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Arkansas Baptist State Convention

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BOLD BELIEVERS IN GIVING



Through the
Cooperative
Program

April 7, 1977
Arkansas Baptist
NEWSMAGAZINE



I must say it

Charles H. Ashcraft / Executive Secretary

A covenant, but no deal

Jesus was a problem solving genius. This was his specialty. He brought a lot of people from where he found them to the place they should be. He was a miracle man. He could do most anything in the lives of people, but not until the matter of personal commitment was settled "once and for all."

The shortest distance to frustration, bewilderment, confusion, misgiving and ruin is to attempt manipulation, exploitation, or patronization of the Lord. Many still are offering their services to the Lord with certain reservations, conditions, terms, arrangements, options, alternatives, and bargaining. It begins with "I will follow you, Lord, but let me first ..." ending with "Let the dead bury the dead." (Luke 9:57-62).

Among the many proposals of this nature, I hear these. (1) First, let me succeed in business. (2) First, let me get my family all up and away. (3) First, I want to serve within a 50 mile radius of my aged parents. (4) First, I must have assurances on wage scales and fringe benefits. (5) First, I must be sure it will not upset my close friends who may not understand. (6) First, I must be near enough to look after my property, which is very dear to me. (7) First, I must sow a few wild oats, I must not miss anything. (8) First, I must wait until the economy settles and we know what the future holds. (9) First, I must check on country club membership. (10) First, I must work out all the particulars.

The type of commitment required by Jesus does not allow secondary, intermediary, subservient, or worldly wise matters to be entered in the discussions. The stern rebuke, "let the dead bury the dead," is the language of a determined Lord. It admits to no misunderstanding. It encourages no deals. It demands total obedience. Anything less is intolerable, unacceptable, and worthy only of heaven's wrath.

Are we willing to renew our degree of commitment to Christ? Are we still holding out for a better deal? Are we still attempting to set the terms? Our Lord will enter a covenant with us but no deals. A covenant requires no less commitment, so let's settle that once and for all. Christ is ready to extend all kindness, compassion, understanding and patience in working out our problems. He demands a worthy response.

I must say it!

In this issue

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Readers will get the viewpoint of another Arkansas Baptist woman as Evelyn Eubank writes "Woman's viewpoint" during the month of April.

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This week's cover calls to Arkansas Baptists' attention the emphasis on the Cooperative Program through observance of Cooperative Program Day on April 17.

Film on Jesus 15

A somewhat controversial film on the life of Jesus, part of which was shown on television last Sunday and which will be concluded Easter Sunday, portrays Jesus as the Savior, says a Baptist who has previewed it.

Moral priorities 16

More than 500 Baptists from across the country met in Mississippi recently to discuss the Christian's role in establishing moral priorities. Arkansans, including the ABSC executive Secretary, were there to hear a variety of speakers.

Arkansas Baptist

NEWSMAGAZINE

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J. EVERETT SNEED, Ph.D. Editor
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Methods of leadership

Many congregations settle for second best because the leaders use wrong methods. A dynamic church is set apart from mediocre ones by effective leadership. Successful church leaders are people called of God to apply the techniques of Christ in developing local congregations.

Pastors, vocational staff workers and lay leaders need a sense of call to their place of leadership and service. While the scripture is much clearer regarding the call of a pastor or vocational Christian leader, there is evidence that God has a place of service for every Christian. Acceptance of a leadership position should be in response to God's direction. Such a call will prevent many problems and provide opportunity for church growth and development.

A person who is serving where he feels God wants him is much more willing to work. Leadership is hard work. The individual who is not willing to put himself into his work will accomplish very little. Paul spoke often of his labors. On one occasion the apostle said that he worked both night and day among the brethren (1 Thess. 2:9).

Anyone in a place of leadership should love the people of the church. People know when they are loved and they will respond much better to proper motivation than they will to coercion.

It is essential that a leader be humble. One of the most destructive forces in any leader's life is ego or pride. No matter how effective a leader may appear to be, when his success is measured by the absolutes of

Guest editorial/Seminary extension

Seminary Extension has meant much to me in my ministry. It is a program developed by the Southern Baptist Convention to assist pastors such as myself to make their ministry more effective. It has helped me specifically in Bible knowledge, skills, ministry and dealing with problems and stress.

I, like many others, had not heard of seminary extension until I surrendered to the ministry. My associational missionary, Harrison Johns, helped me enroll and there is no way I could repay for the educational help I have received. Very soon I hope to receive my certificate from the seminary extension department. The only regret I have is not having worked with more eagerness and received the certificate some time ago. This would not mean that I would quit taking courses. For you see, I believe we as Christians should follow the Apostle Paul's exhortation to Timothy, "Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth" (2 Timothy 2:15 NASB).

Since Seminary Extension is sponsored by Southern Baptists it is designed to meet the needs of pastors and lay people. Courses deal with such things as Bible theology, church history, ministerial ethics, preparation and delivery of sermons.

I am convinced that with the growing knowledge

The editor's page

J. Everett Sneed



God, his efforts are inadequate. This is equally true for the lay leader or the vocational one.

Jesus was a perfect example of a leader. He focused on the individual. This was true whether he was dealing with a lost person such as the woman at the well (John 4:4-30) or whether it was a disciple who had committed sin, such as Peter (John 21). In every instance, Christ's objective was to assist the person to have right standing with God and to reach the maximum potential of his life.

Jesus focused on the scripture. He never deluded the Old Testament with relativistic philosophy. The Bible truths provide the greatest motivation for Christians.

Our Master's leadership focused on himself. When people consistently serve Christ, it is because they have made him the Lord of their lives. As people become Christ-centered, fleshly ambitions will disappear and they will desire to serve wherever God wants them to be.

Finally, our Lord's leadership focused on purpose. Jesus had clear-cut objectives for his ministry. These goals had to be carried out in three and one-half years. The effective church always has goals and a timetable in which they hope to achieve them. These objectives will need to be adjusted in many instances. But it allows leaders to realistically evaluate their work. Christian leaders will find no better example than the leadership of Christ. The closer we follow his pattern the better our results will be.

and training which we are now experiencing in the field of education, it is imperative for each church leader to be alert and wise in the Word of God, in leadership training and in every aspect of church-related vocation. These learning experiences can be received from seminary extension courses and then exercise what you have learned by action in commitment.

These courses may be received in two ways: (1) home study, that is, by correspondence, and (2) by classes usually set up by the association. I highly recommend the class learning experience because of the advantage of the teacher presenting the material and fellowship with other students.

It is my joy to recommend Seminary Extension to men who are interested in continuing their education. The courses are designed so that the individual who has not attended college may attend. Those who have attended college and seminary find the courses can be helpful to them. I would also want to impress upon the hearts and minds of all Christians that it is never too late to study and learn, to be more ready to exalt the Lord who saved us. — J. R. Hull, pastor of Rosebud Church, is enrolled in his last seminary extension course and will soon receive his certificate for the course of study.



One layman's opinion

Daniel R. Grant / President, OBU

The success story of Tiger Traks

Every now and then I am tempted to join the chorus of those who ask the question, "What's the younger generation coming to?" Two or three things are wrong with the spirit of that question, however. The question is not in keeping with the times. It may have been appropriate in the recent and more remote past, but my own generation of adults (who must bear heavy responsibility for the Watergate era, the badly managed Vietnam War, and a seemingly uncontrollable appetite for bodies and homes broken by narcotics, divorce, and obscenity) deserves to be included in the question.

As a matter of fact, some students at Ouachita Baptist University are causing me to ask, "What is the younger generation coming to?" in a totally different light. These are the members of the Ouachita Student Foundation, whose slogan is "Students Helping Other Students". One of their major purposes is to raise money for scholarships which are awarded to their deserving fellow students. Their principal means of raising these scholarships is an unusual thing called Tiger Traks, which they modestly bill as "Arkansas' most exciting college weekend". They have just about convinced me that it really is.

Just two years ago, their first year of operation, they raised and awarded seven \$500 scholarships to deserving

upperclass students. Last year the momentum increased and they more than doubled their accomplishment and awarded eighteen \$500 scholarships. This year Finance Chairman Wesley Kluck and President Mike Carroll are confident they will meet the challenging goal of 30 scholarships, and they have made a believer out of me. Tiger Traks III will be held at Ouachita on Friday and Saturday, April 15-16. The array of events includes trike races for women on Friday night, a celebrity tennis exhibition on Saturday morning, including the return of Fess Parker and Ron Ely who said they would not dare miss it, bike races for men on Saturday afternoon, and a concluding concert on Saturday night with the Oak Ridge Boys. The latter group won the 1977 Grammy Award for the best gospel song, and they were featured during the national television presentation.

Tiger Traks III is planned and carried out by young people, but it deserves the support of adults. We can help in many ways: by giving one of the \$500 scholarships; by giving \$100 to sponsor one of the competing teams; and by bringing a bus load of young people to the Ouachita campus for one or more of the exciting events during April 15-16. One of the best ways to counteract the bad news we hear about young people today is to encourage and support young people when they bring good news — like Tiger Traks III.

News about missionaries

Mr. and Mrs. Joe W. Bruce, missionaries to Honduras, have completed furlough and returned to the field (address: Apartado 279, Tegucigalpa, D.C., Honduras, C.A.). A native of Missouri, he was born in Clarkton and grew up in Qulin. Mrs. Bruce, the former Shirley Plumlee, was born in Clarendon, Ark., and also lived in Ft. Worth, Tex. Before they were appointed by the Foreign Mission Board in 1971, they were living in Ft. Worth, and he was pastor of Valley Creek Church, Leonard, Tex.

Mr. and Mrs. Robert E. (Bob) Geiger, missionary associates to Jordan, have arrived on the field for their first term of service (address: P.O. Box 5092, Amman,

Jordan). He was born in Bakersfield, Calif., and grew up near Huntington, Ark. The former Faye McClendon, she was born in Springdale, Ark., and grew up there, Waldron, Mena and Mansfield, Ark.; Heavener, Okla.; and Neosho, Mo. Before they were employed by the Foreign Mission Board in 1976, they were living in Ketchikan, Alaska, where they were serving as Christian Service Corps volunteers under the Southern Baptist Home Mission Board. They worked with Trinity Baptist Church there.

Dr. and Mrs. Harold E. Mitchell, missionaries to Tanzania, have arrived on the field to begin their first term of ser-

Letter to the editor Reclaiming members: a different view

In one of your recent magazine issues, you published an article in regard to the membership of the churches that had drifted away from church attendance and suggested ways of returning those persons to the church fold.

It is my belief that, if the needs of those persons who have drifted away had been met, they would not have left the church in the first place.

Often times, ministers will make a statement from the pulpit, "That God can use anyone," this is true; but when certain individuals come forward to answer that call, it is no longer God's calling, but man's screening. Man says who can and can not work in the church. Thus those individuals' needs are not met and a drifting away begins. Jeremiah 23:1 warns pastors to be careful how they lead their flock or church.

I am also convinced America could have been spared some of its crime, had there been an adequate working in all the churches; by letting those who felt called to work in certain church activities work with God's leading instead of man's screening.

Many pastors also take the negative view, if someone feels offended, so what. Again I do not believe this would be Christ's way. Christ's way is love and reconciliation. Those who are offended need help the same as the elite of the membership.

Yes, I agree that those who have drifted away need to be brought back into the church fold by love and help the same as new converts should be won.

This can only be done by Christ-centered pastors and church leaders.

The love of Christ is the key that unlocks all doors. — Clara Ray, Fayetteville, Ark.

vice (address: P.O. Box 137, Limuru, Kenya). They are natives of Pine Bluff, Ark. She is the former Rene Boschetti. Before they were appointed by the Foreign Mission Board in 1976, he had a private dental practice in Pine Bluff.

Mr. and Mrs. Gerald E. Schleiff, missionaries to Rhodesia, have arrived in the States for furlough (address: 911 Glendale, Jonesboro, Ark. 72401). Both are natives of Arkansas. He was born in Ft. Smith and lived there and in nearby Charleston while growing up. She is the former Barbara Robertson of Monette, Ark. Before they were appointed by the Foreign Mission Board in 1967, he was pastor of Calvary Church, Hope, Ark.



Woman's viewpoint

Evelyn K. Eubank

It will be all right

When problems or difficulties arose in my family I always talked with my Dad. He was quite elderly; his memory and hearing were faulty, yet these handicaps were no barriers to his giving full attention to anything I wanted to discuss.

He had no magic solutions or instant answers. Rather, the help came from his show of love and concern. He sat quietly and listened as I poured out an anxiety or any frustration. More than once I was touched by the tears in his eyes as I shared the difficulties of some young person close to our family. His compassion was a rare quality in those years when everyone seemed "too busy".

Then as I started to leave he would rise, place a hand on my shoulder and say, "Give it some time; it will be all right." And as I left the burden was a little lighter; my hope a little stronger.

My father is gone now and no one will ever take his place. Still, remembering the love and understanding of an earthly father makes it easy for me to go to a Heavenly Father with a burden or care; an infinitely loving father who knows our every need even before we ask. I Peter 5:7 says, "Cast every worry you have upon Him, because He cares for you." (Williams)

An exposition of First John Other tests of the spirits

by Roy B. Hilton
(Eleventh in a series)

We are continuing to test the spirits according to John's advice in 4:1. Last week we applied the test of Doctrine and the test of truth. Today we come to the test of love (4:7-12).

John never grows weary of talking about love. He is known as the Apostle of love. Tradition has it that long after he was able to move about the Elders of the Church would carry him on his cot before the assembly and he would teach the brethren. He would always close by saying, "Little Children, love one another: for love is of God."

This letter is filled with this same exhortation. He writes of it in 2:1-11 as evidence of one's walking in the light. He writes of it again in 3:10-18 as a vital part of righteousness. And in the passage before us he writes of it as a reflection of the love of God in our lives. There are three things to be noted:

Love's divine essence (vs. 8)

The word for love as used here is "AGAPE". This is love that God is. It is the John 3:16 kind of love. All Agape love has its origin in God. He is its source. This love is more than an attribute of God. He has many attributes but he is love. This kind of love motivates the entire being of God.

Love's divine example (vs. 9, 10)

"God's love was manifest toward us as he sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Here

again is the perfect tense that John is so careful to use. It means that the provision was made and is still in effect. The word "propitiation" had a pagan origin meaning to appease and render favorable. They brought gifts to appease the wrath and anger of their gods so as to win his favour.

But our God is different. He sent Christ, not out of anger, but out of love. Christ's death was an act of God's grace. It restored a lost relationship. Through this sacrifice we have life in Him, vs. 9. There is a great difference between existence and life. All men have existence but not all have life. "I am come that they might have life, and that more abundantly." Jesus said, "I am the way, the truth, and the life." This kind of life and love that has been bestowed upon us has a right to expect something from us.

Love's divine expectation (vs. 7, 11, 12)

"If God so loved us we ought to love (you would think John would say love God, but he doesn't. He says we ought to love) one another." No man hath seen God at any time; but if the world can see the love of God in our heart as it is demonstrated toward our brother it will have seen the love of God in action. In this way the world can see God (vs. 12). The world can only measure our love for God as we manifest this love for our brethren.

God is love. This love was manifest at the cross. We are to reflect it to the world. This is the test of love.

April writer

Evelyn K. Eubank will be the writer of "Woman's viewpoint" during April. She is one of four Arkansas Baptist women sharing their viewpoints in the column during 1977.

Mrs. Eubank, who grew up in North Little Rock and still lives there, is married to Claude O. Eubank. She is the mother of two grown children, Elaine and Tim.

She is the author of a book, "Indelible Footprints", now in its third printing, which traces the history of North Little Rock and the people who helped build the city. Mrs. Eubank is the daughter of pioneer settlers of the area. The book began as a column for the North Little Rock "Times" in 1973. The book was published in 1975, and another to be published will contain current columns.

She has edited a book, "The First Century of the First United Methodist Church" of North Little Rock, which will be published this year. Mrs. Eubank is now working on a history of Pike Avenue Church, North Little Rock, where she is a member.

Get SBC messenger cards from state

Messengers to the annual meeting of the Southern Baptist Convention in June need to take with them proper credentials in the form of messenger cards. These cards can be obtained **only** from the office of the state executive secretary. Because the church must supply statistical information on the card and have it signed by the moderator or clerk, messenger cards should be secured as soon as possible.

W. Fred Kendall, SBC registration Secretary, said that some years there have been as many as 5,000 messengers who attempted to register without proper credentials, and that it was impossible for the Credentials Committee to interview that many people.

Churches should check Article III of the SBC Constitution and Bylaw Number 1 to determine if they qualify to send messengers.

Send requests for messenger cards to Executive Secretary, Arkansas Baptist State Convention, P.O. Box 552, Little Rock, Ark. 72203.

Arkansas all over

Tillar Church held a spring revival March 12-19 with Charles Sandusky of Dyess as evangelist. There were two additions to the church. Robin Allen is pastor.

"Reconciliation", a singing group from Ouachita University, will present a program at **Sherwood First Church** April 23-24. John H. Colbert is pastor.

Jack Nicholas, pastor of Southern College, Walnut Ridge, was guest speaker at both worship services of **Piggott First Church** on March 27.

The youth choir of Hixson Church, Hixson, Tenn., presented a concert of sacred music at **Hot Springs First Church** on April 5. Hot Springs First Church youth choir will visit the Hixson Church enroute to Ridgecrest Baptist Encampment in June.

Walnut Street Church, Jonesboro, held a deacon ordination service in evening worship services March 27. Bill Graham was ordained. Derrell B. Whitehurst is pastor.

Youth of **Monticello Second Church** recently observed a week of discipleship at which time they were responsible for all areas of the church's ministry. Youth leaders for the week were Joe Chambers, pastor; Richard Barnes, minister of music and youth; and Robert Handley, Sunday School Director. Department directors were Mark Bagwell, adult; Kim Folker, senior high; Bryant Robbins, junior high; and Terry Carter, children.

Solgohachia Church will hold a spring revival April 25-30 with Jerry Jolly as evangelist. Bobby Yarbrough is pastor.

Calvary Church, Texarkana, will celebrate its 30th anniversary on April 17 with former members and friends of the church invited to the celebration. Bobby Renfro is pastor.

Youth Sunday was observed by **Trinity Church, Ft. Smith**, on March 27 with young people teaching and leading in Sunday School. David Pierson delivered the evening message and music was led by Terry Whitlege. Ken Freemyer is pastor.

The senior high choir, ensemble, and handbell choir of **Geyer Springs Church, Little Rock**, presented a special program in evening services on March 27. Tim B. Blann is music director.

The sanctuary choir of **Trinity Church, Blytheville**, presented "Alleluia" by Bill and Gloria Gaither on Sunday afternoon, April 3. Leland Hurt was director for the presentation. On Sunday evening, April 10, the choir will present "A Miracle of Love" by Joe Parks. Thomas D. Robinson is pastor.

Earle Church held a revival March 13-20 with Billy Walker as evangelist. Karl Weathers was in charge of music.

Youth Week was observed in **Sunnyside Church, Rogers**, March 13-20. Activities were held throughout the week and on Sunday morning the youth conducted services. Eddie Silcott delivered the message. Harold Sadler is pastor.

Cross Road Church, Little Rock, climaxed its spring revival with a covered dish luncheon, followed by baptismal services in the evening. There were 17 professions of faith during the revival. Three generations were represented at the baptism service as Alex Russell, his daughter, Peggy, and two grandchildren were baptized.

Ft. Smith First Church moved into its 1977 fiscal year with a budget of \$841,023 with \$200,000 of this designated for Cooperative Missions. Tripp Elder, business administrator of the church, said, "The giving record of Ft. Smith First Church has increased by eight percent over the previous year." In addition, the church has engaged in a building fund campaign to finance a \$1,000,000 education-fellowship facility. William L. Bennett is pastor.

The Greater Little Rock Ouachita Club will have its annual "Spring Fling" at the home of Bob and Marianne Gosser on April 30. There will be games, food and entertainment. Those needing further information may call 374-5475 or 371-0507, OBU Little Rock office.

Norfolk First Church held groundbreaking ceremonies on March 20 for a new educational building. The two-story facility will have 1500 square feet and will cost approximately \$15,000. Paul Huskey is pastor. Building committee members are John Marks, Rusty McFall and Joe Hudson. Troy Melton, Director of Missions for White River Association, was present for the groundbreaking and led in prayer.

A Christian Family Life Seminar was held at **Park Hill Church, North Little Rock**, on March 25. Bill Wellons was leader.

Huntsville First Church held a revival March 14-20. Evangelist was Richard Grisham, pastor of Date Street Church, Plainview, Tex. Sam Dunham is pastor. Dunham was evangelist for a revival held at West Fork Church March 28-April 3. Music for the West Fork revival was under direction of David Savage.

A revival team from Ouachita University conducted revival services at **Hardin Church** April 1-3. David Chappell is pastor.

Ironton Church, Little Rock, will hold a spring revival April 17-22 with K. Alvin Pitt, pastor of Baring Cross Church, North Little Rock, as evangelist. Bill Bowen is pastor.

The concert choir of Southern College, Walnut Ridge, presented a sacred

concert in the morning worship services at **Osceola First Church** on March 20.

Marvin Reynolds, missionary to Botswana, Africa, is evangelist for revival services being held by **Mt. Carmel Church, Cabot**, April 3-8. Ron Griffin is pastor.

Tommy and Dianne Winders of Tupelo, Miss., an evangelist team, are leading revival services at **Cabot First Church** April 3-7. Keith Loyd is pastor.

Fayetteville First Church is holding "A Week Called Holy" services April 3-7 with Milton Ferguson, president of Midwestern Seminary, as guest speaker. Mark Short, church music director, is in charge of music.

Wynne Church has called Paul Fulks Jr. of Jonesboro to serve as summer youth director. John R. Maddox is pastor.

A quartet from Magazine First Church presented special music in the evening worship hour at **Booneville First Church** on March 27.

Ashdown First Church held services on April 3 dedicating the piano, organ and handbells. The special services were held during the morning worship hour. Bob Little is pastor.

East End Church, Hensley, will hold a spring revival April 17-22. Clifford Burney of Fairfield, Ill., will be evangelist and Jay Gore from Cabot First Church will direct music. W. H. Jenkins is pastor. The church has recently appointed youth and senior citizens committees. The Senior Citizens will meet bi-monthly for Bible study, followed by a potluck luncheon.

Benton County youth will hold a rally on Saturday, April 23, at Monte Ne Church, Rogers. Ministerial and/or volunteer male students from Ouachita University will be in charge of the program. Bedford Jackson is Director of Missions for the association.

Paragould First Church held a youth revival April 1-3 with Faron Rogers of Paragould as evangelist. Brandon Wiley of Hobbs, N.M., was song leader; Sharon Floyd of El Dorado was featured soloist; and Ann Bishop of Bradley, Ark., was pianist.

The adult choir of **Springdale First Church** will present a musical, "Go Tell Your World", on Easter Sunday evening. Robert Wagoner is minister of music.

The youth of Temple Church, Rogers, presented a musical program at **Gentry First Church** on March 25. Guest speaker at the Gentry church on March 20 was Bedford Jackson, Director of Missions for Benton County Association. W. W. Dishongh is pastor.

Lee Memorial Church, Pine Bluff, designated February as Bible Apprecia-

tion month in Sunday School. Attendance and monthly average records were broken during this special month, which was followed in March with a revival led by Bill Fitzhugh, evangelist. There were 138 decisions made during the revival with 42 of these baptized on Sunday evening, March 20. Jack L. Ramsey is pastor.

Mrs. Dennis Baw is conducting a Bible study for women of **Dumas First Church**.

Park Place Church, Hot Springs, held a weekend revival April 1-3. Neal Raborn, pastor of Bethany Church, Huntsville, Ala., was evangelist. Jim Butler was in charge of the music program. J. W. Royal is interim pastor.

Pulaski Heights Church, Little Rock, will observe Youth Week April 17-24 with the youth serving in various positions of leadership. Jerry Warmath is pastor.

Sunset Lane Church, Little Rock, is holding a youth-led revival April 4-10 with a team from Ouachita University in charge. Edward B. Edmondson is pastor.

An Easter cantata "Can It Be?" was presented in evening services on April 3

at **Calvary Church, West Memphis**, under direction of Ray Tittle.

McGehee First Church will hold a Bible Study Week April 24-29 with Roy Hilton of El Dorado in charge. This study will be preceded by a week of prayer led by deacons of the church.

Cooperative Program Day will be observed by **Russellville Second Church** on April 17. Speaker for the morning worship hour will be Roy Lewis, Associate Executive Secretary of Arkansas Baptist Convention. James Bryant is pastor. The adult choir of the church will present the cantata "Hallelujah What a Savior" on Easter Sunday morning. Truman Owens is director.

Russellville First Church observed youth week March 27-April 3. Jon Clack was youth pastor; Rusty Johnson was music director; and Don Spradlin was minister of education-administration. Musicians were Julia Edmonson, organist, and Sue Longtail, pianist.

The Gary Hines Evangelistic team led evening services at **Ashdown First Church** on March 20. Services included special music, a puppet presentation

and an evangelistic message.

James Watson, missionary to Mexico, was guest speaker on March 27 at **Beech Street First Church, Texarkana**. J. W. Adams Jr. is pastor.

Southwest Association held a youth rally on Saturday, March 26, at Hickory Street Church, Texarkana. The program included the Singing Corinthians, the New Life Singers, and Freddie Pike, Youth Consultant from the Arkansas Baptist State Convention Sunday School Department.

Revival services began March 27 at **Immanuel Church, Little Rock**. Don Moore was evangelist for the spring revival. Guest musicians were Ron and Pat Owens of Ft. Worth, Tex.

The adult choir of **Fordyce First Church** presented a choral cycle "The Night Before" on Sunday evening, April 3. The program concerning the final week of Christ's earthly ministry was under direction of Ben G. Pilgreen, music minister.

Central Church, Magnolia, will hold revival services April 17-22. W. O. Vaught, pastor of Immanuel Church, Little Rock, will be evangelist.

Arkansas all over

W. G. "Bud"

Davis has been called by Forrest City Second Church to serve as associate pastor. He will work with the pastor, D. C. McAttee, in the areas of visitation and preaching. David preached on March 16 and March 20 in the absence of the pastor who was in revival in Texas.

Edward G. Baker, pastor of Uniontown Church, northwest of Van Buren, since March 1965 has resigned, effective March 27. While serving the Uniontown Church Baker led the church in construction of their entire church plant in four separate building programs, and in increasing membership from 38 to 243. Baker has led in work with the Cherokee Indians, and the church has purchased four buses, begun a mobile evangelistic film ministry, and had several men surrender to the ministry. Baker is presently chairman of the Baptist Vista Assembly Board; was a member of the long-range planning committee for the camp; and has served as camp pastor for the main encampment. Baker delivered the annual message to Clear Creek Association in 1973 and served as moderator of the association in 1974 and 1975.

April 7, 1977



Davis



Baker



Lee

Eddie Lee, son of Mr. and Mrs. William A. Lee of Pine Bluff, has been selected for inclusion in *Who's Who Among Students in American Colleges and Universities*. Lee is a second year student at Midwestern Seminary and is studying for both the master of divinity and master of religious education degrees. Nominated to the directory by both faculty and fellow students, Lee was accepted on the basis of his outstanding achievements and capabilities.

Jewel and Orville Ray, members of England First Church for more than 20 years, were honored on Sunday, March 13, by the church family as they prepared to leave England to make their retirement home in Springdale, Ark. Ray had served as chairman of deacons, and Mrs. Ray had taught in several Sunday School departments and was a leader for Bible Study fellowship. They were presented with a cut-glass dish by the

church. Richard Lisk is pastor.

John R. Latta, member of New Hope Church, Pollard, died on March 15 at age 56. He had been a member of the New Hope Church since 1938.

John Dresbach, minister of music and youth at Osceola First Church, recently returned from a 16-day mission tour of Brazil, as a member of *The Centurymen*, a singing group composed of Southern Baptist Ministers of Music in 21 states, sponsored by the Radio and Television Commission. Dresbach served as accompanist for the tour.

Newell Poteet assumed the pastorate of Lamar Church on March 20. Poteet, who has been a pastor in Oklahoma the past five years, has a bachelor of theology degree. In Oklahoma he was pastor of Eldon Church near Tahlequah, which was second highest in the association last year in baptisms. Poteet and his wife, Loretta, are parents of three children, Rhonda, Ronald and Elisha.

Rev. and Mrs. Ernest Anderson of El Paso, White County, celebrated their 60th wedding anniversary with open house at their home Sunday, April 3. They were married on March 31, 1917, at England, Ark. Anderson is a retired Baptist minister and postmaster. Mrs. Anderson is the former Etta Golden. They are parents of four children, H. B. Anderson, Mrs. G. T. Hooten, Mrs. P. A. Prince, all of North Little Rock, and Durwin Anderson of El Paso. They have

(continued on page 8)

people

seven grandchildren and six great-grandchildren.

Chatfield Church has called **Grady H. Mimbs** as their pastor. Mimbs is the son of Mrs. C. L. Mimbs of Macon, Ga., and is married to the former Margaret Fulford. They are parents of two daughters, Brina and Sherri. Mimbs is a student at Mid-America Seminary.

George Sims, Baptist Student Union Director from the University of Arkansas at Monticello, was guest speaker at Eudora Church on March 27. His wife, Shirley, presented special music. Jimmy D. Wallace is pastor.

Bill Elder, professor in the Religion Department of Ouachita University, was pulpit guest at Camden First Church on March 20.

Jack McKinnon has been called as pastor of Scranton First Church. McKinnon is a graduate of Ouachita University and Southwestern Seminary. He has served churches in Texas, New Mexico and Arkansas. He and his wife, Mary, are parents of three children, Danny, Regenia, and Leona.

Yocana Church near Mena has called **A. C. Lyles** as pastor.

Allen Thrasher, pastor of Forrest Park Church, Pine Bluff, conducted a revival at Plum Bayou Church, Wright, March 21-27.

Emery Atkinson has been called to serve as pastor of Plant Church near Clinton. This church is in Van Buren County Association where Refus Caldwell is director of missions.

Robert Wagoner and his wife, Anita, recently observed their fifth year with Springdale First Church. Wagoner is minister of music and youth for the church.

Tommy Lee Crisco of Beebe, a Baptist minister, died on March 26 in Beebe following a long illness. He had been pastor of churches in Calvary, Independence and Caroline Associations. Funeral services were held on March 29 at El Paso Church with burial in Antioch Cemetery. Survivors include his wife, Mrs. Marie Spradlin Crisco; two sons, Tommy Dale with the Air Force in Texas and Carroll W. with the Army in Oklahoma; two daughters, Mrs. Debbie Williams of Austin and Miss Donette Crisco of Beebe; his mother; four brothers and three sisters.

Harry Woodall, who is working in pastoral counseling at the Ouachita Regional Counseling and Mental Health Center, was guest speaker at Central Church, Hot Springs, on March 27. He is an associate pastor at Hot Springs First Church and a part-time instructor at Garland County Community College.

Leland Hurt, minister of music and youth at Trinity Church, Blytheville, recently participated in a revival in Covington, Tenn.

S. Ray Crews, pastor of Osceola First Church, was honored by the church in recognition of his sixth anniversary with the church. An engraved plaque commemorating the event, and an album of letters of appreciation from church members were presented to Dr. Crews.

R. Wilbur Herring, pastor of Central Church, Jonesboro, will be evangelist for revivals at Gadsden, Ala., and Gainesville, Ga., during the month of April. He will be assisted with the Georgia revival by Laverne F. Pickett Jr., minister of music and staff coordinator, Central Church, Jonesboro.

C. Lamar Lifer, pastor of Olivet Church, Little Rock, conducted a spring revival at Cord First Church. Speakers at the Olivet Church in his absence were **Rudy Davis** and **John Minor**.

Bob Little, pastor of Ashdown First Church, was in Clute, Tex., March 27-April 1, where he conducted revival services at Temple Church.

Jerry Wilcox, pastor of Lakeshore Drive Church, Little Rock, attended the Christian Life Commission Seminar in Jackson, Miss., last month.



The Southern accent

Easter's real meaning

Once a year comes the glorious Easter Season. It comes each spring either in the latter part of March or in the first part of April when the earth is awakening from its long winter's sleep. The trees are budding; the flowers are blooming; and the birds are singing. Easter is all this and more.

For the Christian, Easter is not only more but much more. In Easter the Christian celebrates the resurrection of the Lord Jesus Christ. The resurrection has been called the keystone in the arch of Christianity. It lies at the very heart of the Christian religion. The enemies of Jesus hired the Roman soldiers to say that his disciples stole his body from the tomb. But this could not have been so because the disciples of Jesus were not looking for him to rise from the dead. Their whole world had collapsed with the crucifixion as expressed by the two on the road to Emmaus: "But we trusted that it had been he which should have redeemed Israel" (Luke 24:21). In

Jerusalem the apostles were hiding in fear behind closed doors when the first news of the resurrection reached them. Jesus had told them that he would rise on the third day but they had not understood. Therefore, the first news of the resurrection "seemed to them as idle tales, and they believed them not" (Luke 24:11).

They did not believe that Jesus had risen from the dead until he appeared to them the evening of the resurrection day. Thomas was absent and refused to believe until he saw Jesus a week later. By his post-resurrection appearances Jesus convinced his disciples that he had risen from the dead. They were transformed from men filled with doubts and fear into courageous preachers of the resurrection who were willing to suffer imprisonment and even death rather than deny the resurrection.

There have been skeptics from the very beginning who said that there is no such thing as a resurrection. Greek philosophy denied the possibility of the resurrection. To these Paul named several individuals to whom the risen Christ had appeared and then said that Jesus was seen by more than 500 at one time (I Cor. 15:5-8). What a great crowd of witnesses to the reality of the resurrection! The resurrection of Jesus

became the keynote of early Christian preaching. Jesus has promised, "because I live, ye shall live also" (John 14:19).

The Resurrection of Jesus became the central truth proclaimed by the early Church. Paul defined his gospel in the statements "that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (I Cor. 15:3-4). It took the resurrection to complete his work of redemption. Paul said very plainly, "If in this life only we have hope in Christ, we are of all men most miserable, but now is Christ risen from the dead and become the first-fruits of them that slept" (I Cor. 15:19-20).

On the first Easter morn Jesus rose from the tomb. The empty tomb is a witness that we worship a risen and living Saviour. He has become the "First-fruits" of the harvest to come — the resurrection day. The Christian's hope is based on Christ's promise to everyone who believes on him that "I will raise him up at the last day" (John 6:40). Therefore, Easter not only celebrates Christ's resurrection nearly 2,000 years ago, but also looks forward to our own resurrection on the great resurrection day. — E. Fred Savage Jr.

Preserving our heritage

New/old controversies

by Bernes K. Selph

Much of the disturbance in religious circles today remind me of topics discussed on college campuses and in church papers when I entered Ouachita College in September, 1933. Long before this, theories of biblical revelation and methods of study had divided Christendom into two camps, popularly called Modernism and Fundamentalism. Definition of these terms was not as clearly understood as the anathemas hurled by each side. That the battle had taken varied forms of attack through history was forgotten in the resurgence of enthusiasm that truth would now be established once for all and error irrefutably exposed. Each side knew it had been called "to the kingdom for such a time as this."

All points of Bible doctrine were considered: inspiration, revelation, predestination, salvation, God, Jesus Christ, the church, etc. Methods of interpretation were scrutinized. Dispensationalism clamored for a hearing. Proponents of Christ's immediate return saw signs on every hand; claiming not to set dates they managed to do so in their

particular schemes of study. Pentecostalism made its bid for a hearing. Evangelism and missions constituted a vital part of the total picture, as well as one's devotional life.

Then, as now, there were those who set themselves up as self-styled leaders to deliver God's people out of the wilderness into the promised land. Men declared themselves in fervid tones that there could be no other way than the way toward which they pointed. As a young preacher I was caught up in the discussions of the hour. Some of these were healthy; much of them were the result of misguided zeal and harmful. As time passed I was able to see this and made other choices. Three things helped immeasurably: I made my own observations. I studied the Bible and history. I remembered a statement of my college pastor, Dr. H. L. Winburn, who said, "You don't have to defend the Bible. Preach it. It will defend itself."

Dr. Selph, retired from the pastorate of First Church, Benton, is Executive Secretary of the Arkansas Baptist History Commission.

Boyce Bible School term to begin

The fourth term of the Little Rock Boyce Bible Center will begin Friday, April 8, in the educational building of Central Baptist Hospital, 12th and Marshall Streets. New students may register from 5 to 6 p.m. that evening, and textbooks will be sold at that time.

Limited dormitory space will be available to male students for Friday nights through the term. Lodging is free but students must furnish linens. A cafeteria is available and free parking is provided nearby. A mileage allowance is available to commuting students who bring others in their car.

The Little Rock Center is a part of the Boyce Bible School, a division of Southern Baptist Seminary, Louisville, Ky. W. T. Holland is director of the center.

The following is the schedule of courses for the term:

Fri.	6:00- 7:55 p.m.	NT 6245	Interpreting James	W. T. Holland
Fri.	8:00- 8:15 p.m.	ASSEMBLY	(All Friday Students)	
Fri.	8:20-10:15 p.m.	CH 6271	History of Southern Baptists	Raymond Coppenger
Fri.	8:20-10:15 p.m.	EV 6291	Church Evangelism Program	W. T. Holland
Sat.	8:00- 9:55 a.m.	BI 6210	The Writing and Translating of the Scriptures	Raymond Coppenger
Sat.	10:00-10:25 a.m.	CHAPEL		
Sat.	10:30-12:25 (noon)	MS 6302	Contemporary Cults and Religions	Raymond Coppenger
Sat.	1:00- 2:55 p.m.	OT 6224h	Interpreting Amos	W. T. Holland



John Wright, pastor of Little Rock's First Church, was one of the chapel speakers during the past term.

Foreign mission briefs

BANGKOK, Thailand — Hundreds of letters have been received by the Baptist Mass Communications Department here from persons requesting Christian literature and asking questions. These letters are a result of a 30-minute television program on the meaning of Christmas which was broadcast on Christmas day last year. The program included Christmas music followed by a message by Wan Petchsongkram, president of the Thailand Baptist Theological Seminary.

NAIROBI, Kenya — Orville Boyd Jenkins, director of Baptist Communications here, was elected interim executive director of Afromedia, a Kenya-based television and motion picture ministry of which Baptist Communications is a founding member. Jenkins is a Southern Baptist missionary from Oklahoma. Also elected to the Afromedia staff was Van C. Payne, Southern Baptist missionary journeyman from Mississippi. Payne will serve as producer in charge of the television division of the agency.

Van C. Payne, Southern Baptist missionary journeyman from Mississippi, will direct a film unit from Kenya in the filming of a companion film of the mission study book "School Someday". Casting director for the movie, which is based on the original story by Marjorie Moore Armstrong, is Rebekah A. Dannelly, a missionary journeyman from Texas.

Executive secretaries, editors name officers

CHARLESTON, S.C. (BP) — James H. Landes, executive director of the Baptist General Convention of Texas, and Jack U. Harwell, editor of *The Christian Index*, weekly Baptist state paper in Georgia, were named presidents of the State Executive Secretaries Association of the Southern Baptist Convention and of the Southern Baptist Press Association, respectively.

Other officers named during the concurrent meetings in Charleston of the two groups were:

Executive secretaries group — Harold C. Bennett, executive secretary-treasurer of the Florida Baptist Convention, vice president, and Joe L. Ingram, executive director-treasurer of the Baptist General Convention of Oklahoma, secretary-treasurer.

Press Association — John E. Roberts, editor of the *Baptist Courier*, weekly news publication of South Carolina Baptists, president-elect; and R. Gene Puckett, editor of the *Maryland Baptist* weekly news publication, re-elected secretary-treasurer.

Three Ouachita students exchange places with Japanese students



Three Ouachita Baptist University students who were selected to the Japanese Exchange Program are (l. to r.) Stan Russ, Holly Gresham and David Smith. The three will study for one year at Seinan Gakuin University in Japan as part of the student exchange between the two universities.

Three Ouachita Baptist University students have been awarded scholarships to Seinan Gakuin University in Fukuoka, Japan, as a part of an exchange program between the two schools, according to Raouf Halaby, assistant professor of English at Ouachita and chairman of the Seinan Gakuin scholarship committee.

Holly Gresham, a sophomore music major from Fordyce, was awarded a full scholarship which includes tuition, room and board and fees. David Smith, a sophomore chemistry major from Camden, and Stan Russ, a freshman political science major from Conway, were awarded scholarships for tuition only.

The three students were chosen from eight applicants by the 10-member Japanese Exchange Committee which included various students, administration and faculty members.

The purpose of the program is to give students a chance to receive a cultural and academic experience in a totally different environment, according to Halaby. The students will also take courses at the University which will apply to their degree plan at Ouachita.

The three will leave for the Japanese University in August for a year of study and will return in June, 1978. They are the third group of Ouachita students to go to Japan as a part of the exchange program.

Seinan Gakuin is a school of 7,000 students. The Ouachita students will live in the International Division of the University, which has exchange students from Europe and the United States.

Miss Gresham is the daughter of Mr. and Mrs. Jack Gresham of Fordyce. Smith is the son of Mrs. James F. Smith of Camden. Russ is the son of Mr. and Mrs. Stanley Russ of Conway.

'The Student' adds summer issues

NASHVILLE — *The Student* magazine, a periodical which contains ideas for personal growth and campus ministry for college students, will increase from nine to 12 issues each year, beginning with the July, 1977, issue.

According to Charles Roselle, secretary of National Student Ministries at the Southern Baptist Sunday School Board, special features in summer issues will highlight ways to make the summer months rewarding and productive for Christian young adults.

The new issues also will include selections such as the annual "On to College" emphasis to help prepare college-bound high school seniors for the fall months.

Additional issues of *The Student* will continue seven regular features, including "How to Become a Christian" and "Thinking About Marriage".

The July, 1977, issue, the first new issue, provides an indication of the content of future summer issues.

Through extensive use of photographs, a special feature entitled "What Is BSU?" will give information on Southern Baptist campus ministries throughout the country.

"Moving On" is the first in a three-part series that deals with change. Articles focus on graduation, severing of traditional ties and challenges that may be faced for the first time in college.

Another emphasis for this issue is on parent-student understanding and communication.

Ways to spend a productive summer also are spotlighted in the first new issue, along with activities that have student involvement and Christian growth in mind. "Telling Who You Are with Words" gives steps for becoming a better writer.

The decision to make *The Student* available year-round came at the August 1976 meeting of Sunday School Board trustees at Glorieta (N.M.) Baptist Conference Center.

The Student may be ordered from the materials services department, 127 Ninth Ave., North, Nashville, Tenn. 37234.

Evangelism

Preparing for revival decisions

(Eleventh in a series)

The spirit of William Carey's great mission sermon should characterize our churches in revival. "Attempt great things for God. Expect great things from God." God will bless any church that fulfills the spirit of these two great principles.



Shell

The church should plan and prepare for decisions to be made in the revival services. The wise pastor will want capable, consecrated counselors trained to assist him. These men, women, and young people will be trained in using the word of God to share with a person seeking help for a spiritual need.

Each of these counselors must be able to take the Bible and show a person how to be saved and lead them to a personal commitment of his life to Christ. Every

lost person should be led to pray a prayer of repentance to God and faith in Jesus as Saviour and Lord. Scriptures of assurance and security should be well known to share with the insecure person. The counselors should be spiritually mature enough to deal with church members that come on rededication. The counselor must first determine their personal relationship with Christ. If theirs is a sin problem, they should be led to personal repentance and confession of their sin to God. After this, they should forsake their sin and forget it with total assurance that God has forgiven them and cleansed them. Another area the counselors should be trained in is to give comfort to troubled hearts. Scriptures should be readily available to show the person that God really does care.

There are several definite values in using counselors during the invitation. The counselor who is prepared to lead a person to Christ in the altar also is available to present Christ on the job, at

home, at school, etc. This is where most lost people are, out in the highways and hedges. The use of the counselor releases the pastor to deal with others as they come for decision. The pastor may desire to make the first contact and then call a counselor to share with them. This keeps from blocking the invitation as others desire to come. Another value is that it shows the spiritually needy that others in the church really care about them.

In area crusades the counselors are seated in different locations in the congregation. At intervals during the invitation they come to the altar. This, in itself, is an invitation for the spiritually needy to come for commitment. In the local church the counselors will sit near the front for quick assistance to the pastor. There should be room available where the counselors can present the Word and pray with those needing spiritual help.

Jesus prepared men to assist him. We that preach his Word would do well to follow his example. — Clarence Shell Jr., Associate/State Evangelist, Evangelism Department



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For more information see your counselor, pastor, or minister of education, or write Brotherhood Department, P.O. Box 552, Little Rock, Ark. 72203

BOLD BELIEVERS IN GIVING



Through the Cooperative Program

Cooperative Program Day

"Bold Believers in Giving Through a Ministering Church" is our SBC Cooperative Program emphasis for 1977. This year's Cooperative Program theme calls for the development of strong ministering churches. Since every church member is under mandate to proclaim the gospel of Jesus Christ at home and abroad, it is therefore imperative for every church to be at work fulfilling its God-given mission. Just as one church member can do little toward carrying on the work of an entire church by himself, so one church is helpless in trying to meet the mission needs of a state, a nation, and the world by itself. The Cooperative Program is how Southern Baptists have chosen to pool their funds for doing their mission work.

The two words voluntary and together best describe Baptists at work. It was the Apostle Paul who stated, "For we are labourers together with God" (1 Cor. 3:9 RSV). We must continually challenge every Baptist to minister in Christ's name through the church and through the Cooperative Program in bold support of a world mission ministry.

How do we do this? Cooperative Program Day, April 17, is a prime opportunity for every church to lead its members to a greater awareness of the mission needs at home and abroad. It can be a time to emphasize the importance and need for the Cooperative Program. Inform your church members

of some of the many ministries being performed and accomplished through Cooperative Program giving. Cooperative Program Day should also be used as a time to challenge all church members to a vital mission commitment. Lead them to pray for the people and causes supported through the Cooperative Program as well as the people ministered to through the Cooperative Program.

Cooperative Program information and program ideas for Cooperative Program Day are provided to pastors and lay leaders in special mailings from your state stewardship office. If your church did not receive this information, contact your state office today for these free materials. Address your letter to James Walker in the Baptist Building.

You will want to use Cooperative Program Day in your church on April 17 to . . .

- Pray for the missionaries who are sharing the gospel throughout your state, nation and world through the Cooperative Program.
 - Pray for your church to become more interested in a bold missions thrust.
 - Pray for increased giving on the part of your church for world missions through the Cooperative Program.
- Roy F. Lewis, Associate Executive Secretary-Treasurer

WMU bus to Glorieta

Arkansas Woman's Missionary Union is sponsoring a bus to Glorieta for the Bold Missions Leadership Conference July 8-16. The conference will begin with a kickoff Saturday evening previewing the big events in WMU's first year of Bold Mission.

Len Sehested of Ft. Worth, Tex., will be teaching the Bible study each morning and Bill O'Brien of the Foreign Mission Board will be directing the music. Missionaries will lead conferences immediately after lunch each day.

WMU methods conferences for officers and leaders of every variety, including Spanish speaking, will be held each morning. There will be a bold new approach to associational work with a 10 to 12 hour seminar for associational leadership with a staff of conference leaders who will share their knowledge and good ideas about getting the job done in the association.

Afternoon conferences will include: How to Conduct a Churchwide Prayer Retreat, Teaching Techniques and Learning Aids, Day Camping, Conversational English Workshop, Adult Reading and Writing Workshop, Working with Migrants, Metro-Crisis Mission Action, Working with the Deaf, Disaster Relief, Renewal, World Missions Conference, Family Missions, Resort Mission Action and Lay Witnessing. These conferences will be conducted Monday, Wednesday and Thursday so you can choose different conferences each day. Tuesday afternoon is reserved for sight seeing.

The bus is planned as a service for local and associational WMU officers. Those desiring to ride the bus should contact WMU, Box 552, Little Rock, Ark. 72203 as soon as possible since reservations are taken in the order received.

Missions

Witnessing to other faiths is subject on conference

April 18-19 are the dates for our next Conference on witnessing to other faiths. Simultaneous conferences will be held at First Church, Fayetteville, and Immanuel Church, Rogers, on the subjects of Jehovah's Witnesses, Mormons, and Worldwide Church of God. Each session will begin at 7 p.m. and will close at 9:30 p.m.



Dr. Bridges

An Interfaith Witness training course will be taught during the day for those wishing an intensive orientation to Mormons, Jehovah's Witness, Judaism, and World Religions. This 10-hour training session will be held at First Church, Fayetteville, and is open to anyone who might wish to attend. We do request that anyone attending these day training sessions should make a reservation with the State Missions Department.

Glenn Igleheart, A. Jase Jones, William B. Mitchell and Miss Kate Ellen Gruver will be leading these areas of study. Each of them serve with the Department of Interfaith Witness, Home Mission Board, of the Southern Baptist Convention. Each is competent in his field and have been in our state previously.

The purpose of the conference is to train lay people to become informed concerning another faith so they might witness effectively, to train how to begin and continue in a witnessing experience, and to view those of other sect groups as possibilities for evangelism.

You will want to be a part of this conference if you live in northwest Arkansas area. Plan now to attend each session. Additional information may be obtained from the Washington-Madison Baptist Association, the Benton Co. Baptist Association, or the State Missions Department. — Tommy Bridges, Director, Special Missions Ministries

Summer youth ministry conference planned

Bob Taylor, consultant in Youth Ministry at the Sunday School Board, will direct a Summer Youth Ministry Conference on Friday night and Saturday, May 6-7. The conference will be held on the campus of Ouachita Baptist University and is planned for summer youth



Dr. Taylor

directors, full-time youth directors, youth coordinators, and for pastors and staff members who are responsible for planning or coordinating a program of summer youth activities. "Free to Be" is the theme of the Summer Youth Ministry Packet which will be used in the conference.

In addition to the Summer Youth Ministry Conference at Ouachita, there will be a Baptist Youth Research Clinic on that Friday, May 6, from 9 a.m. until 3 p.m. for pastors, ministers of youth and

other youth leaders. The clinic is planned to introduce a new testing program available to churches that wish to minister more effectively to their youth. The schedules for these two events are planned so they do not conflict and youth leaders may attend both. This clinic will be led by Bob Taylor and will meet at First Church, Little Rock. Registrations and requests for additional information should be sent to the Church Training Department, P.O. Box 552, Little Rock, Ark. 72203. — Robert Holley

Sunday School Bus/ACTION clinic

Every two years the Sunday School department sponsors a bus clinic. This is the year for it, but we are adding a feature to it. The new feature is an ACTION Clinic. Thus, we are having a Bus/ACTION Clinic.



Vernon

The day is May 17; and the place is the Baptist Building chapel; and the time is 9:30 a.m.-2:30 p.m. If you are interested in Bus outreach or ACTION, you are invited to attend.

There will be special interest conference in addition to the large group session. There will be conferences on (1) Starting a Bus ministry; (2) Children's Worship and (3) ACTION. You will choose one of the interest groups to attend. Reports from the small groups will be given to the total group. Testimonies from churches that have bus ministry and have had ACTION will also be part of our program.

Be part of the Clinic May 17. — Harold Vernon, Sunday School department

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Arkansas BSU alumni gather in Texas

A supper for Arkansas BSU alumni in the Dallas/Ft. Worth area was held recently at First Church of Arlington, Tex.

The 60-voice BSU choir of the University of Arkansas, directed by Don Wright, sang at the banquet, and BSU director Jamie Jones and Ken Watkins of the University of Arkansas, Arliss Dickerson of Henderson State University and James Smalley of the U of A Medical System shared briefly with the alumni about what was happening on their campuses. State Director, Tom Logue, presided at the meeting attended by over a hundred.

A multi-media presentation, "Welcome to the Party", shared with the alumni different developments of Arkansas Baptist student work. Marvin Black of Southern Arkansas University presented the multi-media show.

Jamie Jones, director of BSU's Third Century Endowment Campaign, shared with the alumni his own commitment to the campaign and urged their support and prayer.



Mr. and Mrs. Gary Brown, graduates of the University of Arkansas, visit with a member of the BSU choir of the U of A, who performed at the banquet.

Business officers oppose IRS church definition

DALLAS (BP) — About 160 Southern Baptist business officers resolved here to reaffirm opposition to the Internal Revenue Service (IRS) for defining a church's nature and mission in an income tax amendment.

In a session of the 15th Southern Baptist Business Officers Conference, the group voted unanimously to run the following resolution:

"Be it resolved that we, the members of the Southern Baptist Business Officers Conference meeting ... reaffirm our opposition to the commissioner of Internal Revenue arrogating the authority to define the nature of the church and the mission of the church through the amendment of income tax regulation section 1.6033-2."

The amendment, defining an "integrated auxiliary of a church", was published in the "Federal Register" on Jan. 4 this year.

The business officers took the action after the organization's resolutions committee said it considers the amendment a violation of the First Amendment to the U.S. Constitution.

According to the resolution, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

The resolution also noted, "If Congress by statute or administration, through quasi-legislative process, seeks to define what institutions and activities

are indispensable for an organization to be classified as a church in any context, the state is then defining for the churches the nature and scope of their religious mission."

The conference, hosted by the Southern Baptist Convention (SBC) Annuity Board, followed a meeting of the Southern Baptist Computer Users Association, which registered about 60 persons.

Earlier in the business officers conference, Albert McClellan, director of program planning and associate executive secretary for the SBC Executive Committee, Nashville, emphasized the importance of "inter-agency mutual helpfulness."

McClellan explained that SBC agencies can work together more effectively by knowing where to draw lines of responsibility and by suggesting specific ways to lend assistance.

In the computer users meeting, representatives decided to send a questionnaire to members of the association and to SBC agencies which will plumb interest in the association's pooling its buying power when printing data processing forms and cards.

The association believes this would result in a substantial savings in printing costs for all agencies using the forms and cards, particularly in the smaller ones.

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NBC-TV film on Jesus shows him as Savior, Stevens says

NEW YORK (BP) — "I was brought to tears at least a dozen times by this powerful and graphic film," declared the president of the Southern Baptist Radio and Television Commission after he emerged from a six-hour preview showing here of a controversial television film on Christ.

Paul M. Stevens of Ft. Worth made that comment in the wake of complaints from across country from people fearing remarks made by the director of "Jesus of Nazareth" indicated that the film would downgrade the divinity of Christ.

The film, which some earlier reports misnamed "The Life of Christ", will be aired in two parts on NBC in prime time on Palm Sunday, April 3, and Easter Sunday, April 10, from 8 p.m. to 11 p.m. each night, EST. Initial samplings by the major networks have indicated "Jesus of Nazareth" may exceed the all-time record viewing audience of "Roots".

"Although I can't speak for Southern Baptists, I think Christians all over America should pray that 'Jesus of Nazareth' will have the greatest viewing audience possible, because of the profound effect it could have in bringing people to a personal knowledge of Jesus as savior and lord," Stevens told Baptist Press.

Stevens, one of a number of religious leaders invited to the preview, declared that it was "unthinkable that persons who have been attacking the showing of the film funded by General Motors could take such a firm, vehement position against something about which they did not have all the facts."

(That criticism, in fact, is believed to be the reason General Motors withdrew as a sponsor after investing some \$19 million in the film's development, although GM denies it withdrew for that reason. The network will run the film, despite the absence of GM.)

"It wasn't perfect," Stevens said of the film. "There were some things I would have changed, but they are not consequential to the person of Christ, the savior and messiah. Over and over and over again, Christ is presented in the film by his friends and his enemies as Jesus, the son of God, the savior of the world."

Stevens noted that as a Baptist he would have portrayed Jesus' baptism by immersion. "There are millions of people in the Christian family who do not demand total immersion and the director, G. Franco Zeffirelli, chose to present the baptism by pouring," Stevens cited, among several examples of things he would change.

"This film is not of the life of Christ," he said. "If so it would be obliged to car-

ry every incident in the four gospels. But its primary source is the gospel of John. The gospel of John does not present every miracle Jesus performed. Neither does the film.

"But the miracles that it does present are presented with great spirituality and powerful realism," Stevens said. "The film presents Jesus Christ as the Son of God, the savior. It powerfully, graphically portrays the death, burial and resurrection of Christ."

Earlier, Zeffirelli was quoted by a Bob Jones University publication, "Faith" magazine, as saying, "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."

A spokesman for Collins World, which is publishing a companion hard-back book, "Jesus of Nazareth", said the quote from Zeffirelli was picked up, out of context, from an interview in "Modern Screen" in which the director referred to the myths "which were propagated and strengthened over the centuries by artists like Michelangelo and Bernini."

"Zeffirelli was speaking in the context of Italian Catholicism about medieval artistic interpretations of Christ which

have depicted Christ only as a holy being wearing a halo and overlooked his human qualities," John Horner of Cleveland, a vice president of Collins World, told Baptist Press. "He had no intention of downgrading Christ's unquestionable divinity."

Horner quoted from the March issue of "Cultural Information Service," an art/media and popular culture review for leaders in education and religion, in which he said Zeffirelli said:

"Christians have always had no problem accepting Christ as Holy, as God. But they always have problems accepting him also as a human being at the same time. I want to dust off all the sand that has encrusted the character of Christ after too many story book interpretations and parochial films."

Zeffirelli, Horner said, had drawn many Italian Catholic complaints in a European showing, because he had depicted Mary, the mother of Christ, as a human undergoing the agonies of childbirth, rather than as "an immaculate being who could not suffer."

Horner further quoted Anthony Burgess, who wrote the "Jesus of Nazareth" screenplay, as saying: "In our television poem, we want to restore to our culture the strength, the power, the intensity, the gigantic intellect and the passion of Jesus Christ, the Son of God."

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Cynical 'dry rot' stifles action, seminar told

by Robert O'Brien

JACKSON, Miss. (BP) — Southern Baptists from across the nation spent three days at a national seminar here confronting an array of complicated moral issues, and deciding whether Christians have any fresh thoughts and acts to bring to bear on them.

Theologian Roger Shinn, professor of social ethics at New York's Union Theological Seminary, asked the pivotal question:

"Are the churches capable of clear and prophetic thinking about contemporary crises of humanity" or are they "so compromised by existing systems that they cannot find freedom for fresh thoughts and acts?"

More than 500 persons from 25 states took on no easy task as they grappled with moral priorities in such wide ranging areas as economics, race relations, media, preaching, churchmanship, feeding the hungry, nurturing families, global human rights, and male-female roles.

No consensus on complicated issues developed — nor was it expected to develop according to the seminar's sponsor, the Southern Baptist Convention's Christian Life Commission.

"In formed conversation of priorities is our goal," said Christian Life Commission staffer, C. Welton Gaddy. "We have not intended," added Foy Valentine, the Commission's chief executive, "to assume anything . . . in regard to the church. We started out with a strong emphasis on evangelism, ended with an emphasis on the Christian faith, and dealt in between with specific moral issues in the context of our conviction that Jesus Christ is Lord."

The seminar confronted ways Christians can apply biblical admonitions to reach out to needs of others when no absolute blueprint exists.

"The Ten Commandments and the Sermon on the Mount do not in themselves tell us whether to let the SST land in America, how to come to an agreement in the SALT talks . . . how to get more food to Bangladesh, or whether to permit gene-splitting," Shinn said.

He declared that the "issue of justice is starkly neglected" and that valid, unbiased information is lacking in human efforts to make difficult moral decisions.

The question is not whether we list the order of priorities, it is: "Will we as Christians avoid the dry rot of cynicism, which keeps us from doing anything," declared Clyde Fant, pastor of First Church, Richardson, Tex.

Arthur Simon, executive director of Bread for the World, a national Christian organization, seeking solutions to world hunger, told of practical approaches to hunger, such as urging a public policy on establishment of food reserves to save millions of lives.

The problem is not simple, Simon says, when you consider the many factors, such as energy and population, which bear on the hunger situation.

U.S. Sen. Dale Bumpers (D.-Ark.) and a top State Department official both backed President Carter's firm stand for global human rights as a part of public policy.

Concern for human rights is not a passing fad in the United States declared Datus C. Proper, officer in charge of the office of policy planning of the Latin American Bureau of the State Department.

"I would like to get the message around the world that people who want to have good relations with this country know we are going to take human rights pretty seriously," Proper said.

A New York newsman, Hal Wingo, news editor of *People* magazine, dealt with the moral dilemma of combatting pornography.

Convictions and jail sentences, he declared in reference to the recent conviction of *Hustler* magazine publisher Larry Flynt, are not the way to deal with pronography. He said he would like to see that "piece of smut . . . drummed out of business . . . by people not buying what he (Flynt) has to offer."

Wingo, son of a Texas Baptist minister, said Flynt is "guilty of gross taste but when tastes become a criminal offense, punishable by prison . . . the wagons of censorship will begin to draw into an "even tighter circle from which none of us will escape."

Scanzonis — John and Letha — a husband/wife team of family and marriage experts from Bloomington, Ind., said the church must come to grips with the Christian dimension of liberation of women.

Traditionally, women "have been permitted to cook church dinners but not serve the Lord's Supper," declared Letha Scanzoni, an author and lecturer.

In the course of their discussion on the moral dimensions of male-female relationships, they blasted the hierarchical male-over-female relationships espoused by certain

PRIORITIES — The national seminar, sponsored by the Southern Baptist Christian Life Commission, featured a wide range of speakers. Foy Valentine, commission executive secretary, introduces John Claypool, pastor from Jackson, who led theme interpretations. (BP) Photo by Grady Nutt



A FACE IN THE CROWD — Charles Ashcraft, executive secretary of the Arkansas Baptist State Convention, Little Rock, left, pauses in the crowd to speak to U.S. Sen. Dale Bumpers (D.-Ark.), right, who addressed a national seminar on moral priorities sponsored by the Southern Baptist Christian Life Commission. (In the background is another Arkansan, John Halbert of Little Rock). More than 500 persons from 25 states came to Jackson, Miss., to bear a battery of speakers deal with a wide range of moral issues. (BP) Photo by Grady Nutt

persons on Christian lecture circuits. John Scanzoni, professor of sociology at Indiana University, compared that kind of domination to the kind Hitler instituted in Nazi Germany.

John Killinger, professor of preaching at Vanderbilt University Divinity School and Krister Stendahl, dean of Harvard University Divinity School, spoke to the moral dilemmas of preaching and churchmanship.

Killinger called for ministers to free their minds of old habits, familiar routines, and respond keenly to a fresh spirit of the times as a priority in preaching the gospel.

Stendahl decried secularization of evangelism and church affairs, declaring: "If (the apostle) Paul spoke our language he would say to us: 'Remember that you cannot sell Jesus as the world sells toothpaste. You cannot run a church as the world runs a corporation with Harvard Business School graduates.'"

Federal Communications Commissioner Benjamin Hooks, president-elect of the NAACP, warned his predominantly white audience that the civil rights battle is not over — even though "many whites of good will" think it is.

Hooks, a Baptist minister, denounced violence as a method for achieving equality, but said this country must still work to eliminate prejudice and reminded his audience that hatred would do them in more quickly than drinking or smoking.

Speakers' analyses, combined effectively, observers noted, with equally sophisticated uses of music and humor.

Ken Medema of Montclair, N.J., a blind singer-pianist turned philosopher-preacher with extemporaneous theme interpretations that spoke of being Christian, of discipleship, of wonder, of fellowship.

"For a man who does not see, he paints vivid images; he has prophetic and poetic insights," said John Claypool, Jackson, Miss., pastor, who also led theme interpretations.

Leading his listeners on a voyage through the "sage of life", touching on childhood, adolescence, young adulthood, middle-escense and aging, Claypool said, "I want to float with you down the stream of life, finding out what are the priorities of life, what are the resources of life."



Human rights a ticklish issue, Bumpers declares

JACKSON, Miss. (BP) — U.S. Sen. Dale Bumpers (D.-Ark.) applauded President Jimmy Carter's stand on human rights and at the same time cautioned him about how far he can go with that stand.

"There's a limit to what we can do for dissidents," Bumpers said at a national seminar on moral priorities, sponsored by the Southern Baptist Christian Life Commission here.

"Nobody likes another country meddling in their internal affairs," he said. "Carter will have to limit his help to expressions."

The senator referred to intimations of help from then U.S. Secretary of State John Foster Dulles for the Hungarian Freedom Fighters in 1956. They arose against Soviet occupation troops and neither the U.S. nor the United Nations intervened in the fighting which ended with the Communists in control of the country.

"The State Department knew they couldn't help them, and led them on," he said.

In an interview he said Carter has not made any overt promises of physical help to dissidents and that the president will have to be "very careful and use a lot of economic sanctions — both with countries which are friends and those which are not friends.

"Our assertion of moral leadership will have a hollow ring if human rights are not zealously guarded," he said.

"Some of my colleagues have demonstrated considerably more concern for the Solzhenitsyns, the Bukovskys, the Sakharovs and the Ginsbergs, than they have for the poor, the down-trodden, and especially the blacks in this country," he added.

He said that some in Congress who speak for Soviet dissidents "voted against every civil rights bill that ever came before Congress."

Bumpers said that as long as such barriers as the Berlin wall stand "the Soviet system will be a graphic, open, and abject manifestation of failure for all the world to see."

The senator, active in energy legislation, told the seminar participants that he believes President Carter's energy proposal, to be submitted to Congress April 20, will include a plea for the U.S. to begin driving smaller cars. In Italy, he said, all the cars average 30 miles per gallon. "The U.S. is struggling to get 15," he said.

He estimated the nation could save 2½ million barrels of oil a day if we could raise average mileage to 30 miles per gallon and use 10 percent less imported oil.

'Confront societal issues' Cothen challenges leaders

RIDGECREST, N.C. (BP) — "The future for Southern Baptists is still on very flimsy ground," according to the president of the Baptist Sunday School Board, Grady C. Cothen, unless the denominational leaders identify and cope with the confusing and often conflicting issues of modern society.

In his keynote address during the first day of a five-day Futuristic Conference here at Ridgecrest Baptist Conference Center, Cothen pinpointed several major issues and challenged the audience of 250 SBC leaders to utilize available resources to respond to those issues.

"We aren't talking about the Sunday School Board producing more materials for greater sales or the denomination raising more Cooperative Program money," Cothen said. "The issue, in my judgment, needs to be 'Do we understand ourselves and our reactions to the times? Do we understand at least a smattering of the problems with which are age is confronted?'"

"If Southern Baptist leaders don't

understand something of these issues, we may very well lose the day by default simply because we haven't come to grips with the realities of our times."

Cothen stressed issues in education, economics and philosophy, that he believes are confusing Christians and hampering the Christian message.

Problems have arisen in secular education because by law state-supported education cannot be committed to values, and cannot impose moral and ethical standards, Cothen pointed out.

While the results may have been unintentional, said Cothen, who served in Southern Baptist higher education for ten years, he believes that many secular institutions have become committed solely to the scientific approach to knowledge which can be acquired only through proof, demonstration and experimentation.

Some of the nation's leading institutions of higher learning, he said, now advertise a scientific approach to the

study of religion.

"I have no objections to the scientific method or scientific study of religion at all," Cothen emphasized, "but matters of faith aren't proved, they are perceived. And God is not demonstrated, he is experienced.

"Thus, the weight of knowledge epitomized in our state-supported education is almost by implication, though not by intention, antithetical to our understanding of how we know God and how we know his purpose.

"Out of this milieu of higher education," he continued, "there come generations of amoral educated pagans who have — because of the educational system — no appreciation for or understanding of Christian values.

"We must not be willing to accept paganism in the name of education," he continued.

"In other words, we need to be keenly aware of what it is the educational world is saying to us, not yield an inch, and then enter the fray equipped with the eternal truth."

Christians are also experiencing confusion in the area of economics, according to Cothen. He gave the example of the theory of redistributing wealth and natural resources for the benefit of all society.

"This concept comes from Christians," he said. "And it may be serious. Many religions organizations are leaving this school of thought. They seem to be opting for the principle that says that anything that produces jobs, brings income and secures taxes is an acceptable thing to us."

But, he indicated, many Christians do not realize such a concept of redistribution of wealth and resources is not a "collision course with the Democratic structures of our society. Freedom and equality are mortal enemies, to paraphrase Will Durant."

This redistribution concept, he claimed, will require the command of government over economy and the management of wealth.

"The religious world faces a whole array of issues as a result of this type of (economic) thinking," he stated. "We need to think through the economic structures that we believe Christians can at least go along with.

"This is needed," he said, "to avoid becoming confused by the appeals of our Christian faith to meet the needs of the whole world with societal structures," that "make possible wealth to

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\$200,000 sought by BWA for earthquake relief

BUCHAREST, Romania (BP) — The Baptist World Alliance (BWA), along with the European Baptist Federation, is seeking a minimum of \$200,000 for Romania reconstruction, following the devastating earthquake of March 4, Chester J. Jump Jr., chairman of the BWA relief and development committee, has announced.

The quake, measuring 7.2 on the modified Richter scale, killed 1,541 people and injured 11,275. Eight members of the Baptist community (which numbers around 160,000 church members and perhaps an equal number of others under pastoral care) were killed. Injuries within the Baptist community have not been tabulated.

One of the two buildings of the Baptist Theological Seminary at Bucharest — a gift of Southern Baptists in 1924 — has been severely damaged and is no longer in use.

Nine Baptist churches of Romania have been damaged to the extent that they may have to be demolished and replaced, according to officials of the Baptist Union of Romania.

The governmental authorities will have to decide whether they are in dangerous enough condition to require demolition, but the Baptists believe it is unsafe to continue to use them, and that they are beyond repair.

The BWA program of reconstruction in Romania was worked out with Baptist Union officials by a delegation consisting of Carl Tiller, BWA staff executive for relief and development; Gerhard Claas, executive of the European Baptist Federation; Denton Lotz, fraternal representative of American Baptist Churches (USA) for eastern Europe; and John David Hopper, fraternal representative of the Southern Baptist Convention (USA) for eastern Europe.

The delegation and Baptist Union officials met with George Nenciu, Deputy Minister of Cults for the government.

At the meeting Claas expressed the concern of Baptists of the world for all the Romanian people, regardless of creed or politics. He observed that Baptist compassion takes in all who suffer, and that the BWA would like permission to be helpful on a broad scale, as well as giving assistance to the Baptist community of faith.

The BWA program, with three aspects, was proposed by Claas and approved as follows:

First, Baptist participation in rehabilitation or reconstruction of a public hospital. In Bucharest nine hospitals were damaged; in the provinces, others.

Second, replacement of one of the damaged Baptist churches.

Third, replacement of the damaged seminary building.

In conversation with the Baptist Union officers, the visiting delegation expressed the hope that the BWA can help rebuild or restore all nine of the damaged Baptist churches, though the initial program covers just the church at Brasov.

The total cost of the work on the churches and the seminary could run as high as \$670,000. Although most Romanian Baptists are working class people, whose average monthly salary per worker is less than \$85, it is hoped that they will raise a large part of the overall cost of the program, officials said.

Southern Baptists have agreed to make \$25,000 available immediately, according to Hopper. He added: "Southern Baptists will want to take part in the overall program, but the rebuilding of the seminary will be a special interest of ours. I hope that the Foreign Mission Board and our people will give substantially more than the initial promise."

American Baptists, according to Lotz, will contribute at least \$25,000 through their division of international ministries, and are likely to give additional amounts through their world relief committee.

Baptists in West Germany will give generously, according to Claas, hopefully as much as \$20,000.

Many of the nine churches had been damaged in an earthquake in 1940. Some were further weakened by bombardment during World War II. The 1977 earthquake put the finishing blow to their further usefulness.

The BWA will receive gifts for the Romania program from its member bodies and from individuals. It also will welcome gifts from individuals. Donations may be made payable to the BWA and sent to its offices in Washington. Under the agreement, all grants will ultimately be channeled through the BWA-EBF office in Hamburg. It is not advisable for others to attempt to send money directly to Romania, according to Tiller.

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help meet those needs."

Cothen decried the philosophy of "naturalism", which he said leaves no room for a supreme being and creator of the universe, and suggests that man is strictly a product of his environment. This philosophy, he said, has permeated every segment of American society and is perplexing to many Christians.

Cothen claimed that the forces of "naturalism" contribute to the decline of morality and the removal of ethical and Christian support for today's society.

"These forces tend toward the destruction of the family unit," he said, "and in combination are almost more than we're able to confront. They also blow theological truths, making it very difficult to isolate a biblical or Christian point of view, and they confuse people in identifying and understanding the issues of their lives.

"Ours is a religion of revelation," Cothen said. "Therefore, we need to be certain that we aren't falling for naturalism's attractive words that lead into intellectual and spiritual dead-ends."

"When our descendants look back 25 years from now, what will be their feeling about us?" he asked. "Are we going to abuse this hour when the whole world is saying, 'What does it mean to be born again?'"

"This is our time," he challenged. "This is God's time."

ROUTE



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April 7, 1977

KANSAS CITY, Missouri, will be host to the 1977 meeting of the Southern Baptist Convention, June 14-16. Registration for this 120th annual session (132nd year) is expected to top 16,000. This will be the fifth time the SBC has met in the city, the 12th time in Missouri. (BP) Photo



A smile or two

A mother came home from the hospital with her new baby daughter who was still wearing her hospital identification tag. The mother's two-year-old daughter saw it and promptly asked, "Mama, when are you going to take her price tag off?"

□
A law in Arkansas forbids the blind folding of cattle on highways.

□
"Doctor, I hate to bother you at 3 a.m., but I have a bad case of insomnia."
"Well, what are you trying to do," snorted the disgruntled doctor, "start an epidemic?"

□
When you can't see the bright side, polish the dull side. — Jan McKeithen

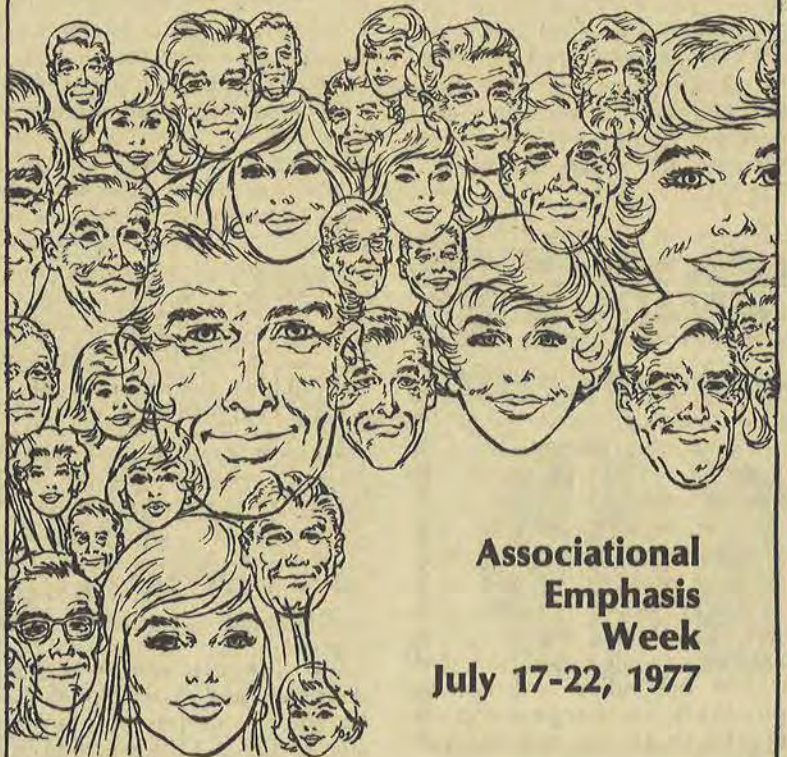
□
The minister asked a group of children in a Sunday School class, "Why do you love God?" He got a variety of answers, but the one he liked best was from a boy who said, "I don't know, sir. I guess it just runs in our family."

□
Two ants were racing across a cracker box. One said, "What are we running so fast for?" The other answered: "Can't you read? It says 'tear across the dotted line.'" — *National Enquirer*

□
Circus manager to the Human Cannonball: "You can't quit. Where will I find another man of your caliber?"

□
Among the satisfactions of retirement is the freedom to tie up your tomato plants with your neckties. — Burton Hillis

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Jesus Lives!

April 10, 1977

Mark 15:42-16:8

If you died today, a rather set pattern of events would take place. You probably know them well but may or may not have given them much thought. First, your family and friends would be shocked and hurt that they were so suddenly deprived of your presence. Grief would settle in as preparations were made and carried out for your funeral. Death notices would appear in the local and state newspaper and numerous telephone calls and visits would certainly be initiated. People would recall your good characteristics and hopefully praise God for your previous life. Some would give you special recognition because of widespread community action.

But soon days would add up to weeks and months and years and others would appear to take your place. Another may marry your surviving wife or husband, adopt your children, fill your job vacancy and so on until you became but a faded memory. Life would continue as it was before you were born except, of course, for the good you did which helped shape the lives of others. Even so, people would always talk about you in the past tense, the late so and so.

Not so with Jesus!

There were no elaborate funeral arrangements when he died. A once secret disciple boldly requested the body of Jesus lest it be thrown into a common pit. None of those who followed Jesus so closely during his ministry were available or capable of doing what Joseph of Arimathea did. He had a private tomb yet unused so he gave it to the one he loved, though few knew of that love.

We only know a little of what happened next. The enemies of Jesus thought they were rid of one more heretic, though no victory parties were recorded. Jesus' life and teachings would not be so easily erased from their minds. The bystanders and Romans were puzzled by the strange events surrounding his death. No man had ever died so lovingly, so triumphantly, so mysteriously. The centurian voiced what many were beginning to think (Matt. 27:54).

Faith at last has an anchor. Salvation is secure in the resurrection of Jesus. You

can be sure that if Satan and sin could have held Jesus in the grave, they would have until this day. You can mark it down that God is greater than any one and any thing. Before he died, Jesus cried, "It is finished." God smashed the chains of death and echoed, "Indeed it is!"

The resurrection of Jesus is the firm foundation of the Christian faith, the zenith of God's work on earth, the entrance to eternal life for all who believe, and the constant source of power for those who have given their life to serve God. Remove the resurrection and Christianity comes tumbling down as another man-made creed. Subtract the resurrection and the actions of all God's people add up to nothing more than vain attempts to appease a wounded God. Deny the resurrection and death closes the door to all that is good and right and pure.

The risen Christ is the heart and center of the church's faith, the creator of her character and the inspiration for all her conduct. No man is really alive apart from the risen Lord of life. All are on death row awaiting the day of final execution except those who have by faith received this risen Christ into their heart.

The only way God could redeem man was to set him aside and let his Son die in man's place. Likewise, the only way God can deliver man from the power of a sinful life is to substitute his Son to live his life in and through us.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

Praise God Jesus lives and we live!

But the disciples were severely depressed and disappointed. Jesus had left them leaderless and they were unable to sort out the meaning of his untimely death. He had seemed to be the

hope of Israel. He had demonstrated his power again and again upon others but that power was strangely subdued on the cross. Compounded with these feelings were those of guilt too because they had forsaken him in his trial. No man had cried "Jesus" when the crowd cried "Barabbas". No follower had testified for Jesus when others testified against him. Guilt feelings can be devastating when there is no opportunity to make things right.

While the men vanished into seclusion, some of the women followers determined to continue their ministry. Though a small group, they had been the main financial and spiritual supporters of Jesus and his twelve disciples. These included Martha and Mary, sisters of Lazarus; John, Mark's mother; Mary of Magdala and Mary the mother of Jesus. They served Jesus in his trials and in his death. And they became the first witnesses of his resurrection.

Seven times at least Jesus had said he would rise from the dead on the third day. Seven times at least the words had bypassed the conscious minds of the disciples. Death is all they could remember he ever mentioned. His departure so stunned them they were unable to comprehend his return.

The women who came early were grateful for the open tomb and entered into it, apparently suspecting nothing unusual. But what they saw upset them to no end. They had come to minister to the body of Jesus, yet there was no body. He was gone! In his place were two young messengers from heaven. You can imagine the shock and sudden fear these women must have felt in the open tomb that morning. They had sought Jesus in the wrong place and the messengers gently reminded them of their error.

What they needed now was a mission to calm their fears and so they were instructed to declare to the disciples that Jesus had risen from the dead! The Scriptures say they left in a hurry, went straight to their destination, and kept their mouths shut along the way. No man has ever nor will ever carry such an important message as this: "He is not here, he is risen."

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Mary Magdalene: witness of the risen Lord

John 20:1, 2; 11-18

Mary Magdalene is mentioned only a few times in scripture. We can only surmise that she may have come from Magdala, a short distance from Tiberias. There are three things that we do know for sure, however, about this very devoted follower of Jesus. Jesus had relieved her of the oppression of seven demons. She stood at the cross with the others, and she was at the tomb of Jesus early Sunday morning, probably the first there.



Wilhelm

Unfortunately, Mary has been the victim of gossipful tradition that has cast a shadow upon her reputation. This is based upon attempts to tie her in with the flowing-haired sinner Jesus forgave back in Luke chapter seven, or that those of Magdala evidenced loose moral living. This might be true, and if it is, it simply shows the Master's power to save any and all who come to him.

As far as demonic possession is concerned, there is enough evidence for us to have some general idea about what might have been her problem. Satan operates within the permissive will of God, and man is in the middle. Mainly, Satan will do anything to circumvent or counterfeit the work of God in a person's life, whether it be by physical or mental maladies.

We should not be made overanxious by movies and the occult emphasis of today. This is a total digression from the teachings of the word of God, and we are to avoid its appeal to our curiosity.

Demonic affliction is shown to be in the realm of physical and mental abnormalities as well as in unusual behavior. Convulsions, violence, super-strength, screaming, self-mutilation, foaming at the mouth, nakedness, grinding of the teeth, deafness, muteness, and blindness were all afflictions which were sometimes caused by demonic activity.

But so was mental depression, suicidal tendencies, psychotic thinking and behavior, fortune telling abilities, witchcraft (sometimes involving various intoxications), and loss of moral values.

Upon any of these could be built a case about Mary by anyone with a fanciful imagination. She could have been a street woman, or a very successful fortune teller, or perhaps an extremely depressed person. The point in men-

tioning her past is to say that by her healing and conversion, likely a lot of people were influenced, perhaps an entire city. The healing work of Jesus is always centered around giving proof of his messiahship. Jesus redeemed her soul and life, and she loved him with all her heart and soul.

In this passage, it is easy to see that her commitment to Jesus was total. Jesus had brought her the greatest happiness she had ever known by his Godly influence in her life. Now he is gone, and we can only try to imagine her emotional condition. The small amount we do know about Mary is a great inspiration to us all.

This passage falls into three basic ideas. First, her depth of commitment is shown, second her despair at the disappearance of his remains, and third her deep joy at hearing his voice.

Mary's commitment

First, (1-2) Mary's depth of commitment is seen by her early arrival at the tomb. Mary's personality is revealed for us. She was anxious to show her love by coming before the others. She was very emotional as she ran back to tell Peter and John that his body was not there.

Mary's devotion to Jesus was total, and this is why God inspired John to record it for us. Through the redeeming love of Jesus, her entire life had been brought into the will of God.

Mary's grief

Second, (11-13) Mary's grief turned into dark despair when she thought something had happened to Jesus' body. She had lost her Lord by death, now even the physical remains were taken away. This would have been a terrible blow to her grieving process, for the need to see, touch, and accept the reality of his death was being denied her. The tears were falling, but she felt no release from her mental anguish. The fact that these men in the tomb were angels probably did not occur to Mary until later, her sorrow so overwhelmed her.

God often works in contrasts and extremes. The Word tells us that in salvation we go from the extremes of death to life and from darkness to light, God is doing this again as Mary goes from the very pit of despair to perfect joy. God allowed her despair as a black canvass

upon which he would paint her joy in seeing Jesus alive.

Mary's joy

Third, (14-18) Mary's deep joy at hearing Jesus' voice is unspeakable. Still in despair, she turns from the grave, and there in the early twilight, stood a person. It is not difficult at all to understand why she did not know him. It was twilight, her eyes were dimmed by weeping, and she was mentally and emotionally unprepared to see him alive, standing and talking.

She likely thought it was the gardener because it was a workday, the first in a new week, and probably this figure in the twilight did not come along the path or she would have thought it was another visitor to the tomb. He was just suddenly there a few feet away in speaking distance, walking toward her from among the trees and shrubs of the garden. But when he said, "Mary," I doubt that we could even begin to identify with her feelings at that moment.

Verse 17 is an enigma, a mystery. It is not fully satisfying to say that Mary doesn't need to keep on clinging to him as he plans to be around for the next 40 days, although this may be all it means. We could just wish that we had been told more about this.

The summary of it all is that Jesus had risen, and Mary's grief had turned to great joy. Mary Magdalene is not the only one happy that the Lord and Savior lives. It soon became the message of every evangelist throughout the world of that day, and is still the greatest message man can ever hear.

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Ethnicity — A boon or hindrance to U.S.?

LIBERTY, Mo. (BP) — Ethnicity — the growth of ethnic identification — could become a barrier preventing millions of Americans from full participation in American life, a Baptist sociologist warns.

On the other hand, urges Edgar Chasteen, director of the Mid-America Ethnic Activities Center at William Jewell College, a Baptist school here, "The revival of ethnicity could help to reduce currently high levels of apathy and alienation in the United States."

The growth of ethnic identification

to help make sure ethnicity would be a bridge — without destroying the ethnic identities that give direction and meaning to the lives of many Americans," Chasteen says, "and continues to be its purpose."

When the center officially opened in May 1976, more than 400 persons representing 25 ethnic groups attended. White Cloud and Yellow Fish were joined by Asphanek, Bajich, Biscelgia, Frohevin, Goodesal, Ihrig, Pai, Parra, Kozaki, Sulkowski, Tomarakos and a German brass band from Rynkel, West Germany.

"No one seems to know exactly why the sudden upsurge in ethnic identity," says Chasteen, but he believes the book and recent national televising of "Roots" will contribute considerably toward the trend.

"It's popular," he continues, "in present day America to be a 'hyphenated American' — Indian-American, Mexican-American, Black-American, and so on.

"Some sociologists think the upsurge in ethnic identity grew out of the Civil Rights Movement and the 'Black is beautiful' idea that really took shape in the 1960s," he says.

Chasteen blasts the "melting pot" philosophy in vogue from the 1920s through the 1950s, which "reduced everyone to a common level of mediocrity," and a concept with which he says many political scientists are dissatisfied.

"Many psychologists explain the sudden emergence of ethnicity," says Chasteen, "as a search for personal identity in an increasingly urbanized and bureaucratic society. As nations and cities grow bigger, the individual seems smaller and less significant. To rediscover one's ancestors, food, language and customs seems to be a discovery and affirmation of one's individual worth," Chasteen says.

The Ethnic Activities Center, begun by Chasteen at William Jewell College, was organized, he says, to ensure that ethnicity would be a bridge for as many Americans as it would affect.

The center works with more than 25 ethnic groups in the Kansas City area, including Black, Jewish, Polish, Mexican, Japanese, Chinese, Serbian, Samoan, Italian, Vietnamese, Greek and more than a dozen others.

Representatives of the various groups are invited to campus to speak to students. And students spend weekends with ethnic families, attend their

churches and become familiar with the ethnic communities.

The center also provides a speaker's bureau, ethnic programs for local church and civic clubs, tours of ethnic communities — including an authentic ethnic meal, a walking tour and dialogue focused on the history and customs of the area.

In the spring and fall each year, a Human Family Reunion is held on the William Jewell campus, as part of center activities.

"Every human has a standing invitation," says Chasteen. The event has a variety of music, songs, crafts and food. Guests of honor come in their native dress, speaking their native language, sharing their cultural heritage. "It's an opportunity to meet members of the human family we may never have seen before," he says.

The program's influence on students is illustrated in part by a recent experience at the U.S. Disciplinary Barracks in Ft. Leavenworth, Kan., a military prison.

A Baptist college student sat "scared to death" as more than 200 prisoners filed into the prison's gymnasium. For 2½ hours the prisoners dialogued with 15 students from the Ethnic Center, concerning ethnic and racial problems in the prison and society in general.

Talk was intense and occasionally hostile, Chasteen recalls.

As the evening ended, one prisoner after another took the microphone to thank the Baptist collegians. The student who had been "scared to death", as were others, admitted it to the gathering — prisoners and students — and said, "I found that people are people wherever you find them."

Students from the Center have since made several trips to the prison, at the inmates' request.

The William Jewell effort is one among many, a seed in a universe of infinite potential, Chasteen believes, and a contribution to ethnic understanding.

"Either we learn to live together or we wind up killing each other. Our world is a fascinating and often frustrating place," he says. "To increase the fascination and reduce the frustration we need to learn to function across group boundaries.

"We don't know each other very well, and some of us live better than others. But this little globe is home for all of us..." Chasteen concludes.

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among Americans raises some urgent questions, Chasteen, professor of sociology at William Jewell, told Baptist Press:

"Some ethnic groups are pressing to have their language taught in the public schools. Some politicians champion one ethnic group and criticize others... Many Americans don't feel a part of the national life. They feel cut off and left out. Ethnicity, however, could serve as a bridge to draw them into fuller participation."

The Ethnic Center, which Chasteen directs, grew out of a need to "break down barriers between ethnic groups,