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Arkansas Baptist State Convention

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VBS time again
page 18

First
Baptist
Church

June 12, 1975
Arkansas Baptist
NEWSMAGAZINE



I must say it

Charles H. Ashcraft/Executive Secretary

The relations of grace and truth

Deep within the very life of our denomination thrives a factor which is surely from the hand of God. It is that "seeking for the answer (truth) in a climate conducive to finding the answer." It is gratifying that the nation's largest evangelical group is always conducting seminars, studies, workshops, clinics, research projects and allied activities.

This is a great contrast to the queries, debates, platform confrontations of a generation past. If the fiery debates of other days taught us anything, it is that "God is never found at the end of a heated argument, nor is the truth discovered in the climate of contention and controversy."

The answer, elusive to angry people, is found by nonviolent people who create a climate in which truth can respectfully make an appearance. This is why such conclusive success has descended on all our major commissions in the convention.

This was beautifully illustrated in the recent seminar on support of missions conducted by the Stewardship Commission. Major papers were given and the author appeared on a panel for questions, appraisals, observations, and suggestions. In the entire conference no one called anybody a heretic, liberal or a red neck (whatever that is.)

The greatness of the scholars was no greater than the audience whose attitude reflected Christian graces as well as firmness and candor. It was no surprise that God graciously filled the temple as well as his servants with answers never granted those of lesser resolve and grace. This miracle of this twentieth century behavior will reproduce itself over and over as Christian brothers reduce their quest from a personal victory over some person, replacing it with a quest just to know God's perfect will.

This departure from argumentative confrontations will seriously curtail one-man bands, grandstand oratory, showmanship performances and inflated egos. This new approach to a problem will leave only a small audience for the noisy belligerents who bravely and with great dexterity slash their little straw men to slivers with their big two-edged swords upon the slightest provocation. John 1:14 "and the word was made flesh and dwelt among us and we beheld his glory (the glory and the only begotten of the Father) full of grace and truth" surely must rank next to John 3:16 among all scriptures. One surely will never be full of truth without some acquaintance with grace. Fullness of truth just may not be possible without an equal quantity of grace.

I must say it!

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This month's food and fellowship column suggests that a luncheon can be more than for fellowship. The writers pass on an idea from their church and tell about feeding the large crowd for it.

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Friends honored J.I. Cossey recently as a man of faith. Jonesboro's Central Church observed Heritage Day and extolled Cossey for his achievements, including keeping the state paper going.

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Henderson BSU Director Arliss Dickerson attended a conference and came to the conclusion that Baptists will need to minister to more students because other denominations can't.

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Southern Baptists will soon have literature for deaf children and an Arkansas woman is a writer for the first lessons anywhere for deaf youngsters.

Arkansas Baptist

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Everett Sneed

Dealing with temptation

Inevitably and inescapably, every true follower of Christ is confronted by temptation. The only way to eliminate temptation would be to act on every base thought that enters the mind.

The pages of the Bible are filled with warnings against succumbing to temptations. Thus, we must recognize the presence of Satan who attacks us at our most vulnerable points. Often, the evil one will lead Christians to over-confidence. Pride in one's strength will lead to failure to overcome temptation. The Scripture warns...."Let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:12)

However, we must not despair because of temptation. Often, the most dedicated Christian is the one most aware of temptation. An associational director of missions remembers one of the finest and most consecrated ministerial students in the area confessing "I must be the worst person around because I have so many temptations."

The director of missions discussed the areas of temptations with the young man and shared 1 Corinthians 10:13, which says "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

This Scripture assures us that no temptation is unique. Often, when pressure to do wrong is upon us, we feel that we are being confronted by problems that no one

Guest editorial

To the class of '75

Dear Young Friends: First of all, I want to apologize on behalf of my generation for the messed up world which we are handing to you and your fellows. Really, we should have done better. There are wars and confusion, inequities and squandering of resources, suffering and pain — and it could be so much different. As a nation we seem to have lost our purpose and direction. But one of the important aspects of growing up is to accept the realities of life whatever they may be. So you can begin your maturity with things now as they are.

However, it is also true that yours is the best fed, best clothed, best housed generation ever known in human history. Your affluence, in fact, may be one of your greatest problems. Most of you have a fairly good education provided by your parents and the public in general. Some of you have not taken full advantage of the opportunities offered — and tragically some of you cannot even read and write your own language well — but you will soon be graduated anyhow. At 17 or 18 this is not the end of your educational journey, and through diligent application and hard work in the months and years ahead each of you can become a truly educated

person. It helps to know that others have endured it and have come through.

The Scripture also promises us that temptation has its limits. Obviously, the first step to victory is to recognize that by God's help the battle need not be lost. To have courage that through Christ we can do all things is but another name for faith.

This is a beautiful verse for it assures us a way of escape. God always provides us a way out.

Preparation for temptation is extremely helpful. Since temptations are inevitable, each person should have his decisions made regarding certain more frequent pressures. A friend, when confronted by certain temptations, used to jokingly say "Satan get behind me and push like mad." If one does, in fact, allow the power of evil to push him, it is certain he will sin.

One of the most helpful Biblical passages on temptation is that which describes the Master's encounter with the devil. (Matt. 4:1-13) The tempter pressured Jesus with bribery, compromise, and popularity.

The method used by Jesus to surmount these temptations was reliance upon the Word of God. It is essential for the Christian to be armed with the Scripture if he is to overcome the pressures of the world.

Each of us can be courageous. There is no sin in being tempted. God has promised us a way out if we do not surrender or retreat. The way to conquest is in the power of the grace of God.

person.

Opportunities are everywhere. Don't let anyone fool you. Both dependability and willingness to work hard are in short supply and great demand. Our own society which has been goods oriented is rapidly becoming service oriented. You will simply have to make your place and fit into it.

These should be proud days filled with happy hours for you and yours. Let your folks enjoy them as much as they possibly can. And you — don't scoff at that moment when you walk across the platform in a cap and gown and are handed your high school diploma. It is a moment you will remember all of your life.

Probably in the days ahead you will have all the material things you need. The future is not dark. It is uncertain. It always has been, for every generation of graduates, and you are no different. Most of all you will need inner strength and spiritual awareness. Now is a time to look ahead. There is purpose for your life. There is divine direction for the asking. You can be the person you were meant to be! Good luck. And may God bless you every one.—Editor Jack L. Gritz in the "Baptist Messenger" of Oklahoma



One layman's opinion

Daniel R. Grant / President, OBU

Donkeys and missions

Baptist colleges have always tried to be on the cutting edge in support of Christian missions. They have played a prominent role in the education and training of missionaries and in encouraging students to become lifelong supporters of world missions through prayer, financial contributions, and commitment of life.

Ouachita Baptist University may have opened up a totally new frontier in mission support recently. The Baptist Student Union at Ouachita, under the direction of John Halbert, came up with what seemed to be an exciting new way to raise money in support of BSU summer missions. They had earlier set an ambitious goal of \$1,000 to raise for summer missions and the school year was coming perilously close to an end. Their brainstorm proposal was a benefit donkey basketball game. It sounded like a great idea to me until a young lady on the BSU Council stopped me on the campus and asked if I would be willing to play on the faculty team against the Arkadelphia ministers. I was trying to decide which of several alibis would sound more plausible when she said so persuasively, "Dr. Grant, you know that no sacrifice is too great in the cause of Christian missions!" Unarmed and defenseless I told her how pleased I would be to be a member of the faculty's donkey basketball team.

Words are inadequate to describe all that went on in Ouachita's gymnasium on the night of our encounter with donkey basketball, all for the worthy cause of summer BSU missions. I have never seen donkey riders (and would-be riders) more deathly serious, and spectators more happily in hysterics than on that particular night. Each donkey had his own individual personality but they all had one thing in common: they were determined that no one was going to stay on them very long.

My particular donkey was very deceitful. He was peaceful, quiet, and gentle until I got aboard, but then he became a raging maniac with combined qualities of Whirlaway and Ferdinand the Bull. He alternated between sprints and sudden stops. Fortunately, after my first fall, I learned to stop when he stopped. But I still have mementos in my muscles and bones from the first fall. There was some consolation in seeing repeat performances by big brawny Tiger football and basketball players who had the same difficulties in a following game, as well as the Tigerettes and Arkadelphia

High School girls in still another game.

I faintly remember trying to reason with my donkey on one occasion and then recalling my student friend's impressive slogan, "no sacrifice is too great in the cause of Christian missions!" I do agree with that but I am considering organizing an association for the prevention of animal cruelty to human beings.

Letter to the editor

Info on 'plebes'

On July 7 approximately 1,300 young men from across America will begin their "plebe" year at the U.S. Naval Academy, here in Annapolis, Maryland. Heritage Baptist Church (College Avenue Baptist Church until 1972) is looking forward to ministering to all of them we can. It would be helpful to learn the names and home addresses of those who are coming, in order that a personal contact may be made with them before they arrive.

If you, a friend or a relative will be coming to the Academy, please send me the needed information, should you care to. Thank you.—Fred T. Moffatt Jr., Pastor, Heritage Baptist Church, 1740 Forest Drive, Annapolis, Maryland 21401

Trends to watch

A closed society

by T.B. Maston

(Fifth in a series of seven)

Some of the trends that Southern Baptists should watch are more dangerous than others. The tendency toward secrecy or a closed society is one of the most dangerous. If not corrected, this trend can be a real threat to our whole denominational structure.

A democracy is supposed to operate as an open rather than as a closed society. This is one of its most distinctive characteristics. The first amendment of our United States Constitution gave assurance to the American people that our government would function as an open society. Openness is just as important for a democratic religious group such as Baptists as it is for a political democracy such as the United States of America.

The tendency toward a closed society is evident in some local churches and in some aspects of our denominational life. Ordinarily the larger the church the more prevalent the tendency. In many churches practically all of the recommendations of staff, deacons, and-or committees are approved without any discussion or questions. A simple question is frequently considered an evidence of non-cooperation.

In some cases no more is revealed to the church members than is absolutely necessary. At times it is actually said, "They do not need to know." Unfortunately, many church members prefer not to know—they do not want to be bothered.

In some churches, particularly larger ones, and in some denominational agencies, the tendency to operate as a closed society is evident in regard to salaries and other financial matters. The salaries of all staff members may be lumped together. The average church member has no idea what salary is paid to the pastor and other members of the church staff. Even when salaries are listed separately, the fringe benefits may not be clearly evident.

There are also denominational institutions and agencies that are not open about the salaries and fringe benefits of their staff members. Some of the agencies have been known to refuse to provide the information when it has been requested. Others may provide the requested information but it would take a skilled public accountant to interpret it. There are, however, some agencies that will provide their salary structures fully and clearly.

It is my viewpoint that any Southern Baptist has a right to know the salary structure of any Southern Baptist agency, board, or institution. If we expect to retain the confidence of the rank and file of Southern Baptists in our denominational program and structure, we had better keep the doors of information open.

If any denominational agency would be embarrassed for Southern Baptists to know the salaries paid by the agency, it may need to reexamine its salary structure. The salaries may be too high or too low. Also, there may be too much of a disparity between those in the higher and the lower salary brackets.

Let us in our churches and in our denomination operate as an open rather than as a closed society.

Arkansas chaplain earns doctorate



Pearson

ICDR (Chaplain) Carl I. Pearson, USN recently finished all required work toward the Doctor of Ministry degree, Eastern Baptist Theological Seminary, Philadelphia, Pa. and graduated May 25. His thesis-project was entitled "An Experimental

Marriage Enrichment Program for Naval Personnel and their Dependents Using Transactional Analysis."

Chaplain Pearson is a native Arkansan, graduate of Ouachita University and Southwestern Baptist Theological Seminary, Ft. Worth, Tex. Before entering the Navy, he pastored First Church, Danville, Ark.

He is married to the former Dorothy Barrington and they have two children.

Chaplain Pearson is currently serving with the Fleet Religious Support Activity, Norfolk, Va.

Pastor gets degree



Dr. Lisk

Richard Lisk, pastor of First Church, England, was awarded the doctor of ministries degree by Phillips University, Enid, Okla., this spring. The church honored him May 7 with a surprise reception in honor of his graduation.

Lisk has served churches in Oklahoma before coming to the England Church. He also has served four years as pastor of a church in Great Britain. Lisk is a chaplain in the Army Reserve. He was named by the Arkansas House of Representatives as chaplain for the 1975 legislative session.

Deaths

Mrs. Anna Harwood, 72, Ft. Smith, died May 26. She was a member of Trinity Church.

W.T. Flowers, Conway, died May 19. He was a member of Second Church, Conway.

J.J. Keathley, a member of Second Church, Conway, died May 16.

C.K. Tudor, Arkadelphia, died May 27. He was a member of First Church, Arkadelphia.



The "I VIL" forces in the world called him a clown because he was a joyous, exuberant Christian, but the Clown, symbol for contemporary Christians won over "E", "V", "I", and "L" in this new combination of music and drama by Carl Mays. "The Clown" was premiered in this area by the youth of Immanuel Church, Little Rock, May 20 and 21. The performance of the play was one of 20 premier presentations around the country. Taking the part of the Clown was Paul Floyd, son of Rev. and Mrs. John Floyd, missionaries to the Philippines. Mrs. Leslie B. Wilfong was director. The play has a message and the cast has offered to share it around the state this summer.



Woman's viewpoint

Iris O'Neal Bowen

His gnarled old roots

We note his trembling hands, still browned and lined
By age and years of chopping with the hoe,
Of straining at the reins to set the plow,
Of scraping weeds along the cotton row.

His feet, long shod in rugged high-topped shoes,
Have rested in the shade the trees have thrown,
And, like tree roots, have felt themselves a part
Of the rough earth in which the trees have grown.

His tired, bent back, once straight as mountain pine,
Now lies inert from drugs to ease his pain;
Eyes closed against the artificial light
Perhaps he dreams of sunlight after rain.

Yes, we will miss his presence in our lives,
The joy he brought, the laughter and the mirth,
But I cannot begrudge my father rest,
His gnarled old roots at home within his earth!

Our father is gone from us now, and gone with him is a way of life few of us will remember. Chiseled out of the mountains of North Arkansas, his old body had a will that would never give up.

Fathers are precious gifts from God, and we were blessed to have ours with us so long.



by R. Wilbur Herring



Dr. Herring

How do you organize your work? How do you manage to accomplish some major project before you? In my lifetime I have observed that those who get the greatest amount of work done are those who carefully organize their work for each day. Yet, on

the other hand, I know many friends who are like a balloon just floating through the day going wherever anyone pushes them. It seems to be an easy life, but at the end of the day they haven't accomplished anything, and they worry themselves sick about the work left undone.

If you are a pastor, you have more things you should do each day than you can possibly do. So you need to discipline yourself; organize your work and make an impact on the many duties required of you. The best way that I have discovered in dealing with the multitudinous demands on me as a minister is a twofold approach. First, I budget my hours. Second, I make a list of the things that should be done each day, classify them as to priorities and then take them one at a time. No, I don't get them all done. Do you know a pastor who retires at night praying, "Lord, I thank thee for the satisfaction that I have in having seen everyone I was supposed to see and done everything expected of me today?"

We budget our finances because we could easily spend more money than we have. So it is with the time that we have. The time can be wasted away as easily as money can disappear. Therefore, we must budget our time for the major work that we have before us. There are 24 hours in a day. That is enough. Let's take eight hours for work, eight hours for sleep and eight hours for eating, exercising, relaxing and being with the family. But you might say that eight hours are not enough for the work you have to do. I don't care what kind of work a person does for a living, if he will give eight honest hours of work each day,



Food and fellowship

Virginia Kirk and Jane Purtle

Fellowship-evangelistic luncheons

"Preach the message, stay at it in season and out of season' convince, reprove, exhort people with perfect patience as a teacher." II Timothy 4:2 (Williams)

Innovative ways of "preaching the message," "staying at it in season and out of season" abound in our Baptist churches. Often these new ways of proclaiming the unchanging gospel involve food.

A few months ago West Church in Batesville sponsored a series of fellowship-evangelistic luncheons that were a little different. Other churches in the state might like to duplicate this idea. For their summer revival, in lieu of early morning or mid-morning services, they chose to have luncheon services from 12:00 to 1:00. Members and guests ate from 12:00 to 12:30, and singing and a short sermon followed. The cost of the luncheon was nominal—about half the cost of a plate lunch downtown but just as good.

They were able to serve lunch at this price by using volunteer help in preparing the food and calling on other members to furnish sheet cakes for dessert. If a church would underwrite part of the cost as revival expense, catering all or part of the food might be possible. Of course, if the church can muster a work crew of ladies, this is certainly preferable, as more people are involved and those who have a special talent for cooking and serving are given a chance to use it in God's service. In the summer, GA's and Acteens can be a help in serving and clean up.

The menus and recipes which they worked out for the four days might be of help to churches thinking of trying a series (or even one) of fellowship luncheons. The information might also be valuable for youth banquets or stewardship suppers. If you anticipate any such need, clip it and tuck away in

your recipe file for future use. Next month we will give the rest of the menus and recipes.

Menu No. 1: (to feed 100 people)
Creamed chicken over biscuits, cranberry salad, green peas (3 No. 10 cans), sliced tomatoes from gardens of members (if available), cake (3 large sheet cakes), tea, coffee.

Creamed chicken for 100

20 lbs. chicken (preferably fat hens)
2½-3 cups flour
1 lb celery
1 lb. onions, chopped
8 tablespoons salt
pepper to taste

Boil chicken until done in large container with 3 gallons water, celery, onion, and salt. Cool, bone, and dice. Remove celery and onion from stock. Skim off at least 2 cups fat from the stock. Add flour to the liquid fat to form a sauce. Blend well. Bring to a slow boil as for making cream gravy and simmer 10 minutes. Gradually add the sauce to chicken stock until you attain desired consistency. Add diced chicken, pepper and salt to taste. Heat and serve over a biscuit.

Cranberry salad mold for 100

3 nine oz. cans crushed pineapple
2 six oz. packages cherry gelatin
1½ cups sugar
3 tablespoons lemon juice
2 lbs. ground fresh cranberries
3 unpeeled, ground oranges (seeds removed)
3 cups chopped celery
1½ cups chopped nuts

Drain pineapple. Reserve syrup. Add water to make 2½ cups. Dissolve gelatin and sugar in 2 cups hot water. Add syrup and lemon juice. Chill until partially set. Add rest of ingredients. Chill over night in flat baking dishes.

Continued next month

his employer and His Lord will be pleased and satisfied. The truth of the matter is that very few people put in eight honest hours each day.

How a busy pastor can budget his hours to get the maximum amount of

work done will be the subject matter of our article next week. In the meantime, I sincerely hope that you have included the '76 Life and Liberty Campaign in your scope of work and that you pray for this evangelistic-patriotic campaign which is so important.

Heritage Sunday was held May 25, at Central Church, Jonesboro, honoring a former pastor, J.I. Cossey. Executive Secretary Charles H. Ashcraft brought the morning message. In the evening service Erwin L. McDonald, editor emeritus of the *Arkansas Baptist Newsmagazine*, brought the message, and the entire service was dedicated to Cossey's life.

J.I. Cossey was born in Dumas, Oct. 7, 1888. He is a graduate of Ouachita University in Arkadelphia and Southwestern Seminary in Ft. Worth, Tex. Cossey has served as a pastor, a missionary, an editor, and an educator. He has served churches and associations in Texas, Oklahoma, and Arkansas.

Dr. McDonald said "I regard as the highest achievement of this man's life his tenure as editor of the *Arkansas Baptist Newsmagazine*. As far as his impact on the denomination is concerned, I think most assuredly that it was saving the state paper from going out of business."

In 1932, during the bleak days of the depression, S.M. Sipes resigned as editor and no one was willing to take the job. In the next Executive Board meeting they discussed whether the paper should be closed. Cossey, who was attending the meeting, was nominated for the job. He had no desire to be editor or any previous idea that he would be nominated. But he felt that the paper must be saved, so he took on the full obligation for the publication and financing of 44 issues. He served as editor from 1933 until 1939.

Another of Cossey's great accomplishments was in the field of church finance. He developed the six-point offering envelope which proved to be of great benefit in promoting stewardship throughout the Southern Baptist Convention. He received the idea from the Broadway Church, Ft. Worth, while he was in seminary. The new concept soon spread all over the SBC.

While Cossey was a staff member at Southern College, Walnut Ridge, he served as the director of the Fred Carter Mission Fund. The fund assisted 78 ministerial students and 28 women during this period. Most of these would not have been able to stay in school without this assistance. He also raised over \$62,000 for student aid, mission work, and other causes.

Although Dr. Cossey lost his first wife and three children, he was sustained by his faith. He adopted a son, Robert, and became a foster parent to many others. Through the years, he has been known for his great faith and strength.

Executive Secretary Charles Ashcraft brought the morning message entitled "The Sweat and Blood of our Fathers." Pastor Wilbur Herring was so impressed with this message which was presented at the 1975 Evangelism Conference that he requested Dr. Ashcraft to repeat it for

this occasion.

Dr. Ashcraft said "Our pages of glorious history were written to a large degree by those who walked before us in other days. The crucibles of hot ink were no less hot than the blood of the martyrs, whose trail remains ever visible to those who would review our journey. The instruments by which we navigate were discovered, improved, and perfected over many centuries at great cost and expense by minds no less agile than ours. We find our way in every century, whether the stars or the sun shines, and from every dark abyss we set a course toward the face of God. Our generation can not claim this victory."

"We owe this victory," Ashcraft continued, "to men like J.I. Cossey who have led the way for each of us. Dr. Cossey has left us all a heritage of which we can be proud."

In conclusion Dr. Ashcraft said "Our rock-ribbed, steel reinforced pavilions of learning, our great platforms of divine truth were wrought by the blood, sweat, and tears of preachers no less enlightened than we are, for whom no just payment can be made this side of glory."

Dr. Herring expressed his appreciation for the great number of visitors that were present, including the editor and two past editors of the *Arkansas Baptist Newsmagazine*.

The endeavor was concluded with the presentation of the Heritage Day Award by committee chairman Dale Reaves. In making the presentation, Reaves challenged the members of the church to hold high the ideals of the past. He said "As we continue to have faith, courage, and dependence upon God, as has Dr. Cossey, our future remains bright."

Central Church honors J.I. Cossey



Dale Reaves (left), committee chairman, presented a plaque to the Cosseys.



Pastor Wilbur Herring...



...Executive Secretary...and
Charles Ashcraft...



...and Former ABN Editor
Erwin L. McDonald...
...were speakers.

Extreme mission needs

Prayer groups to meet spiritual needs. Probably the most "Extreme Mission Need" in Arizona is for groups to pray for our churches and pastors. If a prayer group could communicate with a church in Arizona through the state mission office, we could put them in touch with those to whom they could communicate and organize prayer teams to support our work.—J.L. Canafax, Arizona Southern Baptist Convention, 400 West Camelback Road, Phoenix, Ariz. 85013

Staff changes

Tommy Armstrong is now serving as minister of youth and music at Forest Highlands Church, Little Rock. He has served on the staff of West View Church, Paragould. Armstrong, a native of Forrest City, has completed two years of study at Southern Baptist College and will enroll at Ouachita University this fall.



Armstrong



Newberry

Dean Newberry has resigned as pastor of First Church, Rogers, after serving the church for 12 years and three months. He will join the staff of Hudson Foods Inc. of Rogers as an industrial chaplain.



Sanders

Ronnie P. Sanders has become pastor of Southside Church, Stuttgart. Sanders came to the church from Goodwin Church. He is a native of Pocahontas, and holds the B.A. degree from East Texas Baptist College, Marshall.

Sanders is married to the former Kathy Killian of Cardwell, Mo., and they are the parents of two sons.

Barry Jernigan has accepted the pastorate of Oak Grove Church, Pocahontas. He previously served as associate pastor of Browns Chapel, Paragould. He is married to the former Barbara Shelton.

Doctrinally speaking

The security of the believer

by Ralph W. Davis
(49th in a series)



Davis

Can a saved person fall away and be lost? A number of things are involved in this doctrine of "once saved, always saved." "The New Testament teaching is not that a justified man is saved irrespective of what he may be in character; it is rather that the justifying

and regenerative grace of God so revolutionizes his character that he can never be again what he was before. It is not that the Christian is saved whether he persists in faith or not; it is that he will persist in faith and will, therefore, attain to final salvation." (Conner, *A System of Christian Doctrine*, p. 490)

The final security of the believer does not mean that perseverance is by works, that we are saved through faith and then put on a basis of works to be kept saved. It does mean that one begins in faith, continues in faith, and is consummated in faith. Peter tells us that we are kept by the power of God through faith. (1 Peter 1:5) It is through the Christian's faith, not his works, that he is kept by the power of God. The kind of faith that saves is the kind of faith that persists.

In a theology class one day, a student asked Dr. Conner what would happen if a Christian quit having faith. Dr. Conner answered, "Let me ask you a question. If a white man should become a negro, would he cease to be a white man?" The student said, "But that's impossible."

And Dr. Conner said, "So is it impossible for a person to have a saving faith and then cease to have faith?"

The doctrine of the security of the believer is supported by other great doctrines of the Bible. One of these doctrines is salvation by grace. We are saved by grace through faith and that not of ourselves. (Eph. 2:8-9) Salvation is all of God and none of self. God would not take the initiative and save a man if what he did was a futile effort. Those who believe in apostasy also believe in salvation by works or partly by works.

The doctrine of regeneration supports this teaching. In regeneration we become sons of God. Our moral nature is so revolutionized that we will never be lost. In regeneration there is something put within the soul that will never die.

The work of the Holy Spirit guarantees our final salvation. We are sealed with the Holy Spirit. (Eph. 1:13) The Holy Spirit is God's promise or pledge that what he began in us he will complete in the resurrection of the body.

Other great doctrines that support this belief are Christ's complete atonement, his intercession for the Christian, the doctrine of justification, and the fact of the union of the believer with Christ. "In Christ" is a favorite expression of Paul.

There are many Scriptures that teach in a direct manner the security of the believer. These are very familiar Scriptures which include John 10:27-29; John 5:24; Romans 8:35-39; Luke 12:32; John 3:16, 36; and 1 Peter 1:5.

Next issue: *The first of two articles on the church.*

Survey of Laymen



Dr. Langston

A survey form to the "Churches" will be mailed to the deacon chairmen to help identify stress in the ministry from the churches "point of view." One-third of the ministers and one-third of the wives will have already received a similar survey form. Thus, only one area will be covered from each church.

As the layman on the survey subcommittee, I have been greatly interested in this section and hope that each form will be completed promptly and as accurately as possible to reflect the total experience regarding the ministry and not just the present conditions. Anonymity will be guaranteed and any other suggestions from the deacons will be appreciated.

The result of the survey will be received by the committee and hopefully will allow greater understanding of a very complex problem.—R.H. Langston, M.D., layman, Study Committee on Stress in the Ministry

Dickerson attends Danforth meeting, sees expanded role for Baptists



Dickerson

Arliss Dickerson, Baptist Student Director at Henderson State University, was one of 15 campus religious workers invited recently to Vanderbilt University for the Consultation on Southern Campus Ministries.

The 15 campus religious directors have just completed their second meeting in Nashville. A part of the consultation, representing many denominations, was a report by each worker of his own campus ministry.

Some denominational workers told of curtailment of activities, Dickerson reported. Some denominations have gone in with other denominations to support a single worker, and other groups have phased out programs held in their religious student centers, and their workers serve only in the role of Christian counselors. In some cases, three or four denominations each provide one minister to work out of a joint office to form an ecumenical team ministry, he said.

"What I heard made me even more proud of what Baptists through BSU are up to all over the country," Dickerson said. "Where BSU conducts several programs each week involving a variety of students, many other groups are

holding only a Sunday morning service or none at all. Where BSU is committed to the development of students in spiritual growth, many campus ministries now deal only with students in crisis. Where BSU is training student officers to lead and to minister, other groups no longer have student officers or students leading any sort of program. Where BSU is actively seeking out students on campus, some groups are saying they will work only with a few. One campus minister said, 'I wish we could run a full scale program the way we used to.' But he cannot because his denomination has cut back."

"Needless to say, BSU is not the only one doing some good things on campus, but the ranks are getting much thinner," Dickerson reported.

"I came back grateful to Southern Baptists and particularly to Arkansas Baptists for all they make possible. But I also came back burdened. Someone has to step in and fill the void as other denominations cut back or leave the campus entirely. Our call more clearly than ever before is not just to minister to Baptist students on the campus but to minister to the entire campus and to every student. The need is greater than ever before."

"Will we be equal to the task of not only maintaining our present ministry but growing to meet the new need?" Dickerson asked.

"Only Arkansas Baptists and all Southern Baptists can answer," he said.

Financial assistance for qualified students

"How in the world can I continue my education? The cost of going to school continues to rise and my resources are almost exhausted!"

Does this describe your dilemma? If so, don't give up, there is hope!

Today many opportunities are open to qualified students. Each year over \$20,000 goes to Ouachita Baptist University and the Southern Baptist College for scholarships from funds managed by the Arkansas Baptist Foundation.

In addition to scholarships, there are financial institutions that provide funds on a loan basis. One such institution is the Arkansas Rural Endowment Fund, Inc.

The Arkansas Rural Endowment Fund is a private agency that grew out of an organization that was set up during the depression of the 1930s. Its original purpose was to provide financial assistance to farmers during those difficult days.

After the depression, the directors secured permission to use the funds to aid students. At first, only students from rural areas were eligible. Today, this restriction has been adjusted and applicants from urban areas are considered.

The student deals directly with the agency. If attendance is at an eligible institution no interest is paid by the student while in school. Interest and repayments begin after the student leaves school.

Applications can be made through the office of the county agent where the student resides. If approved, the check is made payable to the student and mailed to the finance office of the school, where it is picked up at the time of registration. During the last several years, more than 200 students from Ouachita Baptist University and Southern Baptist College have taken advantage of the funds available through the Arkansas Rural Endowment Fund, Inc. To see if you qualify, contact your county agent or F. B. Whitaker, Arkansas Rural Endowment Fund, Inc., 203 National Old Line Building, Little Rock, Ark. 72201.



Sunday, April 13, was Clyde Nutt Day in Immanuel Church, Pine Bluff. The church surprised Nutt with a "Day of Honor" celebrating his being inducted into AAAD Deaf Basketball Hall of Fame. Pastor Anton C. Uth (right) presented Nutt a certificate of recognition. The festivities ended with a luncheon including all the deaf and their families, visitors, and Adult 5 Sunday School Department. Mr. and Mrs. Nutt are both deaf and are active members of Immanuel Church Deaf Department.

Did you know...

that in Zambia 14 theological students are being trained for the pastorate in a Cooperative Program supported theological school?

Associational music tournament winners

From INDEPENDENCE ASSOCIATION:
Ricky Bunch, Rosie

From PULASKI COUNTY ASSOCIATION:
Kathy Hassler, First, Little Rock
Tricia Kelley, First, Little Rock
Connie Warford, First, Little Rock
Girls Ensemble, First, Little Rock
Tracy Drake, Immanuel, Little Rock

From BLACK RIVER ASSOCIATION:
Kip Welch, First, Newport
David Gullic, First, Newport
Steve Carney, First, Newport

From CENTRAL ASSOCIATION:
Janie Woodall, First, Hot Springs

From MISSISSIPPI COUNTY ASSOCIATION:
Julie Edrington, First, Osceola
Karen Turner, First, Osceola
Patty Bonham, First, Osceola
Harry Wooten, First, Osceola
Diane Roper, First, Luxora
Denise Robinson, Trinity, Blytheville

From WASHINGTON-MADISON ASSOCIATION:
Rita Sutterfield, First, Siloam Springs
Janet Cheatham, First, Siloam Springs
Lisa Ferguson, Rolling Hills, Fayetteville
Ron Selby, First, Springdale
The Agape Singers, First, Springdale
Children of Light, First, Springdale
Harvey Grimsley, Elmdale, Springdale
Curt Rogers, Elmdale, Springdale
Eric Offenbacker, Elmdale, Springdale
Terry Griffin, Elmdale, Springdale
Debbie Sarratt, Elmdale, Springdale

From HARMONY ASSOCIATION:
Donna McCoy, Matthews Memorial, Pine Bluff
Peggy Bubbus, Matthews Memorial, Pine Bluff
Faron Wilson, Forest Park, Pine Bluff
Joyful Echoes, Forest Park, Pine Bluff
Leah Fry, South Side, Pine Bluff
Debbie Watson, South Side, Pine Bluff

From BARTHOLOMEW ASSOCIATION:
Luanna Jones, First Church, Warren
Jonette Tolle, First Church, Warren
Camille Johnson, First Church, Warren

These young people listed are the first and second place winners of Associational Music Tournaments which have been reported to the State Music Office.

We congratulate these winners. They are eligible to participate in the State Music Tournament which will be held at First Church in Arkadelphia on June 17. This event will be during the Youth and Adult Music Conference held on the campus of Ouachita and at First Church, and is sponsored by the Church Music Department.



Julie Edrington, Denise Robinson, Patty Bonham, Harry Wooten, Rita Sutterfield, Lisa Ferguson, Eric Offenbacker, Terry Griffin, Donna McCoy, Faron Wilson, Leah Fry, Peggy Bubbus, Debbie Watson, and Curt Rogers.



Enlist pacesetters for your Church Training leaders



Holley

The key to the effectiveness of any organization or program is leadership. This is certainly true of the church program organizations. During the next three months many hours will be spent by nominating committees on the

enlistment of leaders for our churches. No church committee bears a heavier responsibility than this committee. Much of what a church accomplishes in its witness and ministry is accomplished through those who serve in leadership capacities. For this reason it is so essential that sufficient and capable leaders be enlisted to fully staff each area of the church's program.

The effectiveness of a Church Training Program is in direct proportion to the quantity and quality of the leaders who staff that program. Each department and training group must be staffed with the most dedicated and capable leaders

available, leaders who are committed to the Lord and to their church. Church Training directors, when they are enlisted, should work closely with the nominating committee to see that each position is filled with such leaders as early as possible.

A brochure is available on each of the four age divisions giving the leadership requirements for each department, the titles of the leaders, their responsibilities, the materials available for each age division and some planning helps. These brochures are: Preschoolers and the Church Training Program, Children and the Church Training Program, Youth and the Church Training Program and Adults and the Church Training Program. You may request copies of these brochures in reasonable quantities without cost from the Church Training Department. These materials will help you determine the leadership needs of your Church Training Program for the coming year.

Remember, the pace of the leader becomes the pace of the organization. Enlist leaders who can be pacesetters.—Robert Holley



The
Southern
accent

Board or bored?

Article VII of the Constitution for the Arkansas Baptist State Convention begins, "The Convention shall elect trustees to manage and to operate institutions, and agencies it may possess..." This article on the "Trusteeship" of our Baptist institutions is a vital part of the democracy found in Southern Baptist life.

Southern Baptist College is one of the five institutions named in the Arkansas Baptist State Convention Constitution. Our Board of Trustees come from all sections of this state and from all walks of life. More than half of the Southern Baptist College Board are laymen. These men and women are prayerfully selected by the State Nominating Committee.

One thing is certain in the activities of the Board of Trustees; they do not have time to be "bored." The demands are constant, and call for intense attention. After working with the Board of Trustees, it is easy to see why a person is not allowed to serve on but one Board at a time.

One would expect the Board to be concerned with budgets, salaries, personnel, capitol improvements, policies, management, administration, academics, admissions, public relations, student affairs, long-range planning, and development. This work load is cared for in regular meetings, Executive Committee, retreats, and called committee meetings.

The Trusteeship calls for serious involvement, and results in the influencing of others to become involved in the institution or agency. A person may enter this new responsibility feeling it is a personal honor, and it is, but they soon discover their interest and support is being given to "their school."

Southern Baptist College, along with other institutions, is calling for support in the area of Development from the Trustees. These people are giving their personal support and are helping to create a stronger Development Program. "Our hats are off" to these faithful servants of the Lord.

The next time you think about Southern Baptist College, just remember we have an active Board of Trustees working behind the scenes. The Southern Accent is on those Trustees who are not bored, but are a very strong Board.—Jim I. Tillman, Director of Development

Your State Convention at work

Stewardship

Church leaders should be example

A neighboring state convention made a survey of 66 representative churches concerning the stewardship habits and practices of the church membership. The survey revealed some startling and interesting results.

In the churches surveyed there were 256 church staff members; this included any paid employee of the church but represented largely professional staff members such as pastor, minister of education, minister of music, etc. Of the 256 only 183 were tithers! Only 136 made annual pledges to their church budgets although each of the churches surveyed had had an annual budget campaign.

There were 1,078 deacons in the churches surveyed and of those, 886 were tithers, and 733 had made annual pledges to the church budget. There were 6,599 Sunday School workers in the churches surveyed and of those, 5,233 were tithers but only 2,596 made annual pledges to the church budget.

These figures point up several significant facts. First, it reveals a weakness in church leadership if only 183 of 256 staff members are tithers. It is simply a fact of life that that church

leaders cannot lead church members to do that which the leaders themselves are unwilling to do; no church ever rises above its leadership.

The same information relative to the deacons and Sunday School workers has both a negative and a positive implication. Negatively, it is unfortunate that this large group of influential lay members are not 100 percent in their stewardship commitment, since they have the most contact and the most influence with the membership at large. On the other hand, from a positive standpoint, it is gratifying to know that far more than a majority of this influential group is completely dedicated in stewardship.

The net result of these facts is very simply that a leader, in order to lead, must be out in front setting an example; he cannot push from behind. Church leaders, whether they be professional staff members, deacons, or Sunday School workers, must first set the example in stewardship if the membership is to follow.—Roy F. Lewis, Secretary, Stewardship-Cooperative Program Department

Looking over pictures of the Warren tornado damage are Carl Bunch, Al Presley, Raymond Reed, and Ray McClung. The Disaster Relief Conference, ironically, was held on the second anniversary date of the tornadoes in Jonesboro.

Baptist

leaders

plan

disaster

relief



Gerald M. Clanton explains the involvement of the American Red Cross in disaster relief.



Tommy Bridges outlines disaster relief policies of the State Missions Department.

A Disaster Relief Conference was held May 27 at Immanuel Church, Little Rock. Participants in the conference were invited associational leadership and directors of associational missions. The meeting was jointly sponsored by the State Missions Department and the Home Mission Board.

The purpose of the conference was to present an organized plan for involving state, association and convention resources to meet human needs of victims of disasters. The need for such a plan has long been felt and now Arkansas Baptists are active participants in the ministry of disaster relief.

Gerald M. Clanton, director of Disaster Services for Pulaski County for the American Red Cross, explained the services of the American Red Cross in times of disaster. In his presentation, entitled "An Introduction to Disaster Relief," Clanton pointed out that public law assigns the Red Cross primary responsibility in disaster relief.

Raymond Reed, director of

associational missions for Bartholomew Association, told of his participation in relief efforts following the recent Warren tornado. Using slides and relating personal experiences, Reed indicated that many spiritual benefits and opportunities for evangelism were presented as the association ministered in this time of crisis.

Tommy Bridges, director of Special Missions Ministries, outlined the plan of the State Missions Department and the Home Mission Board for disaster relief. He suggested an associational Disaster Relief Committee be set up to administer funds on the local level. Bridges said that the Missions Department will depend on local committees to investigate the requests for aid and administer funds.

The conference provided a time for sharing of information by three persons involved in relief activities in three different disasters. All participants agreed that in the best interest of effective relief efforts, used clothing,

furniture or other items should not be sent to the area unless they are specifically requested by the local forces.

Bridges recommended that all contributions to disaster relief be made through the State Missions Department to insure quick specific aid to the proper local area. Funds are almost always the best aid people can render to a stricken area, and items purchased locally stimulate the economy of the area.

Copies of the disaster relief policies are available from the State Missions Department and will be mailed upon request. Each association has received the information concerning disaster relief, and followup meetings are planned.

"Experience has taught us that a Christian response in times of disaster is a tremendous witness for our Lord," Bridges said. "We do have resources to share and as Christians we will minister in His name when disaster strikes in Arkansas."

SS material for deaf children scheduled

NASHVILLE--Deaf children attending Southern Baptist Sunday Schools will have dated, ongoing curriculum materials published new every quarter beginning in October, 1976.

Robert G. Fulbright, supervisor of the children's section of the Sunday School department at the Southern Baptist Sunday School Board, stated that these would be the only dated materials available for deaf children since none are published elsewhere.

According to Fulbright, the deaf child has a limited vocabulary compared to a hearing child the same age, which results in the need for special literature. Currently it is estimated that there are more than 50,000 deaf children between six and 11 years old.

A Consultation On Deaf Education was held recently at the Sunday School Board to determine guidelines for preparation of the new curriculum plan and to train writers for the 1976-77 church year.

Materials for deaf children to be published by the Sunday School Board include a resource kit, teaching procedures and the Sunday School lessons.

Concept areas for the materials were established by a National Task Force on Deaf Education. Examples of the subject areas are "Jesus," "self" and "church."

CONSULTATION ON DEAF EDUCATION



NASHVILLE--Mrs. Nancy Parrish, Little Rock, recently attended a Consultation on Deaf Education at the Southern Baptist Sunday School Board to prepare for a writing assignment in the new children's deaf material. She is shown here with Carter Bearden [center], an employe of the Home Mission Board's language missions department, ministry to the deaf; and Bob Parris, a native of Arkansas, who is an editor of children's materials at the Sunday School Board. Mrs. Parrish, wife of the Arkansas state missionary to the deaf, will write for the October-December, 1976, materials.



I wish there was something special to do!

Attend GA Camp!

Who? Girls in grades 4-6

When? July 7-12 July 14-19 July 28-Aug. 2

Where? Baptist Camp, Paron

Why? For a week of missionary education, spiritual growth, learning activities, fun times, and sharing with new friends

For information and reservations write:

State WMU Office
P.O. Box 550
Little Rock 72203



A 1975 view of R.A. camp includes these scenes (clockwise, from above) from the first week of camping, June 2-6: construction continues at Camp Paron to provide for Baptist activities there; swimming is an any-summer-day necessity for RAs; also ranking high in favor with boys is mealtime in the air conditioned dining hall; teaching periods supply boys with missionary education and information.

A royal announcement

Hear Ye! Hear Ye! State Royal Ambassador Camp is in session.

King Christian Missions is presiding and Prince Fun and Fellowship is in attendance.

This is the second week of the session and there is yet two weeks to go.

There is still time for boys to join the group attending camp June 16-20 and June 23-27, but time is fleeting so reservations should be made now.

For information regarding the camp, see your counselor, pastor, or minister of education or youth, or call the Brotherhood Department at 376-4791.

Royal Ambassador Camp is a source of inspiration for boys nine-17 years of age. Missionary education and information is also a feature of camp activities.

The future of missions at home and around the world depends upon the youth of today. If we as Baptists expect to have male missionaries working for the cause of Christ we must start with the boys of today. Royal Ambassador Camp is an excellent place to introduce boys to the challenge of missions. —Brotherhood Department, C.H. Seaton, Director.



Pastors and deacons consider ministry role

Pastors and deacons from across the state attended the Pastor-Deacon Retreat held at Camp Paron on Friday and Saturday, May 23-24. The program centered around the role of pastors and deacons in ministering to persons.

James Barry, Consultant in the Church Administration Department, BSSB, led pastors during three conferences dealing with the deacon family ministry plan and preparation for worship. Francis Martin, also of the Church Administration Department, led deacons in developing skills in ministry in times of crisis and hospital visitation. Harold Bergen, Family Ministry Consultant, BSSB, spoke twice to joint sessions of pastors and deacons. He dealt with "The Family Crisis Today" and "Resources for Family Ministry."

Dillard Miller, pastor of First Church, Mena, began each session with a devotional message on "The Church Ministering." Approximately 100 pastors and deacons from across the state attended the retreat sponsored by the Church Training Department of the state convention—Robert Holley



Dillard Miller, Francis Martin, and Harold Bergen appeared on the program of the recent Pastor-Deacon Retreat held at Camp Paron.

Sunday School

Motivation rediscovered

(Third in a series)



Hatfield

The new enrollment-attendance plan for a Sunday School is grounded in basic spiritual motivation. Often when thoughtful people discuss the needs in Sunday School work, especially in the area of a door to door people search,

the main problem always seems to be in the area of motivation. The problem of not knowing how to take a census, or having potential census takers is not as great as the need for leaders and members to "want to" be involved in this basic action.

One pastor said, "If I could just discover how to motivate our people, I could easily give them the needed know-how to conduct a people search." It is likely this is not an uncommon problem in many churches.

What is at the heart of motivation? What is the real basis of spiritual motivation in door to door visitation? Perhaps a major part of the problem of lack of motivation in a people search is the difficulty encountered in establishing a friendly and relaxed conversation during the home visits. The time is limited for each visit. This cuts out the opportunity to linger and talk with families about the church, the Lord and the Bible. For some members, just asking

for the census information in the traditional method seems to be a built-in hazard.

The new enrollment-attendance plan provides a means through which a higher motivation comes into the visit. The time spent visiting at a home is important in the new plan. Only a brief amount of time is given to visits with non-prospects. For example, if a family visited is active in some church the church visitor courteously commends their church attendance and moves on to the next house. However, ample time can be spent with a prospective family. This is the time and place where the new spiritual motivation comes into the experience. The means of the new motivation comes through the subject of conversation which the church visitors use in this contact with prospects. The subject is, "the importance of Bible study for an individual and family".

In most cases the subject of the importance of Bible study is well received by prospective members. This establishes a strong foundation for further inquiry concerning the prospective member's becoming interested in attending Sunday School and Church.

The Holy Spirit is the only true motivator. Talking about the Bible is a sure avenue through which the Spirit functions.

Smile, numerical and spiritual growth is on its way.—Lawson Hatfield, Sunday School Department

First VBS reported



Vernon

Congratulations are extended to the First Baptist Church, Hartford, Arkansas for being the first church in the State to report a 1975 Vacation Bible School.

The church reported a five-day school with 59 enrolled and an average attendance of 54. The director of the school was Mrs. Ronald Pitchford. Again, I say "Congratulations" to this church for having their school and reporting it early.

Let me encourage all churches who have a Vacation Bible School to report it as soon as it is over. The information on your report will be compiled and tabulated with all the other churches in the State, so "the sooner the better" as the saying goes.

Vacation Bible School being conducted in 1,000 Arkansas Baptist Churches is an unofficial goal that has been set. To this date we have not had that number reported. Pastors, Vacation Bible School directors, you can help us if you will report your school.

We know there are many boys, girls, and even adults engaged in Bible study and Bible related activities in each Vacation Bible School conducted. Some of these will accept Christ as their Savior as a result of your teaching and the Holy Spirit convicting power.

If you have not already had one, then let me say "Have a good school." — Harold Vernon, Children's Consultant

For a quick reply
to your question just dial
the toll free number below!
8:30 a.m.-4:30 p.m. (Central Time Zone)

ANNUITY BOARD

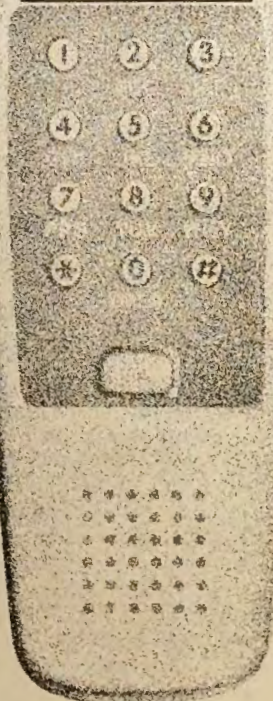
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Now through August, you can telephone the Annuity Board by dialing direct using the new toll free INFO DIAL number

1-800-527-4767. We are experimenting with this telephone system to determine if we can improve service between us and you who are members of retirement and insurance programs and Baptist laity. Our evaluation will determine if we should consider this telephone system as a permanent method of communication with you.

So, if you need information quickly on your retirement and insurance programs or, if you have a question on any phase of the ministry, just dial toll free, **ANNUITY BOARD, INFO DIAL 1-800-527-4767**.

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For faster service, please give the operator your personal Annuity Board identification number.

ANNUITY BOARD INFO DIAL 1-800-527-4767 is open coast to coast between the hours of 8:30 a.m. and 4:30 p.m. (Central Time Zone), Monday through Friday. We have qualified people on call to help you.

Also, please tell us if this telephone service is helpful to you. We want your comments as we evaluate this communications system. Our desire is to perform faster and more efficiently for all who serve the Lord.

DAROLD H. MORGAN,
PRESIDENT.



ANNUITY BOARD, SOUTHERN BAPTIST CONVENTION /511 NORTH AKARD BUILDING /DALLAS, TEXAS 75201

And some evangelists..... Ephesians 4:11



Sandefur



White

Keith Sandefur and Ricky White, both age 17, have formed an evangelistic team. They are members of Union Avenue Church, Wynne, and are seniors at Wynne High School. It is their plan to attend Southern Baptist College, Walnut Ridge, this fall. Both have been licensed to preach but Sandefur is acting as the evangelist in their team while White serves as song leader.

Robert F. Tucker, director of missions for Tri-county Association, says "I would like to recommend Ricky White and Keith Sandefur as two of our choice

youth. These two men have responded to the Lord's call and now they are making themselves available to the Lord that they may be used of him. God has blessed the ministry of these two and I believe has greater things in store for them. Both have sound convictions and believe the Book."

Their pastor, Shelby Bittle, says "These young men are dedicated to the Lord. They have shown ability and dedication. I have known these young men for three years and will recommend them without any reservation to any church."



ASSEMBLY FEATURE: Phil Briggs, seminary professor of Ft. Worth, Tex., and Mrs. Rosemary Hoover, housewife of Independence, Mo., will be featured music and fellowship leaders June 23-28 at the first state assembly week. Four other weeks will be conducted during July at Siloam Springs.

EARN 8 - 8½% COMPOUND INTEREST

First Mortgage Church Bonds

on

UNIVERSITY BAPTIST CHURCH

Fayetteville, Arkansas

H. D. McCarty, pastor

\$500,000.00

Denominations of \$1,000, \$500, and \$250

First National Bank
Fayetteville, Arkansas
Paying Agent and Trustee

Warren Pennell
University Baptist Church
315 West Maple Street
Fayetteville, Arkansas 72701

Dear Sir:

I would like an Offering Circular with more information regarding the bond program.

Name _____

Address _____ Zip Code _____

Phone _____

We sponsor a child

By Rev. and Mrs. Ralph W. Davis

One of our greatest blessings comes from sponsoring one of the children at the Arkansas Baptist Home for Children. "Our" girl is twelve years old. We send the Home money twice a year for her clothing and we send her presents on her birthday and at Christmas. Last Christmas while she was in Little Rock, we got acquainted with her by taking her to Anderson's Restaurant at Beebe for dinner.

Let us urge you to sponsor a child! Write to the Home and they will give you a name, a boy or girl, according to your preference. There are full sponsorships and part sponsorships. You can do any or all of the following things:

1. Send the Home \$100 in the Spring and \$100 in the Fall for clothing for "your" boy or girl.

2. Send your child a present on his birthday and at Christmas.

3. Provide spending money—about \$5.00 per month for one child.

4. Send your child to summer camp, a cost of about \$25.00

Perhaps you can get others to assist you in sponsoring one person. This would be a good project for two or three families. Your Sunday School class or Church Training group might like to assist.

And why do this? For one thing, you will get a real joy and blessing. Mrs. Davis and I know by experience. She just said, "I don't know why anybody wouldn't want to do this." But the main reason for sponsoring a child is that you will be investing in a life! This is the greatest reason that we know.

'76 Life and Liberty Campaign association organizations told

According to the records of the Administrative Secretary in the Baptist Building the following associations have completed their organization for the '76 Life and Liberty Campaign. These are listed alphabetically:

Association	Superintendent of Missions	General Chairman
Arkansas Valley	Carl Fawcett	Paul Dodd
Caroline	W.T. Byrum	Kelly Grubbs
Central	Hugh Owen	Charles W. Jones
Clear Creek	Paul F. Wilhelm	Paul Stockemer
Current River	Lawrence F. Green	Jerry Weaver
Gainesville	Lawrence F. Green	Guy Whitney
Green County	Carroll W. Gibson	Jedell Bailey
Harmony	Harold White	Anton C. Uth
Liberty	Conway Sawyers	Glenn Morgan
Pulaski County	Ray McClung	Ray McClung
Red River	C.D. Conner	James Guthrie
Rocky Bayou	J.C. Montgomery	Carrol Fowler
Tri-County	Robert Tucker	Robert Tucker
White River	Troy Melton	R.M. Blackwood

Foundation helps express love

"Father, we are here today because someone before us cared."

These words were spoken by a man leading a congregation in prayer. They could also be applied to other aspects of the Christian life. Because Arkansas Baptists care, over 2,000 boys and girls have had a second chance in life.

Under the able leadership of Johnny Biggs, the staff of the Arkansas Baptist Family and Child Care Service translate monetary gifts into warm personal expression of Christian love. Some of this money is made possible because someone long ago cared about this ministry. In a will they provided that all or some part of their accumulated possessions would be invested with the Arkansas Baptist Foundation with the

income to be paid to the Arkansas Baptist Family and Child Care Service. Since the Foundation is supported through the Cooperative Program no fees are charged either to the donor or beneficiary. The agency benefits 100 percent from this gift and will continue to do so until Jesus comes. When the gift is made during life, the income can be paid to the donor or surviving spouse for their lifetime. If you are interested in making such a gift, contact the Arkansas Baptist Foundation, Box 550, Little Rock, Ark. 72203. We will be happy to work with you and/or your attorney in seeing that your plans are carried out in detail.—Harry D. Trulove, Executive Director.

On the cover



SIGN OF SUMMER—Summer brings at least one major upswing in the life of the church—the Vacation Bible School. New ideas and materials for learning give church leadership tools for teaching basic principles of Christianity to children in almost any setting, indoors or out.

This VBS assembly at First Church, King's Beach, Calif., was held outside. Classes were held both indoors and out. (Photo by Elaine Furlow, courtesy, Home Mission Board)

SBC dateline

Seminary president to retire

MILL VALLEY, Calif. (BP)—Harold K. Graves, president of Golden Gate Seminary here since 1952, will retire July 31, 1977, according to seminary trustee chairman, H.J. Flanders.

Ordination

Doyle Russell has been ordained to the ministry by Trinity Church, north of Alma. Paul Stockemer, pastor of First Church, Alma, led the questioning. Edward G. Baker, pastor of the Uniontown Church, who is associational moderator, brought the message. Others assisting included Kenneth Shipman, Jan Akins, Wesley Warnock, David Brooks, Bill Douglas, Talcum Rozell, David Byars, Trellan Ball, and Paul E. Wilhelm, missionary.

Underground Baptist church seen for South Vietnam

by Jim Newton

The war is over in South Vietnam, but the killing in all likelihood has not stopped.

Already, the organized Southern Baptist foreign mission effort in South Vietnam is dead, ended after 16 years. Now Laos has at least temporarily joined the family of closed mission efforts of Southern Baptists, as the missionaries have been pulled out of that country in recent weeks.

Not since China fell to communism in 1948 has so extensive a Southern Baptist foreign missions program (Vietnam) been snuffed out by communist aggression.

Many of the 39 Southern Baptist foreign missionaries serving in South Vietnam see a strong parallel between the fall of China and the collapse of South Vietnam.

And like the Christian churches in China, if the Baptist churches in Vietnam are to survive, they will probably have to go underground.

Some Baptist leaders' names are most likely on the extermination lists as "enemies of the state" who will be executed, several of the missionaries said.

At least four missionaries interviewed for this report, plus the secretary of Southeast Asia for the Southern Baptist Foreign Mission Board, said they believed such a list exists.

Keith Parks, secretary for Southeast Asia for the board, said that although he had no evidence such a list does exist, it is his personal feeling that such a list is likely in the light of discovery of such lists in Indonesia and Chile, and reports of what has happened in China.

"I'm rather pessimistic about this," Parks said in a telephone interview just after his return from a trip to Southeast Asia for conferences with each of the Vietnam missionaries who evacuated out

of the country just two weeks before the surrender.

Parks cited reports he had read in the Orient of mass executions and killings, some of which gave names, dates and places of Catholic bishops and priests who had been killed already in South Vietnam.

Southern Baptist missionary William Roberson, in a telegram to friends in the USA, said he was "confident Christian leaders have been identified by the Viet Cong for extermination. Many of these people are leaders in our Baptist work."

In Washington, a Vietnamese social worker for American Red Cross, Kim Cook, told a Baptist group she had received reports that the Viet Cong in the Danang area had issued four types of identification cards to all Vietnamese.

The red cards meant the holder was marked for execution; the pink cards, that the person would be investigated; the yellow cards, that the person was likely acceptable to the VC; and the white cards meant the person was loyal to the VC, she said.

Parks verified that he, too, had read reports indicating a similar identification system, but that the red card meant a person could not travel at all, and a white card meant they could travel on an unlimited basis.

An official of the U.S. State Department who asked not to be named said there is no question that there is an extermination list; the question rather is who and how many.

He predicted that initially the Viet Cong will take things easy and say in essence, "See, all you've heard about is not true." But they will quietly and very thoroughly conduct investigations of every person suspected of any anti-communist leanings, including Christians.

The mass executions will take place

only after they are in firm control of the country and the news media, and we probably will never hear about it, the State Department spokesman said.

Lewis Myers, missionary to Vietnam currently on furlough in Boyle, Miss., agreed with this assessment but added confidently:

"I have full faith that the church, whether it goes underground or whatever, will grow strong through all of this."

"I believe the same kind of thing will happen that the early New Testament church experienced—it dispersed and grew under persecution."

Myers said the trend in Vietnam missions during the last few years had been toward development of strong, indigenous, lay-led groups that met in Vietnamese homes for prayer and Bible study.

The house church approach, he said, is probably the kind of church that is most likely to survive under the communist regime.

"It does not depend on a high gear organizational structure, open meetings, or pastoral leadership, and it probably will be the most lasting under pressure," Myers said.

Jim Gayle, missionary to Camranh on the Vietnam coast on furlough in Bryan, Tex., agreed, adding that the house churches were not recognized by the South Vietnam government, did not receive outlays of American money and did not meet in "strange looking buildings."

"There was enough strong lay leadership in some of these house churches that they will continue," Gayle added.

"Under persecution, the Spirit of God is going to refine some real strong Christian folks," Gayle said.

Missionaries praised the attitude and spirit of some of the Vietnamese Baptist leaders who stayed.

Roberson commended the Christian maturity of an ARVN army officer. "I am 'the Lord's,'" the officer said. "I am convinced I must do my duty to my country as long as it stands...If the communists take over and I am permitted to live...or if I am killed, I shall be happy to be with the Lord."

Several leaders of churches in Danang chose to stay, including one man who had an air ticket to flee with his family. He had been associated with Americans for many years and had been employed by the American military.

Adapted from the June, 1975 issue of "World Mission Journal."



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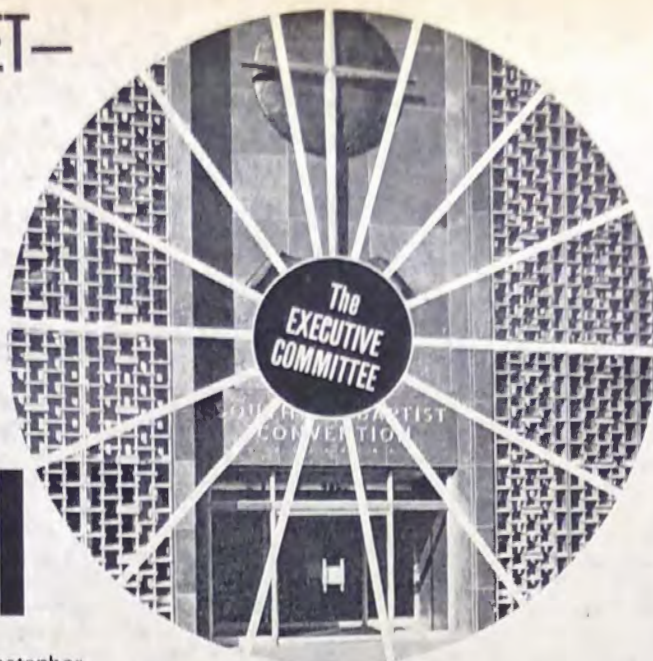
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The SBC OPERATING BUDGET—

Grease for the Hub of the Wheel



The "Hub of the Wheel"? That's an earthy metaphor, perhaps, but it clearly describes the function of the SBC Executive Committee as the operational center of Southern Baptist Convention activities. And the SBC Operational Budget? It is, indeed, the MEANS to the WAY—the "grease" that keeps the wheel running smoothly. (The SBC Operational Budget provides not only for the budget of the SBC Executive Committee, but for expenses of the annual meeting of the Southern Baptist Convention and an allocation to the Baptist World Alliance as well.)

Exactly what is the Executive Committee?

It might be called the "right arm" of the SBC. In reality this Committee is made up of two groups. The governing body consists of 64 pastors and lay persons representing all qualifying states. To qualify, a state must have cooperating churches totaling 25,000 or more members. Neither pastors nor lay persons may comprise more than a 2/3 majority of this group. This Committee meets three times a year to set and review policy and make necessary decisions.

The other aspect of the Executive Committee is a working staff of 16 persons, who on a full-time basis, carry out policies established by the committee of pastors and lay persons. This working staff is headquartered at the SBC Building in Nashville.

Among other duties, the Executive Committee represents the Convention in any legal matters

not specifically assigned to the agencies, carries on the general work of promotion and publicity, presents to the annual meeting of the Convention a comprehensive budget for the SBC and all its agencies, and acts as a coordinator between the Convention, the state conventions, and the agencies. It also provides for expenses of special committees and the cost of maintaining and operating the SBC headquarters building.

Though it plays a vital role in keeping the "Hub of the Wheel" rolling, the SBC Operating Budget uses less than one percent of the total Cooperative Program funds.

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Why the Bible was written

June 15, 1975

Jer. 26:1-3; Luke 24:44-47; John 20; 30-31; I John 1:1-4

The Lord instructed Jeremiah to preach the temple sermon to his people in the hope that they would repent, and thus avert the disaster which had happened to Shiloh. (see Ch. 7 also) Jeremiah preached the sermon as directed, and got into trouble with Jerusalem officialdom. His life was spared when some of the elders quoted from a sermon recorded in Micah, written about a century before, and pointed out that King Hezekiah had not killed the prophet, but had repented and made the necessary moral corrections.

Thus it is written (Luke 24:44-49)

The Hebrew Bible was divided into three sections—Law, Prophets, and Holy Writings. The first and best known book in the third division was Psalms, and sometimes the entire division was called Psalms, as in this passage. All three divisions of the Old Testament contained passages relating to Christ, and Jesus said these passages must be fulfilled.

In a concise summation of these ancient writings concerning himself, Jesus called attention to two great teachings. (1) The first truth was that the Christ would suffer death and be raised up on the third day. Paul thought of these twin victories of Jesus over sin and death as constituting the Christian good news—the gospel of Christ, the divine provision for human need. Jesus did not come to reveal a gospel but to provide a gospel, and the good news is not a neat plan that God in wisdom designed for our salvation, but a powerful instrument which Jesus in love hammered out on the anvil of redemptive experience.

(2) The other great truth which the Lord gleaned from the Old Testament was that the terms of acceptance into his great salvation experience should be preached among all nations. Those terms are repentance and faith, perhaps better thought of as conditions of faith. Repentance and faith are not only prerequisites to salvation; they are also continuing characteristics of the regenerated life.

Why were the scriptures written? The Old Testament was written to perpetuate and keep intact the covenant relations between God and Israel. It also served as an interim ethic to standardize moral conduct among the people of God. It helped to prepare the way for the revelation of higher truth in Jesus. Finally, it served as a source of corroboration to confirm the faith of early Christians: it gave them assurance that the kingdom of Christ was not a human invention or a divine afterthought, but was in true alignment

with the ancient promises and long-range purposes of God.

Why did Luke write his books? To give an accurate account of the earthly life and teachings of Jesus, together with a true insight into the meaning and purpose of his incarnate work.

The New Testament is the only reliable source of information on the significant events of the first century in Palestine and the Roman Empire, the claims of tradition notwithstanding. Traditions passed along from one generation to the next become distorted. This distortion of the Christian tradition was lessened somewhat, as compared with the distortion of other sorts of tradition, in that the Christian traditions were ever being corrected by comparison with the written word.

The documents from the first century have experienced only minimal distortion through copying. The greatest of Greek scholars tell us that if we had in hand the original manuscripts of New Testament writers these would not lead us to change one basic doctrine of the Christian faith. So the value in having written documents is that their records are now permanent and unchanging.

That you may believe (John 20:30-31)

John was selective in gathering material for his book. The very last sentence in the epilogue (21:25) states that the world is not big enough to contain all the books that could be written about what Jesus did. Most of the book is organized around a half-dozen "signs" which he performed, and these were selected for inclusion in the book because they show that Jesus is the Christ, the Son of God.

Here, then, is a significant passage indicating John's purpose in writing the book: he wanted first to set out the evidences that Jesus is the fulfillment of messianic expectations because he is God's Son. A second purpose was to enable his readers through belief in Christ to experience eternal life. So, if his first purpose in writing was theological, his second was evangelistic.

That you may have fellowship (I John 1:1-4)

Late in the first century a faulty teaching arose in Christian circles regarding the person of Christ, a doctrine which denies any real incarnation. The foundational concept on which the entire system of doctrine was constructed held that matter is inherently evil; therefore God as spirit could have no relationship with matter, a conclusion that precluded any union of a divine Spirit with a human body.

The particular form of the heresy which John confronted affirmed that Jesus did not have a real body, that what seemed to be a body was only an apparition?

John refuted the heresy by proclaiming his personal contact with Jesus. He said that he had seen, heard, and touched the body of Jesus, finding it to be real. His purpose in proclaiming this truth of the Incarnation was to enable his readers to have fellowship with him and other Christians, as together they all have fellowship with God.

So John wrote to combat heresy, and to give assurance to Christians that they had eternal life. (5:13)

Summary

(1) Some portions of the Bible were written to defend the Christian religion against false accusations.

(2) Other portions were written to convince the readers that Jesus was the Christ, the Son of God.

(3) Some books were written to refute false doctrines and to assure the Christians that they were already in possession of eternal life.

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In new opportunities

June 15, 1975

Acts 11:19-30



Fischer

times as high watermarks in our experiences.

Our study this week will examine such a time in the lives of some early disciples. We shall see, for the first time, the disciples of Christ deliberately beginning to bear Christian witness among the Gentiles. These events came about through the severe persecution of Christ's followers. The Pharisees literally drove the disciples out of their country.

New doors at Antioch (vv. 19-21)

Verse 19 tells of the persecuted believers fleeing as far as Phenice, Cyprus, and Antioch, preaching the word to none but the Jews. The city of Antioch was the third largest city of the world, and the capital of the East. There were over 200,000 people living there. Only Rome and Alexandria were larger cities. The city was 15 miles inland from the Mediterranean Sea on the Orontes River.

Antioch was famous for chariot racing and sports in general. She was most famous for the worship of Daphne. The Temple of Daphne was five miles from town settled in a large grove of trees, and was known for the gross immorality practiced there. It is in this setting that we find the early church making great progress.

There were four general classes of people living in Antioch: the native Syrians, the Romans, the Jews, and the Greeks. The first of the fleeing believers to arrive witnessed only to the Jews. The later arrivals began preaching the gospel to the Greeks. (v. 21) It was at this point that the early church began what we might call "foreign missions." God was with these witnesses, for a "great number believed, and turned unto the Lord."

Continued growth (vv. 22-26)

News of Gentiles being accepted into the church arrived in Jerusalem. (v. 22) The leaders sent Barnabas to investigate the situation in Antioch. Barnabas stood tall in the eyes of the church at Jerusalem. He had earlier helped Paul during the time he was suspected as being a fraud. Barnabas had also sold his

land and given the money to the support of the church.

When Barnabas arrived in Antioch he saw the grace of God and was glad. (v. 23) He saw great numbers of Gentiles who had placed their faith in Jesus Christ. We must remember that Gentiles were foreigners to the church at this time. The church to this point had been predominately made up of Jews, and this new congregation was largely Gentile. Barnabas encouraged these new believers to remain faithful and devoted to the Lord.

We can see from Barnabas' exhortations that many people were added unto the Lord. (v. 24) Barnabas must have realized that this new congregation needed the voice of Saul, for in the next verse we see him traveling to Tarsus to hunt for Saul. Saul had been greatly responsible for the scattering of the church from Jerusalem. Before his conversion he had given his consent to stone Stephen, and had taken command of the forces to stamp out Christianity.

Barnabas had a great deal of confidence in Saul since his conversion experience. Saul was a Jew, calling himself a Hebrew of Hebrews. He was also a Roman citizen. (Acts 22:28) This double background—Jew and Gentile—would prove to be a valuable asset in dealing with the arguments from both sides in Antioch.

Saul and Barnabas worked with and taught the believers of Antioch for a year. It was during this period that followers of Christ were first called Christians. The people of Antioch gave believers what they considered to be a contemptuous name. The term *chrisiani* means belonging to the party of. Thus the word Christians means Christ-folk. To the surprise of the deriders, Christians took the nickname and used it with pride.

Relief for brethren (vv. 27-30)

The last four verses in our study reveal the compassion shown by the first century Christians. Prophets from Jerusalem came down to Antioch. One of the group, Agabus, stood up and predicted a great famine throughout all the world. The scripture (v. 28) indicates that he prophesied through the Holy Spirit. God chose to use prophets, both fore-telling and forth-telling the will of God. These men went everywhere pointing men to God. Prophets were held in high esteem because of the special gifts they possessed.

We do not know all that was said at that meeting, but we can imagine that a

report was made concerning the conditions in Jerusalem and Judea. It is at this point we can shed tears of joy to realize that the New Testament Church was concerned for their brothers in Christ. Keep in mind the fact that the Antioch church was primarily non-Jewish, while the church at Jerusalem was predominately Jewish. This Gentile congregation responded to their sister church—even of a different nationality.

The response was genuine. Every man gave according to his individual ability. The first century church was a giving church. What would be the response in your church this Sunday if such an appeal were made to help a sister church in another country, whose members were primarily of another nationality?

This new church had a compassionate spirit. If the famine was to cover the whole world, they would surely be included. Perhaps the people of Antioch had more resources than people of other lands. Regardless, they responded to this need. If there was to be a need among their brothers in Christ, they wanted to be part of the solution. These believers must certainly have experienced a new joy as they responded to this opportunity to help their Christian brothers and sisters.

Conclusion

We can rejoice in the attitude and responses of the fleeing disciples. They made opportunities of their situation, bearing witness to the Jews and Greeks in a new country. From their boldness to reach people of another nationality they greatly increased the vision of the Christian world.

Times are changing faster today than ever before. These changes we experience can become new opportunities to further the Kingdom of God. God has a task for you and me to perform, whatever our circumstances. New situations can be new opportunities for Christ. What will be our response?

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	June 1, 1973 Sunday School	Church Training	Church Addns.
Church			
Alpena	83	26	3
Bentonville	68	29	1
Central Avenue	229	41	
First	65		
Mason Valley		55	
Berryville	158	70	1
First	145		
Freeman Heights	73		
Rock Springs	260	237	
Booneville, First	80	56	
Bryant, First Southern	539	224	11
Camden, Cullendale	124	101	
Cash, First	91	39	
Concord, First			
Conway	182	107	1
Pickles Gap	303	94	1
Second	352	223	
Crossett, Mt. Olive			
El Dorado	131	46	5
Trinity	366	361	1
West Side	594	105	
Forrest City, First			
Fl. Smith	1245	184	6
First	815	249	1
Grand Avenue			
Moffett Mission	27	76	
Temple	156	60	1
Trinity	177	229	2
Windsor Park	1186		
Garfield, First	83	32	
Gentry, First	189	53	
Gillham, First	118	108	2
Grandview	61		
Greenwood, First	279	108	
Hampton, First	152	85	
Harrison			
Eagle Heights	312	118	
Woodland Heights	84	45	
Hardy, First	126	39	
Hatfield, First	73	25	
Hope			
Calvary	179	141	
First	434	85	2
Hof Springs			
Leonard Street	108	54	
Memorial	94	42	2
Park Place	374	90	3
Hughes, First	184	80	1
Jacksonville			
First	417	92	
Marshall Road	337	88	4
Jonesboro, Nettleton	266	95	
Lavaca, First	305	122	4
Little Rock			
Cross Road	114	71	2
Crystal Hill	133	57	
Geyer Springs	798	164	4
Life Line	520	132	
Martindale	112	49	
Woodlawn	126	45	
Maconolia, Central	581	160	
Melbourne, Belview	92	67	
Monticello			
First	270	49	1
Second	273	73	2
Murfreesboro, First	162		
North Little Rock			
Calvary	428	97	
Levy	434		5
Park Hill	763	104	1
Paragould			
Calvary	230	165	
East Side	194	75	
First	405	88	4
West View	189	122	2
Paris, First	440		4
Pine Bluff			
Centennial	156	71	
East Side	169	86	
First	572	100	
Second	143	77	10
South Side	655	153	
Tucker	13	5	
Oppelo	13		
Watson Chapel	373	106	4
Prairie Grove, First	171	53	1
Rogers			
First	475		2
Immanuel	477	133	14
Rover	70	33	
Russellville, First	452		1
Sheridan, First	234	75	
Springdale			
Berry Street	99	52	3
Caudle Avenue	136		2
Elmdale	325	61	
First	1189		9
Van Buren, First	556	183	
Mission	24		
Vandervoort, First	57	33	
Walnut Ridge, White Oak	94	57	
Ward, Cocklebur	47		
West Helena, Second	189	102	
Wooster, First	111	67	

Hold hearings on TV's sex-violence, FCC urged

by James Lee Young

NASHVILLE (BP)—A battery of civic and religious leaders, speaking at a public hearing here, urged the Federal Communications Commission to begin immediate public hearings related to alleged increase in sex and violence on television.

The public service hearing, held in the Metropolitan City Council Chambers here, was sponsored by two former members of the now-defunct Presidential Commission on Obscenity and Pornography, Winfrey C. Link of Nashville, a United Methodist minister, and Morton A. Hill, New York, of the Catholic Society of Jesus.

Harry N. Hollis Jr., director of special moral concerns for the Southern Baptist Christian Life Commission, one of two Southern Baptists participating stressed that he nor any other Southern Baptist speaker could speak for the denomination. But, he said, he thought it "a shame that hearings have to be held to urge the FCC to do what they should have done long ago.

"Television networks have not met their responsibility to act like guests in the homes of the American people. But these are realities with which we must deal," he said.

Hollis said he came to the hearing as "friend to television" but noted, "there are many of us deeply pained by the continuing exploitation of sex and

violence on television.

"As parents," the father of two said, "we are tired of being embarrassed when we sit down to watch television with our children only to be bombarded with unhealthy presentations of sex, sadistic depictions of violence, tasteless dirty jokes and incessant profanity."

The networks are wrong, Hollis continued, in saying there is no definitive evidence that violence on television causes people to act violently.

"I can assure you that these same network officials do not say this to advertisers. They don't tell advertisers that television will not motivate people to buy products." Of course, Hollis noted, "television motivates behavior for good or ill."

He called on the FCC to "hold hearings to determine how this exploitation of sex and violence can be eliminated. These hearings should be held immediately."

"I believe, furthermore," Hollis added, "that the majority of the American people want something to be done about this problem"—the abuse of sex and excessive violence on television. I am convinced by conversations with school teachers, church leaders, politicians and factory workers they feel strong reforms are needed now.

"We are not appealing for television to reflect a Baptist morality, or even a personal morality," rather for the "FCC to demonstrate that they are acting in the public interest," Hollis continued.

"Like too many other institutions today the FCC is not listening to the very people it is supposed to be serving," too often sending out form letters proclaiming it is doing its duty when "in reality it is succumbing to political pressures," he said.

Sometimes, Hollis said, the FCC does not "bother to answer complaints and inquiries."

He cited a letter he wrote dated March 11, 1975 to FCC Chairman Richard Wiley, urging hearings and expressing the Christian Life Commission's concern about the exploitation of violence on television. Two months later, "we have not even gotten a response," Hollis said.

If an agency of a 125-million-member denomination can not elicit a response from the FCC, "What hope is there for the average American citizen?" Hollis asked.

Hollis applauded efforts by television to have "quality family programs," but questioned whether the new family

viewing hour to be instituted this fall was "an attempt to turn our attention from other hours on TV. Why has the FCC not told us what the networks are going to do clean up the other viewing times."

Hollis cited also a time zone problem in regulating the family viewing times and so-called adult programs.

"What it means is that so-called adult programming will come on at 8:00 p.m. in Nashville (central time zone), but at 9:00 p.m. in New York. . . . If such an obvious flaw gets by the networks, then what kind of hidden flaws will be found later on in the family viewing hour. . . . Does this mean that children in the central time zone go to bed an hour earlier than their eastern counterparts?"

Hollis said the result of public hearings by the FCC, if held, will be "that the television networks will finally get the message that the FCC is going to take its duties of hearing and acting on complaints more seriously.

"The result need not be more government. What we want is not censorship," but, instead, "more responsible self-regulation by the television industry."

Hollis said two possible steps that can be taken toward solution of the sex-violence problem on television is getting the message across to the advertisers what the American people want and the possible boycotting of advertisers' products. Another is working with local network affiliates, Hollis said, citing evidence of what he called responsible program decision making.

Kermit Bowling, director of physical facilities for the Tennessee State Department of Education and a member of First Church, Nashville, said the FCC "has received substantial evidence that parents, the Congress, and others are deeply concerned.

"In 1972, the Commission (FCC) received over 2,000 complaints about violent or sexually-oriented programs. In 1974, that volume had increased to nearly 25,000," said Bowling, father of four children.

Link and Hill issued the Hill-Link report of the Commission on Obscenity and Pornography, which was mentioned by the U.S. Supreme Court in its obscenity decision in 1973.

The hearing in Nashville was the second in a series the two are conducting around the country. Transcripts of the hearings will be forwarded to the FCC, a spokesman for the two noted, "so that it will be fully aware of the feelings of the people on the matter" of excesses of sex-violence on television.

"We are taking this way to see that the matter is aired, since the FCC is not doing it," a joint statement from the two clergymen said.

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