equal Rights Amendment is a phony. There are 50 Arkansas laws that will be changed if ERA is ratified that will drastically effect our moral, religious, family and social traditions.

Our only hope, then, will be that the Supreme Court Justices fail to read it as have we, citizens of Arkansas and America. — Mrs. Jay Freeman, Little Rock

Of historical interest



The Salem Church, the first Baptist church constituted in Arkansas, established in 1818, is located near Maynard. According to the "History of Arkansas Baptists", by J. S. Rogers, the original congregation had 12 members and convened in a log house. W. O. Taylor, who was area missionary in that section of Arkansas for many years, located the spot where the church house was erected. H. W. Johnston, who now lives in Paragould, was associational missionary when the historical marker was erected. Johnston was instrumental in obtaining a deed for a small piece of land from the Joe Jarrett family on which the marker now stands.

Edward Glenn Hinson, professor at Southern Seminary, will edit a history of Arkansas Baptists.

Members of the committee are (from left) Chairman Jerry Wilcox, Mrs. Ladd Davies, Mrs. Bob Wright, Bernes Selph, Executive Secretary Charles Ashcraft, and Burton Miley. (ABN photo)



Hinson chosen to edit Arkansas Baptist history

Edward Glenn Hinson, David T. Porter Professor of Church History, Southern Seminary, Louisville, Ky., has been chosen to edit a history of Arkansas Baptists. Jerry Wilcox, chairman of the committee, said that Dr. Hinson was chosen because of his expertise in the area of history and his ability to deal with facts in an objective manner. Wilcox said, "We wanted an editor outside of the state and yet, one who was thoroughly knowledgeable so that he could provide us with a history which will be both accurate and objective."

Wilcox said that the committee, composed of Mrs. Bob Wright, Little Rock; Bernes K. Selph, Benton; Burton Miley, Springdale; and Mrs. Ladd Davies, Little Rock, are in complete agreement concerning the type of history to be written. Wilcox said that the committee's objective is to develop a history which is of the highest professional quality and yet readable and interesting to a large number of Arkansas Baptists.

"Our format," Wilcox continued, "will be topical. We are asking our editor to weave in the various segments of Arkansas Baptist life. We will give a brief discussion of Baptist moorings in England, their migration to America, and the early frontier days which brought Baptists to Arkansas."

Wilcox said that rather than dealing

with every association in America, the committee will likely do a prototype of one of the first associations in the United States. "Whether we are dealing with early Baptist beginnings in America," he said, "or the history of Arkansas Baptists, all of the material used will be documented. Footnotes will be used extensively to provide additional resources for those wishing to do additional study. Summary tables and graphs will be used to conserve space and to make statistical material more usable and accessible."

A major source of information will be the utilization of oral history. Wilcox said that Dr. Hinson would be seeking information from those who have been active in Arkansas Baptist history across the years. This will include pastors, denominational workers and Baptist college teachers.

The preservation of Arkansas Baptist history is to be an on-going project. Wilcox said, "It is our goal to complete a history of approximately 350 pages by the end of 1978. We are recommending that in the future an additional volume be printed at the end of each 10-year period. In order to retain an accurate record of Arkansas Baptist history a continuing effort must be made."

It is the committee's objective to make a factual history of Arkansas Bap-

tists available to everyone who desires it. In order to provide a book at a relatively low cost, most of the copies will be bound in paper. Wilcox said that the committee had agreed to deal with every aspect of Arkansas history — controversial, and non-controversial. "It is our purpose," he said, "to place the controversial issues in perspective and to not give more attention to them than they merit."

The committee believes that Dr. Hinson is well qualified for the task. He holds an A.B. Degree from Washington University, St. Louis, Mo.; a B.D. and Th.D. Degrees from Southern Seminary, Louisville, Ky.; a D. Phil. from Oxford University, Oxford, England. He has written historical documents for both secular and religious publications. He was awarded the AATS Fellowship in 1966-67; the ATS Fellowship in 1975-76, and was named "Professor of the Year" at Southern Seminary in 1968-69. He is listed in *Contemporary Authors*, *Directory of British and American Writers*, *Dictionary of International Biography* and *Who's Who in the South and Southwest*.

Work on the history has already begun. "The first step," Wilcox said, "is to collect the historical information needed. Dr. Hinson will then take this material, place it in his own style and develop a history of Arkansas Baptists."

Arkadelphia First Church observed the Home Mission Season of Prayer, concluding its activities on Sunday, March 6, with a special missions emphasis. Wendell Belew, Director of the Division of Missions Ministries of the Home Mission Board, was guest speaker.

Rosedale Church, Little Rock, will hold a youth-led revival March 25-27 with Dick King as evangelist. Leonard Baker is pastor and Hart Moore is youth minister.

El Dorado Second Church will begin its spring revival on Sunday, April 10. Sam Cathey, an evangelist from Oklahoma, will lead the services. Special music for the week will be presented by the Haliburton Family. Jerry Wright, church music minister, will lead congregational singing. Bruce Murphy is pastor.

Sylvan Hills Church, North Little Rock, held a Youth Joy Explosion March 4-6 with Willard Cagle, minister of youth at Cottage Hill Church, Mobile, Ala., as speaker. Harvey Jett of Black Oak was special guest singer. Don Moseley is pastor, and Mike Preston is minister of youth.

A weekend youth revival was held at **New Hope Church, Greenwood**, on March 3-6 with Don Crosswhite, a full-time evangelist, leading the services. Special music was presented by the family of the evangelist. Youth of the church were in charge of all services of the church on March 8. Ronnie Burks delivered the Sunday evening message. R. L. Hillerby is pastor.

Piggott First Church held a revival recently with Ray Crews, pastor of Osceola First Church, serving as evangelist. Norman Coad, missionary to Upper Volta, was song leader and also brought a special missionary message during the revival. Leslie Elam is pastor.

Chicot Road Church, Little Rock, will hold its spring revival March 28-April 3. Jerry Wilson, pastor of West Side Church, El Dorado, will be evangelist. Sam Whitlow is pastor.

Larry Baker, pastor of Fayetteville First Church, will be evangelist when **Blytheville First Church** holds a spring revival April 2-7. Alvis B. Carpenter is pastor.

Delta Association will have a youth retreat at Wolf Creek April 15-16 with theme for the retreat to be "Youth in Bold Discipleship". Mickey Anders will be the featured guest.

Life Line Church, Little Rock, began an attendance campaign on March 6 to continue through April 10 with 700 the attendance goal set for the final Sunday of the campaign. The church will also hold a Lay Renewal Weekend March 25-

27 with C. D. Salley of McGehee as coordinator. William V. Philliber is pastor.

Silent Grove Church, located north of Springdale, paid off its indebtedness on their building improvements on Feb. 7. The five-year mortgage of \$7500 clears the church of any indebtedness. Improvements to the church include additional Sunday School rooms, a fellowship hall, larger sanctuary, and a baptismal facility. C. A. Wynn of Fayetteville is pastor.

Martindale Church, Little Rock, was host for a weekend laymen's revival on Feb. 19-20. The revival was led by 17 men from Germantown Church in Memphis, assisted by men of the Martindale Church. There were five professions of faith. Joel Moody is pastor.

Youth of **Van Buren First Church** began observance of Youth Week on Sunday, March 6. Tom Lester, 'Eb' of television's "Green Acres", was scheduled to be guest speaker. Mike Brooks served as youth pastor; Sara Hays, music director; Tommy Strickland, staff evangelist, and A. C. Brown, youth director.

Central Association held two Spiritual Life Conferences with the first of the conferences being hosted by Highland Heights Church, Benton. Central Church in Hot Springs was the meeting place for the second of the special conferences. John Wright, pastor of Little Rock First Church, was leader at each location. Carl Overton is Director of Missions for the association. The youth rally of this association, which was originally scheduled for April 19, has been re-scheduled for April 26 at Trinity Church in Benton with James Goodson from Ouachita University as speaker.

Carey Association held an associational youth fellowship at Thornton First Church on March 12. Arlis Dickerson, BSU Director of Henderson State University, was in charge of the program. Don R. Williams is Director of Missions.

Conway First Church members honored their pastor, William Probasco, and his family on March 6 with an "Appreciation Day" in observance of the family's fifth anniversary with the church. The day was concluded with a church-wide reception following the Sunday evening worship services.

Bingham Road Church, Little Rock, observed its second anniversary on March 6. A Layman's Revival was held at the church March 9-13. Bill Elliott is pastor.

Martindale Church will be in revival March 27-April 3 with Harold Stephens of Trinity Church, Benton, as speaker.

Joel Moody is pastor.

A spring revival for the deaf ministry of **Little Rock First Church** will be held April 6-10 with emphasis on Spiritual Life. Jack Earwood will be leader. Chuck Woody is minister to the deaf for the church.

The Theatre Men from Houston Baptist University presented a special program on March 4 at **Sheridan First Church**. Tommy Robertson is pastor.

Southwest Association held an evangelism conference on Friday, March 18, at Arabella Heights Church in Texarkana. Vernon C. Wickliffe led a conference on deacons and their role in evangelism. Speaker for the evening was Kendall Black, pastor of Conway Second Church.

McGehee First Church will hold a two-week prayer crusade April 17-30. This crusade will be the equivalent of the church's spring revival. The first week will be led by J. W. Ross with Roy Hilton of El Dorado in charge of the second week.

Ingram Boulevard Church at West Memphis will hold a spring revival April 3-6. Henry G. West, pastor, will serve as evangelist with Danny Henderson from First Church in Covington, Tenn., leading the music.

Bingham Road Church, Little Rock, will hold a revival March 27-April 3 with Joe Stuart from Florida as evangelist. Bill Elliott is pastor.

Little Rock Second Church had as guests speakers on March 13 and 20 Clarence A. Allison, Southern Baptist missionary who has served in Nairobi, Kenya, and now works in Paris, France; and Benny Clark, Baptist Student Union Director, Arkansas State University, Jonesboro. The speaker on March 27 will be Daniel R. Grant, President of Ouachita University. These men have filled the pulpit in absence of Dale Cowling, pastor, who is in revival in New Zealand.

Heber Springs First Church will conduct a revival April 3-10. Al Cullum, associate pastor of Forrest City First Church, will be evangelist. Dana Whitfield is pastor.

Mississippi County Association youth rally was held on March 19 at Trinity Church in Blytheville. The "Church Vocation Fair" was theme for the rally. John Gearing is director of missions.

Trinity Church, Benton, will hold a youth revival on March 25-27. The church's spring revival will be conducted April 3-9 with James Walker, Stewardship Director of Arkansas Baptist State Convention, as evangelist. Harold Stephens is pastor.

McCrary First Church has recently

completed and is now occupying a new educational facility. Harrell Cato is pastor.

Morton Church near McCrory has completed a new education building which will make possible an effective outreach program for the church. Warren Watkins is pastor.

Young people of **Central Church, Bald Knob**, recently conducted the Sunday evening services under direction of Danny Myers, youth director. "Hearts on Fire" was theme. The program consisted of personal testimonies and music. J. E. Clark is pastor.

Men of **Immanuel Church, Russellville**, have committed themselves to begin a monthly Men's Prayer Breakfast on the first Monday of each month. Ray Palmer is pastor.

A deacon ordination service was held at **Pine Bluff Second Church** on March 6. Pat Henry and E. M. Farr was ordained as deacons. Speaker for the ordination service was Harold White, Director of Missions for Harmony Association.

Acteens of **Geyer Springs Church, Little Rock**, held special activities recently. These included preparation of a booth for the Book Fair; a slide presentation by Kathy Alspaugh and Stephanie O'Steen on their mission tour to Moses Lake, Wash.; a bunking party; and visiting a nursing home. Activities will conclude with the making of missionary macrame bracelets on March 16 and 23.

Sherwood First Church held a youth-led revival March 18-20 with Larry Bone, Director of Admissions Counseling at Ouachita University, as guest speaker.

Youth of **Gentry First Church** conducted special weekend revival services March 11-13. Raymond Higgins served as evangelist, and David Cox was in charge of music.

El Paso Church members honored their pastor, R. A. Hill, and Mrs. Hill on March 13 in observance of their second anniversary with the church. A church-wide dinner was served following the morning worship services.

Freeman Heights Church, Berryville, will hold a revival March 28-April 3. H. Dale Jackson, pastor of Overland Church, St. Louis, will be evangelist, and Mike Denbow will serve as song leader. Bill Combs is pastor.

A telephone evangelism seminar was held at **Hot Springs First Church** on March 15. The seminar was led by Mr. and Mrs. Howard Borland of Birmingham, Ala., with emphasis on witnessing by telephone. W. Lloyd Cloud is pastor.

Emmanuel Church, Harrison, has recently completed redecorating their church facilities. The redecorating program included installation of a bap-

tistry and the addition of five classrooms. Jack Lawson is pastor.

A new Sunday School attendance record of 162 has been attained by **Woodland Heights Church, Harrison**. Joseph A. Hogan is pastor.

North Arkansas Association, John Finn, Director, will hold a Family Enrichment Conference on March 14-15 at Harrison First Church. Conference leader for adults will be Richard Waggoner, Consultant, Family Ministry Department of the Southern Baptist Sunday School Board. Other conference leaders will be Ray Wells, Smackover First Church; John Flemmons, Eagle Heights Church, Harrison; Bob Shaddox, Harrison First Church; Mrs. Wanda Wilson, Harrison First Church; Jerry Backus, Eagle Heights Church; and Mrs. Dale Carter, Harrison First Church.

Glenn Riggs and Glenn Lewis will be leaders when a revival is held at **Nettleton Church, Jonesboro**, on April 17-27. Youth of the church were in charge of special services on March 20. Harold B. Ray is pastor.

Murfreesboro First Church will have a note burning ceremony on April 3 during the morning worship hour. The day will also be Sunday School High Attendance Day. Attendance theme will be "Victory Sunday". Von Weaver is pastor.

Wattensaw Church, Lonoke, will hold its spring revival March 28-April 3. Jesse Buell will be evangelist and Earl Verser Jr. will be in charge of music. Ron Copcock is pastor.

Wayne Copelin will be evangelist and Joe Atkinson will lead singing when **Park Hill Church, North Little Rock**, holds a revival April 3-10. On March 13 the "After Dinner Players", a contemporary Christian theatre company, performed at the Park Hill Church. Cary Heard is pastor.

Bartholomew Association will hold a family retreat at Wolf Creek Camp April 29-30. Raymond H. Reed is Director of Missions. A youth retreat will be held April 15-16 with Mickey Anders of El Dorado as leader.

Mt. Zion Association will hold a youth meeting at Bono on April 2. J. Carl Bunch is director of missions.

Baptist Men of **Washington-Madison Association** held an associational meeting on March 22 at Immanuel Church, Fayetteville. Those on program were Bob Bigger, Luther Freeman, Ted Davis, Ray Tripp, Scott Branyan, Ken Evans and Doyle McGuire. Peter L. Petty is Director of Missions. Bailey E. Smith, pastor of First Southern Church in Del City, Okla., was featured speaker at the associational evangelism conference held on March 14.

Des Arc First Church was host to "Reconciliation" from Ouachita University on March 12-13. Jack J. Bledsoe is pastor.

Deacons of **Immanuel Church, Little Rock**, held their first retreat at Camp Paron March 18-19. The meeting began with an evening meal on Friday and concluded with the noon meal on Saturday. Ernest E. Mosley of Nashville, Tenn., was featured leader for the meeting.

"Light", a singing group from Ouachita University, were at **Cabot First Church** on Saturday evening, March 19, for a youth rally. The group also sang for the Sunday morning worship services on March 20. Keith Loyd is pastor, and Angus Emerson is minister of education and youth.

A sign language class began on March 17 at **Life Line Church, Little Rock**, with classes to continue approximately 25 to 30 weeks. C. F. Landon is teacher.

Arkadelphia First Church will dedicate four days in April to a "Bold Evangelism" thrust. Revival services will be held April 3-6 with Don Harbuck of El Dorado First Church serving as evangelist. Sherry Clark of Memphis will be guest pianist on Sunday.

Youth Week was observed at **Danville First Church** March 13-20 with youth participating in special services throughout the week. They also held special social events that included a skating and pizza party.

The first step for a new church building was taken on Sunday, March 6, when **Hardy First Church** congregation assembled at the new church property site for ground breaking services. This special event followed the morning worship service. Participating in the groundbreaking services were Charles Ashcraft, Executive Secretary of Arkansas Baptist State Convention; R. H. Dorris, Director of State Missions; J. C. Montgomery, Director of Missions for Rocky Bayou Association; Richard Avey, pastor of the Hardy Church, and Clyde Morgan, chairman of deacons. Gene Street, chairman of the building committee, also participated by turning the first spade of soil for the future new church plant.

Calvary Church, Texarkana, will host the touring choir of First Church in Greenville, Tex., on April 1. The choir's program will be presented in the sanctuary of the Texarkana church on Friday evening at 7:30. Bobby Renfro is pastor.

Calvary Church, Hope, held an evangelism rally in preparation for the church's revival on Sunday evening,

(Continued on page 8)

from page 7

March 20. Congregational singing, special music and testimonies composed the evening's rally. The revival will begin on March 27 with John Finn, Director of Missions for North Arkansas Association, as evangelist. R. H. Dorris, Director of Missions for Arkansas Baptist State Convention, spoke at the Sunday morning services of the Hope church on March 20.

First Church, Little Rock, will present two nationally-known musicians in sacred concert March 26 at 8 p.m. at the church, located at Rodney Parham and Pleasant Valley. Robert Hale, leading bass-baritone with the New York City Opera Company, and Dean Wilder, Director of Vocal Studies at William Jewell College, Liberty, Mo., will sing a concert which is free and open to the public.

A sword drill and youth speaker's tournament was held at **Central Church, Jonesboro**, on March 16, sponsored by the Church Training program, Harold Clark, director. Mr. and Mrs. Mack Isbill were drill team coaches and the Keith Blackmans were youth speaker coaches.

A seminar on defending the Christian Gospel will be conducted at **Conway First Church** March 28-April 2. John Warwick Montgomery will be leader.

Clarendon First Church will hold a spring revival April 3-10 with Dick King as evangelist. Jim R. Davis is pastor.

Fisher First Church dedicated their newly redecorated auditorium during the morning worship hour on March 20. Joe H. Aldridge is pastor.

The Sunday School youth group of **Unity Church, Waldron**, has recently completed reading the New Testament. A special day of recognition was held for the young people with an afternoon of bowling and pizza. The youth who participated in the reading of the New Testament were Maynard Anderson, Monique Anderson, Jimmy Graham, Terrina Graham and Carrie Graham. Mrs. Johnny Graham is teacher.

Bentonville First Church recently opened a youth center at the church. The center is equipped with a variety of new game equipment plus a complete refreshment center. Activities are hosted by 36 young couples in the church in nine teams of four couples each.



Richard Avey has been called by Hardy First Church to serve as the church's pastor. Avey, a graduate of Southwestern Seminary, comes to Hardy from East Side Church in Pine Bluff where he served as associate pastor and minister of youth and music. A native of Troy, Ohio, he is married to the former Melanie Fish of Gould, Ark.

Ken Jordan has been called to serve as pastor of Barnett Memorial Church in Little Rock, coming to the church from the Greensburg Church, Greensburg, La. Jordan attended Central College and Boyce Bible School. He has served churches in Louisiana, Tennessee and Arkansas. Jordan and his wife, Hilda, are parents of two children.

Rev. and Mrs. Dale Barnett were honored on their 35th wedding anniversary with a party at their home north of Yellville on March 13. Barnett, a retired minister, is a former associational missionary for White River Association. The couple, who were married on March 14, 1942, in the Pea Ridge Community, are parents of four daughters.

Mrs. Bill Stewart was honored by Mrs. Margarette McGhee and other members of the Sunday School class which she teaches recently. The occasion was her birthday and the class presented her with the traditional cake and a pink carnation corsage. Hubert Ward and Gordon Shook presented Mrs. Stewart with "This is Your Life", written by Maggie Smith. Mrs. Stewart has been an active member and teacher in Siloam Springs First Church since 1929.

Mr. and Mrs. James Humphrey will be honored on their 50th wedding anniversary April 24 at Immanuel Church, Little Rock. Children of the couple will be hosts for a reception in the church Fellowship Hall from 2 to 4 p.m.

Fred Helms has been called to serve as minister of music for Forty-Seventh Street Church in North Little Rock. Helms is a graduate of Ouachita University. He has done graduate work at Southwestern Seminary and Ouachita University. He has served several churches in Arkansas as minister of music as well as being active in various Baptist denominational activities. Helms is now active in the Music Men of Arkansas, a choir composed of ministers of music from the Arkansas Baptist State Convention, serving as an officer of the group in 1974. He made a mission tour with this group to Alaska in 1973. Helms and his wife, Hazel, are parents of two children, Paula and Janis.

Miss Peggy Pearson has been called by the Forty-Seventh Street Church in



Avey

Jordan

North Little Rock to serve as minister of youth and associate in music. Miss Pearson holds a bachelor of music degree in piano from Ouachita University where she was a member of the Sigma Alpha Iota, Alpha Chi and the Musicians Guild. She also holds a master of church music degree in piano performance from Southern Seminary where she was active in musical organizations. Miss Pearson, who resides with her parents, Mr. and Mrs. Clifford Pearson, in North Little Rock, has 6½ years of accompanist experience.

Mr. and Mrs. Eddie Mills, members of Russellville First Church, celebrated their 60th wedding anniversary recently with a reception in the church parlor.

Clay Vire has accepted the call to become youth director on a part-time basis at Crystal Hill Church, Little Rock. Vire, a student at Ouachita University, has been serving as youth director in the Douglasville Church.

Bob Hatzfield observed his tenth anniversary as minister of music at Pulaski Heights Church, Little Rock, on March 1. He and his family came to the Little Rock church from Baring Cross Church in North Little Rock.

J. W. Adams Jr., pastor of Beech Street Church, Texarkana, is participating in a New Zealand Crusade this month.

Dickson Rial assumed the pastorate of Benton First Church on Jan. 16, coming to the Benton Church from River Oaks Church in Houston, Tex. Rial, a native of McGehee, was an all-state football player, is a graduate of Ouachita University and Southwestern Seminary. He has been a speaker at state summer encampments, evangelism conferences and pastors' conferences for Arkansas and Oklahoma. Other pastorates he has served include East Side, DeWitt; First Church, Antelope, Tex.; Stadium Drive Church, Ft. Worth; Orchard Hills, Garland, Tex.; and First Church, Ada, Okla. During his ministry approximately 2000 have been baptized into the churches he has served as pastor. For three years his church at Garland was



Rial



Lindley

among the top 10 churches in baptism for the Southern Baptist Convention, being second in 1968-69. Rial and his wife, the former Shirley Terry, are parents of a son, Randy, and a daughter, Renee.

Mike Lindley was licensed to the gospel ministry by Monroe Church where he is a member. Lindley is a senior at Clarendon High School and is available for youth meetings and to supply.

Iris Bowen dies

Longtime *Arkansas Baptist Newsmagazine* columnist-poet Iris O'Neal Bowen died March 18 at age 61, following an extended illness.

Mrs. Bowen, the wife of North Little Rock grocer B. O. Bowen, was a daughter of Arkansas Baptist pioneers, the late Rev. and Mrs. W. B. O'Neal.

She was a graduate of Bald Knob High School and attended Ouachita College (now Ouachita Baptist University). She was a member of the Poet's Roundtable and had received numerous state and national awards for creative writing. She was the author of three books, *Hully-Gull, The Hot Pepper Episode and Other Readables* and a book of poems, *Chains of a Gentle Nature*.

For seven years, from 1970 through 1976, Mrs. Bowen wrote a column, "Woman's viewpoint", for the Baptist Newsmagazine. She and three other women were writing the column on a quarterly basis during 1977.

Besides her husband, Mrs. Bowen is survived by two sons, three daughters and nine grandchildren.

Funeral services were held March 19 at First Church, North Little Rock, where she and her family were members. Burial was in Edgewood Cemetery.

March 24, 1977



Mrs. Bowen



Woman's viewpoint

Jane Purtle

Weakness and strength

"I've lost everything I have — my husband, my family, my security. I've always been weak. I've got to be strong if I want to make it. That's the only way I can survive," my friend said.

"But God is weak. He was born in a manger. He was crucified as a common criminal."

"But that's different," she said.

"I don't think so. Weakness is the life style he calls us to. The Beautitudes tell us that happy people are spiritually poor, meek, sorrowing. You must be weak to become strong. You must lack before you can be complete. You can be a "winner" only in being a "loser". The weakness and lacking are not something you do once for all. They are your life style because they are where you can find happiness, to say nothing of strength.

"Lean into your weakness, embrace it, celebrate it. The broken body, the shed blood: there are symbols of our weakness, our strength," I told her.

"But I have been dominated all my life. People have stepped on me. Is this the kind of life Jesus promises me? Is that what you're saying? If so, I say, no thanks!"

"Did you like being stepped on?" I asked.

"I struggled against it. Nobody likes to be dominated."

"But that's what the Beautitudes say. They say that the happy people are humble people, sad people, suffering people. It's hard to understand until you see it in a person like Corrie ten Boom. But it could be true with all of us if we would embrace our share of the world's pain."

"I don't understand," she said.

"You're an American; it's hard for Americans to understand. They avoid pain; they want to be successful and well liked. They like people who are going up and who can make it on their own."

"But where am I going to end up if I let everyone step on me?" she asked.

If you choose to bear your share of the world's pain, you're sure to hurt part of the time. But you will know, therefore, what joy really is; you'll know what comfort is. Until you've really mourned, you don't know what comfort means. And the promise is that God will satisfy you fully.

Preserving our heritage

by Bernes K. Selph

History is the accumulative record of commonplace and ordinary experiences of mankind. At times they develop into such magnitude as to be of tremendous significance; at others, they are simply the common run of everyday living. However one may think of them, they constitute a part of life and must be taken into consideration if we are to understand the times in which they occurred and interpret the actions of those involved. One must not ignore them as inconsequential. Too many people point back to one or more of these and say, "That was the turning point of my life."

Modern writers have helped demonstrate the importance of what once was considered mere trivia. Newspapers, magazines, books, and TV stories feature ordinary events and "little people". These constitute real life events, whereas once the spectacular and romantic were featured. Now, we

see the importance of the many as well as the few, and had there not been the ordinary, there would not have been the extraordinary.

It is with this in mind that I approach the matter of history. I believe that day by day happenings are important in their total impact upon the tale that is told. It is true that not all events can be recorded, but enough should be given to give a perspective of the past and possible insight into the present. In this way history has ability to teach. With this view in mind I plan to relate events to illustrate my point with the hope that it will stimulate you to record your experiences for the Arkansas Baptist Historical Commission. Such accumulation will furnish posterity a record to better interpret our times as well as theirs.

Bernes K. Selph is executive secretary of the Arkansas Baptist History Commission.

Immanuel completes remodelling

On March 6, the renovated facilities of Immanuel Church, Little Rock, were dedicated with special services throughout the day. During the morning service, the old mortgage note for \$600,000 was burned, and a new note for \$600,000 was signed by Grover E. Hemphill, who has been church treasurer for more than 40 years. The old note which was paid off was signed 10 years ago for the erection of an educational building and other expansion.

The remodelling program included the installation of an \$80,000 pipe organ built by Lecil Gibson, and installation of wall-to-wall beige carpeting in the foyers and hallways. The sanctuary is carpeted in blue and the new dark oak pews are cushioned with gold nylon material.

The pulpit area has been enlarged and new choir chairs have been installed. The choir now has a normal capacity for 110 members. The pulpit area is decorated with red velvet drapes at the baptistry and red upholstered pulpit chairs which form a bright accent to the blue-gold color scheme. The color scheme was chosen to reflect the dominant colors in the stained glass windows.

A completely new sound system has been installed in the sanctuary with a professional audio console. The sound system was necessitated because of the rapid growth of the tape ministry.

The chapel has been decorated with oak pews cushioned with soft blue material to match the thick blue carpet. Oak panelling has been used on the walls and new contemporary light fixtures have been installed. A new Rodgers organ has also been placed in the chapel.

The Youth departments have received new furniture and carpeting. The children's division has been remodelled for open space teaching as well as receiving new furniture.

The church has also recently purchased the property where St. Vincent Infirmary was formerly located. The property comprises the square block directly east of the church's front entrance. A committee is now making a study to determine the proper use of the newly purchased property.

Walter F. (Chubby) Gunn was chairman of the Long-range Planning Committee which directed the remodelling program.

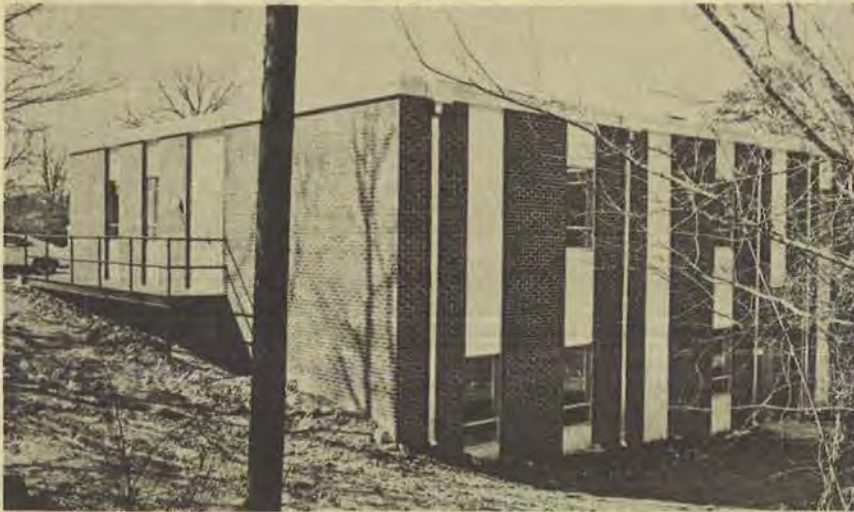
A major change in Immanuel's sanctuary is the enlargement of the pulpit area and expansion of the choir seating.



An \$80,000 pipe organ, built by Lecil Gibson, has been installed in the sanctuary.



The chapel has new pews, panelling, and contemporary light fixtures. Dark oak wood is teamed with blue carpet and blue upholstery on the pews. (ABN photos)



Woodlawn's new two-story education building will provide 5,800 square feet of floor space for the church. (ABN photos)

Woodlawn dedicates new building

Woodlawn Church, Little Rock, dedicated a new education building on March 6. The new 5,800 sq. ft. facility was erected at a cost of \$160,000. The upper floor of the two-story structure houses the pastor's study, church offices, library, conference room, and youth department. The lower floor has a fellowship hall and kitchen which can be divided into six classrooms and the assembly area for the adult III department.

Truman Hall, chairman of the building committee and Sunday School superintendent, emphasized that the building had fulfilled a major need for the church. He said, "This building will provide us with opportunity for future growth. In the past we were limited for space, but this is no longer true. We must now work together to reach the people of our community and fill our new facility."

Special guests for the occasion included Ray McClung, director of missions for Pulaski County Association, and J. Everett Sneed, editor of the *Arkansas Baptist Newsmagazine*. McClung praised the people for their vision and for the attractive and usable facilities which they had constructed.

Pastor Herman D. Voegele Jr. spoke from John 21 on the "Love of Service". He said that after the crucifixion of Christ that the disciples returned to their old trades because they had a feeling of failure and disappointment. "It is a sad day," Voegele said, "when Christians lose interest in the spirituality of Christ's kingdom."

Voegele said that the disciples had fished all night with no success. "The saddest day in any life," he said, "is when a life is barren. The disciples had

ceased to fish for men and had brought a barren report."

Voegele said that each Christian is a link in a chain and has a responsibility to tell others about Christ. He asked his congregation, "Do you have any fish? Do you have anything for the inner man?"

Voegele told his people that the obedient life is the successful life. He encouraged his congregation to use the four laws of Sunday School growth. He said, "We have now provided space and we are in the process of training workers and locating people. The thing that we must now do is to go after our prospects and confront them with the gospel."

In conclusion Voegele said that it was costly to go after people but, "It is possible when we are obedient to God. The key to our obedience is found in our love for our Master."

Pastor Voegele says that the Woodlawn Church has a bright future. "As our people work together and seek our prospects our possibilities are almost unlimited."

Dimensions in listening

There's the Fifth Dimension, a rock group, and the Fourth Dimension of occultism. Then there's "The Human Dimension", a Southern Baptist Radio and Television Commission-produced series of dramas and documentaries dealing with people where they are today.

Each segment of "The Human Dimension" is religious in nature, ecumenical in treatment. The series contains half-hour color dramas and documentaries that have received critical acclaim and industry recognition.

Church support

The churches of Arkansas have supported Southern Baptist College in Walnut Ridge for more than 36 years. In 1968 the Arkansas Baptist State Convention adopted the two-year accredited liberal arts college as a member of the family of institutions.

"Support" has come in the form of students, influence, money, equipment, and last but not least, prayer. With this kind of support comes stewardship. It is the design of the trustees and college personnel to provide for the churches and state of Arkansas a campus of Christian purpose.

State-wide exposure was given to SBC in 1971 as the 1,200 churches entered into a four-million dollar Advancement Campaign for Ouachita Baptist University and Southern Baptist College. Many churches are still making contributions as a result of this history-making effort.

Endorsement of the churches has called attention to this Baptist Junior College by a growing number of young people. Dollars given to SBC from the congregations are being multiplied as donors, corporations, and foundations are willing to invest where hundreds of churches are investing.

There is a "flip-side" to this support program. The College is dedicated to support the churches. SBC exists to provide an excellent academic program of liberal arts in the traditions of the master teacher, Jesus Christ.

Students from Southern return to their communities, and churches to provide leadership. It is at this point in the "support cycle" that the churches receive the dividends for their investment.

The Southern Accent is on church support. This support is needed and appreciated.

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An exposition of First John Confidence in prayer

by Roy B. Hilton
(Eleventh in a series)

The fourth division of chapter three has to do with the children's confidence in prayer (3:19-24).

John calls attention to four things that can serve as the basis of Christian confidence in prayer.

Keep the commandments of Christ (vs. 19-22)

"By this we know" — By this constant benevolent love to our needy brother (vs. 17-18) we have the assurance that we are of the truth. Verses 19, 20 and 21 deal with the problem of a guilty conscience. We are to love our brother with a love exemplified by Christ; but when we place our limited measure of love alongside of the full measure of his love, we find that we fall short of that which is expected of us. Realizing this, our hearts begin to condemn us. However, God is greater than our heart, and knoweth all things (vs. 20). He knows our heart. He is greater than our heart. He assures our heart.

"Assure" means to tranquilize. He will pacify, calm, soothe and tranquilize our

troubled heart. "Let not your heart be troubled: ye believe in God, believe also in me." Some have said that if your heart condemns you, so will God. That this condemnation is a sure sign of guilt and lostness. But it should be noted that John is not talking about condemnation. He is talking about assurance. We have a heart that condemns us, but we have a God that assures us. God's perfection has provided for man's imperfection. This assurance gives us boldness in prayer.

When John says we receive what we ask "Because we keep the commandments and do the things pleasing in his sight," he does not mean that obedience is the basis for answered prayer. He does mean that obedience is the condition of assurance that God hears and answers prayer. The disobedient Christian does not have this assurance.

The second item that contributes to the Christian's assurance in prayer is

Belief in the name of Christ (vs. 23)

Here John is attacking the heresy of Gnosticism concerning the person of Christ. They were teaching that Christ was not really God in the flesh at all. That he was only a person upon whom the divine favour was bestowed with which to equip him for his ministry and at his death this divine favour was forfeited. But John says we are to believe in his name, i.e. "God's Son Jesus Christ" (vs. 23). We are to pray in this name (John 15:16). We are forgiven in this name (1 John 2:12). We are to believe in this name.

Love for the brethren of Christ (vs. 23b)

This is the third item of importance that contributes to the Christian's assurance in prayer. This love is needed to maintain fellowship both with the brethren and with Christ. (See 2:9-11; 3:10-14 and 4:7-17.)

Abiding in the spirit of Christ (vs. 24)

"He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us."

Roy B. Hilton is retired from the pastorate of Immanuel Church, El Dorado. He plans to continue his ministry through writing and teaching.

Tiger Traks to raise scholarship funds

ARKADELPHIA — For the third consecutive year, students will be helping students at Ouachita University in what has been termed "Arkansas' Most Exciting College Weekend", Tiger Traks.

To be held April 15-16 on Ouachita's campus, Tiger Traks consists of trike and bike races, a celebrity tennis match and a concert with the Oak Ridge Boys gospel group sponsored by the Ouachita Student Foundation (OSF) in an effort to raise money for scholarships to be awarded to deserving OBU juniors and seniors.

The goal of OSF, which is an all-student organization, is to give 30 \$500 scholarships for the 1977-78 academic year to upperclassmen on the basis of school participation, leadership traits, scholastic achievement and financial need. Last year 18 \$500 scholarships were awarded.

The method used to achieve this goal is a collection of activities open to everyone, called Tiger Traks.

The weekend will begin Friday evening at 7:30 p.m. with an all-female trike race in Rockefeller Field House. Highlighting the competition, for which first, second and third place prizes will be given, will be a special trike race between female faculty members, wives of the faculty and female staff members

at Ouachita.

Saturday at 9:30 a.m. there will be a celebrity tennis match at the Freeman-Dunklin Tennis Center featuring Ron Ely, who played Tarzan on screen and television, Fess Parker, who portrayed Davy Crockett and Daniel Boone in television series, and All-Pro safety Cliff Harris of the Dallas Cowboys, a 1970 OBU graduate.

That afternoon at 1 p.m. will be the annual bike race but with a new slant this year. Held at A. U. Williams Field, the all-male race will consist of several different races of speed, distance and endurance rather than the 30-mile relay of previous years. Prizes will also be awarded in this competition.

The weekend will conclude with a variety show and a concert by the Grammy Award-winning Oak Ridge Boys in Mitchell Hall Auditorium at 8 p.m.

Ticket books, which provide entrance to all the weekend's events, are \$6 and were on sale as of March 1. Single event tickets are \$3 each with no admission charge for the celebrity tennis match Saturday.

Tickets may be purchased from the OSF office in Grant Hall, room 203, or by calling this toll free number: 800-453-2400.

On the cover



Tiger Traks is a montage of celebrities, student participants and spectators, all working toward raising money to provide scholarships for deserving OBU juniors and seniors.

Personal soul winning emphasis leads to growth for Tyronza Church

"An emphasis on personal soul winning is the leading factor in the growth of our church," Pastor Paul L. Brown of the Tyronza Church said. "Winning people to Christ," he continued, "is the name of the game for any church to have successful growth. There are three keys to personal soul winning — be earnest, be direct and keep the plan of salvation simple."

To make soul winning a successful program of the church, Brown provided training in witnessing skills. Besides offering classes in soul winning, Brown also has strengthened his program by putting it on a one-to-one basis. He takes an untrained person on visitation to observe soul winning techniques. Brown said that eventually the untrained person will gain enough confidence to witness. Then he allows this individual to train another.

The Tyronza Church has seen an increase of 37 percent in Sunday School attendance; 89 percent in Church Training and 620 percent in the Wednesday evening services. When Brown came to Tyronza in 1973, the high attendance in Sunday School was 151. This past year it reached 230. High attendance in Church Training in 1973 was 81, and in 1976 it was 162.

Wednesday evening average attendance has grown from 10 in 1973 to 108 in the last year. Following announcements and prayer requests, the pastor

gives a devotional, sometimes concluded with an invitation. He said that on many Wednesday evenings people have made decisions for Christ. In 1976 there were 79 professions of faith and 60 were baptized.

Tyronza Church has experienced a weekly budget increase from \$619 to \$1,092.10, an increase of 76 percent. Funds to be used in the building improvement program have grown from \$5,200 to approximately \$30,000.

Another visible result of the soul winning program is the addition of two staff members. In 1976 Don E. McQueen became minister of youth, and Charles Fortner became minister of music.

Two children's choirs are directed by the wives of the pastor and youth director. Two Baptist Women groups have also been organized and meet monthly.

The women and youth of the church, assisted by three staff members, have completely redecorated a major part of educational facilities of the church. The basement is presently being remodeled for use as a recreational facility for the youth.

In summarizing the effectiveness the growth of the church through personal soul winning, Brown said, "A lot of love and hard work from the people has been the secret of our growth. Even with the inclement weather of 1977, the attendance in every area of the church's ministry has been more than in any previous year."



ABOVE: A growing Tyronza congregation gathers for Sunday morning worship.

RIGHT: Staff members of the church are (from top) Paul L. Brown, pastor; Don E. McQueen, minister to youth, and Charles Fortner, minister in music. (ABN photos)



A. V. Washburn



Kenneth Dean



Florrie Ann Lawton



Lawson Hatfield



Mavis Allen



Jim Walter

Bible teaching/learning workshop

April 4-5, 1977

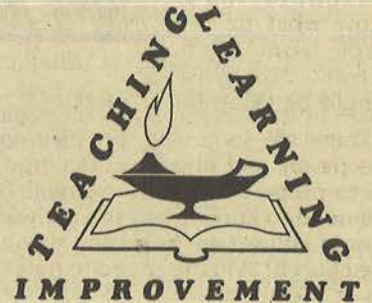
Immanuel Church, Little Rock

Monday, April 4

- 1:30 p.m. General session
- 2:00 Feature
- 2:30-4:00 Age group conferences
- 7:00 p.m. General session
A. V. Washburn, speaker
- 7:45-9:00 Age group conferences

Tuesday, April 5

- 9:00 a.m. General session
- 9:30 Age group conferences
- 10:30 Break
- 10:45-12:00 Age group conferences
- 1:30 p.m. Special interest conferences
- 2:45 Break
- 3:00-4:15 Special interest conferences
- 7:00 p.m. General session
- 7:30-9:00 Age group conferences



Program personnel — conference leaders

- Speaker A. V. Washburn
- Speaker Lawson Hatfield
- General officers Mavis Allen
- Adult Jim Walter
- Young adult Don Cooper
- Older youth Freddie Pike
- Younger youth Rhea McKinney
- Older children Al Brewer
- Middle children Harold Vernon
- Younger children Eddie Reed
- Older preschoolers Jeannette Frey
- Middle preschoolers Pat Ratton
- Younger preschoolers Florrie Anne Lawton

Provisions for preschoolers

Evangelism

Preparation for revival personnel

(Ninth in a series)

The key word in preparation for revival personnel is understanding. This will eliminate many rough spots during the time of revival. The pastor and church as revival personnel must know what to expect from each other. Nothing should be taken for granted.



Shell

There are some very practical things the pastor and church committee can do to prepare for the personnel. There is a need to know when the revival personnel will arrive. Are they driving to the church? Will they need to be picked up at the airport?

Where will the personnel be staying during the revival? Does the church have an option? What do the personnel prefer? Most full-time evangelists prefer to stay in a motel. This gives them more freedom to relax and prepare. Some friends prefer to stay in the pastor's home or another private home. It is much better if there is a private room and bath. Many churches have been thoughtful enough to provide this room in the parsonage. If the personnel stay in a home, the church should furnish the food.

Some evangelists now have a motor home they drive to the church field. This can be parked in a mobile home park or near the church. The church should know if the evangelist expects compensation for the use of the motor home so there will be no misunderstanding. I have found in the use of our motor home that a car furnished by someone in the church field is very valuable.

There should be an understanding concerning eating in the homes. Will the personnel eat out one or two meals a day? I, personally, work with the pastor in relation to his desires. I would prefer to eat out the noon meal when it is possible and have a smaller meal in the evening. Some evangelists will not eat until after the evening service. The pastor and people need to know these things in their planning.

It is good to have an understanding in relation to the finances. The pastor should take the initiative and discuss the receiving and dividing of the love offering. Is there a net amount? Is there a

guaranteed amount plus the offering? Will there be a love offering each night and all go to the revival personnel? As a former pastor and now as an evangelist, I prefer a love offering each night to give the people an opportunity to worship and support the revival effort. I never promote the offering, but I appreciate pastors who are concerned enough to do so. Regardless of what the offering is, it should be given to the personnel at the close of the revival. If a pastor and church do their best, they will not have to apologize and say, "I am sorry it is not more."

The preaching evangelist should be aware of the revival emphasis. Will there be day services? Will he be speaking to other groups? The singing evangelist will want to communicate with the music director and perhaps the choir president to promote the choir participation. He will need to know about music material available, the instruments and P.A. system. Who are the instrumentalists and how capable are they? How many choirs will he work with and when will they rehearse? The revival music director should coordinate all the special music. If possible, he should listen to them rehearse. There must be a close working relationship between the music and preaching. This should be discussed preceding the service.

The only answer against a misunderstanding is to have a complete understanding between all personnel involved. — Clarence Shell Jr., Associate/State Evangelist, Evangelism Department

"I guess I can say that going to Siloam Springs is one of the few things I really look forward to each summer. There is such a thrill that enters my soul when I think of going because I know that the Christian fellowship there is better than gold. What a blessing it is to be privileged enough to get to go and receive a fantastic lifting of the soul." — Kim

"I'm really looking forward to going to Siloam Springs again this summer. The main reason is because being together with fellow Christians helps to give me strength to get through the year 'til the next summer. It gives me strength to face the world of people who aren't Christians and try to help them." — Nanci

The above paragraphs were written by two of our youth who have attended Siloam Springs Baptist Assembly in the past. One of the girls made a profession of faith last year and then later followed our Lord in baptism in one of the local Baptist churches in Monticello.

Christian friends from churches throughout our state have provided the necessary funds to send our children to camp for many years. We are indeed grateful for your support in providing this extensive religious training, fun and fellowship that all of us who attend Siloam Springs enjoy. If you would like to share in this part of our program this year, be sure and mark your gift or check plainly so we will know just how it is to be used. Twenty-five dollars will pay camp fees, buy study books and provide a small amount of spending money for a boy or girl. — Mrs. Eula Armstrong, Child Care Worker, Arkansas Baptist Home for Children

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State Youth Convention

Friday, April 8, 1977

Little Rock, Arkansas

Robinson Auditorium

Speaker



Wallace Henley, pastor,
Old Spanish Fort Church
Mobile, Ala.

Three Sessions

Morning
10:00-12:00 Noon
Afternoon
2:00-4:15
Night
6:00-7:15

Younger youth

Grades 7-9
Exhibition Hall

Older youth

Grades 10 and above
Music Hall

Soloist



Ken Medema
Song writer/vocalist
Upper Montclair, N.J.

Program highlights



The southern singers/SBC



The Singing Men/OBU

Plus

- "Light" - Ouachita Baptist University
- "Spirit of Love" - Baylor University
- Bold Discipleship/film-forum
- State Youth Bible Drill and Speakers' Tournament
- Betty Gail Martin and Mickey Jones/vocal duet

YOUTH EXPLORING DISCIPLESHIP

WMU Missionary Kid to sing for Acteens

Roger Orr, son of Mr. and Mrs. Don Orr, missionaries to Colombia, will entertain Acteens in their meeting at Burns Park April 30. Orr, who plays the guitar and sings, has performed both solo and as part of a musical group on many different occasions.



Orr

He and his sister, Roxanna, were members of a trio of Missionary Kids who sang during WMU week at Ridgecrest during the summer of 1975. He is presently a student at Ouachita Baptist University.

Using as a theme, "This Is Our Day", younger Acteens will gather at Burns Park from 10 a.m. until 3 p.m. bringing picnic lunches for a day of missionary education and inspiration. Informality will reign as Acteens sit on the grass in small groups to hear about missionary work from state, home and foreign missionaries and the children of missionaries.

Others who will be leading are Mrs. Clarence Allison, missionary to France, Mr. and Mrs. Carl Hall, Kenya; Mr. and Mrs. Norman Coad, Upper Volta; James Crookham, US 2, Pulaski County; Tommy Bridges, Special Missions Ministries, Arkansas Baptist State Convention, and others.

This event is planned especially for younger Acteens. A special event for older Acteens in keeping with this year's "Minding the Future" emphasis is a Mission Tour to New Orleans and the Bayou Country June 6-9. Those desiring more information about these events should write WMU Office, Box 552, Little Rock 72203.

**BOLD
BELIEVERS
IN GIVING**

Foreign mission briefs

ALEXANDRIA, Va. — Jesse Ruth Ford, 88, former assistant to the executive secretary of the Southern Baptist Foreign Mission Board, died here March 6. She came to the board in 1922 and worked at board headquarters in Richmond, Va., until 1940 when she went to the Baptist World Alliance in Washington, D.C. She served as office secretary to the general secretary of the Baptist World Alliance until her retire-

When are Cooperative Program gifts not Cooperative Program gifts?

The denominational plan of financial support used by Southern Baptists for more than 51 years is unique in several respects. Part of this uniqueness is reflected in the first word of its name. It is a plan of voluntary cooperation.

While this concept of cooperation seems relatively simple, it does occasionally give rise to some misunderstanding. One point of misunderstanding involves designated giving.

A basic premise in this cooperative effort is that Southern Baptists will join together in supporting all denominational missions and ministries and services. Each cause is to receive its equitable share. Obviously, then, every ministry engaged in by Southern Baptists is included in the Cooperative Program, with very rare exceptions in the case of two agencies.

It is natural that individual Baptists, and sometimes a church as a whole, will have a special interest in supporting a particular ministry or mission cause. For that reason Southern Baptists have always defended the right of any constituent or church to designate gifts to that cause. However, such a gift cannot be counted as a Cooperative Program

gift, even though the ministry designated may be included in the Cooperative Program budget.

Occasionally a church submits a contribution to a "Cooperative Program ministry" but designated for that one specific cause. It must then be recorded and reported as a designated gift, and it will not be registered on the books of the state convention or the Southern Baptist Convention as a Cooperative Program gift; it simply cannot be both. In some cases a church has actually reported to its membership that such designated gifts were going to the Cooperative Program. While we would not question the intent or motives when such statements are made, they are nevertheless totally in error.

The right of an individual or church to designate any portion of its contributions will always be honored and protected. However, only those gifts which are given without designation and without qualification to the total denominational program can be counted as Cooperative Program gifts. It seems only fair that our people be made aware of this distinction. — Roy F. Lewis, Associate Executive Secretary-Treasurer

Choir festivals set for April

Enthusiastic children and youth, capable and inspiring directors, talented accompanists and beautiful music selections — sounds like the ingredients for a terrific musical experience!

You'll find all these at the Arkansas Baptist Music Festivals in April. The older children's festivals will be conducted in five locations. Leading children's choir workers have been enlisted to conduct each festival, and an exciting time is expected at each one. Check last week's *Newsmagazine* for important information about each of the five older children's festivals scheduled for April 2.

Youth Choir Festivals A and B are scheduled in Little Rock on April 16. The

"B" Festival is for junior high choirs and will be conducted at Second Church. The director will be Mark Blankenship, youth music editor from the Sunday School Board. This group will be singing one of Mark's compositions.

The "A" Festival is for senior high choirs and will be conducted by Duncan Couch, choral director of Southwest Baptist College in Missouri. Dr. Couch is well known for his outstanding work as a conductor. Check the *Newsmagazine* next week for complete details.

Registration deadline for each festival is 14 days prior to the event. There is still time — but you must hurry! — Ervin Keathley, Department Secretary

ment in 1955.

RICHMOND — In a letter to the Southern Baptist Foreign Mission Board, the Women's Union of the Japan Baptist Convention recently expressed their concern and prayers for those "who have suffered due to the extreme cold weather." They said they were grateful for faithful financial and prayer support that they had received and added that they wished God's blessings

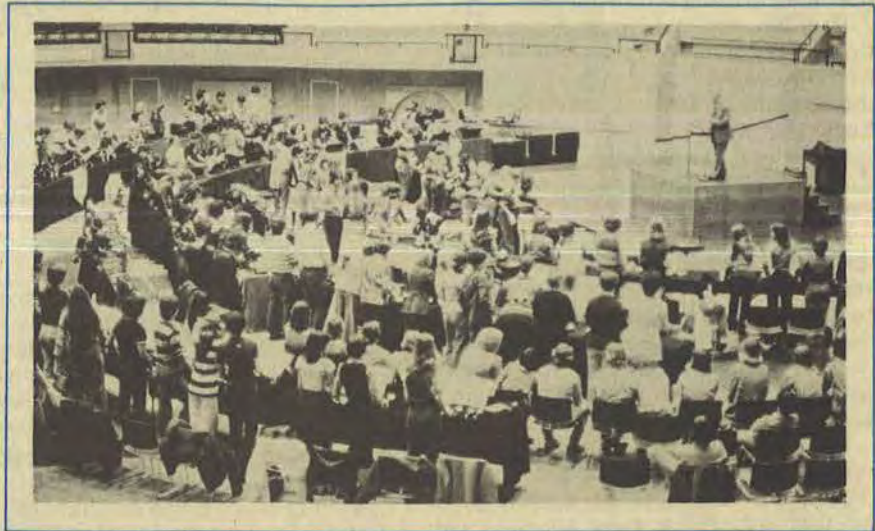
upon the victims of the extremely cold winter.

KOBE, Japan — Southern Baptist missionary Michel (Mike) Simoneaux is using the wedding chapel of the newest hotel in Osaka free of charge for a church music seminar. With 32 people enrolled from 20 churches of all denominations, the 14-week course will include theory, conducting, voice and practical church music methods.



LEFT: Fourteen church handbell choirs, including this one from Lakeshore Drive Church, Little Rock, performed for judging and were part of a mass choir performing at the close of the festival. Judges were Otis J. Mumaw of Kansas City and Miss Mary Belle Nissly of Little Rock.

BELOW: Choirs rehearse for the mass concert under the direction of Dr. Mumaw. Approximately 185 ringers participated. (ABN photos)



State handbell choirs ring together at Russellville

ABOVE, LEFT: The sanctuary choir from Cullendale Church, Camden, was one of two adult choirs attending the festival, held on the Arkansas Tech campus in Russellville March 11-12.

ABOVE: Otis J. Mumaw, festival director, demonstrated techniques of solo ringing. Dr. Mumaw is an area director of the American Guild of English Handbell Ringers.

LEFT: Young people from Harrison First Church rehearsed for the mass concert, presented at the festival's end at noon Saturday.

Brotherhood RA Congress planned for May

Royal Ambassadors have an upcoming opportunity for fellowship, mission information and inspiration.

The 24th Annual Royal Ambassador Congress is to be held on May 6-7. The Congress will convene in the facilities of the Lakeshore Drive Church in Little Rock.

There will be three sessions of the Congress — Friday afternoon, Friday evening, and Saturday morning.

Friday afternoon will feature the speakers contest, "Royal Ambassadors Tell It Like It Is". Speeches are prepared by boys entering the contest, based on their advancement projects. The contest is open to boys in Crusaders (grades 4-6); Pioneers (grades 7-9); and Royal Ambassador Service (grades 10-12).

First-place winners in each of the three divisions will receive a one-week scholarship to Royal Ambassador Camp. Second and third-place winners will each receive a partial camp scholarship.

Rules for the contest have been mailed to Royal Ambassador leaders, counselors, pastors, ministers of education and youth workers. They are also available from the Brotherhood Department.

The program will include missionary speakers, good music, hopefully, some good craft and advancement displays, and some fun time. Plan now to attend.

We welcome, since January, new units of Brotherhood work in Decatur, Highfill, Mason Valley, Sunnyside (Rogers), Gentry, Kingsland, and Calvary in Ashley County. These include Baptist Men and Royal Ambassadors — may their tribes increase. — C. H. Seaton, Director

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SBC sessions will focus on goal to evangelize world

KANSAS CITY, Mo. (BP) — The Southern Baptist Convention (SBC) goal to evangelize the entire world by the close of the Twentieth Century will be the major focus when the SBC meets here, June 14-16, at the Roe Bartle Convention Center.

Evangelist Billy Graham will close out a three-day emphasis featuring a combined effort of SBC agencies "to portray the unity and singleness of the objective of the denomination for this goal," said Wayne Dehoney of Louisville, Ky., chairman of the SBC committee on order of business.

The committee is urging persons attending the 120th annual session of the 132-year-old SBC to remain to the end to get the cumulative effect of a three-day buildup to the closing challenge by Graham.

During that closing service, SBC missionaries will be commissioned and all Southern Baptists in every area of denominational life — lay and ordained — will be urged to commit themselves to the SBC goal, which will call for unprecedented mobilization of denominational resources.

Among other items of business, messengers will vote on a proposed \$63,400,000 total national Cooperative Program unified budget. That includes \$55,080,000 in basic operating and capital funds needs of SBC agencies and another \$8,320,000 in "bold advance" funds to finance unmet needs of the SBC's worldwide missions program beyond basic needs.

The agenda of the nation's largest Protestant body, with some 12.9 million members in over 35,000 churches across the nation, will center around "Let the Church Reach Out". Some 16,000 persons are expected to register as messengers. An all-time record of 18,637 registered last year in Norfolk.

Besides Graham, leading pastors will close afternoon and evening sessions with inspirational messages aimed at showing the centrality of the church to SBC efforts.

They are W. A. Criswell, former SBC president and pastor of First Church, Dallas, speaking on "Our Reason for Being"; Frank Pollard, pastor of First Church, Jackson, Miss., "The World God Loves"; William E. Hull, pastor of First Church, Shreveport, La., "The Gospel, the Power of God Unto Salvation"; Richard A. Jackson, pastor of North Phoenix (Ariz.) Church, "By His Spirit"; and William Pinson, pastor of First Church, Wichita Falls, Tex., "Our World and the Gospel".

James L. Sullivan of Nashville, ex-

pected to be re-elected to the customary second one-year term as SBC president, will deliver the president's address on Tuesday morning, June 14. William L. Self, pastor of Wieuca Road Church, Atlanta, will preach the convention sermon during the Wednesday morning session.

TV film on Christ causes some stir

FT. WORTH (BP) — A six-hour film entitled "The Life of Christ", scheduled to be sponsored by General Motors on NBC-TV during the Easter season, has become controversial in some quarters, although little is known about the film to date, according to a Southern Baptist communications executive.

Paul M. Stevens, president of the Southern Baptist Radio and Television Commission, Ft. Worth, who will attend a pre-screening of the film to determine its content, said he has received a large number of contacts concerning the film and quoting remarks reportedly made by G. Franco Zeffirelli, the film's director.

Stevens has written to Herbert S. Schlosser, president of the National Broadcasting Company, expressing concern about its content and seeking to learn precisely the nature of the film and NBC-TV's plans for it.

A newsletter put out by the Moody Adams Association in Baker, La., quotes "Faith" magazine as saying, "Director Zeffirelli told a news magazine reporter, 'I . . . see Jesus as an ordinary man, gentle, fragile, simple . . . Of course, the public is going to be annoyed that I am destroying their myths . . . yet in view of the constant reinterpretation of Jesus' life and the tone of our contemporary society, I believe the changes which I have made are valid.'"

In his letter to Schlosser, Stevens said of Zeffirelli, "If his statements concerning his treatment of the deity of Christ are true, then they reveal a foolish insensitivity to the feelings and convictions of more than 85 million Americans.

"I think the result will be a reaction unlike any that has been heretofore experienced," Stevens told Schlosser. "In my opinion the present national attitude toward religion will resist a presentation that reflects on deity of Christ."

The screening of "The Life of Christ" is scheduled by NBC-TV in New York City for March 25. Stevens and others have been invited to see for themselves whether the film downgrades the deity of Christ.

Company relents, re-offers TV show

MIAMI BEACH (BP) — Entertainer Anita Bryant, who lost a potentially lucrative television contract because of her highly publicized opposition to passage of a Miami Metro homosexual rights ordinance, has been offered the job again.

Spokesmen for her and the Singer Company, chief sponsor for the show, said negotiations have been resumed with Bryant to be hostess for a pilot program of a 13-week long TV talk show series to be aired in the fall.

The telegram cancelling negotiations with Bryant two weeks earlier cited "the extensive national publicity arising from the controversial political activities" she had engaged in. "We want this to be a pleasant show," said Edward Trevorrow, vice president of Singer, when negotiations were broken off. "We'd like to have as little difficulty as possible in any direction," he said.

However, Singer officials said the earlier decision had not been cleared with top management. Singer executive vice president W. Paul Tippett Jr. said Singer fully supports Bryant's rights to take a personal position on legitimate issues "not related to her commercial environment with the company."

A company spokesman said the Singer Company has received a lot of phone calls and letters about the cancellation. He would not say whether most of those phone calls were opposed to the action, but, he insisted, "This wasn't the reason for the change."

Bryant, a Southern Baptist, was one of the leaders of a petition drive to try to force repeal of the ordinance passed by the Metro Commission earlier this year that would outlaw discrimination against homosexuals.

NAB to propose reduction of TV sex and violence

WASHINGTON (BP) — Wilson C. Wearn, chairman of the joint board of directors of the National Association of Broadcasters (NAB), said here the NAB is formulating a policy to reduce the amount of sex and violence on television, and it expects to have a concrete plan by this summer with the cooperation of the networks and program producers.

Wearn, president of Multimedia, Inc., Greenville, S.C., said the NAB Board has directed the Television Code Review Board to formulate clear, strong advisory guidelines. He said NAB representatives have met with representatives of the three networks and with a number of producers of television programming.

He said both groups expressed concern over the problem and a willingness to work with NAB to develop new and effective methods of self-regulation.

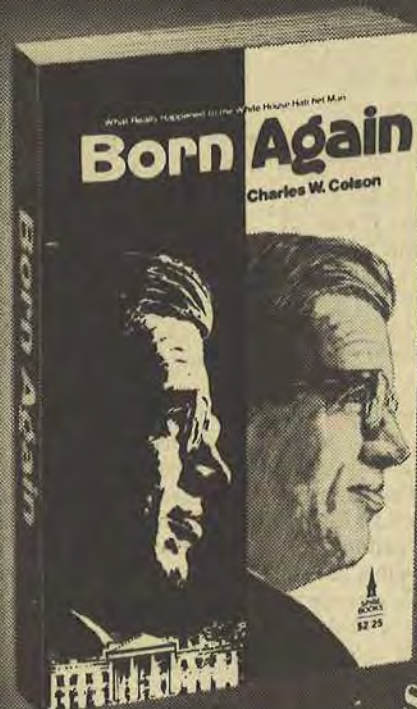
The NAB chairman said Code Board

members will meet with representatives of the National Citizens Committee for Broadcasting and the American Medical Association. Also, a meeting is being scheduled with the Parent-Teachers Association.

Wearn said NAB "has no illusions that this process will be a smooth one and meet all concerns, but rather we expect that it will produce many differing views and opinions on how best to attack this problem. We all must recognize that this is an area where no precise measurements exist and where no clear answers will suddenly appear to the satisfaction of all."

He added that "violence is not going to suddenly disappear on television just as it is not going to suddenly vanish from our society. But we are trying to do something about the total amount of violence and the programming that is offensive to the public . . . By doing so we believe we are recognizing our responsibility to the American public."

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International Lesson

The way of responsible stewardship

Luke 16:10-15;
Mark 12:41-44

March 27, 1977

As we approach the final lesson of this unit let us in summary remind ourselves that we have been concerned with Jesus teaching his way of life to his followers both by example and by words of instruction. It is quite evident that Jesus was teaching his followers his way of life because he expected them to live that way themselves. These are not merely pious pronouncements of ideals that he never expected his disciples to try to live up to; rather these are basic principles for the guiding of the Christian life. He expected them and us to translate them into the living of life every day. His way includes: unselfish service, genuine prayer, forgiving love, and responsible stewardship.



Robertson

sound like strange reasoning, he is commending her because her faith and loyalty to God were such that she gave all she had.

This lady was poverty stricken, a pauper, even if she had kept both coins it would have made little difference. Yet because she gave so generously she probably went hungry that night and perhaps the next day as well. Few Christians today have this much faith and love and loyalty to the Lord, and it is obvious in the way we give.

Christ is concerned with the spirit in giving more than the amount; with attitude more than dollars. The widow's gift was characterized by love and sacrifice, and it may well be that our Lord measures our giving as much by what we have left as how much we give. The rich were making no sacrifice, but the widow gave all she had; what a vast difference. The responsible steward will in light of this give sacrificially, and few professed Christians are doing this. William Barclay has said that it may be a sign of the decadence of the church that gifts have to be coaxed out of numerous church members, and many will not give at all unless they feel sufficiently entertained and properly provided with what they feel they need.

There should be a kind of recklessness about our giving, in which we dedicate our all to Christ and his service so that we give whatever he leads us to give. We should hold back nothing from God and give ample evidence of this in our giving as the poverty-stricken widow did.

It may be a curious commentary on our thinking to honestly admit that many of our people would tend toward calling her foolish for giving all she had, while the Christ we all claim to follow and serve commended her beyond all the other who gave. One thing is sure, we should not claim to have given the widow's mite until we have given everything we possess for it is the generosity and sacrifice more than the amount. We cannot say that Christ commended her personally that day, but we

can be sure that the loving God of heaven took note and poured his richest blessings out upon her.

Examining our faithfulness (Luke 16:10-15)

This passage comes at the conclusion of a parable that is difficult to understand and interpret. From the parable several principles are drawn. In verses 10 and 11 we are shown that our faithfulness in small tasks proves our faithfulness for the larger tasks, but one who cannot be faithful in that which is relatively unimportant will not likely be faithful in that which entails great responsibility.

The parable concerns an unjust steward who was not faithful in the use of his Master's money and was dismissed from his responsibilities. Some followers of Christ are tragically unfaithful in their stewardship, that which God has entrusted to them, therefore their reward in heaven is surely going to reflect that unfaithfulness. Christ wants us to be totally faithful to him in giving and in all of life.

In verse thirteen we are told that no one can be slave to two masters; one he will love and hold on to; the other he will hate and reject. The Christian steward can have only one master; he cannot devote all his time and energy and thought to making and accumulating money for then the money takes the place of God. When we decide to follow Jesus and commit our lives to him, we are called upon to follow him exclusively; this means that the making and using of money must also come under his control and be in line with his will.

Conclusion

We should consistently examine our giving and our faithfulness in the light of our Master's teaching. One day he will examine it openly under the white light of God's honest discernment on the day of our evaluation and accounting.

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Pilate: the compromiser

Mark 15:1-15

What will a man do to keep his job? If it is a position of power, he might compromise his convictions. Pilate did.

Pilate qualified for his leadership position. He was a Roman and had a Roman education. He governed with a Roman sense of law and order. When his subjects thought of violence, Pilate put them down.

Palestine had its share of problems. Fervent nationalists kept the land on the brink of revolution. Rome had to keep the peace on this bridge between Syria and Egypt. Leaders had to be firm and wise. Pilate succeeded in firmness but failed in wisdom as he showed contempt for the people on three occasions.

He tried to march his soldiers into Jerusalem bearing standards with the Emperor's image. The Jews asked that they be removed. Pilate refused. After six days he had to back down.

The governor offended his subjects the second time when he used Temple funds to construct an aqueduct. The people rioted and Pilate's soldiers killed some citizens.

Tense relationships weren't eased with Pilate's troops carried shields with the Emperor's name engraved on them. The Emperor considered himself a god and his subjects were expected to worship him. When Pilate refused to remove the shields, the people reported him to the Emperor. Tiberius asked Pilate to yield. Through these offenses, Pilate had to move with caution.

Something noble dwelt in the heart of the man. He asked probing questions and made stimulating remarks in his dealings with Christ. "What is truth" (John 18:38). "Behold the man" (John 19:5). "What shall I do with Jesus which is called Christ?" (Matt. 27:22).

As a public figure, Pilate felt pressure from two sides. He wanted to please the people he ruled. His conscience told him of higher motives. He became a pawn to accomplish what he didn't like. He became a compromiser who couldn't find an easy way to thwart the purposes of evil men. Pilate tried to escape what he finally had to do.

Events at Christ's trials moved quickly. Pilate made several attempts to find a way out.



Walker

You judge him

The Sanhedrin suspended its rules and found Christ guilty. They charged him with blasphemy and passed a death sentence. But the Jews, under Roman rule, didn't have the power to execute people. Permission had to be granted by the Roman governor and carried out by Roman officials.

To make everything legal, the Sanhedrin sent Christ to Pilate. They didn't mention the blasphemy charge. Pilate didn't like to bother with petty religious matters.

When the temple authorities hauled Christ before Pilate, he recognized their treachery. Christ didn't need to be on trial. Pilate looked into Jesus' eyes and failed to see a fanatic bent on insurrection.

He tried to side-step the issue. "Take him yourselves, and judge him according to your law" (John 18:31). Jesus' enemies sought the death sentence. Pilate could not escape his responsibility.

Compromisers try to escape the difficult decisions. They refer the hard questions to others. They endeavor to be "Mr. In-Between" by avoiding controversial issues.

Knowing the blasphemy charge couldn't get a hearing, Jesus' foes presented a threefold charge before Pilate. They accused Jesus of being an agitator. They said he discouraged payment of taxes. Christ, his critics charged, claimed to be a king.

Pilate couldn't evade the issue so he questioned Christ on the third charge. "Art thou the king of the Jews?" (v. 2). Christ affirmed Pilate's statement. The charge wasn't new for would-be kings roamed the Judean hillsides.

Many charges were pressed against Christ in an effort to obtain a conviction. He remained the master of circumstances. He didn't over react. He kept quiet and Pilate "marveled" that Christ could be so calm in a storm of conflict.

A trip to Herod

To prove their charges of agitation, Jesus' enemies said he taught in Galilee (Luke 23:5). Pilate's ears perked up at the mention of Galilee. He thought he had found another way out. Luke is the only writer to record this incident in Christ's trials.

Pilate referred the case to Herod who

ruled over Galilee and happened to be in Jerusalem. He hoped Herod could settle the case.

Jesus amused the crafty Galilean ruler. Under Herod's haughty gaze, the soldiers robbed and mocked the Lord. Christ did not honor Herod with answers though he asked many questions.

Pilate's attempted compromise failed. Herod sent Jesus back. No person could make Pilate's decision. The governor's encounter with Jesus illustrates a confrontation that comes to all people.

Barabbas or Jesus

Members of the Sanhedrin pressured Pilate. They keenly desired a favorable verdict. Pilate appealed to their reason and suggested that they choose between Barabbas and Jesus.

Barabbas wasn't a common thief. Palestine's borders contained many radicals who waited for the opportunity to overthrow Rome. One group carried daggers and pledged themselves to murder and assassination. Barabbas may have belonged to such a gang. He was charged with murder and insurrection.

Pilate thought he could capitalize on the custom of releasing a prisoner. He suggested Barabbas. The mob vetoed his suggestion. They asked for Jesus' blood and Barabbas' freedom. Another compromise failed. Pilate could not get the crowd to make his decision. He had Jesus on his hands.

Beat him and free him

One final frantic effort failed. Pilate thought he would give the people blood but save Jesus' life. The chanting mob listened as he told them he would beat Christ and release him (see Luke 23:16, 22). Mad men rejected this compromise. The unanimous cry deafened Pilate, "Crucify him! Crucify him!"

Pilate tried to get the mob to make a decision he didn't want to make. They knew what they wanted. They pressed Pilate to the wall. He conceded defeat. Pilate yielded to their voices. Their game was over when they threatened to report him to Rome. Pilate thought more of his job than he did Jesus. He "delivered Jesus . . . to be crucified" (v. 15).

Every compromise failed. Pilate knew responsibility. Dramatics didn't lessen his guilt. Men can't wash their hands to purge the sins of life. Compromise kept Pilate in office a few months, but it scared forever a man who wanted power more than he wanted justice.

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The bookshelf

45 Years on the Rock Island Line

When the Rock Island Railroad names a diesel locomotive after someone, it's likely to be a U.S. Senator or a governor or a person in some other area of public life. Then, some weeks ago, they named a locomotive for Tom Foster. Railroad dignitaries, speaking at Malvern on "Tom Foster Day", told his friends why.

Foster, who retired from railroading after 45 Years on the Rock Island Line (the title of his autobiographical book), was devoted and loyal to the railroad, but he also was known for his religious beliefs. Some of his co-workers called the building where he worked "the religious house", because Foster kept a Bible and some church literature in the washroom where his co-workers could

read them. He has been credited with helping to convert some of the hoboes who rode the rail during the great depression of the 1930's.

Tom Foster, a member of First Church, Malvern, wrote this second book since he retired in 1965. (The first told about his efforts to encourage attendance at a week-long prayer meeting.) 45 Years on the Rock Island Line is the account of a man who, for physical reasons, never made it to be an engineer, but who impressed people with his dedication and Christian witness and was able to watch his own engine come in.

The book is on sale at Baptist Book Stores.

Attendance report

March 13, 1977

Church	Sunday School	Church Training	Church addns.
Alexander, First	118	50	2
Alpena, First	50	12	
Batesville, First	228	91	
Bentonville, Mason Valley	83	46	
Berryville			
First	165	58	
Freeman Heights	177	63	
Biscoe, First	97	51	
Booneville			
First	238		
South Side	94	74	
Bryant, First Southern	206	116	15
Cabot			
First	446	97	
Mt. Carmel	227	79	4
Camden, Cullendale First	547	135	4
Charleston, First	173	56	
Conway, Second	360	142	3
Danville, First	225	45	
Dell	130	52	
El Dorado, West Side	448	448	3
Elkins, First	109		1
Ft. Smith			
First	1454	368	8
Grand Avenue	1064	213	3
Haven Heights	208	123	
Trinity	158	58	5
Fouke, First	107	64	
Gentry, First	172	50	
Gillett, First	65	14	
Grandview	64	49	
Green Forest, First	195	61	2
Hampton, First	165	62	
Hardy, First	142	60	3
Harrison, Woodland Heights	145	77	
Hope			
Calvary	153	68	
First	362	103	
Hot Springs, Park Place	279	61	2
Hughes, First	153	52	
Jacksonville			
First	440	123	2
Marshall Road	166	69	
Jonesboro, Friendly Hope	146	91	
Lavaca, First	352	110	
Little Rock			
Cross Road	92	89	6
Crystal Hill	143	53	
Martindale	103	58	1
Magnolia, Central	643	193	
Mulberry, First	247	109	
Norfolk, First	101	64	
North Little Rock			
Calvary	409	118	
Levy	436	72	
Park Hill	939		9
Sherwood First	275	85	
Osceola, Eastside	94	59	3
Paragould			
Calvary	284	210	2
First	845	102	2
Paris, First	390	64	1
Pine Bluff			
Centennial	159	47	
Central	145	52	2
East Side	156	84	
First	681	70	4
Lee Memorial	265	139	3
South Side	672	116	5
Tucker	17		
Sulphur Springs	178	94	
Watson Chapel	502	166	4
Rogers			
Immanuel	468	58	
Open Door	235	72	22
Russellville			
First	561	102	
Second	158	72	
Sheridan, First	192	68	
Springdale			
Berry Street	88	34	
Elmdale	301	103	
First	1422		2
Texarkana, Shiloh Memorial	172	76	3
Vandervoort	56	27	
Wabash, Immanuel	63	45	
West Helena			
Second	185	85	4
West Helena	324	71	
Wooster, First	115	67	



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'Think tankers' brainstorm about future missions

by Roy Jennings

NASHVILLE (BP) — A blue ribbon group of 50 Southern Baptists immersed themselves in a "think tank" for two days here and proposed hundreds of ideas for communicating Christian missions during the next 25 years.

The collection of "idea people" from 12 states were brought together to work on missions education strategy, particularly new ways to teach and do missions.

Sponsors of the Missions Education Strategy Think Tank were the Southern Baptist Brotherhood Commission, Woman's Missionary Union (WMU), Home Mission Board, Foreign Mission Board and Sunday School Board.

study tours.

Another group proposed development of a cradle-to-the-grave curriculum plan on missions so people can plug in anywhere and insertion of more missions information in Sunday School lessons.

The ideas also included mission first aid kits, missions education digest for pastors, syndicated foreign mission programs, touring mission drama companies, devotional guides on missions education, and church, association and state camps depicting cultures where Southern Baptist missionaries serve.

The groups took the advice of Carolyn Weatherford of Birmingham, executive director of WMU. She called on the brainstormers at the outset to "untie yourself, avoid the constraints of tradition and present organization, dream about what we can do during the next 25 years in missions education, then put a foundation under those dreams."

Glendon McCullough of Memphis, executive director of the Brotherhood Commission, urged the think tank teams to exercise the principle of flexibility and propose ideas that are flexible.

"We have come to a day in Southern Baptist life in which we will have to be one team in our missions program," McCullough said.

Sponsors used four presenters to prime the minds of the idea developers.

Describing the "what" of missions education, Jack Gray, professor of missions at Southwestern Baptist Theological Seminary, Ft. Worth, identified 55 bodies of content for motivating Southern Baptists to increase their support of missions and commitment to missions.

Gray grouped his suggestions in three mission study categories, biblical and theological, historical and biographical, and practical and denominational.

Presenting the "why" of missions education, O. D. Morris, area coordinator for the Home Mission Board, Atlanta, said Southern Baptists have a responsibility to carry the gospel of good news to the world.

To share the good news, Southern Baptists need to be more aware of what's happening in the world, Morris indicated.

"Our people need to be aware that Mexico City will be the largest city in the world by the year 2000 if it continues to grow at its present rate.

"And an age of scarcity is upon us. But I see it as an opportunity for us to get our heads screwed back on straight," Morris said in cautioning Southern Bap-

tists to avoid becoming anti-missionary in irritation over the soaring price of coffee.

"The hope of our world is a people with a global consciousness. This is only by nurturing Christians in a Christian community," he said.

Morris, a researcher, told the thinkers a new list of sins were emerging. He identified them as waste, planned obsolescence, fad and fashion, pollution, disharmony, intolerance, generational nearsightedness, over consumption, and corporate isolationism.

In a presentation on the "who" of missions education, Floyd Craig, director of public relations for the Southern Baptist Christian Life Commission, Nashville, advised the groups to learn more about their audiences before selecting a communications channel.

"You need a precise definition of publics, a knowledge of their needs and their hurts, and where they get their information before deciding on a channel of communication to them," he said.

"I'm afraid we send information out, hoping against hope it will be received. But there is a principle in missions education. You start with the folks. You find out how they get their information. Then you use those channels," Craig continued.

"Remember that there are more important audiences than others. There is a pecking order among audiences just like there is among chickens.

"You can't communicate to all Southern Baptists. You don't have the budget or expertise," he said. "I think you ought to start with the power group. We may have come to a time when we need to learn how to harness the power structure to communicate missions education."

Focusing on the "how" of missions education in the future, Ralph Atkinson, vice president of Mississippi College, Clinton, said Southern Baptists will need to liberate themselves from the cultures where they feel comfortable to work in cultures which are uncomfortable.

Southern Baptists need to be skilled enough to work effectively in other cultures without changing those cultures, Atkinson explained.

"There is a debate going on today about what the strategies of missions education ought to be," Atkinson said. "We really need training in learning the skills involved in developing a strategy.

"I'm convinced there are enough people with strategy development skills who could be used effectively for Southern Baptists."

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Many of the new ideas will be incorporated into mission strategies the five agencies will unveil at the Southern Baptist Convention (SBC) in 1978.

Brainstorming on the "why", "what", "who" and "how" of missions education, the group of pastors, Brotherhood and WMU workers, mission board leaders, seminary professors, executive secretaries of state Baptist conventions, state Baptist editors and SBC Executive Committee representatives proposed such ideas as beginner missions curriculum plans for new Christians and advanced curriculum plans for "core church members".

They also called for a graduate school of world missions in the seminaries, metro mission centers in urban areas staffed by missionaries, mobile missions displays for use by churches, associations and state conventions, and mission