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### April 14, 1977

Arkansas Baptist State Convention

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April 14, 1977  
**Arkansas Baptist**  
NEWSMAGAZINE

# BAPTIST STUDENT UNION



Campaign leaders  
page 17





## I must say it

Charles H. Ashcraft / Executive Secretary

### God and the family

From the beginning even until now, and forevermore, the family is God's idea. The church itself is an extension of God's consuming delight, the family. The church is God's family and this, too, is his idea. God is family oriented, indeed.

America has suffered greatly in the past 25 years as regards homes and families. This must be corrected if there is still to be an America. The best place to start is within God's family, the church. No institution in all the land is so admirably fitted to the noble task of building families as is the church. This is a great time for churches and they will rise to the challenge, you wait and see.

The simple, but effective, instructions of the Bible lead us to believe that families, like any other successful enterprise, must have purpose, organization, discipline and direction. Nothing survives without these factors, and they are not beyond our grasp. Without the slightest threat of contradiction, the true prophets of this nation can tell you that God is on the side of those who are seriously attempting to build a Christian home. No man of God on earth will question the realness of God's identification with those who would hold their homes together and maintain a family witness. Another unchallengeable truth is that God warmly identifies with those who seek to mend broken homes. These matters are prime concern to God, and he is aligned with those in this business.

May I encourage you who have chosen to have Christian homes, and who are interested in rebuilding the American homes by these five statements.

(1) God will sustain, build-up, support, strengthen, stand by, champion, identify and give victory to those who seriously set themselves to family building. (2) There is no distance in all this universe to which a prodigal son, or wayward daughter, may wander, but the prayers of Godly people can reach them and God will bring them back. You must believe that. (3) God's word, honor, integrity, trustworthiness and basic nature is committed to the principle of Proverbs 22:6. If you can't believe this, you are not entitled to believe John 3:16. It is all God's word. Train up means "dedicate", "give instructions". God will keep his promise. (4) God will go any distance with you on your pilgrimage to strengthen other homes, and he will cherish the partnership. (5) Any church which seriously places home building as a major goal in their family or redemptive ministries will find a "new nearness" to God the church has never before experienced. You can depend on that.

*I must say it!*

## In this issue

### Fiesta supper 4

"Food and fellowship" column writers have a suggestion for feeding 100-125 persons for a church project. They have included instructions for amounts of food to buy, preparation and recipes for a "fiesta supper".

### OBU builds 8

Ground has been broken for the fourth building in Ouachita University's mega-structure complex. Work has now begun on McClellan Hall, named for Arkansas' senior U.S. Senator.

### 'Grupo' grows 10

The "Grupo Cristiano Latinamericano" has grown since the last report on this Spanish-speaking congregation in Little Rock. They have been meeting in larger facilities and members credit this advantage for their growth.

### Campaign leaders 17

The cover this week focuses on the Arkansas BSU's Third Century Campaign with a photo of the executive director and the chairman and co-chairman of the steering committee.

# Arkansas Baptist

NEWSMAGAZINE

VOLUME 76

NUMBER 15

J. EVERETT SNEED, Ph.D. .... Editor  
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Deaths of members of Arkansas churches will be reported in brief form when information is received not later than 14 days after the date of death.

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## Obeying copyright laws

There is considerable confusion regarding copyright laws. Some believe that a poem or other quoted material can be used without permission simply by using the word "copied" at the end. Others believe that it is permissible to duplicate any piece of music which one has purchased on a copying machine. However, any time a person uses material in this manner he is violating the law and is subject to prosecution.

A copyright is a legal process by which an individual or a company secures his own exclusive right to a book, a piece of music, a poem, a picture, a drawing or other such material. The original creator(s) or his assigned agent (such as a publishing company) holds all rights to the copyrighted material for the duration of the copyright. Copyright laws are designed to protect the rights of the creator.

Our founding fathers who formed the U.S. Constitution recognized the hard work and creative ability necessary to develop written materials and music, so they empowered Congress with the ability to grant patent and copyrights. Our national founders wanted to stimulate creative people in the production of useful materials. Without copyrights and patents, the development of new ideas would be worthless to the originator.

Today, countries all over the world have copyright laws. These countries have agreed with the founding fathers that such laws promote the general welfare of everyone concerned.

Copyrights do run out after a period of years. The

## Guest editorial 'Jesus of Nazareth'

The strong criticism lodged against "Jesus of Nazareth", the NBC special slated for two three-hour presentations on Palm Sunday and Easter, is completely without foundation. This editor was among those permitted to view the film last week in New York City, and then participated in a thorough press conference with direct and probing questions addressed to the promoters, director, producer and star.

The primary charge against the film is that it strips Jesus of his divinity and makes too much of his humanity. Nothing could be further from the truth. Some of the strongest scenes from the \$18 million production which required approximately three years to film include the virgin conception and birth, the betrayal, arrest, trial and crucifixion, and the resurrection.

The controversy over the film was started by charges in a Bob Jones University publication. These were picked up and amplified by such persons as Billy James Hargis of Oklahoma, John Dekker of Baltimore and Donald McKnight of Harford County, Maryland. According to reports, none of these persons had seen the film because it was not yet in this country. Critics and their zealous followers hit the air-waves, churned out Xerox flyers and organized protests in the streets before the film was brought to New York.

These people have done a great disservice to the integrity of the Christ they purport to serve. Persons who make such extreme charges without dealing with primary sources may be orthodox in their doctrine but they leave much to be desired in the areas of ethics, fairness and accuracy.

The film does have some weaknesses. It is very slow and

## The editor's page

J. Everett Sneed



time varies with the material copyrighted. The originator or his agent has the right to renew the copyright. When copyrights have expired the property becomes public domain or the property of the people.

Uncopyrighted publications, such as most Baptist state papers, are a part of public domain. It is easy to tell if an item is copyrighted because the law requires that everything copyrighted include the following identification: (1) The word "copyrighted" or a symbol; (2) The year the item was registered or copyrighted at the Library of Congress; and (3) The name of the one to whom the copyright was issued. One must have the copyright holder's consent, for example, to make a new arrangement of a song. Ideas, however, cannot be copyrighted. Copyrights apply to exact words and tunes.

Our current laws have severe penalties for anyone who is caught violating copyright laws. The laws apply to everyone. Non-profit organizations, such as churches and schools, can be fined or the violator can be placed in jail. The laws have been tested and abusers have received stiff penalties.

It is important that copyrighted materials not be reproduced in any way. Today photo-copying machines are often used to violate copyright laws. First, such a practice can harm our Christian witness. When a person violates a copyright law he is, in effect, using stolen property. It is, also, very dangerous since violators are being prosecuted in growing numbers. We are sure that no Christian would knowingly steal the property of another.

deliberate which may cause audience interest to wane in the first hour. Some liberties have been taken in the sequence of scriptural quotations but no serious injustice is done to the truth contained in them. The film includes miracles Jesus performed, but it does not include the two famous ones of walking on the water and turning water into wine at the Cana wedding.

Baptists, but not Christians in general, will be displeased with the baptism scenes involving John the Baptist. Immersion is not shown but rather pouring water on the heads of the candidates while they stand near waist-deep in the water is consistently done in the film.

General Motors reportedly invested \$4.5 million in the production but then cancelled sponsorship because of the protests. Perhaps another protest is now in order — Why not complain to GM officials about their premature withdrawal?

Let it clearly be understood the producers make no claim for religious motivation in producing the film, though some do admit the film has made an impact on their lives. The producers and actors sought only a work of art.

In our opinion it is that, tasteful and dramatic without being sensational. Such films cannot be all things to all people though "Jesus of Nazareth" apparently tries. Baptists should view the film carefully, analyze it with Bible at hand (a harmony of the Gospels would be most helpful), and discuss it thoroughly with friends — believers and non-believers alike.

The interest created by the criticism over the presentation just could make the film an instrument God will use mightily to spread the Good News. — R. G. Puckett in the "Maryland Baptist"





## One layman's opinion

Daniel R. Grant / President, OBU

### Who's to blame for television's offenses?

Television programming seems to be engaged in a game of "Can you top this?" This object seems to be discovering who can pour out more violence, sexual explicitness and other forms of immorality into my living room. Just when I think (like the singer in the Broadway musical, "Oklahoma!"), "They've gone about as far as they can go," the morality of television degenerates even further.

Who's to blame for this steady downward spiral of television morality? Is it the television stations that broadcast the programs? They certainly must bear some of the responsibility, but any fair appraisal of the problem makes it clear the problem is far more complex than that. It is hardly realistic to expect an individual station owner to dam up the mighty currents of a Niagara Falls overflowing with network television programs. It is not simply a problem of one or two programs. It cuts across all hours of the day and night, and all days of the week.

Are the three major networks to blame? I personally think they are more responsible for the problem than the individual stations, but even the networks can and do claim that they are governed by what the majority of viewers want to see. They spend a great deal of money employing professional opinion surveyors to rate the viewer appeal of each program. Nothing happens in our nation quite so immediately and ruthlessly as the dropping of a television show when the experts determine its viewer appeal has fizzled.

Some might argue that the television actors and actresses, or perhaps the advertisers who sponsor the programs, are in part to blame because they could refuse to have anything to do with a particular program that glorifies violence or immorality. This, too, involves an element of truth and I would like to think that popular performers and affluent advertisers could exercise more leadership and influence over the quality of television programs.

The fact remains, however, that the bulk of the blame lies with the majority of us as television viewers. It is exceedingly doubtful that the moral tone of television will ever be improved unless we stop looking at the offensive programs and make our wishes effectively known to all parties involved.

An unusual movement got underway recently at Ouachita Baptist University, with a few students and faculty members beginning to explore ways to "clean up television." Although admitting that the problem is very complex, they decided to try an amazingly simple approach — to cut out the economic benefits of offensive television programs. The group has drawn up legal incorporation papers with the name "Clean Up Television", and is studying the most effective ways of convincing advertisers that it is bad business to support programs with violence and immorality as their main components. Economic boycott is mentioned as a possible weapon.

The temptation is to say the movement is doomed to failure because their numbers are small, they are not political or economic experts and the economic interests of the television industry are vast and overpowering. But their cause is just, so I say more power to them. In the final analysis, we the people are to blame if we continue to tolerate and view the offensive programs.



## Food and fellowship

Virginia Kirk and Jane Purtle

### Fiesta supper

Is it time for your church to have a "catered" meal for a hundred people or more? The occasion might be a promotional stewardship dinner, or a men's Bible class entertaining with a ladies' night, or a fund-raising youth project. To raise money for their summer trip to Glorieta, the young people at the First Baptist Church in Batesville served the following meal.

This event was aptly named a "Fiesta Supper", and posters and advertising were slanted toward a South of the Border theme. Tickets were sold by the youth, both before and at the door that evening. They figured that the food was prepared for much less than one dollar per person. In order to serve it so economically, buying was very carefully done with no waste.

The menu was "Mexican chalupas", fruit-punch and peach cobbler. A Mexican chalupa is a one-dish meat,

vegetable and salad meal. As a person passes through a buffet line, he chooses from the following and builds up a delicious concoction. The layers are, in order, from the bottom up: (1) corn chips, (2) pinto beans, (3) ground beef cooked with chile powder, cumin, salt, and pepper, (4) grated cheese, (5) chopped onions, (6) chopped lettuce, (7) stewed tomatoes mixed with chilies.

All of this can be fixed by a group of young people in one afternoon of fun-time working together.

There are the amounts that we found adequate for 100-125:

- Ground beef, 16 pounds plus 9 pounds soy substitute
- Tomatoes, 9 cans plus 3 cans chilies
- Pinto beans, 12 pounds
- Cheese, 8-10 pounds
- Chips, 15-16 bags (12 oz.)
- Lettuce, 7 heads
- Cake mix, 7 boxes

- Peaches, 14 cans
- Sugar, 5 pounds
- Margarine, 4 pounds
- Punch, your choice
- Coffee, optional

This is the peach cobbler which we adapted by increasing amounts. It will serve 8.

#### Cake mix cobbler

- 1 can sliced peaches (apples or apricots)
- 1/2 box cake mix (yellow or white)
- 1 stick margarine
- 1 cup sugar or to taste nutmeg or cinnamon

Put peaches in a greased baking dish or pan (8 inch square) and mix with 1 cup sugar. Pat the dry cake mix over the top. Cover with thin slices of margarine and dust with nutmeg or cinnamon. Bake for 35 minutes or until browned in a 350 degree oven. Serve warm.



## Questions Christians opposing ERA

I am writing in response to a letter by Mrs. Jay Freeman in the March 24 issue of the *Arkansas Baptist* concerning the ERA. I have yet to understand the great opposition to this proposed Constitutional Amendment by women, especially Christian women. Paul's writing in Galatians 3:28 has been used to point out many times the wrongness of racial prejudice and the evil of slavery, but when it comes to the issue of women having equality, it has been conveniently ignored.

There are many acts and laws that have been legislated to give women many privileges and rights, but under the Constitution as it presently stands, the only constitutional right women have is the right to vote. I feel that many of the "facts" that Mrs. Freeman gave as being the result of the passage of the ERA are nothing more than panic-mongering and a real fear of the responsibilities that come along with freedom. Not even the most radical feminist would approve, I think, of co-ed restrooms in public places and elimination of Social Security benefits for housewives. On the contrary, many laws that now apply only to women in a beneficial way would, under the ERA, also apply to their husbands. All that "radical" legislation would do is eliminate the problem of having to pass hundreds of laws in various state and federal legislatures in order to give women equal footing under the Constitution with men. When we read that God created "man" in his own image, don't we realize that the Bible is not merely referring to the male of the species? So why should the Constitution of a nation that claims to be "under God" be interpreted any differently? As a member of a religious denomination that has always granted equality to each of its members (Baptist), I do not feel that the ERA could do much to change our moral, religious, family and social traditions. — Kathi B. Tremblay, Pine Bluff

## God's natural acts.

This past week we had the opportunity to observe and listen to a well planned program on tornadoes and survival on Channel 7 TV.

When we encounter things we cannot change, we devise means to live with them. Tornadoes are not new; they have been ripping across the nation since the beginning of time, like hurricanes.

The wise, watchful, concerned weathermen made it known, they knew the old possible path of the twisters, the time of year they come.

They made it plain that they didn't know when it would change directions, lift up, rip along the surface or when it would wear out. There is no such thing as stopping them.

When warnings flash on the T.V. screen, everyone wants to know its possible path. If you find you are in its path, you watch closely. If not, you continue your usual tasks without much thought.

Mathematically, in a 100 mile zone, if we figure the path of the destructive strip to be 600 feet wide, some larger, some smaller, we will find the percentage of being in its path to be one in 880. This looks like pretty good odds it will miss you. Of course, I would not attempt to settle your nerves.

The only point I would try to make is that it is as natural for these acts of nature as it is to wash your face or change your clothes.

It's nature's way of bringing about changes to satisfy the needs of mankind. Spring, summer, fall and winter. Regardless of destruction. The morning after destruction there may be grief, but the birds continue to sing without a home.

The earth is clean and the ground is moist. The destructive force does not run its course. It is divinely guided, and always will be. God in his nature cares for his creation, man, beast, birds and creatures.

The bird lifts its head and sings. — J. T. Moore, Elaine, Ark. 72333

## Letters to the editor

We encourage letters to the editor as this is an important part of every Baptist publication. Readers are extremely interested in the various points of view which are held by individuals within our state.

Letters, however, must conform to certain guidelines: (1) They should be clearly labeled "Letter to the Editor"; (2) They should deal with an issue of general interest to our readers (letters of commendation or recommendation cannot be carried. Letters defaming the character of any individual will also be rejected.); and (3) Letters must not exceed 350 words.

These guidelines have been approved by the ABN Advisory Committee, and the editor has been instructed to return all letters which do not conform to these standards for rewriting by the author.

Letters received by Monday, 11:30 a.m., will appear in an issue 10 days later.

## Independents

by Bernes K. Selph

The independence of a local church is a cherished principle among Baptists. I knew something of this before becoming a Christian but became more fully acquainted with it as a pastor. The history of our people fully establishes this fact of biblical doctrine. Personal accountability unto God gives firm basis to this belief. Our democratic form of government enhances this position. The danger of our losing it demands eternal vigilance as the price of its security. But equally biblical is the interdependence of local Baptist churches, their relationship to each other.

I believe in and have taught the interdependency of the local church but also believe this doctrine has relationship to other doctrines. When this is not observed the church loses its perspective. This happens when individuals or churches become obsessed with the idea of independence and pride themselves on being Independents.

My observation leads me to believe that oftentimes those who magnify their independence suffer from a martyr's complex. They think themselves to be victims. They appear to fear change and progress or ignore the past altogether. They tend to express dogmatic authoritarianism, major on minor and highly debatable subjects, are quick in judgment, harp on imagined grievances or error, evidence a suspicious spirit, emphasize differences rather than seek points of agreement, and often are unwilling to work with others for fear of losing leadership or position.

Far too seldom are there any basic doctrinal or moral reasons for an individual or church to walk independently of others. Most of the time points of difference lie in methodology or in leadership. When such leadership passes the church usually flounders because it has cut itself off from sustaining fellowship with others.

Some of the real dangers of ultra-Independents seem to lie in the fact that they face isolationism, self standards of success, and gradually solidify into other denomination or splinter into small groups and the process starts all over again.

**Dr. Selph, retired from the pastorate of First Church, Benton, is executive secretary of the Arkansas Baptist History Commission.**



## Arkansas all over

**Emmanuel Church, Harrison**, conducted a revival recently with Clarence Shell, State Evangelist for Arkansas Baptist State Convention, as speaker. Jack Lawson is pastor.

**Northvale and Eagle Heights Churches, Harrison**, have conducted seminars for deacons of the church. John Finn, Director of Missions for North Arkansas Association, led both of these seminars.

**Rudd Church, Rule**, held a spring revival April 6-10 with John Finn, Director of Missions of North Arkansas Association, as evangelist. Finn will also be evangelist for a revival to be held at Lead Hill First Church April 24-30.

Billy Walker was evangelist for a revival held at **Marshall First Church**. There were 17 professions of faith. Two additions were by letter.

**Plainview Church, Little Rock**, will have a revival May 2-8 with Edward Elrod, pastor, serving as evangelist. Herbert "Red" Johnson will lead singing.

**Valley Springs Church** has experienced an increase in Sunday School enrollment from 45 to 67 since the beginning of 1977. They have also had six candidates for baptism and five additions to the church by letter. A redecoration and enlargement program for the nursery has been completed. Joe Gomey is pastor.

**Dallas Avenue Church, Mena**, recently began a home-bound and rest home ministry under direction of Mrs. Norma Jean King. Services are held weekly in Mena's two rest homes and for shut-ins in their homes. Max W. Deaton is pastor. Lighting Revival Fires is in progress at the Dallas Avenue Church on Wednesday evening. This is a program focused toward a revival to be held May 1-5 with Missionary Robert Crockett as evangelist. Crockett will present a mission fair during the morning worship hour, Monday through Thursday.

**Grand Avenue Church, Hot Springs**, held a revival April 3-10 with Bob Shoemake as evangelist. Herbert "Red" Johnson was song leader.

**Owensville Church** held a revival April 11-17 with Clarence Shell, Arkansas Baptist State Convention evangelist, as preacher. R. B. Crotts is pastor. The Owensville Church has donated 26 pews to Spring Lake Assembly.

**Jessieville Church** ordained Kenneth Ward, John Wainscott and Allen Claire as deacons on March 13. Harry Woodall delivered the message and charge, and Herman Voegel led the ordaining prayer. Tom Barr presented the men to the council. Eugene Anderson is pastor.

Girls in Action of **Central Association**

will hold a "Special Spring Thing!" at Calvary Church, Benton, on April 22 at 6:30 p.m. A prize will be presented to the GA most uniquely dressed in a native costume of one of the foreign countries where there are Southern Baptist Missionaries. Mrs. Orval Allbritton is associational GA Director and Mrs. Winnie Lyles is GA Director of the host church.

**Marked Tree First Church** has purchased a 15-passenger van to be used in all church ministries. D. B. Beasley is pastor.

"The Land Where Jesus Walked" was the film shown at **Cross Roads Church, Little Rock**, April 10 in evening worship services. Les Aldridge is pastor.

Youth of **Liberty Association, Conway** H. Sawyers, Director, will hold a retreat at Beech Springs April 22-23 with Larry Bone as leader. Music will be under direction of a group from Ouachita University. The association has scheduled a pastor-director workshop at Beech Springs April 29-30. Don Cooper of the Arkansas Baptist State Convention Sunday School Department will be leading.

"An Easter Portrait", a youth drama, was presented on Wednesday evening, April 6, at **University Church, Fayetteville**. Mrs. Barney Hunt was director. H. D. McCarty is pastor.

**Village Church** held a revival March 20-27 with Bob Fitzgerald, pastor of Grace Church, Camden, as evangelist. Bill Henley, also of the Camden church, was song leader. Allen Packard is pastor.

Children, ages four years to the second grade, of **Dumas First Church** are involved in a service of their own. The program, a puppet ministry, began under the leadership of the church's new pastor, Dennis Baw, assisted by Mrs. Baw and Mrs. Wanda Adams. High school students assisting are Gary Gill, Barbara Wright, Dennis Patton, Charles Adams, Gary Corker, Ann Bulloch, Joylyn Puryear, Glenn DeWeese and Don Kendrick. The children attended adult services on April 3 to introduce the puppets to the adult membership.

**Conway First Church** will have as a guest speaker on Sunday evening, April 24, Arthur Glass, a minister with Saar Shalom Center in Hot Springs. He will present a demonstration of Israel's Passover meal and its relation to the Lord's Supper. He will show the various foods

and utensils used by Jews, as well as relate it all to the ancient ordinance of Passover.

**Central District Bible Drill** was held on March 25 at Benton First Church. Rose Jackson and Beau Meneley of Geyer Springs First Church, Little Rock, were state winners. This is the third consecutive year the two have participated and also been state winners. Mrs. Bob Holley is their coach.

The Sunshine Gang, a youth group from **Highland Heights Church, Benton**, presented a program recently for the youth club of Benton First Presbyterian Church.

Singers from Ouachita University will participate in the Sunday morning worship services of **Immanuel Church, Little Rock**, on April 17. Daniel Grant, OBU president, will be speaker for the morning services in absence of W. O. Vaught, pastor, who will be in a revival meeting at Central Church, Magnolia.

Bob Kendig, a full-time evangelist, was crusade evangelist for services held at **Walnut Street Church, Jonesboro**, April 10-17. Derrell B. Whitehurst is pastor.

**Augusta First Church** will begin a weekend revival April 22 with Harrel Cato, pastor of McCrory First Church, as speaker. Eugene Ray is pastor.

Mark Miller, a former quarterback for the Arkansas Razorbacks, spoke to members of the youth group of **Watson Chapel Church, Pine Bluff**, on April 3. Edwin L. Hinkson is pastor, and David L. Nix is minister of youth.

Acteens of southwest Association held a "Spring Fling" at **Stamps First Church** on April 2. Missionary speakers were Sam and Bonnie Turner, Kenya, and a panel of Missionary Kids who are students at Ouachita University. Miss Karen Russey, a former missionary journeyman to Viet Nam and a staff member of Arkansas Baptist State Convention WMU office, was also a speaker.

**White River Association** Baptist Women/Baptist Young Women are sponsoring a State Mission Tour on April 25-26. They will tour the Baptist Building at Little Rock, Ouachita University campus at Arkadelphia and the Migrant Center at Hope. They will stay overnight in Hope before continuing their tour to the Arkansas Baptist Children's Home in

### New subscriber:

Church	Pastor	Association
New budget: Solgochachia	Bobby Yarbrough	Conway-Perry



Monticello. Mrs. Boyd Margason of Mountain Home First Church is in charge of arrangements for the tour.

**Little Rock Second Church** youth honored O. H. Colvert on Easter Sunday with a Day of Recognition in honor of his unceasing work for the youth. An all-church family breakfast began the day for Colvert. Colvert and his late wife, Elizabeth, began a tradition 32 years ago at the church that remains. On Easter Sunday, April 15, 1945, the Colverts began the Youth Easter Sunrise Service and breakfast in the church. Other events at the church on Easter weekend were concerts presented by Ken Medema, a blind writer, composer and artist known throughout the country.

**Fair Oaks Church** was in revival March 20-27 with Jesse Reed, Director of Evangelism for Arkansas Baptist State Convention, as evangelist. Herbert Mitchell, church music director, led singing. There were five professions of faith and one by statement. Ray Willis is pastor.

**Brush Creek Church** near Springdale held revival services April 3-10 with Dan Hull as evangelist. Music was under the direction of Keith Hull with Renee Reyes as featured soloist. Wesley Pruitt is pastor.

Jack Parchman was evangelist for revival services held at **Sonora Church** near Springdale April 3-9. B. R. Stockton is pastor.

**Immanuel Church, Fayetteville**, held revival services March 27-April 1 with Elmer Tate, a lawyer from Tennessee, as evangelist. Music was directed by Scott Branyan of Lincoln First Church. Gary Urich is pastor.

Bill Henry of Sand Springs, Okla., was evangelist for revival services held at **Elkins First Church** March 27-April 1. Paul Dennis is pastor.

**Collins Church** will be in revival April

24-May 1 with M. H. Howie as evangelist. Jack Ferguson is pastor.

**Lake Village Church** held a revival March 27-April 1. Howard Aultman was evangelist and music was under the direction of Hamp Valentine. Harold Elmore is pastor.

"Beginnings" was the cantata presented for Easter by the choir of **Rogers First Church**. Louis Satterwhite was narrator. Sam B. Wakefield is music-youth director, and Ben J. Rowell is pastor.

**Sheridan First Church** will hold revival services April 17-22. Glenn Morgan, pastor of East Main Church, El Dorado, will be evangelist. Tommy Robertson is pastor.

Sidney Sample, pastor of Second Church, Hot Springs, will be evangelist for revival services to be held at **Crossett First Church** April 18-24. Archie McMillan of Jacksonville First Church will be in charge of music. Homer W. Shirley Jr. is pastor.

**Pulaski Heights Church, Little Rock**, will be host to 44 students when the Baylor University Religious Hour Choir performs at the church on May 14-15. Jimmy Shuffield, a member of Pulaski Heights, is accompanist for the choir.

Jack Parchman will be evangelist and Bill Holcomb will be musician for revival services to be held at **Forrest Park Church, Pine Bluff**, April 10-15. Allen Thrasher is pastor.

**Calvary Church, Texarkana**, will observe its 30th anniversary with a special celebration on April 17. Bobby Renfro is pastor.

**Calvary Church, Little Rock**, will hold an evangelism conference April 22-24 with James Eaves, Professor of Evangelism at Southwestern Seminary, as leader. David Campbell, minister of music at First Church, Midland, Tex., and Fred Cox, kicker for the Minnesota

Vikings, will also be present for the conference. Phil Lineberger is pastor.

**Trinity Church, Benton**, held revival services April 3-10 with James A. Walker, Secretary of Stewardship for Arkansas Baptist State Convention, as evangelist. Harold Stephens is pastor. He recently was evangelist for a revival at Martindale Church, Little Rock.

**Lewisville First Church** will hold its spring revival May 1-8 with Lloyd Sparkman of Little Rock as speaker. Norman L. Sutton is pastor. The Junior Department and Youth of the church presented a drama "Doubtful Daniel" on Easter Sunday during the morning worship service. Directing the presentation were Mrs. Dianne Fletcher, Mrs. Dianne Turk, Mrs. Hazel Landes and Mrs. Glenda Covington.

**Marcella Church**, Kenneth Altom, pastor, will be engaged in a Lay Renewal Weekend April 15-17. Buck Wood of Parkin will be coordinator.

"Calvary's Mountain" was the cantata presented at **Jacksonville First Church** on Sunday evening, April 10. Becky Edge was pianist and David Cole was organist. Mason Bondurant, pastor, was narrator.

Bob Ebersold will be evangelist for the spring revival to be held at **Murfreesboro First Church** May 16-22. Von Weaver is pastor.

**Beryl Church, Vilonia**, will be conducting a weekend revival-mission emphasis April 15-17. Jerry Schleiff, missionary to Rhodesia, will be leading the services. Howard Murray is pastor.

**Henderson Church** has purchased a van to be used in the outreach ministries of the church. G. E. Robey is pastor.

**White River Association** youth held a rally at Bruno Church on April 2. Ray Taffar, pastor of Rea Valley Church, was speaker. Troy Melton is director of missions.

## Pastors and wives conference set

A conference for North East Arkansas pastors and their wives will be held at Mt. Zion Baptist Camp April 21-23. The conference will include "how to" workshops, messages, Bible study and conferences to help the pastor.

Speakers and teachers will be John LeNoue, Emil Williams, J. Everett Sneed, James Fitzgerald, Darrell Whitehurst, Ralph Kerley, C. A. Johnson, Franklin Hendrix, Harry Trulove, Carl Bunch, D. Jack Nicholas, R. H. Dorris, Tom Stafford and E. Clay Polk.

## Cooperative Program giving strong in March

NASHVILLE (BP) — Strong giving in March elevated the Southern Baptist Convention's national Cooperative Program unified budget to \$25,853,928 through the first six months of the 1976-77 fiscal year — 10.07 percent ahead of the 1975-76 pace.

Total giving at the midway point amounts to \$53,838,127, including the \$25,853,928 in undesignated Cooperative Program funds and another \$27,984,199 in contributions designated to specific

causes. Total giving is running 9.84 percent ahead of over \$49 million given at the same point last year.

In March, according to figures released by the financial planning office of the Southern Baptist Convention's Executive Committee, Cooperative Program gifts totaled \$4,112,675 — a strong 15.73 percent ahead of \$3,553,717 given last March. Total gifts for the month amounted to \$10,193,647, a 22.48 percent increase over \$8,322,775 given last March.



McClellan Hall construction begins

## Ouachita breaks ground for fourth building in megastructure

ARKADELPHIA — Groundbreaking ceremonies for the \$1.5 million McClellan Hall at Ouachita University were held Tuesday, March 29.

The 35,300 square foot structure will house the official papers of United States Senator John L. McClellan (Dem. Ark.). The collection of papers and memorabilia covers Sen. McClellan's 50 years in public service including 39 years he has spent in the U.S. House of Representatives and the Senate.

Also to be included in the building will be the Edward S. Maddox Public Affairs Center. Ben M. Elrod, vice president for development at OBU, said the center is "a substantially endowed enrichment program for students in political science and related areas." The Center, named after Judge Edward Maddox of Harrisburg, a long-time friend and benefactor of Ouachita, was instituted in 1974. The primary purpose of the Center is to communicate with young people the nature and importance of public affairs and the political process, according to Daniel R. Grant, OBU president and director of the Center. The Center sponsors campus speakers and trips to different centers of important political activity to observe firsthand the workings of the political process.

McClellan Hall will also house several Ouachita academic departments — political science, sociology, education and psychology.

An unusual part of the building will be a rooftop terrace garden which the 1977 OBU graduating class has adopted as a project.

McClellan Hall will be the fourth building of a four-unit megastructure, three units of which have been constructed in the past four years.

Sen. McClellan announced in June, 1976, that he would leave his personal papers to OBU, "My decision to make Ouachita Baptist University the repository of these papers was largely influenced by the stature and prestige that Ouachita has achieved as a Christian institution dedicated to providing the highest quality of formal education since its founding more than 90 years ago."

In accepting the donation, University President Daniel R. Grant expressed the gratitude of Ouachita to Sen. McClellan.

"We are tremendously pleased that Ouachita can have this important role in permanently housing and displaying the official papers of Sen. McClellan. The opportunity and responsibility for mak-

ing documents available for research in future years, as well as for displaying memorabilia from Sen. McClellan's outstanding career are a challenge Ouachita is happy to undertake," Dr. Grant said.

To finance the building Ouachita has secured a \$500,000 grant from the Mabee Foundation of Tulsa, Okla., and

an additional \$500,000 in matching gifts and pledges. Friends of the senator are presently raising another \$500,000.

Sen. McClellan's papers will be housed on the first floor of the three-story building, and will be divided into several categories such as speeches and speech material, executive agency files, legislative files, confidential materials



**GROUND BREAKING** — Bob Riley, chairman of the Political Science Department at Ouachita, tosses a shovelful of dirt during groundbreaking ceremonies on the site of McClellan Hall. Mark Lowman, a political science student, stands directly behind him. Also looking on are Ben M. Elrod (seated), vice president for development; Roy Lewis, associate executive secretary-treasurer of the Arkansas Baptist State Convention; and Daniel R. Grant (standing at right), president of OBU.



## Complex

and others. Selected materials will be placed on permanent display in protective cases. A memorabilia suite where various items related to the senator's life and career will be displayed as will a life-sized replica of Sen. McClellan's Washington office.

There will also be space for a 100-plus seat lecture hall, a conference suite, multi media exhibits with automated presentations of stages of the senator's career, and storage space for the papers.

The collection will be open to students, researchers, public service personnel, and certain sections will be open to the general public.

Dr. Elrod said the papers and memorabilia "constitute a valuable store of primary sources regarding national issues and legislation covering almost a half century."

In addition to McClellan Hall, Ouachita plans to begin the McClellan Lecture Series, which will focus on careers and opportunities of public service open to young people.

Pickens-Bond Construction Company of Little Rock is the general contractor for the building. Blass, Riddick and Chilcote of Little Rock designed the structure, which is expected to be completed in early 1978.

## News about missionaries

**Mr. and Mrs. Logan C. Atnip**, missionaries to Rhodesia, may be addressed at P.O. Box 8472, Belmont, Bulawayo, Rhodesia. He is a native of Marmaduke, Ark. She is the former Virginia Hill of Elberton, Ga. Before they were appointed by the Foreign Mission Board in 1956, he was graduated from Southwestern Seminary, Ft. Worth, Tex.

**Mr. and Mrs. Woodrow E. Fletcher**, missionaries to Peru, may be addressed at Apartado 1039, Huancayo, Peru. He was born in Fayetteville, Ark., and grew up in Tulsa, Okla. The former Sylvia Howard of Oklahoma, she was born in Oklahoma City and grew up in Bristow. Before they were appointed by the Foreign Mission Board in 1975, he was a Royal Ambassador worker for the Northwest Baptist Convention, Portland, Ore.

**Jim Ingram** assumed the pastorate of Sulphur Rock Church on April 1. Ingram, who has been doing supply work since retirement two years ago, has served churches at Antioch, Fouke, Texarkana and Lewisville. He and his wife, Henrilu, are parents of four daughters.



Ingram



Rocolo



Holt

New Hope Church, Dardanelle, has called **Christopher Rocolo** as pastor. Rocolo, licensed to preach by Deer Church, has attended Arkansas Tech University and Boyce Bible School, Little Rock.

**Paul M. (Mickey) Holt** has been called as pastor of Third Street Church, Arkadelphia. Holt, who assumed the pastorate on March 20, has attended Henderson State University, Arkadelphia, and Boyce Bible School, Little Rock. He will enroll in Ouachita University this fall. Pastoral experiences include churches in Arkansas and Texas. Holt and his wife, Belinda, are parents of two children, John Paul and Rebecca. The Holt family has been residing in Hope and will move to Arkadelphia in June.

**J. W. Koone** of Conway has been called to serve as pastor of Omaha First Church.

**Mrs. Dennis Baw** of Dumas First Church is a featured writer for 1977 Vacation Bible School materials for older youth. She also writes Life and Work Sunday School literature for older youth, as well as special assignments in drama and devotions for the Southern Baptist Convention.

**Paul Stockemer**, pastor of Alma First Church, has returned from Indianapolis, Ind., where he participated in a Sunday School Action campaign for the North Suburban Church there.

**Bill Arrington**, an active deacon in Monroe First Church, will be honored with an autograph party on April 16 at the Paul Sullins Library, Crossett. Arrington has recently written and

published a text book on tennis, *The Game . . . Tennis*, that is now being used in several universities in Louisiana, Texas and Oklahoma. He has taught tennis at Northeast University for several years, as well as coaching football and basketball in Oklahoma, Louisiana and Texas.

**Winfred Bridges**, pastor of Bentonville First Church and a certified karate instructor, has been teaching self defense to the sheriff's posse of Benton County. Classes are held in the basement of First Church.

Calvary Church, Little Rock, voted on March 23 to ordain **Paul Williams** and **Dwayne Fischer** to the gospel ministry. The two will now carry the title of associate pastor and assist the pastor, Phil Lineberger, in all areas of pastoral ministry.

**Dana Whitfield** has resigned as pastor of Heber Springs First Church, effective April 17. Following the termination of his work with the Heber Springs church he will be working with the United States Chamber of Commerce.

**Jim Berryman**, professor of religion and philosophy at Ouachita University, was recently elected to his sixth term as secretary-treasurer of the Association of Baptist Teachers of Religion. His reelection occurred at their annual meeting held on the campus of Oklahoma Baptist University, Shawnee, Okla. During the meeting, **Kenneth Locke**, coordinator of counseling services at OBU, presented a paper entitled "Counseling the Called" which dealt with ways religion teachers can assist students planning church-related vocations. Also attending the meeting from Ouachita were **Robert Stagg**, associate professor of religion, and **Murray Smith**, missionary-in-residence.

Coming soon:  
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## Little Rock Spanish Congregation still grows; facilities seen as factor in increase

Christian fellowship for Spanish-speaking Christians is alive and growing in Little Rock. "Grupo Cristiano Latinamericano", sponsored by Lakeshore Drive Church, has grown from the modest beginning of four persons meeting for Bible study in 1972, to an average attendance of 40.

After Lakeshore Drive assumed sponsorship in 1974, the group met in that church's kindergarten building, and then moved to property formerly owned by Ridgecrest Church in Little Rock. Pulaski County Association, present owner of the property, has allowed the Spanish congregation to use the building.

The group, under the direction of Pastor Donoso Escobar, has mission status but remains financially independent, with all functions directed by Escobar.

Pastor Escobar, an ordained minister from Nicaragua, and Jerry Wilcox, pastor of Lakeshore Drive Church, have led the two congregations to work together for their mutual benefit. Last month the two groups shared dinner

on the grounds at Lakeshore Drive's building, and Escobar has begun teaching Spanish to the English-speaking members of the church on Sunday evenings.

Since it moved to the Ridgecrest property, the Spanish Congregation of Lakeshore Drive Church has grown larger and experienced new conversions and additions.

One of the most recent experiences was that of Alvaro Torres, a young man in his early 20's from Central America. Alvaro comes from a wealthy family; his father is a congressman in his native country.

When Alvaro first came to a Friday Bible Study at the Spanish mission, he had no clear idea of what the purpose of a group of Latins was in getting together and "talk about religion". But after his third visit to a Sunday service he recognized his need of a close relationship with God and made his decision for Christ. Alvaro has inspired two other young men his age to join the congregation. These two men have been the instrument to attract three

other persons.

A most recent addition was the Robertson family. Robertson became acquainted with the Spanish culture in his home state of California. Being fluent in Spanish and having no ties to any church in particular, Robertson thought of the Spanish congregation as a place to enrich his Spanish vocabulary and his spiritual life.

"My introduction to the 'Grupo'," Robertson wrote, "came from Senor Rodriguez whom I overheard speaking Spanish in a supermarket. He is a very kind and sensitive man from Puerto Rico with a distinct love for God and his Latin brotherhood.

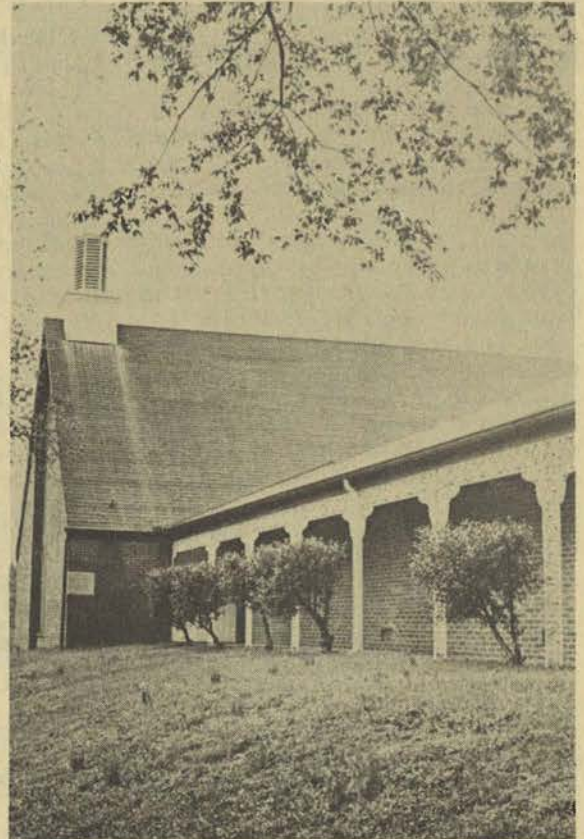
"Since joining the 'Grupo' I have found other sincere followers of Christ. These people have an unusual sensitivity which I appreciate very much. Senor Donoso Escobar is in every way an outstanding leader among these followers, an excellent spokesman for the love of God in Christ, intelligent and sincerely dedicated. His messages are very provocative and enlightening.

"These facilities seem to be ideal for



Pastor Escobar makes announcements to the congregation during a Sunday morning worship service. They meet in a church building owned by Pulaski County Association.

RIGHT: This building, still called the Ridgecrest property, is being used by the "Grupo Cristiano Latinamericano". (ABN photos/Bill Kennedy)



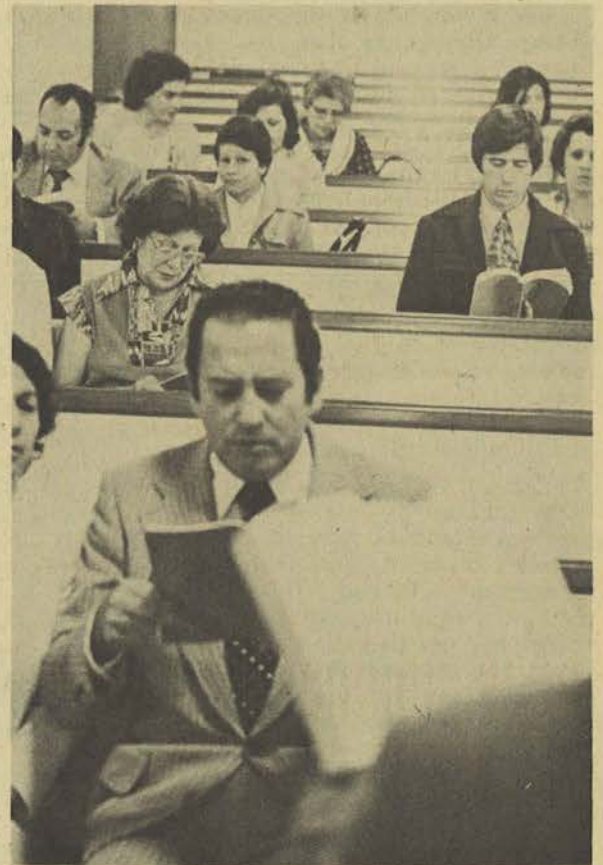


*Escobar is currently teaching Spanish to English-speaking members of the Lakeshore Drive congregation. The class meets on Sunday evenings.*



the 'Grupo', fitting to the physical and esthetic needs of the people. It is quite serene, peaceful and very accommodating to potential growth."

So far the Spanish Congregation has averaged an attendance of 40. The goal is 50 for the rest of the year. "With a Spanish population of over 2,000 in Pulaski County," said Pastor Escobar, "we feel obligated to God and to our Spanish speaking friends. With prayers and moral support we shall succeed in our endeavor. We can do it in his name and for his glory."



*ABOVE LEFT: Geanine Escobar teaches preschoolers in Sunday School classes held by the Spanish congregation.*

*LEFT: Alvero Torres (left), a recent convert and new member of Escobar's congregation, studies the Bible with his pastor.*

*ABOVE: The congregation opens a service with hymns.*





# Second, Hot Springs, dedicates newly remodeled facility

Second Church, Hot Springs, dedicated their newly remodeled auditorium on March 27. The remodeling included the installation of a new organ, grand piano, a new sound system, new lighting facilities, and a new pulpit area with a choir area which will seat 58 people. The remodeling and installation of new equipment was completed at a cost of approximately \$250,000.

The new lighting facility includes a complete stage lighting package which can be used for dramatic productions and for television when the church chooses to televise its services.

The new sound system includes both an in-house operator to control the sound level in the auditorium and a broadcast booth. The broadcast booth enables the church to have complete control of the radio program that is broadcast. Pastor Sidney Sample believes this is the first church which will be able to broadcast their program in stereo. The sound system was installed under the supervision of a consultant from the Radio and Television Commission, Ft. Worth, Tex.

The redecoration of the auditorium was recommended by an interior decorator from the Sunday School Board, Nashville, Tenn. The carpet is temple turquoise; the pews are a rich gold; the walls are wheat colored; and the furniture and wall panelling are walnut.

The speaker for the dedicatory message was Charles H. Ashcraft, executive secretary of the Arkansas Baptist State Convention, who said, "The church is the custodian of the gospel, but all the gospel has not been shared with the world. The church is the mother of the best in society, but the church is not beyond the child-bearing age and other institutions are yet to bless us."

Dr. Ashcraft emphasized that the church is the voice of God on earth. He said, "But there are still other things that should be said. The church is the conscience from the Lord, but there is still yet evil to be confronted."

In conclusion Dr. Ashcraft emphasized that the church is the instrument that holds society together. He said, "The church is the catalytic agent which ignites the dynamite and there is yet an unfinished task of 'putting it into motion.' Whatever is born of God overcomes the world. The church is born of God, our faith is born of God, hence, this is the victory which overcomes the world, even our faith."

The church has experienced growth under the leadership of Dr. Sample. In 1976 the church had 87 additions by letter and 43 by baptism. Total membership of the church is 2610 with a resident membership of 1971. The church has a Sunday School enrollment of 1456 with an average attendance in 1976 of 644. The annual church budget is \$314,672. Last year the church gave \$56,296 to mission causes.

Dr. Sample emphasized the church's interest in missions at home and abroad. The church has recently voted to sponsor the Barcelona Road Church in Hot Springs Village. The Barcelona Church has begun construction of a \$75,000 building in conjunction with the State Missions Department and the Home

Mission Board. Second Church will be underwriting \$55,000 of the project. The church has raised approximately \$10,000 and the State Missions Department will be providing a similar amount.

On Sunday evening the church dedicated the new grand piano which they had just purchased. Five of the members presented selections on the piano. The entire evening program including the pastor's message featured the dedication of the new piano.

In addition to Dr. Sample, the church staff consists of Associate Pastor O. L. Bayless, who is a former pastor of the church and is recently retired as editor of the *Rocky Mountain Baptist* of Colorado; Minister of Education Robert O. Pruitt; Minister of Music James



## Woman's viewpoint

Evelyn K. Eubank

### His presence, every day

"How real is God to you in solving everyday problems?" This was the question in our women's Bible class. Barbara responded first:

"Most of you know my husband is a police officer. His current night shift takes him to the real trouble spots in the city. I tried sleeping pills but they didn't work. I tried facing the situation realistically, only to realize it was too much for me. In desperation, I turned the problem over to God. Each night as Rob leaves for work I ask God's watch-care for him and that I might have a good night's sleep and be ready to wake the children each morning."

Marge related how her family doctor brought the answer for their worry and concern. "When I shared with him the difficulties Ann was having in school he referred us to a clinic where she was tested for learning handicaps and recommendations made toward meeting her need."

Edith's experience was perhaps the most dramatic. She recounted how many years before she had received word that her sister, in an Arkansas sanatorium for tuberculosis, was in critical condition. She and her husband made arrangements for her to leave Texarkana on the first train the next morning.

"When we awoke it was 9:00 o'clock and I had missed the train. Disturbed, we planned on taking the next one which left at 2 p.m."

They allowed more than ample time for the 20-mile ride to the depot, sitting patiently in a traffic line up while a train passed. "Since there was no other route to the station, I told myself this crossing would not be blocked long enough to make me miss the second train. It was."

"After driving home in unbelief, I threw my bags down on the front porch, flung myself into the porch swing and cried. Then when I had settled down, a quiet but firm voice said to me, 'You don't need to go; Julia is going to get well.' That was almost twenty years ago and Julia now lives on the east coast and enjoys good health."

The woman next to me asked the inevitable question: "But how can we be sure it's the leadership of the Holy Spirit?"

"It's hard to be sure at first," our leader answered. "There's always the possibility of our wanting God's approval on something we want to do. So you follow slowly at first, and the more you follow and trust him, the stronger his leading will become."

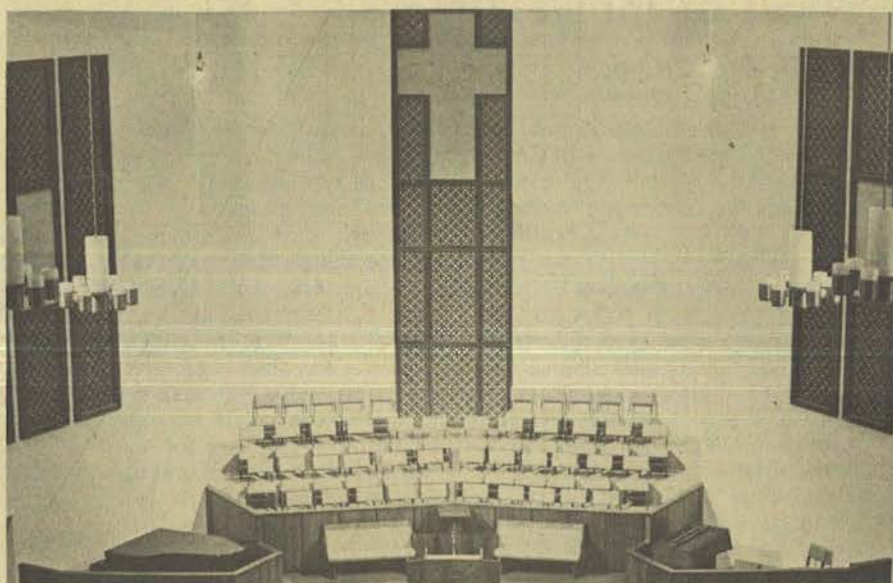
Edith spoke again, "And having his presence daily turns groping in the dark to walking in the light!"



Burleson; and Minister of Evangelism Jim Akins.

Dr. Sample believes that the church has a bright future. He said, "I believe that with the kind of staff God has given our church, the zeal of our people, and the kind of program that we are developing that great days are ahead for Second Baptist Church. Our continuing emphasis will be on missions, evangelism, Bible teaching, and the preaching of the Word of God."

*Second Church's remodelling included enlargements of the pulpit and choir areas. (ABN photo)*



## New tapes assist blind persons

NASHVILLE — Cassette tape recordings of Convention Uniform Sunday School lessons are now available from the Southern Baptist Sunday School Board to assist blind persons in individual Bible study.

Two tapes, both entitled "Points for Emphasis", are produced quarterly by the Broadman sales department of the Sunday School Board. The content for both tapes is taken from the book, *Points for Emphasis*, by William J. Fallis, chief editor of general religious books in the Broadman products department at the board.

In each tape, a narrator presents the biblical background information and scripture references, followed by interpretation and application of the Sunday School lesson.

"Points for Emphasis" tapes are available from Baptist Book Stores and the Broadman Cassette Club, which offers a variety of specialized tapes at a discount to members. A tape designed especially for blind persons explains the purpose of the club, and may be checked out from the Broadman sales department, 127 Ninth Ave., North, Nashville, Tenn. 37234.

Other study aids for the blind include *The Braille Baptist*, a monthly periodical which contains Sunday School, church training and missions material in Braille; and *Youth Braille Baptist*, a monthly publication for blind teenagers or teachers of blind youth. It contains selections from *Sunday School Youth A* and *event!* magazines. Both periodicals are free on request from the Sunday School department of the Sunday School Board.



For the sixth year, Ouachita University will send summer "CONTACT" teams to conduct youth-led revivals, fellowships, retreats and youth nights in churches in Arkansas and surrounding states. OBU students selected for the two teams are (l. to r.) Angela Barfield from Little Rock; Roger Haygood from Indianapolis, Inc.; Bobby Boyles from Searcy; Terry Barber from Mandeville, La.; Sherri Benton from Camden; and (kneeling) Scott Willis from Little Rock. Churches wishing to schedule a "CONTACT" team should contact Assistant Director of Admissions Counseling Randy Garner at OBU.



# An exposition of First John The test of indwelling

by Roy B. Hilton  
(12th in a series)

"Beloved, believe not every spirit, but test the spirits to see if they are of God." In chapter four there are two remaining tests to be applied: the test of indwelling (4:13-16) and the test of boldness (4:17-21).

## The test of indwelling

Does God ever seem to be too far away to contact or to have fellowship with? Do your prayers ever seem to be heavy and meaningless? Have you ever experienced a spiritual "dry season"? Then join the club for it happens to all of us. When these times come what are we to do? Our faith must be strong enough to carry us through. We are to apply the test. What are they? (1) We

have the Spirit (4:13). "Hereby know we that we dwell in him and he in us because he hath given us of his spirit."

The believer, at conversion, receives the Holy Spirit of God. He lives within us. He dwells there permanently. (See Galatians 4:6; Romans 8:15-16; James 4:5, "The spirit that dwelleth in us;" and 1 John 3:24, "We know that he abideth in us, by the spirit which he hath given us.") So, when the spiritual drouth comes we are to remember this absolute certainty — We have the spirit. This is a fact that does not depend upon how we feel — whether we are up or down — and despite the circumstances. "We dwell in him and he in us (vs. 13). (2) We

also Have the Son (vs. 14). "The Father sent the Son to be the Saviour of the world." "He that hath the Son hath life, and he that hath not the Son hath not life." This, too, is an established fact that does not depend upon outward feelings or circumstances. We have the Son and the life that he imparts. But this is not all: (3) We Also Have the Confession (vs. 15). "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." We have made this confession. This is our part. His part is to indwell the one making the confession. (This too was a blow at the heresy of Gnosticism.)

To confess is to say the same thing as another or to be in agreement with. When we confess sin we agree with God in everything he has to say about it. When we confess Christ Jesus as being the Son of God we are in essence agreeing with God on everything he has to say about his Son. Confession is an open acknowledgment that grows out of persuasion. If one is to be saved he must be so persuaded that Jesus is the Son of God that he is willing to risk all chances of eternal life on it. And like Paul, I am thus persuaded.

But we have one more test of assurance: (4) We Have the Love (vs. 16). "He that dwelleth in love dwelleth in God, and God in him." This is a way of saying — He that hath this love hath the indwelling. He that hath this love has his dwelling place in God. How can we know that we have the indwelling?

We have the spirit (vs. 13).

We have the Son (vs. 14).

We have the confession (vs. 15).

We have the love (vs. 16).



## The Southern accent

### Financing study

One of the first questions asked by parents who are getting ready to send a member of their family to college is, "How much is it going to cost, and how can we get the necessary funds?" While this is not the only factor which determines where the prospective student will attend college, it is one which deserves major consideration. Perhaps many deserving young people never go to college simply because they are not aware of the many ways a college education can be financed.

It has been my privilege to serve as Financial Aid Administrator at Southern for eleven years, and I can truthfully say that not one deserving student has been denied admission to SBC because of the lack of funds. This is not to say we give students a "free ride". While there are several small scholarships, we are able to help most students through the various Student Financial Aid Programs. Considerable amounts of money are available through these programs, and the applications are relatively simple to fill out. At Southern, we utilize the Basic Grant and ACT Financial Aid application forms. Below is listed the various financial aid programs available at SBC.

**Basic Educational Opportunity Grant (BEOG):** This program makes funds available to students who show a financial need as determined by filling out the form which is available at high schools and various other places such as a county library.

**College Work-Study (CWS):** This program provides job opportunities for students who need to earn a part of their educational expenses. The need is determined by filling out the ACT Financial Aid Application form.

**National Direct Student Loan (NDSL):** Under this program a student may borrow up to \$2,500 the two years at SBC. Repayment begins nine months after graduation with a 3 percent interest charge. Students may be allowed up to 10 years to repay the loan. Requires the ACT Application form.

**Supplemental Educational Opportunity Grant (SEOG):** This is for students who show exceptional financial need. Generally students who receive the BEOG do not get the SEOG. Requires the ACT Application form.

**Guarantee Student Loan (GSL):** This program enables the student to borrow directly from a bank or other lending agencies. A student may borrow up to \$2,500 per year under this program. Repayment begins between nine and 12 months after graduation and the rate of interest is 7 percent. Application is made with the lending agency and college.

The Financial Aids Office and the Admissions Office stand ready to help counsel students and parents about financial assistance at SBC. Please feel free to call on us any time for help. Our objective is to be in practice as well as in name, "The Campus of Christian Purpose".

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Child Care

# Children need emergency shelter

There is an urgent need for an emergency shelter for children in Central Arkansas.

What is an emergency shelter? It is a place where a child can be placed to receive immediate care and protection. Many emergency needs arise for children who are abused, neglected or

abandoned by their parents. To make an appropriate plan for the child, we need time.

Why the need? The seriousness of the problem — children literally screaming for help — is reflected in the 1976 reported statistics for this area: approximately 1,000 abused children and

another 300 neglected children were referred to local agencies for help. Four abused children died in the first six months of 1976!

How can this need be met? Our agency has the program resources and professional staff to provide this needed ministry. Ideally, we would like to join with an individual, church or association who would make available a house for us to use for this purpose. Our agency would provide the program, operating budget and caring personnel. What a beautiful opportunity for someone to loan or give a physical resource (house) that could become a life-giving resource (emergency home) for hundreds of children a year.

Who will help us find a house that we can make into a home (8 to 10 children) for abused, neglected, abandoned children who need emergency care? Do you know someone in Central Arkansas who would be challenged by this opportunity? Would you help us in our search? If so, please call 376-4791. Ask to speak to Doug McWhirter or Johnny Biggs.

Emergency Shelter — an immediate placement resource — is not a reality. It is a call to ministry for us. "Let the little children come to me, and don't prevent them; for of such is the kingdom of heaven" (Matthew 19:14 TLB). — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services

## 'Free to be'

Summer Youth Ministry Conference  
Friday-Saturday May 6-7, 1977

For all

- Ministers of youth
- Summer youth directors
- Youth coordinators
- Youth committee members
- Pastors and other staff members

### Conference leader



**Bob Taylor**

Youth Ministry Coordinator  
Sunday School Board  
Nashville, Tenn.

### Program highlights

- Planning your summer youth ministry
- Seven super Sunday night fellowships
- Worship ideas
- Youth mission projects
- The youth minister: leader of a team
- The pastor and the summer youth ministry

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Price quoted includes everything but noonday lunch.

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In Little Rock It's

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# Dinner held to explain BSU campaign; other meetings in state planned

Approximately 25 persons including pastors, directors of missions, and lay persons from four associations attended a dinner in Arkadelphia March 28 to discuss the Baptist Student Union Third Century Endowment Campaign for \$1,000,000. The meeting was arranged by two members of the Steering Committee, Nathan Porter of Arkadelphia and Tommy Cupples of Mount Ida.

The program included testimonies from two Henderson University students, Lonette Gibbons and Ross Godwin; a slide and tape presentation about the ministry of BSU and the Third Century Campaign; and brief presentations by Nathan Porter, Chairman of the Special Events Committee, and Jamie

Jones, director of the Campaign. These were followed by a general discussion period.

Jones said he was very pleased with the interest and enthusiasm which was expressed and that similar meetings will be held around the state in an effort to inform key Baptist leaders about the campaign, and to seek their guidance and counsel regarding the most effective way to conduct it.

Churches and Associations interested in sponsoring such a meeting may contact Jamie Jones, whose office is in the Student Department of the Baptist Building. Mailing address: P.O. Box 552, Little Rock, Ark. 72203.



Nathan Porter (left), pastor of First Church, Arkadelphia, welcomed guests to the first supper of the endowment campaign. Tommy Cupples, Mount Ida pastor, arranged the event along with Dr. Porter.

## Evangelism

### Preservation of new converts

(12th in a series)

The revival is over, what then? God has blessed us by people being saved. What we do as leaders in the church to help them begin their spiritual journey will determine to a great degree their usefulness to Christ and the Church.



Shell

Regardless of the new convert's age, he or she is just a babe in Christ and needs the spiritual nourishment to grow in the grace and knowledge of Jesus.

In following the New Testament principle, the church should baptize the new convert as soon as possible. In Acts 2:41 "They that gladly received his word were baptized . . . and added unto them . . ." This is an identification with Christ and his church. This is an outward expression of an inward experience. This is a living testimony that one has passed from death unto life. This is saying to the world that one has begun his spiritual journey in the Lord Jesus.

Every new convert should be enrolled in Sunday School and Church Training as soon as he is saved. The Sunday School teacher should take the initiative in personally sharing with and enrolling the convert. Every church member should be an active part of this great Bible teaching agency. Church Training to the new convert is what the basic fundamentals are to a team athlete. The athlete will not make much contribution

to the team, regardless of his potential, unless he knows the principle of cooperating and working together.

The WIN follow-up program could be used very effectively after a revival. Perhaps people who have been trained in a WIN school could be enlisted as follow-up leaders. The one-to-one study of the "Growth Leaflets" or a mature Christian sharing with a new convert could be priceless. The leaflets are "Your Lord", "The Bible and Prayer", "The Holy Spirit", "Your Christian Witness", "Your Christian Life" and "Your Church".

The letters to new converts are designed to be mailed to persons who have recently accepted Christ as Saviour. They may be sent by a witnessing Christian or the church office. A good schedule of mailing is one a week for six weeks. The letter titles are as follows: "Your New Life in Christ", "Assurance of Christ's Presence", "The Spirit Filled Life", "Fellowship with Christ", "Fellowship with Other Christians" and "Sharing Christ with Others".

The sponsor, or Big Christian Brother concept, is an excellent program. Brother Jesse Reed outlines this in his "Spiritual Growth" pamphlet. This should begin when the person makes a public profession of faith. The sponsor or a Christian friend may stand with the new convert in the altar and introduce him to other Christians. The sponsor will see that he finds his place in the church organization. He will visit

with the new convert in the home. This is a good opportunity to read the Bible and pray with him. The convert will feel free to call upon his or her sponsor for any spiritual need.

There should be a new member reception at regular intervals in the church life. Some churches may need this once a quarter, others twice a year. The new convert should be introduced and received in a warm fellowship.

Every church should have a new member class. This class should be taught by the pastor or other capable leader. This class should help the new convert to understand his new life in Christ and what God expects from him.

Christian maturity is our desire for every saved person. This is the greatest assurance they will continue as a faithful and useful servant of God. — Clarence Shell Jr., Associate/State Evangelist, Evangelism Department

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## On the cover



Leaders in the state BSU Third Century Endowment Campaign are Jamie Jones (center), executive director; Jon Stubblefield (left), chairman of the steering committee; and John Finn, co-chairman of the steering committee. Working with five sub-committees, these men will work toward raising \$1 million to provide an earnings-producing endowment to augment the outreach ministries budget for Arkansas BSU. (ABN photo)

## Sunday School Creative teaching workshops planned

Two workshops designed to help Sunday School teachers teach more creatively are scheduled for May 10 and May 12.

The May 10 Creative Teaching Workshop will be held in Jonesboro's Central Church, and the Central Church, Magnolia, will host the May 12 Workshop.

Each Workshop will have two sessions. The afternoon session is scheduled to begin at 1:30 and adjourn at 3:30. The evening session will begin at 7 and close at 9. These will be continuous sessions.

Conferences are planned for workers with adults, youth, older children, older preschoolers, middle and younger preschoolers.

Plan to attend the Workshop nearest you. — Pat Ratton, Preschool Consultant



Ratton

## Missions

# Campers on Mission rally set

The Arkansas Campers on Mission will have a rally May 6-7 at Hidden Valley Springs Campgrounds north of Hot Springs. The activities will begin Friday evening at 8 p.m. with a sing-along and fellowship time.

Saturday morning the group will have a Bible study led by H. E. Williams, president emeritus, Southern Baptist College.

Following the election of officers, a training session will be held on "ideas for ministries".

Arkansas Campers on Mission is an organization of Christian campers who desire to share their faith with other



Bridges

campers. The president of the Arkansas group is Raymond Reed, director of missions, Bartholomew Association. Bedford Jackson, director of missions, Benton Co. Association, is vice president, and Mrs. R. P. Koonce, Pine Bluff, is secretary-treasurer.

Reservations are not needed at Hidden Valley Springs Campgrounds. We have made reservations for the entire group in the name of the Arkansas Baptist State Convention. If you would like to attend this rally, you are welcome. We would appreciate your dropping us a card at the Baptist Building to let us know that you are planning to attend.

The rally will close on May 6 with a potluck luncheon and a time of sharing of vacation plans this summer.

For additional information concerning the rally, or more information on Campers on Mission, contact Tommy Bridges, P.O. Box 552, Little Rock 72203.

## Annuitants should be cautious about switching from old plan

DALLAS, Tex. — Although the Southern Baptist Annuity Board's new church retirement program is "an idea whose time has come", many current Plan A members will decide not to switch to the program when it takes effect Jan. 1, 1978.

Annuity Board President Darold H. Morgan emphasized this point in a speech to state convention representatives attending an Annuity Secretaries Workshop here March 23.

Morgan used Victor Hugo's quotation to underline the timeliness and importance of the new Southern Baptist Retirement Program.

He also urged current Plan A members to examine the statements the Annuity Board will mail them this summer. These statements will compare benefits, showing what they will receive if they switch to the new plan, and what benefits they will get if they stay in their

current program.

"One important point to remember in promoting the new retirement program," Morgan stressed, "is that we are not closing Plan A. What we are really doing is closing Plan A to new members when the new program takes effect next January."

Morgan explained the new church program is particularly attractive for the younger minister or church employee. The younger a person who enters, the more income he builds by retirement.

Though each case must be decided on its own merits, the average cut-off age for entering the new plan or staying in Plan A is 35.

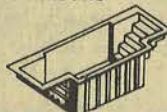
The new program offers both retirement and protection, including survivor and disability benefits. A member's church pays for the retirement section, while the state convention takes care of the protection part.



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 Arkansas WMU

**Brotherhood**

**RAs to hear missionary to Korea**

"Highways Are Happy Ways When They Lead the Way to Home" are the words to a popular tune of a few years ago.

"Highways Are Happy Ways When They Lead to the State Royal Ambassador Congress" is a good modern version.



Rhoads

The Congress is scheduled for May 6-7. It will be convening in the facilities of the Lakeshore Drive Church in Little Rock.

Paul Rhoads, missionary in Korea, will be one of the featured speakers at the Congress. Rhoads is a native Arkansan and is no stranger to Royal Ambassadors and Baptists in the state.

Rhoads is a former Royal Ambassador, camper and camp staffer. He is an interesting speaker and has a challenging message for boys and men. In fact, his message will be a blessing for all Christians.

Rhoads is home on furlough follow-

ing his first full tour of service in Korea. He had served previously to his full appointment for two years as a journeyman. His service in Korea includes teaching and evangelism and ministry for youth throughout the country.

The Congress program will include the speakers' contest, camp sharing time, discussion periods, good music and Christian fellowship.

There will be three sessions — Friday afternoon, Friday evening and Saturday morning. Plan to bring the boys and stay for all three sessions.

Information, registration-reservation forms have been mailed to all counselors, pastors and leaders. Check with them for more information or contact the Brotherhood Department. — C. H. Seaton, Director

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When your church begins planning the next year's budget be sure to include upgrading for the retirement program of your pastor and staff. Write me today about cost and benefits. — Nadine Bjorkman, Annuity Representative



## Stewardship A gift or a debt?

Is the tithe a gift to be given or is it a debt to be paid?

Two Christians, one a Pentecostal and the other a Baptist, discussed tithing. Both lamented the fact that so many members failed to tithe. The Pentecostal brother observed that if all their members paid their debts to God, the congregation would have no financial problems.

A popular writer discussed the tithe saying that it was to be paid. He reflected the attitude of those who, on Sunday morning, say, "It's time to pay our tithe again."

Old Testament tithes were listed along with many other regulations governing worship or behavior. The tithe, in the Old Testament, had a touch of legality. But another emphasis is easily overlooked. In discussing a place of worship, the the people were encouraged to "offer your sacrifices . . . your tithes and your offerings, the gifts that you promise to the Lord" (Deut. 12:6, TEV). God's claim became man's opportunity to respond with generosity.

Christ emphasized giving. He witnessed the gift of a poor widow. His parables commended faithful stewards and rebuked those who were fearful and afraid. Paul compared the sluggish church at Corinth with the generous Macedonian churches. He refused to lay down rules as he encouraged the Corinthians to develop the grace of giving.

A synagogue in Miami, Florida, started suing members for unpaid membership fees. An official of the congregation said the temple could not afford to write off the debts. Members complained about the unusual procedure.

If the tithe is a debt to be paid, then perhaps a church can sue. If it is a grace gift, given out of love for God and a sense of world need, churches will not have to bring suits against members. — James A. Walker, Secretary of Stewardship

## Siloam is a purr word

Folks who study language tell us there are "purr" words and "snarl" words in everyone's vocabulary. For example, "homework" is a "snarl" word to teenagers. Would you like an example of a "purr" word for teenagers?



Pike

Siloam Springs Assembly. When Arkansas Baptist Youth hear those words they have nice, warm feelings. Siloam has a special place in their hearts.

The summer of 1977 offers six full weeks of fun, fellowship, study and worship at Siloam. Outstanding worship leaders have been enlisted. A strong teaching faculty will staff each week.

Youth attending will have a choice of studies to take during the morning periods. The basic books to be taught are *Certainties for God's New People* by David George and *I Believe, Vol. 2* by Lavonn Brown. The first is a survey of Hebrews through Revelations and the second covers five basic doctrines.

Youth may choose to take one of the special studies offered such as W.O.W. (Win Our World), a witnessing study, or church vocations class, or sing in the musical *Gospel Bard* (senior high only).

Whatever the choice, the class will provide opportunity for Christian growth.

Reservations for Siloam should be sent in immediately if you plan to attend Siloam this summer. Now there is a "purr" word for the Siloam staff. "Reservations." — Freddie Pike, youth consultant, Sunday School department



NASHVILLE — To many Southern Baptists, Philip B. Harris, secretary of the Southern Baptist Sunday School Board's church training department, is better known as "Mr. Church Training" — a nickname the state of Tennessee made "official" on his new license plate. At a dinner meeting here, staff members of the Sunday School Board's church training department presented the honorary license plate to Harris as a "token of their esteem and best wishes" for his upcoming retirement. Harris, who recently was selected as a Distinguished Alumnus by Southwestern Baptist Theological Seminary, will retire July 1 after 17 years as head of the Southern Baptist Convention's church training program.

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## Presnall H. Wood elected editor of 'Baptist Standard'

DALLAS (BP) — Presnall H. Wood, pastor of Park Place Church in Houston, has been elected editor of the *Baptist Standard* at a special meeting of the Texas Baptist Newspaper's board of directors here.

Wood will succeed John J. Hurt, who is retiring after almost 11 years as editor of the 376,000 circulation weekly, largest of 33 state Baptist news publications. Hurt will reach the mandatory retirement age of 68 in April.

Virgil B. Henson, chairman of the *Standard* directors, said Wood will become editor-elect on May 15 and spend two months traveling about the state. He will assume the editorship July 15.

Jim Lindsey of College Station, Tex., chairman of the board of directors' search committee, explained that over the last six months the committee had considered more than 60 persons and had conducted 10 interviews. Wood served as a member of the search committee but resigned, Lindsey said, when told he was under consideration.

Wood, who will be 45 on May 7, has been a member of the *Standard's* board of directors since 1969 and was chairman of the board in 1973-74. He will be the 11th editor to serve the *Baptist Standard* since its founding in 1889 and the youngest since E. C. Routh became editor in 1914 at the age of 40.

He is the author, with Floyd W. Thatcher, of *Prophets with Pens*, the history of the *Baptist Standard*, published in 1969 and based on Wood's doctoral dissertation at Southwestern Seminary, Ft. Worth.

In the foreword to the book, Wood said, "The *Baptist Standard* was coming into my home when I was born, and I cannot remember any time when we were without its weekly visits."

Wood was born and reared in Vernon, Tex., where E. S. James, editor of the *Standard* from 1954-66, was pastor of First Church. James baptized him, performed his marriage ceremony and presided at his ordination service.

While writing his dissertation, Wood read every available issue of the *Standard* since its founding and came "to a new awareness of its power and influence."

He is a graduate of Baylor University, Waco, Tex., and Southwestern Seminary. He earned a bachelor of



Wood

divinity degree at the seminary in 1956 and the doctor of theology degree in 1964.

Wood served as pastor of King and Purmela Churches in Coryell County, Tex., 1953-56; First Church, Goldthwaite, Tex., 1956-61; and Crestview Church, Midland, Tex., from 1961-68. He has been pastor of Park Place Church in Houston for the last nine years.

He is currently chairman of the board of trustees of the Southern Baptist Sunday School Board and has served in several denominational posts. They include moderator of the Mills and Midland Baptist Associations, trustee of Hendrick Memorial Hospital in Abilene, a member of the Texas Baptist Executive Board, and member of the advisory committee of the Center for Counseling for Union Baptist Association.

He is immediate past president of the Texas alumni association of Southwestern Seminary.

Wood is married to the former Joyce Middlebrook of Vernon. They have two sons — Jeffery, a freshman at Baylor, and Jed, an eighth grader.

## Vietnam mission not in picture

RICHMOND (BP) — Does Vietnam's willingness to return the bodies of a dozen Americans who had been listed as missing in action signal the beginning of a new opportunity to have missions work in that country?

William R. Wakefield, the Southern Baptist Foreign Mission Board's area secretary for Southeast Asia, thinks not.

"I do not see the returning of the bodies as an encouragement toward the hope of Vietnam being opened to missionaries again," he said. "There doesn't appear to be an opportunity under the present government for the return of missionaries."

Wakefield compared the Vietnam situation with that of China. "While we have had a great desire to re-enter and begin sharing the gospel again in China, this has not been possible. Communist countries generally have not been willing to grant visas to missionaries," he added.

"While we hope and pray this may some day change, there is no evidence at the present time that Vietnam will be an exception to this rule," Wakefield noted.



## Jesus assures his disciples

April 17, 1977

Luke 24:13-16, 25-35

Several years ago a group of scientists from the American Optical Company discovered that normal eyes blink 25 times a minute, at the rate of one-fifth second for each blink. Their conclusion was that if you averaged 50 miles an hour on a motor trip of 10 hours you would be driving the equivalent of 33 miles with your eyes shut. Add to that the miles you drive with your mind preoccupied so that you cannot remember the scenery you passed and it frightens you.

A severe case of blindness struck the followers of Jesus prior to and including the crucifixion experience. The determined efforts of Jesus' fellow countrymen to put him away stunned them beyond belief. They were so overwhelmed by the trials, beatings and sufferings of Jesus that they completely overlooked the promised resurrection. A perfect illustration of this is the story of the two men walking to Emmaus. You may see in them your own reflection as in a mirror for their experience is repeated over and over today.

### They say he is risen

Cleopas and an unknown companion had all they could stand of Jerusalem and headed for the country. Sometime late Sunday evening they struck out for Emmaus, about seven miles away. The road was dusty and the sun glared in their eyes, but they never noticed for they were still disturbed over the crucifixion. Where had they been wrong about Jesus? Why had he, the one who raised Lazarus from the dead, permitted them to kill him?

Added to these puzzling questions were some strange rumors. Jesus was not in his tomb. Some had been told by Angels that he was alive but as yet no one they had talked to could verify it. There seemed to be nothing to do but to go home and adjust to these hard facts.

How many times has it happened to you? You think God cares. You hear about others being helped. But in your hour of need God seems far away. You pray and feel nothing. You attend church and hear nothing to help you. Hope begins to fade into despair and you are afraid to voice your doubts lest they become reality.

Yet Jesus' non-appearance helped his disciples in a fantastic way. They soon discovered two amazing facts about him that completely changed their lives. You will see them too, and they will do the same for you.

### Sometimes you feel he is risen

Somewhere along the way Jesus joined them. He was a stranger to them because (1) they were not expecting him to appear in the country on a dusty road and (2) his form was different enough to conceal his identity. (3) Jesus assumed the role of a stranger by the questions he asked, and (4) they were walking into the blinding sunset.

Their answers to Jesus' probing questions revealed their ignorance of the cross in the life of the Messiah. They, like countless numbers since, stumbled on the cross. Just as everything was taking shape in Jesus' career as the Messiah, the cross scrambled all their ideas. Everything — hope, faith, joy — went into a tailspin over the cross. Jesus met them at the point of their need.

1. He revealed himself through the Old Testament scriptures. Have you ever heard someone explain something and immediately you knew it was true? You believed it all along but no one had ever expressed it so clearly and as soon as you heard it you were thrilled by it. That is how the disciples felt as Jesus opened up passage after passage in the Old Bible.

The pieces began to fall more and more into place as they walked along. Their hearts burned with excitement and their closed eyes could sense the presence of light, but they still could not see. Most people come so close to knowing Jesus some time or many times in their life. All they need is for someone to open the door.

Jesus wanted his followers to know that he was rooted in history. He was no accident or freak who one day appeared, but he was the climax of God's great plan of redemption. He was the Lamb of God slain before the foundation of the world. He was the reason behind Abraham's call, Moses' deliverance, Joshua's leadership, David's song, Solomon's glory, Isaiah's vision, Jeremiah's insight, Amos' courage, Jonah's mission, Habakkuk's search and all the other men God sent to prepare Israel for her appointed mission. She would produce the Messiah who would bring salvation to all mankind.

But Israel's rejection and Christ's crucifixion short-circuited their understanding and they lost the picture. For-

tunately it was due to technical difficulties of the finite mind in understanding infinite truth. Knowing Jesus was alive would restore the picture they needed for assurance and motivation to keep on.

2. He revealed himself in a familiar experience. Sometimes you meet a person whom you are certain you know and your mind tries to put enough facts together for you to call his name. For a moment you are stymied until some mannerism or expression opens your eyes. When Jesus blessed the bread and broke it they knew him.

How tragic it is that people stay away from public worship when needs overwhelm them. What a mistake it is to neglect Bible reading when you are most pressed for time and buffeted by problems. Jesus will appear in the familiar routines of worship and study as you make yourself available to him.

### The Lord is risen indeed!

As soon as the disciples recognized Jesus he disappeared. Was Jesus playing a cruel trick on them? Why did he seem to emphasize his non-appearance? Jesus taught them three amazing truths that changed their lives, and it will change yours too. Here they are:

1. Jesus is near whether you see him or not. When the disciples finally got hold of this fact their fear vanished. The only strength we have to go on, the only courage we have to resist temptation comes from an awareness of the presence of Jesus in our life.

2. Jesus often appears unrecognized. He comes to us through a friend in trouble, in a time of personal disappointment and in countless other everyday experiences. Jesus knows that if we do not care for our fellow man, then we would not enjoy his presence. The Christian message is never fully ours until we share it. The more we share Christ with others, the more Christ we have to share.

3. Jesus' life in us is the basis of spiritual strength and power. What resources he has! What assurance he gives us of God's victory over all of life and death. Why do some Christians live victorious lives and others do not? God's Spirit dwells in both, but, alas, some do not recognize him nor give him a free hand. Accept the reality of Christ living in you and joyous assurance will be yours. You know it is true, so account that it is true for you and present your body daily to the risen Lord as you walk in his Spirit.

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## Workers together for Christ

April 17, 1977

I Tim. 1:1-2; Acts 16:1-5; Phil. 2:19-24

For the next 10 weeks, our lessons will center on the pastoral letters of Paul to his beloved son in the ministry, Timothy. This lesson is introductory, as we deal here with Paul's relationship to Timothy. In this lesson, the ingredients for real living are given; that is, relationship and a cause.



Wilhelm

The greatest cause of all time is the redemptive mission of believers, and the greatest relationship is found in fellowship with our Lord Jesus Christ, and the resulting fellowship one with another, as we join together to tell the world about salvation in the resurrected Jesus. This lesson lays the background for the next 10 Sundays of Bible study on instructions and resources for Christians and churches.

### Basis for relationship

First, I Timothy 1:1-2 gives the spiritual basis for Paul and Timothy's work relationship. Paul claims Timothy as his son in the ministry. The depth of Paul's feelings can only be seen by studying all of Paul's life. This not only gives us an idea of the relationship, but an assessment of Paul's respect for Timothy's ministry. Paul's zeal can be seen when you compare the relationship Paul had with John Mark.

Paul's greeting runs true to form. Every letter of Paul's begins without exception with the words "grace" and "peace". Here in the pastoral letters, the word "mercy" is added.

This is over simplified, but in short, grace is the concept word for all the work of God revealing his nature and dealing with man in physical support, spiritual fulfillment, and an eternal home with him. Mercy is a concept word for God's loving attitude toward man, the extend to which he will go, or grace in action. Peace is the wonderful result of God's grace and mercy being put to work in a person's life. Paul's use of these words must be deliberate as he paints a picture of God.

### Historical beginning of the relationship

Second, Acts 16:1-5 gives the background for Paul and Timothy's work relationship. Luke gives us the time and place of their first meeting. Luke, in

writing Luke and Acts, purposes to give us a clear view of the person and work of Jesus, and the formulation and growth of the work of New Testament churches.

Timothy was probably converted on Paul's first missionary journey, and was picked up on the second journey seven years later, narrated in this passage.

Timothy's name means worshiper of God, and verse one calls him a disciple. Later in II Timothy, Paul makes reference to his Christian training in his early years by his mother and grandmother.

Timothy's family was of Jewish and Greek mixture, which would suit him ideally for ministry with Paul in work among Jews and Gentiles. Paul could see his spiritual potential. Also Timothy was well liked and had earned a good reputation already in his home area.

So Timothy joined Paul and Silas at Lystra as an understudy in the ministry and is seen in relation to Paul for the rest of Paul's life.

Paul's first priority in preaching was in synagogues to Jews, and the circumcision of Timothy was merely to remove any obstacles that might arise for Satan to hinder the ministry among Paul's own race. It was not a matter of compromise, for in Paul's mind and before the Lord, it did not make any difference either way. This was done only for the prevention of offense and contention with Jews.

Timothy's ministry grew as he felt the impact of Paul's life. His ministry grew as he saw the word of God take effect in one area after another, among Jews and Gentiles alike. Timothy's life developed in the greatest expansion era of the gospel in cities like Berea, Thessalonica, Corinth, Ephesus and Philippi. He travelled and grew, and preached and ministered, and the results were conserved and satisfying.

### Benefit of this Christian relationship

Third, Philippians 2:19-24 gives the benefit of Paul's overview of Timothy's ministry over the years. The relationship of Paul and Timothy had stood the test of time. Paul's confidence in his son in the ministry was fully matured. Paul was willing to send Timothy in his own

place, knowing the benefit to the congregation. Timothy had earned Paul's respect by his years of mature service and judgment.

The church in Philippi in Macedonia was a month's journey from the Roman prison, and Paul was unable to go at the time. This letter gives insight into Paul's heart for this great church. It gives us insight into Paul's mind as he speaks of Christ's incarnation and exaltation, as well as the side benefit of seeing inside a New Testament church fellowship.

Timothy was a man after Paul's own heart; he was the right man for the job. Paul knew he would readily understand and care for the needs of the congregation, and give supportive and unselfish leadership. Paul is as plain spoken about his disillusion about some in the ministry as he is outspoken in praise of Timothy's Christlikeness.

Paul hopes to come soon, but his future isn't favorable, so until then, here is Timothy, trained by Paul, as close to Paul as a son, and Paul knows that Timothy feels about the Lord Jesus just as he does.

In conclusion, these three passages of Scripture show us the value of a close relationship in working for our Lord in the cause of redemption. Paul and Timothy's relationship stood the test of time, and spanned the era of change from pioneer days to a time when the churches had set a definite pattern for membership, worship and ministry as Christianity moved into its third generation.

This lesson teaches the value of getting started in God's work as an understudy of an older and mature person. The relationship was good for Paul, for he was teaching a disciple who would someday be on his own, and it likely caused Paul to reflect upon his methods from time to time.

It was good for Timothy, for he was not forced into a position of responsibility and leadership before he could handle it. It is also true that before a person can be a good leader, he must learn the role of a follower. His ability to submit himself to Paul's authority would make him a great man when he would be Paul's age.

The old are wise and the young have visions. Working together gives the maturity and freshness God has always desired in our work for him. It takes us all working together.

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# Larger benefits, more choices available to SBC annuitants

DALLAS, Tex. — Two important decisions now in effect in the retirement program administered by the Annuity Board of the Southern Baptist Convention promise larger benefits for the denomination's ministers and church and agency lay employees.

One of the decisions raises the interest assumption rate for funding retirement benefits to six percent, which automatically means more money for many Board participants at retirement. Annuitants on the roll now will get the increase in their April checks, according to Darold H. Morgan, president.

The other decision expands the retirement benefit section of the Southern Baptist Retirement Program, and allows members to decide what kind of retirement fund investments they want. Each now has a choice between a balanced and fixed fund, plus the variable fund.

The fixed fund will utilize "fixed income" type investments which provide a guarantee of principal and an attractive rate of return. The rate can be expected to remain relatively stable through rising and falling money markets.

The interest rate for each following year will be communicated to participants during the final two months of each year.

The balanced fund will utilize different types of investments such as common stocks, bonds, leases and mortgage loans. Investment ratio usually changes as economic conditions change.

Credits to participants' accounts may vary, depending on actual net earnings each year.

The section's third fund is the variable in which investments are made in common stocks. Participation here is restricted to persons already in one of the other funds.

## A smile or two

Old Herb was the thriftiest farmer in northeastern Vermont. One day he stood on the bridge idly gazing down at the water. A canoeist coming down the river suddenly overturned. He came up gasping. Herb just looked on. Down he went again. When he came up, Herb

shouted to him, "If you don't come up the next time, can I have your canoe?"

□

Crack pot law — It is unlawful in Sterling, Colo., for a pet cat to be on the street without a tail light.

## Attendance report

April 3, 1977

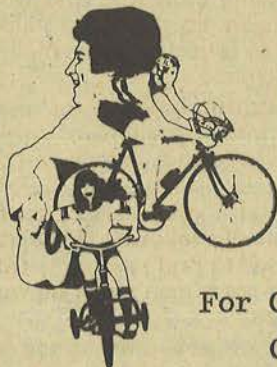
Church	Sunday School	Church Training	Church adns.
Alexander, First	127	56	2
Alpena, First	71	15	1
Ash Flat, First	68		15
Batesville, First	254	101	1
Bentonville, Central Avenue	96	39	
Berryville			
First	176	66	
Freeman Heights	230	61	4
Rock Springs	60		
Bigelow	83		4
Biscoe, First	101	36	
Booneville			
First	300		
South Side	73	68	
Bryant, First Southern	205	76	3
Cabot			
First	475	189	
Mt. Carmel	322	117	
Caledonia	47	19	
Camden, Cullendale First	433	116	
Cave Springs, Lakeview	110	47	1
Charleston, First	173		
Conway, Second	415	150	2
Crossett, Mt. Olive	332	171	2
Danville, First	199	55	1
El Dorado, West Side	419	411	
Elkins, First	116		7
Ft. Smith			
First	1455	418	12
Grand Avenue	1165	281	5
Mission	23		
Temple	149	60	2
Trinity	181	55	1
Fouke, First	94	67	3
Gentry, First	180	49	
Gillett, First	91	17	
Gillham	89	59	1
Grandview	92	70	
Green Forest, First	222	62	1
Greenwood, First	337	136	7
Hampton, First	144	86	10
Hardy, First	138	51	1
Harrison, Woodland Heights	135	85	2
Hector, First	37	18	
Hope			
Calvary	171	71	
First	362	89	2
Hot Springs, Park Place	309	51	1
Hughes, First	174	44	3
Jacksonville, Marshall Road	181	69	
Jonesboro			
Friendly Hope	162	97	4
Nettleton	316	133	
Lavaca, First	318	109	
Little Rock			
Cross Road	106	80	2
Crystal Hill	132	51	
Life Line	529	134	2
Martindale	125	66	1
Wakefield, First	107	30	
Woodlawn	121	45	2
Magnolia, Central	754		
Monticello, Second	293	100	
Murfreesboro, First	214	43	
Norfolk, First	113	67	4
North Little Rock			
Calvary	400	114	6
Harmony	59	38	
Levy	436	95	2
Park Hill	901		2
Osceola, Eastside	77	56	
Paragould			
East Side	302	119	5
First	488	105	
Paris, First	407	65	
Pine Bluff			
Centennial	154	47	
Central	157	45	3
East Side	176	86	2
First	700	62	2
Lee Memorial	280	162	
South Side	626	91	
Tucker	22		
Watson Chapel	448	174	1
Rogers			
First	610	190	18
Immanuel	468	55	
Russellville			
First	597	121	3
Second	153	55	
Sheridan, First	187	47	4
Sherwood, First	272	68	5
Springdale			
Berry Street	88	27	
Caudle Avenue	168		
First	1646		9
Texarkana			
Arabella Heights	87		2
Hickory Street	115	22	
Highland Hills	175	56	3
Shiloh Memorial	185	70	
Toltec	103	58	
Van Buren, First	567	182	
Mission	29		
Vandervoort, First	56	33	
Wabash, Immanuel	53		
West Helena Church	329	66	4
Wooster, First	115	83	
Wynne, Harris Chapel	96	45	

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# Churches oppose forced financial disclosure

by Carol B. Franklin

WASHINGTON (BP) — Legislation currently before a House subcommittee requiring financial disclosure by all organizations soliciting charitable contributions by mail is unacceptable to religious organizations, according to testimony by several religious spokesmen here.

"We find H. R. 41 unacceptable because . . . it violates the constitutional requirement that church and state be separated," John W. Baker, associate director in charge of research services of the Baptist Joint Committee on Public Affairs, told the Postal Personnel and

religion."

Edwin Dill, a Catholic priest and president of the National Catholic Development Conference (NCDC), an organization of religious and charitable fund raisers, echoed Baker's concern over excessive government entanglement with religion.

"The NCDC is opposed in principle to legislation in any way imposing itself upon religious fund raising. This reflects our deep belief that almsgiving and alms-asking are essentially acts of religion," Dill told the subcommittee.

"Our belief that fund raising in the name of religion should be completely unencumbered . . . is based purely and simply on the traditional attitude of the government vis-a-vis religion, an attitude which we believe leans firmly on constitutional guarantees," Dill continued.

Dill referred specifically to the Palotines, a Catholic order recently disciplined by the church for abuses in fund raising. Despite such abuses, Dill said, he does not favor legislation which would interfere in the personal act of charitable giving.

"There are, I believe, more than sufficient forces at work both to expose and to remedy aberrations in fund raising and to protect the interests of both the public and legitimate charities," Dill said. He cited the press, the Internal Revenue Service (IRS), statutes on postal fraud, and codes of ethics of religious and secular groups of fund raisers. Above these factors, he noted, "this one all-important fact: donations to charity are, by definition, freewill. There is no tax-like force compelling people to give."

Another issue the witnesses raised was the difficulty of adequately defining such terms as "membership" or "religion" in legislation.

The bill provides for the exemption of "any bona fide membership organization with respect to any solicitation for contributions by mail made by such organization exclusively to the members of such organization."

George F. Harkins, general secretary of the Lutheran Council in the U.S.A., told the subcommittee that any effort by the government "to force a common definition of the term 'membership' on the religious community" would be unacceptable. "Such an effort would involve an implicit theological judgment, and would fail to respect the pluralistic nature of the religious community and its diversity of heritage and hierarchy.

"The question of who is and who is

not a member of a local congregation is not a proper subject for governmental decision," Harkins asserted.

U.S. Rep. Trent Lott (R.-Miss.) expressed his concern over the right of the federal government to mandate financial disclosure by churches. "I would probably be the one, or one of the ones, to offer an amendment to the bill exempting religious organizations," he said. "This is a serious First Amendment problem in my view. The track record of the federal government in the area of regulation is bad. It frequently becomes harassment."

Congressman Wilson opposes any exemptions, including religious organizations, as do most charitable organizations such as the American Lung Association, the National Kidney Foundation and others.

Both Harkins and Baker expressed the fears of churches about regulations which would be created to enforce the bill. "Regulatory agencies often adopt elaborate and subtle definitions which go beyond the intent of Congress, even where the congressional intent is clear," Harkins noted.

Baker conceded, "We are gun-shy because of such things as the IRS regulations on 'integrated auxiliaries' of the church which far exceed the intent of Congress and attempt to define the ministry of a church."

U.S. Rep. Gene Taylor (R.-Mo.) also questioned the effect of the bill. "My concern is for the thousands of small churches all across the country trying to do their job. Congress has unintentionally imposed bureaucratic boondoggles on people by passing laws without thinking of the consequences. I want to know if the First Baptist Zion Church of Theodocia, Mo., will have to fill out a lot of forms because they wrote me for a contribution. I'm not a member of that church but my mother was and I went to Sunday School there as a boy."

Dill objected to the provision which would require a statement as to what percentage of the money collected was used for the actual charity and what went for administrative costs. "It is my judgment that an up-front disclosure requirement is unfair to a large segment of legitimate organizations, gives unbalanced and non-comparable facts to donors, can effectively prevent donor development and will eventually lead to the demise of some worthy charitable causes," he charged.

Baker noted that the bill "would have a profoundly chilling effect on solicitations of funds by churches generally."

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Modernization Subcommittee of the House Post Office and Civil Service Committee.

U.S. Rep. Charles H. Wilson (D.-Calif.), chairman of the subcommittee, re-introduced the measure after it failed to reach the House floor in the last Congress. The bill "would require organizations soliciting charitable contributions from the public to disclose at the time of solicitation some basic information concerning how the money collected is actually spent," Wilson said.

Baker asserted: "H. R. 41's provisions for the establishment of uniform accounting systems and the development of procedures to assure compliance with the act would, beyond all reasonable doubt, result in excessive government entanglement with