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Arkansas Baptist State Convention

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**The family:
emphasis on Christian
Home Week
May 1-8**

May 5, 1977
Arkansas Baptist
NEWSMAGAZINE



I must say it

Charles H. Ashcraft / Executive Secretary

Having pastor trouble?

Pastors have more problems than most because they assume the problems of others in addition to their own. By becoming involved in the problems of others they often get into big trouble with the very people they are attempting to help. They pay a heavy price for their concern and are criticized accordingly.

May I offer a word of helpfulness for this dilemma? God does not consult anyone on whom he calls into the ministry. It is his doing, all of it. God calls the most human person among us with the most problems and perhaps more weaknesses to be our pastors. Much as God became human and dwelt among us (John 1:14), does God's choice of pastors follow in this context. The more humanity a pastor possesses, the more communicative he will be to those of similar humanity. He, like Jesus, can only be touched by the feelings of the infirmities of the people when he, too, has infirmities (Heb. 4:15).

The principle that God's strength is perfected in man's weakness (II Cor. 12:9), will serve our distressed hearts today. God is ever reducing the width of the great gulf between pastor and people, thank God. We come to the conviction now that pastors who know the sting of defeat, heartbreak and embarrassment as we, can help us, while perfect pastors could not identify with us at all. Problems with an imperfect pastor are nothing at all compared to the problems you would have with a perfect man in the pulpit.

The Lord's choice of disciples, including Judas, follows the principle of I Corinthians 1:18-31. We are far ahead because of this. There is no way to evaluate the calamity which would ensue if God put heavenly angels or super endowed semi-gods in the pulpits of our churches. We "never had it so good" and we should enter a praise vigil thanking God every day for pastors who can be touched with the feeling of frustrations common to us all.

So long as the gospel is posed in earthly vessels (II Cor. 4:7) and we have imperfect pastors, there is hope for us poor and needy sinners.

Having trouble with your pastor? Better back off; he has problems too. But he can help those with the problems no angel in glory would attempt. God will continue to place imperfect human beings in the pulpits, and, if we are wise, we will praise him for it. They may not be wise in the flesh, nor mighty and noble according to world concepts, but they can enter where no angel would go and they can lead us to God if we will allow. I thank God that my pastor is not beyond the struggles which stagger me, because he can understand my problems and me. It is a bright day for us all when we let God and his pastors do their thing without so much hassle and heartache.

I must say it!

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Several Arkansas persons have been appointed for missions service. They will serve for varying periods of time and on some vastly different fields.

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Readers of the weekly column "Woman's viewpoint" will get still another viewpoint with another writer for the month of May. Offering opinion from her perspective for four weeks will be Mary Sneed.

Christian family 12

The second in a series of articles with the Christian perspective on today's and tomorrow's family emphasizes the need for family members to meet their mutual needs. The cover emphasizes the family because this week is "Christian Home Week" in the SBC.

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Methods used by "Rev." Moon's Unification Church to get and keep followers is part of the story told about this organization by a Southern Baptist who ministers to other faiths.

Arkansas Baptist

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J. EVERETT SNEED, Ph.D. Editor
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The Christian and race prejudice

The editor's page

J. Everett Sneed



The feeling that one race is superior to another goes far back into history. Most of us have been affected by this un-Christian attitude at times. The Bible clearly indicates, however, that there are no superior or inferior races. God's love and concern is equal for all mankind.

The members of the Jerusalem church were reluctant to carry the gospel to Gentiles. The barrier which these Christians had to overcome was racial prejudice. Traditionally, the Jews had believed that God had no use for Gentiles. "God's favor," they said, "extended to the Jews alone." This hatred reached the point that a Jew would not even help a Gentile woman in childbirth because she would only be bringing another Gentile into the world.

God dealt with Peter, a key leader in the early church, to reveal to him the equality of all races (Acts 10). Through a vision God shows Peter both clean and unclean animals, and commanded him to "kill and eat". Immediately after the repeated vision, Peter was requested to take the gospel to a Gentile named Cornelius. As a result, Peter declared, "Of a truth I perceive that God is no respecter of persons" (Acts 10:34).

Hitler used racial prejudice to manipulate the German people. He declared the Germans to be a super race and held that all others should be their servants. The prime target was the Jews, but his godless philosophy extended to all non-Germans. This prejudice led to the torture and murder of thousands of Jews and others. It plunged the world into an awesome blood bath.

The Bible is very clear concerning the equality of

all races. Paul said, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: ye are all one in Christ Jesus" (Col. 3:28). In this passage the apostle is pointing to God's equal love in providing salvation for everyone.

Again, Paul declared, "For he is our peace, who hath made us both one, and hath broken down the middle wall of partition between us" (Eph. 2:14). The "middle wall" referred to the divisions in the Temple. The outer area was the Court of the Gentiles; anyone could enter here. No Gentile could go beyond this area on pains of death. Within the Temple were the separate areas for women, men, priests and High Priest. When Christ died on the cross the veil which separated the Holy of Holies from the Holy Place was rent in twain declaring that all walls of separation had been eliminated forever.

A key principle of our Christian faith is that strong Christians are to help the weak ones. The Scripture says, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. 15:1). When related to racial prejudice, it carries two ideas: (1) We are to help our friends to overcome their racial prejudice; and (2) we are to help down-trodden racial or minority groups.

To deal with racial prejudice, we must, first, recognize the possibility that it could exist in our own life. We do have it if we believe that our race is superior to any other. Second, we must recognize that it is wrong to have racial prejudice. Finally, we must seek to eliminate it by God's help. As we eliminate racial prejudice we will please God and make our world a better place to live.

Guest editorial

The piper's tune

With gleaming eyes and a hollow tone in her voice that sounded sort of "holy" a woman said, "We were reaching so many people who weren't Baptists that the pastor decided to drop the word 'Baptist' from our name. After all, we are not really Baptist anymore."

The church she was telling me about was listed in the phone book as being affiliated with the Baptist General Conference.

In further remarks she kept referring to the pastor. Evidently the success of the church resulted from his charisma. She explained that the church knew that he wasn't really a Baptist when he was called.

They got them a piper and danced to his tune. Now they have paid his price and gone all of the way with him.

With this data, think of the editorial possibilities that come to an editor such as I.

For instance, I could discuss the need for churches to keep in mind what they stand for at all times, especially at the time of calling a pastor.

Or, I could write about how churches ought to consider carefully what they need in a pastor.

Of course, I could get over on ministerial honesty and

integrity and discuss ethics and loyalty.

Maybe I should deal with losing your head in a crowd or your heart to a charming leader.

Then, with my missionary commitment, I could raise a cry about a church turning from a commitment to world missions and trying to save its conscience by "selectively supporting" a few headliners.

Believe it or not, I have just begun listing ideas. I might really shock you if I turned on my sarcastic and vitriolic nature.

Perhaps I ought to recall the advice of a dear uncle who was a member of a United Brethren Church. Uncle Will counselled me, "Be patient with other Christians. Remember, it takes all kinds of churches to reach all kinds of people."

Therefore, in spite of my strong antipathy about the church ceasing to be Baptist, no doubt, I should pray that God will bless this charismatic leader in reaching people whom Baptists generally would not reach.

At the same time I am praying that the Lord will help us Southern Baptists to do the great things he is calling us to do for him. — **Elmer Gray in the "California Southern Baptist"**

Letters to the editor

UnChristian to copy

I was both delighted and disappointed in your article "Obeying Copyright laws" (April 14, 1977). Everything you said was true and factual. You gave us a good "history" of copyright and a summary of just what the laws mean when applied to us in churches or other non-profit organizations today. However, I was disappointed that you included only two sentences relating to the fact that to commit this act is un-Christian.

I suppose that there are several reasons why there seems to be an increase in the violations of the copyright law. Among these would be, as you mentioned, the fact that photo-copy machines make it so easy. Also there is probably more interest in church music now than at any other time in our history. Reasons like: "everyone else does it . . ." or "just a few copies won't matter . . ." or "I paid for this music so it is mine now, and I can copy it if I want to . . ." just won't hold water. We may own the book or the sheet that the music is printed on, but we do NOT own the right to make additional copies of that music (or other materials). That is what the copyright law is all about.

It is wrong . . . it is definitely not Christian . . . and it is a shame that we are probably some of the biggest violators that there are.

It takes discipline to refrain from making copies when it is illegal. We should all discipline ourselves in this regard. — Hal W. Harris, Music Director, El Dorado

Paul said he was taken up into the third heaven in one of his spiritual experiences. John was taken in the spirit to view heaven itself. Ezekiel's body would lay on the ground but his spirit would soar like an eagle as God took him to many places to see spiritual happenings and heavenly beings.

One of the saddest events in church history was the day church leaders burned at the stake a little peasant girl named Joan of Arc. They burned her because she had a deeper spiritual experience than had the church leaders.

They concluded she had not seen an angel because they had never seen one. They believed she had not had a vision because they had never had one. They did this even though the Bible says young men shall see visions and old men will have spiritual dreams.

Isn't it about time we finally put down the matches, the stones, the staves, and let Jesus through the Holy Spirit do what he will. Shouldn't we begin to thirst for every spiritual gift God has for us and use them to his glory and honor. — James O. Young, Warren, Ark.



One layman's opinion

Daniel R. Grant / President, OBU

Dish drying and lessons from Mother

The electric dishwasher is a remarkable modern instrument to free the housewife from some of the drudgery of the kitchen. It occurred to me recently that my mother never had such an appliance. She did have five children, however, and saw to it that at least part of the drudgery of the dishes was shared with all of us.

Since I was the youngest of the five children, I had the dubious privilege of helping with the dishes over a longer period of time than my brothers and sisters. As I look back on it now, being the last child had some advantages I was not fully aware of at the time. My role was almost always the dish dryer, standing by as Mother washed the dishes and rinsed them in the big round pan of hot water. Little did I know then that I was in the classroom with one of the finest teachers anyone could have. Those conversations with Mother covered very well a modern comprehensive curriculum with not only reading, writing and arithmetic, but the headlines in the daily newspaper, a heavy dose of human relations, and, most important, a survey of applied Christianity. I suspect now that she slowed down her pace of dishwashing on those occasions when some topic of our conversation needed just a little more time for adequate treatment.

I did not know it at the time, but I learned some invaluable lessons from Mother while drying dishes, and most of them were simply through observing over and over again the way she thought

and spoke in response to my childish questions. I think I learned to beware of "snap judgments", or of pre-judging something or somebody without adequate evidence or information, primarily because she was so careful to avoid snap judgments.

I think I learned to be more careful and constructive in my criticisms, especially of my church, primarily because of her example. I must have learned to love my church and my denomination in large measure because I saw and felt my parents' love for their church and their denomination, even with their imperfections.

Perhaps most important of all for me, because I was headed for a lot of college and university education, was learning early from Mother that there is no real conflict between faith and reason. I don't remember long discussions on that specific question, but in every question on religion that came up, she seemed to have a good healthy balance between faith and reason. It was good preparation for some of the onslaughts to come, both from anti-intellectuals within the church, and the anti-religionists outside the church who lay ready to pounce upon me during my graduate school days.

These warm and pleasant memories of things Mother taught me during dish-drying dialogue do raise a question about modern technology. Would I have missed this if there had been an electric dishwasher in our kitchen during my childhood? And would television have put an end to our conversations?

Deeper experiences

I'm writing concerning the guest editorial *Right or Wrong* in the March 17 Arkansas Baptist.

I believe the Scriptures say in the 4th chapter of Ephesians, "All men will know you are my disciples if you have love one for another." It doesn't say dismiss them from your fellowship if they have a deeper spiritual experience than you have. It doesn't say you can't be one of us because you speak in tongues. This would automatically eliminate Peter, John, James, Thomas and even Paul the Apostle from being Southern Baptists. Paul the Apostle said, "I speak in tongues more than you all," and he wasn't even in the upper room on the day of Pentecost. Paul received his filling of the Holy Spirit when a lay Christian named Ananias laid hands on him in Damascus. Paul was saved when he met Jesus on the highway to this city.

We frequently like to refer to the filling of the Holy Spirit as the Second Touch but there's more, much more.

Fears interpretation

Mrs. Jay Freeman of Little Rock wrote expressing her opposition to the Equal Rights Amendment and her letter appeared in the March 24 issue of the *Arkansas Baptist*. I did not have the opportunity to read her letter, but Kathi B. Tremblay of Pine Bluff took issue with her views in the April 14 issue, followed by Mrs. Travis Hooper of Mena in the April 21 issue.

Mrs. Hooper bases her argument in support of the ERA on what it does not say, and then lists a series of things it does not mention. That is the thing that concerns me most about the ERA — that which it does not say. It is short, simple and provides for equal rights under the law regardless of sex.

The First Amendment is a rather short and simple statement of 45 words which state, in part, "Congress shall make no law . . . abridging the freedom of speech, or of the press . . ." The interpretation of this amendment over the past twelve years by the Federal Courts has opened the floodgates of filth in our country. I can no longer attend movies or enjoy television, and if my family should eat out, we have to be cautious about going to an establishment that has a coin operated juke box, because someone will invariably play a record filled with profanity and/or lewd insinuations. This filth which all Americans are exposed to every day is not the result of what the First Amendment says, but what those who interpret it say it says. Have you seen some of the publications prominently displayed in some of the finer stores? All hiding behind the First Amendment and getting away with it.

Anyone who really believes the ERA would be free from radical interpretations and implementation must have their head in the sand. ERA opens up all kinds of possibilities by what it does not say. — D. W. Stone, Sweet Home

Hard facts on rights

Congratulations and thanks to Miss Tremblay and Mrs. Hooper for their apt rebuttal of Mrs. Freeman's opposition to the ERA by pointing out what the ERA does not say and will not do.

What will result from full implementation of the ERA? Women will become full fledged responsible citizens. We will be able to develop to our fullest potential. We will be able to alleviate to a greater degree the economic burden from men.

But is the ERA needed to bring about these results — to give us our full rights

and responsibilities? To those who still ask this question, I have a question in return — are you fully aware of your "rights" as they exist today in regard to property, credit, insurance, employment and self-development? Check into it. You may be as surprised as I when I first decided to see for myself.

A few economic facts to get you started: In 1974, approximately 10 percent of the women workers were heads of families, and yet one-third of them had incomes below poverty level. Among all wives who worked, their contributions were 40 percent of the total family income. And yet, women's median earnings were less than three-fifths of those of men. (*Women Workers Today*, U.S. Dept. of Labor, Women's Bureau, 1976 pp. 8-9)

For the divorced (working or non-working), alimony is awarded in less than 10 percent of all cases. As for child support, 62 percent of husbands fail to comply fully with court ordered support (42 percent do not make even the first payment) in the first year and by the tenth year 79 percent are in total non-compliance. (California Commission on the Status of Women, editor. *Impact ERA: Limitations and Possibilities*. Les Femmes Publishing: Millbrae, Calif., 1976, p. 120)

Thank you, *Arkansas Baptist*, for providing a forum. — Mary Fran Prottzman, Springfield

God made two sexes

In the April 14 issue of *Arkansas Baptist*, Kathi Tremblay questioned why Christian women would oppose the Equal Rights Amendment. Satan used this same deception with Eve in the garden. God did create "man" in his own image which does indeed mean "mankind". However, he made the great distinction of "male" and "female" created he them — if we read further. If ERA did nothing else, it would deny the wisdom of God in creating mankind in two parts — male and female.

Our constitution recognizes this distinction. As women left the home for the business field, laws were enacted to give protection to the weaker sex. Yes, we are physically weaker than men; yes, we do bear children — two basic characteristics of women I find hard to ignore.

The ERA can do nothing for women in the fields of employment, education and credit. The Equal Employment Act of 1972 gives women all rights and privileges we could possibly desire plus

access to free court and attorney fees in event of discrimination. Women compete equally with men under the Equal Education Act of 1972 for scholarships, grants and aid in all educational endeavors, as well as in the field of credit as guaranteed by the Equal Credit Act of 1974. Nothing is lacking in these fields for women now.

What, then, will ERA do? I do not agree with Miss Tremblay that it is "panic-mongering" to take note of the present rights which will be null and void if ERA is ratified. I mention only a few: exemption from the draft and from combat, wife and child support and all protective labor legislation (rest periods, exemptions from lifting heavy weights, etc.). It will close all single-sex schools, homosexuals may marry and legally adopt children, and churches will lose their tax-exempt status unless they maintain a staff where 50 percent are women.

I appeal to the ministers of our churches to inform the people of the seriousness of this proposed legislation. American homes and churches will be destroyed. We must not be deceived or remain asleep or indifferent. — Mrs. Gerald D. Brewer, El Dorado

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.

Arkansas people appointed to mission service

Brinkley pastor, wife appointed by FMB



Rev. and Mrs. Simmons

ATLANTA — Rev. and Mrs. J. M. (Jim) Simmons were among 18 missionaries appointed April 19 during a meeting of the Southern Baptist Foreign Mission Board in the Omni International's auditorium here. They will be assigned to Okinawa, where he will be engaged in general evangelism.

They are currently living in Brinkley, Ark., where he is pastor of Broadmoor Church.

A native of Michigan, Simmons was born in Grand Rapids and grew up in Sparta. He attended Belmont College, Nashville, Tenn., where he was graduated with a bachelor of arts degree in history. He also was graduated from Southwestern Seminary, Ft. Worth, Tex., with a master of divinity degree. Simmons served in the U.S. Air Force in Texas and Alaska.

He was pastor of the Tushka (Okla.) Church for four years.

Mrs. Simmons, the former Camille Bishop, was born in Nashville, Ark. She was graduated from Ouachita Baptist University, Arkadelphia, Ark., with a bachelor of music degree in voice. She also attended Southwestern Seminary and North Texas State University, Denton. She worked in the seminary's library for a year.

They have two children. Mark Warren was born in 1973 and James David, 1976.

Arkansans among 103 in journeyman training

ATLANTA — More than 100 young adults, including four from Arkansas, were approved for training as missionary journeymen at the April meeting of the Southern Baptist Foreign

Mission Board at the Wieuca Church here.

Arkansans selected were Dru Alan and Jo Helen Dodson of Hot Springs, Debra Ann McCustion of State University, and Jana La Rue Noles of West Memphis.

The 103 approved, the largest number since the beginning of the journeyman program in 1965, will be joining Southern Baptist missionaries in 44 countries and territories after completion of a six-week training period at Meredith College, Raleigh, N.C., this summer. They will be commissioned for overseas service July 22 in Richmond, Va.

Journeymen are college graduates 26 years of age and under who serve overseas for two years in jobs alongside career missionaries. They have accepted assignments based on specific job requests from missions (organizations of Southern Baptist missionaries). They will serve in such fields as education, nursing, medical technology, student work, evangelism, youth and music work, secretarial work and agriculture.

The 1977 trainees include both college seniors expecting to be graduated this spring and those who already have a bachelor's degree and are currently either in graduate school or working.

The country receiving the largest number of journeymen is Kenya, where six have been assigned pending training and commissioning.

The journeyman trainees come from 21 states and Canada. There are nine couples, 62 single women and 23 single men. Texas is the state with the largest representation with 19.

Smiths named Baptist missionary associates

ATLANTA — T. B. and Lorene Smith of Clio, Mich., have been appointed missionary associates by the Southern Baptist Home Mission Board.

The Smiths will continue to live in Michigan where he will serve as associational director of missions for the Northland Area of Michigan, an appointment made by the HMB Rural-Urban Department and the Michigan Baptist Convention.

The Smiths were among 47 persons named to mission service during the April meeting of the board's executive committee here.

Smith, a native of Arkansas, is a graduate of the Michigan Baptist Institute. He has served as pastor in Mt. Morris, Flushing and Flint, Mich., and Black Oak and Paragould, Ark.

He and his wife, Lorene Maxwell Smith, have four children.

Brackett named US-2 missionary

ATLANTA — Richard Brackett of Arkadelphia, Ark., has been appointed a US-2 missionary by the Southern Baptist Home Mission Board.

Brackett will serve at Highland Avenue Baptist Church in Jamaica, N.Y., in the HMB's two-year mission program for college graduates.

He was among 47 persons appointed during the April meeting of the board's executive committee here.

Brackett, a native of Arkansas, will be a 1977 graduate of Ouachita Baptist University.

SBC rooms still going at rapid rate

KANSAS CITY, Mo. (BP) — The picture has brightened somewhat on availability of rooms for the Southern Baptist Convention (SBC) annual meeting here in June, but they are still going fast, reports Billy D. Malesovas, convention manager.

Malesovas, director of financial planning and assistant to the treasurer of the SBC Executive Committee, said 5,794 out of 6,603 available rooms had been assigned to 12,478 people as of April 14.

He urged persons expecting to attend the SBC, June 14-16, and its auxiliary meetings, beginning June 12, in Kansas City, to make reservations as soon as possible.

The 6,603 rooms represent a 400

increase over the previous figure of 6,200 from the SBC Housing Bureau, which has been trying its best to accommodate messengers to the SBC, Malesovas said. He noted also that some block rooms have been released, making more rooms close to the convention center complex available as of April 14.

Malesovas said the SBC Housing Bureau, at 1221 Baltimore St., Kansas City 64105, will only accept reservations in writing, not by telephone, until one week before the convention, when telephone calls will be accepted if rooms are still available. He urged persons expecting to attend to secure housing forms from state Baptist convention offices.

First, Mountain View, has resort services

First Church, Mountain View, is conducting worship services in three separate resort areas this summer. The services at the Holiday Inn Travel Park and the Blanchard Springs Amphitheater are convened at 10 a.m., while the service at the Garner Pool area is held at 9:15 a.m. These services last for approximately 30 minutes and consist of music, testimonies and devotionals.

The Brotherhood of the Mountain View church is sponsoring the activities. The president of the Brotherhood is Richard Collett and the director of the over-all resort ministry is Jay Jolley.

Pastor James Scott indicated that from 10 to 150 people would attend one of the services on any given Sunday. He said, "We are very fortunate to have the privilege of working in these resort areas as we will have the opportunity to minister to 60 to 75,000 people this summer. Our church will provide worship services from April through October. Our workers will visit with the campers from 20 to 40 minutes after the service is

concluded. Often our workers have opportunity to witness and counsel those who have attended the worship service."

Scott feels that his church being involved in the resort ministries has had a very positive effect on his own congregation. He said, "This gives our membership opportunity to train all year long in Sunday School and Church Training and then to put this training into effect during the summer months. It gives our people opportunity to enlarge their ministry as tourists come from all over the United States as well as Canada and Puerto Rico. Our people are trained to give their testimony in 90 seconds and to use the Lay Evangelism materials. Our young people have become so excited over missions that they are planning a mission trip to North and South Dakota, Montana and Wyoming this summer. Our resort mission work has provided one of the most exciting opportunities that our church has ever known."

News about missionaries

Mr. and Mrs. C. Thurman Braughton, missionaries to the Philippines, have completed furlough and returned to the field (address: P.O. Box 141, Davao City, Philippines). He was born in Altus, Okla., and also lived in Hot Springs, Ark., while growing up. She is the former Kathleen Blount of Little Rock, Ark. Before they were appointed by the Foreign Mission Board in 1967, he was pastor of Westside Mission, Antlers, Okla.

Mrs. Warren Williams, mother of **Fred L. Williams**, missionary associate to South Brazil, died April 7. He may be addressed at Caixa 07-0558, 70000 Brasilia, Federal District, Brazil. A native of Arkansas, he was born in Ft. Smith and grew up in that area. Mrs. Williams is the former Geraldine (Gerry) Washington of Claremore, Okla. Before they were employed by the Foreign Mission Board in 1971, he was pastor of Bethel Baptist Church, Owasso, Okla.



Woman's viewpoint

Mary Sneed

Learning to love oneself

A devoted mother, lacking a genuine identity of her own, confuses her role as mother with her identity. She experiences a sense of worthiness only in the role of the ever-loving, self-sacrificing mother. Her heart is right, but, having no real self-love, she acquires a sense of false self-esteem from mothering her adult children. When her unsolicited advice is ignored, she assumes the role of a martyr. As she ages, her demands for attention become increasingly unreasonable. She seeks self-worth in the mother role, because she knows no other way to achieve it.

We shall list the principles by which such a one may achieve a greater degree of self-love, hoping that she will not find them too difficult to apply. The task, if given priority, can be accomplished with diligence and faithfulness.

In learning to love or like herself, she must first discover who she is, distinct from her role as wife, mother, student or employee, and how she came to be the person she is. She must come to see herself as much more than her role in life.

Cecil G. Osborne, author of *The Art of Learning to Love Yourself*, offers the following creative suggestions: (1) Start paying compliments (2) Give love and understanding (3) Begin the practice of forgiving yourself (4) Learn to meditate (5) Join an activity group (6) Learn to listen (7) Choose goals within your reach (8) Check your health (9) Share your guilt and (10) Learn to accept love, as well as give it.

"The art of learning to love ourselves involves, first, discovering how, as children, we learn to dislike ourselves; then through diligent effort we can learn to love ourselves properly," says Dr. Osborne in introducing his book. "When we shall achieve that, our relationships will improve. Liking ourselves better, we discover a new and wonderful self-acceptance and become capable of giving and receiving love."

I regard Dr. Osborne's book, which is available through the Baptist Book Store, as one of the best I have read on the subject. It has certainly given me new insight, and I can heartily recommend it to those who enjoy good books.

May writer

Mary Maynard Sneed will be writing "Woman's viewpoint" during May. She is the wife of J. Everett Sneed, editor of the "Arkansas Baptist News-magazine", and the mother of two daughters, Chere, 19, and Cathy, 12.

Mrs. Sneed received the bachelor of arts degree from UALR in 1976. Her major subject was English and her minor was journalism. Her other studies have been with seminary extension courses and through the Boyce Bible School, a division of Southern Seminary.

She has been a Sunday School teacher and director, Church Training leader, associational Girl's Auxiliary director, church GA leader and director, church and associational Vacation Bible School director and member of the church choir.

Mrs. Sneed's hobbies are genealogy, antique dolls, needlepoint, reading and writing.

She is a native of Birmingham, Ala., and is the daughter of Mrs. William C. Maynard and the late Rev. Maynard.

Arkansas all over

Matthew Ross Watson, son of Rev. and Mrs. Jimmy Watson, Greenlee Church, Pine Bluff, was ordained to the gospel ministry on April 17 by the Greenlee Church. Harold White, Director of Missions for Harmony Association, was moderator of the ordaining council. Nelson Eubank was clerk. Others participating in the service were Bill Kirkpatrick, Larry Henderson, J. K. Rogers, J. E. Ashcraft, Rev. Haskell Orrick and Ross Ward. Jimmy Watson delivered the ordination sermon and gave the charge. Matthew Watson is a student at Ouachita University and was recently called as pastor of Amity Church.

Mr. and Mrs. James Edmond Humphrey, Little Rock, were honored on their 50th wedding anniversary with a reception at Immanuel Church, Little Rock, April 24. Hosts for the occasion were their children, Mr. and Mrs. J. E. Humphrey Jr. of Texarkana; Mr. and Mrs. Ray Humphrey of Houston, Tex.; and Mr. and Mrs. Charles Humphrey of Beaumont, Tex. The Humphreys, who were married on April 21, 1927, in New Orleans, came to Little Rock in January of 1928. The couple joined Immanuel Church on Easter Sunday of that year and have been active members since that time. Mrs. Humphrey worked in the Children's Division of Sunday School for 40 years, serving four years as Elementary Director on the church staff. For 12 years she served the Arkansas Baptist State Convention as consultant in the Children's Division of the Sunday School Department. Humphrey, who graduated with a degree in electrical engineering from Oklahoma University, worked for 45 years in the electrical department of Missouri Pacific Lines. The couple has seven grandchildren.

Clyde Coleman recently became Director of Education and Evangelism at Conway Second Church. Coleman, a native of Jonesboro, holds a bachelor's degree in religion from Howard Payne University, Brownwood, Tex., and a master's degree in religion from Ouachita University. He has been in Christian work for 29 years, having served 12 years as Chairman of the Bible

Department of Central College. Coleman has also pastored churches in Arkansas and Texas. His wife, Veda, is social services director at Conway Memorial Hospital. The Colemans are parents of two children, Curtis, who is in evangelistic work in Ft. Worth, Tex.; and a daughter, Janice, who has a degree in journalism and has made application to Southwestern Seminary for work in Christian Communications.

Jay Wright has been called as Minister of Youth and Education by Jacksonville First Church. Wright, who will graduate this month from New Orleans Seminary, has worked in churches in Ohio and Louisiana. He and his wife, Betty Sue, are parents of two children, Jimmy, age 15, and Anita, age 11.

Gary L. Clark was licensed to the gospel ministry by Roseville Church on March 27. Clark, a student at Citadel Bible College, Ozark, is a native of Connecticut and served with the U.S. Navy for over eight years.

Miss Gail Pugh will serve as summer youth director at Batesville First Church. Miss Pugh, a graduate of Louisiana State University, Baton Rouge, is a student at Southwestern Seminary.

Max Brinson will assume his duties as summer activities director at Central Church, Magnolia, on May 16.

Garfield Smothers died recently in Illinois at the age of 71. A former Arkansas pastor, Smothers is survived by his wife, the former Myrtle Selph; two children, Bonnie and Donald; three brothers; two sisters and three granddaughters.

Richard Lisk, pastor of England First Church, has been on a three-week mission trip to Scotland. In Scotland Lisk assisted with services at Brechin Church, a mission endeavor of England First Church, and a mission of the Brechin church, Aberdeen. While in Scotland, Lisk also shared the ACTION program's plans; Vacation Bible School plans and other Southern Baptist Convention programs with which the two needed up-date assistance.

Sam Escue, who has served as interim minister of education and evangelism for University Church, Fayetteville, resigned effective April 15.

Jess McGee, age 63, of Rosie died on April 7. He was a member of Rosie Church, a veteran of World War II and a Mason. Survivors include his wife, one son and one daughter.

Marvin E. James, who has pastored Kibler Church near Alma, resigned April 10 to serve Harvey's Chapel Church, Hot Springs. The Kibler Church, under the leadership of James, had 43 additions; the Sunday School attendance increased 20 percent; a stereo and robes were purchased for the choir and remodeling was done in the auditorium, church office, kitchen and hallway. James was a member of the Baptist Vista Long Range Improvement Committee and the associational Missions Committee.

Dennis Tribulak, pastor of Woodland Church, near Clarksville, since April of 1975, has resigned to enroll in Southern Seminary.

Sardis Bever, pastor of Strong First Church for seven years, has accepted the call to be pastor of Kelso Church near McGehee. Bever, while serving the Strong church, was moderator of Liberty Association for two years, and served on the Executive Board of the Arkansas Baptist State Convention.

Faron Rogers of Paragould, a junior political science major at Ouachita University, has been called to serve as summer youth director by Harrison First Church. Rogers, who has previously served on staff at the Harrison church, has also served as youth director at Clarendon First Church.

David Hickey has been called to serve as pastor of Cabot Second Church. Hickey, a graduate of East Texas Baptist College, Marshall, and Southwestern Seminary, has been serving as associate pastor of Valley View Church in Longview, Tex. He and his wife, LuAnn, are parents of a daughter, Kristen.

E. Fred Savage, professor at Southern College, has been called as pastor of New Hope Church in Black River Association.

W. O. Vaught Jr. began his 33rd year of service with Immanuel Church, Little Rock, on April 24. To commemorate the occasion, the deacons made special presentations to both Dr. and Mrs.



Mr. and Mrs. Humphrey



Watson



Coleman



Wright

Vaught.

Joe Lane, who has been serving as minister of youth and music at Morrilton Church, has resigned and is moving to Dallas, Tex.

Jimmy Vinson, who is pastor of Tipperary Church, Corning, was ordained to the ministry in services held on April 3 at Knobel Church. J. D. Passmore, Director of Missions for Current-Gains Association, led interrogation. The ordination message was delivered by Donald Estes, pastor of Trinity Church, St. Mary's, Mo., home church of the candidate. Special music was by M. C. Warren of St. Louis, Mo., a cousin of Vinson. Vinson, a student at Southern College, is married to the former Mary Alice Hendrix. They are parents of six children.

W. W. Dishongh, pastor of Gentry First Church, has returned from Texas where he participated in the "Good News Texas" revival crusade with Lake Whitney Church. There were four professions of faith and two joined by letter during the week's crusade.

An exposition of First John Victory in Jesus

by Roy B. Hilton
(14th in a series)

We have noted that each chapter of John's First Epistle has its own theme. The theme for this chapter is "Victory in Jesus".

"This is the victory that overcometh the world, even our faith" (vs. 4). We might ask — Faith in what? The answer is given in verse five — "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." So it is faith in Christ that brings victory to the believer. The Gnostics were denying this and teaching that Jesus was just another man upon whom the Divine favour was bestowed. But John teaches that Jesus was and is the Messiah, the very anointed of God, even God in the flesh.

Faith in the person of Jesus Christ brings the victory. One cannot afford to be wrong as to the person of Christ. See and read I John 2:22-23; 4:2, 15; and 5:13b. This faith is not just an acknowledgment that Jesus is the Son of God. It is a commitment to him as Messiah and Saviour. This commitment will produce four things:

(1) **The New Birth** (vs. 1a). "Whosoever believeth that Jesus is the Christ is born of God." "Born" is the word used to denote a genealogy. It is used by Matthew and Luke in tracing the genealogy of Christ. So here is what John is saying: The person whose faith

Life Line Church, Little Rock, held a youth-led revival April 29-May 1. Jerry Wilson, Phillip Smith and Susan Faye, students at Ouachita University, were revival leaders.

Calvary Church, Little Rock, held a conference on evangelism April 22-24. Conference leaders were David Campbell of Midland, Tex.; Fred Cox of the Minnesota Vikings; and James Eaves, professor of evangelism at Southwestern Seminary.

Mountain View First Church is holding a spring revival with James Scott, pastor, as evangelist. Music is in the charge of Ed and Joanne Wingfield.

Fouke First Church held a deacon ordination service on April 24. T. L. Ataway and Danny Bishop were ordained. Leo Hughes, Director of Missions for Southwest Association, delivered the ordination sermon. George Fletcher is pastor.

Siloam Springs First Church began a new Church Training class on April 24. Mrs. John Terry will be leader for the class on New Member Training. Jeff

in Jesus Christ is strong enough to be classified as a commitment to him as Messiah, this person will be added to the genealogy or family tree of Christ himself.

This faith not only produces the new birth but it also creates a (2) **New love** (vs. 1b, 2). "Every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God." This is love for God and love for the brethren. This new birth that brings you into the family of God also supplies you with the love needed for the other members of the family of God.

In verses 2 and 3 we learn that love produces a (3) **New obedience** (vs. 2-3).

If we love God we will magnify it by our obedience to his commandments. If we love God we will keep his commandments and his commandments are not grievous (vs. 3). Where love reigns in the heart, obedience is a delight rather than a burden.

The new birth, the new love, and the new obedience produces (4) **A new victory** (vs. 4).

John 16:33 says, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Jesus has already overcome the world and it is through him that we have the victory. It is victory in Jesus forever.

Cheatham is pastor.

Lawson Church has called Don Travis as pastor.

Chidester Church has called Eddie Clemons as pastor.

Ebenezer Church near El Dorado has called Sam Atkins as pastor.

Black River Association Woman's Missionary Union held an associational meeting at Imboden Church on April 28. The David Morgans, missionaries with the Southern Baptist Convention Home Mission Board, were speakers. Mrs. Bill Tolson is associational WMU Director.

Caroline Association held an associational hymn sing at Biscoe Church April 24. Jay Gore, Minister of Music at Cabot First Church, is associational music director. England First Church was host for the Woman's Missionary Union Family Night service on April 26.

Tri-County Association Baptist Young Women will hold a family retreat on May 14 at the associational camp, Wynne. The Max Alexanders will be missionary speakers. Mrs. Gene Hunt is BYW Director.

Immanuel Church, Russellville, observed youth day May 1. Ricky Taylor was youth pastor. Grady Reed directed music; Kenny Lowman was pianist; Paula Chansley was organist; and Peggy Chansley was soloist.

Morrilton First Church will be in revival May 9-15. Charles Ashcraft, Executive Secretary of Arkansas Baptist State Convention, will be evangelist. W. Coy Sample is pastor.

Forest Highlands Church, Little Rock, began a spring revival on May 1 with Jimmy Allen as evangelist. Fritz Smith is music director. Church pastor is Johnny Jackson.

Hughes First Church is remodeling its auditorium and re-carpeting the hallway, offices, fellowship hall and kitchen. Carroll Evans is pastor.

Woodlawn Church, Little Rock, will be in revival May 19-22. Ed Vallowe will be evangelist. Phillip Russell will direct music. Herman D. Voegelé Jr. is pastor.

West Helena Church has as speakers on May 1, the Norman Coads, missionaries to Upper Volta. Paul W. Dodd is pastor.

Stuttgart First Church held its youth-adult spring banquet on April 21. Phil Briggs of Ft. Worth, Tex., and Mrs. Rosemary Hoover of Independence, Mo., provided entertainment. Jerre Hassell is pastor.

Forrest Park Church, Pine Bluff, will hold a deacon/wives retreat at DeGray State Park Lodge on May 20-21. Nathan Porter, pastor of Arkadelphia First

(continued on page 10)

(from page 9)

Church, will be featured speaker. Allen Thrasher is pastor. Senior adults of the church will go to Blanchard Springs on a retreat May 12-13.

Fayetteville First Church was host for a Washington-Madison Association Royal Ambassador Conclave on April 22. C. H. Seaton, Director of Arkansas Brotherhood Department, was speaker. The church was also the meeting place for an associational music tournament on April 24 and for a Girls In Action Mother-Daughter Banquet on April 29. The Harry Wiggers, who have been missionaries to Antigua, West Indies, were guest speakers for the GA banquet.

Centennial Association held an associational music in evangelism conference at Stuttgart First Church on April 25. Sidney Sample, pastor, and James Burleson, minister of music of Hot Springs Second Church, were leaders for the evening. Theme was "Music and Your Church's Revival".

Baring Cross Church, North Little Rock, was in revival May 1-4 with Waylon Moore as evangelist and Louis Criswell directing music. K. Alvin Pitt is pastor.

Brinkley First Church combined choirs, grades one-six, will present "It's Cool In The Furnace", a musical by Buryl Red and Grace Hawthorne on May 8. Ron Cox is minister of music. James McDaniel is pastor. Deacons and yokefellows of the church held a meeting on April 28. Jim Sprott led a training session on drug abuse.

University Church, Fayetteville, collegiate choir, *The New Creations*, presented a dramatic new musical, "Bright New Wings", on May 1-2.

Angora Church, Van Buren County Association, was organized on April 17. Thomas Simmons is pastor. Refus Caldwell is Director of Missions.

Bentonville First Church choir will present a new musical, "Tribute to the Trinity", May 6-8. Don McMaster is minister of music.

Arkadelphia First Church was host to the Henderson State University Baptist Student Union Choir on April 27. The choir, directed by Mary Ann Cooper, associate BSU director at Henderson, presented the musical "Remember".

Central Church, Hot Springs, men met on April 26 with Senator Bud Canada as speaker. James E. Hill Jr. is pastor.

Ashdown First Church is observing Family Enrichment Week May 1-8. Howard Hendricks, author of "Heaven Help the Home", is speaker.

Watson Chapel Church, Pine Bluff, will begin a revival on May 15. Dennis Baw, pastor of Dumas First Church, will

be evangelist. Edwin L. Hinkson is pastor.

Fordyce First Church youth choir presented the musical, "Bright New Wings", on April 24-25. Ben G. Pilgreen is minister of music.

Baptist Tabernacle, Little Rock, held a Christian Family Financial Conference on April 17. Harry Trulove, Director of Foundation Department, Arkansas Baptist State Convention, was conference leader. He also was guest speaker for worship services.

Wynne Church had as pulpit speakers Sunday, April 24, Eddie Davis of Lepanto, representing Gideons International, and Benny Clarke, Baptist Student Union Director, Arkansas State University, Jonesboro.

Heber Springs First Church had as guest speaker on Sunday, April 24, Dr. Joe Burnett, professor at Southern College, Walnut Ridge.

Temple Church, Crossett, adult choir will present a musical, "The Old Fashioned Singing", on May 22. Bruce Rodtnick is minister of music. Herman A. Merritt is pastor.

Camden First Church children's choir will present commencement music on Sunday night, May 22. The senior high handbell choir presented a concert at East Main Church, El Dorado, on April 27. David M. Tate is minister of music and education.

Gentry First Church held a banquet for all graduating seniors of Gentry High School on April 1. Winfred Bridges, pastor of Bentonville First Church, was guest speaker and entertainer. W. W. Dishong is pastor.

Yorktown Church held special groundbreaking services on Easter Sunday, April 10, for a facility estimated to cost approximately \$100,000. The 40 x 80 foot structure will house the sanctuary, four classrooms, baptistry and choir. The church has constructed other buildings in 1934, 1953 and 1956. Bob Lamb is pastor. Members of the building committee are Segard Baugh, chairman, E. L. Whitten, Mrs. Vennie White, Dwight Winningham and Ronnie Draper.

Warren First Church has called Doyle B. Bledsoe of Pine Bluff as interim pastor. Bledsoe, who served as interim pastor of Dumas First Church, retired from the active pastorate in Pine Bluff approximately three years ago.

Wooster First Church held a revival March 20-27 with Jack Parchman, evangelist. There were 12 professions of faith and two joined by letter. The Wooster church will have homecoming services on June 26. Robert Hartness is pastor.

Second Church, Little Rock, deacons implemented a new deacon ministry

program effective May 1. Billy Cooper is chairman of deacons. Dale Cowling is pastor.

Immanuel Church, Little Rock, Baptist Young Women Day Group was in charge of "An African Day" recently. Guests for the day were the BYW of England First Church. Featured speakers were missionary in residence couples Norman and Beverly Coad, Carl and Gerry Hall and Marvin and Beth Reynolds. These missionaries gave accounts of life in Upper Volta, Kenya and Botswana. The BYW group of Immanuel Church, dressed in native costume furnished by the missionaries, served an authentic African luncheon.

Two children's worship services at **Ft. Smith First Church** have been ministering to over 150 children, ages five-eleven, during the past eight weeks. David and Ruby Biggs have led the Younger Children's worship in which they have used scripture memorization, film strips, contests, mission emphasis, Bible stories, music and field trips to the adult worship service. Marc Soucy led the older children's worship service which featured music, contests, puppet shows and drama to teach the Word of God. High attendance day in the seven-year bus evangelism ministry, directed by Gary Graham, was April 17. On this date 231 persons were brought to Bible study. William L. Bennett is pastor.

Humphrey Church was in revival April 18-24. W. T. Byrum, Director of Missions of Caroline Association, was evangelist. Byrum's daughter, Sue, led the singing and provided special music for some of the services. The youth choir sang on Wednesday evening, using music written by Jane Yount and Tracy Belieu, members of the Humphrey Church. A special recognition service was held for the deacons at which time each deacon was presented a copy of *The Ministry of the Deacon* by Howard Foshee. Milburn Hill is pastor.





Turner Church

Turner Church held dedication and note-burning services on Sunday evening, April 24.

Dedication services were for a new education facility, baptistry and foyer. The foyer is highlighted by two imported stained glass windows. Along with the additions the church has been re-decorated throughout. Stained glass windows have been added to the building which has also been equipped with central heat and air. Cost of the total program was approximately \$45,000.

Sam Hall was building committee chairman. Other members of the committee included Mrs. Marjorie Russell, Mrs. Bernice Suddath, Mrs. Decator Jackson, O. C. Bonner and Mrs. John R. Hall, treasurer.

Sunday evening services included special music under the direction of Mrs. Gay Bonner and Lester Gaither, featuring Mikki Terrell as soloist. Adult, preschool and youth choirs sang.

Carl Fawcett, Director of Missions for Arkansas Valley Association, was a special guest and led in prayer.

W. A. Powell, pastor, who completed 40 years in the pastorate in April, said of the Turner Church that "it was a church built in the spirit of love. Financing of the program was never mentioned from the pulpit. It is wonderful to be a pastor of such a church." Powell said future plans include pavement of the parking lot, purchase of a new musical instrument and the addition of a bell tower.

Turner Church dedicated their new education wing (at left of left photo) plus a baptistry and a foyer (at right of left photo). The foyer features stained glass windows, including the one at left. (ABN photos)



Dover First Church held services April 3 to dedicate their building (upper photo). This building replaces one partially destroyed by fire when struck by lightning on July 21, 1975, after being in use for only eight months. The new building includes the sanctuary, eight classrooms, pastor's study, kitchen and fellowship hall. A note-burning was included in the special services (lower photo). The building, which cost approximately \$52,000, was paid off in March, 1977, in 2½ years instead of the 10 years for which it was financed. Pictured in the note-burning are (left to right) Burl Dean, chairman of the building committee; George Jones, deacon chairman; and Don R. Hankins, pastor.

Marriage: planned obsolescence?

by Joseph W. Hinkle

The April 12, 1976 issue of *Time* carried forecasts for our nation's third century in a number of areas. Their prediction for the family was summarized in this sentence: "There is little reason to be confident about the future." The writer cited a source which went so far as to say that personal happiness and family life are in opposition.

Other prophets of gloom are predicting that marriage is on its way out. Is modern marriage, like automobiles, planned for obsolescence?

We as Christians cannot believe that it is. God created marriage when he created Adam and Eve, and we believe it will endure. Many modern marriages are sick, but we believe there is hope for relationships to be healed.

The incredible thing to many is that even devout Christians can have marital problems. Although research shows that the likelihood of marriage breakdown is much higher among people who are not involved in the life and work of their churches, there is hardly a congregation anywhere that has not seen break-ups in the homes of some of its faithful members.

Christians can have marital problems. Christian husbands and wives can fail to communicate with each other, just as nonchristian husbands and wives can. Christians can have problems in managing their incomes. Christians can have sexual problems. Christians can rush into marriage without determining whether their life goals and life-styles are compatible.

Alternatives to marriage are widely publicized today. Living together without marriage, then going one's own way when the glamour wears thin, is considered by some as a solution to the high divorce rate. Others advocate legalization of short-term marriage, with the option of ending or renewing the relationship without further ceremony when the contract period is ended. Some so-called experts advocate open marriages which permit or even encourage sexual relationships outside the marriage for either or both partners. It's supposed to be a way of understanding oneself!

As Christians, we cannot condemn these approaches without also taking positive action to help sick marriages. We must be aware of the basic reasons behind marriage failures.

Professional marriage counselors tell us one of the most common factors is a lack of communication. Often little things are blown all out of proportion over a long period of time. Even minor things — such as the familiar where-do-you-squeeze-the-toothpaste-tube syndrome — can grow and grow until it becomes a major conflict. Resentment builds and builds until the relationship explodes. An unemotional discussion and compromise agreement (such as his and hers toothpaste tubes) could have solved the problem while it was minor. Unemotional discussions, when each partner expresses his feelings and when each listens — and perhaps even repeats to be sure he has heard his mate correctly — can prevent many stormy outbursts. But people must learn to express their feelings. They must learn that "keeping it to myself" is not necessarily a Christian virtue and is often a dangerous action. All of us need training in communication skills.

Christians as well as nonchristians also need training in managing incomes. We've said a great deal — and rightly so — about the sanctity of the tithe and the need for giving one-tenth of one's income to the cause of Christ. Too little has been said, however, about the use of the nine-tenths. John has been brought up to save every penny he can, to do without and to make do. He marries Mary, who believes in buying the best of everything, regardless of the cost or the size of the bank account. Jack grew up in a home with limited income and has not really had the experience of managing money until his first job and marriage come at about the same time. He's discovered revolving charge accounts and extended payments and is soon over his head. Marie, his wife, grew up with an allowance and was taught to live by a budget and save. Is there any wonder they have problems?

Many marital problems are sexual. Too many parents do not know how to provide sex education for their children. Movies, pornographic literature, pop music and classmates provide all the sex education the child receives. Too few parents explain that sex is a part of God's plan and that it is a way of communication. Is there any wonder that sexual problems are common?

The Hollywood romantic myth may

be another reason for many marriage failures. Many young people grow up with the idea that love happens at first glance — that two people can look into each other's eyes and know whether they were meant for each other. Couples marry with stars in their eyes and the firm belief that life is a rose garden in which they can live happily ever after. The church must help engaged couples develop realistic views of marriage.

Young people need to learn how to evaluate dates and establish an intimate relationship with a possible marriage partner. They need to know how to explore expectations and goals in life and to determine whether they want to go in the same direction. They need to think seriously about being married and living with one another just as they are. They need to understand themselves — who they are and where they want to be.

Not all sick marriages end in the divorce or even in separation. Some unhappy couples stay together "for the sake of the children" or for some other reason, but choose to remain miserable.

Jesus set the highest of standards for marriage relationships. His attitude toward those who had not lived up to those standards was redemptive rather than punitive, however. He offered the water of life to the sinful woman at the well. "Neither do I condemn thee; go, and sin no more," he said to the woman caught in adultery. While accepting high moral standards for their own lives and helping others to accept and live up to them, Christians must continue to love and appreciate persons having marital difficulties.

The marriage and family scene is not all bad, though. How often do you see in your newspapers stories of golden wedding anniversary celebrations? Each of these represents a couple who believed in marriage enough to stay with it for a half-century. There are many happy couples who find marriage a fulfilling way of life, as God intended it to be.

There's a lot being said against marriage these days. But on the other hand, there's a lot going for it, too. We believe it's here to stay.

Joseph W. Hinkle is Secretary of the Family Ministry Department at the Baptist Sunday School Board.



The family: emphasis on Christian Home Week
May 1-8

Former students

The Alumni Association of Southern Baptist College, under the leadership of Don Settles and Carrol Gibson, is making significant advancement. This statement can be measured in more Alumni meetings, organizational expansion, the search for former students and involvement.

SBC Alumni have two on-campus meetings, one off campus, with another off campus in the planning stage. Homecoming in February each year is growing. Classes are coming back to get together, and special groups are being recognized. The other time when the former students return to campus is at graduation, for the alumni luncheon. An after-convention fellowship is becoming an established event on the Arkansas Baptist State Convention calendar. Plans are being made for a "get-together" at the Southern Baptist Convention in Kansas City, Mo.

Representatives are being enlisted from each district in the state of Arkansas: District 1, John Finn; District 3, Jimmie Garner; District 4, Ken Freemyer; District 7, James Guthrie; and District 8, Raymond C. Atwood. This enlistment is to include other states and regions in the near future. President Settles revealed that the alumni luncheon on May 12 will be a time for those present to decide on a possible name change of the organization. The proposal will call for the group to be known as the Former Students Association. The search for former students is an endless task, but it is being pursued at S.B.C. The involvement of all former students is being sought. If you are a former student and do not receive "The Church and Campus", get involved. Write Box 42, SBC, Walnut Ridge, Ark. 72476.

35 get scholarships from Tiger Traks

ARKADELPHIA — Thirty-five junior and senior students at Ouachita Baptist University received \$500 scholarships through the efforts of "students helping students" in Arkansas' "Most Exciting College Weekend", Tiger Traks, held at Ouachita April 15-16.

Arkansas' Gov. David Pryor proclaimed April 15-16 as "Arkansas' Most Exciting College Weekend" in recognition of the two special days of activities at the University.

The annual event, in its third year, consisted of trike and bike races, a celebrity tennis match and a concert with the Oak Ridge Boys gospel group, sponsored by the Ouachita Student Foundation (OSF) in an effort to raise the money for the scholarships

awarded.

The end result of the weekend's activities was \$17,500 in scholarships given to students based on the school participation, leadership traits, scholastic achievement and financial need.

Juniors receiving scholarships were: Richard Brown of Hot Springs, Rosetta Brown of Nassau, Bahamas, Debra Callaway of Sherwood; Susan Chesser of Malvern; Bobby Cook of McRae; Wade Doshier of Gassville; Rhonda Francis of Hot Springs; Teri Garner of Little Rock; Mark Holmes of Ft. Smith; Cathy Parker of Mena; David Smith of Camden; Rocky Starnes of Millington, Tenn.; Ken Sutterfield of Siloam Springs; Donna Tan of Denver, Colo.; James Vinson of Corning; Michael Ward of Nashville;

and Vicki Wilson of Little Rock.

Seniors receiving scholarships were: Bruce Andrews of Arkadelphia; Bobby Boyles of Searcy; Lyn Brooks of Pine Bluff; Mark Brooks of Tulsa, Okla.; Tom Calhoun of Lewisville; Janice Cunningham of Malvern; Phil Curtis of Bella Vista; Steve Dewbre of North Little Rock; Jan Glover of Pine Bluff; Patti Hebert of Bedford, Tex.; Rebekah Henry of Waldo; Tom McCone of Crossett; Dwight McKissic of Arkadelphia; LeAnn Shadd of Waldron; Carla Smith of North Little Rock; Scott Willis of Little Rock; and Ronnie Yowell of Pasadena, Tex.

Top 25 churches in baptisms, 1975-76

These materials have been compiled by the Evangelism Department based on information found in church letters furnished the Arkansas Baptist State Convention. Any error in this report or any addition should be sent to Jesse S. Reed, secretary of evangelism, P.O. Box 552, Little Rock, Ark. 72203. Cor-

rections should be sent not later than June 2. Corrections will then be printed in the June 16 issue of the *Arkansas Baptist Newsmagazine*.

Pastors named were serving when the record was made.

Top 25 churches numerically

Association	Church	Pastor	Baptisms
1. Wash.-Madison	Springdale, First	Clifford Palmer	287
2. Concord	Windsor Park	L. E. Traxler Jr.	242
3. Liberty	Elliott	Gene Pritchard	178
4. Concord	Ft. Smith, First	William L. Bennett	154
5. Benton County	Open Door	Rex Easterling	119
6. Mt. Zion	North Main	Bill H. Lewis	112
7. Faulkner	Mayflower	Herman Hurd	104
8. Wash.-Madison	University	H. D. McCarty	100
9. Central	Grand Avenue	Glenn C. Riggs	95
10. Pulaski	Geyer Springs, First	Paul Sanders	86
11. Clear Creek	Oak Grove	Wayne B. Davis	76
12. Current-Gains	Pocahontas, First	Curtis Smith	75
13. Clear Creek	Mulberry, First	William C. Spears	74
14. Benton County	Immanuel	Bob Ebersold	73
15. Concord	Grand Avenue	Don Moore	72
16. Wash.-Madison	Ridgeview	Doyle Wesson	71
17. Ashley County Faulkner	Mt. Olive, Crossett Conway, First	Ferrell D. Morgan W. L. Probasco	70 70
18. Pulaski	Immanuel, Little Rock	W. O. Vaught Jr.	68
19. Harmony	South Side	Joe W. Atchison	67
20. Southwest Arkansas	Central, Magnolia	L. L. Hunnicutt	65
21. Harmony Tri-County	Watson Chapel West Memphis, First	Edwin L. Hinkson Thomas A. Hinson	64 64
22. Mt. Zion	Central, Jonesboro	R. Wilbur Herring	61
23. Clear Creek	Van Buren, First	James Duggins	60
24. Trinity Central Pulaski	Tyroneza Highland Heights Second, Little Rock	Paul L. Brown Royce Christmas Dale Cowling	57 57 57
25. Clear Creek	Alma, First	Paul Stockemer	54

Top 25 churches in ratio of baptisms to resident members

Association	Church	Pastor	Resident Membership	No. of Baptisms	Ratio
1. Calvary	Royal Hill	Jack Chapman	15	11	1-1.363
2. Clear Creek	Hagarsville	Ira Taylor	89	38	1-2.342
3. Arkansas Valley	Snow Lake	Howard Raiford	92	37	1-2.486
4. Searcy County	Snowball	Glen Griffin	18	7	1-2.571
5. Tri-County	Jericho	(not given)	34	13	1-2.615
6. White River	Arkana	Floyd Patterson	16	6	1-2.666
7. Black River	Jacksonport	B. E. Morris	129	42	1-3.071
8. Caroline	Cabot, Second	Bob Richardson	114	35	1-3.257
9. Red River	Shady Grove	Johnny Daughtry	24	7	1-3.428
10. North Arkansas	Marble Falls	James McBee	25	7	1-3.571
11. Faulkner	Mayflower	Herman Hurd	390	104	1-3.750
12. Clear Creek Buckner	Rudy Cedar Creek	(not given) Lester Burden	32 28	8 7	1-4.000 1-4.000
13. Clear Creek	Mulberry, 1st	William C. Spears	298	74	1-4.027
14. Bartholomew	Cominto	George Waldrup	45	11	1-4.090
15. Liberty	Elliott	Gene Pritchard	741	178	1-4.162
16. None	Faith	Don Johnson	84	20	1-4.200
17. Southwest	Garland	George Scarborough	38	9	1-4.222
18. Harmony	Shannon Road	Gerald Cummings	140	33	1-4.242
19. White River	Summitt	(not given)	103	24	1-4.291
20. Tri-County	Vanndale	George F. Fisk	215	50	1-4.300
21. Red River	Bethlehem	L. H. Dillard	91	21	1-4.333
22. Calvary	El Paso	R. A. Hill	57	13	1-4.384
23. Calvary	Higginson	James Hays	110	25	1-4.400
24. Red River	Antoine	Frank Vanlandingham	62	14	1-4.428
25. Calvary Trinity	Pleasant Valley Trinity	W. A. Black Joe T. Orr	41 82	9 18	1-4.555 1-4.555

Your state convention at work

Sunday School

Clinic provides help in 3 areas

If you need help in starting a bus ministry, or if you would like information on ACTION, you should attend the Bus/ACTION Clinic May 17. This combined clinic will be in the chapel of the Baptist Building.

You will have an opportunity to choose from three interest groups: Starting a Bus Ministry; Children's Worship; and ACTION. The entire group will get the benefit of the interest groups, because there will be a reporting session.

Program personnel includes Lawson Hatfield, Rudy Davis, Norman Miller, Jim Akin and Lex Eaker. The clinic will begin at 9:30 and adjourn at 2:30.

You are invited to attend this clinic which should help you to increase your Sunday School enrollment and attendance. Either one of these programs or both, if worked properly, will do just that, but it will require work.

Attend the clinic and learn more about ACTION and Bus Ministry. — Harold Vernon, bus consultant



The first copy of the 1977-78 CHURCH: the Sunday Night Place Guide is presented to Dr. Charles Ashcraft by Robert Holley, Secretary of the Church Training Department. The guide has been sent to all pastors, staff members and Church Training directors in the state. The church guide presents plans and suggestions for enlarging and enriching the total Church Training Program under the theme "Experiencing Discipleship at CHURCH: the Sunday Night Place."



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July 11-16

July 18-23

July 25-30

More information is available through local church GA leaders
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Woman's Missionary Union

P.O. Box 552

Little Rock, Ark. 72203

Church Training

Larry Baker to lead Bible study

Larry Baker, pastor of First Church, Fayetteville, will lead the Bible study at the State Pastor-Deacon Retreat at Camp Paron on Friday night and Saturday morning, May 20-21. Dr. Baker will introduce the Friday night and Saturday morning sessions with a study of the biblical basis for deacon ministry.

Charles Treadway, consultant in deacon ministry at the Sunday School Board, will direct conferences on



Dr. Baker

various aspects of deacon ministry. These will include deacon ministry to church families, resources for deacon ministry and deacons and the CARE revivals.

Deacons will also share experiences growing out of their church's deacon ministry. Among these will be Garvin Carroll, a member of First Church, Mountain Home. Carroll is district manager of the Arkansas Power and Light Company at Mountain Home.

Reservations for the retreat should be mailed to the Church Training Department by May 18. The retreat begins with supper on Friday night at 6 and ends with lunch at noon Saturday. — Robert Holley

Siloam Springs

Assembly is for adults, also

Siloam '77 believes in equal opportunity. That is equal opportunity for all ages, including adults, to know the joy of being part of an assembly week.

Adults will have opportunities for Bible study, studies in other areas of the Christian life, recreation, fellowship, crafts and worship periods. All adults participate in the full schedule of activities.

The Bible study will be led by a capable teacher each week. There will be studies led by personnel from the Evangelism department, Missions department, and WMU department. In the afternoon there is time for craft, recreation, swimming or just sitting under a big walnut tree.

Morning Watch and Evening Service

are times of worship for all. There is always good singing and good preaching.

Maybe one of the nicest things for adults is to be associated with a thousand young people for a week. Many adults gain some new insights on the many opportunities to help talented young people be all that God wants them to become.

Siloam begins on June 27 and continues for six big weeks. As an adult, you ought to be a part of one of these big, exciting weeks.

For reservations, write to Don Cooper, P.O. Box 552, Little Rock 72203.

See ya at Siloam in '77. — Don Cooper, Sunday School department

Convention gains 430 new Church Training programs

NASHVILLE (BP) — Southern Baptist churches began 430 new Church Training programs during the past six months in a special emphasis coordinated by the Church Training Department of the Southern Baptist Sunday School Board.

According to reports from the 33 state Baptist conventions, more than 16,800 persons were involved in new Church Training programs Sunday, April 3, which was designated as New Day for Training throughout the Southern Baptist Convention.

With another year remaining in the three-year New Day for Training

emphasis, the total number of new Church Training programs begun since Oct. 1, 1975, now total more than 1,100.

Although this year's emphasis fell short of its goal of establishing one new program for each association in the Southern Baptist Convention, several state conventions exceeded their goals.

The Florida Baptist Convention, which set a goal of 47 new Church Training programs, reported a total of 65, and the State Convention of Baptists in Indiana, with a goal of 14, began 16 new programs.

One of the smaller conventions, the

Brotherhood

A reminder: RA camp

Are you ready? Just 33 more days remain to get ready, for the Royal Ambassador Camp, that is. The first week of Royal Ambassador Camps begin on Monday, June 6. Each Monday through the 27th will begin a new week. Camping sessions are from 2 p.m. on Monday until 1 p.m. on Friday of each week.

June 10-11 is the weekend Mini-Camp for six-eight year-old boys and their dads or other adult sponsors. Check-in begins at 3 p.m. on Friday and the Mini-Camp will close at 1 p.m. on Saturday.

Reservations for each week of camp must be made at least one week in advance of the week planned to attend. It is much better to make early reservations to assure a place in the week desired.

Each week of camp promises exciting things to do and learn. There are enough activities planned to assure every boy something of interest.

Activities include archery, crafts, campcraft, nature study, hiking, cook-outs and other learning through participation activities.

Missions is an important phase of learning opportunities in camp.

Paul Rhoads will be the missionary-in-residence for each of the four weeks. Paul is one of the outstanding camp mission speakers. He has a unique way of presenting mission work on every level. It will be a wonderful experience for boys to spend a week in mission study with Paul.

Worship is a daily experience for campers. This includes both private and group worship. A camp pastor is present each week and conducts an evening service.

Sports is an integral part of camp. Included is swimming, volleyball, baseball, ping-pong, shuffle board, tether ball, horse shoes and any number of other games. "Something for Everyone" is the motto.

Information has been mailed to counselors, pastors, ministers of education and Royal Ambassador leaders.

See them or contact the Brotherhood Department. — C. H. Seaton, Director

Baptist Convention of Pennsylvania-South Jersey, recorded the best percentage of new Church Training programs with a total of 10 compared to its goal of three.

The Arizona Southern Baptist Convention matched its goal of 15 new programs.

Other state conventions which fell below their goals but still reported significant increases were the Alabama State Convention with 51 and the Baptist General Association of Virginia with 27.



"Reach for a Star" was the theme for Arkansas' first state Baptist Young Women meeting, held recently at First Church, North Little Rock. Young women from around the state were challenged to grow in awareness of and personal involvement in the cause of missions.

TOP LEFT: Mrs. Richard Lisk, chairman of the state BYW committee, presided over the meeting which was sponsored by Arkansas Woman's Missionary Union. (ABN photos)

TOP RIGHT: A musical missions drama, entitled "You and the King", presented by young women from the Little Rock area, gave the concluding challenge for commitment.

MIDDLE LEFT: Mary Ann Ward, editor of "Contempo", the missions magazine for BYWs, and Nathan Porter, pastor of First Church, Arkadelphia, were guest speakers for the meeting.

MIDDLE RIGHT: Small group discussions gave opportunity for officers and members to exchange ideas. Mrs. George Polos, North Little Rock, discussed BYW basics with these young women, interested in beginning BYW organizations in their local churches.

LEFT: Willene Pierce, state BYW director, interviewed a missions panel, who shared a variety of personal experiences: Mrs. Norman Coad, missionary to Upper Volta; Mrs. Richard Lisk, pastor's wife and free-lance writer, England, Ark.; Mrs. Bob Parrish, missionary to the deaf, Little Rock; and Karen Russey, former journeyman to Vietnam.

Baptist Young Women hold first state meeting

Moon's 'church' isn't what it claims

by George J. Sheridan

The Unification Church of Sun Myung Moon is both making news and printing it. And still the church remains an enigma that somehow is attracting hundreds of young persons, particularly students, across the nation.

A federal grand jury and a U.S. Senate subcommittee are investigating indications that the Unification Church has been carrying out illegal activities on behalf of the Korean Central Intelligence Agency.

Baptists and other Christians have joined Jews in scoring the church for alleged anti-Semitic bigotry and a distortion of Christianity in its message.

Five families made national headlines recently when they won temporary custody of their children in an effort to break them of the influence of the church. The case is being appealed but meanwhile several of the children have left the church voluntarily.

And across the nation, eminent scientists have been receiving invitations to attend with expenses paid Moon's "Sixth International Conference on the Unity of the Sciences" in San Francisco Nov. 25-27, 1977.

Besides making all this news and more, the Unification Church has begun to print the news. On Dec. 31, 1976, the first edition of the daily paper *News World* appeared on news stands in New York City (the Jan. 21, 1977, issue was listed as Volume II, No. 21). The paper bills itself as "New York's oldest color daily newspaper because of the number of full-color photographs printed in each edition.

Yet with all this publicity, the Unification Church and "Rev." Moon generate more questions than they do answers. Trying to understand them is like trying to get a grip on a wet bar of soap.

The church claims to be anti-communist, but its members live communally. It claims to be an alternative to capitalism, but Moon has an income of millions of dollars annually from businesses he controls in the United States and in Korea. It claims to be Christian, but teaches that Jesus did not complete his mission on earth. And it claims to emphasize the family, although its members rarely visit with their families.

Born in northern Korea in 1919, Moon claims to have received a direct revelation from Jesus and a call to be a prophet. He began his own denomination in Korea where his industrial conglomerate has sales of \$15,000,000 annually.

He brought his religion to the United

States under what he says was the direct command of Jesus. Here he has gathered about him some 30,000 devoted followers who average about 24 years of age.

Moon requires these followers to adhere to strict standards of moral conduct. They leave their families, schools and jobs and go to live in communal centers. They spend their time evangelizing or fund-raising (through begging or through selling candy, flowers, soap and candles on street corners).

Many of the followers of Moon turn over all their money and property to the Unification Church. Termed by psychiatrists as "naive", many of them grew up in the context of authoritarian homes and churches and have not developed the skills for thinking for themselves. They seek easy answers to life's basic questions, and the Unification Church effectively assumes responsibility for their whole lives.

Unification church members have their daily schedules dictated to them from their early-morning rising to their late-night retirement. They work long hours every day, usually far from their homes or any close friends. They also are pressured to follow rigorous "spiritual" disciplines with salvation dangled like a carrot in front of them, but never quite grasped.

Moon teaches that the first Adam and the second Adam (Jesus) had identical tasks — to begin the perfect family of humanity. The first Adam frustrated this mission through sin. The second Adam was unsuccessful because he was executed before he could find the perfect wife.

Thus, Moon reasons, the world has need for a third Adam who will this time succeed in developing the perfect human family. He does not claim to be this new Messiah, although he leaves clear implications in his trail to that effect.

Through daily communication with God, Moon claims that he has been commanded to cure three world ills: "moral corruption, division within Christianity, and communism as the primary evil force in the world."

Pursuing his anticommunist theme, Moon has been fiercely nationalistic with regard to both South Korea and the United States. He claims the new messiah — the third Adam — will arise from South Korea and that that land is sacred. He also has claimed a special role for the U.S. in combating the forces of evil.

Moon tied this claim to the ad-

ministration of Richard Nixon and conducted a media campaign in which, in full-page advertisements in daily newspapers, he asserted that "God has chosen Mr. Nixon to be President . . ."

In 1976, the bicentennial year, Moon conducted a series of "God Bless America Rallies" and preached at Yankee Stadium and at the Washington Monument. In the Washington address, however, he indicated that he would conduct no further rallies in this country.

Since then, Moon himself has taken a low profile (he lives on an estate on the Hudson River). Many of his Korean followers in this country were deported because of infringements upon their visa regulations.

But Moon's varied operations are still quite visible across the country. Unification church evangelism and fund-raising continues, and Unification Church headquarters have been set up in the enormous former New Yorker Hotel opposite Madison Square Garden. There are seminaries in New York and California.

Besides the Unification Church, Moon operates numerous other economic and political and cultural influencing mechanism in this country. Through his Freedom Leadership Foundation he lobbies for U.S. military and political support for South Korea, according to *Society* editor Irving Louis Horowitz.

Moon's American Youth for a Just Peace aided in Nixon-support during the former President's last years in office. His associates control nearly half the stock of the recently formed Diplomat National Bank in Washington, D.C. (with branches in 12 Western nations and Korea). The International Cultural Foundation represents Moon's penetration into the intellectual community.

Many of these Moon-related agencies do not disclose the relationship. Scientists accept invitations to the Conference on the Unity of the Sciences, and advertisers are given special rates in *The News World* without knowing that they thereby are being used to legitimate the Unification Church.

These support agencies and the Unification Church itself are tax-exempt on religious and educational grounds. Through them Moon controls assets estimated at more than \$20,000,000 in this country alone.

Enigmatic though he is, the fruits of Moon's labors are clear. They have

Baptist leader defends role of public schools

helped him become enormously wealthy. They have duped scientists, business and political leaders into helping legitimate him. They have used questionable methods to advance the cause of a questionable national regime. And they have helped thousands of young people lock themselves into a religious system that doesn't liberate them, but enslaves them.

George J. Sheridan is an area missionary director under the Home Mission Board's Department of Interfaith Witness. He lives in Union, N.J.

WMU

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An agreement to serve is a commitment to train. You can train for your position in WMU by reading books, answering questions, listening to tapes and attending conferences. The most exciting way is to attend WMU week at Glorieta Conference Center in the beautiful mountains of New Mexico. Here, qualified and creative conference leaders provide a whole gamut of learning experiences which can give both the repeater and the new officer help which will strengthen her work throughout the year.

Arkansas WMU provides a bus for the convenience of those attending this conference. It will leave from Little Rock on July 8 and return July 16. Reservations should be made soon. Write WMU, Box 552, Little Rock 72203 for more information.

This year's conference will feature Len Sehested. Mrs. Sehested was born in Scotland to Irish parents, grew up in Australia, and spent 13 years in India as an Australian Baptist missionary. She is a fascinating and inspiring speaker as those who heard her at the state WMU Annual Meeting in 1976 will agree.

Bill O'Brien of the Foreign Mission Board will be leading the music. Missionaries from both the Foreign and Home Mission Boards will be present. WMU methods conferences for officers and leaders of every variety, special interest conferences (around twenty from which to choose), and a seminar for associational officers are just some of the good things in store.

Tuesday afternoon will be sight-seeing time when those on the Arkansas bus will have an opportunity to enjoy the crafts and scenery in the Santa Fe area.

When you return you will agree learning can be fun — so send your reservation in before the June 7 deadline.

May 5, 1977

WASHINGTON (BP) — A Baptist executive here has branded as a myth the charge that the public schools of the nation teach a religion of "secular humanism".

James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs, made that statement in a major address to the annual meeting of the National Coalition for Public Education and Religious Liberty (PEARL) on "Secular Humanism and the Public Schools: Myth or Reality".

"The myth of 'secular humanism' in the public schools must be rejected as dangerous, unfounded and unjustified," Wood declared.

The problem of the false charge that secular humanism is taught in public schools is illustrated by four recent developments, he pointed out. The first is the attack on "Macos: Man: A Course of Study", which has been used widely in both public and private and parochial schools.

Wood said that the Macos course "has been strongly opposed by many political and religious fundamentalists who have maintained that 'Macos teaches children that nothing is sacred.' This has been used as support of the charge that public schools are dominated by secular humanism," he said.

However, he said, "Little attention has been given to the fact that Macos is used in private and parochial schools throughout the nation. Our own Baptist Joint Committee polling of these schools failed to unearth any criticism of the Macos program with regard to its contents."

The other recent developments cited by Wood were: efforts by former Congressman John Conlan of Arizona to cut off federal funds purportedly used to support secular humanism; an unsuccessful attack by a citizens group against the Montgomery County School Board in Maryland, charging that the religion of secular humanism had been established in the Montgomery County schools; and another attack by a group of citizens in the city and county of St. Louis, Mo., making similar charges against the public schools there.

Such charges are dangerous, Wood declared, because secular humanism remains largely undefined. The myth says that a non-religious humanism requires the rejection of all Judeo-Christian religious and moral values, and it is a gross distortion, if not pure fabrication, to say that secular humanism declares there is no good, no values, no right, no

wrong and no moral or religious principles, he said.

Further, Wood said that the charges of secular humanism in public schools are unfounded and unjustified because the evidence does not show that Judeo-Christian values are being denounced or denied in public schools. On the other hand, he pointed out, there are more courses and units in public school curricula teaching about religion than at any time in American history.

"The reality is that those who charge that the 'religion of secular humanism' is taught in public schools also champion public funds for parochial schools and/or seek to have the state provide an education which is rooted in the Judeo-Christian tradition, although both of these options are clearly in conflict with the guarantees of the First Amendment," Wood concluded.

PEARL is a national coalition of organizations dedicated to the principle of religious liberty in the public schools. Joanne Goldsmith is the executive director, and the offices are located in the building of the National Education Association. The Baptist Joint Committee on Public Affairs is one of the participating members.

The three-year-old coalition has engaged in a number of court cases to deny public funds to church related schools. Leo Pfeffer, noted constitutional church-state lawyer, is legal counsel for PEARL.

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Don McMaster, Minister of Music

SBC evangelists set conference

KANSAS CITY, Mo. (BP) — The Southern Baptist Evangelists Conference, here June 15 in the Music Hall in the Kansas City convention complex, will feature a variety of evangelists and evangelistic singers.

The annual meeting will come during a break in the schedule of the Southern Baptist Convention (SBC) annual meeting, June 14-16, in H. Roe Bartle building in the complex.

After an 8:30 a.m. breakfast and business meeting in the Holiday Inn (Downtown), the conference will convene in the Music Hall for a 1 p.m. concert by music evangelists, followed at 2 p.m. by a series of speakers and musicians. It will adjourn at 4:30 p.m.

Speakers include Wayne Bristow, an evangelist from Lubbock, Tex.; Bob Kendig, evangelist from Memphis, Tenn.; Angel Martinez, evangelist from Ft. Smith, Ark., and Billie Hanks Jr., president of International Evangelism Association, Ft. Worth.

Hanks has led a series of Christian discipleship seminars in the U.S. and abroad which emphasize one on one multiplication evangelism and personal training and conservation of young, growing converts to equip them for their ministry and service in the local churches.

He has led them at the request of evangelism directors of several state Baptist conventions, and many churches, and he has been asked by Billy Graham to lead them prior to Graham crusades as one of the preparatory phases. A chair of discipleship at California Baptist College, Riverside, has resulted from the seminars, as well as a course Hanks will teach this summer at Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

Other program features include special music by evangelistic singers Bette Stalneck, Jamall Badry and Steve Taylor and a musical group called "Truth". C. B. Hogue, director of evangelism for the Southern Baptist Home Mission Board, Atlanta, will welcome participants.

IN THE SPIRIT
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Can one periodical be all things to 406,878 Arkansas Baptists?

Probably not! But that won't keep us from trying to provide for the information needs of as many of our readers as possible.

Baptists in Arkansas are very different individuals, in different settings, with different needs.

They may need a wide variety of information — some brief and

factual, some in-depth, exploring opinions/viewpoints.

Baptists' state paper strives to tell readers about what Baptists do/or fail to do/or may want to learn to do.

Please designate Sunday, May 29, as a day of recognition and prayer for the Arkansas Baptist Newsmagazine.

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What is saving faith?

James 2:14-26

May 8, 1977

The Bible says, "By grace are ye saved through faith, and that not of yourselves, it is a gift of God not of works, lest any man should boast." This and other scripture passages in the New Testament combine to teach the doctrine of



Wood

"the security of the believer." People, however, have put their faith in many things. I once talked with a man that had had very few dealings with God. He was facing major surgery, and had been very fearful but told me, "I now have more faith in my doctors." He consistently ignored all my encouragement to trust the Lord.

I shall never forget a friend of mine in high school who said, "It doesn't matter how I live, God will forgive me. Once saved always saved." Needless to say, all faith is not of the same character. What is saving faith? You say, "I have faith." But is it saving faith? James is describing here what saving faith is like.

It is more than an empty claim (James 2:14-17)

"If a man says he has faith, but he has no works, can that faith save him?" Some would wonder why James asks such a question, because Paul says that "a man is justified by faith apart from the deeds of the law." Paul is talking about being made right with God. He is not describing faith. James does.

What if a brother or sister in the Lord is without food or clothing? What should we say? (a) "I hope things turn around for you." (b) "If you weren't so lazy, you wouldn't be in this mess." (c) "I'll pray for you." (d) "Don't worry. The Lord will take care of you." These and many other statements by church members often appear shallow in the face of such destitution. James says that saving faith is not like that. The kind of faith that saves a person is a faith that puts love and compassion first. Saving faith is seen in conjunction with works. It is not an empty claim.

Both kinds of faith are seen in the story of the good Samaritan. The Priest and the Levite represented organized Judaism in Jesus' day. When they saw the man on the side of the road, they passed by and did not help. The Samaritan passed by, saw the man in trouble, and

stopped to help him. He carried him to the next town and made provisions for his care during recovery. That kind of caring showed the faith of the Samaritan. Paul says that God at the Judgment "will render to every man according to his works."

Words are often cheap. They profit neither the one who utters them nor the one who is in need. Jesus said, "As oft as ye do it unto the least of these my brethren, ye have done it unto me." That's what saving faith is like. It is no empty claim. It sees need and responds. You can be religious like the Priest and the Levite and still not have saving faith. Their kind of faith is dead.

Saving faith is more than proper belief (James 2:18-19)

One of the indispensable teachings of the Jewish religion was the oneness and uniqueness of God. It was a part of the Shema. Jews prided themselves in their knowledge of God. But what had that knowledge done for them? They had observed the Law very strictly and had tithed everything. Yet they had ignored the weightier matters of the law; those matters of justice and love.

Christians could fall into the same trap. James says, "You believe that God is one. You do well; the demons also believe, and shudder." Some who boast of their faith have less respect for God than does the devil. We have wanted to make the devil out to be the ultimate in evil and in many ways he is. But men often have less respect for God than does the devil. At the very thought of the unity and doctrine of God the demons shudder.

There are some, as James implies, who claim to have faith but have less work that honors God than does the devil. At least the devil will tremble before him; others are not moved to any work.

It is said that Martin Luther was close friends with another monk. The other monk was as fully persuaded of the necessity of the Reformation as Luther was. So they made an arrangement. Luther would go down into the world and fight the battle there. The other monk would remain in his cell praying for the success of Luther's labours. One night the monk had a dream. In it he saw a single reaper engaged in the im-

possible task of reaping an immense field by himself. The lonely reaper turned his head and the monk saw the face of Martin Luther. He knew then that he must leave his cell and his prayers and go help. Learn all the doctrine that the Bible teaches; it is good that we learn and believe them. But saving faith is more than proper belief.

Saving faith is a faith that produces obedient life (James 2:21-26)

Saving faith produces an obedient life in all kinds of people. Abraham and Rehab represent the extremes of life. Their faith produced obedience. James is not talking about a way of salvation that is faith plus works but faith at work. The imperfect tense of this verb stresses the continuous nature of this cooperation. The good works arise out of the faith. These works cause faith to mature. Just as hard work comes from a strong body so also a body is made stronger by hard work. One cannot exist without the other. This also is the relationship between saving faith and works. John Calvin said, "Faith alone justifies, but the faith which justifies is not alone."

We believe that baptism is not necessary for salvation, yet we also believe that saving faith leads a person toward obedience to Christ by following him in baptism. We don't believe that church attendance is necessary to salvation but we do believe that saving faith leads a person to obedience to the biblical injunction to "... forsake not the assembling of yourselves together." Saving faith leads a person to recognize and submit to the ownership of God in all things and that we are merely stewards of the possessions of God. Saving faith or this faith leads a person to give as he has been blessed.

Conclusion

James emphasizes a universal New Testament doctrine. It was the preaching of John the Baptist that men should prove the reality of their repentance by the excellence of their deeds. It was Jesus' preaching that men should so live that the world might see their good works and give the glory to God. He insisted that it was by their fruits that men would be known. "Not everyone who says to me, 'Lord, Lord,' will enter the Kingdom of Heaven; but he who does the will of my Father which is in heaven." Saving faith does not lead us to do just any kind of work. It leads us to be about our Father's business.

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Qualifying as a church leader

May 8, 1977

I Timothy 3:1-13

The New Testament mentions two church officials — bishops (pastors) and deacons. These are to be selected by the local congregation as the spiritual leaders of the church. The demands of these two offices are such that only those who meet the biblical standards of service can be worthy of these places of leadership. Therefore, a church must be fully aware of the qualifications required to serve in these positions.

In the third chapter of First Timothy, we have a detailed statement of the qualifications for both pastors and deacons. They embody the highest ideals of Christian character. These offices are not proving grounds to which men are called in the hope that they may measure up. Rather, they are offices which seek out men who have obviously met their highest qualifications. No pastor or deacon has ever fulfilled these requirements to perfection, and we must not expect to find perfect men to fill these offices. But it can be expected that sincere, saved men who qualify will grow in grace as they serve.

Office of the pastor (3:1-7)

Paul uses the word "bishop" in his instructions to Timothy. The same person is referred to in other passages as elder or pastor. The word means overseer and indicates the recognized spiritual leader of a church. The desire to be a pastor is a noble ambition, but this office is to be entered into only by those who have a sense of divine call. A pastor is engaged in the work of God for the eternal welfare of humanity, and nothing other than a divine call can sustain him in this noble task.

A pastor must be "blameless", or above reproach. This does not mean sinless but one against whom no charge can be sustained by evidence. The fact that Paul mentions this first has significance. The world may overlook many faults of a pastor, but it does expect him to live above reproach in character and conduct. Unworthy preachers can do more harm in a day than can be righted in a decade. The phrase "husband of one wife" literally means "a one-woman man", one who is



Myers

true to one woman. In view of the polygamy often practiced in the first century, it probably means that a pastor cannot have more than one wife.

A pastor must be a person whose life is marked by self-control, courteous behavior, disciplined habits and peaceful actions. He is to be "vigilant", more correctly, temperate; "sober", or sensible and discreet; "of good behavior", that is, orderly and well-behaved even in times of tension; and "patient" in dealing with people and their problems.

Furthermore, he is not to display a contentious, arrogant, ill-tempered disposition which will create problems but never settle them. The word "striker" refers to a quick-tempered individual who strikes back when annoyed. A "brawler" is one who is violent and quarrelsome. Such excesses are quite foreign to the Christian spirit.

Paul emphasizes the place of teaching in the pulpit. True preaching always has an element of teaching. Thus the pastor cannot be a "novice" but must be steeped in the Scriptures and able to impart his knowledge to others. Of course, he should not be a drunkard; nor should he love money and make it the chief aim of his service.

It is also necessary that the pastor have a good report among those outside the church. His reputation in the secular community must be impeccable. He must be one who rules well his own home. The preacher who fails to measure up to his responsibilities as husband and father is ill-equipped to be an effective spiritual leader. Hospitality is always a virtue, but it was especially so in the first century because there were few public lodgings. The pastor was to be an example of hospitality, willing to share his home with those in need.

Office of the deacon (3:8-11)

A deacon is to set a worthy example in speech and conduct. Since speech is a mirror of the inner thoughts, the language of a deacon falls under close scrutiny. He is to be consistent in his speech, not "double-tongued" saying one thing to one person and another thing to someone else. The same vigilance must be maintained with

regard to his conduct. His behavior is to be dignified and honorable reflecting a genuine attitude worthy of respect.

Like the pastor, he is not to be greedy for dishonest gain or addicted to wine. Some men have taken comfort from the fact that while the preacher is not to use wine, the deacon is simply not to use much wine. But there is no real basis for believing that a double standard is created by the Scriptures. A fair examination of the Bible reveals that for a man to be useful as a servant of the church he must leave intoxicating drink out of his life.

A deacon is to set a worthy example in faith. He is to hold the mystery of the faith with a clear conscience. The word "mystery" refers to that which was previously concealed but has been revealed, and is known to those who have faith in Christ. Paul here means the gospel of God's grace. A man should not be elected a deacon unless he is sound in the faith, accepting at full value all the doctrines of the Bible. No deacon in a Baptist church can possibly be what he ought to be unless he is well grounded in the truth as Baptists believe it, and is loyal to it.

A deacon is to set a worthy example in purity. His life must be above reproach, tested and found free of cause for accusation. In his relationship to his wife, a deacon must maintain the purity demanded by this office. He must have but one wife and follow the same high pattern of family life as the pastor. This includes ruling his house by total love in the giving of himself to his family.

The qualifications given by Paul should impress the deacon with the dignity and the sacredness of his calling. The rich reward that is promised him who uses the office of a deacon well should be a constant inspiration to the noblest service. "For those who serve well as deacons gain a good standing for themselves and also great confidence in the faith which is in Christ Jesus." Paul means that such men will make steady progress in spiritual service. Through faithful service they develop great confidence in their faith in Christ and find increasing joy and boldness in imparting to others the message of salvation through Christ. This is a significant discovery and a worthy reward for every servant of Christ — even though he has no official position in the church.

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Two Baptist colleges among state-aid defendants

JEFFERSON CITY, Mo. (BP) — In the wake of a court suit against two Missouri Baptist schools' involvement in a state student aid program, the Missouri Baptist Convention's executive board voted here to express "full confidence" in a convention elected committee studying impact of public funds going to colleges.

Southwest Baptist College, Bolivar, and William Jewell College, Liberty, were among several defendants in the suit, filed by Missourians for Separation

study committee."

A. L. Palmer, pastor of First Church, Trenton, Mo., is president of Missourians for Separation of Church and State and a trustee of Southwest Baptist College.

Among those joining in the suit are former Missouri Baptist Convention President Hugh Wamble, a professor at Midwestern Baptist Theological Seminary, Kansas City; W. Ross Edwards, retired editor of the Word and Way, news publication of Missouri Baptists; Roger D. Briggs, pastor of First Baptist Church, Betheny, Mo.; and James Tatum of Anderson, Mo., a former member of the Missouri Convention's executive board.

In a news release about the suit, Palmer said the student aid program is administered unconstitutionally because "grants are going to students which attend schools which discriminate on the grounds of religion and sex in hiring administrators, faculty or staff, or in admitting students."

The news release stated the state constitutional provisions are violated because the program "is being administered in such way as to support religion directly or indirectly, to entangle the state with the church-related schools, and to encourage church-related schools to give up or slacken their religion-related practices in exchange for public funds."

In November of 1976, Southwest Baptist College and William Jewell College were found to be in compliance with the state laws pertaining to the Missouri Grant program. Students attending those schools were declared eligible for continued participation.

The next month Hannibal-LaGrange College, a Baptist school, was ruled ineligible because it openly discriminated in hiring practices on the basis of religion.

The statement from the Missouri Baptist executive board, originating from a motion by Lester Harnish of St. Louis, came in response to an emotional appeal from William Jewell president, Tom Field.

"I am disturbed by the actions of this self-appointed group of messiahs who are dedicated to saving us from ourselves," Field said. "The colleges make a contribution to Missouri Baptist life far beyond their numerical strength and financial contributions of the convention."

In an apparent reference to those who initiated the law suit concerning the administration of the Missouri Grant Program, Field said, "They are creating

chaos. They are dividing the convention."

"In some quarters," he explained, "it is being said that the Missouri Baptist Convention is in part responsible for the latest suit. I think it is high time the executive board disassociate itself from this group and become an advocate for its institutions."

A spokesman for Southwest Baptist College, Bill Jester, vice president for student affairs, said, "We are disappointed at the suit, of course. The program has already been declared constitutional by the state Supreme Court."

Jester said the timing of the suit might affect some students as they try to put together a financial package to pay for their college education. "We are counting on continuation of the program while the issues are decided in the courts, especially since the majority of money distributed through the Missouri Grant programs goes to schools not named in the suit."

Resolutions procedure for SBC

KANSAS CITY, Mo. (BP) — Daniel Grant, president of Ouachita Baptist University, Arkadelphia, Ark., has been appointed chairman of the committee on resolutions which will report to the Southern Baptist Convention (SBC), which meets in annual session here, June 14-16.

SBC President James L. Sullivan of Nashville appointed the committee in consultation with SBC vice presidents Dotson M. Nelson of Birmingham and Mrs. Carl E. Bates of Charlotte, N.C.

Sullivan urged all persons submitting resolutions to (1) do so in advance in writing, wherever possible, to help streamline the procedure; (2) check resolutions passed by previous conventions (in convention annuals found in many church offices) to avoid repetition; (3) consult whenever possible, with the chairman or members of the resolutions committee before a resolution is submitted to the convention; (4) be prepared to turn in a written copy of the resolution at the platform if it is made from the floor.

"These simple steps will avoid confusion and overlapping," Sullivan said.

Resolutions to be submitted should be sent as soon as possible to Daniel Grant, SBC Resolutions Committee, Ouachita Baptist University, Arkadelphia, Ark. 71923.

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of Church and State, charging that the Missouri College Student Grant Program is being administered unconstitutionally and in violation of the laws of Missouri.

Joining the two Baptist schools as defendants are the commissioner of higher education, the nine members of the Missouri Coordinating Board on Higher Education, and seven other church-related colleges.

The Missouri executive board's statement said, "We regret the lack of cooperation and confidence expressed by the recent legal action taken by critics who are bypassing due process as adopted by democratic and Baptist procedures. . . We call our brothers and sisters to await the report of the special

Southern Baptist relief efforts grow rapidly

by Ruth Fowler

RICHMOND (BP) — In only seven years Southern Baptists have moved from a \$100,000-a-year world relief program to one that leveled off at more than \$1.6 million in 1976.

A major part of this growth occurred in one year (1975) as world attention focused on the great human needs resulting from the 1974 floods in Bangladesh and famine in West Africa. Giving to world relief jumped from \$299,000 to \$1,670,000 — an increase of 485 percent. At the same time, the Southern Baptist Foreign Mission Board was reaffirmed as the world relief channel for Southern Baptists.

"It takes a little time to gear up for the spending — the wise spending — of more than \$1.6 million," said W. Eugene Grubbs, the board's coordinator for hunger response and disaster relief. "But today we are spending it wisely in more than 33 nations, using missionaries as administrators of funds and considering each of the projects carefully."

During 1975, the board appropriated \$1.24 million for use in relief projects. In explaining the difference in the amount given by Baptists and the amount appropriated for use that year, Grubbs pointed out that the giving called for a greater volume of planning to be done on how to spend the money wisely.

"Giving and appropriations are leveling off, almost even with one another," he said. "The board is moving ahead to use every available dollar for world relief."

Grubbs pointed out that during the second year of the increased giving by Southern Baptists (1976) the appropriations made by the board almost equaled the amount received. The last appropriations included in the 1976 figures were made at the Dec. 13 board meeting, although funds continued to come in throughout December.

Total receipts for world relief in 1976 were \$1,646,131, of which \$1,571,395 was appropriated by the Foreign Mission Board during the year.

As giving and appropriations increased, so did the number of nations being helped and the number of projects involved. Developmental as well as disaster response projects were intensified. Rebuilding continues now after the 1974 flood in Bangladesh and famine in West Africa which originally focused world attention on the hunger problem.

More disasters have claimed lives and property around the world, and in 1976 a total of 33 nations received aid. Some of these areas are now moving into a rebuilding process.

Relief aid was increased to areas of slowly developing or long-standing hunger problems. Projects, such as agriculture, water control and vocational rehabilitation, gave whole communities new hope for the future in various countries, such as Brazil, Bangladesh and the nations of Eastern and Southern Africa.

In some areas, people who had never had a fresh water supply now have pure water because of wells dug through the use of Southern Baptist relief funds. People who had never had land of their own now have use of land which they cleared and fenced through a Southern Baptist rehabilitation program. Others will have a new skill that will enable them to support their families more adequately because support from Southern Baptists enabled them to attend trade schools.

"We're not just dealing with volume buying of supplies and services, but with individual men, women and children," Grubbs said. "Each project touches many lives, changing them forever. We want only the best work to be done in the name of our Lord."

Grubbs does not believe the giving will drop significantly. "The consciousness of Southern Baptists has been raised," he said. "They will not soon forget the hungry and the needy of our world."

Baker J. Cauthen, executive director of the board, expressed gratitude for the relief funds.

"With the world food problem and the unchecked population growth, it seems evident that major efforts in relief will be necessary for many years," Cauthen said. "Southern Baptists are showing their gratitude for the board's service as their relief channel. Thus has it been utilized for decades in this labor of love."

Attendance report

Church	April 24, 1977 Sunday School	Church Training	Church adms.
Alpena, First	78	20	3
Ash Flat, First	63		
Batesville, First	216	81	
Bentonville, Central Avenue	83	41	
Berryville			
First	168	60	
Freeman Heights	185	52	2
Rock Springs	59	36	
Biscoe, First	94	34	
Booneville			
First	260		1
South Side	85	66	
Bryant, First Southern	192	98	
Cabot			
First	387	123	
Mt. Carmel	250	96	2
Camden, Cullendale First	525	183	16
Cave Springs, Lakeview	62	27	
Charleston, First	150	55	
Conway, Second	400	138	3
Crossett, Mt. Olive	348	145	1
Danville, First	199	55	
Dell	119	64	2
El Dorado, West Side	447	437	2
Elkins, First	138		
Ft. Smith			
First	1302	364	5
Gr. nd Avenue	1022	213	9
Mission	19		
Haven Heights	177	107	2
Temple	125	62	
Trinity	148	45	1
Fouke, First	147	93	
Gentry, First	178	61	
Gillett, First	63	19	
Gillham	71	48	
Grandview	79	72	
Green Forest, First	207	61	
Greenwood, First	294	126	3
Hampton, First	159	92	
Hardy, First	115	60	1
Harrison, Woodland Heights	121	66	
Hope, First	358	83	1
Hot Springs			
Harvey's Chapel	97	68	2
Park Place	256	62	
Hughes, First	139	47	
Jacksonville			
First	415	79	1
Marshall Road	155	67	
Jonesboro, Friendly Hope	139	83	2
Lavaca, First	296	105	
Little Rock			
Cross Road	82	69	
Life Line	417	99	
Martindale	103	54	
Woodlawn	115	45	1
Wakefield, First	119	38	4
Magnolia, Central	584	179	14
Monticello, Second	275	97	
Mulberry, First	242	97	2
Murfreesboro, First	162	34	
Norfolk, First	89	51	2
North Little Rock			
Calvary	359	112	1
Harmony	59	27	
Levy	413	97	
Park Hill	729		5
Osceola, Eastside	90	80	2
Paragould			
Calvary	284	232	4
East Side	291	155	2
First	459	103	1
Paris, First	368	78	
Pine Bluff			
Centennial	141	58	1
Central	118	55	
East Side	132	69	3
First	600	80	
Lee Memorial	241	161	3
South Side	543	80	
Tucker	16		
Sulphur Springs	150	74	1
Watson Chapel	448	213	4
Rogers			
First	511	135	2
Immanuel	465	57	5
Russellville			
First	514		3
Second	128	55	
Sheridan, First	165	58	2
Sherwood, First	246	70	
Springdale			
Berry Street	63	30	
Caudle Avenue	214	85	9
Elmdale	352	118	
First	1521		5
Texarkana			
Arabella Heights	88		
Hickory Street	115		
Highland Hills	196	73	7
Shiloh Memorial	164	66	4
Vandervoort, First	66	41	
Wabash, Immanuel	43	33	1
West Helena			
Second	152	88	
West Helena Church	284	59	
Wooster, First	138	71	
Yelville, First	132	39	2

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