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Arkansas Baptist Newsmagazine

5-15-1975

May 15, 1975

Arkansas Baptist State Convention

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Recommended Citation

Arkansas Baptist State Convention, "May 15, 1975" (1975). *Arkansas Baptist Newsmagazine, 1975-1979*. 20.

https://scholarlycommons.obu.edu/arbn_75-79/20

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I must say it

Charles H. Ashcraft / Executive Secretary

The ultimate defense

(Prov. 16:7, Luke 6:26; Psm. 91:7)

Positive people have positive enemies. The more positive they become, the more enemies they have. Godliness and positiveness hold a natural repulsion to evil people. (Mark 5:6-7) Devils cry out defensively even unprovoked.

Unreconciled people consider even the emissary of truth as their enemy, hence hate the messenger as well as the message. (Gal. 4:16) Any direction a Godly person turns, he will encounter the natural reaction to all he stands for. Any Christian must take notice when all men speak well of him. (Luke 6:26)

This fury often comes in the form of mean letters, tirades of wrath or endless harassment. It often takes form in persecution of the family of the Godly person and then takes an added dimension of a conspiracy to destroy. All public servants are aware of the Satanic opposition of evil against righteousness. (John 15:18-20) (1 Peter 5:8)

What is our hope among so many adversaries? Wherein is our defense?

Our defense always lies in an active prosecution of our Godly work. It is hard for the enemy to hit a moving target. The fury of any action always hits the lazy inactive defensive people the hardest.

Our defense is not of our own doing, much as we may feel we must actively retaliate. The ultimate defense for the Christian is found in Proverbs 16:7, "When a man's ways please the Lord, he maketh his enemies to be at peace with him."

It is not illogical or wrong to surmise that God will overshadow his people as they serve him acceptably. (Psm. 91:1-7). When this concept is accepted and believed it becomes operative as a great instrument of peace, satisfaction, security and well being. It eliminates retaliation, revenge, or ugly reactions from any consideration of the Christian.

This assurance from the Word of God (Prov. 16:7) allows the Christian to continue his ministry oblivious to the harassment, intimidation, interruption, or criticism about him.

It allows a full night's sleep and a full day's work with a few halleluiahs tossed in for good measure. It prevents those depressed times when one could cry out with Elijah, "I, even I, only remain a prophet of the Lord, and now they seek my life to take it."

May I remind you the odds are reduced considerably when the fire of God falls and surely it will for those who please the Lord. The mouth of the lion will be closed, the bear will back away and it will be cool in the furnace.

"When a man's ways please the Lord, he maketh his enemies to be at peace with him." This may be our ultimate defense against the world order about us.

I must say it!

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The official calendar for 1976 in the Arkansas Baptist State Convention shows events now scheduled for next year in the state.

Help for refugees 8

Southern Baptists, through both large and small groups, are aiding refugees from South Vietnam who are settling in the United States.

Trends in SBC: a series 9

Vertical mobility is a trend in Southern Baptist life, says T.B. Maston, emeritus seminary professor. This first of a series of seven articles tells what the term means and whether the trend is good or bad.

People and the state paper/cover 12

Informing and inspiring people—Arkansas Baptists, to be specific—is what the state paper is all about, and now Arkansas Baptists are being asked to remember the work of the state paper in prayer. Sunday, May 25, has been designated as this day of prayer.

Arkansas Baptist

NEWSMAGAZINE

VOL. 74

MAY 15, 1975

NO. 20

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Post Office Box 550, 525 West Capitol Avenue, Little Rock, Arkansas 72203. Published weekly except on July 4 and December 25. Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$3 per year. Every Resident Family Plan, 18 cents per month or \$2.16 per year per church family. Club plan (10 or more paid annually in advance), \$2.52 per year. Subscriptions to foreign address, \$5 per year. Advertising rates on request.

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



J. Everett Sneed

The sin of gossip

One of the most condoned sins among Christians, yet one of the most harmful, is that of gossip. Malicious gossip has destroyed many good persons. It has also thrust the guilty beyond help.

An old story tells of three college friends going on a fishing trip after many years of separation. The men, all active in their own local churches, began to confess their sins. The first shamefully confessed drinking an occasional cocktail with business associates. The second said he sometimes bet on the horses. Since the third had said nothing he was questioned about his sin. Finally he admitted "My sin is gossip and I can hardly wait to get back to tell everyone about you fellows."

As bad as the sins of the first two men were, the third man's was probably worse. James warns us "The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and is set on fire of hell." (James 3:6.)

James vividly pictured the work of the gossip as that of "fire." The man who drags up evil and spreads it can damage for a long distance. Just as fire may cover a whole range, a chance word dropped at the end of the country may bring heartbreak at the other end.

Like fire, gossip is uncontrollable. Once a rumor is set into motion its damage may never be undone.

A definition of the word "gossip" gives insight into its ugly nature. It may be defined as idle talk, not always

true, about other people and their affairs.

There may be many subconscious factors which prompt an individual to gossip. Many who engage in this activity may be unconsciously attempting to elevate themselves above others. By downgrading others they may feel that they have attained more stature.

Others may gossip simply because they lack enough wholesome thoughts and activities to fill their minds. They should be applying themselves to more constructive thought processes.

The most important question is "How can a person avoid being caught up in the evil of gossip?" To begin with, he must recognize this for what it is — sin. Consciously, each of us must seek to avoid it, for it can capture us without our even being aware of it.

Each of us should recognize the tremendous harm that can be done from idle gossip. Many people have been destroyed by it, even when the rumors were totally untrue.

We should also seek God's help. We should not only refrain from the spread of rumors but we should also make every effort to avoid hearing them.

Finally, we should ask God to help us fill our lives with positive, good, and wholesome activities and thoughts. An active mind controlled by God will have little time for idle talk.

Guest editorial

Day of Prayer for ABN

Every ministry must be undergirded by prayer if that ministry is to have a spiritual impact. The *Arkansas Baptist Newsmagazine* is a ministry that deserves our prayerful consideration.

Each week the ministry of the *Arkansas Baptist Newsmagazine* enters into 67,400 homes primarily in the state of Arkansas. If there is an average of four people to the home, then it has a potential of reaching 269,600 people with the message of Christ and His Kingdom. But suppose only half of the potential is actually reached, we still have a ministry reaching 134,800 people week in and week out. Since we know that the printed word has a long term expectancy, there is no way of estimating how this ministry continues on with its abiding fruit month in and month out and year in and year out.

It is a ministry that deserves and demands our prayers. Dr. Everett Sneed and his staff, as well as the contributors to the magazine, should be blessed by the prayers of all of our people in the Arkansas Baptist State Convention. We should not take them for granted, and we should not expect them to go about business as usual without interceding for the writers, the layout

personnel, the printers and the distributors. It is the official organ of Arkansas Baptists, and it should be bathed in the prayers of the saints.

As a convention, we have designated May 25 as a "Day of Prayer for the *Arkansas Baptist Newsmagazine*" and the staff that has the responsibility for its weekly publication. Please pray for this spiritual ministry in your worship services on that day. Why not suggest that every department and every class in Sunday School offer a prayer for Dr. Sneed and his staff on that day?

Would you also pray that the Lord will lay it upon the hearts of the congregations of all of our churches to send the *Arkansas Baptist Newsmagazine* to every family in each church? An informed church member is an involved and cooperative church member. It should be the desire of every pastor to keep his people fully informed on the Kingdom's work in our churches, associations, state, nation and around the world.

Let's join our hearts together on May 25, 1975, and pray for the wonderful ministry of the *Arkansas Baptist Newsmagazine*. Then let's see what great and wonderful things our God can do with this portion of our cooperative ministry.—R. Wilbur Herring



One layman's opinion

Daniel R. Grant / President OBU

Are we permanent captives of T.V. morality?

One of the oldest debates known to man centers around whether personal morality is better or worse than it was in previous periods of history. Some very thoughtful people argue persuasively that the world is slowly getting better and better. More often the older generation (and more recently even the younger generation) ask sadly, "What's the world coming to?" and cite increasing corruption and immorality. Still others argue that man has been, and will continue to be, basically the same, no better, no worse.

Perhaps I am unduly influenced by what has happened in the "Bible Belt Southland" but I believe there is substantial evidence that American morality has slipped steadily downward during my lifetime. Mine is the view of one who was born in the '20s, attended school in the '30s and '40s, and reared children in the '50s, '60s, and '70s. There can be little doubt that in the '30s and '40s "Hollywood morality" had a tremendous influence on Americans. The traditional Sunday School class was hardly a match for the moral impact of motion pictures.

Since World War II we have seen "television morality" replace "Hollywood morality" and the onslaught against traditional morality has continued. Consider the plight of the Christian parents who would like for their children to grow up with strong convictions that: (1) Christian marriage is "till death do us part," (2) total abstinence is the wisest policy toward alcoholic beverages, and (3) pre-marital or extra-marital sex is a violation of Christian standards of morality. Modern television daily bombards every American home with a lifestyle that proclaims the attractiveness and acceptability of pre-marital and extra-marital sex, short-term marriage, and alcoholic beverages. Whatever came of the "equal time rule" to protect opposing viewpoints on controversial issues? What on earth would the television industry do if suddenly they were required to produce an equal amount of program time supporting a Christian view of sex, marriage, and personal morality?

If it is true that Christian morality is in the minority in the United States and television morality is the mode of the

American majority, concerned Christian parents of all denominations, whether Baptist, Methodist, or Nazarene, need to unite in self-defense. It is one thing for parents to withstand the onslaught of television morality. It is quite another thing for children to do so.

Dr. Grady C. Cothen, President of the Southern Baptist Sunday School Board, undoubtedly had this in mind recently when he said it is time for a Christian counterattack on "a subtle, evil educational process that is overtaking America." He was speaking in Houston to a conference of over 1,000 Southern Baptist religious educators: "Too long we have trusted our world and accepted its standards of morality." He pointed to the common defense for the new morality as "it is reality," but added, "There are many kinds of reality that I don't want for dinner."

It really is time for a counterattack. It is time for a massive new strategy to equip Christian people to cope with the new forces of secularism. I have to believe that the morality of the Christian home will ultimately lead society rather than follow society. Hopefully television is still our servant and not our master.

Letter to the editor

One side of issue?

We have read with great interest over the past two months articles in *The Arkansas Baptist* dealing with the pros and cons of the tongues-speaking movement.

Most Baptists by now are aware that speaking in tongues is definitely Biblical, and at least 10 percent of all Baptists are estimated by *Logos Magazine* to have received the Baptism of the Holy Spirit according to Acts 2:4 with tongues as the initial evidence.

We have noticed that the articles you have run so far, with exception of one or two letters from your readers, have all stressed the misuse of tongues. Admittedly Paul's instructions were given for correction but they were also given for instruction in the proper use of gifts of the spirit.

Your magazine's great preoccupation with the misuse of tongues tends to present a picture of people who are scared to death that they will get something from God for fear that they will misuse it. We would suggest that this

is not unlike a picture of people who are afraid to experience salvation for fear that they will become hypocrites. Thousands of unsaved use this latter excuse today to rationalize their lost condition. In a similar manner, it seems that many people today would excuse themselves for not having experienced all that God has promised to them, namely power to witness after that the Holy Ghost has come upon them.

People today experience salvation the same way the disciples did, they are baptized in water the same way the disciples were, and they also should expect to receive the Baptism of the Spirit the same way the disciples did. Otherwise, the Bible would seem not unlogically to be very inconsistent.

We hope to see in the future, if this magazine is to go out of its way to print opinions from ministers of other denominations (which incidentally we find no fault with, as per the article by the minister from the Church of the Nazarene)—we hope to see it also go out

of the way to present the positive side of speaking in tongues as per the Rev. Charles Simpson and the Rev. John Osteen, both Southern Baptist ministers who have found that the positive far outweighs the negative as concerns both speaking in tongues as the initial evidence of the Holy Spirit Baptism and speaking in tongues as a distinct gift of the Spirit.

- An estimated 10 percent from every denomination are estimated to have experienced the Acts 2:4 experience. We are anxiously awaiting a Southern Baptist explosion as described in this magazine.—Richard McClure, Rt. 3, Fayetteville

Editor's note: Thank you for your letter and the clarity with which you have set forth your position. The *Newsmagazine* would, however, be forced to "go out of its way" to find credible Southern Baptist scholarship who find great benefit in speaking in tongues. It has been our attempt to present first-rate scholars who adhere to the traditional Baptist view.



Adams

Harper

Van Payne

Gwen Payne

Wise

Five Arkansans in Journeyman program

Five Arkansans are among those scheduled to serve in the SBC Foreign Mission Board's Journeyman program beginning this summer.

Eighty-six young adults were approved for training as missionary journeymen at the April meeting of the Southern Baptist Foreign Mission Board held in Columbia, S.C.

Journeymen are college graduates 26 years of age and under who serve overseas in jobs alongside career missionaries for a two-year term. They accept assignments based on specific job requests from missions (organizations of missionaries.)

All members of Baptist churches, they will be commissioned for overseas service July 25 in Richmond, Va., after a seven-week training period this summer at Meredith College, Raleigh, N.C.

David Adams will be employed as a teacher of music education and church music in Monrovia, Liberia. He is the son of Mr. and Mrs. Russell Adams of Rogers, and is a senior at Southwest Baptist College, Bolivar, Mo. Adams expects to be granted the B.M.E. degree this month.

Bob Harper will serve as a counselor and teacher at Children's Home for Boys, Mene Grande, Venezuela. He is a senior at Ouachita University and will receive the B.A. degree this month. Harper is the son of Mr. and Mrs. Leland J. Harper, missionaries to Asuncion, Paraguay, his birthplace.

Mr. and Mrs. Van C. Payne will work in Nairobi, Kenya. Mrs. Payne is the former Gwen Gullage. She lived in Little Rock while growing up, and her parents, Mr. and Mrs. William McNabb Gullage, now live in Mississippi. She is now a third grade teacher in Gulfport, Miss., and will be employed as a teacher in Rosslyn Academy in Kenya. Her husband will be a communications worker in Kenya. He is currently a reporter, assignment editor and anchorman for WLOX-TV, Biloxi, Miss.

Carla Wise will be a teacher in Asuncion (Paraguay) Christian Academy. She is a Tennessee native who lived in Arkansas while growing up. She is now a teacher for the Dyer County (Tenn.)

School System. She is a graduate of Union University, Jackson, Tenn.

The journeymen, who will join Southern Baptist missionaries in 34 countries, will serve in the fields of education, nursing, pharmacy, medical technology, student work, evangelism, youth and music work, secretarial work and agriculture as well as other types of jobs.

The 1975 trainees include both college seniors expecting to be graduated this spring and those who already have a bachelor's degree, currently either in graduate school or working.

Besides aiding the work of the mission to which he or she is assigned, the journeyman returns home to aid the local Baptist church's knowledge of and concern for people in other parts of the world.

Since the missionary journeyman program was begun in 1965, about 625 young Baptists have served overseas. Stanley A. Nelson, an associate secretary in the board's missionary personnel department, is director of the journeyman program.

Nominations asked

The 1975 Convention Nominating Committee will be pleased to consider suggestions from Arkansas Baptists concerning nominations for vacancies or expiring terms on boards and committees to be considered at the convention meeting this fall. Please address your communication to:
 Rev. Bill Kreis, Chairman
 Convention Nominating Committee
 Box 550
 Little Rock AR 72203

Arkansas literature writers announced

NASHVILLE--Three Arkansas writers contributed to April-May-June quarter literature published by the Southern Baptist Sunday School Board.

John W. Mayner, rehabilitation counselor at Ft. Smith, wrote for "Sunday School Young Adults." Mrs. Betty Wilfong, senior high church training director at Immanuel Church, Little Rock, wrote for "Come Alive for Teachers" (Church Training), and Twyla Wright, Batesville, for "Care" and "Care for Leaders" (Church Training.)

Nearly 3,000 writers from over the Southern Baptist Convention are employed every year by the Sunday School Board to write for Church Services and Materials Division literature. They write for monthly, quarterly and undated periodicals, Vacation Bible School products and Church Study Course materials. The Sunday School Board publishes 10 monthly and 97 quarterly periodicals.

Arkansans to get seminary degrees



Brown



Mrs. Brown

NEW ORLEANS--Kenneth L. Brown, son of Dr. and Mrs. D.A. Brown of Fayetteville, is among the 136 students at New Orleans Seminary scheduled to receive degrees and diplomas during the 57th Annual Commencement Exercises on May 17. Conferring degrees will be Dr. Landrum P. Leavell, president.

Brown, who will be awarded the master of divinity degree, graduated from Fayetteville High School. He earned his bachelor of arts degree at Ouachita University, Arkadelphia.

He is married to the former Donna Pike of Texarkana, Tex., daughter of Mr. and Mrs. Harrison Pike, missionaries to Angola, Portuguese West Africa. A graduate of Ouachita University with a bachelor of music degree, Mrs. Brown is scheduled to receive the master of music degree from New Orleans Seminary in May.

The Browns have a son, Michael, age 2.

1976 Calendar

Arkansas Baptist State Convention

JANUARY 1976

Dec. 28-Jan. 1

4	Christian Wills Emphasis
5	Spring Semester Registration, Southern Baptist College
5-9	Bible Study Week (Hosea)
11	Witness Commitment Day
13	Associational Faculty Training Clinic (Sunday School)
13-14	Spring Semester Registration, Ouachita Baptist University
15-16	Superintendents of Missions Retreat
15-16	Baptist Building Staff Retreat
18	Fasting and Prayer, '76 Life and Liberty Campaign
19-21	Life and Liberty Evangelism Conference, Immanuel, Little Rock
25	Baptist Men's Day
26-27	New Work Seminar, Area (Missions)
26-30	Area-Wide New Member Training (Church Training)
30-31	ACT IV, Acteens Meeting (Grades 10, 11, 12), Arkadelphia, 1st

FEBRUARY 1976

1	Baptist World Alliance Sunday
2-6	Associational Training Schools (Sunday School)
2-6	Christian Focus Week, Ouachita Baptist University
6-7	Volunteer-Part Time Music Directors and Accompanists Workshop
8	Race Relations Sunday
8-12	Religious Emphasis Week, Southern Baptist College
9-13	Pastoral Leadership Seminar (Church Training)
8-14	WMU Focus Week
15	Christian Higher Education Day
16	New Work Seminar, Area (Missions)
17	State Vacation Bible School Clinic
20-21	Interpreters' Workshop (Deaf Work, Missions)
20-22	BSU Leadership Training Conference
23, 24, 26	Church Training Preschool-Childrens' Workshops
24	State Stewardship-Foundation Clinic, Little Rock
26-27	Leadership Conference (Cooperative Ministries with Nat'l Bapt.)
27-28	Church Music Workshop, Ouachita
27-28	Regional Library Workshop (Church Training)

MARCH 1976

7-14	Week of Prayer for Home Missions and Annie Armstrong Easter Offering
12-13	Baptist Men's Meeting
12-13	State Handbell Festival
14	Home Missions Day in Sunday School
16-17	Arkansas WMU Annual Meeting, Little Rock, First
14-21	Youth Week

MAKE YOUR WILL MONTH

Freedom '76, National Meeting for Students and Young Adults (San Antonio)

31-July 2

JUNE 1976

4-5
7-11
11-12
13-14
13-14
14-18
15-17
18-20
21-25
21-26
22
28-July 2
28-July 3

JULY 1976

3
4
5-10
5-Aug. 6
11
12-17
12-17
19-24
19-24
26-31
26-31

AUGUST 1976

2-7
2-5
5-6
9-13
16-20
20-21
23
23-27
23-27
30-Sept. 1(Tentative)
30

Summer School - First Term, Ouachita Baptist University

Boys (6-8 yrs.) and Fathers Encampment, Paron
RA Camp (Grades 4-12), Paron
Baptist Men's Encampment, Paron
Music Conference, SBC, Norfolk, Virginia
WMU Annual Meeting, Norfolk, Virginia
RA Camp (Grades 4-12), Paron
Southern Baptist Convention, Norfolk, Va.
Arkansas Baptist Conference for the Deaf (Missions)
RA Camp (Grades 4-12), Paron
Adult-Youth Music Camp, Ouachita
State Music Tournaments
RA Camp (Grades 4-12), Paron
Siloam Springs Assembly (First Week)

Life and Liberty State-Wide Rally, Little Rock
Life and Liberty Sunday (High Attendance Sunday School)
Siloam Springs Assembly (Second Week)
Summer School - Second Term, Ouachita Baptist University
Day of Prayer for Associational Missions
Siloam Springs Assembly (Third Week)
GA Camp, Paron
Siloam Springs Assembly (Fourth Week)
GA Camp, Paron
Siloam Springs Assembly (Fifth Week)
Acteens Camp, Paron

GA Camp, Paron
Music Camp for Young Musicians, Ouachita
State Youth Evangelism Conference
National Baptist Youth Camp, Paron (Girls)
National Baptist Youth Camp, Paron (Boys)
Associational Church Training Retreat
Fall Semester Registration, Southern Baptist College
Area Music Leadership Clinics
Church Secretaries' Seminar (Church Training)
Fall Semester Registration, Ouachita Baptist University
Area Youth Emphasis Institutes (Sunday School)

Spring or Fall - Sunday School Attendance Campaign
- Sunday School Growth Campaign
- Sunday School People Search

SEPTEMBER 1976

5

BAPTIST FOUNDATION MONTH

Baptist Foundation Sunday

20 Associational Baptist Youth Night
 21-April 4 Life and Liberty Crusade (East)
 28 Associational Hymn Sings
 29 Northwest District Church Training Tournament, Rogers, 1st
 30 West Central District Church Training Tournament, Paris, 1st

*Spring or Fall—Sunday School Attendance Campaign
 —Sunday School Growth Campaign
 —People Search*

APRIL 1976

1-3 Baptist Bicentennial Celebration Art Photo Exhibit, Little Rock (sponsored by Home Mission Board)
 1 North Central District Church Training Tournament, Melbourne, 1st
 2 Central District Church Training Tournament, Benton, 1st
 3 State BYW Meeting (WMU)
 5-6 State Bible Conference (Sunday School)
 5 Southwest District Church Training Tournament, Hope, 1st
 6 Southeast District Church Training Tournament, Warren, 1st
 8 Northeast District Church Training Tournament, Jonesboro, Central
 9 East Central District Church Training Tournament, Forrest City, 1st
 10 Mission Adventures and Studiact Workshops, Immanuel, Little Rock (WMU)
 10 Five Area Young Musicians' Festivals
 11 Cooperative Program Day
 11-25 Life and Liberty Crusades (West)
 16 State Youth Convention (Church Training)
 18 Easter
 19-23 Doctrinal Emphasis Week (Church Training)
 24 Youth Choir Metro-Festivals
 25 Life Commitment Sunday
 25 Associational Music Tournament
 26-27 Resort Ministries Conference (Missions)
 30-May 1 Youth Ministry Conference (Church Training)

MAY 1976

1 ACT V, Acteens Meeting (Grades 7, 8, 9)
 2-9 Christian Home Week
 3 New Work Seminar, Area (Missions)
 6-7 State Family Enrichment Conference, Little Rock, 1st (Church Training)
 7-8 State Royal Ambassador Congress
 6 Commencement, Southern Baptist College
 8 Commencement, Ouachita Baptist University
 10-12 State Chaplains Conference
 14-15 Mother-Daughter Camp at Paron (Grades 1, 2, 3) (WMU)
 14-15 Interpreters' Workshop (Deaf Work, Missions)
 17 New Work Seminar, Area (Missions)
 21-22 State Pastor-Deacon Retreat, Paron (Church Training)
 25 Special Ministries Conference, Little Rock (Missions)
 25, 27 Adult-Youth Workshops (Sunday School)
 30 Day of Prayer, Arkansas Baptist Newsmagazine
 31 Summer School Registration, Southern Baptist College

7-10

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 24-25
 26-Oct. 3
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OCTOBER 1976

1-3
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 11-15
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 31

NOVEMBER 1975

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 7-13
 16-18
 21
 22-23
 25
 26-28
 28-Dec. 5
 30

DECEMBER 1976

2-3
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 5
 6
 22
 26

Life and Liberty Evangelism Conferences
 7 - Southern Baptist College, Walnut Ridge
 8 - Gentry, First
 9 - Mount Ida
 10 - El Dorado, East Main

Sunday School Leadership Night (Associational)
 State-Wide WMU Leadership Conference (day), Little Rock
 Area WMU Leadership Training, Springdale, 1st
 Church Communications Conference (Church Training)
 Area WMU Leadership Training, Newport, 1st
 Brotherhood Leadership Training
 Associational Hymn Sings
 Sunday School Convention
 Dixie Jackson Season of Prayer and Offering for State Missions
 Northeast District Brotherhood Meeting and Men's Rally
 Area WMU Leadership Training, Pine Bluff, 1st
 Deaf Workers' Retreat, Paron (Missions)
 Sunday School Preparation Week
 Southwest District Brotherhood Meeting and Men's Rally
 Southeast District Brotherhood Meeting and Men's Rally
 East Central District Brotherhood Meeting and Men's Rally
 Area WMU Leadership Training, Magnolia, Central

COOPERATIVE PROGRAM MONTH

BSU Convention
 State Deacon Chairmen Conference (Church Training)
 Annual Meetings of Associations
 West Central District Brotherhood Meeting and Men's Rally
 North Central District Brotherhood Meeting and Men's Rally
 Northwest District Brotherhood Meeting and Men's Rally
 Central District Brotherhood Meeting and Men's Rally
 Church Training Convention
 High Attendance Day in Sunday School

Baptist Women's Day of Prayer (BWA)
 Church Recreation Workshops (Church Training)
 Music Men Rehearsal-Retreat
 RA Fellowship Supper
 Royal Ambassador Week
 Arkansas Baptist State Convention, Park Hill, North Little Rock
 Thanksgiving Offering for Child Care
 Week Day Early Education Workshop (Sunday School & Missions)
 Thanksgiving
 Mission Career Conference (Pioneer Age Boys)
 Week of Prayer for F.M. and Lottie Moon Christmas Offering
 Ouachita Baptist University Recognition of Supt. of Missions

Leader Training Seminar (Church Training)
 Life and Liberty Workshop
 Associational Carol Sings
 Foreign Missions Day in Sunday School
 Associational Training Union "M" Night
 Convention-wide Carol Sing
 Student Day at Christmas

Baptists launch refugee resettlement assistance

NASHVILLE (BP)—Baptists have set plans in action on several fronts to join with other concerned U.S. citizens in aiding thousands of South Vietnamese refugees flooding into the country, according to reports received here from Washington, Atlanta, Richmond and Memphis.

At least three national agencies and a state convention of the 12.5-million-member Southern Baptist Convention (SBC)—the Foreign and Home Mission Boards, the Brotherhood Commission and the D.C. Convention—have already taken initial steps to assist.

At a luncheon in Washington, SBC, American Baptist Churches (ABC) and Baptist World Alliance (BWA) representatives heard an official of the Agency for International Development (AID), on loan to the State Department, say that government officials are depending heavily on voluntary agencies, including church groups, to help in the massive resettlement project.

George Beauchamp of AID called the removal of South Vietnamese from their homeland the largest such endeavor in American history. He spoke at the luncheon sponsored by U.S. Congressman John Buchanan (R.-Ala.) a Baptist.

Another highly-placed source at AID told Baptist Press that many church groups are purposely avoiding involvement in the refugee relocation project because they are convinced that the way in which refugees were chosen for airlifting out of Vietnam was discriminatory.

The official, a veteran of Southeast Asian affairs, expressed outrage at what he said he senses is an orchestrated plan by American government officials to use the refugee resettlement project in a public relations campaign designed to show American magnanimity.

A number of church leaders, however, feel that Christians must respond to the refugee problem because an urgent need is there—even if some refugees were evacuated on a discriminatory basis.

In Richmond, the Foreign Mission Board said missionaries to South Vietnam, on furlough when the country surrendered to the Viet Cong (VC), have agreed to assist if needed in centers where refugees are arriving. Contacts are being made with government authorities concerning details of such possibilities.

Meanwhile in Atlanta, the SBC's Home Mission Board announced it has begun moving to assist Church World Service and other religious agencies in resettling of an initial 10,000 refugees. The board previously worked with the resettlement

of refugees from Hungary in the 1950s, Cuba in the mid-1960s and Uganda two years ago.

"Church World Service has already made plans to place staff members at each of the three refugee resettlement points in Arkansas, California and Florida and will give us the names of families to be resettled," said Irvin Dawson, the board's associate director of Christian social ministries and director of immigration and refugee services.

The Home Mission Board has contacted all directors of missions in state Baptist conventions and told them "we will probably need sponsors for the refugees," Dawson added.

Persons interested in sponsoring refugees may write for a Home Mission Board brochure at 1350 Spring St., N.W., Atlanta 30309, he said.

The Brotherhood Commission in Memphis, which conducts the SBC's missions education effort among men and boys, has asked its state brotherhood secretaries to serve as contact persons for Baptist Men's groups which want to sponsor Vietnamese refugees.

Among the refugees are an undetermined number of Baptists evacuated as a result of efforts by Southern Baptist missionaries, H. Earl Bengs Jr. and Gene V. Tunnell.

Bengs and Tunnell, already safely evacuated to Singapore, returned on April 24, just days before the surrender, and gave the American embassy in Saigon a list of Baptist-related evacuees. The list included employees of the Baptist Mission, their families and other Vietnamese.

Foreign Mission Board officials have contacted missionaries in Guam and the Philippines, where it is believed the refugees are located, to determine the number of and location of those included on the list and if all escaped.

W. Eugene Grubbs, the board's disaster response coordinator, said at a meeting in Washington on refugee resettlement, in response to questions, that apparently Southern Baptist missionaries felt that the national Baptist leaders would be in "grave danger" or they would not have gone back in an attempt to get them out.

Kim Cook, a Vietnamese and U.S. citizen who works with the D.C. chapter of the American Red Cross, told meeting participants that relatives in South Vietnam who have escaped report mass massacres in areas taken over by the VC and that the VC has a list of people marked for extermination.

"Many Christians, especially Catholics, were executed in North Vietnam after the 1954 takeover," she said, with strong

emotion. "The same thing is likely to happen now in South Vietnam.

At the meeting in Washington, a group of more than 30 Baptists gathered to discuss resettlement strategy, and, in a separate statement, James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs, called for concern for all Vietnamese, not just the refugees, which he said included many who were politically and economically privileged. He urged the United Nations, U.S. and other major powers to provide humanitarian aid to the Vietnamese, who remain in their homeland without political or economic privilege, on the basis of need, not military or political considerations.

Wood said the "unspeakable and unending tragedy of Vietnam must not be forgotten with the removal of the American presence."

Top executives of the Home and Foreign Mission Boards and their staffs conferred on April 29 in Lake Yale, Fla., about assisting refugees, during a national seminar on support of missions sponsored by the SBC's Stewardship Commission. Baptist leaders are keeping in touch with U.S. government offices to obtain full information concerning plans for aiding and resettling Vietnamese who arrive in this country. They will release information as available.

The Washington meeting convened largely through the efforts of the Baptist Committee of Metropolitan Washington for Refugee Relief, a group formed in mid-April to aid in resettlement of expected refugees from the Indochina war.

The committee's co-chairmen, Harry Hearne, director of Christian social ministries for the D.C. Baptist Convention, and Allen Oliver, pastor of the Hollandale Baptist Church in Suburban Adelphi, Md., said their appeal for volunteers from area Baptist churches to assist refugees has drawn good response.

Correction on date

A photo caption on page 9 of the April 17 issue contained a factual error. It should have been reported in that caption that the "Miss Ouachita Baptist University" pageant was held on Saturday, March 29.

Vertical mobility

by T.B. Maston
(First in a series of seven)

Editor's note: In the following series of articles, Dr. Maston has done an outstanding job in pointing out some of the trends in Baptist life which hold the potential of future problems. Each church leader will want to read, study, and evaluate each carefully.

There are many trends among Southern Baptists that should encourage us. There are others that should concern us.

Some of the latter trends are long-standing; others have arisen recently. Some are more or less inevitable; others are not inevitable and can be reversed. Some are dangerous within themselves; others are dangerous primarily because of their possible side effects.

One of the inevitable trends is vertical mobility. Horizontal mobility, the movement from rural to urban areas and from one section of the country to the other, creates some problems for us. Vertical mobility, however, is potentially far more dangerous. It is movement up or down the economic, educational, and cultural ladder. Vertical mobility should be watched by Southern Baptists for some of its side effects which are not inevitable.

Two or three generations ago Southern Baptists were a working people's movement. We were limited in education, predominantly poor, and had little prestige or standing in the world.

Now we have moved up. We have within our fellowship an increasing number of men and women with the highest academic degrees. Also, our churches, in contrast to the past, have members with considerable wealth. Furthermore, some of our churches, agencies, and institutions have budgets in the millions of dollars. They have become "big business."

Formerly we had relatively few political leaders in our ranks, today there are prominent politicians who are Southern Baptists.

Let us repeat that vertical mobility or movement upward seems to be inevitable. It has happened previously to Methodists, Presbyterians, and others. It is in the process of happening to some Pentecostal groups.

One danger of vertical mobility to Southern Baptists is that we will tend to move away from the common people. The latter is not inevitable. It will be unfortunate if it happens. The common laboring people have provided much of the strength for Southern Baptists in years past.

There seems to be a tendency in some Baptist circles to establish or recognize a hierarchy of prestige. Churches with wealth, with prominent business and professional men and women in their membership are "looked up to." The staff members of such churches are too frequently considered more successful than equally endowed and qualified men and women who serve in less prestigious places.

There is also some evidence, good or bad, that some churches, as they move up the cultural ladder, tend to be increasingly formal in their worship services. Some of our people feel that many of these churches lack the warmth and vitality of the churches of former generations and that this is a threat to Southern Baptists.

About the author: T.B. Maston is Professor Emeritus of Social Ethics at Southwestern Seminary. He holds the D.R.E. and Ph.D. degrees.

Southern graduates hear Arkansas Chief Justice

The Chief Justice of the Arkansas Supreme Court was the speaker for commencement exercises at Southern Baptist College. Chief Justice Carleton Harris delivered the address at ceremonies May 8.

Speaker for the baccalaureate service for the class of 1975 was R. Wilbur Herring.

Harris is in his 19th year as Chief Justice of Arkansas. He is a graduate of Union University, Jackson, Tenn., and Cumberland University, Lebanon, Tenn. He was licensed to practice law in 1932. Chief Justice Harris is a member of South Side Church, Pine Bluff.

Dr. Herring is pastor of Central Church, Jonesboro. He was graduated from the University of Arkansas with the J.D. degree and has received a D.D. degree from John Brown University, Siloam Springs. Dr. Herring served 11 years in the field of corporation law and finance before entering the ministry in Dallas, Tex. He has served pastorates in Arkansas, Florida and Georgia. He has also served as president of the San Marcos Baptist Academy, San Marcos, Tex.

Activities for the day also included an alumni luncheon, and a meeting of the Board of Trustees.

Ordinations

Phillip Hinkson, pastor of Wabbaseka Church, Harmony Association, was ordained to the ministry March 23. Harold White, director of Missions for Harmony Association, was moderator of the ordaining council and led the interrogation. James Hinkson of Benton, father of the candidate, led the ordination prayer, and the candidate's brother, Ed Hinkson, pastor of Watson Chapel Church, preached the sermon. Harold Stephens delivered the charge and G.W. Smith presented a Bible from the Wabbaseka Church to their pastor.



Hinkson



Miller

Paul Miller was ordained to the ministry March 23 by First Church, Camden. He is the son of Dr. and Mrs. John H. Miller. He is a graduate of Camden High School and Ouachita University, and is a second year student at Southwestern Seminary. Miller has served as youth director for Second Church, Little Rock, and First Church, El Dorado. He has been music and youth director at Forrest Highlands Church, Little Rock, and is now music and youth director at Indian Creek Church, Mineral Wells, Tex.

Attends clinic

Bill Bennett, pastor of First Church, Ft. Smith, participated in the church renewal clinic sponsored by the Evangelism Explosion Foundation at the Coral Ridge Presbyterian Church of Fort Lauderdale, Fla., April 18-23. Some 92 ministers, wives, and laymen from 14 denominations were on hand to investigate the community outreach program. They came from 22 states, three provinces of Canada, and Mexico.

During the April clinic, certification for approved performance was awarded. Those trained in this seminar can qualify as official teachers of the Evangelism Explosion community outreach ministry. Within certain guidelines, these graduates can be authorized to establish their own clinics in local geographical areas using Evangelism Explosion materials and supervisory personnel. Almost all of the clinicians attending the seminar took the test for certification.



OUTGOING PRESIDENT—W.O. Vaught (left), pastor of Immanuel Church, Little Rock, was presented a plaque honoring his year as president of the Southern Baptist Foreign Mission Board during its April meeting in Columbia, S.C. Congratulating Vaught is Baker J. Cauthen, executive secretary of the board.

Staff changes



Dr. Maddox

John R. Maddox, pastor of First Church, Camden, for 13 years, has resigned to become pastor of Wynne Church, Wynne. During his pastorate the church has received 1232 additions, 444 of these by baptism. An education

building and parking lot have been constructed, at a cost of \$269,511, and is now debt free. A new parsonage has been paid for, also. A bus ministry has been organized during the pastorate of Dr. Maddox.

Thomas G. Darter is now serving as Director of Ministries for Delta Association. He had previously served five and one-half years as pastor of Portland Church. Darter holds the B.S. degree from Arkansas State University, and the B.D. degree from Southwestern Seminary. He is a native of Fisher, Ark. He and his wife, the former Georgiann Davidson, have four children.

Doyle B. Bledsoe, who served as pastor of First Church, Booneville, from 1957-59 has accepted the call of the church to return as interim pastor. He has served interim pastorates at Sulphur Springs, Pine Bluff, and Southside, Stuttgart. Bledsoe is a graduate of Southwestern Seminary. He serves on the board of trustees of Southeastern Seminary, Wake Forest, N.C.

Weekend for laymen will feature Texas leader and humorist

ARKADELPHIA--James Landes, executive secretary of the Baptist General Convention of Texas, and Grady Nutt, Christian humorist and entertainer, will be the feature speakers at Ouachita University's Weekend for Laymen May 23-24 in Evans Student Center.

"Our purpose is church renewal for laymen," said Atherton Hiatt, coordinator of the weekend and director of deferred gifts at Ouachita. "The emphasis will be on the areas of inspiration, recreation and information."

Friday, May 23, will be a day of recreation with registration in Evans Student Center at 9 a.m. Activities will include fishing, golf, and bus and boat tours of DeGray Lake.

At 6 p.m. there will be a country-and-western dinner in the banquet room of ESC and "guests will be encouraged to dress accordingly," said Hiatt. Grady Nutt will speak and Verbatim will present speech choir selections.

On Saturday, breakfast will be served from 7-8:30 a.m. in Birkett Williams Cafeteria, followed by a Bible study at 9 a.m. led by Bill Elder, assistant professor of religion at Ouachita. Daniel R. Grant, president of OBU, will lead a discussion entitled "Ouachita: A Review" at 9:45 a.m. Dr. Landes will have the concluding sermon at 11 a.m. in Berry Chapel.

Lunch will be served at 12 noon, followed by informal recreation until 5 p.m.

"Our first Ouachita Weekend for Laymen last year met with such success that we have been encouraged to make this an annual event. With the students gone from the campus between the spring and summer terms, all facilities will be available for conference participants, including the recreational facilities. Ouachita considers it a real privilege to have this group of lay persons, both men and women, from all walks of life here for this weekend of

fellowship and inspiration," said Dr. Grant.

Dr. Landes is a regular contributor to Southwide and Texas Baptist periodicals. He received a B.S. degree in chemistry from Ouachita, a master of theology degree from Southern Seminary, and has been honored with doctorates from Howard Payne College, Baylor University, and Midwestern University. He has served as president of the Baptist General Convention of Texas from 1960-1962, and as chairman of the executive board from 1958-1960.

Nutt, a professional humorist since 1969, has made 11 appearances on the nationally-syndicated "Mike Douglas Show." He is an ordained Baptist minister and received his B.A. degree from Baylor University in 1957 and his master of divinity degree from Southern Seminary in 1964. He is the author of two books, *The Gospel According to Norton* and *Being Me*.

Justification and reconciliation

by Ralph W. Davis
(45th in a series)



Davis

Justification is the act of God in which he makes the sinner free from condemnation and restores him to divine favor. It is in response to man's faith. Romans 5:1-2 along with Galatians 2:16 and 3:11 makes it clear that we receive a right

relation with God by faith and not through our own efforts (works.)

Does justification mean that God only "declares" the sinner to be just and righteous, or does it mean that one is actually made righteous? H.H. Hobbs says that "the word 'justification' translates the Greek word *dikaioo*, which means not that one is just or righteous, but that he is declared just or righteous." (*Fundamentals of Our Faith*, p. 106) The same idea is held by Mullins who says that "the word 'justify' does not mean to

make just or righteous but to pronounce or reckon just" (*The Christian Religion in Its Doctrinal Expression*, p. 390) Hodge (*Systematic Theology*, Vol. 3, p. 145) and Strong (*Systematic Theology*, Vol. 3, p. 850) have the same idea.

W.T. Conner and Frank Stagg are in strong opposition to this view. Conner says, "It (justification) does make one righteous. It makes one righteous in his relation to God....To Paul, condemnation and death were one and inseparable, and so were justification and life. The thing that brought life to man dead in trespasses and sins was the justifying act of God. Paul speaks of it as the justification of life (Rom. 5:18.)" (*A System of Christian Doctrine*, p. 451) Conner continues by saying that justification and regeneration are not identical, but they are inseparably connected—two aspects of the same transaction. "God does not justify the sinner and then regenerate him; nor does he regenerate him and then justify him. Instead, justification is a regenerative transaction. When a man is brought into

right relation with God, that means a transaction in which his moral nature is renewed."

Frank Stagg sees justification as "one's being brought into right relation to the will of God. One is 'just' or 'righteous' when he is brought under the will of God." (*New Testament Theology*, p. 96) "It is regrettable that the term 'justification' understood as 'counting right those who are not right' has come to represent New Testament thought by so many...God does accept sinners, but he does not accept sin, just as a physician accepts sick people but does not make peace with sickness. The whole point is to bring about cure, not to count well one who is not well or to count righteous one who is not righteous." (Stagg, *Polarities of Man's Existence*, p. 152)

Reconciliation has about the same meaning as justification, as seen in Romans 5:9, 10. Sin causes an alienation or estrangement between God and man, and when this alienation is removed, the sinner is reconciled to God.

Next issue: Forgiveness



Woman's viewpoint

Iris O'Neal Bowen

Backyard gardener

The hottest trend about our town,
With groceries so high,
Is gardening, and so each man
Around gives it a try.

He digs and seeds, he sweats and pants,
He waters plant and vine
And tends his little garden spot
As though it were a shrine.

When time for harvest comes at last,
His wife gets one small sample;
The rest is handed out to friends
And kin for an example,

To prove to everyone he knows
(His pride, I'm sure, you'll pardon)
That though he never saw the farm,
He sure can make a garden!

Not since I was a child, have I seen people so serious about gardening! - Last summer, the biggest excitement we had was over a few tomato plants in our back yard.

Did you hear about the fellow who

ordered a load of dirt to fill in a slope where he planned to put in a little garden? The truck arrived with its load and the wife saw him and the driver out talking and pointing here and there. Finally, the truck backed up and dumped the load of dirt over in the next-door neighbor's yard.

His wife ran out, demanding to know what was going on.

"Aw," he said, "the first hard rain we have, it'll all wash down in John's yard, anyhow, so I thought I'd just save all that trouble!"

Well, he nearly got his eyes clawed out before he had a chance to explain that this was a load of dirt for the neighbor's yard, and his own was yet to be delivered!

I would like to see a lot of us getting as excited over tilling a few rows for the Head Gardener.

Perhaps we wouldn't be throwing around so much useless dirt, and we might produce more fruit on some of our vines!

Hear news from SBC

News from the Southern Baptist Convention meeting in Miami Beach, Fla., June 10-12, will be given to the Arkansas Radio Network each day. ARN broadcasts every hour at five minutes before the hour. Keep tuned to your local ARN station to get the news direct from Miami Beach.

Professor gets Ph.D.



Dr. Downs

William D. Downs Jr., associate professor of journalism, and director of public relations at Ouachita University, was scheduled to receive his doctorate last week.

Downs received his Ph.D. from the University of

Missouri at Columbia in baccalaureate exercises May 10. "Dogmatism and Self-esteem in News Interest" was the title of his dissertation.

Downs was graduated from the University of Arkansas in 1967, and received his master of arts degree from UMC in 1966. He has been at Ouachita since 1966.

Day of prayer for Arkansas Baptist Newsmagazine, May 25

Serving nearly 400,000 Arkansas Baptists with one state paper is a tall order. So a lot of time and thought goes each week into the "personality" of the *Arkansas Baptist Newsmagazine*—that mixture of news, inspirational articles,

and opinion materials to keep Arkansas Baptists aware. It's information for your information, and it's the only channel for communications which are specifically for Baptists and about Baptists.

Remember today in prayer those whose efforts go into the *Arkansas Baptist Newsmagazine*

Three things in a row

by W A Criswell
Pastor, First Church
Dallas, Tex

Three things happened to me in a row just like that - bang, bang, bang!

1 On the way home to the parsonage I stopped by a large, spacious gasoline service station. Heretofore, there had been gracious and kind employees to greet me, to fill the tank of the car, to wipe the windshield, to check the oil, batteries and tires. This time there was nobody with anything. It was then that I saw a sign "Self-Service."

Having never used a gasoline pump and seeing a man inside the service station, I walked over to him and implored him to show me what to do. As he was showing me, he said to me "This is a sad, sad day. The company has this day dismissed 200 of their employees in the city of Dallas, making all of their stations self-service. There are 200 men whose families are in need. This is indeed, a sad, sad day."

2 Soon after the service station experience, I was eating dinner in a convocation of our church. I happened to be seated by a brilliant woman who is one of the most successful merchandisers in America. For years, through good times and bad, her company has grown in sales 40 to 60 per cent per annum until the total has now reached astronomical proportions. I recounted to her my experience in the gasoline station. I told her about all the employees being dismissed and about it being turned into a "self-service" station.

She replied "That is exactly opposite of what ought to be done.

When times get harder, our service ought to be the more generous and the more complete. As economic conditions worsen, we need to try harder to sell our products, to provide more amenities for the clientele, and to work doubly hard to encourage the people to respond to our sales appeal. By doing this, the people keep on buying, they like you better and sales continue to grow.

"In the case of that service station, in these hard times they ought to try to do twice as much to welcome their customers, to inform them of all they have to offer, and to go out of their way to encourage them to return. This is the way to build up the company. The way they have chosen to follow is not 'self-service.' It is 'self-defeat.' The harder the times, the more we need to inform, to make known what we are doing and to offer to do it better."

3 Soon after the above incident I was talking to a deacon in a large Baptist church. He said to me: "The times are hard. They are getting harder. Money is becoming increasingly difficult to raise. We are therefore preparing to cut down upon the expenses represented in our budget. One of the things that we are preparing to cut down is the item in the budget concerning our Baptist paper. Possibly a few we need to subscribe for, but for the most part, we can do without it and save money."

I remembered the service station and how I felt when I drove into it with nobody to inform me how or what to do. I also remembered the

brilliant woman who is still building her merchandising company even in these hard times. I replied to the deacon: "My brother, you are doing exactly opposite to what is good and best. As times get harder, you need to inform your people the more. As the budget is more difficult to raise, you need to tell your people what you are doing, why you are doing it and the purposes you are seeking to achieve.

"Now, of all times, is the time to increase the subscriptions to the paper, to scatter it in the homes of your people, to inform them and encourage them concerning the great work you are doing for God, and to believe that if the people are cared for, entreated for, included in all of your programming, God will place in their hearts the will to respond."

"Keep that Baptist paper in the budget. When you gather in your financial committees, seek to enlarge your services to the people. We need to be at our best when the times are at their worst."

So far as I know, this is about the best advice I have ever given to a deacon. In these hard times, this is no time to retrench in our services to our churches and to our members. This is the time to increase our ministries, to pour our best into the channels and media of information, to include them all prayerfully and earnestly in what we are trying to do for our Lord.

Stay with the Baptist paper. Increase its circulation. Send it to the homes of all the people. The reward will be great.

Lay missionaries go to Bangladesh

Mr. and Mrs. Dan Martin, members of First Church, Jacksonville, have gone to Bangladesh to serve as lay mission volunteers for one year. The Martins will assist in bookkeeping. Much of their work will be in keeping the books on the emergency relief fund.

The first impression the Martins had to go as volunteer lay missionaries came when the John Floyds spoke in First Church, Jacksonville. As the Floyds presented the need, the Martins felt impressed to pursue the possibility of helping on a short-term basis.

Martin is a retired major from the Army and is about to retire from his second career as an insurance agent.

Both of the Martins have had bookkeeping experience.

The Foreign Mission Board will pay the travel expense of the Martins, will furnish them a place to stay while in Bangladesh and will pay the difference in the cost of living between the United States and Bangladesh. The Martins' service will be on a volunteer basis for this year. All of the expenses incurred by the Foreign Mission Board will come from the general mission fund. The emergency fund is used for relief purposes in Bangladesh only. First Church Jacksonville, will also assist the ministry of the Martins by providing them \$50 per month.

Pastor Mason Bondurant said "Our church is extremely delighted that the Martins are going as mission volunteers to Bangladesh. It is my prayer that the Lord will call others from our congregation to serve on the foreign field."

"The Lord has blessed us in many ways," said Mrs. Martin in her public testimony before First Church. "We have two lovely children, Daniel Martin Jr. and Mrs. Charley Robertson, for which we are very grateful. And the Lord has given us so many other blessings that it would be impossible to recount them. For some time we had felt that we wanted to do something extra for our Master. When we learned about the volunteer work for our Foreign Mission Board we felt this was an answer to our prayer and what God wanted us to do."

Martin said "A part of our work will be to travel to three outlying areas to assist the mission outpost set up bookkeeping procedures. This will be difficult work because of the problem in travel. Some of our friends, learning of the difficulty that would confront us, asked 'Why are you going to do this?' We are certain that it is the Lord's will for us to go. But we earnestly solicit your prayers that God will guide us and give us strength as we labor for him."



Mr. and Mrs. Martin discussed their mission service with their pastor, Mason Bondurant.

WANTED: DIRECTOR OF PLANT MAINTENANCE

Large church-related institution is seeking applications for Director of Plant Maintenance. Responsibilities of the position include personnel supervision, materials acquisition, cost accounting of materials, and coordination with architects and contractors on new construction. Persons interested in further information please write Job Opportunity, Box 550, Little Rock, Ark. 72203.

Registration Begins 9:00 a.m., May 23rd

Ouachita Weekend for Laymen

Name (s) _____

Address _____

City _____

Church _____

_____ Reserve single dormitory room (1 person) at \$3.50 plus \$10.00 registration fee.

_____ Reserve double dormitory room (2 persons) at \$7.00 plus \$15.00 registration fee.

_____ Reserve meals:

_____ plates, dinner, May 23rd at \$5.50 each

_____ plates, breakfast, May 24th at \$1.75 each

_____ plates, lunch, May 24th at \$2.75 each

\$ _____ Total amount enclosed

I am interested in recreation May 23rd: _____ Tennis

_____ Fishing _____ Golfing _____ Bowling

Other _____

Please return by May 21, 1975

Ouachita continues full accreditation

Ouachita Baptist University has received full accreditation for both its graduate and undergraduate programs, according to Dr. Daniel Grant, OBU president.

The North Central Association of Colleges and Secondary Schools, a regional accrediting agency, made its periodic inspection of the Ouachita campus earlier this year. At its annual meeting April 7-9, the agency voted to renew the school's accreditation.

The agency examines all member schools for strengths and weaknesses, and reviews the schools' purposes and their resources for carrying these out, Grant said.

The agency's report listed six reasons for its decision. These include: strong presidential and administrative leadership; a hard-working board of trustees which takes a positive interest in the programs and welfare of the University; a faculty which is competent, hard-working, teaching-oriented and committed to the institution; an excellent student body; striking improvements in the school since the agency's 1970 evaluation; and initiative of the institution in developing a position of statewide leadership in human relations and integration activities.

Church Training

A handle that works



Holley

Arkansas "Do Nothings" are sold in craft exhibits and shops all across our state. For people who enjoy turning handles, it offers a lot of satisfaction but very little sense of accomplishment. As the name suggests, it does nothing. It's an

interesting conversation piece but it produces nothing.

However, Arkansas pastors and Church Training directors will soon receive a handle that has the potential of producing tremendous results. That handle is the 1975-76 CHURCH: the Sunday Night Place *Church Guide*. It's the handle that can help pastors and Church Training directors get a hold on their job of enlarging and enriching their Church Training Program.

CHURCH: The Sunday Night Place is designed to help you enlist more people

in the pilgrimage toward Christian maturity...a plan that seeks to create a new awareness and attitude about Sunday night...and training. It is an emphasis designed to help get more people involved in their own Christian growth...to increase the quality of the Sunday night group time...to help members be better stewards of time and opportunity.

The actions suggested in the *Church Guide* will help strengthen the church and lead the local "body of Christ" to a deeper commitment to their mission as a church of Jesus Christ. CHURCH: the Sunday Night Place is designed to bring the people of God together to train...study...worship...sing...and enjoy one another's presence. It can help prepare the people of God to move out into their "many worlds" in which they work...study...play...and travel and share Christ's love more effectively.

Plan now to use this handle in your church during 1975-76, beginning with the preparation actions in July.

Cooperative Program stays ahead of 1973-74

NASHVILLE(BP)--Receipts through the Southern Baptist Convention's national Cooperative Program unified budget for the first seven months of the 1974-75 fiscal year exceed the same period last year by nearly \$1.7 million, or 7.52 percent.

A report released here by John H. Williams of the SBC Executive Committee indicates 33 state conventions covering 50 states have sent in \$23.84 million for use in worldwide SBC causes, compared to \$22.17 million last year.

The \$23.84 million represents about one third of funds received by the state conventions from the SBC's 34,734 churches.

Total national contributions, including \$26.34 million in designated giving, for the first seven months add up to \$50.17 million—a \$3.6 million or 7.71 percent increase over last year.

Figures for April show some \$3.29 million in national Cooperative Program receipts in 1975, a 2.32 percent increase over receipts last April.

**Arkansas top 25 churches in baptisms 1973-74
(Ratio: baptisms to resident members)**

Church	Pastor	Association	Ratio	Total Baptisms
1. Open Door, Rogers	K Rex Easterling	Benton	1-2.89	102
2. N. Main, Jonesboro	Garland A. Morrison	Mt. Zion	1-3.76	300
3. Ridgeview, Fayetteville	Doyle Wesson	Wash.-Madison	1-4.33	114
4. Ridgecrest, Blytheville	J.A. Aldridge	Mississippi Co.	1-4.7	57
5. Mayflower	Herman Hurd	Faulkner	1-5.15	54
6. Grand Avenue, Hot Springs	Glenn Riggs	Central	1-5.58	124
7. Elliott, Camden	Gene Pritchard	Liberty	1-5.98	69
8. Central, Bald Knob	J.E. Clark	Calvary	1-6.23	73
9. Crystal Valley, N.L.R.	Edward Walker	N. Pulaski	1-6.93	100
10. Eastside, Mtn. Home	Charles R. Stanford	White River	1-7.84	69
11. Fisher St., Jonesboro	Rex Holt Jr.	Mt. Zion	1-9.10	60
12. Windsor Park, Ft. Smith	J. Harold Smith	Concord	1-9.48	173
13. First, Springdale	Clifford L. Palmer	Wash.-Madison	1-9.55	159
14. First, Harrisburg	Henry Applegate	Trinity	1-9.59	73
15. First, Lavaca	Charles Holcomb	Concord	1-10.18	73
16. Oak Grove, Van Buren	Wayne Davis	Clear Creek	1-10.48	66
17. Second, Little Rock	Dale Cowling	Pulaski	1-11.15	148
18. University, Fayetteville	H.D. McCarty	Wash.-Madison	1-11.63	142
19. Trinity, Texarkana	Stanley Coffey	Hope	1-12.30	57
20. First, Rogers	Dean Newberry	Benton	1-12.40	80
21. Olivet, Little Rock	Russell J. Clearman	Pulaski	1-12.43	79
22. Sunset Lane, Little Rock	Edward B. Edmondson	Pulaski	1-12.89	62
23. First, Ft. Smith	William L. Bennett	Concord	1-13.28	213
24. Mt. Olive, Crossett	Ferrell D. Morgan	Ashley	1-13.29	62
First, Forrest City	Kerry Powell	Tri-County	1-13.29	118
25. First, Conway	Bill Probasco	Faulkner	1-16.57	65

Jesse S. Reed, Director of Evangelism

Top 25 churches in per capita gifts through the Cooperative Program in 1974

The 25 churches listed below are the leaders in our state in per capita gifts through the Cooperative Program in 1974. The list is based on total gifts received in the Executive Secretary's office, excluding any designated amounts, and the membership reported in the 1974 church letter.

In a previous issue we presented the 25 leading churches in total gifts. In a subsequent issue we will present the 25 leading churches in percentage giving.

Church	Association	Per capita gifts
1. Almyra, First	Centennial	\$72.37
2. Pulaski Heights, Little Rock	Pulaski	\$47.69
3. Brownsville	Caroline	35.71
4. Crossett, First	Ashley	34.51
5. Carlisle, First	Caroline	33.53
6. Maple Avenue, Smackover	Liberty	33.25
7. Camden, First	Liberty	32.08
8. Lonoke	Caroline	31.12
9. Hazen	Caroline	30.91
10. West Memphis, First	Tri-County	29.68
11. Calvary, Hope	Hope	29.45
12. Paragould, First	Greene Co.	28.65
13. Blytheville, First	Miss. Co.	28.32
14. Sparkman, First	Carey	28.26
15. Immanuel, Little Rock	Pulaski	27.95
16. Des Arc	Caroline	27.26
17. Levv	North Pulaski	27.21
18. Harrison, First	North Arkansas	27.16
19. Stephens, First	Liberty	25.95
20. Coy	Caroline	25.33
21. Grand Avenue, Fort Smith	Concord	25.01
22. Immanuel, Fort Smith	Concord	24.42
23. Central, Magnolia	Hope	24.23
24. Springdale, First	Wash-Madison	23.48
25. Calvary, Batesville	Independence	23.26

Child Care

Memorial gifts aid living

"A person lives as he invests himself in other lives...a man is immortal as he is useful. He lives as long as the thing in which he has invested lives. Money that goes into the making of character, the shaping of destinies - money that gives new hope and spells opportunities - does not pass away...it is as imperishable as truth itself."

More and more people are using memorial gifts as a practical means of honoring the memory of a friend or loved one. A living memorial given to the Baptist Home for Children lives on in the lives of countless numbers of children. These memorials have come from Baptists all over our state and are deeply appreciated.

In this way, individuals and church groups honor the memory of someone by helping us provide a more complete program for young people and interest in them. Memorial giving is another way of

spreading flowers along the drab and sometimes dreadful way that others must travel.

Each time a contribution is received by us in honor or in memory of someone, we send the family of the one so honored an acknowledgement card and a receipt to the donor.

In our newsletter, *Current Events*, recognition of individual memorial gifts is listed. A complete list of the names of the ones honored and the names of the donors are included as a regular feature of our newsletter. This is another way that Christians may express their thoughtfulness and concern for the children who are entrusted to our care. Many prefer to perpetuate the memory of a loved one by improving the way of living, for others.—Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

Taking aim on RA camp

How do you safely handle a bow?
How do you make the arrow go?
How do you aim it straight and true?
So that you pierce the bulls-eye through?

The answers will be provided for boys who select archery as a course in Royal Ambassador Camp.

Archery is becoming very popular with many boys. Basic instructions in the use of the bow, safety, etc. will be provided for boys who are interested.

Archery is just one of the features at the camp. There will be many opportunities for sports, and recreational activities available for the campers. Realizing that boys do not all like to do the same things, a well-rounded program of activities are provided.

Other features include crafts, hiking, swimming, nature lore, and basic campcraft.

Boys in camp are urged to practice good health habits and three well-balanced meals are provided in the dining hall each day.

Spiritual, mental, physical and social growth and development are stressed. Ample time and leadership for attaining the goals are provided.

Missions and spiritual development are stressed and provided by missionaries, worship, Bible study and private directions.

Whatever a boys' interest may be, Royal Ambassador Camp will be a help to him.

Time is growing short for making reservations for the first week beginning June 3.

Reservation forms and information have been mailed to counselors, pastors and ministers of education. See them or contact Brotherhood Department for more information.

Lad and Dad Camp for six-eight year-old boys is June 6-7. This weekend camp can be great event for both the dad and lad. Plan to attend.

Information is available from the above sources.—C.H. Seaton, Director, Brotherhood Dept.





The
Southern
accent

'Five years later'

Another class of graduates have received their associate degrees from Southern Baptist College. They leave the Campus of Christian Purpose with more knowledge, and maturity, but there seems to be an unborn potential reflected in their eyes. It is a look that has a hint of mystery. With a glow on their faces, the touch of a smile, and this "gaze" that seems to be going beyond today, we get the feeling they "know something we don't know."

We are limited to sit in the audience imagining and wondering where these young people will be five years from now. The limitation is pronounced by our lack of imagination as to where the Lord will lead these students.

Five years ago, May 28, 1970, was "just another" graduation day at Southern, but a very special day for each student, especially for Ken and Paulette Jerome. Five years later from the windy mile high city of Casper, Wyo., let's take a brief look at this family. The five year pilgrimage came by way of Ouachita University where they both graduated in 1972. Sprinkle in a couple of pastorates and some work at the Mid-America Seminary and we span this half decade.

Casper is a pioneer area for our Southern Baptist ministry, and the Jeromes have found their place in this part of the Lord's vineyard. This "oil city" is at the foot of Casper Mountain, an 8500 foot, snow capped handi-work of God. A snow storm may be in progress on its peak, while "shirt selevel weather" is in Casper.

The College Heights Church is located across the street from Casper College. Membership, and program is growing under the leadership of Pastor Jerome. Ken is active in the Northern Plains Baptist Convention as well as the local association.

The most recent event in the lives of these Southern Baptist College graduates is the adoption of an eight month old daughter from Viet Nam. "Diem" was certainly not in the thoughts of this family five years ago. She will enjoy the love of Christ expressed by new parents as well as from her new brothers, Brent and Kevin.

The products of the 1975 class are already busy writing an exciting chapter and "may God's peace go with them." The Southern Accent is on those who have finished Southern, but are a long way from being finished.—Jim E. Tillman, Director of Development

New opportunities urged for Baptist lay people

MEMPHIS (BP)—The Foreign Mission Board needs to provide thousands of new opportunities for Southern Baptist lay people to serve on the mission fields during the next 25 years, the top executive of the SBC missions agency was told here.

Baker James Cauthen, executive secretary of the mission board, received the suggestion along with 21 others while conducting an inquiry session at the annual four-day Brotherhood Leadership Conference.

The SBC agency is conducting a series of inquiry sessions throughout the United States this year in an effort to learn what "bold new plans" a cross section of Southern Baptists want to see unfolding before the end of this century.

Cauthen told the 50 state Brotherhood leaders and members of the Brotherhood Commission staff he expects to get similar information from more than 2,600 Southern Baptist missionaries serving in 83 countries "by the end of this summer."

The inquiry session was one of the features of the Brotherhood evaluation and planning conference which included addresses by D.B. Hogue, director of the evangelism section of the Home Mission Board, and his renewal evangelism associate, Reid Hardin.

Speaking on the concepts in lifestyle evangelism, Hogue said he hopes every individual and agency in the Southern Baptist Convention "would do evangelism."

Hogue described evangelism as "what a man is and does."

"My concept begins with an experience, leads to a development of maturity, and bears fruitful response in what people do naturally."

"I don't think this means running up to every person you see on the street, grabbing his lapels and shaking him until his cage rattles."

"But neither is lifestyle evangelism just living the good life. It's life sharing. A good life is no excuse for locked lips."

"We must encourage people to be normal and natural evangelists where ever they are," he told the Brotherhood leaders. "This man does because he likes to do it."

In one of his first appearances in recent years at the Brotherhood Leadership Conference, Cauthen told the men he sensed a quickening of the pace of the laymen in Southern Baptist churches in evangelism, missions, stewardship and "in many other directions."

Cauthen expressed appreciation for recent Brotherhood efforts in enlisting 350 lay volunteers to build homes,

schools and churches in Honduras and to provide food following the devastation of Hurricane Fifi last September.

"The thing I liked best was that these men also offered their services for any future emergencies," he recalled.

Several state Brotherhood leaders told the foreign missions executive that gifts to the Cooperative Program climbed significantly in their states following the return of their lay volunteers from the Central American country.

In the inquiry session, Glendon McCullough, executive director of the Brotherhood Commission, expressed the hope the mission board would make it possible for up to 50,000 lay persons to serve overseas each year in the interest of Christian missions.

"It's my feeling that this great lay involvement could lead Southern Baptists to provide funds and personnel to reach a goal of 10,000 career missionaries."

In light of improved transportation and health facilities, the board also was asked to scale down its health requirements for missionaries.

Other proposals included a national network television spectacular on foreign missions every three months, utilization of global communications technology, better use of Baptist servicemen overseas in mission work and development of a student exchange program for high school-age boys in the SBC's Royal Ambassador (RA) program and foreign students.

The board also was urged to support the education of more men and boys in foreign missions, particularly Royal Ambassadors.

In a recent commissioning service for foreign missionaries, about 75 percent of the men testified they received their call to become missionaries through the Royal Ambassador program for boys, sponsored by the Brotherhood Commission, a state Brotherhood leader said.

A final suggestion called for "a single world mission board to communicate missions to Southern Baptists."

In a business session, the Brotherhood leaders took 42 actions dealing with training, mission support, World Missions Conference promotion, associational Brotherhood materials, planning for the 1980s, Brotherhood reporting and records, development of three books, publication of a new magazine for Pioneer Royal Ambassador officers and leaders, and a Brotherhood emphasis in 1977-79 entitled "Focus On Ministry."

ATLANTA (BP)—Roy W. Hinchey, who retired May 1 as the first secretary of church-minister relations for the Georgia Baptist Convention, played a key role in establishing a major Baptist milestone.

One of his most treasured letters came from an associational missionary who wrote: "When you were elected to lead the new department of work with Georgia Baptists, your program had almost solid opposition in my particular section of the state. Only a few of us felt we could support such a work.

"During these intervening years, your quiet, gentle way of moving among our people has produced a change . . . I can now say I find practically no opposition to your work."

Other comments from across Georgia, reports Jack Harwell, editor of Georgia Baptists' state paper, the *Christian Index*, have followed a similar vein in reflecting on Hinchey's ministry in one of the most sensitive areas of Baptist life—helping ministers and church staffers find churches and helping churches find them.

The idea of a denominational office to help ministers and churches get together was brought up several times in Georgia and other states before it became a reality. Now, about 10 state conventions have created similar programs, with differing approaches.

After nearly four years of existence, the Georgia Baptist church-minister relations office receives about 60 calls a month from churches and an equal number from ministers. In the beginning, totals ran about 15 monthly calls from churches and 60 from ministers.

Critics felt such an office would tend to create a "Baptist bishop," who placed all ministers in the state in violation of local church autonomy, circumventing work of the Holy Spirit and creating political blocs in denominational life.

When the Georgia convention authorized the office in 1971, it spelled out detailed guidelines which have prohibited any of the above from developing.

Hinchey said, "I have tried hard not to be a 'recommending' or 'endorsing' agency. I give factual information on men and women who from every human judgment might be possible candidates for that particular church, leaving all final decisions to local churches under prayerful guidance of the Holy Spirit. If this office ever gets to be more than an informational or counseling center, it's headed for trouble."

James W. Waters of Macon, now president of the Georgia Baptist Convention, chaired the committee which recommended Hinchey's ministry in 1970.

Waters, recently wrote: "Initial skepticism, and perhaps some fear of a centralized authority which I had, quickly gave way to a strong interest in and support of this program. I saw too many churches and ministers who needed a channel for consultation and assistance to think otherwise.

"The gentle, gracious and compassionate ministry of Roy Hinchey in this position, together with the sympathetic and concerned support of Georgia Baptists, have caused this

Georgians

support office

for church-minister

relations

service to become well established. The value of this program has proven itself many times," Waters added.

Hinchey has had considerable success in counseling with churches and ministers to settle church troubles before they become serious ruptures.

"Many churches have called on our office to help counsel about staff problems before they became church splits," he said. "I hope this will accelerate under Dr. Ethington." (W. Howard Ethington, area missionary from

Columbus, Ga., will succeed Hinchey.) "It has been my observation that most serious church problems come about because of bull-headed pastors or bull-headed deacons, who thought they were the president and the board of directors of a religious corporation, rather than the shepherd and under-shepherds of God's precious flock," Hinchey said.

"The greatest conflicts in our churches don't come from doctrines or programs, but from personal relationships. A minister who has conflicts in one church will have conflicts in another church, unless he learns to relate to people. The same is true of deacons."

He added: "My biggest frustration has been trying to help ministers who can't be helped, because they won't accept their own need for a healthy personality and a right relationship to folks.

"A man doesn't become a pastor just because the church votes for him. He has to earn that right," he declared.

"A minister can't move every two years and earn that blessed right, either. People will love their pastor in direct proportion to how much he loves them and how long he stays at their church."

Hinchey said he has noted one "decidedly healthy" trend in his nearly-four years in his pioneering position.

"Four years ago all the churches wanted a flashy young minister with the wisdom of Solomon and the experience of Job, but he couldn't be over 35 years of age," he said.

"Today, more churches are rejecting chronological barriers on the Holy Spirit and are willing to consider an older, more mature minister. Many churches got 'burned' by calling the angry young men of the sixties and are taking a more careful look at maturity now."

He added: "Some churches have stopped the silly practice of jumping in cars and running all over the Southeast to hear every preacher recommended to their committee.

"More and more are sitting down and making thorough, careful, prayerful investigations of all the data they can get about possible ministers, before they go to hear them preach. I applaud this trend; it is overdue."

Hinchey paid warm tribute to associational missionaries and to other Georgia Baptist employees for support in his sensitive ministry.

"Dr. Roy Hinchey's achievements are of memorable significance," responds Searcy S. Garrison, Georgia Baptist executive secretary-treasurer. "He came to this position with commitment to Christ, concern for the churches and those who serve in them and with an understanding of the principles and policies of Baptists."

Urges talkback to preachers

MILL VALLEY, CA—Dr. Wayne E. Oates, director of clinical pastoral education at Norton-Children's Hospital and professor of psychiatry and behavioral sciences at the University of Louisville School of Medicine, urged student ministers to welcome confrontation and dialogue in their preaching ministry. The guest lecturer for the H.I. Hester Lectureships on Preaching at Golden Gate Seminary, Mill Valley, Calif. April 22-25, asked the students, "Do we have the nerve to say to people who are cantankerous and hard to live with that they have a chance for rebuttal to what we say from the pulpit." He said, "The objective of confrontation is not to splurge our anger but to get people to listen."

Oates added, "Encounter and confrontation have gone out of the main line of today's preaching." He commended the dialogical sermon as opposed to the "one way sermon stuff," in his exposition of "confrontational preaching."

In dealing with "persuasive preaching," Oates said: "Without a teaching preacher, especially on touchy ethical issues, the counseling load becomes unbearable to the preacher, and the preaching becomes unbearable to the people."

Concerning "evangelistic preaching," Oates stated: "There is one thing that stays put, and that is the need for forgiveness and the need for redemption." He cautioned: "The main defect of Evangelism is the same defect we find in psychological counseling—not following up on our results and not staying by 'the stuff.'" He reminded the students that "healing is a by-product of the restoration of hope."

Oates closed the lectures with a reflective address on "celebrative preaching." He said, "We celebrate in our sufferings knowing that suffering produces endurance, endurance produces character, and character produces hope." He urged the audience to "celebrate the command that we lay aside every weight and run the race that is before us and look to Jesus who is the pioneer of our faith."

In closing Oates took a look at retirement. He charged that "the aging process today has become a form of bondage in America." Oates said that he was going to rename "retirement." "I'm going to call it the right to plan your own schedule; the opportunity to write a new chapter in your life."

'Pressure campaigns' not effective with broadcasters

IT WORTH (BP)—Although proper protest can be effective, the thousands of letters mailed to TV networks by irate church people may not have been worth the stamps it took to mail them, a broadcast executive said here.

Mike Shapiro said that the networks, program sponsors and members of the Federal Communications Commission (FCC) recognize such letters for what they are—"church pressure campaigns"—who don't give them the attention the writers hope for.

Shapiro, president of Belo Broadcasting Corp, which owns WFAA-TV in Dallas and KFDM-TV in Beaumont, Tex., as well as two Dallas radio stations, addressed participants in the Southern Baptist Radio and Television Commission's second annual media consultation.

"To inform your congregation, from the pulpit, of what to say in the letter or to hand out forms requesting your members to copy and sign them, or even to solicit petitions with 100's of names on them, is not one-tenth as effective in getting your message across as simply telling your church members to write—in their own words—a good, constructive letter," Shapiro said.

Such a letter would be treated as an individual expression and not one from an organized pressure approach he said. "Advertisers pay a great deal of attention to a constructive, well written letter outlining the writer's feelings.

Shapiro urged pastors to tell their members to support good children's TV programs. "If the program is beneficial to children, tell the congregation to write a complimentary letter sometime," he said.

Shapiro said the country has been described frequently as living with a "new morality" but that "Americans in ever-increasing numbers are now expressing very deep and serious concern about the new morality displayed on the TV screens in their homes."

Broadcasting has a responsibility, he said, to keep in mind what kind of programs are beamed into the living rooms of the country. "We ask, who is responsible—the parents, the networks, the station, the FCC, Congress—for what the young people see.

"Well, all of broadcasting must be responsible and responsive and broadcasters must make the decisions, not somebody in Washington.

"The strong moral values that we all grew up with and that made this country great are being shattered. TV didn't start the new morality but by portraying it nightly, it certainly is fanning the flames and making it seem acceptable."

Shapiro cited a speech evangelist Billy

Graham made during a National Association of Broadcasters meeting when Graham said that TV, as the most powerful medium, can do more to return this country to stability, unity and basic moral values than any one other force.

The Dallas broadcast leader sounded a solemn note in describing the churches use of "that most powerful medium."

"For too many years the churches have been talking to themselves," he charged. "Since the early days of TV, most religious programming has been anchored to Sunday morning and the church remote (broadcasts) are beamed to the shut-ins who are normally church goers who already have the churches' message.

"No longer will the mass TV audience respond to the pulpit, the minister, and the stained glass window behind him. When you tell the viewer in advance that he is going to be preached to, that he is going to receive moral or cultural values, or that he is going to be educated, he will jump up and change the dial before the opening credits are even finished," Shapiro said.

He said the Radio and Television Commission's work has been "on the right track for years. The Radio and TV Commission couches moral values and a belief in people and God within the confines of a professionally-produced program which can compete with any entertainment programming on other channels," he said. "This is the only way to take advantage of TV," he emphasized.

Weber

(From page 24)

many are being built around the country.

"They are staying with the basics with this commitment" he said, as well as being "innovative enough to make the gospel attractive to modern man."

Weber is excited about the plans for a Baptist bicentennial bell that will be dedicated May 27 in Philadelphia and then travel down the eastern seaboard for a visit to historic Baptist sites. The bell will be on the platform during the Miami Beach Convention, Weber said, and the sessions will open with its ringing.

He said there would be a "patriotic and revival atmosphere" at the convention, and "a burden to meet human needs" that he hopes will not be distracted by lengthy debates. "People will be saying, 'The world's in a mess. We'd better get right ourselves.'"

"God is going to use this crisis as an opportunity to bring us back to the basics."

SBC datelines

New Asheville book store dedicated

ASHEVILLE, N.C. (BP)—A new Baptist Book Store has been opened in Asheville, N.C., completing the first segment of a five-point plan for enlarging and reorganizing the Baptist Book Store structure in North Carolina.

Currently, the book store division of the Baptist Sunday School Board, Nashville, operates 55 Baptist Book Stores and two Lifeway Book Stores in 21 states through six regions covering the United States. Eleven regional mail order centers are also planned for completion by 1978.

The Lifeway Stores, which will be increased over the next several years, are designed for persons who would probably not patronize a Baptist Book Store. They carry no materials directly related to church programs as do Baptist Book Stores.

Ben Rentz, manager of the Baptist Book Store in Mobile, Ala., since 1967, will manage the Asheville store and take responsibility for the operation of the store at Ridgecrest Baptist Conference Center. The Ridgecrest store was previously the responsibility of the Atlanta, Ga., book store.

Ford uses Baptist facilities in New Orleans

NEW ORLEANS (BP)—When President Gerald Ford paid a visit here to speak the dedication of the F. Edward Herbert Library, he used Baptist facilities for his staff.

The entire building of the Baptist Association of Greater New Orleans, the newest available structure to the library honoring the U.S. Congressman, was used as a command post by the White House staff, with two direct lines to the White House.

While the White House staff used the conference room for their command post the Secret Service set up communications facilities in the kitchen.

Electricity for dedication ceremonies was channeled through Baptist center lines.

Mercer Irwin, executive secretary of the New Orleans Association, and his associate, Nolan Johnston, and their wives were given special seating in the VIP section at dedication ceremonies.

The Baptist center is owned by the New Orleans Association and houses Baptist student and associational offices. Some financial support is given by the Louisiana Baptist Convention.

President Ford, in addition to participating in library ceremonies, was in Louisiana to attend off-shore oil drilling operations.

Son of missionaries named ambassador

WASHINGTON (BP)—William G. Bowdler, son of emeritus Southern Baptist missionary Ruth (Mrs. George A.) Bowdler and the late Mr. Bowdler, has been named U.S. Ambassador to South Africa.

Born in Buenos Aires, Argentina, where his parents were missionaries for 37 years, Bowdler is a graduate of the University of Richmond, a Baptist school in Virginia, and the Fletcher School of Law and Diplomacy.

Bowdler began his career with the Department of State in 1950 and has held various positions in the field of international and foreign relations. He has been stationed in Washington, Cuba, Guatemala and El Salvador, and he holds the rank of career minister.

Hinson gets grant to study Protestant teaching authority

LOUISVILLE (BP)—E. Glenn Hinson, professor of church history at Southern

Seminary here, has been awarded a \$5,000 grant from the Association of Theological Schools in the United States and Canada to do a year's sabbatical leave field research in Rome examining the teaching authority of the Protestant church.

Hinson will also serve as interim pastor of Rome Baptist Church.

He chose Rome as the site for his study because of the teaching authority of the Catholic Church. "I will be in the midst of where Christianity had its beginnings," said Hinson, who holds earned doctorates from both Southern Seminary and Oxford University.

Final authority in the Roman church has been pinpointed, according to Hinson, and from this base he hopes to isolate the connection between the individualism reflected in Protestantism and the delineated authority of Rome.

From his research, the church history professor plans to write a book about the teaching authority of the Protestant church.

The Association of Theological Schools in the United States and Canada was formerly the American Association of Theological Schools.

Singing
His
Praises

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Personal responsibility

May 18, 1975

Ezekiel 18:2-13, 30-32



Robertson

No one really likes to accept responsibility for some misguided action. It evidently is characteristic of human nature to blame our mistakes and failures on others. This is especially true in our spiritual lives, for we are

constantly blaming our sin on something or someone else. Our early home life, our society, our friends, satan, but never do we like to admit we chose to sin. The prophet Ezekiel is stressing for the people of his day that they are personally responsible for their sin, therefore their judgment and exile are deserved.

This personal responsibility also applies to our lives as we live in modern America, for responsibility is always upon our shoulders in the final analysis.

Responsibility correctly stated (18:2-4)

If we are to fully understand the writing of Ezekiel we must remember that he was God's prophet to the exiles in Babylon. You will recall these exiles have come from Judah, the southern kingdom, after Babylonia had begun to conquer God's people in Jerusalem and the surrounding area. The defeat of Judah could be termed more a process than something that happened quickly. It began about 605 B.C. and continued until about 586 B.C. with exiles or prisoners being deported to Babylon on more than one occasion. Daniel and his friends were taken in 605 B.C., but Ezekiel did not go before 598 B.C.

God needed a prophet among these despondent exiles in a pagan land and so about 593 B.C. he called Ezekiel to be that prophet. His task was to involve many things including the breaking down of false hopes of an early return to their homeland and preparing them for the destruction of Jerusalem.

Another part of his task was to impress upon these exiles a sense of personal responsibility for their sin and its punishment. Perhaps some had excused themselves by quoting the proverb, "The fathers have eaten sour grapes, and the children's teeth are set on edge." This might seem to fix the blame for their slavery in a foreign land upon the sins of their fathers, but Ezekiel is impressing upon them their own guilt and responsibility; they must accept the blame for their punishment. God has stated that all persons belong to him,

both father and son, and the soul that sins shall die; each person is responsible for his own rebellion against God. The person dies for his sin and cannot blame his guilt on another; there can be no transferral of guilt.

It never absolves us of our condition before God to say someone else caused our rebellion, for the Lord will hold us accountable for what we have done and the decisions we have made.

Responsibility clearly illustrated [5-13]

Now Ezekiel proceeds to demonstrate the principle he has stated. If a man is righteous, obeys God, is not involved in idolatry or immorality, does not take advantage of his neighbor, but rather treats his neighbor fairly and lovingly, and in general does the will of God and is pleasing to God, he will live. The man is judged by his own deeds, and is acceptable to God.

On the other hand if his son rebels and goes against God committing tragic sin the righteousness of the father would not be counted for the son. This sinful person will die because he is responsible to God for what he does, regardless of how committed to God his father happened to be.

Since Christ has come to be our Saviour our life or death hinges upon our response to him. If a father accepts Christ and lives for him, God will be pleased with him and the person will live. If, however, the child refuses Christ and goes against him, he will die in his sin. We are responsible for our own actions, and our parents' salvation cannot be transferred to us; we must all respond to Christ and receive him for ourselves.

Responsibility calls for repentance (30-32)

Since God holds a person responsible for his own transgression, the prophet is urging his people to repent and be changed by God. Some very graphic language is contained within these three verses: "cast away all your transgressions", "gain a new heart and spirit", "turn yourselves and live". The prophet is telling them if they perish it is not the fault of a capricious God, for he has no delight in their perishing. The heart of God is broken when his creation refuses to walk with him and goes on to destruction. In every way possible God urges the people of this world to come home to him, have their sin forgiven, and have a clean heart and new life, but so often they refuse. So because of their sin they perish, they can blame it on no one else.

Jesus Christ is calling the sinner to come to him today and find eternal,

abundant life. He wants no one to perish, rather he wants them to live with him forever. His pleading call today is, "Why will you die, O America, why will you die, o sinner?"

Conclusion

Personal responsibility for our sin cannot be denied in the face of God's revelation through Ezekiel. Accept it and realize that "everyone of us shall give account of himself to God". Regardless of how much we may hesitate to admit it, we are sinners and we are responsible for we have been given freedom of choice by God.

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Famine brings refugee to school, new home

MARADI, Niger. (BP)--Imbayira thought school was a place where children were physically beaten until a famine brought him to the refugee camp here and to the care of Southern Baptist missionaries. Now his attitude has changed and he looks forward to school this fall.

The 11-year-old boy came with six Arab women and their children to the yard of missionaries Mr. and Mrs. Robert D. Williams one day in December, 1973. The missionaries gave the women food and blankets. Then Mrs. Williams and Mrs. H. Jerold Palmer Jr., also a missionary, went to their home.

On this visit they witnessed stark evidence of the impending famine--refugees gathering in cornstalk villages, no food for even the children, the beginnings of widespread disease. That same night three of the Arab babies died.

When the Tsibiri school, a Sudan interior primary level boarding school, opened a special class for refugee children, the missionaries wanted to send Imbayira along with others.

Imbayira stubbornly refused to go, convinced on the basis of earlier experiences that he would be beaten.

The missionaries persuaded four of his cousins to go, Mohammed and Hussein, both 14, Hamadu, 12; and Ali, 11. The four boys finished first, second, third and fourth in their class of nine. Ali was the top of the class and the first one to become a Christian. Seven of the nine in the class became Christians before the class was over.

New sensitivities in the home

May 18, 1975

Ephesians 5:21-6:4



Setliffe

counselors and others are writing and speaking on the subject. Family life holds a vital place in the social order.

The greatest contribution any member of the family can make is to demonstrate in living his love for every other member. Being loved is the greatest need each of us has. Other basic needs, such as security, a sense of belonging, being recognized, happiness, come to the person who knows he is loved.

In our Scripture for today, Paul has set forth what it means to live in the home as a Christian family member. In this study we shall seek to evaluate our own personal relationships in the home with the standards taught in these verses.

Standards for husbands and wives (Eph. 5:21-33)

Paul sets forth a general truth in verse 21 which is applicable to every member of a Christian community. The idea of submission is never easily accepted. However, it is a Christian principle and if one is genuinely Christian he cannot escape it. This does not mean compromise of convictions or a self-debasing attitude. It is the willingness to recognize fully the rights of others and to minister to our brother in Christ. We have just had a description of a beautiful life of praise and thanksgiving. (vv. 15-20) Persons who are "filled with the Spirit" (v. 18) find it easy to submit themselves to one another. Reverence for God enables us to have a humble attitude toward fellow Christians, regardless of our human relationship to them.

Submission of the wife to her husband (v. 22) is in recognition of his headship in the home. This she will do "as unto the Lord." At the time of this epistle, the rights of the wife were not recognized as we know them today. Paul later in this discourse bases this relationship on love. Therefore, we are not to conclude that he approved fully the standards which prevailed in Roman, Greek, and Jewish families.

In verses 23 and 24, Paul points out that the relationship of husband and wife

is similar to that of Christ and the church. The exception is that Christ is also the Saviour of the body. However, would not the loving husband be willing to jeopardize his own life in order to save the life of his dear wife? Following the example of the church, the wife is called upon to be obedient to her husband.

In unselfish devotion the husband loves his wife "as Christ also loved the church, and gave himself for it." (v.25) The husband is to accept his wife as a person. A person, created in the image of God is to be respected. What Christ is to the church, the ideal husband is to his wife. Look at the areas of concern: Christ, head of the church (v.23); Christ, Saviour of the church (v.23); the church subject to Christ (v.24); and Christ, loving the church and giving himself for it (v.25). Meeting the requirements of this high standard, a husband could never be a selfish tyrant in relation to his wife. A wife whose husband loves her like this will gladly honor him as head of their home.

Verses 26-27 stress Christ's love and matchless service for the church. He cleansed and prepared it. It was then ready for presentation to Christ glorious, spotless, and wrinkle free. As a bride, holy and without blemish, the church is ready for presentation to Christ, the bridegroom.

The husband will exercise care for his wife. He should nourish and cherish his wife as he does his own body. She is to be loved unselfishly and protected. He owes his best care, devotion, and appreciation to her. She is a person, a companion, not a servant.

In the language of the Old Testament, verse 31 sets forth the oneness of two lives which enter into the marriage relationship. The man is united to his wife as the members of his body are united. To separate from her would be like tearing his body apart.

Verse 32 speaks of the mystery of the church. There is a mystery of origin. The church originated in the suffering, sorrow, blood, and cross of Jesus. There is the mystery of nature. Christ took our human nature and has given us his divine nature. There is the mystery of unity. We are members of his body, his flesh, his bones. There is the mystery of an ultimate, final, enduring salvation and assurance. We are one with him to care, to nurture, to cherish.

Verse 33 reaffirms the exhortation of verse 28 to husbands and directs the wife's response to be in an attitude of respectful reverence. This is an ideal

which can be realized only "in the Lord."

Standards for parents and children (Eph. 6:1-4)

Children help to make the home complete. They bring immeasurable joy. At the same time, their presence brings responsibility and problems of various kinds. Rearing children is a lively topic of conversation; brings wide differences of opinion from various camps; causes many a sincere parent to wonder, doubt, and-or grieve. God's Word remains our best guide here.

Simply stated, children are to obey their parents (v.1) Children need restraint and guidance. This can best be given in the parent-child relationship. Obedience in the Christian home is based on love, not on arbitrary power. "In the Lord" indicates he obeys in a willing spirit and Christian motive. "This is right" means that obedience represents what is righteous, not merely that it is fitting.

Paul then refers to the fifth commandment. (v.2) Observance of this was both right and profitable, for this is "the first commandment with promise." During childhood, honoring parents means respectful obedience; not with lip service only. The adult son or daughter should respect parents; but also, he should look after their needs according to opportunity and ability.

The promise made to those who faithfully observe this commandment is "that it may be well with thee, and thou mayest live long on the earth." (v.3) Whether obedience to and respect for our parents actually adds years to our lives, we do not know. However, it certainly adds meaningfulness and peace of mind to our years. The practice of obedience leads to self-discipline which is the basis for efficient and effective living and of a sound, healthy body.

Parents also have obligations to their children. Paul mentions fathers in particular (v.4), but surely the same admonition applies to mothers. They should not stir up their children "to wrath" by unjust, unreasonable severity. This insults them and tends to make them feel unloved and unwanted. Paul goes on to say "bring them up in the nurture and admonition of the Lord." This involves training and reproof. The good of the child is the objective. The training and reproof must be done in the spirit of Christ. The result will be that the children will honor their parents.

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Attendance report

May 4, 1975

Church	Sunday School	Church Training	Church Addns.	Church	Sunday School	Church Training	Church Addns.	Church	Sunday School	Church Training	Church Additions
Alexander, First	95	47	2	Leonard Street	101	64		Sheridan, First	258	82	
Alpena	84	29		Memorial	90	36	2	Springdale			
Augusta, Grace	98	60		Park Place	361	131		Berry Street	108	47	2
Bentonville				Hughes, First	193	126	2	Caudle Avenue	144	61	
Central Avenue	63	25		Jacksonville, Marshall Road	329	126	4	Eimdale	323	100	3
Mason Valley	73	52		Jonesboro, Nettleton	249	83		First	1283		16
First	252			Kingston, First	54	28		Walnut Ridge, White Oak	106	67	
Berryville				Lavaca, First	328	122		West Helena Church	255	63	2
First	181	71		Little Rock				Van Buren, First	573	603	6
Freeman Heights	134	63		Cross Road	104	104	3	Mission	30	31	
Rock Springs	72	50		Crystal Valley	155	55	7	Vandervoort, First	50	31	
Booneville, First	250	223		Life Line	524	180	3	Wooster, First	121	85	4
Bryant, First Southern	94	57	2	Martindale	102	48	2				
Caledonia	24	21	2	Woodlawn	145	61					
Camden, Cullendale	503	104		Magnolia, Central	637	216	1				
Cash, First	116	46		Melbourne, Belview	104	68					
Clinton, Friendship	109	43		Monticello							
Concord, First	102		4	First	309	62					
Conway				Second	311	75					
Pickles Gap	230		3	Murfreesboro, First	131	57					
Second	313	86	2	North Little Rock							
Crossett, Mt. Olive	375	275	1	Calvary	450	140	2				
El Dorado, Trinity	134	59		Gravel Ridge	197	92					
Forrest City				Levy	421	81	3				
First	726	153	2	Park Hill	714	106	3				
Second	181	70	9	Paragould							
Ft. Smith				Calvary	228	167	5				
First	1299	242	11	East Side	210	84					
Grand Avenue	832	237		First	450	100	2				
Moffett Mission	31			West View	203	109	9				
Temple	156	97		Paris, First	411	108	1				
Trinity	187	73	1	Pine Bluff							
Windsor Park	831	227	5	Centennial	175	87	2				
Garfield, First	95	45		East Side	218	106	1				
Gentry, First	186	68		First	627	135	5				
Gillham, First	92	57	2	Second	128	59					
Grandview	75	49		South Side	767	108	7				
Greenwood, First	266	123	3	Tucker	12	4					
Hampton, First	181	95	1	Oppelo	15	6					
Hardy, First	166	59	5	Sulphur Springs	221	104	2				
Harrison				Watson Chapel	411	107	2				
Eagle Heights	313	105	4	Prairie Grove, First	162	67					
Woodland Heights	72	50		Rogers							
Heber Springs, Westside	125	55	2	First	519		3				
Helena, First	279	75	2	Immanuel	468	144	8				
Hope, First	422	101	1	Russellville							
Hot Springs				First	462						
Grand Avenue	506	218	15	Second	144	70					

A smile or two

A man went to see the head of one of Washington's many agencies about a job.

"What experience have you had?" asked the bureaucrat. "What can you do?"

"Not a thing," replied the applicant. "Good," said the civil servant. "Then we won't have to break you in!"

Reporting attendance

Attendance figures for Arkansas Baptist churches can be published only if they are received in the offices of the Newsmagazine by Thursday morning after the Sunday of report. Be sure your post card contains the following information: name of church, city, and date of Sunday being reported. Reports will appear in an issue 10 days after the Sunday of report.

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"Strength and honour are her clothing; and she shall rejoice in time to come."

Proverbs, 31:25



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A year in review:

Weber 'appreciates' SBC; urges renewed commitment

by John Rutledge

LUBBOCK, Tex. (BP)—The driver of the limousine from the Lubbock airport talked about politics, the weather and First Baptist Church.

"It's so big they have to have more than one worship service," he said over his shoulder.

"We have seven cabs going out to the college on Sunday for students who don't have a way to get to the church. They just sign a card and the church picks up the tab." He drove in silence for a while. "You know, they get more than \$10,000 in their Sunday School offering. It's a big church."

No, the driver was not a member, he said. Not even a Baptist.

Two of the passengers were on their way to the church. The third was a young man going to visit a friend at Texas Tech, and obviously intrigued at the way the conversation had taken a religious turn.

"They take God seriously here, don't they?" he said.

Jaroy Weber, pastor of First church in Lubbock and completing a year as president of the Southern Baptist Convention (SBC), confirmed the man's observation later in an interview.

"This is basically a conservative area. You don't see the campus extremes that you do at other schools. This conservative spirit expresses itself in religious commitment."

He was elected president three months after becoming pastor of the Lubbock church about a year ago. The dual

responsibilities as pastor and president have stretched him to the limit but have not strained his relationship with this congregation.

When Weber accepted the presidency last year, he promised his church he would be in the pulpit every Sunday and most Wednesday nights. He has kept his word, but it has meant late-night flights back to Lubbock from speaking engagements and missing hours of sleep.

"You have to fight for time," Weber said, "during the flight or in a motel room, for study and sleep. I've been pressing at at both ends, but I'm in good health."

For a man with both feet on the ground doctrinally, Weber has been up in the air much of his time. By June 9 he will have flown 101,398 miles during the year, with the longest trip to Lausanne, Switzerland; the shortest to Littlefield, Tex.

Despite Weber's double life, the church has grown. More than 800 joined the church during the first year and 207, the largest number in the church's history, have been baptized thus far this year, out of a goal of 300.

Had Weber not made the effort to be in the pulpit, the results might have been different. "That's been the difference in whether the church just sits here and marks time or moves forward," said Weber, whose new book, *Winning America to Christ*, was to be released in May.

He also credited his staff and laypeople. "They said they would take up the slack as much as they could.

"The secret of my ability to adapt is that I know the attitude of the church is so wholesome. If there were rumblings, it would be tough," he said.

Lattimore Ewing, assistant business manager, assessed his pastor's performance from the perspective of 34 years at the church.

"It's really remarkable the way the work has held up. I know it's been awfully hard on him, especially since he was so new. People have been proud of the fact he's president and have been willing to buckle down."

Preston Johnson, chairman of the deacons, said, "He hasn't missed a heartbeat in that church. I don't understand how he stands up. I'd rather have Jaroy Weber half-time than any other preacher full-time. He just preaches the stars down every time he gets up there."

Mrs. Helen Sandlin, the church's Woman's Missinary Union president, said

the church has been pleased and happy. "He's gone the extra mile," she said. "He's not neglecting our church in any way or as president."

After a year of listening as well as speaking to a cross section of Southern Baptists, Weber said he has learned to appreciate the denomination and its work more than ever.

"It is the missions element that brought us together in the first place and it is the cement that keeps us together."

He said he hopes people will leave the SBC's annual meeting in Miami Beach in June with a greater compassion for the spiritual and physical needs of the world. "World conditions are so serious that we can't debate insignificant issues" he said.

"Some of last year's issues have been resolved," he said. "The restructuring of the division of evangelism in the Home Mission Board has been accomplished, and the general opinion on a name change for the convention has been reflected to the committee of seven" (which will recommend no change be considered at this time).

An issue that Weber hopes will not come up at the convention is the charismatic movement. He said he has been so misquoted and misunderstood on that subject that now he has a typed statement he sends persons wanting his opinion.

"The good thing that came out of the movement was that it made Baptists study the word of God about spiritual gifts, and preach it and teach it.

"I think the movement has peaked out."

He reiterated his statement that the convention has enough elasticity for people who differ on teachings about spiritual gifts:

"I doubt that the Home or Foreign Mission Board would appoint the one who taught that the baptism in the Holy Spirit, as interpreted by charismatic tongue-speaking groups, is a valid experience. There have been some problems that the Foreign Mission Board had to deal with."

During Weber's first year as president, convention baptisms dropped for the first time in several years. He said one reason for the drop is that the newness has worn off the bus ministry and Witness Involvement Now programs.

"We need to make a renewed commitment to these two and other methods," he said. "We will see a renewed emphasis from the convention that will help Baptists."

The best way to win people to Christ is to build great churches, he said, and

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