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May 22, 1975

Arkansas Baptist State Convention

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May 22, 1975

Missions comes to America
page 12

Arkansas Baptist

NEWSMAGAZINE





I must say it

Charles H. Ashcraft / Executive Secretary

E.S.P.

The presence of sensitive people among us presupposes an advanced degree of consciousness on their part. This advanced consciousness expresses itself in wakefulness, awareness, alertness, concentration, sensitivity, discernment and competence. These fully conscious people are indispensable to the progress of the human race. This is so because they are sensitive to the presence and purpose of God. Their vision is 20-20 on missions needs. Their discernment of evil is more than noticeable. Their acute awareness of the indwelling Christ makes them differ from other people. Their ears are fully open to the cries of the oppressed. They feel the impressions of the Holy Spirit more dynamically than the others on the same pew and react more warmly to the gospel than their drowsy neighbors. Their senses, all of them, are honed to a feather-edged sharpness giving them the competence others apparently do not seek. Their ears pick up frequencies others do not. Vibrations easily interpreted by them, are but dull monotony to those less alive. This breed of folk are not the knaves, fools, and simpletons mentioned in the Bible. They are those who have been quickened (made alive) by God's grace. (Eph. 2:1)

These extra-alive people, not always easy going, are not always comfortable in the presence of slothful, indolent, indifferent, sleepy comrades. Nor are the sleepy comrades comfortable in the presence of these wide-awake crusaders. Perhaps we can understand and love these extra sensitive people more if we see their over-all contribution to progress. Their competence is often so advanced in contrast to the slovenly that a certain impatience is observed, which is not without the endorsement of Almighty God. The more competent one becomes the less tolerant he can be of indifference, mediocrity, inefficiency and stupidity. What would be our plight without these sensitive, impatient, touchy, but competent people to shake up and awaken the benumbed casualties of perennial hibernation. There must be some "turned on", "sent", "motivated" people around or we may sleep through the resurrection and miss it all. God, who discriminates against no person, however has no awards for the unconscious, semi-conscious, or sub-conscious. Only the people sensitive enough to the point of positive action will ever qualify for certain sorts of fellowship here and a home in glory there. (Matt. 25:34-36). It is time to awaken from slumber because our salvation is nearer than when we believed. (Romans 13:11-12, Eph. 5:14)

I must say it!

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Southern Baptists are expecting to conduct business and celebrate the successful conduct of their business as they meet in Miami Beach next month.

Arkansas Baptist

NEWSMAGAZINE

VOL. 74

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NO. 21

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Every Christian: a teacher

Everett Sneed

Because the non-Christian evaluates the validity of our message by the lives we live, each Christian is inescapably involved in teaching others about Christianity. Whether our teaching is formal and systematic, or, informal and haphazard, it will shape the lives of others.

Reportedly, Mahandas K. Gandhi, one of the greatest minds of this century, examined the various religions of the world. After completing his study, he said that Christianity had by far the best philosophy of any. And that he, himself, would become a Christian if it were not for the lives of Christians. At least some Christians had failed in their portrayal of their faith through deed.

The importance of teaching can be shown through the ministry of Christ. The Gospels recognize three classes of people who impart religious truths: preachers, evangelists, and teachers. But never is Jesus called "a preacher" and only 11 times is it stated that "he preached." Jesus was a teacher.

Jesus understood that his teaching involved his whole character. One one occasion, Jesus responded to Thomas by saying "I am the way, the truth, and the life..." (John 14:6) The word "truth," as it is used there, is more than the academic acquisition of facts. It is the totality of personality. "Truth" is incarnated life.

Others recognized Jesus as a teacher. Nicodemus, a member of the Sanhedrin, said "...thou art a teacher..." (John 3:2) This was a fact that was universally acknowledged by his disciples as well as his enemies.

The most important question is "How did Jesus teach?" As we examine the Gospels we discover that his methods, his message, and his total being were inseparable. His purpose was to awaken intelligent insight which would totally change lives. Since the aim

was to appeal to the conscience and the heart, his message, by necessity, had to be backed by his own life.

Perhaps, the method used most frequently by Jesus was conversation. In this informal setting, questions were sometimes asked and answered. He often discussed and solved difficult problems. Examples of this teaching method are found with Mary, Nicodemus, and the woman at the well. Undoubtedly, the greatest teaching opportunity missed by contemporary Christians is that of informal dialogue.

Jesus, also, frequently used the more formal discourse which could easily be compared to the Sunday School class. On these occasions Jesus set forth important truths for a larger group of hearers, but his style still remained conversational in nature.

Finally, Jesus used the sermon method. Even then he emphasized sharp, short, and pointed truths. Often these were illustrated by parables (commonplace events which set forth divine truths.)

The teachings of Jesus are marvellous. They contain a simplicity which even the most unlearned can understand and yet, they are so profound that even those of the innercircle often did not comprehend the entire depth of their meaning. They are timeless and ageless because they deal with human experience itself.

At the close of Jesus' earthly ministry he commanded his followers "Teaching them to observe all things...." (Matt. 28:20)

Thus, Christianity is an educational religion. Each follower of Christ is to seek to be used as an instrument to awaken others to receive the Master as their Saviour. Of equal importance is the training of the new-born soul in Christian living and service. These goals can only be accomplished as we accept our God-given task as teachers.

Guest editorial

Remember these

Southern Baptist missionaries have left Vietnam but we must continue our prayers for the Vietnamese Christians who face a dismal future.

Christianity was enjoying tremendous growth in South Vietnam. Our missionaries and others were organizing new churches and finding an unusually good reception among the Vietnamese.

Now, the Vietnamese probably will have to go underground with their lives for their commitment. We must keep them in our prayers.

The Communists will not wipe out Christianity in South Vietnam. Dictators have tried that for 2,000 years without success.

But, Vietnam is a reminder that Christianity has a major stake in democracy. Those dedicated to the

control of minds want no part of Christianity and its higher commitment.

We have major missionary thrusts in Thailand and Indonesia. Will Saigon's collapse effect those nations?

Just as disturbing as the situation in Southeast Asia, the Near East and other places is the unconcern of our people. The routine of our church services has not been altered for special prayers and, from where we sit, there was little concern about our missionaries who just recently left Saigon.

We must awake to the fact we enjoy no island of isolation from the world's problems, whether we acknowledge them or not.—Editor John Hurt in the "Baptist Standard" of Texas



One layman's opinion

Daniel R. Grant / President OBU



The Southern accent A tribute to student wife

Adultery yes, obscenity no?

I never cease to be amazed at how people can paint themselves into a corner while trying to defend the "new morality." An Associated Press dispatch recently told of a college administrator in an Eastern state who ordered 25 pages removed from the college yearbook "because they include pictures of nude students engaged in sexual intercourse and other activities." The vice president for student affairs said the material "was clearly obscene by anyone's standards."

The intriguing thing about this incident is that the pictures were apparently taken on their own campus where dormitory residents are officially permitted to have persons of the opposite sex in their bedroom at various hours of the day and night. According to the newspaper account, among the pictures was one taken, through a keyhole, of a couple engaged in intercourse and another of a male and female showering together. The student editor denied that the material was obscene. He said it was designed to show a typical day in the life of students at that college.

I certainly commend the vice president for student affairs for branding the photographs as clearly obscene and

for ruling that they were inappropriate for a college yearbook. What confuses me, however, is how the same college can be very permissive in the matter of relations between the sexes but very restrictive in the matter of obscenity. I think I have heard all of the arguments used to justify co-ed dormitory living and liberal inter-visitation privileges, and most of them revolve around the theme that "they are going to do it anyway so why not recognize it as a reality?" It is all the more strange, therefore, that this particular vice president for student affairs did not say "they are going to read obscene literature and look at obscene pictures anyway, so why not accept it as a reality?"

The ultimate end of those arguments, of course, is that "people are going to commit burglary or murder anyway so why not accept it as a reality?" I am thankful that there are still some ugly realities that we have not given our legal as well as moral stamp of approval.

If the truth were known, I expect this obscene yearbook incident was a case of college rule makers looking into a mirror and not being very pleased with some of their recent handiwork.

To be the wife of a college student is surely the most difficult position a young woman can find herself in. The unfortunate girl to whom fate has dealt such a cruel hand soon learns of the numerous problems involved. Some of the "benefits" of this thankless job are economic hardships, an increased workload, and innumerable personal family problems.

With today's inflation rate, it is difficult enough for the average family to make ends meet, but when the head of the house is a student the problems are greatly multiplied. The wife of the student must become a thrifty shopper and an expert budget planner at the risk of being considered a "miser" by the other members of her family. Many student wives find their new economic load to be quite a heavy burden.

In order to ease the economic burden, often the student's wife holds down either a full-time, or a part-time job. This, in most cases, is an added work load that is almost impossible for the young woman to bear. This is especially true if the family includes one or more children. To be housewife, mother, family planner, bargain hunter, student counselor, and bread-winner all rolled into one is biting off a bit more than the average woman can chew. (Pun intended)

As if all these problems were not sufficient grounds to win a case in any divorce court, the student's wife is also faced with another looming problem which she must personally deal with—the fear of becoming intellectually inferior to her husband. While she is beating her brains out keeping the family ship afloat, her husband is constantly spending more and more time filling his brain with new and strange things which she knows little of. While he is reading *The Grapes of Wrath*, she is trying to make a momentous decision on which is cheaper—fresh fruit or canned. While he is getting his algebra homework, she is trying to balance an over-balanced budget. While he is doing a term paper on the formation of proteins in the human body, she is trying to decide if kids would rather have Campbell's soup or bologna sandwiches for lunch. No doubt, after a hard day's work, as she lies beside her "brain child", she wonders if much learning will cause him to feel superior to her.

Someone once said that behind every successful man there was a good woman. In the case of the married college student, this is certainly true. Hats off to the unsung heroine—the student's wife!—Clyde Rogers, freshman student

Letter to the editor

Eating in the church?

I read with much interest the article by Charles H. Ashcraft, which appeared in the May 1st issue titled "World hunger—what about it?"

I think it was timely and to the point especially where he says, "resolutions, editorials, study groups, surveys and theological debates do not put bread in the mouths of victims of ignorance poverty and gospel neglect."

I especially think article seven lays the issue squarely before us, which says in part "money spent at this time in the arena of human suffering will count more than beautiful flowers on the altar of redecorating the church dining hall."

In conclusion I would like to add that the money spent by the church for maintaining the dining hall, and the buying and selling as well as eating in the church is condemned, 1st Corinthians Chapter 11 Verses 17 through 22 and

Verse 34.

Note specifically in verse 20 it says "this is not to eat the Lord's supper" and verse 34 spells out that you should eat at home.

I also suggest that you read Matthew, chapter 21 verses 12 and 13 and I believe if Christ should visit some of our churches today he would say and do as he did when he went into the temple (church.)

Oh I am so glad that we have some in the Baptist Church that are not afraid to speak out and tell us to get out of some of this and go to lost people and those in need with the word which is the Gospel of the soon coming of our dear Lord. May I say to you Brother Ashcraft, thank you for your frank message as contained in your article mentioned in the above.—Thomas J. Crowley 503 North 9th St., Paragould, Ark.

Southwestern grants degrees to 10 Arkansans



Boehning



Elder



Green



Jameson



Margason



McClain

FORT WORTH, TEX.—Ten students from Arkansas received degrees during spring commencement exercises held in Truett Auditorium at Southwestern Baptist Theological Seminary, May 16, 10 a m

Seminary President Robert E. Naylor presented degrees and diplomas to more than 260 candidates from the seminary's three schools. This was the largest graduating class in the 68-year history of the Ft. Worth institution.

Darold H. Morgan, president of the Southern Baptist Annuity Board, Dallas, Tex., was the commencement speaker.

Seven students from Arkansas were granted the master of divinity degree. They were Steven M. Boehning, whose hometown is Pine Bluff; Robert W.



McKissic



Terry



Walker

Green, North Little Rock; Ray E. McKissic, Pine Bluff; Thomas C. McClain, Fordyce; John M. Terry, Siloam Springs; and L. Michael Taylor and J. Ward Walker, both of Ft. Smith.

Harold G. Elder of Ft. Smith received

the master of religious education degree.

A diploma in religious education was granted to Clifton R. Jameson of Ft. Smith.

Roger B. Margason of Mountain Home was awarded the master of music degree.

Camp for deaf youth scheduled

An Arkansas-Louisiana-Mississippi Baptist Deaf Youth camp has been scheduled for Tall Timbers Encampment, Forest Hill, La., June 9-14, according to Larry Barnett, director of deaf ministries for the Louisiana Baptist Convention.

Any deaf or hard of hearing youth in the tri-state area between the ages of 10-20 years, regardless of denominational affiliation, is welcome, Barnett said. "Our purpose," he added, "is to bring together deaf youth from the three states for nature hikes, campfires, worship, Bible study, games, discussion groups, crafts and movies. We want to share."

Baseball, basketball, volleyball, ping pong, swimming and other sports activities will also be offered.

Total cost for the camp is \$35, which covers food, lodging, insurance and materials. Camp scholarships are available from some churches, Barnett noted.

Arkansas deaf youth desiring to attend need to contact Robert E. Parrish, P.O. Box 550, Little Rock, Ark. 72203.

Camp opens at 3 p.m., June 9, and closes at 9 a.m. June 14.



Woman's viewpoint

Iris O'Neal Bowen

Late to blossom

We have one member of the family who was, like his mother, a "late bloomer." While his older brother was playing musical combs and bellowing over broom-handle mikes, he was refusing to stand up in Sunday School and sing "Jesus Loves Me."

Following two older ones who earned the praises of their teachers, he had me believing he was dumb, as he sprawled over his math book at the kitchen table, yelling, "Mother, I'm just dumb! Dumb! Dumb!" all the while dismally pounding himself on the head.

His brother took physics and chemistry with no such head-poundings, nor did an older sister ever be so dramatic, if she felt her short-comings.

But our prize? He took auto-mechanics and mechanical drawing because he thought he wouldn't have to study!

And what happened? One day he absent-mindedly picked up a ukulele,

and today he and talented older brother vie for the limelight when it comes to pickin' and singin'.

And somewhere along the way math dawned on him. Too, his mechanical drawing is paying off, showing up in his aptitude for drawing and art.

He is our official sign-maker at the store, having purchased a kit of two-to-four inch wide markers. We never know what sort of illustration is going to greet us, from big multi-colored butterfiles to little notes to shop-lifters, a recent one being: "Toastums Shop-lifter, We don't know who you are, but when we find out, you are going to jail!"

When sugar was so high and hard to get, he decided to encourage the customers to buy the larger size, and his little sign on the sugar shelf stated: "Save money by buying the larger size! (Besides, we are out of the two pound size.)"

It never gets dull at Bowen's Grocery!

Seminary degrees go to 3 Arkansans



Mrs. Freeman

LOUISVILLE, Ky.—Three students from Arkansas will receive their seminary degrees May 30 during commencement exercises at Southern Seminary here. More than 200 degrees will be awarded by Seminary President Duke K. McCall.



Cook

William E. Hull, dean of the school of theology, will deliver the commencement address. Hull has announced he will end 24 years at the seminary on July 31 when he will become pastor of First Church, Shreveport, La.



Hayes

Students from Arkansas who will receive degrees are Connie H. Freeman, MRE, and Gary R. Cook and William D. Hayes, who will receive the M. Div. degree.

Mrs. Freeman, daughter of W.B. Winfred and Pearl Hammons of North Little Rock, is a 1971 graduate of Henderson State College in Arkadelphia. She is married to Ronnie Freeman of Malvern and is a former member of Berea Church.

Cook, a 1972 graduate of Baylor University in Waco, Tex., is the son of Mr. and Mrs. Raymond Cook of Little Rock. He is married to the former Sheila Raymer of Louisville, Ky. Cook has served as minister to senior adults at Walnut Street Church in Louisville while a seminary student.

Hayes is a graduate of Ouachita University where he earned the B.A. degree in 1962. He has done advanced work at Wake Forest University in North Carolina and holds the seminary's master of religious education degree. He is a native of Stuttgart.

Doctrinally speaking Forgiveness

by Ralph W. Davis
(46th in a series)



Davis

Forgiveness, along with other terms such as justification, adoption, reconciliation, etc., are not separate terms but the same act of God looked at from different angles.

There are many Scriptures that set forth the doctrine of God's forgiveness of sins. A few of these

include Psalms 32, 51, 103; Luke 1:76, 77; 11:4; 24:47; Matthew 6:12; Ephesians 1:7, and Acts 10:43.

The meaning of forgiveness is that sin is removed as a barrier to our fellowship with God. However, we must not think of sin as an "object." Sin is not something separate from the sinner. To forgive sins means to forgive the sinner. The Psalmist recognized his sin as a barrier to his fellowship with God, and said, "Against thee, thee only have I sinned." (Psalm 51:4) Isaiah 59:2 states, "Your iniquities have separated between you and your God, and your sins have hid his face from you, so that he will not hear." Forgiveness removes the barrier caused by sin.

In the New Testament, forgiveness and reconciliation have about the same meaning. Terms in the Bible often include part or all of the meaning of other terms. We find in Romans 5:9, 10 that justification and reconciliation are used interchangeably. In Mark 1:4 we see that forgiveness is synonymous with salvation. Paul in Ephesians 1:7 identifies redemption with forgiveness of sins. When we say that reconciliation means the restoration of a lost fellowship, and that forgiveness means that sin is removed as a barrier to our fellowship with God, we are saying the same thing.

There are two conditions of

forgiveness, and we need to look at both of them at the same time. Repentance is a condition of forgiveness, and forgiving others is a condition of forgiveness. In such passages as Matthew 6:14-15 and Luke 11:4 we see that Jesus taught that forgiving others is a condition of forgiveness. It is not a matter of making a bargain with God, but those who cannot forgive others, have not repented. In the story of the unmerciful servant in Matthew 18:23-35, the servant was unrepentant and thus ineligible for forgiveness.

Forgiveness is needed throughout the Christian life. While justification is something that takes place once and for all and never repeated, forgiveness needs repeating in the Christian's life as often as he sins. John acknowledges sin in the Christian's life. He does not condone it, but he does give a solution for it—repeated forgiveness. First John 1:7, 9 is clear that we are to confess our sins and that God is faithful and just to forgive us. However, this should never lead us to a flippant attitude toward sin.

Sin is a terrible thing. When we are forgiven we are not delivered from the consequences of our sin. Mackintosh states that forgiveness is not remission of penalty. "Sin would not be sin if it did not steal something which cannot quite be recaptured...Whatever God's later mercy may bestow, some things have left deep marks, not wholly to be obliterated" (*The Christian Experience of Forgiveness*, p. 27). Someone has said, "Even the Lord cannot undo the past." God forgave David, but the sword never departed from David's house. A man may waste his strength in sinful living and then receive forgiveness of his sins, but his physical, and sometimes his mental, strength will not be given back to him in this life. Sin is terrible. Forgiveness is wonderful.

Next issue: *Regeneration and adoption*

Deaths

Allen T. McCurry, 66, a Baptist minister for more than 40 years, died May 11. He was serving as interim pastor of Bluffton Church. McCurry had served as superintendent of missions for Faulkner, Harmony, and Delta Associations. His most recent pastorates were at Archview and Cedar Heights churches, Little Rock. He retired in 1974 and moved to Plainview. He had served as a member of the Board of Trustees of Southern Baptist College. Survivors are his wife, Mrs. Lillian Luker McCurry; two daughters, Mrs. Laquita Wisner, Pine

Bluff, and Mrs. Bernice Burns, Cabot; a son, A.V. Truett McCurry, Little Rock; and eight grandchildren.

Frank Pigg, 61, deacon and Sunday School teacher at Trinity Church, Ft. Smith, died May 11.

W.R. Vestal died April 3, and Mrs. Vestal died April 21. Vestal had served as pastor of churches at Rector, Hazen, Marianna, Carlisle, Star City, and Searcy. He was president of the Executive Board of the Arkansas Baptist State Convention in the early 1950s.

Revivals

Caudle Avenue, Springdale, May 5-11. Bob Batchelder, evangelist, Bobby Smith Family, singers, eight professions of faith, two by letter, one by statement.

Sulphur Springs, Pine Bluff, March 30-April 6. Pastor Billy G. West, evangelist, Bill Holcomb, singer, 10 professions of faith, five by letter, five surrenders to full-time Christian service.

First Church, Clarendon, April 21-27; Jack Hazelwood, evangelist, Bob and Suzanne Matthews, music; 32 professions of faith, 67 rededications. Jim R. Davis is pastor.

First, Yellville, April 20-27. J. Harold Thompson, evangelist, Karen Blackwood, music, four professions of faith, one by letter. R.M. Blackwood is pastor.

First, Gravette, April 20-23; J. Oscar Wells, evangelist, Dennis Kane, singer; 33 professions of faith, two by letter. Dale Thompson is pastor.

Trends to watch

Success orientation

by T. B. Maston
(second in a series)

Some of the trends that Southern Baptists should watch are inevitable; others can be changed if not reversed. Some are dangerous within themselves, others may be dangerous because of their side effects.

Some trends may be wholesome if not carried to an extreme. One such trend is the tendency toward success orientation. It becomes dangerous when it is measured primarily in material terms: buildings, budgets, numbers.

Our churches are in the world but they are not worldly institutions. Their success should not be measured in worldly terms. The fact that the latter is done to such a large degree by many church and denominational leaders has contributed to some of the problems that plague us.

This has been a factor in the superficial type of evangelism that has been entirely too prevalent among us. To get results in numbers people are maneuvered into premature decisions. Too often the methods of worldly salesmanship are utilized rather than depending on the presence and power of the divine Spirit.

The obsession of many of our churches and church leaders with "success" helps to explain the casual way we vote people into our churches. The latter, along with much of our evangelism, explains, to a degree, our relatively large number of inactive church members. Success orientation also helps to explain the fact that most churches use far more energy and time in an effort to enlist new members than to reach and minister to their inactive members. The latter would not be an evidence of growth or success.

Success orientation influences the selective nature of the enlistment and visitation programs of some of our churches. Too frequently we are more concerned about reaching people who can contribute something to our church than reaching people who need the ministry of our church.

Success orientation creates some problems for the broader Baptist fellowship. There are churches, particularly in or close by the inner-city that are declining. Does their decline mean that the church has failed or is failing? Not necessarily so. It may have just as important a mission to fulfill as it ever had. It may be hard, however, for the church to secure and retain the kind of leadership it needs because of the attitude of other churches, pastors, and denominational leaders toward the church.

Some of our denominational agencies and institutions are also adversely affected by the worldly idea of success. A college is thought by many to be failing unless the enrollment of the school is constantly increasing. Even mission boards tend to measure their success by the number of missionaries they have. Any decrease may be considered an evidence of failure.

It is possible that what our Lord said about greatness in the Kingdom of God needs to be taken more seriously by all of us and by our churches and denominational agencies. Greatness in his Kingdom is not measured by so-called worldly success but by service.

OBU science center to be renovated

ARCADELPHIA--Ouachita Baptist University will begin Phase 2 of the renovation of the Moses-Provine Science Center shortly because of a \$50,000 gift from Dr. J.D. Patterson of Searcy.

Lane Strother, associate director of development at OBU, said the main purpose of the gift was to enable the University to begin the work this summer.

The major emphasis will be on renovating all the classrooms and offices in the science center, Strother said. There is also a possibility that the school will either renovate another lab or construct a greenhouse for the biology department and the campus landscaper.

Churches please note

Make your request immediately for the number of official registration cards you will need for messengers attending the Southern Baptist Convention June 10-12. A copy of the card is given here for information only. Messengers must have an official card. Order from: Dr. Charles H. Ashcraft, Executive Secretary, Arkansas Baptist State Convention, P.O. Box 550, Little Rock, Ark. 72203.

This is to certify that: _____ (State) _____

Name Mr.
Mrs.
Miss
Rev. _____
(Last Name—Please Print) (First Name) (Middle Initial)

Post Office _____ State _____

has been appointed by _____ Baptist Church a messenger to the SOUTHERN BAPTIST CONVENTION. This appointment is made on the basis of and in agreement with the Convention's constitutional requirement, as follows: (This church has _____ members and gave \$_____ to convention causes during the preceding year and is entitled to _____ messengers)

ARTICLE III. Membership: The Convention shall consist of messengers who are members of missionary Baptist churches co-operating with the Convention as follows:

1. One messenger from each such church which is in friendly cooperation with this Convention and sympathetic with its purposes and work and has during the fiscal year preceding been a bona fide contributor to the Convention's work.
2. One additional messenger from each such church for every 250 members; or for each \$250.00 paid to the work of the Convention during the fiscal year preceding the annual meeting.
3. The messengers shall be appointed and certified by the churches to the Convention, but no church may appoint more than ten (10).
4. Each messenger shall be a member of the church by which he is appointed.

Date _____, 19____ Signed _____ Moderator or Clerk

To the Messenger: Be sure to bring this card with you and present it in person at the Secretaries' Registration Office. Your name will be filed for insertion in the Roll of Messengers from your state, and you will receive a badge which will admit you to all sessions of the Convention.

REGISTER as soon as possible

In order that friends may locate you if necessary, please give your address during the Convention.



These new converts are not even the whole group of those saved in Plum Bayou's revival.

Saline Church has new building

Saline Church, near Hermitage, dedicated a new church building on April 27. The new facility has 1,980 square feet of space. The structure was erected with donated labor at a cost of \$18,000, with an additional \$2,000 for furniture. It consists of an auditorium, four Sunday School rooms, a pastor's study, and two restrooms. The auditorium is carpeted and the facility has central heat and air conditioning throughout.

Saline Church was organized in 1883. The first messengers sent to the association, according to the records, were in 1889, when Solomon Garner was pastor.

The church became inactive but was reorganized on May 3, 1910. The church has had 25 pastors. The present pastor is Edison Wheeler.

The dedicatory message was brought by Raymond Reed, director of missions for the Batholomew Association. His

Scripture was taken from 1 Cor. 3:10-15. He emphasized a foundation, the foundation, and buildings men build. He said "When we begin to talk about church buildings we emphasize materials. Unfortunately, sometimes we never go beyond this. In the building of a church the most important ingredients are the spiritual things. All too often the church building becomes a monument to the pastor. Each church must remember that it is responsible to minister to every lost soul in the community."

In conclusion Missionary Reed challenged each one present to be active in his local church with his attendance, his support, and his ability.

Pastor Wheeler said "This new facility should enable our church to be more effective in reaching the people of our community. It, also, should enable us to do a better job training our membership."



The old and the new: Saline Church's old building stands beside the one recently dedicated.

Church is revived, attendance triples

A revival was conducted at the Plum Bayou Church, Wright, April 6-13. There were 51 conversions with 25 for baptism and others to come. The community of Wright has only approximately 150 residents. The evangelist for the endeavor was Bill Fitzhugh and the pastor of the church is Bill Price.

Prior to the revival meeting the church was averaging 20 in Sunday School and is now averaging 65. On three nights of the revival there were more than 200 present.

Pastor Price told of the change that had taken place in the church. He said "Two months ago the Lord led me to accept this church. As all congregations can become, this church was idle. I preached almost entirely to the Christians. Evangelist Fitzhugh picked up where I had been preaching. The people saw their need to clean up their lives. It was because of this move by the Christians that revival came."

"I am grateful that the businessmen that sponsor Evangelist Fitzhugh's work have made it possible for him to go to a church of any size. The Lord is behind this association. There has been great results almost every place that he has gone. I feel that Evangelist Fitzhugh is God's gift to the small church."

Billy Rowe was one of the 51 people who made a profession of faith during the revival. He said "I had been in and out of church but had never trusted the Lord. Pastor Price came to visit me and I started going to church. During the revival the Lord spoke to me and I realized my condition. I had been attending another denomination that taught work salvation. When the invitation was given, I knew that I had to turn my life over to the Lord. My life has been completely different since my conversion."

Pastor Price sees a bright future for the church. "After the Christians of our church got their heart right they went to work for the Lord and are still working. As we work together the Lord will continue to bless us."

Did you know . . .

that last year the Cooperative Program supported 2,538 foreign missionaries, which is almost one-half the total foreign missionaries (5,184) sent by Southern Baptists since 1845?

Two at OBU get new posts



Dr. Coulter

Franz

ARKADELPHIA—Ed Coulter has been named to the new position of vice president for administration and Joe Franz has been promoted to business manager of Ouachita University.

The two appointments represent a reorganization of OBU's financial and personnel administration operations, according to President Daniel R. Grant.

Dr. Coulter, who has served as assistant to the president and director of institutional research since 1971, will be responsible for financial and personnel management, plant maintenance and other administrative responsibilities delegated by the president.

Franz, who will be directly responsible

to the vice president for administration, has served as assistant business manager since 1971.

In announcing the administrative reorganization, Dr. Grant said he is "very pleased to have a person of Dr. Coulter's training, experience and dedication available to fill this new position."

The new alignment of responsibilities, he said, "will help us better coordinate the financial and general operational aspects of administration with the academic and other parts of the Ouachita program."

Dr. Coulter received the B.S.E. degree in social studies from OBU in 1965 and the M.Ed. and Ed.D. degrees from the University of Arkansas. Before coming to Ouachita, he was principal at Lavaca High School from 1966 until 1967 and at Mountain Home Junior High School from 1967 until 1969. He was on the ATAC staff at Ouachita until 1971.

Franz received the B.A. degree in accounting from OBU in 1965. Following his graduation, he was employed by Franz Food Products, Inc., until 1966, and served in the Army from 1966 until 1969. He was employed at Arkansas State University-Beebe Branch until 1971.

Foreign mission briefs

Nova Lisboa, Angola—Seventy-seven messengers representing all the churches of the Angolan Baptist Convention met recently at the First Baptist Church here. The results of the evangelistic thrust in the Carmona area, as well as in all of Angola through participation in the World Mission of Reconciliation for Jesus Christ, caused the phenomenal growth in membership from 1,820 at the close of 1973 to 10,181 at the close of 1974, a growth of 459 per cent. There were 5,329 baptisms during this period, representing 64 per cent of the total growth. Special recognition was given to Garcia Benedito Jr. and Jose Martins, two pastors, for their work in the Carmona area. Each of these men baptized about 2,000 people, according to Mrs. Harrison H. Pike, Southern Baptist missionary.

Madrid, Spain—The Villaverde Baptist Church here reached two historical moments recently. They completed their building program and became financially independent. In a special thanksgiving service the pastor expressed gratitude to four specific groups of people: the First Baptist Church of Madrid, their mother church; the members of Villaverde Church; a man of the church, Jose Gonzales, who gave so much voluntary work on the building was thanked representing all those who volunteered their labor; and the Southern Baptist Convention of the United States for their contributions toward the building.

Georgetown, Guyana—Almost 4,000 patients were seen by four dentists and three assistants here at the seventh annual dental project entitled "Christian Love in Action." The participants came at their own expense and stayed 13 days. Dr. Jack Fuson, initiator of the project, came with his two teen-aged sons, who assisted him, from Knoxville, Tenn. Dr. Carter Davis, also from Knoxville, attended. Dr. Bob Becker from Chicago, Ill., and Dr. Ed Anderson of Powell, Tenn., joined the team. Assisting was Mrs. Ruby Collins of Brady, Tex., whose husband was a dentist. Over 5,000 extractions were performed during the project.

Tokyo, Japan—Kobe Baptist Church here was the recent scene of a musical translation of "The Crucifixion" by John Stainer, presented by the Osaka-Kobe Christian Chorus, composed of 75 members and directed by Southern Baptist missionary Thomas W. Graham of Kobe. Also participating in the choir were Michel S. Simoneaux of Kyoto and William P. Roberts of Hiroshima, both Southern Baptist missionaries. Other concerts planned for this year include a summer presentation of selections from Mendelssohn and a Christmas concert of Handel's "Messiah."



AT MEDIA CONSULTATION — Paul M. Stevens (right) presented Clyde H. Snider, minister of education at Immanuel Church, Little Rock, with a certificate for having participated in the second annual Southern Baptist Radio and Television Commission's media consultation in Ft. Worth last week. Those attending studied effective methods of religious broadcasting on radio and television. Stevens is president of the Radio and Television Commission.—(Radio-TV Commission Photo)

Your state convention at work

Sunday School

A new enrollment/attendance campaign that works

(First in a series)



Hatfield

The laws of numerical growth for a Sunday School and church still work. They always have. It is not likely they will ever fail. The only time they may seem to fail is when they are not understood or are misapplied.

Like the law of gravity, the laws of reaching people do not fail. Men may fail to cooperate with the force of the laws. However, men are forever discovering new methods of working with laws. For example, we work with gravity when a waterfall is used to generate electricity. We need to learn ways of applying the laws of church growth in more effective ways. We must improve or forever fall behind.

While Sunday School growth in Arkansas for the past three years has been good, it is not good enough. While we were first in numerical and percentage of increase last year among all state conventions, yet it is not good enough.

A new enrollment-attendance

campaign has been developed that improves our ability to work with the laws of growth. In the next several weeks this new approach will be presented in this column. Several churches in Arkansas will "test" the campaign during the summer. Full information, with results experienced in Arkansas churches will be presented at the State Sunday School Convention, Sept. 22, at Immanuel Church, Pine Bluff.

Pastor Andy Anderson of Fort Myers, Fla. developed the campaign and will assist us in understanding it. The new plan has many positive aspects to consider. There are also some problems to cope with. Let me share with you now the positive factors. The campaign combines a people search with the actual enrollment of willing prospects in their home. During house-to-house visits more emphasis is given to conversation about the importance of Bible study for the family and individuals, than gathering "census" type information.

With large numbers of new members enrolled in a week long campaign the enrollment becomes the primary development list. New motivations are released for enlisting persons in evangelism. A fresh, fruitful approach and commitment of the Sunday School to evangelism is produced.

Teacher development is stimulated. The campaign sets forth an exciting new dimension for a pastor's preaching program and his involvement in Sunday School. The pastor teaches an auditorium class.

The Sunday School is committed to an ongoing program of ministry. The plan makes mandatory the application of all the laws of Sunday School growth to enrollment rather than to prospects.

Not all these statements may be fully understood in the light of the limited information of this article. More information and understanding will come in the weeks ahead through these pages. Enlist others to read this column.

Smile. Growth is on its way again - Lawson Hatfield, Sunday School Dept.

Baptist Men's encampment set

Baptist men can enjoy a very wonderful weekend and have a real spiritual uplift.

The occasion is the Baptist Men's Encampment scheduled for June 13-14, at Camp Paron.

The weekend of relaxation and spiritual blessings will begin at 3 p.m. on Friday and close at 1 p.m. on Saturday.

Friday afternoon from 3 until supper will be a time for fellowship, sports, swimming or whatever men may want to do.

Serving of supper will begin at 7:15. The first general meeting will be at 8 p.m.

Included will be Bible study, testimonies, idea sharing and prayer emphasis. There will be good singing and special music.

Prayer emphasis will be on special emphasis suggested by men present. Of special emphasis will be personal witnessing, mission activities and other items of interest and challenge to Baptist men.

Attendance is open to all Baptist men in churches across the state. Reservations will be accepted on a first-come, first-served basis.

Attendance will be limited to the capacity of the camp facilities.

An indication of attendance must be made in advance. A letter of information and a reservation card have been mailed to all pastors, brotherhood directors, Baptist men's presidents, and Royal Ambassador leaders, and counselors. See them for additional information.

Royal Ambassador Camps will be in progress at the time of the weekend meeting for men. Camps begin on Monday, June 2, and continue each week through June 27.

June can be a great month for men and boys in camping and in spiritual growth and development. Attend camp and the men's encampment. - Brotherhood Dept., C. H. Seaton, Director

Open letter to GAs and Acteens

Dear Sue,

Vacation time is almost here and I don't know what to do. Last year my best friend, Ann, and I had more fun. We did everything together. Our best time was at GA Camp at Camp Paron. Now Ann has moved to another town in Arkansas and I am so lonesome.

*Lonesome and lost,
Jane*

Dear Lonesome,

Read your letter carefully and you have your answer. Meet Ann At Camp Paron one of the three GA weeks (for girls in grades 4-6): July 7-12, July 14-19, or July 28-August 2. If you are in grades 7-12 this year you can attend Acteens Camp, July 21-26.

Yes, plans are already made to make your week at camp a happy and meaningful one. There will be a foreign missionary and a "MK" featured each week. You will learn much about mission work in Paraguay, Taiwan, Kenya, or Malaysia. New friends will be made as you meet other GAs or Acteens from all over Arkansas. There will be activities such as swimming, Bible study, crafts, campfires, special events at night, hikes, fun times, music, worship and so much more!

Camp information has been mailed to GA and Acteens leaders. If information is needed, please write State WMU Office, P.O. Box 550, Little Rock 72203.

We're looking forward to seeing many GAs and Acteens at Camp Paron this summer. Registrations are now being received in the State WMU Office on a "first come, first served" basis. Be sure to send in registrations soon and be a part of a wonderful week of camping experiences this summer.

Campingly yours,
Julia Ketner,
GA Camp Director
Betty Jo Lacy,
Acteens Camp Director

Music tournaments display talent



Curt Rogers of Springdale was first place winner in the organ competition.

Top 25 churches in percentage giving through Cooperative Program in 1974

The 25 churches listed below are the leaders in our state in the percentage of their receipts given through the Cooperative Program during 1973-74. The list is based on the information provided in the 1974 church letters. By comparing the Cooperative Program gifts with total receipts; it reflects only those two figures and not any percentages voted by the church or reported in a church budget.

In two previous issues we have presented the leading 25 churches in total Cooperative Program gifts and the leading 25 churches in per capita Cooperative Program gifts.

Church	Association	Percent
1 Fulton	Hope	49.37
2 Aymra, First	Centennial	34.98
3 Crossett, First	Ashley County	26.32
4 Lonoke	Caroline	26.04
5 Wilson, First	Mississippi County	25.71
6 Elaine	Arkansas Valley	24.29
7 Stephens, First	Liberty	23.77
8 Sparkman, First	Carey	23.10
9 Hazen, First	Caroline	23.05
10 Camden, First	Liberty	22.78
11 Levy	North Pulaski	22.57
12 Gentry, First	Benton County	22.07
13 Calvary, Batesville	Independence	21.04
14 West Memphis, First	Tri-County	20.35
15 Harrison, First	North Arkansas	19.85
16 Maple Avenue, Smackover	Liberty	19.81
17 Paragould, First	Greene County	19.76
18 Star City, First	Harmony	19.64
19 Pulaski Heights	Pulaski County	19.01
20 Leslie, First	Searcy County	18.74
21 Lonsdale	Central	18.66
22 Carlisle, First	Caroline	18.47
23 Calvary, Hope	Hope	18.45
24 England, First	Caroline	18.40
25 Berryville, First	North Arkansas	18.22

The Associational Music Tournament for Washington Madison Association was held April 20 at Rolling Hills Church, Fayetteville. There was a total of 28 participants in Junior and Senior High Hymn Playing, Junior and Senior High Vocal Solo, Organ, and Ensemble. Four churches were represented with 18 entries. First Baptist, Siloam Springs, in Benton County Association participated since there was no tournament scheduled in their association.

Associational Music Director, Adella Gray, was the coordinator in the vocal section. Winners among the ensembles were first place, "Agape Singers," First, Springdale; second place, "Children of Light," First, Springdale. Senior High Vocal Solo winners were first place, Ron Selby, First, Springdale; second place, Debbie Sarratt, Elmdale, Springdale. Junior High Vocal Solo winners were first place, Eric Offenbacher, Elmdale, Springdale; second place, Terry Griffin, Elmdale, Springdale. The judges were Max Worthley, University of Arkansas voice professor, and Mrs. James Knight, teacher in the Fayetteville Public Schools.

Phil Hardin, First Church, Siloam Springs, was coordinator in the keyboard section. There were 10 entries. Winners selected were Senior High Hymn Playing, first place, Janet Cheatham, First, Siloam Springs; second place, Harvey Grimsley, Elmdale, Springdale. Junior High Hymn Playing, first place, Rita Sutterfield, First, Siloam Springs; second place, Lisa Ferguson, Rolling Hills, Fayetteville. First place winner in organ was Curt Rogers of Elmdale, Springdale. Judges were Mrs. Wallace Townsend, local piano teacher, and Mrs. L.J. Ehrlich, music teacher in Fayetteville Public Schools.

The first and second place winners from the Associational Music Tournaments are eligible to participate in the State Tournament, which will be held in Arkadelphia on June 17.

Please report the results of the tournament held in your association to the Church Music Department immediately.

Did you know...

that because the Cooperative Program has enabled missionaries to go to Zambia, there are now over 91 churches and preaching points in that country?

Mission field comes to America

"The mission field has come to America," declares James Gayle, a Southern Baptist Missionary who has served in Vietnam. "It is time for Baptists to put missions into practice by providing sponsorship for Vietnamese refugees." Gayle is civilian assistant attached to the task force chaplain at Ft. Chaffee.

Gayle was home on furlough when the situation in Vietnam began to deteriorate. "All we could do," he said "was watch what was happening to our friends in Vietnam as the communists overran their country."

It is Gayle's hope that Southern Baptists will help make it possible for the Vietnamese refugees to know the blessings of freedom and to know the Lord. He is currently acting as a translator, assisting in the educational program, and is primarily ministering to the spiritual needs of the Vietnamese Christians in Arkansas.

Truman Moore, pastor of East Side Church, Ft. Smith, who is serving as coordinator in this effort for the Foreign and Home Mission Boards and for the Concord Association, explains that Baptists are currently involved in three programs of assisting the Vietnamese. "First, Missionary Gayle is providing spiritual guidance for the people. We are welcoming the refugees with a smile and a piece of candy, and finally, we are charged with the responsibility for the massive education of these refugees.

"The educational program, which has been assigned exclusively to Baptists by the State Department, includes providing language training, explaining our culture, and helping them to understand our way of life. For this undertaking we need many volunteers."

The Concord and Clear Creek Associations are assisting in the effort, both financially and with volunteers. "We will need Bibles for the Vietnamese and, perhaps, English textbooks," Moore said. "The State Department is not sure that they will be able to provide all of the learning materials needed."

"On April 29, the day after we learned that the Vietnamese were to be stationed at Ft. Chaffee," said Charles Skutt, chairman of the Concord Associational Missions Committee, "we called an executive board meeting, in which we were authorized to meet the needs of the Vietnamese in our area. The Clear Creek Association will share in the expense.

"I have been extremely impressed with the excellent work that has been done by Truman Moore, who is a former foreign missionary, and James Gayle," Skutt remarked. "Each of them has worked as much as 18 hours a day in an effort to

meet the needs of the Vietnamese. We have also been pleased by the efforts of the State Department and the military."

Currently, there are more than 23,000 Vietnamese at Ft. Chaffee awaiting sponsorship and relocation in the United States. "Unless we are keenly aware of the problem, the cultural shock for the Vietnamese will be much greater than most people have anticipated," Gayle observed. "It is our desire to train the Vietnamese in the American culture as quickly as possible. However, it will require a great deal of understanding on our part."

"This is a tremendous opportunity for Vietnamese Christians to confront their own people with the message of Christ. We have organized witnessing teams, and people come continually to ask about the Christian faith. For example, a man came saying that he wanted to become a Christian, though his parents had forbade him to do so while in Vietnam. His wife was already a Christian, and I was able to quickly lead him to a saving knowledge of the Lord," related Missionary Gayle.

Gayle is maintaining religious services on Sunday and also each morning and evening through the week. "We have the names of many people who have no religious preference," Gayle said. "The response to our efforts is excellent."

There is only a small percentage of Protestants among the Vietnamese. At the time there were 10,000 refugees at Ft. Chaffee, but Gayle estimated that only 500 were Protestants. "Many of the Protestants are of the Christian Missionary Alliance Church," Gayle said. "They have been in Vietnam since 1922,

and worked to get their people out before the collapse occurred. But we do have some Baptists here, and this is a tremendous opportunity for a Christian witness.

"Our biggest opportunity," Gayle continued, "other than providing a positive Christian witness, is to assist in the education of the Vietnamese people. We are seeking volunteers from all sources—soldiers, local Baptist people, and English-speaking Vietnamese. Anyone who can provide time on a sustained basis will be needed."

Gayle was extremely complimentary of the military. "Ft. Chaffee was a Reserve Base used only on a limited basis. It is phenomenal how quickly the facility has been reactivated for the Vietnamese. I want to commend the military in every way possible for the outstanding job they have done."

One event which thrills Missionary Gayle is the arrival of approximately 100 residents of the Camranh City orphanage sponsored by the Vietnamese Baptists. Gayle was pastor of the orphanage while serving in Vietnam. "I love these children," he said "as though they were my own and rejoice because of their safe arrival in America."

Gayle feels that the entire operation, thus far, has been a tremendous success. "The spirit of both Americans and Vietnamese," he said "has been marvelous. The cultural changes that face the Vietnamese people will be great, but they will adapt quickly, if we build bridges. The greatest thing that anyone can offer is Christian love."

A guide for sponsoring Vietnamese

Individuals or Baptist churches interested in sponsoring one or more refugees from South Vietnam should follow these requirements:

1. Every Vietnamese must have a sponsor. In most cases, sponsors will need to be responsible for:

- (A) housing
- (B) a job
- (C) encouragement so that the refugee will become self-sufficient and not depend on welfare assistance. These obligations are moral and not legal.

2. A church may sponsor one or more persons.

3. Individual sponsors must be certified by a local church. Letters of certification may be approved by the pastor, the deacons, or by the church in business session. The letter should certify that the individual can provide for the needs listed under item 1.

Letters of certification or letters from churches offering sponsorship should be sent to W. Truman Moore, P.O. Box 3569, Ft. Smith, AR, 72901. He can be contacted by phone at Fort Chaffee at 484-2294. Moore has been authorized by R.H. Dorris, director of missions, in keeping the HMB guidelines, in behalf of the state convention.

5. Letters should state any conditions for sponsorship, such as number of persons, religion, occupation, etc.

As refugees arrive at Ft. Chaffee

The cover



LEFT Missionary James Gayle (right) talks with Tran Van Lam, who is assisting as a translator.

BELOW Children are being provided toys and supervised play periods have been organized at the camp.



ABOVE: American volunteers and English-speaking Vietnamese are teaching English to the refugees.

LEFT: Trueman Moore (white jacket) and Missionary Gayle brief local volunteers on the day's work.



ABN photos

More on page 14

Mission field comes to America

(From page 13)



Members of Concord Association's Mission Committee plus Chaplain Wilson Deese (second from left) are Louis E. Zeltner (Deese), Charles Skutt, Clayburn Bratton, Paul Parker, J. Elton Pennington, Paul I. Wilhelm and Carroll Walters. Chaplain (Col.) Deese is assigned as full-time chaplain to Army Reservists at Ft. Chaffee this summer. He is on leave from serving as Director of Chaplaincy Ministries for the Arkansas Baptist State Convention.

B.O.O.K. best seller among Southern Baptists

There are no Southern Baptist "best seller" lists, but if there were, B.O.O.K. probably would be at the top. B.O.O.K., a 128-page paperback published by the Home Mission Board's Department of Interfaith Witness, is selling at the rate of more than 1,000 per week.

The title, B.O.O.K., is an acronym for *Beliefs of Other Kinds*. The publication contains 19 major articles on Christian deviations such as Jehovah's Witnesses, Mormons, World Tomorrow, Unitarian-Universalists, Unit School of Christianity, and others on such world religions as Judaism, Catholicism, and the occult. B.O.O.K. was originally offered as the

March issue of *Home Missions* magazine and is now available through the Baptist Book Stores or through the Interfaith Witness Department of the Home Mission Board. The price is \$1 per copy or 60 cents each when ordered in quantities of 25 or more from the Home Mission Board.

Billy Mitchell, acting director of the Department of Interfaith Witness, said the book is being used in churches as the basis for series of studies on the various religious faiths in the United States, by Baptist Student Union groups on college campuses, and by individuals who are

seeking to witness to persons of other faiths.

Mitchell offered suggestions for using B.O.O.K.

"First, see that every church leader involved in Outreach has a copy.

"Two or more copies should be placed in the church library as resource guides.

"B.O.O.K. articles can be used as the basis for study and discussion in Sunday school classes, Church Training groups and in home Bible studies.

"And a person can show a friend of another religious faith what Baptists are saying about their faith and ask for comments."

The Department of Interfaith Witness staff is using B.O.O.K. in interfaith training workshops. One conference recently was held in Arkansas.

Tommy Bridges, director of special missions ministries in Arkansas, wrote to the Department of Interfaith Witness following the conference saying he had learned that one sect covered in B.O.O.K. was currently selling its brochures in Little Rock shopping centers for \$1 apiece.

"At the very moment we were in our conferences", Bridges said, "a woman called wanting to know what was going on in the shopping center and how she could deal with the group. A more poignant reminder of the need for Interfaith Witness would be difficult to find."

B.O.O.K. (Beliefs of Other Kinds) is a resource book to help you be a better witness to your neighbor of other persuasions. Only \$1.00 per copy from the Baptist Book Stores or from the Home Mission Board. Quantities of 25 or more ordered from the Home Mission Board are 60 cents per copy. Send in your order today.

B.O.O.K.



Enclosed \$ _____ for _____ copies of B.O.O.K.

Name _____

Address _____

City _____ State _____ Zip _____

Allapattah Church sets SBC child care

MIAMI (BP)—Allapattah Baptist Church here will provide pre-school child care for residents outside of Dade County during the sessions of the Woman's Missionary Union, Pastors' Conference and Southern Baptist Convention, June 9-12, in Miami Beach.

The facilities will be open from 30 minutes prior to each session until 30 minutes after each session concludes, according to Mike Dunagan, chairman of the SBC nursery committee.

Allapattah Church, which may be reached from the Miami Beach Convention Center via Interstate 195, is at 3300 N.W. 17th Avenue. Entrance to child care will be on N.W. 34th Street only. Maps showing the church's location will be furnished at the SBC information and registration desks.

The fee will be \$4 for each child per session. No additional charge will be made for lunch or dinner, but "a substantial extra charge will be made for children picked up late" Dunagan said.

Transportation will be provided to and from Allapattah Church for those who arrive by air. Parents should call (305) 758-0559 or write Miami Shores Baptist Church, 370 Grand Concourse, Miami, Fla. 33138 for information.

The church asks that identification be put on each child and his or her belongings and suggests that reservations would be helpful. Contact Mrs. Bonnie Smith, director, day care center, Allapattah Baptist Church, Box 420159, Miami, Fla. 33142.



NASHVILLE-ARKANSAS STORE RECEIVES OUTSTANDING SERVICE AWARDS—Robert Bauman (left), manager of the Little Rock Baptist Book Store, has received the "Best Dollar Increase in Sales" and "Best Percentage Increase in Sales" awards for the Southern stores region. The awards were won by the store for outstanding service during the past year. They were presented by Jay O. Turner, book store division of the Southern Baptist Sunday School Board, during the annual book store managers meeting here.

Lay renewal: A pastor's experience

First, I want to share with you a brief report of the Lay Renewal Weekend. The first factor was attendance, particularly Saturday night, and Sunday morning. People came back again and again—no amount of promotion can produce this result. The second factor was participation; a large group came to the Evaluation Service. Thirty adults and youth gave testimonies over a three hour period and one young man was saved. People were astounded. Two opinions were generally held, "Old First Baptist Church has never seen anything like this before," and "She (we) will never be the same again."

Second, I want to share with you a brief assessment of the Lay Renewal Weekend. Of the 11 couples and two single ladies who entertained people in their homes, 10 (of the 24) brought testimonies concerning the spiritual changes which God had wrought in their lives. Of the five couples who hosted coffee sessions and the 18 individuals who served as group leaders, 12 of these people brought testimonies. In other words, a great number of those who testified (65 percent) were directly connected with preparing and conducting the Renewal Weekend. Of the 50 people who served in various capacities, 21 (42 percent) testified to the blessings of God in their lives. In other words, the best way to get a blessing is to be involved in more than just attendance.

Third, the overall effect of the Lay Renewal Weekend brought a new spiritual depth to the lives of our people. These 31 testimonies reflected a new ability to prove and express the extent and nature of one's fellowship with God. They also revealed a new willingness to be vulnerable in the eyes of others for His sake. In other words, the "normal", superficial testimonies and salvation account were conspicuously absent.

Finally, the Lay Renewal Weekend brought to our people a new level of sensitivity and expression of Christian love. At the close of the service, I invited those who had a need for reconciliation to go to that person and I invited those who had a need to express appreciation and love to go to that person. The people moved immediately and unashamedly throughout the sanctuary. It was the dawning of a new day for our church.—T.O. Spicer Jr., pastor, First Church, Walnut Ridge.

Interested? Contact your State Evangelism Office, P.O. Box 550, Little Rock, Ark. 72203, Neal Guthrie, director of Renewal Evangelism.



Youth and adult music conference

(Junior High, Senior High, Adult)

June 16-21, 1975

Ouachita University and First Church
Arkadelphia, Ark.



Don Bingham
Worship leader



Bill Probasco
Camp pastor



John Floyd
Bible study

Let Us Pray

A Service of
Worship with
Words and Music

by Don Gillis



Joe Abston
Choral conductor



Ray Caldwell
Drama

Interpreters Theater

An Experience in

Drama

For Every Camper

1975 Music Camp Emphasis:

Using Drama and Multi-Media in the Music Ministry

"Let us pray" is a dramatic production utilizing staging, lighting, and multi-media effects involving slides, motion pictures, and audio-tape. It is a service of worship with an emphasis on the prayer life of the individual Christian.

This dramatic work will be conducted and produced by Joe Abston, Tyler Street Methodist Church, Dallas, Tex. Abston has conducted this work several times and assures us that it will be a very inspirational and moving experience.



Morris Ratley
Junior High
Choral conductor



Wesley McCoy
Band

Registration Fee \$5 per person
Total Cost - \$25
Send to Church Music Department
P.O. Box 550
Little Rock, Ark. 72203

Bring your own instruments:
Band
Guitar
Soprano Recorder
Autoharp

Graded Choir Leadership Classes will be offered at the August Camp

A large crowd attended the workshop.



Speaker Joe Johnson signs....



....as does Larry Barnett....

Workshop aids interpreters for deaf

Seventy-eight hearing workers, interpreters, and deaf persons attended a two-day Interpreters' Workshop held at First Church, Little Rock, April 18 and 19.

Workshop leaders included Larry Barnett, Missionary to the Deaf, Louisiana Baptist State Convention; Arthur Crow, deaf layman, First Church, Little Rock; Joe Johnson, pastor, Silent Friends Chapel, Dallas, Tex.; C.F. Landon, Missionary to the Deaf, Arkansas, retired; Nancy Parrish, Missionary to the Deaf, Arkansas; Robert Parrish, Missionary to the Deaf, Arkansas; and Charles V. Woody, Minister to the Deaf, First Church, Little Rock.

The meeting included workshops on medical and psychological aspects of

deafness; reverse interpreting; interpreting procedures--sermons, messages and stories; teaching techniques with adult deaf; and Bible study for the deaf.

Of the 14 churches in Arkansas having a deaf ministry, 10 churches sent representatives. Five interpreters from First Church, Springfield, Mo., attended and one came from First Southern Baptist Church, Del City, Okla.

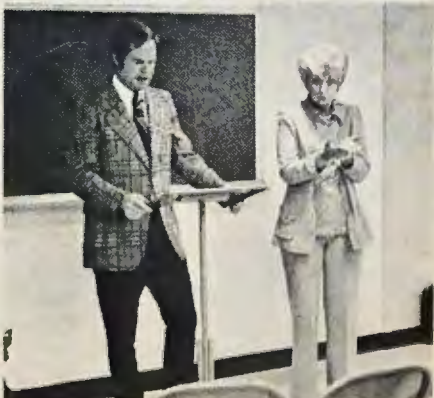
The workshop was sponsored by the Deaf Ministries, Arkansas Baptist State Convention and was termed very successful by participants and workshop leaders.--Robert Parrish, Director of Deaf Ministries.



.....and Arthur Crow.



Conferees converse over refreshments.



Charles Woody and Mrs. Lillie Faye Oldham demonstrate techniques.

Walnut Street cracks inner city barriers

by Larry Jerden

LOUISVILLE, Ky. (BP)—When someone describes Walnut Street Baptist Church in Louisville, Ky., as an "inner city" church, they must be prepared to deal with an "inner city" that goes beyond the common stereotype.

The church is in the center of the geographical heart of "Old Louisville," an area about a mile wide and 1 1/2 miles long.

Because of its elaborate variety of Victorian architecture, the area is listed in the national registry of historical landmarks.

"There are about 17,000 people in this area," says Robert Nowlin, the church's minister of community missions, "and for years the church operated on the assumption that this was a total poverty area."

"But it isn't. It is the most diversified area in Louisville. Almost 40 per cent, for example, are middle and upper income."

The Old Louisville area is seeing a reversal of the deterioration that had been letting many of the fine old structures go to ruin, and there is now an influx of young professional families moving in, Nowlin said.

A Neighborhood Development Corporation is supported largely by Walnut Street and other area churches. And Nowlin is looking forward to the organization of an Old Louisville Business and Professional Association.

While about three-fourths of the church's 6,000 members commute from the suburbs, the congregation maintains about the same number of local families in its membership it had 15 years ago.

In an effort to minister to all segments of the local community—and the suburban membership—Walnut Street has organized its work in five areas with a minister to head each: (1) preaching and pastoral ministry, (2) recreation, (3) education, (4) music (5) community missions.

All five, said Associate Pastor Robert Young, have one common purpose. "Everything," he emphasized, "points to evangelism. We are here to touch people and put them in a relationship with Christ."

Both Young and Nowlin emphasized the role of the laity in the church ministries.

"We only hire staff to enlist and train laymen to do the work," Young explained.

"Bob Nowlin can't deal personally with every alcoholic...but he has trained 25 laymen. David Leyerle, the minister of

activities, doesn't coach all 47 ball teams...

The various ministries are geared to reach the diverse elements in the church's constituency. Young cited a two-week religious fine arts festival sponsored by Walnut Street.

"That got people in our church who would never come otherwise," he said.

The \$1.5 million recreation building, which includes a gym, handball court, sauna, bowling alley, snack bar, crafts

room, table game room and dining facilities, is open daily for both neighborhood residents and suburban church members.

"Participation," Young pointed out, "is keyed to Sunday School attendance, and anyone missing three weeks has to be reinstated before they can use the facilities."

The church peaked in Sunday School attendance in 1956-57, then started a decade-long decline that dropped the



A FITTING MINISTRY—Don Turner (left), furloughing missionary to Brazil, is one of several Southern seminary students active in the ministries of Walnut Street Baptist Church in Louisville. Here, Turner helps in the clothes distribution ministry, part of the program directed by the church's community minister, Robert Nowlin. (BP) photo by Larry Jerden, "World Mission Journal."

average to a little over 1,000 a week in 1967

The decline caused concern, that precipitated action through several committee studies of the church's work.

The result was a statement of purpose emphasizing evangelism and the five areas of work still followed.

The studies also resulted in the commitment, Young said, that Walnut Street could settle for nothing less than the best in its program and still survive.

"We had observed that an inner city church that ministers only to the inner city will die."

The answer, he said, was to match the resources of the suburbs and apply them to the inner city.

"If we don't offer something that will get people to drive by 15 other churches on their way down here, we'll be dead in two years."

Music, education, and preaching ministries continue to draw the suburban members, but social and recreation ministries mostly touch those in the neighborhood—especially the poor.

Nowlin's social ministries—the name is changing to community missions—is primarily in touching the inner city.

"A lot of our work is crisis intervention," he said.

"When we are put into contact with someone who needs help, we try to determine the need, how to meet the need, and what we can do to solve it and break the dependency cycle."

"If all we do is give them something to meet the immediate need, then we haven't really solved anything."

But there is more to Nolen's ministry than the "welfare" and "crisis" roles, he said.

A larger facet is aimed primarily at "socialization" of people who simply do not know how to relate to others.

"We have girls' clubs, mothers' clubs, and other activities," he explained.

"Our goal is socialization—how to relate to each other, to adults, to teachers. Last year probably every girl in our girls' club had been expelled from school because they couldn't get along with teachers."

Others to reach include unwed mothers and other singles, many of whom feel rejected by the church.

One approach is in combining the mothers' clubs with Bible study.

Nowlin told of one young unwed mother who was very negative in her attitudes about church, and wouldn't come to any of the activities.

But she never missed a Bible study held in her mother's home.

Understanding the acceptance of the group, she exclaimed one day, "You mean you want me in your church?"

Even when many understand they are accepted, Nowlin said, there is still a large gap between "where they are" socially and emotionally and the social and emotional state of the upper and

middle class church members.

To try and bridge that gap, Walnut Street is beginning a Weekday Community Worship Service, tentatively slated for Saturday afternoons.

Nowlin said the Saturday service-fellowship is a stepping stone to help those who need to learn to interact with others in a church setting and, probably, with the rest of society as well.

David Leyerle, who recently joined the staff as recreation minister, also sees his ministry as one that will bridge gaps.

At present, about 100 neighborhood youths a day, mostly blacks, use the activities building for recreation. On Wednesday nights the majority swings to suburban, mostly white, members.

Leyerle's associate, Larry Briggs, said one attempt to bridge the neighborhood-suburban gap is in expanding the athletic program to include intramural leagues. At present, the church fields teams in sports which compete in association leagues.

Walnut Street's ministries are diverse and challenging. Pastor Wayne Dehoney studies 30-hours per week to make his preaching meaningful for everyone from illiterates to the elderly to young blacks to University of Louisville professors.

And if the church has met some challenges, there are others ahead. Many of the programs are geared for after-school periods, and are possible only because Louisville still has neighborhood schools.

"There is the threat of busing in the courts right now," Nowlin lamented, "and if it comes, it will kill our after-school programs."

But Walnut Street has not lost its vision. If anything, it may be on the verge of its greatest expansion. The church recently purchased, for a little more than half-a-million dollars, an old vacated hospital.

"The possibilities of what we can do with 259,000 square feet are endless," Young said.

"So far we've discussed day care, elderly day care, ministry to the blind, class for alcoholics, ministries for retarded children, and others"—Adapted from May, 1975, issue of "World Mission Journal"

The correct address

Miss Jo Scaggs, SBC foreign missionary who is living in Fayetteville while on furlough, is not located at the address furnished by the Foreign Mission Board in a recent column "News about missionaries." Her correct address is Maple Manor, Apt. 113, 3001 Wedington Dr., Fayetteville, Ark. 72701.

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'Cooperative Program-- a spiritual matter'

NASHVILLE (BP)—As the economic crunch gets tighter, Southern Baptists were told here that they will reach their all-time record Cooperative Program unified budget goals for 1975-76 if they realize that "giving is not an economic matter; it's a spiritual matter."

Southern Baptist Convention President Jaro Weber, speaking at a Cooperative Program Luncheon attended by some 375 SBC and state Baptist leadership, confronted the national SBC Cooperative Program goal of \$51 million and the \$150 million goal of 33 state conventions covering 50 states.

"Every great achievement of our denomination has been born out of crisis," the Lubbock, Tex., pastor declared at the luncheon cosponsored by the SBC Stewardship Commission and the SBC Executive Committee.

"We must have confidence that, despite conditions, our denomination will exceed everything we have done in the past" in giving to fund a worldwide program of evangelism and missions," Weber said.

"If people get revived and committed, they will give," he said.

"God doesn't lead us into deep water to drown us but to cleanse us. The entire world crisis lends itself to an opportunity for revival. The 50th anniversary of the Cooperative Program is the track upon which we will move in evangelizing and renewing our nation and the whole world."

The luncheon program took on humorous note when Baker James Cauthen, the SBC Foreign Mission

Board's executive secretary, was called to the podium, asked to step into a washtub, circled with a world map and asked to squat down in the tub.

A participant from the audience, asked to lift the tub of "world mission responsibility," failed to do so. But a second person helped, demonstrating that Baptists must work together in financial responsibility.

"Only as we energize our dreams through the Cooperative Program" Weber said, "will those dreams become a responsibility. We need every member of the Baptist family.

"We are in a death struggle for souls," he declared. "This is no time to talk about retreat, cutback or decline. Our 12.5 million Southern Baptists have the money which the agencies need to do God's work."

He challenged SBC agency and state staffers and members of SBC churches to commit themselves to an awareness of need, the loving spirit to care and the willingness to share.

Later in the day, the SBC Executive Committee, meeting in semiannual session, approved the overall budget goal of \$51 million for SBC world mission causes and support of the overall goal of \$150 million.

Citing the desperate needs of the world, the economic crisis and the greatness of God and the lordship of Christ, the Executive Committee appealed "to all our churches and to all Southern Baptists to pray unceasingly for unity, fidelity and commitment that we shall not fail Christ in this time of crisis

and opportunity, demanding our best for his sake and his glory."

Included in the \$51 million is a \$41 million basic budget which was apportioned among SBC agencies and the SBC Operating Budget.

Nearly half—\$20,480,400—of the \$41 million will go to the SBC Foreign Mission Board, with \$7.6 million ticketed for the SBC Home Mission Board and more than \$8.6 million set aside for the six SBC-owned theological seminaries.

Of the seminaries, Southwestern Baptist Theological Seminary will get over \$2.3 million, with Southern, New Orleans and Southeastern Seminaries getting more than \$1.8 million, \$1.4 million and \$1.2 million respectively.

The only other agency getting more than a million was the Radio and Television Commission, with an excess of \$1.9 million.

The additional \$9 million "challenge" portion—over and above the \$41 million and an additional \$1 million for capital needs—will be divided proportionately among the agencies.

At the Cooperative Program Luncheon special emphases were announced to communicate Cooperative Program needs, including Cooperative Program 50th Anniversary Sunday, April 20, and Cooperative Program month, October.

State conventions and churches were encouraged to increase percentage of giving to the Cooperative Program to keep the missions and evangelism efforts throughout the United States and 82 countries growing.

Foreign mission briefs

Mexico City, Mexico—Inflation, scarcity of materials and new taxes have not affected religious book sales here, according to William H. Gray Jr., Southern Baptist representative to Mexico. Although the Spanish Baptist Publishing House in El Paso, Tex., increased book prices April 1, a new sales tax was imposed on all imported books and postal and custom fees were raised, Gray reported more people are visiting the Mexico City store and other distribution methods are also effective.

Luzon, Philippines—The Luzon Baptist Bible School here, now two years old, recently held its first commencement exercises and nine certificates of performance were awarded to Feliciano Montenegro, national director of the school. Grover F. Tyner Jr., Southern Baptist missionary and president of the Philippine Baptist Theological Seminary in Baguio, and Arsenio Dominguez,

director of the Philippine Missionary Institute near Manila, were the key speakers. The school's program is geared, according to Southern Baptist missionary James O. Terry Jr., "to a level of study which hopes to equip the lay worker and non-college graduate with basic Bible knowledge and basic skills for presenting the gospel." The school had an enrollment of 18 this year. Local pastors and Southern Baptist missionaries serve as instructors.

Mombasa, Kenya—The Mombasa Baptist High School graduating class scored an 80 per cent pass on the African Cambridge Examinations for 1974. This is a higher pass level than most of the other schools achieved, according to Southern Baptist missionary, Mrs. Louie T. Scales. In Kenya a student trains for four years to take this examination which will determine much of his future. Because of the great importance of the test, national

recognition is given to those schools whose classes achieve well.

The basketball team from Mombasa Baptist High School won their third Coast Provincial Championship this year. Basketball is rapidly gaining popularity in Kenya, according to Southern Baptist missionary, Mrs. Louie T. Scales. The Baptist basketball team took second place when they represented their province in the national championships in 1973. Mike Dickens, missionary journeyman, is the basketball coach.

Luanda, Angola—Twenty-two pastors, evangelists and laymen recently completed the month-long, third-year course of theological education in the Bible Institute of the Angolan Baptist Convention here. The first course of the five-year cycle will be repeated in August of this year to give an opportunity for at least 45 students to begin their theological study.

Dangers of false security

May 25, 1975

Jeremiah 7:4-12; Micah 6:6-8



Robertson

We live in a world where insecurity seems to reign supreme. Everywhere people feel keenly the insecurity all around them, and they grasp at anything that even remotely promises security. The problem is they are searching in all the

wrong places, therefore they find themselves bewildered or even destroyed.

It is often depressing to watch a newscast on television as several areas of insecurity are thoroughly described for us. We are reminded of the shaky economic situation in our nation, of the questionable political activities, of the search for world peace, yet no lasting peace is found. As the average viewer watches this, his own feeling of insecurity is likely to be magnified.

Is there really no security in this world after all? Jeremiah would have us understand that there certainly is security if we search for it in the right place. The people of the prophet's day were desperately wanting it just as we are, but they were looking in the wrong place. Notice as Jeremiah tells us plainly where security can be found.

The mistaken search for security (Jer. 7:4-12)

This passage in Jeremiah is called the great Temple sermon, and was likely delivered at the Temple in Jerusalem during the fall festival. The prophet of God had watched with concern as the people trusted more and more in the external ritual of their religion. Most of their religious leaders may have been telling them the Temple was the source of their security, rally around it, attend its services with greater regularity, perform the sacrifices and ritual with greater care, the Temple was their fortress and source of strength. In searching for security they repeated deceptive words, "This is the Temple of the Lord, the Temple of the Lord, the Temple of the Lord."

As they leaned upon the ritual of the Temple they had no personal relationship with God, and their lives were giving evidence of it. They were breaking the commandments of God by stealing, murdering, committing adultery, swearing falsely, worshipping false gods, oppressing and taking advantage of the ones who could not

defend themselves, then they would enter the Temple of God without a shred of repentance and cry "We are delivered." Jeremiah is aghast at such rebellion and unconcern and stands in the Temple entrance to warn the people to repent and turn back to God for he is their only source of security.

If they do not repent certain judgment will befall them, and they will be cast out of their homeland into exile. They are invited to go north about 20 miles and view what God did to His house at Shiloh. It lay in ruins and had since about 1050 B.C. when the Philistines conquered it, and God would do the same in Jerusalem and Judah unless there was a strong movement back to God. They had placed their faith in the Temple and its ritual and had made it a den of refuge between their ungodly escapades. God had seen enough.

The way of security (Micah 6:6-8)

The ministry of Micah was more than 100 years earlier than Jeremiah's but they were facing the same basic problem. As the people of Micah's day sought security they wondered what it would take to please God so that he would continue to bless them. They also made the mistake of thinking ritual was more important than commitment to God and his way of life. Their questions reflected their thinking: "Does God want calves a year old"; "If one sacrifice was good what about multiplying it into the thousands"; "If God likes calves, would human sacrifice be even more pleasing to Him?"

The prophet's answer to all this reminded them that God was much more interested in their lives and their

obedience than in a multiplying of sacrifices. Sacrifices have no meaning unless accompanied by a life seeking to do the will of God. God's demands are basically moral and spiritual, and no ritual can ever compensate for the absence of surrender to God.

God expects us to follow him, which causes us to have the right attitude toward others. We are to be just and fair in our relationships with other people, we are to be kind and loving toward them, and walk in humble submission with God. The only way to security is to have a close personal relationship with our Lord and faithfully follow his guidance in our lives.

Conclusion

The basic issue involved here is where do we find real, lasting, security? Those in the day of the prophets, as well as 20th century Americans, are searching frantically for such security and quite often look in the wrong place.

We can never have security by simply coming to church on Sundays, nor by involving ourselves in the ritual we find there, nor by trying to revise our living in our own strength. Jeremiah was absolutely correct when he told the people that security only lies in a right relationship with God which expresses itself in our dealings with other people. Security comes by accepting Jesus Christ as personal Saviour, walking with him every day, following closely his will, and treating others who are made in God's image with love and concern.

In this kind of life we have security in a world where insecurity reigns.

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New strength for conflict

May 25, 1975

Ephesians 6:10-20



Setliffe

This lesson draws to conclusion our study of the epistle to the Ephesians. It concludes the unit "God's New People - Their Conduct." In this practical section of the epistle (chapters 4-6), Paul dealt with many problems of living as a Christian. In these

verses, he deals with strength available to Christians.

We, as Christians, have the assurance of adequate strength, guidance, and grace for any need that may arise. God will furnish a full supply of strength in any situation the believer is called upon to face. God is our help in time of trouble because his strength is available to us.

We have a warfare (Eph. 6:10-13)

As a closing admonition, Paul urged these Christians to be aggressive, alert, and ready for battle. The Christian must enter the war against evil. He is to do more than refrain from doing evil. He must get into the fight as an active participant in the war. The Christian must stand firm for what is right and condemn what is wrong. He finds himself constantly contending against forces which would destroy his ideals. These forces are real and the warfare is often hard. Christians are to be strong. (v.10) This strength will be of the Lord. God will give the power to conquer.

Paul urged the Christians to put on the "whole armor" of God in order to stand against the "wiles of the devil." (v. 11) Paul being imprisoned and constantly chained to a guard, possibly looked at that guard with his armor on and found the perfect illustration for urging the Christians to fight against evil. "The wiles of the devil" - this expression seems to refer to the many temptations to sin and unbelief which pagan people put upon the Christians. The devil is wily, crafty, and shrewd. He knows how to catch the Christian off guard. Christians today are constantly tempted to conform to the standards of society of the world. The forces of evil are active in their effort to drag the Christian down to the level of worldly living. To defeat the devil we must be alert and courageous.

The various expressions Paul used to describe the Christian's opponents (v. 12) affirm that evil forces are real and the warfare is a genuine contest. He emphasizes a personal confrontation.

Paul is saying: "Your enemies are not material, they are non-material. They are not visible, they are invisible. They do not have body and form, they are spirit." (Criswell)

Equipped with the armor of God, the Christian can stand against and successfully resist attack. (v. 13) After the battle, he is to stand as victor; but he is not to drop his guard and assume there will be no more warfare. It is often more difficult to remain alert and on guard than it is to be active in the battle. It is after a victory that we often relax our guard and then are subject to a sneak attack from the forces of evil.

We have armor for the warfare (Eph. 6:14-17)

The word "stand" (v. 14) is significant. There are times when it is necessary to stand your ground; yet it requires courage not to retreat. Truth makes men free. The Christian who has girded his loins with truth can act quickly and wisely because he knows the truth. Truth is man's mightiest weapon. The gospel of Christ, which is truth, should be the weapon at the hand of every Christian. "The breastplate of righteousness" - the Christian who is clothed in righteousness is undefeatable. A good life is a man's best defense. It is also a tremendous weapon.

When one has his sandals fastened on, he is ready to move. The Christian should be able at any moment to move into the battle with the gospel of peace. (v. 15) Too many Christians are not ready to use the gospel to conquer men for Christ.

The shield of faith (v. 16) quenches the fiery darts of temptation. Faith protects against doubt and against the love of the world.

The "helmet of salvation" (v. 17) conveys the idea that the Christian receives salvation which serves as a safeguard to the wearer. "The sword of the Spirit...the word of God" is both our defense and weapon of attack. "For the word of God is quick, and powerful, and sharper than any two-edged sword." (Heb. 4:12) This is the most effective article in the Christian's armor.

We have prayer (Eph. 6:18-20)

Prayer may also be listed as part of the armor of God. It is absolutely essential. The Christian is to use the armor, but he can prevail only as he remains in prayer. He is to be alert and endure, which is possible only as he remains in constant prayer. He is to pray not only for himself but for his comrades also. No man can endure alone. We need the strengthening

fellowship of each other's prayers. Paul gives these characteristics of effective prayer: (1) It must be constant, "Praying always." It is a real part of the Christian's life at all times. (2) It must be "with all perseverance." It must be earnest, serious supplication. (3) It must be for others, "for all saints." It is for the whole Christian community.

At the very last, Paul requests these fellow Christians to pray for him. He did not ask them to pray for his release from prison, nor for relief from hardship and suffering. He wanted them to pray that he might boldly and effectively "Make known the mystery of the gospel." (v. 19) He was an ambassador (v. 20), and he prays for wisdom and boldness in doing the one thing which he considered his chief mission. This is real Christian prayer. Prayer like this guarantees victory in the Christian's warfare.

Conclusion

The Christian life is a warfare. The Christian's armor is a necessary part of his traveling equipment. There are enemies in the way. The Christian life is a struggle against real antagonists. You have to depend on God. It is not enough for the Christian to do no evil; he must do good. If he does not attack he will be attacked, for evil will not allow him to remain neutral. There is nothing in God's armor to protect the Christian's back. The Christian is never to show his back to evil. He is not to run away. He is to attack and defeat. Running throughout this passage, Paul is saying, "If you will obey these orders you will win."

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May 11, 1975

(From page 24)

Church	Sunday School	Church Training	Church Additions
Alexander, First	88	48	1
Alpena	82	27	
Bentonville			
Central Avenue	65	25	
First	244		1
Mason Valley	83	32	
Berryville			
First	169		1
Freeman Heights	137	52	
Rock Springs	87		
Blytheville, Clear Lake	140	77	
Bryant, First Southern	102	56	9
Cabot, Mt. Carmel	245	110	
Camden, Cullendale	516	124	
Cash, First	95	26	
Clinton, Friendship	104	65	2
Concord, First	96	15	
Conway, Second	255	77	
Crossett, Mt. Olive	359	177	4
El Dorado, Caledonia	39	13	
Forrest City			
First	639	94	6
Second	196	48	3
Ft. Smith			
First	1270	275	5
Grand Avenue	781	202	3
Moffett Mission	20		
Temple	140	75	
Trinity	159	49	
Windsor Park	717	197	7
Garfield, First	83	22	1
Gentry, First	167	48	
Greenwood, First	271	90	4
Hampton, First	156	85	
Hardy, First	124		
Harrison, Eagle Heights	302	143	7
Helena, First	268	66	
Hope			
Calvary	180	60	
First	424	78	
Hof Springs			
Grand Avenue	499	220	4
Leonard Street	104	63	
Memorial	82	33	2
Park Place	355	73	2
Hughes, First	187	83	1
Jacksonville			
First	416	85	
Marshall Road	342	100	
Jonesboro, Nettleton	249	66	
Kingslon, First	43		
Lavaca, First	306	87	
Little Rock			
Cross Road	104	90	
Crystal Hill	135	41	
Geyer Springs	673	153	4
Life Line	482	120	
Martindale	98	60	
Woodlawn	121	45	
Magnolia, Central	575	208	1
Monticello			
First	286	55	3
Second	277	83	
Murfreesboro, First	136	57	
North Little Rock			
Calvary	425	118	2
Gravel Ridge	228	79	1
Levy	401	64	2
Park Hill	686		
Paragould			
Calvary	225	157	
First	455	286	1
West View	159	64	
Paris, First	396	84	2
Pine Bluff			
Centennial	146	74	1
East Side	211	106	
First	578	92	4
South Side	723	160	18
Tucker	7	5	
Oppelo	19	10	
Sulphur Springs	207	107	1
Watson Chapel	367	71	2
Prairie Grove, First	174	48	
Rogers			
First	525		
Immanuel	497	90	6
Russellville			
First	456	79	
Second	118	55	4
Sheridan, First	252	82	
Springdale			
Berry Street	84	30	
Caudie Avenue	143	11	
Elmdale	343	102	
First	1274		2
Texarkana, Trinity	435	185	15
Van Buren, First	547	177	
Vandervoort, First	67	49	3
Walnut Ridge, White Oak	70	45	4
West Helena Church	259		
Wooster, First	125	77	

A farmer in Brindisi, Italy, who was suing over an automobile accident was being questioned by the defendant's lawyer. "Did you, or did you not, at the time of the accident, when asked if you were hurt, reply that you weren't?" "I did," said the plaintiff, "but it was like this: I was driving along the road with my old horse and wagon when along comes this fellow and knocks us into the ditch. You never saw such a mess in all your life. There I was flat on my back with my legs in the air. And there was my horse on his back, with his legs in the air. This motorist gets out of his car and looks at us. He sees my horse has a broken leg. He goes back to his car, gets a gun and shoots him. Then he turns to me still lying there and says, 'Now, what about you? Are you hurt?' "—*Funny Funny World*

City visitor: "Is the water on this farm healthy?"
Farmer: "Sure. We use only well water."

Several years ago, the King of Siam came to America for a serious eye operation. The surgery was successful and the doctor had no idea how much to charge for his services.

He got the brilliant idea of asking the king's lawyer who was vacationing in California. The lawyer suggested that he mail the king a blank invoice and jot at the bottom: "The King can do no wrong."

The doctor followed the advice and was pleasantly surprised when he received a check for \$75,000. A few days later he received an invoice from the king's lawyer. It was blank except for the handwritten notation at the bottom which read: "The Doctor can do no wrong."—*Brief Cases*

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celebration of the Cooperative Program 50th anniversary.

The torch, symbolizing the gospel spread in the United States and 83 foreign countries around the world by the Cooperative Program, was to be lighted May 13 in Memphis, birthplace of the Cooperative Program, and carried in relays to the convention.

It will be presented to the SBC messengers June 10 in a special feature on the Cooperative Program the opening night of the convention during the SBC Stewardship Commission's report.

On a sadder note, messengers will mourn the death of Charles King, a Kentucky Baptist pastor who died during his term as second vice president of the SBC. King was the first black national SBC officer in the convention's history.

Four new agency heads will make reports to the convention for the first time—Carolyn Weatherford, executive secretary of the Woman's Missionary Union, SBC auxiliary in Birmingham; W. Randall Lolley, president of Southeastern Seminary, Wake Forest, N.C.; Landrum P. Leavell II, president of New Orleans Seminary; and Grady C. Cothen, president of the SBC Sunday School Board, Nashville.

The 118th annual session (130th year of the SBC) will close on Thursday, June 12, with a presentation by the denomination's Foreign Mission Board on its worldwide work in 83 countries, including Vietnam, from which the board's 39 missionaries have been evacuated until further notice.

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SBC schedules business, celebration in Miami Beach

MIAMI BEACH (BP)--The annual business of the Southern Baptist Convention will be conducted here, June 10-12 marking the celebration of the nation's bicentennial and the observance of the 50th anniversary of the SBC's Cooperative Program unified budget.

Projected on bigger-than-life image closed-circuit color TV magnification screens for the second year, the SBC program will draw some 16 000 registered "messengers" from across the nation to attend sessions of the nation's largest Protestant-evangelical denomination. The SBC has 12.5 million members in 34,734 churches across 50 states.

Priorities to be reports, budget

Business will center around presentation of a proposed \$51 million national Cooperative Program budget for 1975-76 and reports from 19 national SBC agencies. The \$51 million includes \$41 million for operating needs of SBC agencies, \$1 million in capital needs and \$9 million in "challenge" funds. It represents about one third of the total Cooperative Program budgets of 33 state or regional conventions affiliated with the SBC, which have a combined budget goal of \$150 million for 1975-76.

In other business, the Committee of Seven, appointed last year to study the SBC Executive Committee and a possible name change for the SBC, will recommend, on the basis of extensive surveys, that no name change be

considered at this time.

The committee, according to its chairman, C.R. Daley, editor of Kentucky Baptists' Western Recorder, Middletown, Ky., has another session scheduled, May 26-28 in Dallas, to prepare its convention report on the Executive Committee.

Seemingly no divisive issues loom on the SBC horizon, and SBC president, Larry Weber, pastor of First Church, Lubbock, Tex., hopes the convention will not debate "insignificant issues."

He said he hopes people will leave the SBC annual session, built around the theme, "Let Christ's Freedom Ring," 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," said Weber, who will deliver his presidential address, Tuesday night, June 10.

An issue that Weber says he hopes will not come up at the convention is the charismatic movement, which has surfaced, centering mainly around its tongues-speaking aspects, in a number of associations of churches and state conventions during the past year.

Both Weber and Charles Harvey, Shreveport, La., pastor and chairman of the Executive Committee, predict that the tongues question will not become a divisive issue at Miami Beach.

Harvey said the SBC is not a doctrine-making organization and whatever practices a local church adopts is its own business.

Weber said that while the tongues movement is an idea to be dealt with by the local church, it has "peaked out" and less emphasis will be given to it in the future.

SBC state and national agencies and individual Southern Baptists have shown a growing concern about world hunger and Southern Baptists' ability to respond to various kinds of disaster throughout the world.

World hunger and disaster relief will likely surface as a topic for discussion during the three-day gathering in Miami Beach.

The role of women in the church was an issue during the past two annual sessions of the convention in Portland and Dallas. No actions on the subject have been proposed thus far this year, convention leaders say.

By law changes to be asked

Other business will involve a series of recommendations on bylaw changes, including a suggestion that at least one year should elapse before a person is eligible for election to a board or agency after serving two previous terms on another board or agency; and a

suggestion that the Committee on Boards give first consideration to those primarily involved in local church work when selecting members of SBC boards.

The latter recommendation would not preclude use of denominational persons (such as state convention employees) on boards but would ask that first consideration go to persons active in programs of the local church, such as staff members and laypersons.

Charles Colson, convicted Nixon presidential aide, who testified to a life-changing experience with Jesus Christ during the Watergate trials, will speak to the Monday night, June 9, session of the SBC Pastor's Conference at the Miami Beach Convention Center.

Vonda Kay Van Dyke, a former Miss America, performer and active Christian witness, will appear on the SBC program Wednesday night, June 11.

Among others on the three-day program besides Weber, who is expected to be re-elected to a second one-year term as president, and Miss Van Dyke, are Jimmy R. Allen, pastor of First Baptist Church, San Antonio, Tex., who will preach the convention sermon on Wednesday morning; entertainer Jerry Clower of Yazoo City, Miss., a Southern Baptist deacon, who will deliver a major address Thursday morning; and former SBC president, W.A. Criswell, pastor of First Church, Dallas, who will speak Thursday afternoon.

Each session will open with the ringing of a replica of the Liberty Bell, commemorating the nation's bicentennial, which will be loaned to the SBC by the State of Mississippi. Prior to the convention, the bell will be taken on a historic route to Baptist sites in Philadelphia, Washington, D.C., Richmond, Raleigh and Savannah. Stops along the way will include rallies and remembrances of Baptist contributions to the nation's first 200 years.

Cooperative Program anniversary

The convention will also feature emphasis on the Cooperative Program, which has produced nearly \$1.6 billion for state and national SBC needs since its inception in 1925. This is in addition to the billions more retained by local churches for their needs during this 50 year period.

Some 500 youthful runners, in the SBC's Royal Ambassador (RA) program for boys operated by the SBC Brotherhood Commission, will relay a lighted torch 1,280 miles from Memphis to Miami Beach during May and June in

See SBC business

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