

Ouachita Baptist University

Scholarly Commons @ Ouachita

Arkansas Baptist Newsmagazine, 1975-1979

Arkansas Baptist Newsmagazine

11-6-1975

November 6, 1975

Arkansas Baptist State Convention

Follow this and additional works at: https://scholarlycommons.obu.edu/arbn_75-79



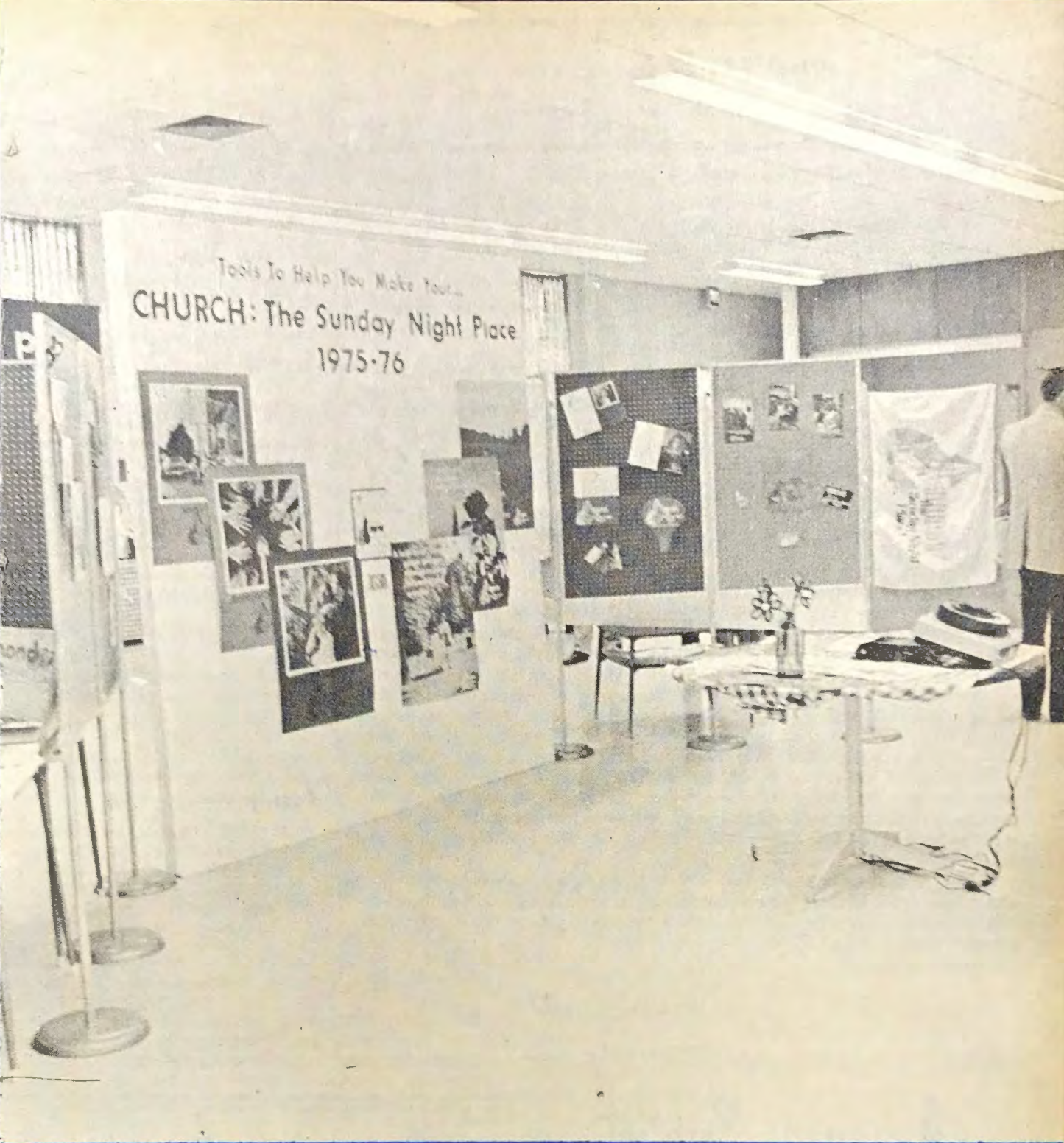
Part of the [Christian Denominations and Sects Commons](#), [Mass Communication Commons](#), and the [Organizational Communication Commons](#)

Recommended Citation

Arkansas Baptist State Convention, "November 6, 1975" (1975). *Arkansas Baptist Newsmagazine, 1975-1979*. 46.

https://scholarlycommons.obu.edu/arbn_75-79/46

This Book is brought to you for free and open access by the Arkansas Baptist Newsmagazine at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine, 1975-1979 by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact mortensona@obu.edu.



Tools To Help You Make Your...
CHURCH: The Sunday Night Place
1975-76

November 6, 1975
Arkansas Baptist
NEWSMAGAZINE



I must say it

Charles H. Ashcraft Executive Secretary

Outsmarted smart people

Dinosaurs are no longer around, according to the people who were not around when they were around, who say the dinosaurs devoured their honorable environment and stopped living. The dinosaurs may be gone but the termites are still around and very much "with it."

While the dinosaurs may indeed have eaten the ecology the termites have joined it and are surviving quite well just eating houses and the like. There is a lesson to this Odyssey of survival. Bigness may not be a match for the numerical superiority of lesser big creatures.

The big bites of a dinosaur may not exceed in gross product the smaller bites of more biters. What is left of the dinosaurs are in museums or yet unexcavated as an admired retired species but the termites are still where the action is, demolishing all which fire, flood, tornado, earthquake of the Republicans cannot destroy. (Insert the word "Democrat" if you are a Republican!)

The termites who only recently ate the spare rudder of my sail boat, "Siesta," my biggest pine tree and part of my garage, do not have lobbyists in Washington, do not request matching federal funds, do not picket non-union shops, enter into demonstrations, or make their pitch for free mass media time or space. They just keep on biting away, holidays and all.

These little creatures are not outside the notice of God (Prov. 6:61; Prov. 20:25) even as the small sparrows (Luke 12:6-7.) While man admittedly has been given a higher rank (Ps. 8:4) he has shown little indication he is as wise as the lower creatures (Prov. 30:24-25.) The same God who dispenses wisdom to the termite does not deny the same to his own children (James 1:5.)

These ecologists are right. We can consume our environment and stop living. Religious people should be the first to come to the advanced conclusions in all moral matters. Ecology is a moral matter. The lessons of survival in any given sphere may be carried over to other spheres of activity.

The moral of this article is not to encourage big bites or little bites or to credit the termites with more wisdom than the dinosaurs. The point of this parable is that smart people can outsmart themselves. Even the industrious termites may at last finish their task of devouring the honorable ecology and finish living.

New York has outsmarted New York. If Americans continue to take more and deeper bites of their fellowman, as well as the ecology, this mutual self-consumption will one day leave this globe the way it was on the fourth day of creation (Gen. 1:19) and God will be lonely again.

I must say it!

In this issue

On the cover 13

Baptists at the state Church Training convention were told that Church Training is not an optional part of the church program.

Oust charismatics 14

In associational meetings in three other states, Baptists have withdrawn fellowship from churches involved in charismatic ministries.

Evangelism plan 18

Vietnamese in the United States have met to form a plan for evangelizing their own people as they are assimilated into American culture and Southern Baptists helped.

Family viewing 24

A Southern Baptist broadcast executive has praised the concept of television scheduling for a "family viewing" time as a "step in the right direction."

Arkansas Baptist

NEWSMAGAZINE

VOLUME 74

NUMBER 44

J. EVERETT SNEED, Ph.D. Editor
BETTY KENNEDY Managing Editor
MARY GIBERSON Secretary to Editor
ANN TAYLOR Bookkeeper

ERWIN L. McDONALD, Litt. D. Editor Emeritus

Post office box 552, 525 West Capitol Avenue, Little Rock, Arkansas, 72203. Published weekly except at July 4 and December 25. Second Class postage paid at Little Rock, Arkansas.

Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed.

Photos submitted for publication will be returned only when accompanied by a stamped, self-addressed envelope. Only black and white photos can be used.

Deaths of members of Arkansas churches will be reported in brief form when information is received not later than 14 days after the date of death.

Original poetry cannot be considered for publication.
Individual subscriptions \$3 per year. Every Resident Family plan 18 cents per month or \$2.16 per year per church family. Club plan (10 or more paid annually in advance) \$2.52 per year. Subscriptions to foreign address \$5 per year. Extra copies 10 cents each.

Advertising rates on request

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



J. Everett Sneed

The mood of the convention

The state Baptist convention this year will be high on inspiration and evangelism. And if the mood of the past several weeks continues, the 122nd annual convention will be devoid of any major controversy.

Items of business which will claim the attention of the messengers will include the adopting of the largest budget in our history (\$4 3-4 million), the election of a new president, and action on the "Stress in the Ministry" report.

The opening session will stress the "Life and Liberty" campaign. President Don Moore and the program committee thoughtfully placed the emphasis in the forefront of our convention. The session will feature our "Life and Liberty" hymn, presented by First Church, Ft. Smith. It would have been difficult to have acquired two more outstanding speakers than Jaroy Weber, president of the Southern Baptist Convention, and Wilbur Herring, our own "Life and Liberty Campaign" director. Each of these men is completely committed to evangelism. Dr. Herring has led in a marvellous way in the planning and developing of the "Life and Liberty Campaign" strategy. This opening session should prove to be a blessing and challenge for Arkansas Baptists.

Adoption of the budget is always an item of special interest, and rightly so. Arkansas Baptists should have even greater concern regarding allocation of \$4 3-4 million among our institutions and mission programs. If Arkansas adopts the 1976 budget we will have the largest budget in our history. But more importantly, we will be giving 40.32 percent of our total operating

budget to world missions. If this budget passes, as it is expected to, it will mark the fifth successive year that Arkansas Baptists have increased their gifts to world missions. This will make us only the second state to accomplish this in the history of the Southern Baptist Convention.

Those attending the convention will also be privileged to hear outstanding preaching in every session. Jimmy Allen, pastor of First Church, San Antonio, Tex., will be the Bible teacher whose emphasis should prove both helpful and inspiring. Wayne Ward, professor at Southern Seminary, Louisville, Ky., is always incisive and inspiring. Evangelist Sam Cathey, will strive to motivate Arkansas Baptists in carrying the gospel to every lost person in our state in 1976.

Our convention, as always, will be composed of messengers, not delegates, meaning that each person is to be individually led by the Holy Spirit. Hence, each person should prepare for the convention by prayer—for our own Baptist work and for his own spirit.

There are various opinions among us as to what we are doing right and wrong as a denomination, as well as what we should be doing in the future. The business sessions offer opportunity for questions and expressions. We pray that each question raised will be in the spirit of honest inquiry as there is no room among us for vindictiveness or suspicious attitudes. The November convention should be one of harmony, highlighted by great preaching and preparation for the "Life and Liberty Campaign."

Guest editorial

Rejects missionary moratorium

In November the Fifth Assembly of the World Council of Churches will be held in Nairobi, Kenya. One of the issues to be debated will be the subject of "missionary moratorium".

The advocates of such a moratorium have been increasingly vocal in recent years, their thesis being they want self-dependence and a sense of identity. Consequently, they insist there must be a moratorium of missionary personnel and financial aid from America and Europe. They want the privilege of raising up their own leadership and money for their ministries. They speak of being liberated.

Two weeks ago Christian groups throughout Nigeria put aside tribal differences and joined together in a National Congress on Evangelization. Out of that meeting came a declaration rejecting the concept of "missionary moratorium" and affirming that Christianity is not an exclusively "Western religion".

The declaration reads:

"We are thankful to the missionaries from the West who have been sharing the message of Christianity with us in Nigeria for over a century. However, that does not

make Christianity a Western religion. History is full of evidence that Christianity, having originated in Asia, once flourished in Northern Africa before it took a firm root in most of the Western world."

On the subject of evangelization and culture, the statement said, "We confess that in some cases Christianity has come to us wrapped in the cultural elements of the missionaries. When we discern the purely cultural elements and they do not advance the spread of the Gospel, we shall dispense with them. We shall, however, employ as a tool for the propagation of the Gospel any cultural wrapping, be it African or foreign, so long as it is not in opposition to the Word of God".

Throughout the years of Christian missions abroad some denominations have been too restrictive and unwilling to let go. But that pattern is fast changing and wisely so. The refusal to let go is just as unwise as are the parents who refuse to let go of their children as they mature.

The president of Kenya, Jomo Kenyatta, a few weeks

(See missionaries on page 4)



One layman's opinion

Daniel R. Grant / President, OBU

Trying to explain Presidential assassination attempts

In the vast mountain of newspaper, magazine, and television discussion of the recent presidential assassination attempts, the Communist press gave us the sharpest tongue-lashing. It is easy for us to dismiss their comments lightly as "the pot calling the kettle black," but in all of our paralysis of analysis, it may be good for us to think about what they are saying.

Moscow radio described the assassination attempts on President Ford's life and added, "These alarming cases again drew universal attention to the unlimited growth of crime which is sweeping America." The Soviet Government newspaper *Izvestia* went beyond "the private reasons" for the assassination attempts and spoke of "the peculiarly American psychotic ways, bacteria of madness, which appear in the nutritious environment of a society in which there exists a cult of violence."

Rome's Communist-leaning newspaper *Paese Sera* called the United States "a sick country."

I have never been a good receiver of criticism of my country, especially from self-righteous communists who have an abundance of blood on their own hands. The only thing that keeps me from totally rejecting their snide remarks is that they just may be right this time.

It is not just the President of the United States who has reason to fear for his life these days. Recently the Gallup

Poll reported that nearly half of all Americans (a record 45 percent) are afraid to walk in their neighborhoods at night. In the larger cities the figure is 56 percent, and among women in these cities 77 percent are afraid to walk in their neighborhood at night.

What a paradox it is that the nation sending a man to walk safely on the moon cannot seem to provide for a safe walk in our cities! The most tempting of the Communist siren songs is that they have eliminated crime and made their cities safe. Of course, they don't tell us about all of the freedoms they have eliminated, such as freedom of religion, speech, press, assembly, and the freedom of opposition political parties, while providing safe streets.

Most thinking people would agree that the Communist brand of safe streets exacts too high a price for Americans to pay. The real danger is that, in our genuine frustration over our national sickness of crime and presidential assassination attempts, a desperate majority will turn to Communism as the only answer.

It is time for Americans other than the "professional anti-communists" to begin saying "wake up America!" and "it can happen here." I still believe we can make democracy work, and have safe communities, but God will not simply drop this blessing into our hands.

Missionaries

(From page 3)

ago called on the country's church leaders to "love and respect" one another, thus setting a "good example" for their followers.

In an address to some 300 Christian leaders the president of Kenya wisely encouraged "Church leaders who teach love and respect and good morality to their followers should believe and practice what they preach." He urged the country's Christian denominations to "bury their differences and work hard to spread the word of God".

A "missionary moratorium" is not the answer. The Great Commission has not been countermanded—at home or around the world.—Editor James F. Cole in the 'Baptist Message' of Louisiana.

Letter to the editor

Prayer is important

I was impressed with the article by R. Wilbur Herring, titled *Life and Liberty*, that appeared in the Oct. 16th issue of *News magazine*.

His question of "how important is prayer in evangelism" should be paramount in the mind of every evangelist and pastor, as well as every born again Christian, for prayer is the key and faith opens the door. Too often we come into the sanctuary on Sunday morning and are bombarded with an uproar of conversation trying to drown out each other. How long has it been since you have seen anyone come into the sanctuary and kneel or bow in prayer?

The writer goes on to say, "Our lack of fruitfulness now is our lack or neglect of prayer". Notice the attendance report in the *news magazine* that appears in each issue, captioned, "church additions" and you will see churches listed week after week "no admissions" and I would say that most of the additions are transfers of membership.

The writer goes on to say, "Some evangelists and pastors, have become so dependent upon some game plan or, blitz program" that they have substituted these manmade projects for the power of God. I would add using the church bus to transport supposed Christians and some unsaved to football - basketball - and other worldly activities. He goes on to say "The poor people, become so busy with hot dog suppers and pizza parties that they have no time for prayer." I would add to his statement also, Sunday morning breakfast and, Wednesday suppers.

Yes we still go through the ritualistic procedure of having a prayer before and after each service, but we have let works take the place of faith. May I refer you to first Corinthians, C 11 verses 18-20-22 and 34. St. Matthew, C 21, verses 12 and 13. How long will we halt between two decisions, faith or works, prayer or silence. I thank God for such a man as R. Wilbur Herring, but I doubt if he were a pastor of many churches that I know of and should bring a sermon like this article he would not last long as their pastor. In closing may I say that I am a born again Christian, a member of the Baptist church for 60 years.—Thomas J. Crowley, 503 North 9th St., Paragould

Revivals

Lakeshore Drive Church, Little Rock, Nov. 7-9; evangelist will be Tommy Starkes, former Director of the Department of Interfaith Witness for the SBC Home Mission Board.



The president speaks

Don Moore / President, ABSC

O Lord, be not silent

Pastors, Superintendents of Missions, and many other leaders are giving themselves to the Life and Liberty Campaign. The time they have given to informing and promoting the Life and Liberty Campaign in the annual associational meetings is really great. The pastors who have appeared on the programs have been so enthusiastic and optimistic. This thing is catching fire!

Much of the work of the Campaign requires a dedication that will drive them to give attention to details. For instance, we must make an intense and concerted effort in each of our churches to enlist soul winners. There is something contradictory about evangelism that depends on mass evangelism to the neglect of personal evangelism. God knows that many Christians use mass evangelism methods to try to win folk they are not willing to confront personally. If we are to have God's blessing, both means must be used. The harder of the two to promote and do is

personal evangelism. Great success in mass evangelism grows out of great effectiveness in personal evangelism.

If God will give us pastors the burden to "attempt great things" in this area, we will see a miracle. We are asking Him for 100,000 personal evangelists. Personal evangelism enlistment and record cards will be available at the Life and Liberty booth at the Convention in Ft. Smith. The pastors should pick up enough to enroll one out of five of his church membership.

If every association and church will get their three personal evangelism leaders this will provide the Lord with almost 4,000 people He can use in giving Arkansas a spiritual awakening. Let none of us fail to be available and eager.

In the final analysis—"Unto thee will I cry, O Lord, my rock; be not silent to me, lest if thou be silent to me, I become like those who go down into the pit." (Ps. 28: 1)

See you at the Convention!

Arkansas seminarian in 'Who's Who'



Smith

FT. WORTH, Tex.-Jerry Lynn Smith of Harrison, Ark., was among 37 students at Southwestern Seminary to be selected for inclusion in the 1976 edition of "Who's Who in American Universities and Colleges." Smith is currently enrolled in

the seminary's School of Theology and is working toward the master of divinity degree.

The students were selected on the basis of their academic achievement and their contributions to the community and the seminary.

Southwestern Seminary is a graduate institution designed to train men and women for the Christian ministry. It is one of six seminaries owned and operated by the Southern Baptist Convention. Southwestern Seminary, with its current enrollment of 2892, is the world's largest seminary.



Woman's viewpoint

Iris O'Neal Bowen

Whatever happened to humility?

I am concerned for that great old virtue, humility, for it seems to be disappearing from our way of life, being overcome by arrogance and pride. Its disappearance is being aided and abetted to some extent by the cosmetics people who would have us believe all it takes to be beautiful, successful and smart is to buy and apply a certain brand of products.

There is one commercial on television that especially sets me howling. The young lady doing the persuading swings her beautiful tresses about and declares, in part, "I know 'Nora-Belle' conditioner costs more, but I don't care, because I'm worth it!"

The other ad that sends me hunting my Roloids is found in the front of some of the latest magazines. Her great thing is her liquid make-up, a beautiful young thing with the skin-glow of a summer apple tells us, adding, "I am intelligent. That is why I am so pretty!"

This is certainly different from the days

when humility was the virtue to be admired, and such sayings as "Pretty is as pretty does" and "Beauty is only skin-deep" were precepts we were supposed to live by.

Peter says in part in 5:1, "Yea, all of you be subject to one another, and be clothed with humility: for God resisteth the proud and giveth grace to the humble!"

And Proverbs tells us, "...An high look and a proud heart is sin."

My mother used to tell how she would get dressed in her one pretty Sunday dress, pile her abundance of hair carefully on her head, stabilizing her broad-brimmed fedora with a long hat-pin on top of that. Placing herself before her father, she would ask him how she looked.

"If you do as good as you look," he would finally say, "you will get by all right!"

And she was intelligent enough to believe him!

News briefs

□The Brooks Hays Bible Class of Second Church, Little Rock, has given to the State of Arkansas a United States Flag to be displayed at the State Capitol. The 48-star flag was originally used in the prayer room of the Congress. It was given to Congressman Brooks Hays, who gave it to the Bible class.

□Pine Grove Church, Sweet Home, has observed "Mrs. J.E. Elliott Sunday", to honor Mrs. Elliott, a member for 34 years. She has been a Sunday School for 31 years and served as church treasurer for 28 years.

□Officers elected for the Independence Association WMU for the coming year are Mrs. Alwyn Coleman, Northside Church, Batesville, associational director; Mrs. Felix A. Gaston, Batesville, assistant director; Viola Goodwin, Batesville, secretary; Mrs. C.C. Freeny, Batesville, Baptist Women; Mrs. Charles Osborne, Cord, Acteens; Mrs. Pearl Merriweather, Cord, Girls in Action; Mrs. Sue Knight, Batesville, Mission Friends.

Death

Robert L. Carlton, 84, Ft. Smith, died Oct. 11. He was a member of Trinity Church, Ft. Smith.

Staff changes

Joe W. Statton has joined the staff of Central Church, Magnolia, as minister of education. He came to Magnolia after two years as minister of education and youth at First Church, Marianna. Statton is a native of Oklahoma, but spent most of his life in Missouri. He is the son of Mr. and Mrs. Calvin Statton of Conway, Mo., and a graduate of Conway High School, Southwest Baptist College. Statton received the masters degree in religious education from Midwestern Seminary. While in college and the seminary he was a part-time staff member of Missouri churches: First, Republic; Southern Hills and Swope Park, Kansas City; and First, Oak Grove. He is married to the former Patti Lewis of St. Louis. They have a one year-old daughter, Laura.



Statton



Speer

First Church, Imboden, has called **Allen Speer**, a student at Southern Baptist College, Walnut Ridge, as minister of youth. Speer is 18 years old, single and from Metropolis, Ill. For the past 2 1-2 years he has served as pastor and youth worker at the Homberg Church in Golconda, Ill. During the past two summers, he has worked as dorm official, song leader and lifeguard for youth camps at Union Baptist Camp. Speer was active in sports in high school and has had experience singing and directing youth music.

Bill Kreis has resigned as pastor of Calvary Church, North Little Rock, to accept the pastorate of First Church, Paris. He served the North Little Rock church for nine years and five months. Kreis also served churches at Joiner and Blytheville. He holds the A.A. and bachelor of theology degrees from Southern Baptist College, and has studied at Southwestern Seminary. During his pastorate at Calvary, there have been 1,062 additions to the church, with 573 by baptism and 489 by letter.



Kreis



Cole

Gerald Cole has become pastor of First Church, Evening Shade. He has pastored in Arkansas and Louisiana. Arkansas pastorates include First Church, Omaha, and Midway Church in White River Association. He has been pastoring since 1961. Cole and his wife, Rosie, have five children. The oldest, Beth, is a student at Southwestern Seminary, Ft. Worth, Tex., and twin boys, Aaron and Leon, are students at Ouachita.

Walter N. Hill, who has served the past three months as interim minister of music at First Church, Fordyce, is going to Girard, Ill., to serve First Church there. Hill has served for 29 years in Arkansas churches, including those at Almyra, Pine Bluff, Stuttgart, North Little Rock, Beebe, and Heber Springs. Hill holds the B.A. degree from Wheaton College and the bachelor of theology and bachelor of divinity degrees from Eastern Baptist Seminary. He began his ministry in Southern Baptist churches as associate pastor of Metropolitan Church, Washington, D.C. Hill and his wife, Rita, are the parents of three daughters, two of whom are graduates of Ouachita.



Hill



Nall

Don Alan Nall, pastor of East Side Church, Pine Bluff, since 1969, has resigned to accept the pastorate of First Church, Batesville. He is a native of Camden. He received his B.A. degree from Ouachita University and the B.D. and the Th.M. degrees from Southwestern Seminary. Nall has been a pastor in Mississippi and Texas and has served Arkansas churches at Gould and Altheimer. He is married to the former Judy Overton and they are parents of two daughters.

David R. Weeks has accepted a call to Piney, Hot Springs. He has been pastor of Barnett Memorial, Little Rock, the past seven years. During his ministry there were 394 additions. Of this number, 201 were baptisms. The church built additional education space, a parsonage, and a sanctuary that seats 450. Two loans were retired and additional property was acquired. A full-time music and youth director was added to the church staff. Weeks is a graduate of Mid-America Seminary. He is married to the former Patricia Davidson of Star City. They are the parents of three children.



The Southern accent

Introducing...

Only a small percent of the people of the Arkansas Baptist State Convention ever have opportunity to visit the Southern Baptist College campus at Walnut Ridge. This means the faculty is unknown by the majority of the people who own and operate this Liberal Arts College. The Southern Accent is introducing the SBC leadership to this great Convention.

E. Fred Savage has been on the teaching faculty of SBC since 1962. He teaches Old and New Testament Survey, first and second year French, Ministerial Orientation, Sermon Preparation, and Studies in Hebrew Poetical Books.

Dr. Savage holds the B.A. degree from Louisiana College, the Th.M. from New Orleans Seminary, and has just recently completed the necessary work beyond the Th.D. to receive the doctor of philosophy in religion degree from the Southwestern Seminary, Ft. Worth.

Along with his teaching, he is also a Chaplain in the Air Force National Guard program, where he has received extensive training. He is a member of the Southwestern Association of Baptist Teachers of Religion and the American Academy of Religion.

Dr. and Mrs. Savage are active members in First Church, Walnut Ridge. Dr. Savage is busy in supply and interim work among the churches.



Dr. Savage



Shell

Frank Shell, professor and coach teaches in the Division of Social Sciences. He has been at SBC since 1964. He holds the B.S.E. degree from the University of Central Arkansas, the B.D. degree from Southwestern Seminary, and the M.A. degree from Ouachita University. Advance graduate studies have been at North Texas State University, University of Southern Mississippi, and Memphis State University.

Presently, Shell is teaching history, sociology and coaching baseball. Shell is also pastor of White Oak Church in Black River Association.

'What's happening in today's pulpit?'

(Eleventh in a series)

by Dean Dickens

"There is, perhaps, no greater hardship at present inflicted on mankind in civilized and free countries, than the necessity of listening to sermons. No one but a preaching clergyman has, in these realms, the power of compelling an audience to sit still and be tormented."

No, the statement did not come from a current "liberal" writer. It came from an 1857 publication. Sadly enough, there are some who feel it is true today. Thus men desire to change the evaluation by (1) Doing better "traditional" preaching, or (2) doing "innovative" preaching. Some call for the preacher to do dialogue preaching. Others urge the minister to become a discussion leader rather than "preaching at us." Some call for drama and film to replace the "outmoded" sermon. There is even the suggestion of using body painting as a means of theological expression. We are told that "The sermon is out", "the pulpit is too authoritarian", and "group participation is in." What is happening to preaching today? Why is it happening?

Whether one agrees with the "innovations" or not, he must confess that today is a different era than

yesterday. After examining the changed forms of preaching throughout the years one might wonder if, when, or how preaching may accommodate itself to today's hearer. (In all fairness to those who call for new approaches, they usually do not mean that the message should be altered—only the approach. They remind us that "the medium is the message.") It is true that this is a "mass-media world." With over 93 million TV sets in the U.S. alone one is not overly surprised to discover that the average teenager will spend about 15,000 hours watching TV and see at least 500 films before graduating from high school. One must at least acknowledge the "media-mania" of today. Reports say that today's hearer rejects authoritarianism and wishes to participate in the sermon. Thus discussion groups and dialogue approaches are advocated. "Good or bad" is not the issue: Today's culture has already caused some preachers to change their sermonic approach.

Several observations may be in order concerning the future. (1) While it is true that this culture is not identical with yesterday's culture, let us be sure that

today's changes are an improvement. (2) Let us remember, also, that one may have a participative spirit in the traditional sermon form as well as an overbearing-authoritarian-dogmatic spirit in a group discussion. (3) Let us note that some congregations may neither be ready for nor desire too quick and too extreme an adaptation. (4) Let us be sure that the God who calls men to preach gets a preacher rather than a mass media public relations man. God may call some to share creative gifts but He still calls preachers. (5) Let us acknowledge that whether the preacher shares God's Word "creatively" or "traditionally" he must never compel men to be tormented. Good preaching will not tolerate that in this day—or any day!

□

Dean Dickens is missionary pastor of Clark Field Baptist Church in the Republic of the Philippines. He is a graduate of Ouachita University at Arkadelphia, and preached many revivals while a student. He has been an instructor of preaching at Southwestern Seminary, and holds the Th.D. degree in homiletics from the seminary.



by R. Wilbur Herring



Dr. Herring

What is being done in your church to carry out the Great Commission?

Do you not agree that this is our main business? This being true then we ought to be about "our Father's business".

Let me tell you what one church has done and is doing.

They have seven of their best men forming the committee. These men have demonstrated their concern for lost souls by their faithfulness to the visitation program in times past. All seven of the men are deacons, but this is not a necessity in your church. The main thing is to get men and women who are really concerned about the fulfillment of the Great Commission. Find someone who has been given this burden of the Lord. You will have a winner.

The church committee has met several times and reviewed carefully the suggested program as given in the campaign manual. They have outlined their strategy. First, they plan a retreat for all of the active deacons where they will present the program of prayer, personal witnessing and mass evangelism. They

want all of their deacons to catch this vision and challenge. Secondly, they have accepted the pastor's invitation to present this campaign in a Sunday morning service. At first a Sunday evening service was scheduled then it was realized that more people would be present to hear the challenge in a Sunday morning service. As one of the men said, "It will be like a lay revival if the committee members present the challenge well."

The church committee doesn't want to wait until January, 1976 to enlist and start this task of training and sending. They plan to enlist every deacon in the church, then every teacher in the Sunday School, then every major worker in the church and so on until the necessary number of witnesses has been enlisted. They plan to use the Soul-Winning Commitment Day on Jan. 11, 1976, but only for the pulling in of the peripheral members.

This committee has asked the pastor to close each mid-week prayer service with a calling of all of the people to the prayer rails and altar and praying for this state-wide effort of presenting the gospel to every person in Arkansas. What a committee! What a fortunate pastor! What an opportunity of fulfilling the Great Commission now!

Dr. Herring, general chairman of the Life and Liberty campaign, is pastor of Central Church, Jonesboro.

Men challenged at district meetings



Seaton

The eight district Brotherhood meetings are now history.

Every person attending was challenged and blessed by the inspirational message of Harry Truelove, Director of the Baptist Foundation.

Truelove spoke on the theme "Men, Missions, Money, Management." His message at each meeting was a challenge as well as an inspiration. I appreciate his willingness to take the time and attend seven of the meetings.

Our thanks also to Dr. Charles Ashcraft for going as speaker for one meeting.

We are grateful for the opportunity of sharing the challenge of missions and mission activities with those attending the meetings. As a result of the meeting,

several new units of Brotherhood work are being established.

There is a new interest on the part of several other churches in Baptist Men and Royal Ambassadors, and indications are that several more churches will organize new work in the next few weeks.

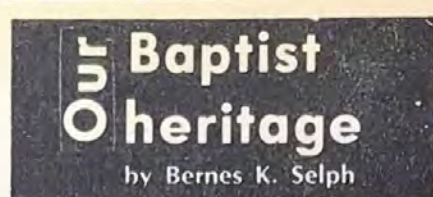
Now we must look ahead to the New Year and the "Life and Liberty Crusade".

First attention for Brotherhood is the 1776 Minutes of Prayer closing out the New Year.

Material to assist churches in participating in the prayer emphasis was mailed to all Brotherhood Directors, Baptist Men's Presidents, and pastors several weeks ago. A number of churches have indicated that they will participate in the prayer watch.

Does your church plan to join in the prayer watch?

Call on us if we can be of assistance in any way.—C.H. Seaton, Brotherhood Dept.



Sam Houston was baptized in the Baptist Church of Independence, Tex., in November, 1855. A long illustrious career lay behind him. He had served as governor of Tennessee and Texas, as well as the Texas Republic twice, senator to the United States Congress from both states, soldier, general, lawyer, and orator.

His career as a soldier of fortune began on Jan. 1, 1829, when he resigned as governor of Tennessee, after learning that his bride of three months did not then nor had loved him when they married.

In 1840 he married again and under the influence of his wife's religious views lived a scrupulous moral life. He attributed his conversion to her winsomeness. He gave close attention to the work of his church the rest of his life.

.....And that's what happened among Baptists of the Southwest 120 years ago.

□William Cathcart, Baptist Encyclopedia, Louis H. Everts, Philadelphia, 1883, p. 546, Vol. 1

Your state convention at work

Weekday Early Education Workshop

Nov. 24-25, 1975
Pulaski Heights Church
2200 Kavanaugh
Little Rock

For: Kindergarten directors, teachers, committee members, day care and nursery school directors, teachers, committee members, pastors, ministers of education, staff members, associational directors of missions.

Sponsored by:

Sunday School Department
and
Missions Department
Arkansas Baptist State Convention

Nov. 24, Monday

1:00 Registration
1:30 Meditation
1:45 Who's here

2:30 Guiding the preschooler's physical development

Jerry Warmath
Pat Ratton
Tommy Bridges
Bob Sessoms,
Church Recreation Department,
Baptist Sunday School Board,
Nashville, Tenn.

4:00 Adjourn

6:30 Dinner - Dining room, Pulaski Heights Church - \$3.00 - Please make reservations by Nov. 17

7:00 Through the year in weekday early education....

Mrs. Eugene Johnson,
teacher, public school music,
Murmil and Watson Elementary Schools,
El Dorado
Bob Sessoms

9:00 Adjourn

Nov. 25, Tuesday

9:00 Meditation Miss Glenda Anderson
9:15 Questions - Discussion - Sharing
10:00 Break
10:15 Fun with poetry and choral reading with children

Rose Berry,
chairman,
Department of Elementary and Early Childhood Education,
UALR,
Little Rock

12:00 Luncheon—complimentary—please make reservations

1:00 Environmental awareness John Preston,
director, Museum of Science and History,
Little Rock

2:30 Adjourn

For dinner and luncheon reservations, write to Pat Ratton, P.O. Box 552, Little Rock, Ark. 72203.

Providing for the pastor

(1st in a series of 15)

"The labourer is worthy of his hire."

With this and other similar statements the Scriptures make it clear that the Church is to adequately care for those who minister as undershepherds.

Most churches take this responsibility seriously, but most churches could also use some help in knowing how best to be good stewards of both this responsibility and their funds. For that reason, this article begins a series designed to help our churches accomplish that purpose. The series will deal with the various items in the church budget that relate to this aspect of pastoral provision by the church.

While the series is slanted directly toward pastoral support, the same principles apply to every minister and to every church staff member. Whatever his particular specialty or calling, each one is following the Lord's leading in ministering to His people and his church and should be accorded the same

consideration.

The series will deal with such things as housing allowance, car expense, insurance benefits, convention expense, and other items appearing in most church budgets. There are even some options on how several of these things can be paid or handled in the church budget which will help the church to be a better steward of its funds, and those options will be pointed out briefly in the series. Some of them deal with tax matters, but the series is not intended to be an authoritative source of tax advice. Specific tax questions should be handled on a case basis by a competent tax authority.

This series of articles will be made available in print under one cover for distribution later as churches may have need of them.—Roy F. Lewis, Secretary, Stewardship-Cooperative Program Department

Extreme mission needs

The emergency mission need of Southwestern North Dakota is a building for First Church, Dickinson. They have been able to purchase and to pay for five acres of ground on which is located a modest parsonage. However, the congregation is too small to qualify for an adequate loan to build a new building. They need some church or group of churches to stand with them in the amount of about \$35,000 to \$40,000 in order to build a building on their new land. If there are those who are willing to help please contact Rev. Ray Tackett, Rt. 3, Box 14, Dickinson, N.D., 58601. This appeal is being made by Dr. J.T. Burdine Jr., director of associational missions for North Dakota, for the Northern Plains Baptist Convention.

Twenty years brings change in ministry to children

by Van Evans

More than 20 years ago I had the privilege of living in Monticello and working with the First Baptist Church which, at that time, provided the local church ministry to all of the children who were residents at the Arkansas Baptist Home for Children. For the past three years I have had the privilege and opportunity of serving on the Board which works with the officers and employees of our Arkansas Baptist Family and Child Care Services for the state. In the same way in which the name of our agency has changed in this 20 years from "Arkansas Baptist Home for Children" to "Arkansas Baptist Family and Child Care Services", just so has there been a most dramatic and significant change take place within this agency and its ministry.

Having the opportunity and privilege of being part of this work has been one of the most rewarding experiences which I have had in denominational life. Please do not misunderstand. The work being done by the Arkansas Baptist Home for Children 20 years ago was most significant. The opportunities for ministry through a local church with the children being served by that Home was most rewarding. However, the current ministry of the Arkansas Baptist Family and Child Care Services has now been expanded to a far more significant ministry than was possible in the agency of twenty years ago. The very fine work at Monticello through the home for children is still being conducted, now under the able direction of Rev. Charles Belknap, who serves as superintendent for the Home. The atmosphere at the

home hasn't changed, however, the approach to ministry has changed from the dormitory style of living to the small cottage, home-style, family-style of living for the children who are being served through the Home. This has been one of the significant changes.

However, whereas the Home for Children in Monticello was the principal and virtually the only ministry in years in the past, there is now a very significant work taking place in many other areas and many other ways through the Arkansas Baptist Family and Child Care Services.

The Arkansas Baptist Family and Child Care Services is now headquartered in the Baptist Building in Little Rock. Our Executive Director is Johnny G. Biggs. Johnny has both the professional training in social work coupled with a great Christian commitment to service and gives outstanding leadership to the work of our Family and Child Care Agency.

Serving under his direction, in addition to the Home for Children in Monticello, are six social workers, all educated and trained with masters degrees to serve the needs of children and families throughout the state of Arkansas. These workers average approximately one hundred case interviews each month for each worker. There is presently a group home for boys in Jonesboro, and plans are being made for a group home in Fayetteville area. Foster homes are located all over the state of Arkansas.

The goal of our Arkansas Baptist Family and Child Care Services is to try first to make better the "problem home" situation through the ministry of the area

social worker. If this is not possible, our social worker helps to place the child in either the home in Monticello or the group home in Jonesboro or in a foster home situation where the child can have a more normal existence than the type of institutional care which characterized our services of two or more decades ago.

I sincerely hope that this thumbnail sketch of our work has helped you to understand my excitement and enthusiasm concerning the work which takes place through our Arkansas Baptist Family and Child Care Services. I sincerely believe that this is the most relevant work and the most outstanding agency or department of our Arkansas Convention. It is truly worthy of our full support!

The programs and services planned for 1976 will cost nearly one-half million dollars. The ministry which will be made possible by this program and budget will represent one of the greatest investments that can be made by your gifts. By making possible this ministry to families and especially to the generations of tomorrow you will be helping to make Arkansas and our world a better place in which to live.

The Arkansas Baptist Family and Child Care Service depends greatly upon the Thanksgiving Offering taken each year at this time for a major part of its support. Make a significant and worthwhile offering to the Arkansas Baptist Home for Children and the entire Family and Child Care Service for the coming year.

Van Evans is a Board Member, Arkansas Baptist Family and Child Care Services.

Cooperative Program in Arkansas is born

by R.H. Dorris

In a "smoke-filled room" in Hotel Pines, Pine Bluff, in 1921 occurred probably the first serious, but unofficial discussion of the Cooperative Program among Arkansas Baptists.

This fact is stated by Taylor Stanfill, retired minister, pastor, missionary and denominational leader in Arkansas for more than 55 years. He and Mrs. Stanfill now reside in Booneville.

Taylor Stanfill's ministry began five years before the Cooperative Program. By seeming acts of Providence he was a part of the history of its "birth" in Arkansas, and numerous other significant events in the march of Arkansas Baptists through half a century.

It can be said that Taylor Stanfill is a product of state missions. In 1920 J.B. Routh, a state missionary in Lawrence, Randolph and Sharp counties, went into a community in Randolph county to hold a revival in a school house. The young farmer Stanfill, his wife and three-year-old son, were preparing to put in a crop.

Stanfill heard his first "Baptist sermon" in that meeting. He was "influenced to go up for prayer" in one of the services. On March 16 he was converted after spending the night in prayer in the hay loft of his barn. The experience came "calmly" contrary to his expectation that it would be accompanied with shouting and great excitement.

In the fall of that year Taylor Stanfill, having answered God's call to preach, moved his family to Maynard where he enrolled in the Academy, one of six Mountain Schools then operated by the Arkansas Baptist State Convention. About that same time Roger Baxter, described by Stanfill as a "young boy preacher," was sent to Maynard to serve as principal of the Academy.

It was from Baxter that Stanfill first heard of the Baptist State Convention. He was invited by Baxter to accompany him to the 1921 session to be held in Pine Bluff. Like most messengers to the Convention they were entertained in homes of local people, and conveniently were guests in the same home.

Stanfill vividly recalls the tremendous impression made upon him as a "boy preacher" by such stalwart leaders as Allen Hill Autry, Convention President; Calvin B. Waller, preacher of the annual sermon; E.J.A. McKinney, E.P.J. Garrett, Ben L. Bridges, and others throughout the convention meeting.

Stanfill was told by Roger Baxter that after the preaching of the annual sermon and the close of the evening session

there was to be a meeting in one of the rooms in Hotel Pines to discuss a plan for mission giving that would be of a "central nature and end the customary giving to individual causes. The new plan did not have a name as yet." Since Baxter was to attend he invited Stanfill to come with him. Taylor Stanfill decided to "tag along" though he didn't have the faintest idea what they would talk about.

According to Stanfill the moving figure in the discussion was H.L. Winburn, pastor of First Church, Arkadelphia. Others present whom he can recall were the Convention officers, L.M. Sipes, Otto Whittington, O.J. Wade, E.J.A. McKinney. There were others. Since some smoked pipes it wasn't long until the room was filled with smoke, but the discussion went on until a late hour.

Taylor Stanfill sat quietly and listened. "I didn't say a word. I didn't know anything. I was just in High School. But, I didn't realize for years thereafter that I was a part of Arkansas Baptist history that night."

He added, "That was the beginning of the Cooperative Program in Arkansas. Later on we adopted it, and of course we all know full well what it has done."

As far as he knows he is the only person in that room that night who is still living today.

The 1926 minutes of the Convention describe the first year's response to the new plan as less than successful. Only about half of the budget was provided by the churches, so the Convention made an urgent appeal for gifts from the churches to be able to meet basic needs. Churches apparently were cautious in adopting the plan which included an "Every Member Canvass" and pledging to the local budget.

Stanfill finished the Maynard Academy in three years then moved to Arkadelphia where he entered Ouachita College, and was pastor of the Sweet Hill church, now the Second Baptist church. He went on to serve other churches in those early years including Amity, Mena, and Baring Cross in North Little Rock.

When asked if he found it hard to "sell" the churches he served on the Cooperative Program he replied, "No. No, I didn't encounter any serious opposition to it. The key to getting it started in my church was sermons on tithing. I preached tithing, that we ought to tithe through the church. If it is right for the individual to tithe then it is right for the church to give a tenth of its income through the convention office

for world missions as cooperative Baptists. They agreed to it."

Stanfill recalls wryly that he was pastor at Mena during the "great depression." He said, "We had planned an Every Member Canvass and the banks across the country failed the day before it was to be made. It didn't look good for us. One of my fine men, W.I. Green, said to me, 'Brother Stanfill, don't worry about it. The budget won't be subscribed, but it will be overpaid.' And it was!"

He became pastor of the Baring Cross church, North Little Rock, in 1938. In early 1939 the church voted to adopt the plan that was already 13 years old. Stanfill recalls that the first Sunday after its adoption the offering was more than \$170. "The very next day I carried a check for over \$17.00 to the Baptist Building and gave it to Miss Ruth DeWoody, the bookkeeper." The Baring Cross church's record shows the check was made for \$17.72.

Taylor Stanfill's long and active ministry included other churches and five years as Superintendent of City Missions for Pulaski County, 1943-48. During these years he led and aided in the establishment of several new churches including Grace, Bethany, Pike Avenue, Amboy and Park Hill. He resigned the missions post to become the first pastor of the new Park Hill Church. He also served the Pike Avenue church and led in a building program during 1951-53 before moving to Booneville. He was pastor of First church, Magazine for about five years, prior to his retirement.

Stanfill served as secretary of the State Convention from 1941 to 1948.

"I've lived a good life. Never lived outside of Arkansas. Never went to school outside Arkansas. Never preached outside Arkansas except in revivals. I've been fortunate through the years in having some good old preacher to lean on and to advise me like Dr. N.R. Townsend in Arkadelphia, a good preacher and a good medical doctor, my teacher-preacher, Dr. J.S. Compere, Calvin B. Waller and L.M. Keeling.

Asked for his evaluation of the Cooperative Program after 50 years of involvement he responded, "It was a life-saver in more ways than one for Southern Baptists, and Arkansas Baptists in particular."

And that's the way it is in the 50th year of the Cooperative Program.

R.H. Dorris is Director of State Missions for the Arkansas Baptist State Convention.

Missionaries not so different from everyone else

By Erwin L. McDonald
Editor Emeritus, 'Arkansas
Baptist Newsmagazine', and
Religion
Editor, 'Arkansas Democrat'

"Real, live missionaries" are getting harder and harder to spot in a crowd, according to Glenn Hickey, Southern Baptist missionary to Brazil.

"It would be hard to find a missionary today who lives in a thatch-roofed hut in some remote wilderness and dresses like primitive tribesmen," Hickey said, in an interview recently at the Park Hill Baptist Church's missionary home, at 227 East C Street in North Little Rock, which he and his family presently occupy.

Hickey, his wife, Dorothy, and their son, Daniel, are nearing the end of a four-month furlough from a mission assignment in Recife, Pernambuco, Brazil. The son has now enrolled at Ouachita University at Arkadelphia as a freshman and will remain there when his parents return to Recife on Nov. 19.

A native of Mt. Ida, Hickey is professor of New Testament at North Brazil Baptist Theological Seminary, where Mrs. Hickey, the former Dorothy Thomerson of Malvern, teaches music.

Both are graduates of Ouachita University and received their theological education at Southwestern Seminary in Ft. Worth, Tex., from which the husband has the master of divinity and the doctor of theology degrees.

"When I show color slides of our mission field, as I frequently do, I include a picture of our home, in Recife," said Hickey. "People sometimes express surprise on learning that we live in a modern home, not unlike what they are accustomed to here in the States.

"Brazil has her remote, wilderness area, much of which is now being opened for development by the Trans-Amazon Highway, but in Recife we are a thousand miles from the wilderness," he said.

The Amazon Valley, 3,000 miles long, is widely regarded as the world's "last frontier," Hickey said. As it is being cleared for cultivation and settlement, business and industry are moving in, he said, and Christian missionaries are also going in to establish churches.

In their assignment at Recife, the Hickeys are helping to educate native, Brazillian Christians to fill leadership roles as pastors, evangelists, teachers, and missionaries in their own country.

Other native Arkansans serving as Southern Baptist missionaries in Recife are Martha Hairston, of Warren, who is director of the Woman's Training School; Fred Spann of North Little Rock, head of the Music department of the seminary;

and Mrs. Spann, the former Betty Brawner of Wynne.

The Hickeys were appointed missionaries in 1964 and began their present assignment after a year of special training in Portuguese, the language of Brazil. They have now been in Recife for 10 years. Prior to this Hickey was a Baptist pastor in Texas for a similar period.

They have seen the Recife seminary enrollment increase from 65, in 1965, to 225 this year. Opening classes at night to students who have to work during the day has been the chief factor in the seminary's growth, Hickey said. The greatest building need of the seminary is additional housing for young married couples, he said.

Brazillian Baptists, now numbering 3,000 churches with 300,000 members, constitute the second largest non-Catholic Christian group in Brazil. Ninety percent of Brazillians are Catholic.

Ranking first among Protestant Evangelicals is the Assembly of God and related other Pentecostal groups. The Church of Jesus Christ of Latter Day Saints (Mormons) are among other American-based religious groups now represented.

Spiritualism, a strange mixture of certain elements of Catholicism with African ritual and jungle music featuring the beating of drums and frenzied dancing is widely prevalent, Hickey said.

Baptists, planning the celebration in 1982 of their first 100 years of work in Brazil, have set as their centennial goal 6,000 churches with memberships totaling a million.

The Hickeys' most harrowing experience in Brazil was the unprecedented flood that inundated most of the city of Recife last July. At the time, Hickey and his son were on a tour of Europe in connection with their attendance of the Baptist World Alliance at Stockholm.

"All of the lower floor of our home was flooded," said Mrs. Hickey, who escaped to the home of the Spanns, on a higher and safer elevation.

"I had the ordeal of calling my husband and son in Europe and announcing to them that most of our family possessions had been destroyed," she said. "The water reached a depth of five feet in our living room."

The loss was later estimated at more than \$10,000. It included Hickey's lifetime collection of amateur, short-



Glenn and Dorothy Hickey admire the microscope they will take back to the field.

wave radio equipment, his books and large collections of sermons, sermon illustrations, tapes and slides, as well as most of the family furniture.

Nine of the 12 Southern Baptist missionary families in the city, along with 80 percent of the city's population of 1.2 million, suffered loss in the flood. Amazingly, loss of life totaled only 87 for the entire city.

The present furlough is the third for the Hickeys. They have now tried all lengths of leaves available—a year, six months, and four months.

"We've decided six months is the ideal furlough," said Mrs. Hickey. "A year is too long to be gone from our work, and four months is not quite long enough!"

Getting ready to go back to the mission field is not as much of an ordeal, as far as packing and shipping is concerned, as it used to be.

"Now nearly everything we need is available on the field, and sometimes at better prices than in the States," said Hickey.

Among items they are taking back this time is a \$600 microscope for use in a Recife medical laboratory.

Going back home without their son will be the most poignant aspect of the Hickeys' return this time.

"We've always had him with us before," said Mrs. Hickey, "and it's going to be hard not having him."

"For one thing, I'm going to miss Danny as my bicycling companion," grinned Hickey. "Each of us has a 10-speed bike and we have become bicycling enthusiasts."

One thing the missionaries try to drive home wherever they appear: there is a sense in which every Christian is called to be a missionary. And this is no different in Brazil from what it is in Arkansas.

Church Training not optional, professor tells convention

The Church Training convention held on Oct. 23, in Immanuel Church, Little Rock, emphasized training and the Life and Liberty Campaign. Bob Holley, secretary of Church Training for the state Convention discussed the role of Church Training in the campaign. He said "The Life and Liberty Campaign presents one of the greatest challenges Arkansas Baptists have ever faced. If it is to be all that it can be, it must represent the finest effort, the best planning, and the prayerful support of every area of the church program."

The Church Training Department has prepared a booklet emphasizing the necessity for preparation and follow-through in the Life and Liberty Campaign. Holley stressed the importance of witness training in preparing for the campaign as well as the necessity of assisting new members to develop and finally the continuing growth in discipleship.

The keynote speaker for the convention was Huber Drumwright, dean of the School of Theology at Southwestern Seminary, Ft. Worth, Tex. In three messages Dr. Drumwright pointed up the importance of training.

Dr. Drumwright's first address was based on Acts 6:7. He pointed out that in the background of this verse was the difficulty which had occurred in the Jerusalem church over a distribution of materials to the Hellenistic and Hebrew. Both of these groups were Jews but had a different cultural background. The Hellenists felt that they were being treated as second-class citizens.

Drumwright pointed out that the disciples found a method by which the problem could be solved and alleviate themselves of a burden. Drumwright said "I am weary of hearing that anyone who is organized or plans is not guided by the Holy Spirit. The Holy Spirit is not the author of confusion."

Drumwright observed that the early church became organized and a result of this organization they were able to set priorities. The development of these priorities enabled the early church to enlist people. "Finally", Drumwright said, "the relationship between the brethren was sweet. The most important thing we have in our churches today is our fellowship. If we are to be successful in the cause of Christ there must be a rebirth of Christian love."

In Drumwright's second message he spoke on Barnabus whom he characterized as "Mr. Encourager." in tracing Barnabus' ministry through the book of Acts, Drumwright showed how Barnabus remained in the background and was able to motivate other people to

fulfill God's purpose for their life. Drumwright observed that Barnabus was able to assist Saul in uniting with the church at Jerusalem. The members of the Jerusalem congregation feared that Saul was only pretending to be a Christian so that he could have them arrested and thrown in jail. But Barnabus was able to discern that Saul was sincere. The church so respected Barnabus that they responded to his petition in behalf of



Huber Drumwright, Dean of the School of Theology at Southwestern Seminary was the featured speaker at the meeting. The convention attracted twice as many registrants as last year.

Saul, Dr. Drumwright explained.

"In Chapter 11," Drumwright said, "Barnabus enlisted Saul to serve as a missionary for the Antioch Church. He and Saul made the first missionary journey together."

Drumwright observed that later in the book of Acts a disagreement developed between Barnabus and Paul over John Mark. Barnabus and Mark went together on a missionary journey while Paul

enlisted Silas. Through the efforts of Barnabus it well may be that the ministry of John Mark was saved. Most scholars believe that John Mark wrote the first of the New Testament gospels.

"Through the life of Barnabus Christianity was given its greatest missionary and the writer of the first New Testament gospel," Drumwright said. "What a tribute to the life of this man! The spirit of Church Training must become incarnate in a man. Barnabus put himself in the background so that others could serve. Church Training is investing yourself in others so that others may grow, develop and serve. If Barnabus lived today he might well be called 'Mr. Church Training.'"

Dr. Drumwright's final message was based on Acts 22:6-10. He said "Church Training is predicated on the principle that God has a plan and a will for every life. The basic question is 'What will you have me to do?' Church Training is dedicated to the proposition that nothing is so important as to discover the will, the plan, and the purpose of God for a human life. To find the purpose of God you must seek it. There is no substitute for a quest for the will of God. If you think Church Training is optional, you just don't think right."

During the lunch hour Associational Training Union Directors and Superintendents of missions attended a luncheon meeting in which Wert Campbell, consultant for the Church Training Department at Nashville, Tenn., spoke. He outlined a plan to help churches to begin Church Training by April 4, 1976. The goal for the Southern Baptist Convention is to enlist 1,196 churches. Campbell discussed methods of helping churches to begin Church Training. He said "This is a new day for Church Training, the opportunities have never been greater."

The Church Training convention also featured age group training in which qualified consultants discussed training as related to the needs of each age group. highlight of the Church Training convention was the "Country Store," where a variety of materials were displayed for every age group as well as other training resources.

State Church Training Director Bob Holley related the experience of one pastor who recently testified as to what his Church Training program had meant to his congregation. He boasted that the attendance on Sunday night was almost as great as on Sunday morning. Holley challenged churches all over Arkansas to have a similar experience. He said "We will then truly have a new day for Church Training."

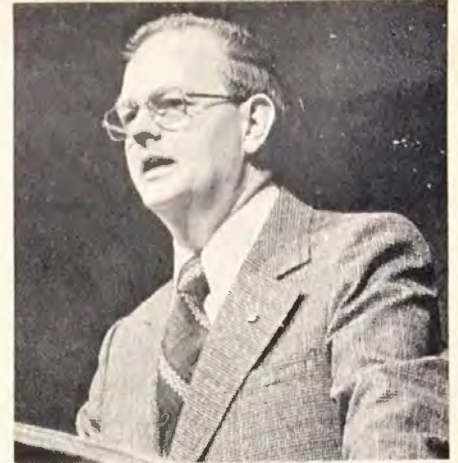
On the cover



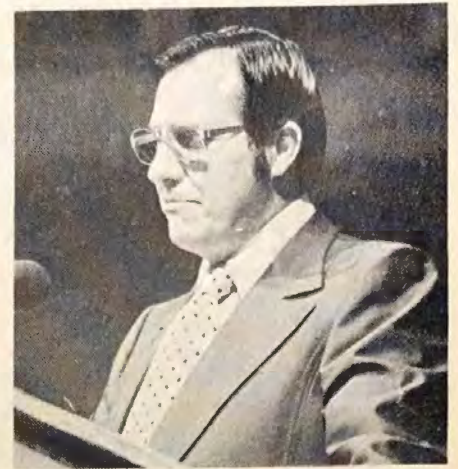
Training resource materials were displayed at the convention, with a section for each age group.

Workers with each age group had their own conferences.

Robert Holley, Church Training Secretary, spoke on Church Training and the Life and Liberty Campaign.



Gerald Jackson, department associate, told about promotion plans for 1976.



Our Baptist associations in three states have voted in their annual meetings to oust from their fellowship Baptist churches involved in charismatic ministries.

More than 1,000 elected "messengers" to the annual meeting of the Dallas Baptist Association listened to about an hour of often hostile debate before voting to exclude Beverly Hills Church, Dallas, and Shady Grove Church, Grand Prairie.

Although no records exist to document how many associations in the 12.5-million-member Southern Baptist Convention have taken action against charismatics, the Cincinnati Baptist Association voted in early October to refuse to seat messengers of two charismatic churches.

In the Cincinnati Association, the vote

services in which people are declared healed . . .

He said the practices "represent a rather radical departure from what Southern Baptists have historically believed about biblical gifts and doctrines, thus indicative that they are in doctrinal error and are no longer in harmony with our historical Baptist practices." Colton specified, however, that the ouster is on the basis of fellowship rather than doctrine.

Quick said the Cincinnati Association action was based on the churches' "erroneous doctrinal teaching on the Baptism of the Spirit being a second work of grace, unscriptural use of tongues (practicing unknown tongues in a public session), and practice of baptizing people who were not becoming members of churches."

Colton said the Dallas action did not

the Devil is real proud of what we're doing" in excluding churches.

Messengers, however, voted 608 to 401 against the substitute motion. Watterson then attempted to have the original recommendation tabled, saying because of the division, there was "no way anyone can win." Colton countered that to table the motion would mean "we would have no organization."

The Union Baptist Association (UBA), in its annual meeting here, has publicly condemned the charismatic movement, branding it as "being of the Devil" and "unscriptural."

Some 500 messengers representing the 230 churches of the association voted almost unanimously in favor of the resolution condemning the movement.

Meanwhile, reports have been received of ousting of a church with a charismatic ministry by the Trenton Baptist Association in Louisiana.

The UBA resolution was introduced by J.J. Wolf, pastor of Pinemont Church. His resolution was rewritten and toned down by the resolutions committee.

Wolf's original resolution asked messengers to say they "have no part of" nor are they "in sympathy with the modern charismatic movement."

It also told persons who become involved to "find their fellowship and association" with other groups having more similar practices.

The approved resolution deleted those portions, but retained other strong words.

It noted every church "should be on guard against efforts of the Devil to infiltrate the fellowship with false doctrines and divisive influences."

It asked that "special attention be given to false teachings concerning the lordship of Jesus Christ, the preaching of 'another gospel' as discussed by the Apostle Paul, the person and work of the Holy Spirit (especially that reflected in the present day unscriptural charismatic movement) and the role of the church in the 20th Century."

The resolution noted the "Evil One, the Devil, is abroad in the land 'as a roaring lion, seeking all whom he may devour'..."

It said his influence is reflected in lives "blighted by sin", homes of America destroyed, influence of Christians weakened, morals of the nation deteriorating.

It added that "one of the most destructive influences of the Devil in our generation is his success in hindering the witness of the gospel by dividing and destroying many of our great churches."

The Trenton Association voted to withdraw fellowship from Claiborne Church, West Monroe, La., because, a spokesman said, "for the past three years the . . . church has persisted in the direction of neo-pentecostalism, openly calling themselves a charismatic church." He said the church has been "openly uncooperative with the

Baptist associations in three states vote to oust charismatic churches

by Dan Martin

to "disfellowship" Saylor Park and Oak Hills Churches was based on a feeling that their doctrinal teachings and practice were "erroneous and disrupted fellowship," according to outgoing moderator, Leonard Quick of Milford, Ohio. In the Dallas situation, a spokesman said the two churches were in error but said ouster is a matter of fellowship, not doctrine.

C.E. Colton, chairman of the Dallas Association's credentials committee and pastor of Royal Haven Church, told messengers refusal to seat the messengers would mean they will no longer be considered "cooperating bodies in our association."

Such action in no way prevents churches from keeping ties with state and national SBC levels.

Messengers defeated a substitute motion which would have seated the churches, as well as a motion to table before refusing to seat representatives of the two Dallas churches.

The meeting marked the first time the association has identified the two churches publicly. Last year, the association passed a strongly-worded resolution asking unnamed churches with charismatic ministries to straighten up or "voluntarily withdraw."

At the 1975 meeting, Colton named the churches and said they "have openly practiced the present day phenomena of glossolalia and public faith healing

"come up all of a sudden," is not aimed at dictating to local churches what their practices should be, and is not prompted by "ill will or malice or hatred." Quick noted a special committee had studied the Cincinnati situation for a year before recommending unfellowshipping.

After Colton made his recommendation, A. Douglas Watterson, pastor of Cliff Temple Baptist Church—the city's second largest Baptist congregation—presented a substitute motion. It was drafted by leaders from seven of the largest churches in the city: Cliff Temple, Highland, First, Richardson, First, Oak Cliff, Gaston Avenue, Wilshire and Park Cities.

It said there is a "wide difference of opinion" about speaking in tongues and healing, and said there is "broad disagreement" about interpretation of scripture.

"Nevertheless, we acknowledge that the gifts of tongues and healing are validated by the New Testament as legitimate gifts of the Holy Spirit," the motion read.

Watterson said, however, that the motion is not an endorsement of the present phenomenon. It noted some problem areas, but called for the seating of all messengers, including Beverly Hills and Shady Grove.

A Dallas pastor, Scott Turner of Gove Haven Church, urged adoption of the substitute motion, saying he felt "like

association, has indicated no desire to remain a cooperating church other than using the name Baptist and has persisted in a course of action that is doctrinally incompatible with accepted Southern Baptist belief."

At the time the Trenton Association was taking the action to withdraw fellowship from the Claiborne Church, the church was host to a "Southern Baptist Charismatic Fellowship Conference" which included Howard Conatser, pastor of Beverly Hills Church, according to the *Baptist Message*, Louisiana Baptist state paper. Beverly Hills Church was one of the two ousted by the Dallas Baptist Association.

C. Wilson Brumley, metro missions coordinator of Union Baptist Association, said the resolution "was not passed with the idea of threatening churches at all. It was passed in recognition of the fact there is a problem among us as Baptists over the interpretation of the gifts (of the Holy Spirit)."

Brumley said no churches in the Union Baptist Association have become openly charismatic, as have Beverly Hills Church and Shady Grove Church in the Dallas Association.

"We have one church which lost quite a few members who felt like the church was becoming that way," Brumley said.

He added that "many churches have people who claim to have received the gift of speaking in tongues. But the fact that people in the churches claim to be neo-pentecostal does not mean the churches are neo-pentecostal in their intent and purpose."



Freedom 76' sets program

SAN ANTONIO--Program personalities, woven into an innovative and fluid format featuring the sights and sounds of Christian freedom, will highlight FREEDOM 76, a nationwide event scheduled here for students and single and married young adults, Dec. 28-31.

Comedian entertainer Grady Nutt will serve as a master of ceremonies and lead program emphases during the four-day bicentennial event which will branch out into the San Antonio community, as well as focus at the San Antonio Convention Center.

Other program personnel for the event sponsored by the nationwide agencies of the Southern Baptist Convention, include actress Jeanette Clift George of Houston, who played the lead role in "The Hiding Place," William Pinson, professor of Christian ethics at Southwestern Seminary, Ft. Worth; Shirley Cothran, the 1975 Miss America; musician Andrae Crouch and the Disciples; William Hendrix, professor of theology at Southwestern Seminary.

Also, soprano Myrtle Hall, soloist for the Billy Graham evangelistic team; missionaries from around the world; Buckner Fanning, pastor of Trinity Church, San Antonio; Grady Nutt's wife, Eleanor; Glendon McCullough, executive director of the SBC Brotherhood Commission, Memphis, and E.V. Hill, black Baptist preacher from Los Angeles.

But the focal point of FREEDOM 76, unlike most events, will not center exclusively on a platform. It will begin with a musical drama, Stearns and Company, and conclude with a midnight light-procession down the San Antonio River to the city's central plaza, running past midnight into the nation's third 100 years.

In between those two events, some 10,000 participants will take part in morning, afternoon and evening experiences offering creative options.

In morning sessions, participants will take part in worship and interpretation, led by Bill O'Brien, former missionary to Indonesia; dialogical Bible study led by Pinson and Hendrix, 40 optional

"Sharendipity" small group sessions and three optional activities each day—"Quizarama," led by Grady and Eleanor Nutt, an original drama "The Ball Park," by Bob Thrift; and "Creative Worship," coordinated by John Hendrix and Doris Simpson.

Other optional activities include seminars on important issues, training in the Christian life and witness and a bicentennial musical, *The Fabric of Freedom*, by Ed Seabough and Bill Cates.

Afternoon involvement experiences will lead participants to Freedom Hall, where they will walk down Heritage Row, experience the World Room and Discipleship Area and Citizenship Area and Family Room, browse at Freedom Store, relax and rap at Traveler's Rest and entertain or be entertained at Freedom Ring. Those experiences, along with other parts of the program, are designed to confront participants with Christian and national heritage, the dynamics of family life and the needs of worldwide missions, and help them develop Christian options to world problems.

Outside the convention hall in the afternoons, participants will find community entertainment, opportunities for personal evangelism, a mission tour, a missions work project, a game bus which will be taken into areas of need to reach children, sightseeing in historic San Antonio and other projects.

Unique views of world missions will also feature "Amaze," a thought-provoking walk-through; a culture shock theater; the Refectory, described as a "brief harsh encounter with the reality of world hunger"; and "Formissia," a missionary-on-the-job simulation experience.

Evening sessions will feature both formal and informal programming techniques, featuring speakers, group dialogues, personal sharing sessions, feature perspectives and such musical dramas as Stearns and Company, the story of early Separatist Baptists.

Nell McGee of National Student Ministries, 127 Ninth Avenue, N., Nashville, Tenn. 37234 has full information about registration.

Concord burns note

Concord church, Van Buren, has paid off a debt on their education building in less than three years and they celebrated by burning the note Oct. 5. The 2200 square foot building includes elementary education space and church offices. The cost was \$22,500. With the termination of this debt the church is debt-free on all property.

Participating in the noteburning were T.O. Suggs, chairman of trustees; Dibrell Jackson, chairman of deacons; and George W. Domerese, pastor. Neal Preston served as chairman of the building committee.

BUS FOR SALE!

Used Superior Super Cruiser GMC.
Pusher Bus, 45-passenger, good condition,
phone or write for further information.

ALL-STATE SUPPLY

1212 E. Sixth, P.O. Box 1189
Little Rock, Arkansas 72203
Phone 501-374-1687

Preparation week success

NASHVILLE--Sunday School Preparation Week was held in many Southern Baptist churches at the beginning of this church year marking a return to the annual week of last-minute training for Sunday School workers.

Preparation week was quite successful this year, according to A.V. Washburn, secretary of the Sunday School department of the Southern Baptist Sunday School Board.

He reported that strong promotion and encouragement in churches resulted in more demand than anticipated for the "Working With" series of books written for this year. Consequently, Washburn apologized for the fact that some churches were unable to acquire copies of the books before they were sold out in Baptist Book Stores.

Next year a special series of resource books, the "Getting Ready" series, will be available for Sunday School workers to use initially in the 1976 Sunday School Preparation Week. These books will continue to be available after Preparation Week next year for churches to offer as resource pieces for new Sunday School workers as they are enlisted in future years.

Washburn said that "Sunday School Preparation Week now is in the denominational calendar for annual observance."

Shaffer named editor

NASHVILLE--Ron E. Shaffer has been named editor of youth materials in the Sunday School department of the Southern Baptist Sunday School Board.

An Oklahoma native, Shaffer came to the Sunday School Board from First Church, Lubbock, Tex., where he was serving as minister of youth. He served in a similar position at Hillcrest Church, Dallas, before going to the Lubbock church.

Shaffer holds the bachelor of arts degree from Oklahoma Baptist University, Shawnee, and the master of religious education degree from Southwestern Seminary, Ft. Worth. He has written for two Sunday School Board publications, "Care" and "Care for Leaders."

'Sparrow' wins award

FT. WORTH (BP)--"Sparrow," a television documentary depicting the continuing beauty of music and life in a rural setting despite increasing urbanization, will receive the second annual Eudora Welty Americana Award for the Southern Baptist Radio and Television Commission, Nov. 24.

The award will be presented by

Mississippians for Educational Television at the 1,200-member volunteer group's annual meeting in Jackson, Miss. National in scope, the award was created to recognize excellence and to encourage production of programs dealing with American life, to focus attention on America and to pay tribute to Miss Welty, a Pulitzer Prize winning author.

The Radio and Television Commission received the first annual award in 1974 for "Glen Rose, Texas," a documentary about small towns. Both films were produced by John C. Stevens for the Radio and Television Commission's "The Human Dimension" television series.

The only other entry cited was one from Mayles Films, Inc., a New York firm which won honorable mention for "Cristos Valley Curtain."

"Sparrow" features the lifestyle of a country fiddler and violin maker and shares his philosophy of music. "To me, there's a song in the woods," he said. "Everything that makes a sound is music to God. Music has always been a part of the creation. I think we could go to the Bible and find out that God liked it himself."

Judging for the award was based on excellence in content, presentation, and technical quality. Nationally prominent judges, selected by Miss Welty, made the decision.

J. Wash Watts dies

DARLINGTON, S.C. (BP)--J. Wash Watts, 79, who died here Oct. 16, will be remembered by hundreds of seminary students as "a classroom teacher whose work superbly combined disciplined scholarship and spiritual inspiration," recalls a former student and colleague at New Orleans Seminary.

"In the early 1930s, Dr. Watts taught for more than a year without a salary and he and his wife and children ate in the dining hall because of his love for the institution and the students," says J. Hardee Kennedy, dean of academic affairs at the seminary.

Watts, who taught for 36 years at New Orleans Seminary before retirement, was also a missionary to Israel, pastor of Baptist churches in South Carolina, Kentucky and Louisiana, a religious work secretary for Army YMCA and a chaplain during World War I, and acting president of New Orleans Seminary on two occasions.

"He motivated hundreds of students to preach the word," recalls Kennedy, who served as Watts' student, teaching fellow during his doctoral work and later as his colleague in the Old Testament department at the seminary. "After hearing him, they could hardly wait for Sunday so they could preach."

Watts was also widely known as a scholar of Hebrew syntax and its implications for translation. "His book, 'A Survey of Syntax in the Hebrew Old Testament,' departed from conventional interpretation and has had considerable impact," Kennedy said.

Together and separate

AURORA, Ill. (BP)--Two Baptist congregations—one an English-speaking church and the other Spanish—have united here into one church, but will continue as two congregations. And they will have two pastors.

New Temple Church, according to reports, invited Inglesia Bautista Calvario (Calvary Baptist Church) to "unite with us effecting for all legal considerations a merger of these two bodies."

Inglesia Calvario accepted, voting to "disband and in a body unite with New Temple." The new church will be re-named the Temple Baptist Church. A dwelling that the Spanish congregation had been remodeling as a meeting place will be sold, and they will move in with the English-speaking group.

Esteban Arellano will continue as minister to the Hispanics, and the Anglos have called Ron Nosiar as pastor. The two bodies will have separate worship services, but a joint, bilingual Sunday school. While maintaining separate treasuries, and each paying its own pastor, the two bodies will share equally on building costs.

James E. Godsoe, language missions director for the Illinois Baptist State Association, said, "New Temple had too much building, but Inglesia Calvario not enough. The merger solves both problems."

Book Store by mail

NASHVILLE (BP)--The first Book Store Mail Order Center for Southern Baptists has been opened in Greensboro, N.C., with 10 more to be built during the next three years, according to William S. Graham, director of the Sunday School Board's book store division.

The Greensboro Mail Order Center is the first of 11 regional centers to be located throughout the Southern Baptist Convention. All the centers are scheduled to be opened by 1978. The other centers will be located at Arlington, Tex.; St. Louis, Mo.; Memphis and Nashville, Tenn.; Fresno, Calif.; Denver, Colo.; Jacksonville, Fla.; Atlanta, Ga.; Cincinnati, Ohio; and Lutherville, Md.

The regional centers result from the U.S. Postal Service's change to a new National Bulk Mail System, according to Graham. Under this system, bulk mail will be processed separately from first class, air mail and special delivery mail in

BWA launches development campaign

WASHINGTON (BP)--The Baptist World Alliance (BWA) has launched a fund raising campaign among individuals and foundations to finance a new worldwide program of evangelism, and to undergird expansion of other aspects of its work.

W.A. Cirswell, pastor of the First Church of Dallas and former Southern Baptist Convention president, was installed as chairman of a "Friends of the Alliance" development committee.

Robert S. Denny, BWA general secretary, said that the committee eventually will total 100 members from various parts of the world. Members thus far enlisted include evangelist Billy Graham; Liberian resident William R. Tolbert P.V. Carney Hargroves; and Theodore F. Adams, past presidents of the BWA; Sir Cyril, member of the

British Parliament; Stephen Steeves of Canada, BWA Men's Department chairman; James L. Sullivan, past president of the Sunday School Board, Southern Baptist Convention; and M.I. Wilson, pastor of Convent Avenue Baptist Church, New York. Sullivan and Wilson are BWA vice presidents.

The BWA will begin the campaign to raise funds and BWA's "visibility" at a meeting at Dallas, and continue with other major cities in North America and beyond.

Denny explained that the Alliance's main financial support comes from its 106 member conventions and unions in 79 countries. These groups contributed \$174,000 of the BWA's 1974 income of \$236,000. Gifts from individuals, churches, and foundations totalled \$26,000 for the year.

a special network of Bulk Mail Centers. Bulk mail includes publications and advertising material sent in sacks or bundles. It also includes parcel post. Packages mailed from Baptist Book Stores are bulk mail.

"All bulk mail must go to the nearest Postal Service Bulk Mail Center to be processed," adds Graham. "By placing the Mail Order Centers near these Bulk Mail Centers, we feel that book store customers will receive the best possible service."

Honors California pastor

BOSTON (BP)--A black Baptist pastor from California was honored here by the Region Five National Black Police Association (NBPA) for his work in establishing a coalition on police racism in Oakland.

J. Alfred Smith, pastor of Allen Temple Church, Oakland, and a recent graduate of Golden Gate Seminary, Mill Valley, received the Region Five NBPA "Person of the Year" award at a banquet here.

He was cited for his "meticulous and diligent work on many pressing issues related to police and community problems" in a letter from Ronald Banks, chairman of Region Five NBPA.

"Your effort in establishing the coalition on police racism has undoubtedly exposed a unique type of racism within a complex occupation that represents an enormous amount of power and authority," the letter said. "Your efforts have stimulated and encouraged many of your colleagues to pursue the cancerous disease of racism from a broader spectrum that includes all forms where it inhabits."

Smith, 44, has been an instructor in black studies and urban studies at Merritt College, Laney College and California Concordia College, all in Oakland.

LOOSEN THE MONEY SQUEEZE



Missionaries Depend On Your Support Through The COOPERATIVE PROGRAM

A Christmas gift for all seasons

The Arkansas Baptist Newsmagazine

It's received 50 times a year!

We will send a subscription in your name if you will send us \$3. (\$2.75 each additional subscription.)

TO

Name _____

Street-P.O. Box _____

City _____ State _____

Zip code _____

FROM

Name _____

Street-P.O. Box _____

City _____ State _____

Zip code _____

Please check: new subscription _____ renewal _____

Mail with check or money order to:
Arkansas Baptist Newsmagazine
P.O. Box 552, Little Rock, Ark. 72203

Plans made for evangelism, ministry among Vietnamese

ATLANTA (BP)—Spurred by the belief that their people need to be reached with the Christian gospel before they are assimilated into the U.S. culture, Vietnamese Baptist leaders met here to plan for evangelism and ministries among their 130,000 refugee countrymen.

Thirteen Vietnamese leaders from nine states met at the Southern Baptist Home Mission Board with home and foreign missionaries, Home Mission Board staff members and several state language mission directors.

"We had two purposes for the meeting," said Lewis Myers, former missionary to Vietnam, now on assignment from the Foreign Mission Board to assist the Home Mission Board in developing ministries among the Vietnamese refugees.

"First, we wanted to give them orientation into the work of language missions and let them see how what they are doing locally plugs into the national picture.

"Second, and the major reason for the meeting, we wanted to get their insights into how we can best accomplish what we're trying to do. We wanted to see what their feelings are—their frustrations and their hopes for work among the Vietnamese."

One of the immediate results of the conference, Myers said, probably will be

circulation of some kind of "news sheet" among the Vietnamese Baptists.

"They need to feel a sense of community," Myers said, "and some kind of news sheet could help by keeping them informed of other groups and their progress."

A publication of some kind also could help in distributing Bible study materials and devotional aids, he said.

Myers, who spent 15 years in Vietnam, said a sense of urgency permeated all the sessions here. "The general feeling of the men, as well as surveys that have been taken among refugees," Myers said, "is that the people will be most receptive to the gospel in the first few months they are in the country."

Myers said the leaders want to respond to that sense of urgency and already have formed small congregations in Fort Walton Beach, Fla., Orlando, Fla., Dallas and Birmingham, two in El Cajon, Calif., and three in Los Angeles. Bible study groups have begun in San Antonio, Houston, and Bryan, Tex., and Ft. Worth, Tex.

Myers said that there probably were only about 200 Baptists in the more than 130,000 refugees who came to the United States but he and the others estimate that already the number has more than doubled.

"I see the possibility for other congregations in Arlington, Va.;

Washington, D.C.; Carbondale, Ill.; San Jose, Calif.; the Tampa Bay area, Dothan, Ala.; New Orleans, the Mississippi Gulf Coast and in Fayetteville, N.C.," Myers said. "We also believe there can be a Vietnamese ministry in New York City and Chicago.

"I have a dream of seeing young men in training now moving into each of our seminaries and ministering in those areas," he added.

One of the refugees, Nguyen Xuan Son, already is a student at Southeastern Seminary, Wake Forest, N.C., and Ho Hoang Mat expects to enroll soon at New Orleans Baptist Theological Seminary.

"If the people are reached," Myers said, "the basic thrust will have to be lay led." The laymen, he said, will be trained by Vietnamese pastors.

To aid the new congregations, scriptures in the Vietnamese language are being obtained from the American Bible Society and a hymn book in Vietnamese and a Vietnamese-language version of "These Things We Believe" by Clyde Turner will be produced by the language missions department of the Home Mission Board.

"But their greatest need," Myers said, "is to feel loved, to feel that there are people who care for them just out of Christian love. They also need a sense of a clear direction for a new life, and that will involve spiritual insight. We're working to help them find it."

LIGHT MOMENT—Sam James, second from right, former president of Vietnam Baptist Seminary for the Foreign Mission Board, enjoys a light moment during discussions with Tran buu Duc, Maryland; Nguyen Xuan Ha, Texas; and Ho hoang Mat, Louisiana, at the Home Mission Board in Atlanta.



So. Baptists sponsor

1,872 refugees

ATLANTA (BP)—Through September, Southern Baptists had sponsored 1,872 Vietnamese refugees in 531 family units, according to Church World Service, which works with 19 denominations, including Southern Baptists, in the refugee resettlement effort.

Also through September, United Methodists had sponsored more refugees than any other group—834 families with 3,289 persons. Southern Baptists were second in the number of persons sponsored.

Irvin Dawson, director of immigration and refugee service for the Southern Baptist Home Mission Board, said the totals to date through mid-October indicate the number of sponsorships by Southern Baptists is now around 600 families and more than 2,000 persons, however.

And those figures do not include the number of refugees sponsored by Southern Baptists who have gone through other agencies, he said.

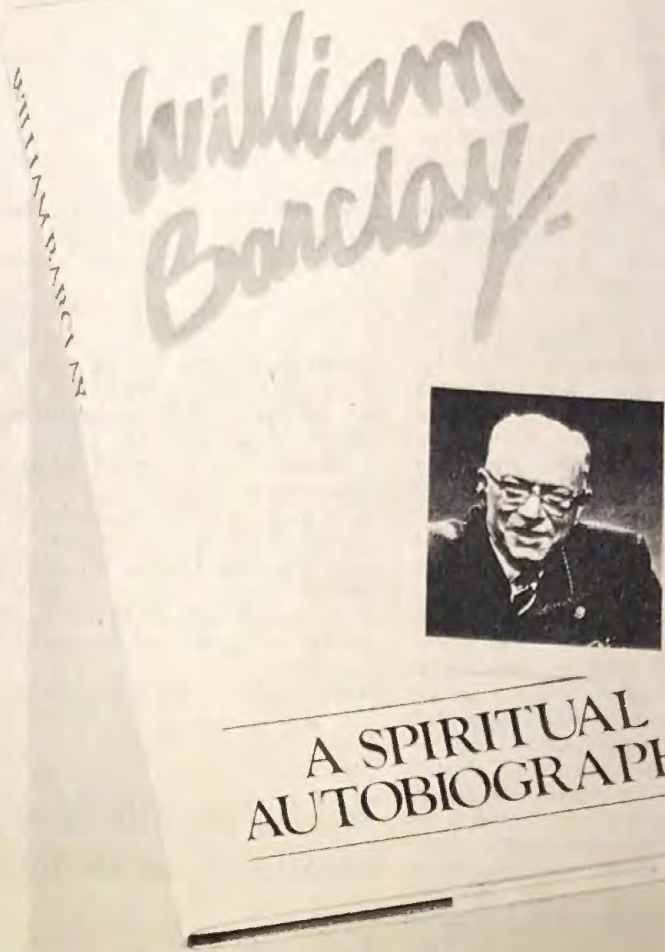
Dawson said the total number of refugees still in need of sponsoring totals about 30,000. The greatest need is for sponsors of single men and large families.

Churches interested in sponsoring refugees may contact Dawson's office at the Home Mission Board, 1350 Spring St., N.W., Atlanta, Ga. 30309, or make direct contact with the Southern Baptist director for refugee resettlement at Fort Chaffee, Ark. (WATS line, toll free, 800-643-9750), or with the Church World Service office at Indiantown Gap, Pa., (phone 717-872-4946).

The refugee resettlement camp at Eglin Air Force Base Fla., has been closed. The refugee operation at Camp Pendleton, Calif., reportedly was to be phased out by Oct. 31, and the remaining refugees transferred to Fort Chaffee.

Get Life and Liberty materials at ABSC

Life and Liberty Campaign materials will be available at the annual Meeting of the Arkansas Baptist State Convention in Ft. Smith Nov. 18—20. Available at a Bicentennial Booth at First Church will be copies of the Bicentennial Hymn, the Life and Liberty Campaign manual, posters, and personal evangelism commitment cards.



You have read his books; now you may know the man.

William Barclay is one of the most widely read religious authors of our day. His *Daily Study Bible*, which has sold more than 3,000,000 copies, has made his name familiar throughout the world. Many thousands more have been inspired by his sermons and lectures.

Now, in this warm and candid autobiography Barclay reflects on the people and events that have influenced him most, and shares the insights gained during a lifetime of commitment and service.

Here is Barclay the Scottish preacher, admitting that he is terrified to ascend the pulpit—even after 45 years; Barclay the teacher, modestly claiming that he does not have a first-class theological mind yet insightful enough to recognize his particular talents. And above all, here is Barclay, the Christian human being who has devoted a lifetime to expounding a faith whose simplicity is the simplicity of the New Testament.

WILLIAM BARCLAY: A SPIRITUAL AUTOBIOGRAPHY

Cloth \$5.95

Order from your Baptist Book Store

WM. B. EERDMANS PUBLISHING CO.

400

Alcohol a major problem, HEW spokesman declares

FT. WORTH (BP)--The cure for alcoholism in this country is not prohibition, but education, members of the Southern Baptist Radio and Television Commission's board of trustees were told here.

Ninety-five million people out of 220 million in this country "are using alcohol in some form and you are going to have a hard time legislating against its education is the key," said Donald G. Phelps, who directs the division of prevention of the U.S. Health, Education and Welfare Department's National Institute on Alcohol Abuse and Alcoholism.

He said the local county and state tax on alcohol is one of the three main sources of government revenue. It ranks up there along with personal income tax.

He praised the Radio-TV Commission's recent series of radio broadcasts detailing the problems of alcohol use and abuse. The series aired concurrently on the commission's Powerline, Mastercontrol, Country Crossroads and Soul-Searchers programs.

"Your commission's radio department assumed an important leadership role in this area," he said. "You will touch millions of casual listeners and a hidden population of alcohol users, many of them active in their churches."

Phelps said some of the most devastating effects of alcohol are the myths about it and the refusal to deal with it realistically. He said 500,000 Americans a year are classified as alcoholics, many of them teenagers.

"But we learned something significant in a recent survey of more than 13,000 teenagers from the 7th through the 12th grades. We found that in the traditional Bible Belt of the South, youngsters are less apt to be alcohol users and abusers than their counterparts in the north. This has something significant to say about the roles of the family and the church in the community," he said.

"Of the 95 million people in this country who drink, 85 million have no apparent problem," he said. "But 10 million people drink to excess and each of these people has direct impact on the lives of at least four others."

"Thus 40 million Americans are directly affected negatively from alcohol. Half of all the nation's traffic fatalities are directly related to the misuse of alcohol, 48 percent of the violent crimes in society are alcohol-related."

Phelps said young people are turning from illicit drugs to alcohol because "alcohol is cheaper in this country than anywhere else in the world. We all seem to understand something about alcohol

so we don't hassle the kids about it too much. And the quality of the high from liquor is more 'dependable' than the quality of the high from marijuana or other drugs."

Lowering the legal drinking age to 18 has brought problems, he said. "Those people who wanted the legal drinking age lowered should have looked at where this drinking was going to take place," he said.

"Our survey showed that 10 per cent of the 13-year-old boys who drink, drink in cars--some of them moving cars. In my own home county in Maryland, 18 year-olds are not drinking at home, but on shopping mall parking lots, creating problems that the police have great difficulty controlling."

He deplored the social custom of "come over to my house for a drink" and personally thinks "we should replace the cocktail hour with social hours and fellowship hours, much like the churches do." He said 32 percent of the American population does not drink at all...and they should not be stigmatized because of it.

The way it was

Colonists clash with army, Baptist join in fighting

HILLSBORO, N.C., May 17, 1771--(BP)--A band of independent pioneers who have revolted against excessive taxation and political corruption fought what may prove to be the first skirmish in imminent battle for American independence near here yesterday.

Although the poorly armed woodsmen were defeated and dispersed by the state militia, they served notice they are ready to fight and die, as many did yesterday, to throw off what they say is oppression.

About 2,000 colonists, less than half of them armed, engaged the militia of Governor William Tryon at Alamance Creek 20 miles west of here. The skirmish continued for about two hours, with losses on both sides, before the rebels were dispersed.

The Regulators, as the rebels call themselves, have banded together to oppose what they term "burdensome taxes" and the "graft of the royal government." The Regulators have vowed they will not pay a tax unless they are satisfied it is lawful, and say they will pay no additional "fees" to civil authorities.

Disturbances have occurred for several years in North Carolina involving the Regulators, and a law was passed making rioting a treasonable offense. Several Regulators were captured yesterday by the militia and face execution for participating in the disturbance.

Another issue between the Regulators and the royal government is a restriction prohibiting Baptist ministers from performing marriage ceremonies. Baptists are gaining strength in this section, but say they have faced oppression and discrimination at the hands of the authorities.

While Baptists have been urged by their leaders not to take up arms against the government, it is believed that many have joined the Regulators in fighting what they consider injustices. Throughout the colonies, Baptists have fought boldly for religious and civil freedom.

Many Baptists share the growing feeling that war with England is inevitable. Their action here and in other colonies leaves no doubt that Baptist sympathy is with the revolutionists.

Prepared for Baptist Press by the Southern Baptist Historical Commission, Nashville.

Phelps expressed concern about professional athletes publicly endorsing alcoholic beverages "Where you have a Mickey Mantle talking about being in the 'Beer Drinkers Hall of Fame' it would be helpful if people like yourselves could present counter advertising about the effects of alcohol."

He said his agency has done some counter advertising featuring former baseball player Don Newcombe. "He talks about losing a million dollar baseball career and almost losing his wife and family to alcohol," Phelps said.

In a later conversation, Phelps said the willingness of Arkansas Congressman Wilbur Mills to speak publicly about his tragedy is in the best interest of people who might be in the same boat.

"I'm here today because of Senator Harold Hughes who is a non-drinking alcoholic. He pushed legislation through Congress which created our division of HEW."

Baptists who hesitate to speak up against alcohol because somebody might sneer--"He's a Baptist and they're traditionally against drinking"--should speak up anyhow, Phelps said.

Struggling With pride and jealousy

Nov. 9, 1975

Genesis 37:5-11; 17b-24



Dr. Nicholas

The Bible is a ruthlessly honest book. It tells the unvarnished truth about the people who populate its pages. Their meanness and weaknesses are mercilessly revealed and when they are guilty of faults such as pride and

jealousy, the Bible lets us see them as they really were. After all, the Bible is not a case book documenting the innate virtue of man but a revelation demonstrating the redeeming and transforming power of God.

Dreams of exaltation (Gen. 37:5-11)

Jacob had provided the foundation for Joseph's pride with his poorly concealed favoritism. "Israel loved Joseph more than all his children." (Gen. 37:3) His unmitigated indulgence and preferential treatment of Joseph stimulated an unwholesome pride in Joseph and spurred the resentment and envy of his other sons.

What motivated Joseph to share his dreams of exaltation with the members of his family? Some have suggested that it was simply because he was exuberant, imaginative, young, and naive. This notion is hardly tenable in view of the fact that he was well aware of the reaction of his brothers to his first dream before sharing with them and his father the content of the second. A more probable explanation is that Joseph was a vain, spoiled, conceited, young man, and that he immensely enjoyed his superior status before his less fortunate brothers.

In his first dream, Joseph saw himself in the fields with his brothers binding sheaves, and beheld as the sheaves bound by his brothers bowed in reverence to his own sheaves. This first dream only added to the rancor, hatred, and envy which had been sparked by Jacob's preferential treatment of Joseph. "And they hated him yet the more for his dreams and for his words." (Gen. 37:8b)

Their hatred stemmed not only from the content of the dreams, but also from Joseph's audacious telling of the dreams—"for his words". Their resentment seems prompted more by the arrogant manner in which Joseph boasted of his superiority than by the fact that the God of their fathers may have chosen him for a special destiny. It is likely that they could have properly accepted God's choice of Joseph, had

Joseph not been so smugly satisfied with his selection.

The implication of the second dream is much the same as the first except it included Joseph's father and mother as well. In this dream the sun (his father) and the moon (his mother) and the eleven stars (his eleven brothers) paid him obeisance.

One of the disturbing features of both dreams as shared by Joseph is that they had the effect not only of elevating him, but of demeaning and belittling others, including even his father. An attitude which produces such consequences certainly exceeds the bounds of appropriate self esteem. No doubt the Lord expects us to enjoy proper self esteem, for he said "Love thy neighbor as thyself", but the kind of self esteem which demeans others or holds them in contempt is very wrong.

The fruits of jealousy (Gen. 37:17b-24)

It is uncertain to what extent Joseph's brothers had demonstrated their true feelings for him in the presence of Jacob. At any rate, they apparently had sought to do him no harm while in Jacob's presence; but the resentment, envy and jealousy which they harbored manifested themselves when Jacob sent Joseph to check on the welfare of his brothers who were tending their flocks at Dothan.

As Joseph came near to them, his brothers conspired against him to slay him. Their fiendish plan graphically portrays the hideous fruits of jealousy. Motivated by this ugly but common passion, they purposed to violate the bonds of brotherhood and the sanctity of life by murdering their brother and then blaming his death on the beasts of the fields. Their plan reduced them to the level of the animals on which they planned to blame his death.

Reuben, the first born who stood to lose more than the others if the dreams of Joseph should be fulfilled, intervened to deliver Joseph out of their hands. Although the preeminence which Joseph claimed would normally have been his, Reuben sought to deliver Joseph to his father again. A heart without malice, a heart of love, enabled Reuben to overlook the arrogance and pride of Joseph and enabled him to resist the tendency toward jealousy. Although his plan to deliver Joseph did not develop, he was not a participant in the plot to destroy him.

When Joseph arrived at the camp of his brothers, their smoldering jealousy exploded in revenge. You can imagine their satisfaction as they stripped his coat

from him and cast him into the pit. His coat had distinguished him, had set him apart. Stripping his distinction from him, they took revenge for their father's partiality and their brother's arrogance. Their outrageous jealousy was cruelly expressed. "Wrath is cruel and anger is outrageous; but who is able to stand before envy?" (Proverbs 27:4)

Conclusion

Let us be as honest with ourselves as the Bible is with its heroes. Let us be willing to acknowledge sins and failures which we hold in common with the men of the Word.

We must be alert to the effects of pride in our lives. The desire to be important is a natural and strong impulse. Ambition, within proper limits, is not unwholesome but aspirations dictated by pride are debilitating. W.H. Griffith, says "Envy is the root of almost every sin against our fellow beings and whenever it is harbored it is the end of all rest and peace and satisfaction".

Ambition to be the most and the best we can be under God and within his purpose is commendable, but ambition for position and prestige for the sake of self-exaltation is deplorable.

Jealousy is equally dangerous to the Christian life and love is the only antidote. Let us practice the grace of rejoicing at the accomplishments and good fortune of others. Let us be so thoroughly immersed in the love of God that we can share his good will with all men.

LITTLE GIANT
The name to remember for

FIBERGLASS BAPTISTRIES
WATER HEATERS
SPIRES—CROSSES
KRINKLGLAS
WINDOWS



Church credit plans available.
Free colored brochure

LITTLE GIANT MANUFACTURING CO.
Box 518 / Orange, Texas 77630
Phone: 713-883-4246

PEW CUSHIONS

Comfort and beauty. At prices your Church can afford.

For free estimate contact
FLOWERS CUSHION SERVICE
P.O. Box 587 Keene, Tex. 76059
Phone: A-C 817 645-9203

Life and Work Lesson

by Freddie Pike
Youth Consultant,
Sunday School Department

A new kind of righteousness

Matthew 5:17-22; 43-48

Nov. 9, 1975



Pike

You are what you think. (Prov. 23:7) The inside you is more important than the outside you. Jesus recognizes that ritual and habit cannot take the place of inner commitment and strength of heart. Your actions can sometimes be a mask covering the real you from view. Jesus looks beyond your actions to your heart—your motives for action.

Came to fill full

Jesus set the minds of the people at ease momentarily when he declared that he did not come to destroy the law of Moses or the prophets. He did, however, make a distinction between God's law and the thousands of applications which the scribes had written and which the pharisee sect followed fanatically. He declared that not one tiny segment of God's law would pass away but ignored or refuted many of the legalistic interpretations of the law.

He came to "fill full" the law or bring about complete and whole understanding of the law. He did not make keeping the law easier, rather made it much more difficult. Jesus stripped the law back to the real spirit or intent of God in giving the law in the first place.

Attention!

"You must never sin again if you expect to enter the Kingdom of Heaven." That's not what Jesus meant but those who were listening to Jesus surely must have thought it. The most devout followers of the legal aspects of Jewish law were the pharisees. These legalities, when codified and translated into English, fill a book of more than 800 pages. And Jesus said you had to do better than that!

What Jesus really said was that real righteousness was not a matter of performance but an inward matter of the heart.

For example ...

Jesus follows with six specific "for examples" to illustrate what he meant. The old law said not to commit murder. If a person did he was liable to the court. The punishment was death. Jesus says that this law is broken when you are angry with your Christian brother and deserves punishment by the court. When anger turns to scorn which in turn may

develop into personal insult or an attack on the person's character even greater punishment is deserved.

Murder has its beginning in anger, scorn and insult. Jesus said stop murder in the heart and physical murder will never develop.

Love your enemies

Jesus gives other examples of this principle of inner motives dealing with adultery, divorce, oaths, retaliation and love.

Jesus ends this section with an eye-opening statement about love. The law said to love your neighbor and the scribes had added "hate your enemies." Jesus declares in a voice of authority that Christians should love their enemies.

"Love my friends, sure Lord. Love those neutral to me, sure Lord. But, my enemies, surely you mean something else Lord."

"Love your enemies."

"But Lord, they cheated me when I was buying my house and charged me more than they should. And, those others, Lord! Why, they have been saying terrible things about me! None of it is true. Look, I'll not try to get even but just don't ask me to love them."

"Love your enemies and do good to them."

"You mean I have to go out of my way to help them after what they did to me? I don't know, Lord. That's asking a lot. I don't mind helping my friends when they need it but it just rubs me the wrong way to think I'm supposed to help those other folks! After all if I love my enemies, how am I going to treat my friends?"

"Love your enemies and pray for those who persecute you."

"Now, Lord, you really are asking too much. Not only do you want me to help them but you want me to ask you to help them, too. Lord, they don't really need your help. My friends are in real need of your help though so I'll just pray for them."

"If you love only those who love you, what kind of a distinctive life is that? That is the way a non-Christian acts. I expect my disciples to be pure in heart and live a different kind of life from the world."

"Okay, Lord, now I see it. But I'm not sure I can do it."

"Keep looking up to God. Strive to be perfect and complete even as God is perfect. This will give you direction and purpose as you live your life."

As a man thinks

You are what you think. Your heart

must be right. Take as your mind the mind of Christ. "Let this mind be in you, which was also in Christ Jesus." (Phil. 2:5) The mind of love, the mind of compassion, the mind of concern, this is the kind of mind we need. This kind of mind shows itself in helping others. You are what you think.

Use local Zip Codes. They're right in your phone book.



Letters going across town need Zip Codes as much as letters going across country.



Space for this ad has been contributed as a Public Service by this publication.

A smile or two

Attendance report

Oct. 26, 1975

The Winning Faith of a man who believes in God, Himself, & Others



\$6.95
illustrated

Word Books
Publisher

"I don't care what you have going for you, unless you have Jesus Christ, you're the biggest loser to ever come down the pike."

GRANT TEAFF I BELIEVE

Faith in the abstract is difficult to understand, but illustrated in the life of a man it becomes an inspiration for many. **I BELIEVE** is the story Grant Teaff tells about

- his faith in God
- his belief in himself
- his secret for "turning on" others

With Sam Blair of the *Dallas Morning News* Teaff recounts the unusual and fascinating events that have taken him from boyhood in a tumbleweed, oil boom town to NCAA Coach of the Year.

An inspiring story of tumbleweeds, tragedy, touchdowns and triumphs.

Order from your local
Baptist bookstore

The new clerk of the town council was a man of a distinctly parliamentary turn of mind, and he intended that everyone should know it. He kept the council meetings recorded in the most precise and proper parliamentary manner.

Therefore he was temporarily stumped one evening when the council's session was interrupted by an earthquake tremor, and all present scurried out of the building to safety.

The clerk found himself sorely perplexed by the problem of concluding his formal minutes of the meeting in the proper manner, because he had never known a meeting to end in just this way.

At last, though, a ray of inspiration somehow peeked into his beclouded mind, and he set down the following conclusion to the minutes:

"On motion of the Town Hall, the council adjourned."—*Nuggets.*

□

Mother: "You were a very tidy boy not to throw your orange peel on the floor of the bus. Where did you put it?" Johnny: "In the pocket of the man next to me."

□

A loud, noisy, and especially objectionable skunk, obsessed by its own prominence and the attention paid to it, challenged a lion to single combat. The challenge was promptly and emphatically declined by the lion.

"Huh!" sneered the skunk, "you're afraid to fight!"

"No," answered the lion, "but why should I fight you? You would gain fame from fighting me, even though I gave you the worst licking of your life, which I would do. How about me, though? I couldn't possibly gain anything by defeating you, while on the other hand, everyone whom I met for a month would know that I had been in the company of a skunk."

Clean used church buses

J & M Motors

Hwy. 65, South
Conway, Ark.

329-6634 or 329-5814

For sale

**H-100 Hammond Organ.
Solid Oak. \$6000 value for
\$3500. Phone 501-763-4929.
Jerry Halsell, Blj,theville,
AR.**

Church	Sunday School	Church Training	Church adns.
Alexander, First	99	57	
Alpena, First	77	27	
Bentonville			
First	307	47	
Mason Valley	72	37	
Berryville			
First	209	85	2
Freeman Heights	197	75	
Camden			
Cullendale	554	139	1
First	491	154	
Cash, First	133	72	
Concord, First*	98	37	
Conway, Second	312	113	1
Crossett, Mt. Olive	415	185	4
Dalark	36	27	
Damascus, South Side	133	93	
El Dorado			
Caledonia	38	28	
West Side	401	401	2
Forrest City, First	67	92	
Ft. Smith			
East Side	322	109	2
Grand Avenue	904	242	6
Mission	23		
Temple	172	62	
Trinity	216	94	11
Gentry, First	167	64	
Grandview	50	37	
Greenwood, First	350	159	3
Hampton, First	153	79	
Hardy, First	156	81	1
Harrison			
Eagle Heights	317	140	1
Woodland Heights	109	62	1
Helena, First	306	79	
Hope			
Calvary	176	66	
First	440	105	
Hot Springs			
Park Place	387	92	
Jacksonville			
First	444	90	1
Marshall Road	255	81	1
Jonesboro			
Friendly Hope	146	108	
Nettleton	288	97	
Kingston, First	80	42	
Lavaca, First	374	121	
Little Rock			
Crystal Hill	140	50	
Geyer Springs	782	195	1
Life Line	530	127	4
Marlindale	112	65	
Woodlawn	120	41	
Magnolia, Central	612	179	3
Melbourne, Belview	140	63	
Mount Ida, First	183	40	
Mulberry, First	157	85	1
Murfreesboro, First	152	57	
North Little Rock			
Calvary	445	128	5
Gravel Ridge	231	102	
Levy	501	95	
Park Hill	801	88	11
Paragould			
Calvary	217	189	
East Side	234	103	3
First	448	95	2
West View	180	123	
Paris, First	415	86	
Pine Bluff			
Centennial	144		1
East Side	207		2
First	697	106	2
Hardin	171	97	2
Lee Memorial	233	117	
South Side	700		
Oppelo	23		
Tucker	15		
Sulphur Springs	213		
Watson Chapel	384		
Pollard, New Hope	113	49	1
Rogers, Immanuel	581	108	4
Rover	75	32	
Russellville			
Kelley Heights	53	24	
Second	177	110	
First	525	152	4
Sheridan, First	232	75	2
Springdale			
Bethry Street	103	44	
Elmdale	348	118	
First	1386		4
Texarkana, Trinity	377	115	1
Van Buren, First	572	225	
Mission	27		
Vandervoort	72	33	
Walnut Ridge, White Oak	85	53	
Warren, West Side	103	62	
West Helena			
Second	195	93	
West Helena Church	290	74	2
Wooster	109	69	

Baptist broadcast chief praises 'family viewing'

FT. WORTH (BP)--Television's controversial "family viewing" concept--not strong enough for some critics and attacked by others as "blatant censorship"--was praised here by a Baptist broadcast leader as "a step in the right direction."

Paul M. Stevens of Ft. Worth, president of the Southern Baptist Radio and Television Commission, expressed "deep concern about the clamor of minority groups concerning the family viewing concept and urged vocal public support of the new idea.

"The family viewing time period adopted by the National Association of Broadcasters (NAB) and accepted by all stations and networks who subscribe to the NAB code is a matter of vital concern to people interested in the spiritual and moral welfare of our country," he said.

Stevens' reaction was due to a lawsuit threat received by CBS from the Writers Guild of America, Directors Guild of America, and Screen Actors Guild to challenge the continued enforcement of the family viewing concept.

They said, "It is our opinion that this censorship rule has drastically curtailed the free flow of ideas and expressions on television and is stifling the creativity of many artists."

Stevens said, "Seeing what these people are responsible for putting in the theaters of America makes me discount their objections by about 90 percent. They want their standards for theater fare--which many people deplore-- to extend to the television set."

Family viewing provides that the networks and stations involved will refrain from broadcasting programs "inappropriate for viewing by general family audiences" during the first two evening prime time hours. Occasional exceptions with warning advisory announcements are permitted.

"I recognize that churches have no more right than other institutions to dictate policies or codes to other Americans," Stevens said. "But we have as much an obligation to make our influence felt on this television prime time family viewing concept as any other group in this country.

"Speaking only for myself and for the agency I direct, I intend to stand squarely beside the National Association of Broadcasters and the networks and stations in supporting their family viewing prime time recommendations."

The Southern Baptist Radio and Television Commission, broadcast agency of the nation's largest Protestant-evangelical body, is one of the world's largest producers of radio and television programs for public service broadcast.

An editorial in the commission's "Beam International," monthly newsletter for broadcasters, quoted Stevens:

"Anything that affects the social well-being of our nation instantly arouses an intense interest in organized religious groups. If, in addition, the family itself is the focal point of any such discussion, then the Christian churches and the Jewish synagogues of America will seek and maintain the highest degree of interest in such a matter."

Stevens called the family viewing concept "an admirable example of self-discipline by an industry that does more internal policing than most any other in the United States" and urged the public to keep an open mind on the matter.

"We must refuse to be polarized by the loud minority at either end of the scale,"

he said.

Stevens said the family viewing concept is not censorship. "The group condemning it--composed largely of Hollywood television writers, producers, and actors--pays no attention to the fact that family viewing calls for no government involvement, and relies on self-regulation by each individual broadcaster," he said.

"This group really may be objecting to having to stretch a bit to do a better job of writing and production where sex and violence are under control. When they can no longer fall back on double-entendres and titillating situations they will more than likely have to spend more time on each script."

Stevens also criticized the group of critics which he said "consists of self-appointed censors who have declared the family viewing period meaningless.

"They demand controls over the total content of television entertainment in America, regardless of the effect that such controls would have on the First Amendment and freedom of expression.

"These people want to substitute their judgment for that of broadcasting. These critics ignore the fact that, in addition, Federal Communications Commission Chairman Richard Wiley has often said there is no legal basis for government action in this area."

Stevens called both options "unacceptable to a thinking populace."

"The fact that these two groups have polarized themselves indicates that there is a third position," he said. "This is the middle position that recognizes that family viewing is a major breakthrough, though it is only a first step."

He called the present guidelines "the product of give and take, worked out within the industry. That they are imperfect is acknowledged but let's accept the imperfections for now and begin thinking immediate improvement all along the line."

The present improvement would allow families to watch television together, offering learning opportunities for both parents and children, Stevens noted.

"The family is the backbone of this nation, and it is under attack as in no other time in history," he said. "Thus, anything anyone can do to encourage the family to be together again is of utmost importance to our nation's welfare."

Address change???????

Two weeks before change of address send name

label below and new address to:

ARKANSAS BAPTIST NEWSMAGAZINE

P.O. Box 552

Little Rock, Ark. 72203