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3-30-1978

March 30, 1978

Arkansas Baptist State Convention

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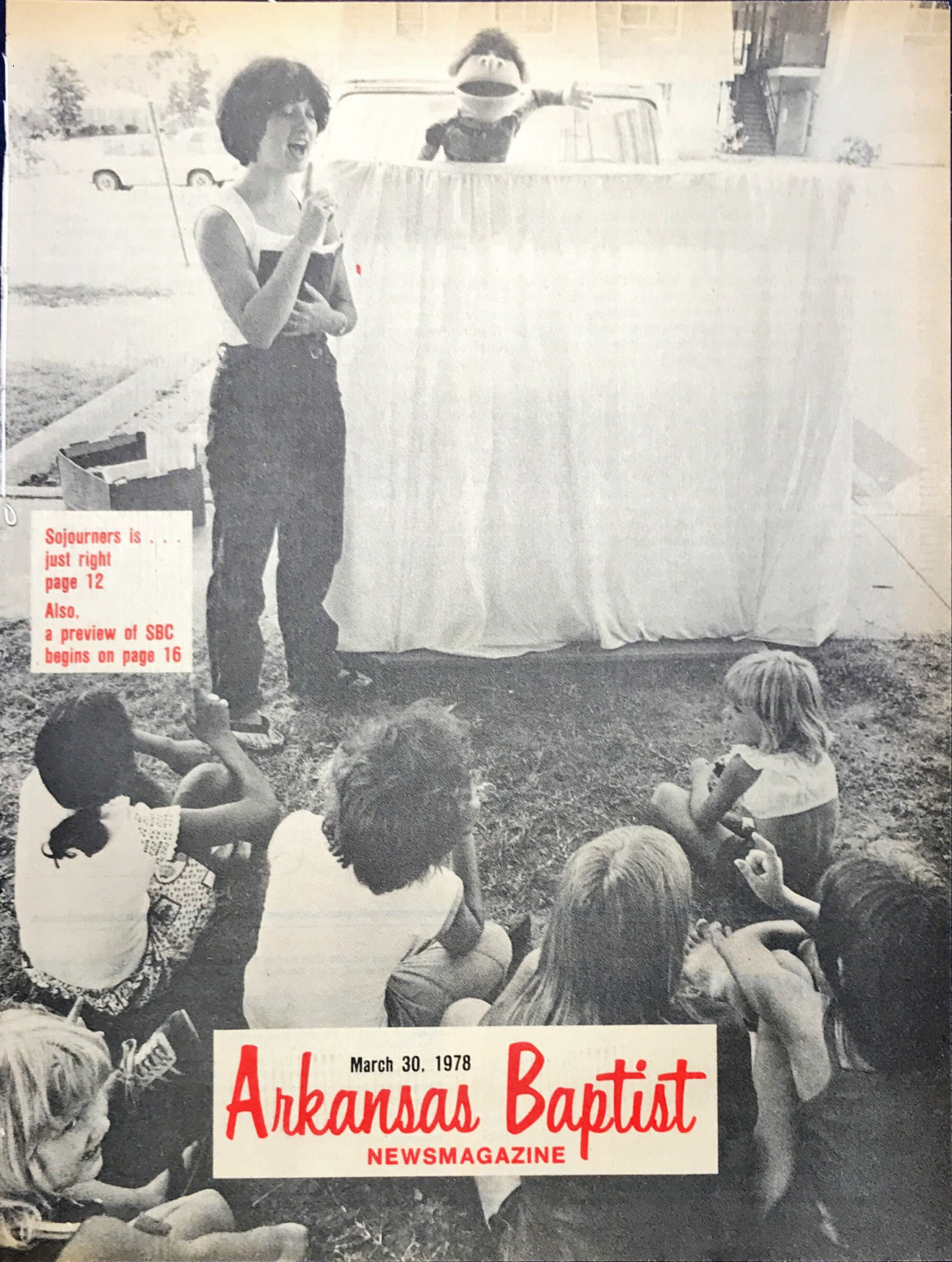
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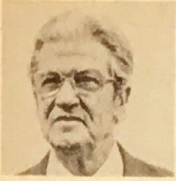
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Sojourners is . . .
just right
page 12

Also,
a preview of SBC
begins on page 16

March 30, 1978
Arkansas Baptist
NEWSMAGAZINE



I must say it

Charles H. Ashcraft / Executive Secretary

A lot of cool and some class

The American system and all it does operates on the principle of pressure. This principle is also operative within the household of faith. The whole idea seems to be, "How much can leaders take and how long can they take it?" If one survives he can succeed, but he must survive.

Inasmuch as there is no indication the situation will change, leaders will adapt to the principle and get on with the war. The matter requires a lot of cool and a certain amount of class. Public servants arise every morning fully aware they may be vilified on the front page or in the editorial section of the leading newspaper. They await the late evening news knowing they may be the main news story. They may be featured in the recent low poll ratings on the very day they are burying their youngest son.

Opposition in the form of organized conspiracies are observed in the pattern of hate mail and the sudden coolness of old friends who happen by. Cutting remarks and dehumanizing threats follow in the train of the American system as it coolly chooses its victims and systematically reduces them to sack cloth and ashes.

The nation's heroes tumble to the applause of simpletons who find nothing more exciting to do. Inflamed petition bearers make their rounds with evangelistic zeal as the merciless system grinds on, generation after generation. How do leaders survive and carry on? Cool and class is the answer.

Jesus was the master of this art until he was struck down in his early thirties. He was cool and he had class. He was cool before Pilate. He did not blow before his accusers. He did not panic before Satan. He was collected before the elders. He was not beside himself before the mob.

He was calm on the storm at sea. He was not bugged by the Pharisees. He did not lose sleep over his encounter with the moneychangers in the temple. He took Peter's denial with composure. He did not rail on Judas. He did not tremble before impossible situations.

He was not intimidated by the critics. He was not uncomfortable under the hot breath of his enemies. He was resolute before the executioners. He was cool and he had class, and he survived long enough to pull it off. He could have lived in America and served a Baptist church. He was that good.

The enemies of God cannot stand before the two qualities of cool and class. Those who possess these will survive, will excel and be around tomorrow. Those who wish to do in the servants of God must not choose those with these qualifications. I recommend these Holy Scriptures to all who serve their God this day (Psalms 46:10) (Psalms 91:1-16). No one holds a monopoly on cool and class. There is enough to go around. God will provide enough to those with weighty responsibilities. I know.

I must say it!

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Medical technology raises many ethical questions on euthanasia, behavior control, and genetic engineering. Henlee Barnett writes on these subjects in a five-part series, beginning this week.

Arkansas Baptist

NEWSMAGAZINE

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NUMBER 13

J. EVERETT SNEED, Ph.D. Editor
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Responding to an attack

The editor's page

J. Everett Sneed



One of the most difficult times for any Christian is when he becomes the victim of an unprovoked attack. Obviously, there are times when some defense is in order. The general principal, however, is "Love your enemies and pray for those who persecute you" (Matt. 5:44). This exhortation applies not only to our dealing with those who are opponents of Christianity but also with our fellow Christians.

Clearly the application is impossible except for the grace of God. The two responses that Jesus commanded his followers to use are "love," and "prayer." Both are positive actions which have the potential of changing the circumstances. First, we are to love those who persecute us.

The Greek, a language very rich in synonyms, had four words for love. Briefly summarized they are: (1) love of family; (2) sexual love; (3) love of a close friend, and (4) benevolent, invincible goodwill. It is this invincible love that God has for everyone, and it is this kind of love that we are to have for our enemies.

God does not ask us to love those who oppose us in the same way we love those who are the nearest and dearest to us. In the case of those who are near and dear, we can not help loving them. We say, "I have fallen in love." This is the love which comes automatically and without effort. But the love which God requires of his followers is not an attitude of the heart. It is a determination of mind. Someone has suggested that it is the ability to love those whom we do not like and who do not like us.

There are times when love requires that the opponent not be allowed to do exactly as he desires. In some instances, to allow an attack to go unchecked could be harmful for everyone — the attacker, his victim, and the cause of Christ. For example, a number of years ago a pastor in a church in another state was slandered. The pastor sued and won damages. His ac-

tion probably saved his ministry as well as the church and taught a painful but necessary lesson to the slanderer.

A second action prescribed by Christ is "prayer." This is probably the most important element, since it involves our doing something positive for our enemies. Prayer will most assuredly take any hate out of our hearts. No man can truly pray for another and still hate him. Our prayer also opens the avenue for God to change the attitude of the offender.

In the time of Christ, as today, there was good reason for Jesus' admonition. In the New Testament era the attacks often involved physical persecution. But verbal assaults can also be extremely damaging. The active Christian can be assured of oppression, so it is essential that he be prepared.

There are two wrong responses for Christians. Either we can find some accusation to hurl back at our persecutors or we can maintain silence and non-commitment to any issue so as to avoid open confrontation. Christ neither commended his followers for returning slander for slander, or for remaining silent. We are to "love," and to "pray" for our attackers.

Several positive results may accompany prayerful and loving involvement in life's activities. First, such an approach will make our conduct exemplary. Pseudo Christians can attack in the harshest and most unloving ways, but true Christianity will lead men to Christ.

Finally, "love," and "prayer," will enable us to live at peace with all people, as far as it depends upon us (Rom. 12:18). Even "love," and "prayer," will not necessarily transform some enemies, but it will enable a follower of Christ to know joy, peace, and victory in his daily life. By following the example and admonishment of Jesus we are victorious even in the face of our enemies. Even more importantly we are guaranteed that our lives will be transformed.

Guest editorial

What is a person worth?

Did you read about the young man being awarded over one hundred million dollars in a court action because of a terrible injury he received? This seems like a large amount to be assessed against a company judged to be responsible for his suffering. On the other hand, all of that money cannot restore what he lost. What made him worth so much that he would be awarded such an amount? He was not well known. He wasn't involved in some vital work. Nor was he the son of famous or wealthy parents. He seems to have been an average teenager.

The court decided on the amount. The decision was no doubt affected by what he had suffered and how his life had been damaged.

A person is somewhat like anything else. He is worth whatever someone is willing to pay. That kind of statement is made about houses, cars, and other things.

Think through the significance of that statement. The worth of a person is established by whatever someone is willing to pay. Then read John 3:16. It says, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

More than one hundred million dollars has been paid for your salvation. You are worth more than all of the money in this world — to God. — Editor Elmer Gray in the "California Southern Baptist"



One layman's opinion

Daniel R. Grant / President, OBU

'In loco parentis' by any other name

During the nineteenth and early twentieth century most colleges willingly accepted the role of substitute parent for their students. The Latin phrase, *in loco parentis*, was used to describe this role.

Under this policy, the dean of students, with strong backing from the president, enforced rules and regulations for dormitory and campus life designed to encourage the kind of moral lifestyle it was felt the parents would want. The rules were especially concerned with the stereotyped "sins of the flesh," such as sexual promiscuity and drinking alcoholic beverages.

In recent years many things have combined to cause most colleges and universities to say, "We have abandoned *in loco parentis*." Most deans of students at such colleges or universities will say it with a snicker or a sneer, implying that any college that still holds on to their role as substitute parent is hopelessly old-fashioned. Their presidents will say with considerable pride, "Our sole responsibility is to train or liberate the mind, and not to teach values." Some will add, "Our business is education. It is not to police the morals of our students."

The only thing wrong with such statements is that they simply are not true. All colleges still seek to teach certain kinds of values, and seek to police certain kinds of morality. Some time ago the *Chronicle of Higher Education* reported that the president of Vassar College supported a call by some 200

student demonstrators for specific regulations "prohibiting actions with racial overtones." This followed an incident in which two students wearing attire similar to that of the Ku Klux Klan were seen harassing another student.

Apparently Vassar College believes that racial discrimination in student relationships is a sufficiently serious violation of the values of the institution that they are willing to police the conduct of their students in this regard. They are clearly "teaching values" with such rules, and they are supporting a particular moral code of conduct. If this is not "*in loco parentis*," I don't know what it is.

I have always felt that the reason colleges repeal their rules against alcoholic beverages is that they no longer feel it is morally wrong, and not that they are no longer concerned about morals. Similarly, the other college rules that were once a part of *in loco parentis* were abandoned more because the secularization of society made those sins no longer sins in the mind of the academic community. Or, if they were still sins, they were relatively unimportant ones.

Under "the new *in loco parentis*" the cardinal sins are discrimination on the basis of race, sex, and age. Such things as drug abuse (alcohol or other narcotics), and extramarital sex are really not supposed to be worth our worrying.

I hope the Christian college will forever be deeply concerned with the whole spectrum of Christian morality.

News about missionaries

Mr. and Mrs. Clarence A. Allison, missionaries to South Africa, may be addressed at P.O. Box 1030, 1725 Roodepoort, Republic of South Africa. They are natives of Arkansas. He was born in Walnut Ridge and lived there and in surrounding communities. She is the former Alta Brasell of Pine Bluff, Ark. They were appointed by the Foreign Mission Board in 1960, resigned in 1964 and were reappointed in 1969.

Mr. and Mrs. J. N. Burnett, mis-

sionaries to Brazil, have returned to the field (address: Caixa 941, 66000 Belem, PA, Brazil). A Texan, he was born near Willis Point and grew up in the Terrell area. The former Barbara Evans, she was born in Hazelvalley, Ark., and lived in Wichita and near Haysville, Kan., while growing up. Before they were appointed by the Foreign Mission Board in 1966, he was minister of music and education at First Church, Dimmitt, Tex.

Letters to the editor

Pastors need service

I have been following with interest the items regarding "Information Services" and, because of past blessings and present needs, feel compelled to put in my "two-bits worth."

Our Baptist Building people have been a great help to me in introducing me to several churches, namely Mount Ida, Harrisburg and lastly, when I needed to move to a smaller community to help take care of an invalid wife, to Moro.

Now, retired from an active pastorate and still living in Moro, I am serving as chairman of a pulpit committee and trying to find our church a pastor. I am firm in my belief in the leadership of the Holy Spirit but am convinced He uses human beings to carry out His will.

Also, we have a few preachers who are not Southern Baptist but would be glad to serve as pastor where they could lead the church into some "independent" fellowship.

Now, because of past experiences and present convictions and needs, I am very much in favor of an "Information Services Office."

— John Collier, P.O. Box 127, Moro, Ark. 72368

Matter is closed

The news that a case for the Information Services Office has been developed through the efforts of Dr. Ashcraft and Dr. Herring, came as no surprise after the criminal negligence article in "I Must Say It."

You will remember, as they will, that we spoke our convictions on this matter, and it was resoundingly rejected by the messengers to our convention. I am still opposed to spending thirty thousand dollars of the Lord's money to set up an office which will be a source of controversy at best.

We neither desire or need an "information services office" to locate God-called, personally qualified servants of God. Pastorless churches usually have more names to pray over than they want to plow through. The association director of missions has another file full of useable shepherds, and based upon this, we must conclude that lack of information is not the problem.

I feel this matter coming up again could only cause division and strife in our convention. — Marvin E. James, Harvey's Chapel Church, Hot Springs

Boyce Bible School term begins April 7

The spring term for Boyce Bible School's Little Rock Center will begin April 7 and last through May 27. The courses are taught at Central Baptist Hospital, 12th and Wolfe Streets, Little Rock.

As a division of Southern Seminary, Louisville, Ky., Boyce Bible School offers courses designed for the pastor who has

not had other seminary studies.

Teachers for the spring term will be Lawson Hatfield, director of the State Sunday School Department; J. Everett Sneed, editor of the *Arkansas Baptist Newsmagazine*; Raymond Coppenger; and W. T. Holland, director of the school.

Courses cost \$15 per course, with a

maximum of \$50 per student per term. Scholarships for tuition and mileage for commuting students are available. Free lodging is provided Friday nights for a limited number of men, and meals are available at a cafeteria in the building.

Further information may be obtained from W. T. Holland, school director by writing him at 60 Warwick Road, Little Rock 72205, or by calling 227-9324.

Spring term schedule

Fri. 6:00- 7:55 p.m.—TH 6061
 Fri. 6:00- 7:55 p.m.—MS 6103b
 Fri. 8:00- 8:15 p.m.—Assembly
 Fri. 8:20-10:15 p.m.—CH 6272
 Fri. 8:20-10:15 p.m.—NT 6041b
 Fri. 10:20-11:15 p.m.—FE 6201a
 Sat. 7:45- 9:40 a.m.—PM 6132
 Sat. 9:45-10:10 a.m.—Chapel
 Sat. 10:15-12:10 p.m.—RE 6142
 Sat. 12:50- 2:45 p.m.—CA 6120

—Bible Doctrines
 —The Bible & Missions
 —(All Friday students)
 —History of Am. Christianity
 —New Testament I
 —Field Education
 —Devotional Life of the Minister
 —(All Saturday students)
 —Dynamic Teaching of the Bible
 —The Work of the Pastor

Dr. Sneed
 Dr. Holland

Dr. Coppenger
 Dr. Holland
 Dr. Holland
 Dr. Coppenger

Dr. Hatfield
 Dr. Holland



Woman's viewpoint

Helene Stallcup

The witness of a Christian

Iris Bowen wrote *Woman's Viewpoint* for seven years. She lived her Christian witness in the many areas of her life; from mother to grandmother, storekeeper to writer. I was privileged to be her friend for more than two years in writing circles.

The following poem was written right after Iris' death last winter. It relieved my personal loss to think of her already at home in heaven with the Saviour. These happy thoughts will be entered in this year's anthology of Poets Round Table as a memorial to Iris.

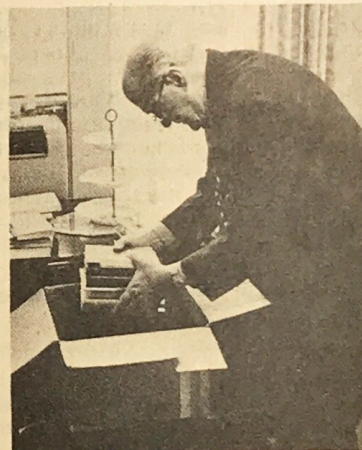
I like to feel these words will also comfort anyone who has had to part with a loved one for a little while. They should also remind us all to be sure we are ready for that great awakening . . .

In the morning

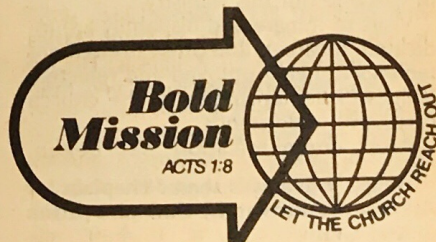
I woke this morning in a joyous daze,
 Dressed in my flowing gown of frosted white.
 The whole world shimmers in a crystal glaze
 And all the sky is glistening with light.
 Around my ears a song begins to rise.
 Each glorious refrain climbs to eclipse
 The lines before, in splendor and surprise,
 As each note falls in awe from my own lips.
 Oh, joy that bursts all efforts to describe!
 My Saviour comes! and I must run to meet Him,
 With words of praise no writer can ascribe,
 And poetry within my soul to greet Him.

Oh, do not mourn, my friends, that I have gone,
 But mourn, instead, that you have lingered on.

Mrs. Stallcup, a member of First Church, Cabot, is a housewife and mother of six.



W. T. Holland, director of Boyce Bible School, packs some "self-help" books given to the school by Mrs. E. S. Williamson of Little Rock. Some of the books are from the library of the late Dr. Williamson and some belong to Mrs. Williamson. Dr. Williamson served as secretary of the Arkansas Sunday School Department from 1937-1960. The Boyce Bible School maintains a library in the education building of the Central Baptist Hospital, Little Rock, where classes for the Little Rock Center meet. (ABN photo)



The deacon What are the qualifications?

by Billy G. Kimbrough
(Second in a series of three articles)

O, my soul, what is a deacon to be! Not anything more or less than what the Scripture says. And that is an awesome challenge to any Christian.

For far too long we have allowed the devil to hood-wink us into thinking (and action upon our thinking) that no man can qualify for the office of deacon if he must adhere to the qualifications of the New Testament. Not so! The apostle Paul did not give to Timothy some guidelines that were impossible to meet in setting aside men to serve as deacons.

The qualifications were to be given attention to and followed in the New Testament church. The same should not be less true in the twentieth century church. It seems to me that Paul speaks concerning where the deacon is to be easily seen or understood: His spiritual life (out of which his character is molded), his home life and his attitude toward material gain.

The Scripture begins concerning the deacon, "Likewise must the deacon be grave, not doubletongued, not given to much wine, not greedy of filthy



Kimbrough

lucre . . ." (I Timothy 3:8 KJV)

The apostle has just finished giving the qualification of a bishop (overseer) and he turns to the qualifications of the deacon and stated, 'likewise' or in the same manner. We must assume that what Paul meant to be so for the bishops (overseers) was to be true of the deacon.

First, the deacon ought to be a man worthy of respect from those with whom he associates. He ought to set a godly example inside the church and out in the world. He ought to be free from the habits of the world. In my opinion a deacon should not partake of intoxicating beverages or use tobacco in any form. (Study I Corinthians 6:12-20; I Corinthians 8:1 ff.)

Secondly, he must watch his tongue. The Bible states that the deacon is not to be "doubletongued." That is, saying one thing to one person and something else to another. God wants men whose word is their bond.

Thirdly, Paul says they are to be men "not given to much wine." That statement must be understood in the context of the apostles' time when wine was the common drink. Before this passage can be used in support for drinking intoxicating beverages, I Corinthians 8:13 must be dealt with.

The apostle instructs Timothy to see that men who are to be deacons "Hold the mystery of the faith in a pure con-

scious." That phrase is a bit difficult to explain, but it means being on the inside track with God. Having a clean, pure, clear spiritual insight not given to all people. (Study Matthew 13:11; Romans 11:25; I Corinthians 4:1; Ephesians 1:9-10) Perhaps Paul would agree that such comes through much prayer and study of the Word.

Paul further stated, "let these also first be proved . . . then let them use the office of a deacon blameless."

God takes his work seriously. He is concerned that men be faithful to the service in which he has called them. Their conduct is to be in accordance with their calling. To fail is to bring reproach upon his Name (II Sam. 12:14).

Often, deacons are falsely accused. Perhaps because they are looked upon as being in a unique place of service. Do not worry about false accusations. Jesus said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you *falsely*, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5:11-12)

May every deacon hold dear that which the local church has seen him as being worthy of — a deacon.

Billy G. Kimbrough is pastor of Toltec Church in Caroline Association.

Ministering to prisoners: some practical suggestions

by Dewie E. Williams

There are about 2400 prisoners incarcerated in the Arkansas Prison System and hundreds more in the county and city jails. The families of the inmates live in our State. Arkansas Baptists have the opportunity to labor and harvest in this field.

Some practical suggestions are made in carrying out this ministry.

Visits to inmate and his family are indicated. Incarceration often strengthens feelings of being unloved and rejected. Visits will demonstrate that the church cares and understands.

After communication has begun,

Dewie Williams is senior chaplain for Arkansas Baptists at the Cummins prison unit at Grady.

listen to them. Feelings of anger, bitterness, and resentment may be verbalized.

Special interest may be shown the children involved. Encouragement to participate in church activities will help overcome reluctance and give the children a feeling that they belong.

Sometimes the family needs transportation to visit the inmate. Perhaps the church can supply such assistance. Every effort needs to be made to keep the family in communication with the incarcerated one.

The church may send bulletins, write letters, and mail other materials to the

inmate. Check with prison officials and ascertain what materials are acceptable.

A Conference on ministering to prisoners and their families will be held April 3, 4, at the Cummins Unit at Grady. Huey Perry, Director of Institutional Chaplaincies, Home Mission Board, will be a speaker on the program.

Conference sessions will be held from 9 a.m. to 4 p.m. Monday, and from 8 a.m. to 4 p.m. Tuesday. Pastors, church staff members and laypersons are invited to attend at no charge.

Green Meadows Church, Pine Bluff, will be in revival May 14-19 with Bill Fitzhugh as evangelist.

Mason Valley Church, Bentonville, held a youth-led revival March 8-12. Eddy Silcott of First Church, Rogers, was guest speaker. Music was directed by Mark Bridge, assisted by Mark Evans. Earl Myers is pastor.

Ft. Smith First Church has added a student worship service to the church's youth ministry. Eddie Graber, youth pastor, leads the 8:30 a.m. Sunday worship, assisted by guest speakers and musicians.

Mt. Zion Church, Walcott, is in revival March 27-April 2. Mike Blackwood, pastor of First Church, Gilliam, Mo., is evangelist. Marion Gramling is pastor.

Hatfield First Church will be in revival April 16-23. Gene Lindsey, pastor of South Georgia Church, Amarillo, Tex., will be the evangelist. Vernon Payne, pastor of Cove Church, will direct music.

Bentonville First Church will have its fourth annual Family Enrichment Conference April 9-11. Wade Rowatt, professor of psychology of religion at Southern Seminary, will lead the conference. Winfred P. Bridges is pastor.

Park Hill Church, North Little Rock, will begin a new Sunday evening program April 2. Plans are being made for studies on the family, doctrine, leader training, new member training and evangelism. Emerson Kelley has accepted the position as director of Church Training and will coordinate the program. Leaders will be Dick and Wilma Giddings, Lonnie Gibbons, Doug Darden and Pringle Gazaway.

West Helena Church Baptist Young Women are establishing a food closet for emergency use with all church members participating by providing non-perishable items.

Center Hill First Church held a service on March 12 to ordain Mike Easton, Mike Woodside and Dwight Kieffner as deacons. Leonard Williams is pastor.

Brownsville Church is in revival March 26-April 1. Wallace Cresswell, pastor, is preaching the revival messages.

Concord First Church will be in revival April 2-9. David Davis will be evangelist. Joseph W. Whitener is pastor.

Heber Springs First Church has planned a revival April 17-23. Wilbur Herring, pastor of Central Church, Jonesboro, will be evangelist. John Dresbach, minister of music of Osceola First Church, will direct the revival music. Ray Crews is pastor.

Rosedale Church, Little Rock observed youth week March 13-19 with Buddy Fisher serving as youth pastor. Terry Looney directed music and Rhonda Hawley was pianist.

El Dorado Second Church youth choir was on tour March 17-19. They presented "Bright New Wings," at First Church, Warren; Lake Hamilton Church; Diamondhead Resort, Hot Springs; and Third Church, Malvern.

Van Buren First Church will be in revival April 2-9. Eddie Martin will be evangelist. Bruce Cushman is pastor.

Hoxie First Church was in revival March 6-12 with Bill Lewis, pastor of North Main Church, Jonesboro, as evangelist. Larry Plummer of the North Main Church directed music. There were eight professions of faith. Homer Haltom is pastor.

Glenwood First Church recently organized a Royal Ambassador chapter that has been named "The Glendon Grober Chapter," honoring the missionary to Belem, Para, Brazil. Charter members are Casey Wright, pioneer; Jeffrey Howell, Scotty Howell, Chris Garner, Shawn Duke, Kevin Oblander and Kevin Shirley, crusaders. Counselors are Denny Joe Wright and Brice Wagner.

47th Street Church, North Little Rock, was in revival March 26-29. Leroy Rogers of Mountainburg First Church was evangelist. John Evans is pastor.

Central Church, Magnolia's active deacons recently adopted a Deacon Ministry Plan. The plan calls for four ministry teams to include outreach, hospital and crisis, benevolence and new church member. Bob Lann, vice-chairman of the deacons, is coordinator for the ministry plan. Chairmen of the teams are Norman Canterbury, J. N. Williams, Ivan Rogers Jr. and Carl Rutledge.

First Church, Prairie Grove, will conduct a spring revival April 16-23.

Harold Stephens of Trinity Church, Benton, will preach the evangelistic messages and Ron David will direct music. Edward L. Powers is pastor.

Calvary Church, Texarkana was in a spring revival March 26-29. Allan Finlay of Papakura, New Zealand was evangelist. Stanley Jones directed music. Bobby Renfro is pastor.

Baring Cross Church, North Little Rock will begin a spring revival on April 2 with Cal Guy from Southwestern Seminary as evangelist. Billy Hilburn will direct music. K. Alvin Pitt is pastor.

Finch Church, Paragould will be in revival April 3-9 with Ralph Kerley as evangelist. Terry Songer will direct music. The pastor is Keith Hackworth.

Conway First Church had a mission team in Ohio last week where they met with students interested in beginning a Baptist Student organization on Oberlin College campus. Bill Bailey was spokesman and pastor of the Conway group. Aiding in the project are the Home Mission Board's Student Ministry Department, the Lakeland and Northern Ohio Baptist Associations, and the Good Shepherd Baptist Church of Amherst, Ohio.

Southside Church, El Dorado was in revival March 5-10. George Fletcher was evangelist and Horace Blakney, minister of music at Southside, led music for the services. There were five professions of faith and four joined by letter. Harold Carter is pastor.

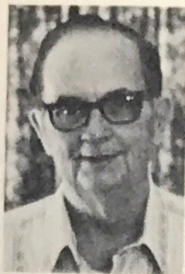
Windsor Park Church, Ft. Smith was in revival March 19-26. Richard Otto Sutton of Topeka, Kans., vice-president of the Southern Baptist Convention and a native of Arkansas, was a guest in services on Sunday, March 19. Bill Stafford was evangelist. Music was led by R. L. and Beth Sigrest. Bill Sutton is pastor.

Woodlawn Church, Little Rock, will be in revival April 2-7 with Dick King, pastor of Nalls Memorial Church, Little Rock, as evangelist. R. A. Hill is interim pastor.

First Church, West Memphis, is in revival March 26-April 2. Jimmy A. Millikin, professor of theology at Mid-America Seminary, is evangelist. Kent Jackson, minister of music at Trinity Church, Memphis, is directing music. Thomas A. Hinson is pastor.

R. A. Hill

is serving as interim pastor of Woodlawn Church, Little Rock. Hill, retired from the active pastorate, was serving as pastor of West Side Church, Little Rock, at retirement. He has also served as one of three rural evangelists for the Arkansas Baptist State Convention.



Hill

Jack Parchman

is serving as interim pastor of Brookwood First Church, Pulaski County Association.

Charles Vincent

has been called as pastor of Stonewall Church in Greene County Association.

Tim Abernathy

has accepted the call to serve as pastor of Vines Chapel near Beech Grove.

Don McBride

has resigned as pastor of Lake Street Church, Paragould.

Henry Decker

has been named Senior Adult Coordinator for Tyler Street Church, Little Rock. Decker, a retired fireman and licensed minister, attended a conference on age awareness on March 24 for training as he prepares the senior adult program for the church. He is a member of the Tyler Street Church.

Thomas J. Welch

is serving as interim pastor of First Church, Monticello. Dr. Welch, now retired from the active pastorate, was pastor of the Monticello church from Jan. 15, 1955, to Sept. 15, 1961. Attendance records in Sunday School and Church Training were set during his ministry with the church. He also led the church to build a parsonage and the present sanctuary.

Richard Green

has been called as pastor of the Nodena Church in Wilson. He and his wife, Janice, are natives of Alabama. Green is now enrolled in the master of divinity program at Mid-America Seminary in Memphis.

H. C. Hess

is now pastor of the Tomahawk Church, White River Association. He and his wife moved to this church from Haleyville, Ala.

Chuck Cossey

has been called as part-time music and youth director for First Church, Leslie. A native of Sulphur Rock and a junior at Arkansas College in Batesville, he assumed his duties at the Leslie church on Feb. 26. J. R. DeBusk is pastor.

Loyd Hamilton

is serving as interim pastor of the John-

son Church in Washington-Madison Association. He is a member of First Church, Farmington.

Ron Garner

a deacon at Park Place Church, Hot Springs, recently assisted in presenting programs at area churches, civic clubs

and Parent-Teacher Association groups to discuss ways to minimize potential heart and cardiovascular problems. Garner, dean of student services at Garland County Community College, is director of the Heart Association Speaker's Bureau for Garland County.



TV Weathercaster Beth Ward finds excitement in her off-camera work — teaching Sunday School in a Little Rock Baptist church.

Little Rock woman finds TV role is thrilling, but Bible teaching is 'real excitement'

To thousands of Arkansans, she is Beth Ward, vibrant television personality. To a group of 13 and 14 year old girls at Geyer Springs, she is Mrs. Haynie, "our Sunday school teacher."

The two faces of Beth are both beautiful. But she'd much rather talk about the excitement of sharing truths from God's Word with junior high school girls than the thrill of being a regular on TV.

For about 10 years now, she has been featured on KARK-TV's noontime show, giving current and expected weather conditions. She also fills in as needed on other news segments at Channel 4.

In addition, she appears in a number of commercials.

"But for real excitement there's nothing like discovering a truth from God's Word, and then looking forward to sharing it with my girls," she beams.

Although she was saved when she was 10, Beth confesses that she did not start to mature as a Christian until about three years ago. That's when she became a member of Geyer Springs and about the same time became involved in the Bible Study Fellowship.

"I was simply thrilled by the revelation that became a part of my life," she exclaims.

She shares how she unexpectedly became a teacher:

"My daughter did not like Sunday School and I went to the department director with the plea that I would do anything — and said jokingly 'even to teaching a class' — to get her interested.

"He told me he already had felt led to ask me to teach.

"And, although I accepted reluctantly, it has been wonderful.

"This age group is at a critical time in life. They are not only maturing physically but also are making spiritual decisions that will shape them as adults.

"And, I like to think I have a part in guiding these decisions — a deeper prayer life, regular Bible Study, moral values — that will bring them to be more like the Master.

"I repeatedly remind them their example is not me or some other Christian. Their example, like that of every Christian, must be Jesus.

"To me teaching is a privilege — and a real joy!"



Vernon Wickliffe, Leo Hughes, and Joe A. Crow (left to right) took part in the dedication of the association office. (ABN photo)

Southwest Arkansas Association has new office building

Southwest Arkansas Association dedicated their new office building March 12. The new 2,016 sq. ft. facility includes an office for the director of missions, an office for the secretary, a conference room, a workroom, a snack area, and storage space.

The land for the new building, which cost \$55,000, was given by Northeast Church of Texarkana. The new facility has a replacement value of more than \$75,000.

Those participating in the dedication service included Vernon Wickliffe, moderator of the association and chairman of the Building Committee; Joe A. Crow, member of the building committee; Wallace Edgar, pastor of Shiloh Memorial Church, Texarkana, and member of the Building Committee; and Jon Stubblefield, pastor of Central Church, Magnolia. The dedicatory message was brought by R. H. Dorris, director of missions for the Arkansas Baptist State Convention.

Dr. Dorris spoke from Acts 1:8 on four needs: (1) To be filled with the Holy Spirit of God; (2) To bear the fruit of the Spirit; (3) To follow the leadership of the

Spirit; and (4) To glorify Jesus Christ who is the head of the church forever and ever. In conclusion Dorris challenged the association to teach people not only how to live, but how to die.

Leo Hughes, director of missions for the association said that the association has an exceedingly bright future. He said "The immediate plans for the association include: (1) To establish at least one new mission site this year. We already have the area located; (2) To promote the Third Century Campaign in our association; (3) To increase the training program in our association; (4) To emphasize missions and evangelism through the promotion of two revivals in every church, vacation Bible schools, lay witnessing schools, and youth evangelism; (5) To promote the Cooperative Program and special offering; and (6) To Promote the development of Camp Greenfield, our associational camp." "I believe that we will be able to do these things and others because of the fine fellowship which exists among our pastors and churches," Hughes said.

recreation-activities room with fireplace, and an office will be included in the building, which is to be completed in late summer. The retirement village is an extension of the Senior Adult ministry that was begun in September, 1974. It will be open to any senior adult 62 and older.

Southern Baptist College will conduct the 4th annual Discovery Day for high school seniors and juniors Saturday, April 1. Registration and campus tours will begin at 9:30 a.m. These tours will lead to a refreshment center and entertainment by "Day Break."

The Admissions Department will present skits entitled "Solving the Mystery of Entering College," and the faculty will meet with students regarding course offerings.

The Southern Singers will present a mini-concert after lunch. Several thousand dollars of scholarships will be awarded following the concert. The president of the college, D. Jack Nicholas, will close the program with a brief message.

Southern College trustees meet

The Board of Trustees of Southern Baptist College met Thursday and Friday, March 2-3 for a Trustee Workshop and Winter board meeting. Ben Fisher, Executive Secretary of the Southern Baptist Convention Education Commission was the conference leader. The conference dealt with the functions and responsibilities of the trustee.

The agenda for the business session included adoption of the 1978-79 budget. The balanced budget will exceed one million dollars. Accepting a bid for building the president's home for the college was included in the business of the Board. Funds for the project are being secured from sources other than the operating budget.

Completing the agenda was the awarding of personnel contracts, selection of distinguished persons to be honored at the May graduation exercise, and the naming of speakers for that day.

President of the Board, Ron Kincade from Mountain Home, was in charge.

Correction

Because incorrect information was received by the ABN, the wrong date for the revival to be held at First Church, Berryville, appeared in the March 16, 1978, issue on page 7. The correct date of the revival is April 2-7.

Central Church, Mineral Springs recently had groundbreaking services for a 16-unit retirement village. The village will be located on four and a half acres of land on Lewis Street, directly across from the church. Each of the apartments will contain 600 square feet of floor space. A laundry, beauty salon,

Your state convention at work

'Po-Boy' stewardship

Occasionally a church is able to put a new wrinkle in an old garment. The University Baptist Church of Houston, Texas, recently took a different approach to their annual stewardship emphasis. They used a "po-boy" fellowship to promote their budget ministries. The fellowship substituted for a more formal stewardship banquet.

The church is young, growing, and uses sound principles. It doesn't depend on showman-ship. Their programs don't call for "can you top this" events.

Using "po-boy" as their theme, the church encouraged members to dress

casually for the fellowship. A strong emphasis was placed on the common identity of believers. Expenses for the "po-boy" fellowship were kept at a minimum.

This unusual approach was a risky venture for the church. Some members could have capitalized on the idea of "po-boy", making it the image of the church. Tight members could have led church leaders to believe they were too poor to share their resources.

A genuine "po-boy" mentality might have complained, "What is the 'po-church' doing asking for more money to

catch up on their 'po-bills' so they can 'po-pay' the 'po-staff members.'"

Critics could have "po-mouthed" the church for sending "po-missionaries" to convert the "po-heathen" from their "po-sins."

Enthusiastic members and wise leaders were able to pull it off. The "po-boy" stewardship fellowship was a success. Members participated and were challenged to grow as Christian stewards. Their growing gifts reflect their Christian commitment.

Perhaps the most important outcome of the "po-boy" fellowship was the freedom to look at money matters. They made it a pleasant experience. This doesn't happen often.

The church tried a different approach based on proven principles. In the process, they learned something about the joys of giving. — James A. Walker, Secretary of Stewardship

Looking ahead: Arkansas events

March 1978

- 27-30 Acteens Leaders Mission Tour
- 27-31 Church Architecture Consultations (Sunday School)
- 30-April 1 Marriage Enrichment Retreat (Church Training)

April 1978

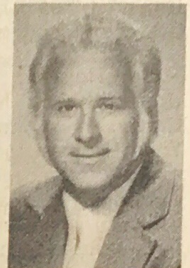
- 1 Young Musicians Choir Festivals, Elmdale, Springdale; Central, Jonesboro; Calvary, Little Rock; First, El Dorado; and Pine Bluff, First
- 2 New Day for Training (Church Training)
- 7- 8 GA mother-daughter camp, Camp Paron (WMU)
- 10 Area library conference, Hope, First (Church Training)
- 11 Area library conference, East Side, Pine Bluff
Weekly planning meeting workshop, Olivet, Little Rock (Sunday School)
- 12 Area library conference, East Side, Ft. Smith
- 13 Area library conference, Newport, First
- 13-14 State Stewardship/Foundation Clinic, Camp Paron
- 14 Area library conference, El Dorado, Second (Church Training)
- 14-15 Tiger Tracks, Ouachita University
- 16 Cooperative Program Day
- 17-21 Baptist Doctrine Study
- 17-21 Interfaith Witness Conference, El Dorado and Texarkana (Missions)
- 20-23 Southwest Regional Renewal Conference, Lake Texoma
- 22 State BYW meeting, Pulaski Heights, Little Rock
- 23 Associational music tournaments
- 23 Life Commitment Sunday
- 24-25 State chaplains conference, Camp Paron
- 28-29 Youth ministry conference, Camp Paron (Church Training)

May 1978

- 1- 5 Continuing Education workshops (Missions)
- 1- 6 Royal Ambassador Congress, Little Rock
- 6 ACT IX, Burns Park, North Little Rock (WMU)
- 7 Share Love—Associational hymn sing
- 7-14 Christian Home Week
- 9 Creative Teaching Workshop, Immanuel, Pine Bluff (Sunday School)
- 11 Creative Teaching Workshop, Grand Avenue, Ft. Smith (Sunday School)

Church Training 'Come to life'

Bob Taylor, Youth Ministry Coordinator at the Baptist Sunday School Board, will direct a Youth Ministry Conference at Camp Paron on Friday night and Saturday, April 28-29. "Come To Life" will be the theme of the conference and the theme of the 1978 Summer Youth Ministry materials.



Dr. Taylor

The Youth Ministry Conference will deal with the church's total youth ministry, including planning for the summer youth program. Any person responsible for planning and coordinating the church's youth ministry is invited to attend.

In some churches this may be the minister of youth, recreation director, youth coordinator or summer youth director. Any of these persons are invited if they are involved in their church's youth ministry.

The 1978 Summer Youth Ministry materials will be available along with a wide variety of other youth resources for purchase by those who attend the conference. The conference will begin with supper at 6 Friday night.

For additional information, write Youth Ministry Conference, Church Training Department, P.O. Box 552, Little Rock, Ark. 72203. — Robert Holley

Baptist Student Unions name summer missionaries

Twenty-five students, active in Baptist Student Unions on Arkansas college campuses, have been appointed to serve as BSU summer missionaries from June 4 to Aug. 12. They will serve in a variety of ministries and localities.

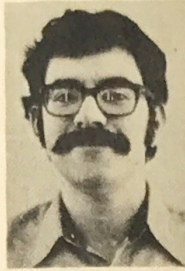
These students were appointed by a committee of their fellow students and BSU directors. Funds for their expenses and their salaries have been donated by other students as a support for their summer ministry.

Two Arkansas students will serve outside of the United States. Mike Hill, of the University of Arkansas at Fayetteville, will teach English language Bible classes in Bangladesh. Serving in general mission work with children and youth on the island of Trinidad will be Paul Blalock, of Henderson State University.

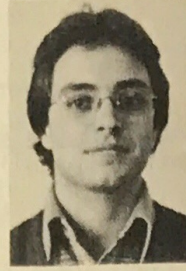
Students serving in Arkansas resort ministries at Lake Chicot State Park are Dwight Wharton of the University of Central Arkansas and Jonathan Cude of Southern Baptist College. Resort ministries at Devil's Den State Park will be staffed by Debbie Stephens of the University of Arkansas and Shauna Graves of Henderson State University.

Kim Holstead of Ouachita Baptist University and Nancy Jesser of the University of Arkansas will work with Youth Homes, Inc. of Little Rock in a ministry to teenage girls. In a similar institution, Arkansas Baptist Home for Children, Vicki Parnell and Scott Duvall, both from Ouachita Baptist University, will serve as counselors and recreation supervisors.

Five young women selected to serve as counselors at Paron Baptist Camp during Girls in Action Camp are Cindy Handley of Henderson State University, Vickie Taylor of Arkansas Tech, and Peggy Notgrass, Connie Edmondson, and Denise Wiley who attend Southern Baptist College at Walnut Ridge.



Hill



Blalock

Daniel Hickey of Ouachita Baptist University will serve in a special ministry to several hundred International students at the University of Arkansas at Fayetteville during the summer months.

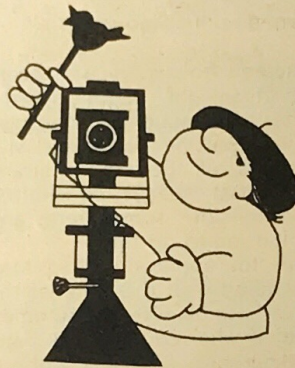
Inner City ministries is the assignment of Leah Newnam of the University of Arkansas at Little Rock, Nancy Standley and Bob Calvert of the University of Central Arkansas and Jane Chu of Ouachita Baptist University, who will serve in Detroit, Atlanta, Chicago, and San Francisco respectively. An unusual

assignment was given to Rhonda Austin of the University of Arkansas who will spend her summer ministering to juvenile girls in a state correction facility in South Carolina.

Kevin Sigsby of Arkansas State University will work in mission centers operated by the Southern Baptist Home Mission Board in New Orleans, while Michael Gordon of Arkansas Tech University, will be working to strengthen smaller churches in Washington and Oregon.

Catherine Pittman, also of Arkansas Tech, has been asked to assist in general mission work in Ohio, and Linda Berk of Arkansas State University has a similar assignment in Maryland.

These student mission appointees were selected from among a list of applicants from Baptist Student Unions across Arkansas. Baptist Student Union is an organization that ministers on 27 Arkansas campuses and is sponsored by the Arkansas Baptist State Convention, local associations, and churches.



Get in the planning picture!

attend the

Weekly planning meeting workshop

April 11, 1978

Olivet Church
6711 West Markham
Little Rock

10:00 a.m.-4:15 p.m.

7:00 p.m.-9:00 p.m. (Repeat of day session)

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State Sunday School Department
Lawson Hatfield, Director**

16-Day Holy Land Tour

June 19-July 4, led by R. A. Bone of Batesville with Gayle Bone and Dr. James Strange of Tampa, Fla. **Visit Jordan, Egypt, Israel, Greece and Switzerland.** Many historical sites will be visited. For details contact: **R. A. Bone, 1765 Lyon St., Batesville. Phone: 793-3694**



Sojourner Sharon Warren making the rounds of campsites in Russellville. (Photo by Jim Wright)

Behind the cover

Sojourners is . . . just right for summer workers in Arkansas

Last summer Teri Ward, 16, and Sharon Warren, 17, knew they were too young for student summer missions . . . thought they were too old for Vacation Bible School . . . but found out they were just right . . . for Sojourners.

Like the other 50 students who have gone out in the seven-year-old Home Mission Board plan to give high school students an opportunity to experience missions first hand, Teri and Sharon learned about missions — but they also learned a lot about themselves.

Sharon was in her home church, First of Senatobia, Miss., when a returning summer missionary to Pennsylvania spoke. "She said there was a program for high school students but she didn't know much about it," Sharon remembers.

Later, Sharon was surprised to learn that Sojourners — high school juniors or seniors — have to support themselves. But the idea of summer missions appealed to her.

"God has been the Lord of my life for a long time and I just wanted to serve him in the fullest potential that I could and I felt this was the way I could do it, by giving up my summer to him."

Although reluctant for her to go, her parents finally agreed. "If the Lord was willing for me to do it, they would let me," Sharon explains.

Sharon's pastor encouraged her to apply, offering to help. He also suggested to the deacons that the church pay Sharon's costs. They agreed.

So Sharon was ready to become a Sojourner.

Only one unexpected hurdle remained: Sharon herself.

Her pastor convinced her she was having a case of "premature homesickness."

Teri learned about Sojourners almost too late.

At an Acteen houseparty she heard Mike Robertson, the Home Mission Board staffer who relates to Sojourners through the Department of Special Missions Ministries, tell about the program.

"For the past year I considered working in missions somewhere, and then God led me to do this."

Deadlines for application had long passed but filled with the spirit of the week and without plans for the summer, Teri asked if she could apply late. Swayed by her earnest appeal, Robertson said go ahead.

"I wondered what my parents would say and if they would let me do it," says Teri. "I just prayed if God wanted me to do this, he's work everything out for me financially and every way."

Her mom and dad, understanding "this is what I felt led to do," granted permission. Yet some Sunday mornings after her application had been accepted and she was readying to leave, from her seat in the choir loft of Lost Mountain Baptist Church in Powder Springs, Ga., Teri would see her mother, "a very

emotional person," with tears in her eyes.

This was to be the first time away from family for Teri.

Although her father agreed to pay her expenses, Teri raised money by staging a car wash with the youth of the church and selling home cleaning products door-to-door.

Teri and Sharon, brought by their parents, arrived in Russellville, Ark., in early June. Their assignment was resort missions, under the supervision of Jack Riley of First Church, Russellville.

In the quiet community of 14,000 in the foothills of the Ozark Mountains, Riley discovered, was a hidden population of tourists who flooded through the town in the summers on their way to Lake Dardanelle.

Since he wanted to begin a ministry to the campers in the area, he requested summer missionaries — only to find all those assigned to Arkansas were already allocated to other associations.

He was told about Sojourners . . . and applied for and got Teri and Sharon. Later, two summer missionaries were assigned to Russellville when another sponsor backed out.

At first Teri and Sharon were nervous, wondering what it would be like, leaving friends and family. But as soon as they arrived in Russellville, even though it was very different from home, they felt better.

The Sojourners and the summer missionaries quickly moved into the mainstream of First Church activities.

Soon the church's young people

(Adapted from **AND A CAST OF THOUSANDS**, copyright by the Home Mission Board, SBC, 1978. Written by Everett Hullum and Celeste Loucks.)

began to reflect their commitment.

"Our kids are saying, 'If Teri and Sharon can do it, maybe I can too,'" said Riley.

"I've already heard one of our youngsters say he wants to be a So-journer next summer."

Yet things didn't always run smoothly. One morning while leading the song "Deep and Wide," Sharon became so

confused in the hand motions, the rest of the team broke up laughing as Sharon "deeped" when she should have wided."

And again, her innocent reply to a pre-teen's questions "Christ?" Sharon said, puzzled. "Oh, that's Jesus's last name."

Despite some setbacks, the children in the camping areas, benefited from the Bible classes. One man said, "We've been here for the last few days and haven't had anything special for our children until you came along. We sure appreciate what your doing."

Sharon and Teri are leaders in their schools, said one of their summer missionary co-workers. "But I don't think that brought out their abilities as much as being out here on the field."

The other missionary stresses, "I've been surprised at their maturity."

Yet sometimes the Sojourners program is self limiting. When the summers are so much fun, who will give up their summer? And they don't get paid. They don't even get expenses. They have to be really dedicated. The program will filter out somebody who's wishy-washy in a minute, said one worker.

Neither Sharon nor Teri are that, as they certainly proved — as counselors of teenagers only slightly younger than themselves, at the associational youth camp, and at Zuin, N.M., where they went with the Russellville youth on a mission tour.

The summer has not been as physical-ly easy as they might have expected.

Weeks of nervous energy, spent planning and worrying have taken their toll.

"They've been under heavy pressure because every day has been a little different," admits Riley. "There's no routine. No 'let's do it the way we did it yesterday.' It's a whole new ball game when they get up in the morning."

But both Teri and Sharon insist the summer was worth the effort.

"Before I came out here, Teri explains, in a quiet moment, "I thought being a missionary was going out a long way to do something. But now I believe being a missionary is just being yourself in Christ. And showing God's love. No matter where you are."

Sharon, in evaluating her summer, reflects, "I feel like I've proved myself. The summer has really given me a broader, wider viewpoint on missions. I've worked with so many different people, and had so many different experiences. I felt like I could do anything."

"With God's help," Sharon insists, "I could accomplish anything."

For more information on Sojourners write Special Mission Ministries, Home Mission Board, 1350 Spring St., NW, Atlanta, Ga. 30309. Sojourners must have completed his/her junior or senior year of high school and be 25 years of age or younger. Transportation to and from the field and living expenses while on the field must be provided by parents, friends, and/or individual. Sojourners will be assigned to their home state or adjoining state. If finances allow, more distant assignments may be made.

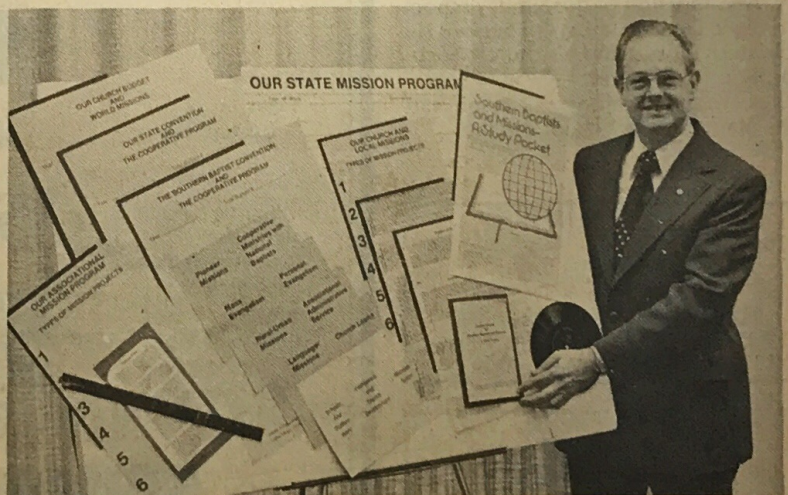
On the cover



Sojourner Teri Ward presenting a puppet show to youngsters in a Russellville neighborhood. (Photo by Jim Wright)

Writes about Baptist Mission work

Southern Baptists who want to know about the role of the Cooperative Program in supporting worldwide missionary endeavors, now can get a study packet to help them understand the work of SBC boards and agencies. Bob Holley, state Church Training Director for Arkansas Baptists, wrote the four undated sessions contained in a leader's guide. The packet has 13 other resources, including printed materials, filmclip, and vinyl recording. The study sessions, which are for youth and adult Church Training groups, cover state, home, and foreign missions, plus the Biblical and historical basis for SBC mission programs, and the support channels. Holley wrote the materials early last year. "Southern Baptists and Missions — a Study Packet" is available from the Materials Services Department of the Sunday School Board, Nashville, Tenn. (ABN photo)



Sunday School Front and center

Every military unit has its own drill discipline.

"Attention. Forward march! Hup, two, three, four. To the right march. Close order march, hup, two, three, four, halt."

"Eyes, front and center!"

"Parade rest."
"Dismissed."

It's been a long time but I remember a drill sergeant's voice booming out these orders.

And recently, I heard another message which challenged my memory.

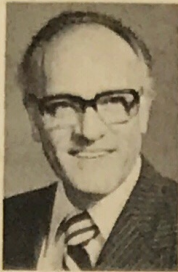
Kenneth Chafin, pastor of South Main church, Houston, Tex., is the source of this message. Pastor Chafin in a recent message at the Mississippi Evangelism Conference stated firmly and clearly that in his experience, the best way to reach people for Christ and his church and to minister to the needs of people was through the Sunday School.

It has been a long time indeed since I heard a "big gun" boom out in such a way. It is refreshing to my spirit to think this may be the sound of better days ahead for pastor involvement in Sunday School work.

It must be said that this really is not an opening shot. Another source of information was published recently in the December issue of the *Home Mission* magazine. According to this report, one basic characteristic of the fastest growing churches in the nation is that they have growing Sunday Schools. This is a fact of existence for both the larger and smaller churches.

A main function of the Sunday school is to reach larger numbers of persons for Bible study, Christ and his church. Focus sharply on this target.

Eyes, front and center. — Lawson Hatfield, state Sunday School director



Dr. Hatfield

Directors of missions retreat to Fairfield Bay

Arkansas associational directors of missions called it "The best missionaries' retreat I've ever attended;" and "The best all-around program and fellowship we've had to date in our retreat." "The fellowship and help derived seems to improve each year," one said.

These were comments on the associational directors of missions annual retreat held March 1-3 at Fairfield Bay, attended by 59 directors, their wives and guests.

Conway Sawyers, Liberty Association, president of the Fellowship, presided over the sessions. He was assisted by J. A. Kuehn, Faulkner County Association, secretary-treasurer, in directing the program and activities.

The wives' activities were planned and conducted by Mrs. Kuehn, assisted by Mrs. Pete Petty. The evening sessions and some portions of morning sessions were shared jointly by the wives and their husbands and guests.

Fred McGehee, consultant in the Career Guidance section of the Church Administration Department of the Sunday School Board, Nashville, spoke on providing support systems for pastors. This discussion brought much constructive response from both the men and the women. Other guests who spoke to

the program included Charles Ashcraft, state convention executive secretary; Ben Elrod, OBU; B. K. Selph, Benton; Thurman Allred, consultant, associational relationships, Church Administration Department; and James Cecil, Foreign Mission Board.

Baptist Building staff personnel who shared in the sessions included James Walker, Stewardship; Jamie Jones, BSU Third Century Campaign; and R. H. Dorris, Pete Petty, and Lehman Webb from the Missions department.

Sessions were held each day in the Fairfield Bay Baptist Chapel. Pastor Hilton Lane welcomed the group and spoke briefly of the beginning and growth of the chapel.

Special inspirational messages were given by Lendol Jackson, new director of Black River Association, and W. T. Bryum, director of Caroline Association.

Retired directors who attended as guests of the Fellowship included Hugh Owen, Central Association, and Ray McClung, Pulaski County Association.

The directors shared their work and discussed budget planning and promotion, make-up of the ideal association and how to achieve it, and "brainstorming" other problem areas and goals in the context of Bold Mission Thrust.

TIGER TRAKS

Ouachita Baptist University April 13-15, 1978 Arkadelphia, Ark.

Thursday

- Tiger Roast
- "Cliff Harris"
- 7:30

Friday

- Celebrity Tennis
- Match 3:00
- Tournament Trike
- Race 7:30

Saturday

- Bike Race 1:00
- Evening Concert
- Gene Cotton
- and Grady Nutt



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Biomedical ethics: a 'now' Christian concern

by Henlee H. Barnette

Margaret wants to have a child. But she is a carrier of a hereditary disease called hemophilia, afflicting primarily males and characterized by failure of the blood to clot and abnormal bleeding. If she becomes pregnant, she has a 50-50 chance of having a hemophiliac if the baby is a boy.

What should she do? Her options are: (1) she can become pregnant and by the technique of amniocentesis (examining amniotic fluid) the doctor can determine if it is a male and she can abort the fetus; (2) she can carry the fetus to birth and run the risk of having a hemophiliac; or (3) she can forego pregnancy through abstinence, contraceptives, sterilization, remain childless and adopt a child. These are difficult options, both for the patient and the doctor, and as medical science continues to make advances, such complex moral decisions will become more commonplace.

Before suggesting which of the above options to choose, let me focus on a new discipline, biomedical ethics. This emerging study can help identify moral problems in the bio-sociomedical areas, articulate ethical principles as guidelines for decision making and action, and assist scientists and physicians in the moral decision making process.

So far only vague and general definitions of the new field have been articulated. It is an interdisciplinary enterprise involving biology, medicine, philosophy, the physical and social sciences, ethics, and, for some, a theological component. It deals with those vexing moral questions arising from biology, medicine, and the delivery of health care.

Biomedical ethics encompasses more than traditional medical ethics. For centuries physicians have been guided by codes (from the Hippocratic Oath to the Ethics Code of the American Medical Association.) Largely individualistic, these codes relate to the physician's relationship to the patient and other physicians. They contain more rules of etiquette than ethics.

Biomedical ethics, however, is concerned with both interpersonal and social relations. Among the problems considered by this discipline are behavioral control, biomedical reproduction, euthanasia, genetic engineering, organ transplants, human medical experimentation, consent, abortion, physician-patient relations, rights of patients, the right to health

care, the structure of medical organization, the responsibility of institutions to one another and to individuals, the social sources of illness, the delivery of health care, enactment of laws, scientific research, and the manufacture of medical products.

The non-religious may reject theological approaches to decision making about biomedical issues because such approaches require religious presuppositions. For those in the Judeo-Christian tradition, however, the religious dimension is indispensable. A theological orientation is implicit in their lifestyles and social concerns.

What is needed is an ethic which embraces the total person in his social ethic. Such an ethic may be had in the biblical concept of the will of God as love. It means, I hold, to will and to work for the well-being of all of God's creatures and creation. One's well-being includes among other things the dignity and worth of personhood, health, basic human rights, justice, and freedom within responsibility. In relation to creation, it means care for the good earth and the things that grow upon it. For "the earth is the Lord's" and mankind has a stewardship to care for and to conserve it.

Love is grounded in God who is love (I John 4:8) and demands love of others (I John 4:11). In particular concrete situations where decisions are to be made, love must find expression in such norms as justice, truth, care, regard, covenantal as well as contractual relations, free informed consent,

recognition, fair play, forgiveness, and the supreme value of persons made in the image of God. These are the instruments of love for willing the well-being of others.

For the implementation of love in decision making a bifocal approach is essential. This method looks to the sciences for facts, that is, for what is and to the norms of Scripture for what ought to be. The Holy Spirit who reveals truth also fills our hearts with love to motivate us to do the truth (Rom. 5:5). After getting all the facts possible about an issue, love becomes the principle of judgment and action.

Obviously, reason is essential in making moral decisions. Paul urges: "Test everything; hold fast what is good, abstain from every form of evil" (I Thessalonians 4:21). Love and knowledge go together in making decisions and solving the issues of life (Philippians 1:9-10). Knowledge about an issue and its context is essential for intelligent Christian action. Love as revealed in Christ is the criterion of action.

Such an approach to moral problems has some distinct advantages. Where the Bible does not speak directly to issues raised by biomedical technologies such as the transplant of organs, recombinant DNA (gene-splicing to create new organisms), and genetic manipulations, one must seek ethical norms in harmony with love. Also this approach saves one from legalism on the one hand and no law on the other. It delivers one from subjectivism by providing basic guiding principles of action. Law without love leads to legalism; love without law leads to subjectivism.

In the light of love, which is to will the well-being of others, it appears that the third alternative suggested in our case about Margaret would be the most loving thing to do. This choice would avoid the trauma of giving birth to a hemophiliac, the enormous cost of treating the child, and bringing a child into the world afflicted for life. Here the well-being of the parents and siblings is considered as well as the would-be child and society.

An effort will be made in future articles to relate Christian ethics to moral issues rising from genetic engineering, behavior control, euthanasia, and biomedical reproduction. (For further study see Harry N. Hollis, Jr. (compiler-contributor), *A Matter of Life and Death: Christian Perspectives*. Broadman Press, 1977.)

EDITOR'S NOTE: This is the first in a five-part series on Christians and biomedical issues written by Henlee H. Barnette, Ph.D., Clinical Professor, Department of Psychiatry and Behavioral Sciences, University of Louisville School of Medicine. Barnette, retired professor of Christian ethics at Southern Seminary, prepared these articles in consultation with the Southern Baptist Christian Life Commission. This series was originated at the request of the Special Articles Committee of the Southern Baptist Press Association.

SBC week to be highlighted by Carter, King, Bold Mission

ATLANTA (BP) — Southern Baptists will participate in a week of activities including an address by the President of the United States, the preaching of Martin Luther King Sr., and vivid multimedia presentations on the Bold Mission Thrust goal to evangelize the world when they gather in Atlanta for the Southern Baptist Convention annual meeting in June.

The 121st annual session of the 133-year-old SBC will run June 13-15 at the Georgia World Congress Center but activities and meetings related to it will get underway on Sunday afternoon, June 11, and close on Friday afternoon, June 16.

Jimmy Carter will speak at a rally during the National Conference of Baptist Men at the Omni Coliseum on June 16, the day after the SBC closes. That meeting is sponsored by the SBC Brotherhood Commission.

Besides King, personalities for the main meeting include Georgia Governor George Busbee, Atlanta; Quaker theologian D. Elton Trueblood of Earlham, Pa.; an interview on tape with British social critic Malcolm Muggeridge; Christian actress Jeanette Clift George, Houston, Tex.; Jimmy R. Allen of San Antonio, Tex., who will deliver the SBC president's address; Jesse C. Fletcher, president of Hardin Simmons University, Abilene, Texas, convention sermon; Forrest Feezor of Shelby, N.C., retired executive secretary of the Baptist General Convention of Texas; Harry N. Hollis Jr. of the SBC Christian Life Commission, Nashville, Tenn.; and Sarah Frances Anders, who chairs the sociology department, Louisiana College, Pineville, La.

The multi-media sessions, built around the convention theme of "Bold Mission Thrust — If it is to be, it's up to me!" will feature a wide range of effects, according to Marian Grant of Raleigh, N.C., who chairs the SBC committee on order of business. Lloyd Householder, director of the office of communications at the SBC Sunday School Board, chairs a committee of persons from five Southern Baptist agencies who are designing the sessions as a package for continuity during the Tuesday, Wednesday and Thursday night SBC program slots.

"We want to show Southern Baptists some of the heart of Bold Mission Thrust and specifically how the church, the family and the individual can commit themselves to the cause of making Christ's name known to every person in the world by the year 2000," House-

holder said.

The evening sessions will feature testimonies, interviews, filmed sequences showing persons at work in Bold Mission Thrust all over the world, a variety of guest musicians and speakers, music written for the occasion by William J. Reynolds of the SBC Sunday School Board's church music department, specially orchestrated and recorded accompaniments, and set designs by Peter Wolf and Associates of Dallas. It will include use of drama and a variety of multi-media techniques.

"The sessions will follow the struggles of people who are in the process of committing themselves to world missions or who have already given boldly of their lives," Householder said. "We hope we can vividly portray what's going on in Bold Mission Thrust so that people can have a vicarious experience of becoming identified with the issues. People, for example, will be challenged to take a positive action concerning world hunger."

Special features of the convention will involve a segment on the power and influence of television and a "Prayer Service For Spiritual Awakening," Mrs. Grant said.

The first portion of the television segment on Thursday morning will include a media presentation on "The Power of Television, a Status Report," featuring well known television personalities to be announced and the taped interview with Muggeridge. It will explore the power and influence television has over the minds of children and adults.

Harry N. Hollis Jr., director of family and special moral concerns for the SBC Christian Life Commission, will follow that with an address on "Morality in Television — A Plan for Action." It will deal with how Christians can take action to affirm what is good about television and change what is wrong with it.

The "Prayer Service For Spiritual Awakening," which resulted from an action by the Kansas City Convention in 1977, will take place Thursday afternoon, following an address by Martin Luther King Sr., a Baptist preacher and father of the slain civil rights leader. King will speak on "America's Need for Spiritual Awakening."

Feezor, 85-year-old interim pastor of First Church, Hendersonville, N.C., and retired Texas Baptist chief executive, will lead the prayer service, designed to set a spiritual tone for Southern Baptists' worldwide efforts for evangelism and social concern.

The convention will feature expanded time for business, resolutions and reports from SBC agencies and shorter daytime sessions, in response to grassroots feedback to the committee on order of business, Mrs. Grant said.

Business items on the agenda of the nation's largest Protestant denomination, with over 13 million members in all 50 states, include a vote on a proposed \$75 million national Cooperative Program unified budget and election of officers. Allen, elected in Kansas City last year, likely will be re-elected to a traditional second one-year term as SBC president. Some 16,000 persons are expected to register as messengers. Last year's registration in Kansas City, Mo., totaled 16,271, and a record 18,637 persons registered in 1975 at the Norfolk convention.

Convention music, directed by Reynolds, will feature a variety of individuals and groups, including Cynthia Clawson, concert and recording artist, Nashville, Tenn.; Ken Medema, blind singer and pianist, Upper Mont Clair, N.Y.; The Centurymen, directed by Buryl Red, New York; Lanny Allen, minister of music, First Church, San Antonio, Tex.; Sons of Jubal and Jubalheirs, directed by Paul McCommon and Wade Davis, Atlanta; Brewton-Parker College Choir, Mt. Vernon, Ga.; Singing Churchmen and Women of South Carolina, directed by Thomas H. Westmoreland; William R. O'Brien of Richmond, Va.; Angela Cofer, concert artist, Baton Rouge, La.; Union Church Choir, Atlanta, Ga.; Louisiana College Choir, Pineville, La.; and Joseph Blanton, Raleigh, N.C.

Mrs. Grant said that in response to reactions from a variety of Southern Baptists, the program will include a wide range of persons from the rank and file reading Scripture and giving prayers and benedictions. They include a child, an Indian chief, a layman, pastors from a small church, a mission and a rural church, a bi-vocational pastor, a Chinese pastor, a Korean pastor, a black pastor, an Indian pastor, a woman minister to the deaf, a Japanese woman, a woman missions writer, a WMU state president, a woman student, and a summer missionary.

Besides Householder, the coordinating committee planning the evening sessions includes Ed Seabough, SBC Home Mission Board; Catherine Allen, Woman's Missionary Union; William R. O'Brien, SBC Foreign Mission Board; and Rosser McDonald, SBC Radio and Television Commission.

WMU will confront response to world need

ATLANTA (BP) — Participants in the annual meeting of the Southern Baptist Woman's Missionary Union will "think on" a variety of world needs and individual responses to those needs when they gather in the Atlanta Civic Center, June 11-12.

Convening under a theme, "Think on These Things," the SBC woman's auxiliary will devote its Sunday, June 11, session, which begins at 5:30 p.m., to confronting the world needs which precipitated the denomination's Bold Mission Thrust goal. During Monday morning, afternoon and evening sessions, the program will focus on ways individuals have and may respond to those needs. Bold Mission Thrust is the SBC plan to let everyone in the world hear the message of Christ by the year 2000.

Four representatives of the SBC Home and Foreign Mission Boards will lead a Sunday "discovery" feature which will outline world needs. They are Beverly Hammack, assistant director, Christian social ministries, and Dan B. Martin, editor of the news service, both of the Home Mission Board, and William R. Wakefield, secretary for Southeast Asia, and Davis L. Saunders, secretary for Eastern and Southern Africa, both of the Foreign Mission Board.

Anita Bryant featured at pastors' conference

ATLANTA (BP) — The Southern Baptist Pastors' Conference, which includes an opening night address by singer Anita Bryant, will emphasize the old fashioned evangelistic spirit when it convenes at the Georgia World Congress Center, June 11-12.

The conference is among a number of pre and post convention meetings surrounding the annual Southern Baptist Convention national sessions in Atlanta, June 13-15, at the Georgia World Congress Center.

Miss Bryant's address and sermons by Fred W. Sampson, black pastor of Tabernacle Church, Detroit, Mich., and John Bisagno, pastor of First Church, Houston, Texas, will highlight the conference's opening session, Sunday night, June 11.

Three more sessions on Monday, June 12, will also feature high powered preaching and a wide array of music, according to Pastors' Conference president, Bailey Smith, pastor of First Southern Baptist Church, Del City, Okla.

The conference, addressing itself to theme, "The Urgent Need for Christ

Other program features include major addresses by John R. Cheyne of the Foreign Mission Board, on world hunger; Grady C. Cothen, president, SBC Sunday School Board, Nashville, who will close the meeting with a challenge to respond to Bold Mission; and Mrs. Elizabeth Newby, an author and lecturer from Cincinnati, Ohio. Mrs. Newby, who spent her childhood in a migrant worker's family, will discuss how Christians may move from the receiving to the giving end of missions.

Helen E. Falls, professor of missions at New Orleans Seminary, will lead worship at each session; Carolyn Weatherford of Birmingham, national WMU executive director, will deliver her annual report; Mrs. A. Harrison Gregory of Danville, Va., national WMU president, will lead a special prayer of commitment to world needs during the Sunday session; and Mrs. Robert Calvert, Piedmont, Ala., will lead a feature presentation on "Baptist Women Year in the Church," a WMU emphasis for 1978-79.

The program will feature a variety of special music, including a concert by The Centurymen, 100 Southern Baptist ministers of music, directed by Buryl Red, New York, N.Y., when the WMU meeting opens on Sunday.

Today," will close Monday night with a sermon by James Robison, evangelist from Hurst, Texas, "which we hope will send people away with a new excitement about sharing their faith," Smith said. "The world needs Christ, needs renewed emphasis on evangelism if Southern Baptists are to accomplish our Bold Mission Thrust goal to proclaim Christ to the entire world in this century."

Other program features include a second sermon by Sampson and sermons by Baker J. Cauthen, executive director, Southern Baptist Foreign Mission Board, Richmond, Va.; W. A. Criswell, pastor, First Church, Dallas, Texas; and Don Moore, pastor, Grand Avenue Church, Ft. Smith, Ark.

Special testimonies will come from David Ring, an evangelist from Liberty, Mo., who suffers from cerebral palsy; Marolyn Ford of Huttig, Ark., pastors' wife and author of "These Blind Eyes See," who says a miracle returned sight to eyes not medically capable of seeing; and others.

Religious educators set Atlanta meeting

ATLANTA (BP) — Religious educators from across the Southern Baptist Convention will explore ways the church can reach out through missions, evangelism, discipleship, leadership and personal development, and church growth methods when the Southern Baptist Religious Education Association meets at the Peachtree Plaza Hotel, June 11-12.

The educators from Southern Baptist churches and institutions will convene under a theme, "The Church Reaching Out — Through Religious Education," in support of the SBC's Bold Mission Thrust goal to evangelize the world by the year 2000.

The program will feature presentations from pastors and ministers of education from churches showing significant growth and other representatives of agencies and churches, according to association president, Elmer F. Bailey, associate pastor of Bellevue Church, Memphis, Tenn.

Other program features include Roy Edgemon, secretary, church training department, Sunday School Board, with a presentation on discipleship development; William G. Tanner, executive director-treasurer, SBC Home Mission Board, Atlanta, on the church reaching out through mission strategy; Reggie McDonough, secretary, church administration department, Sunday School Board, on leadership development; and Harry Piland, on a church reaching out through Bible Study.

A special segment of the program, on Monday morning, June 12, will feature speakers dealing with how religious educators should minister to their own needs. C. Winfield Rich, minister of administration and education, Belmont Heights Church, Nashville, will speak on "Caring for One Another as Religious Educators;" Russell H. Dilday, president-elect, Southwestern Seminary, Ft. Worth, Tex., "Caring for New Religious Education People;" and Allan Petersen, executive director of Family Concern, Inc., Wheaton, Ill. (formerly of Omaha, Neb.), "Caring for Families of Religious Educators."

SSS is coming

SBC messengers can glimpse history of HMB at meeting

by Walter L. Knight

ATLANTA — Southern Baptists' founding fathers in 1845 wanted a democracy for their denomination, and they wanted decentralization for their boards and agencies.

To get the first they allowed messengers from each church to form the annual SBC, each with an equal vote on all affairs. To get the latter, they instituted a practice that eventually scattered the denomination's institutions from Richmond to San Francisco.

The decentralization has its pro and con arguments, and one of those against is that not many Southern Baptists can visit all the agencies. But that problem is somewhat overcome by the movement of the annual convention each year to a different city, often to one where an agency or board is located.

In 1978 it's Atlanta.

The SBC will meet in the city for the first time in nearly 35 years (1944 being the last) and for the sixth time in history. Not many attending this year will have been present at a previous SBC in Atlanta, and this queen city of the Southeast has been home base for the Home Mission Board since the agency was moved from Marion, Ala., in 1882, in an effort to rescue the Board from collapsing.

The Home Mission Board in 1882 had only 40 personnel on the field and could raise a budget of only \$29,000.

The move to Atlanta was prompted by the election of Isaac Taylor Titchenor to head the agency in hopes his leadership might save it from apparent dissolution, and thus save the SBC itself. Many churches were turning to the Home Mission Society of the North; the SBC missions program was in shambles as the states competed with the national agency for funds, some even outlawing HMB agents.

In those days, each institution raised its own funds. To make matters more problematic, churches looked to other than Southern Baptist agencies for literature and guidance.

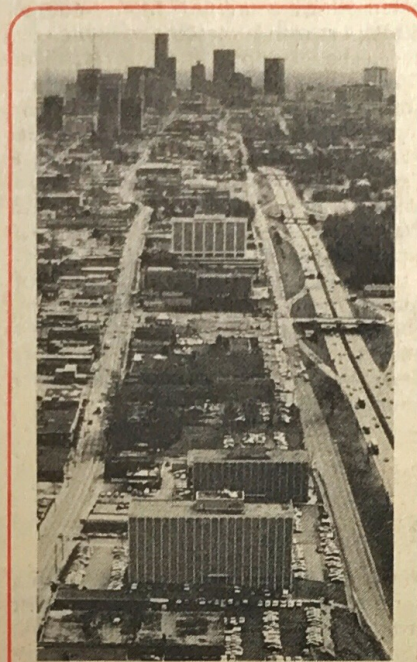
Titchenor succeeded beyond his wildest dreams, and the expected visit in June of nearly 20,000 messengers to Atlanta from among the more than 35,000 churches offers dramatic proof that neither the SBC nor the Home Mission Board dissolved.

In fact, the mission agency owns property near mid-town Atlanta that may be valued (\$5 million) higher than all the property owned by all the agencies at the time of the HMB move to Atlanta. There were less than a million Southern Baptists then (as opposed to 13 million now) and they were members of slightly more than 13,000 churches.

Today, one might find a million members in 150 of the larger churches.

Imagine I. T. Titchenor, after nearly a century, visiting the Home Mission Board offices today. One might have a hard time diverting his attention from the imposing Atlanta skyline to focus on the property at 1350 Spring Street NW, about three miles from the small offices he once rented downtown.

In what was probably an open field in Titchenor's time, the HMB today owns



Messengers to the 1978 Southern Baptist Convention will be able to visit the Home Mission Board, foreground, when they come to Atlanta June 13-15. (HMB Aerial Photograph by Don Rutledge)

nearly a city block of property holding four buildings, two of them highrises of five and seven floors. One small building is leased to the First National Bank of Atlanta for a branch office, and a rambling one-story building serves as the warehouse and office/workshop for artists. The five-story office building is leased to the U.S. government's Civil Service Commission.

The important structure in the complex for Southern Baptists is the seven-story, tan brick office building which

holds the national missions staff of more than 100 persons, and the nearly 120 technical, professional and clerical personnel who assist with the support of the 2,800 mission personnel at work throughout the United States and its territories. Here, the staff funnels more than \$28-million annually for the work of national missions through its program of evangelism, church loans, church extension, language, Christian social ministries, Cooperative work with National Baptists, chaplaincy, inter-faith witness, and associational missions. Only a few of these programs were clearly defined in Titchenor's day.

In the Heritage Room, Titchenor would at least find something familiar — his portrait among the 13 other executives who have worked at the development of a national strategy aimed at presenting the gospel to every person in the United States. Titchenor also would find there his personal desk and a silver vase presented him by the SBC in recognition for his strategic leadership in rallying the denomination to its original mission purpose.

Titchenor not only is credited with saving the SBC but among other things with laying the foundation for the Cooperative Program, fostering and building up the Sunday School work, starting the church building and loans department, opening work in Cuba and seeing the South as a base for world missions.

The portraits of other giants hang in this room and reflect the contribution the Home Mission Board has made to Southern Baptists; such as, in recent times, J. B. Lawrence who led the agency from bankruptcy to an aggressive mission program, Courts Redford who brought expansion of the SBC into every state of the nation, and Arthur B. Rutledge, who led the agency through one of the nation's most turbulent periods, coming through with growth and strength while most other denominations flourished.

Visitors not only see the portrait of William G. Tanner, the present executive director, but they can visit his offices on the seventh floor. Here and throughout the building they will sense the urgency of the denomination's task in Bold Mission Thrust, which seeks to accomplish within our lifetime the presentation of the Gospel to every person in the United States and giving them the opportunity to be part of a New Testament fellowship of believers.

Walker L. Knight is Director of Editorial Services for the Home Mission Board

Pre-registration deadline is May 6

ATLANTA (BP) — May 6 is the deadline for persons wishing to pre-register as "messengers" to the annual meeting of the Southern Baptist Convention, June 13-15, at the Georgia World Congress Center in Atlanta.

The Atlanta convention is the second year of an experimental attempt to shorten registration lines at the convention city by pre-registering persons elected as messengers by Southern Baptist churches.

Pre-registrants may receive an SBC "Book of Reports," official messenger badge and official computer card ballots for SBC business sessions by sending a filled-out pre-registration form and a check for \$2.50, made out to SBC Executive Committee, to SBC Pre-Registration, 460 James Robertson Parkway, Nashville, Tenn. 37217. Additional members of the same family may register for only \$1, provided only one "Book of Reports" is desired for the family.

"To protect the integrity of the SBC voting process, both persons who pre-register for the convention or register at the regular time

in Atlanta are responsible for taking care of their messenger badges and ballots," said Lee Porter, SBC registration secretary. "Lost badges and ballots will not be replaced, but additional copies of the 'Book of Reports' may be purchased."

Pre-registration forms are available from the offices of state Baptist executive secretaries or from the March, 1978, issue of the *Baptist Program* magazine, published by the Executive Committee. Each person must fill out a separate pre-registration form and have it signed by the moderator or clerk of the church which elected that person as a messenger to the convention.

Under the SBC constitution, no church may elect more than 10 messengers to the convention. Each church cooperating with the convention is eligible to appoint at least one messenger. One additional messenger, up to the limit of 10, is allowed for each 250 members in the church or for each \$250 paid by the church to the work of the convention during the fiscal year preceding the annual meeting.

Churches included in lobby act

WASHINGTON (BP) — Lobby registration and disclosure legislation, aimed primarily at major paid lobby organizations, but which also includes church efforts to affect public policy, advanced through the House Committee on the Judiciary.

James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs, in testimony submitted to the judiciary committee urged that churches be excluded from the requirements of the bill (H.R. 8494). "We believe that the bill as now constructed seriously jeopardizes the guarantees of the First Amendment with regard to 'the free exercise of religion,'" Wood said.

The Senate Governmental Affairs Committee is also working on lobby disclosure bills but has not yet issued a final version.

The House measure would require registration with the government by any organization or group of individuals which spends \$2,500 in any quarter to lobby or draft lobbying communications or which employs one or more persons who lobby 13 or more days per quarter or two or more persons who lobby seven or more days per quarter.

Wood asserted that involvement of the church in public affairs is "an inescapable responsibility" and "integral to the mission and ministry of the church . . . H.R. 8494 clearly puts a substantial burden on the churches of accountability to government for maintaining an advocacy role in public affairs and in the formulation of public policy."

The bill would require information identifying the organization and its lobbyists as well as the issues of concern and the methods of lobbying used. It would also require disclosure of money spent for lobbying and salaries of lobbyists.

'Total Woman' approach wrong says WMU leader

COLUMBIA, S.C. (BP) — It is incredible that "the manipulation and self-deceit of the "Total Woman" approach to life and relations between the sexes is being presented as the attitude of the Christian church toward women, the executive director of the Southern Baptist Woman's Missionary Union told a women's conference in Columbia, S.C.

Carolyn Weatherford, addressing the "Conference on Women in the Church in the Future," said as women move into leadership roles in the church and elsewhere, it is "female attitudes that need more changing than males' attitudes."

She urged those attending the conference, spearheaded by women's organizations in 15 major denominational groups in South Carolina, to form support groups for women involved in seeking new roles in church and society.

Women who actually move into leadership roles report that they receive the least support and the most criticism

from women in the church, she said.

Miss Weatherford, top officer of the SBC's woman's organization, characterized this as "an era of emerging women" in the United States but deplored the negative development forming across the country "of a network of those opposed to what they call 'radical, man-hating females.' It is appalling that there are those in our churches who will listen to anyone who quotes any part of Scripture and believe what they say as Gospel."

She quoted statistics showing that "only 14 percent of divorced women receive alimony, only 44 percent of divorced mothers receive child support, while when it comes to funds provided for the elderly and retired, widows are asked to exist on half the money that men receive." And she pointed out that only 58 percent of those arrested for forcible rape last year were prosecuted.

"The Christian woman needs to say 'I can do all things with Christ,' and go forth to do, not what God has called her husband or father to do, but what God has called her to do," she said.

Conway BSU center to be dedicated

The dedication of the new Baptist Student Center at the University of Central Arkansas will be 7:30 p.m. on Tuesday, April 4. The architect for the building was John D. Jarrard of Little Rock. Builder was Starkey Construction Inc. of Conway. Richard Boyles serves as Baptist Student Director at UCA.

SBC datelines

Califano still fights tuition tax credit

by Stan Haste

WASHINGTON (BP) — The Carter administration is pulling out all stops in an effort to defeat a massive program of tuition tax credits to aid nonpublic schools.

At a meeting attended by some 30 representatives of Washington-based religious liberty, civil liberties, and educational groups, Secretary of Health, Education, and Welfare Joseph A. Califano said the proposed tax credit bill now before Congress is "clearly unconstitutional."

He said "any lawyer worth his salt" would see the bill introduced by U.S. Senators Bob Packwood (R.-Ore.) and Daniel Patrick Moynihan (D.-N.Y.) as a violation of the no establishment clause of the first amendment. Califano cited specifically a 1973 U.S. Supreme Court decision, PEARL V. NYQUIST which declared unconstitutional a state tax credit plan in New York.

Califano said he expects an opinion soon from Attorney General Griffin B. Bell on the constitutionality of the Packwood-Moynihan proposal. Besides the constitutional argument against Packwood-Moynihan, Califano scored the bill as "abominable social policy." "It's very wrong in any number of ways for this country to go in that direction," he said.

Califano's chief legislative aide, Dick Warden, said that a general tax credit does not take each family's income into account, granting instead an across-the-board credit regardless of particular need. He also called tax credits an "unfair form of general tax relief."

Warden said that tax credits would be too expensive for the federal government to absorb and that by 1984 the cost to the federal treasury would be \$5.4 billion.

The battle in Congress over tax credits has now shifted to the House of Representatives, where the Committee on Ways and Means is considering the proposal. Warden noted that the prospect in that panel is for a "close call."

The Senate Committee on Finance recently approved the bill by a surprising 14-1 vote, sending it on to the Senate floor for action. Church-state observers in Washington have been predicting for some time that while the measure is likely to be approved by the Senate, it will have more difficulty surviving in the House.

What's happened so far in BMT

ATLANTA — To provide a picture of what's happening in Bold Mission Thrust, here's a tabulation of reports sent in by 14 state Bold Mission Thrust team leaders for the last quarter of 1977.

New churches: 12 in key counties, 12 in key cities, five among cultural/lifestyle groups, one in transitional communities.

New missions: 30 in key counties, 16 in key cities, eight among cultural/lifestyle groups, two in transitional communities.

New home Bible fellowships: 31 in key counties, 13 in key cities, 31 among cultural/lifestyle groups.

New preaching points: five in key counties, 19 in key cities, three among cultural/lifestyle groups.

New Sunday schools: 25 in key counties, 26 in key cities, three among cultural/lifestyle groups, one in transitional communities.

Number of evangelistic training events: seven in key counties, 23 in key cities, seven in cultural/lifestyle groups, two in transitional communities.

Number of evangelistic events/projects/activities: nine in key counties, 27 in key cities, four in cultural/lifestyle, four in transitional communities.

Number of congregational training events: seven in key counties, 193 in key cities, three among cultural/lifestyle, four in transitional communities.

13 new associational missions committees, 80 new associational evangelism committees, 179 summer missionaries funded, 23 new counties entered.

Finances bleak for ethnic workers

by Everett Hullum

CHICAGO (BP) — Inflation and "business-oriented standards" have resulted in disturbingly inadequate

salaries and retirement incomes for a majority of ethnic missionaries in the U.S., an official of the Southern Baptist Home Mission Board said.

Oscar Romo, director of language missions for the board, detailed results of a survey to missions leaders attending the 21st annual Language Missions Leadership Conference in Chicago.

The study indicated more than 50 percent of language missionaries can qualify for food stamps, he said.

In addition, dozens of language missionaries face an old age of substantially lowered incomes. One, recently retired, receives monthly "only one dollar for each of the 36 years she served," Romo reported.

Urging conferees to re-examine state commitments, Romo challenged: "It is our responsibility to communicate, to encourage, to lead eligible and talented language-culture persons to avail themselves of the benefits as well as the struggles of language missions."

Romo blamed the "startling statistics" on two conditions — success standards of missionary work based on "traditional, Bible-oriented, rural culture" and failure to communicate with persons who don't understand "our own various terms, axioms and policies."

Commenting on the first condition, Romo said most ethnics live and work in metropolitan, non-Bible oriented, multicultural environments and that typical SBC standards of success cannot be applied to them because their setting is more difficult.

As for communication, Romo said, Southern Baptists can't expect people whose understanding of English is based on dictionary definitions to understand SBC terms, policies and "language of Zion." Often ethnics don't understand retirement options or other opportunities open to them, when they are phrased in difficult-to-understand terms.

Missionary salaries are paid jointly by Home Mission Board and state Baptist conventions, which must make joint decisions on salary and benefits.

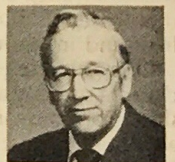
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Dr. L. H. Coleman
Tour Host

Life in the Fellowship

April 2, 1978

Acts 4:32-35; 5:1-11

One of the most significant truths gleaned from chapters one through five of Acts is this: the coming of the Holy Spirit upon the disciples of Jesus resulted in the unique and strong fellowship of the church. Those who stress the out-



Dr. Porter

ward signs of the noise of the wind and speaking in tongues are majoring in outward and temporary aspects of the experience at Pentecost. Others who focus their attention on individualistic experience and personal benefits are also missing the true significance of the happening at Pentecost.

The experience at Pentecost was the coming and abiding presence of the Holy Spirit on the church. He empowered the believers, united them, and gave them a beautiful fellowship.

The basic result of the coming and abiding presence of the Holy Spirit was the building of the church: fellowship (Koinonia). This was a key word in the early church to describe their relationship as followers of Jesus. Later it was understood by believers to mean the breaking down of barriers between Jews and Gentiles, for in God's sight no person was common.

Today's lesson on Life in the Fellowship focuses on the summary statement in Acts 4:32-37 and the sin of Ananias and Sapphira found in Acts 5:1-11.

United fellowship

"The congregation of those who believed were of one heart and soul" (Acts 4:32). Some of the "foreigners" who spoke other languages may have remained in Jerusalem after their conversion to Jesus. There is no question that they were a diversified group. The one thing that they all had in common was their allegiance to Jesus Christ and the presence of the Holy Spirit in their lives and in the congregation.

One of the urgent needs in our churches today is for unity in fellowship. This can only exist when we are able to stress that our primary allegiance be to Jesus.

Therefore, breaks in fellowship and factions result. We must lock arms with one another and work together as we fix

our eyes on Jesus and our common calling to follow him. Only Jesus can lead us to accept each other as brothers whatever our backgrounds, diversities, and opinions.

Liberal fellowship

"Not one of them claimed that anything belonging to him was his own; but all things were common property to them" (Acts 4:32). They sold their land and houses and brought the proceeds of the sales and gave them to the apostles who in turn distributed it to those who had need.

The fellowship of the congregation was marked by great liberality. They were generous, unselfish and they gave without restraint to meet the needs of others.

This was a very important uniting factor in the early church. It provided them economic security. They were not dependent on outsiders; economic pressures from their enemies would not have a significant impact on the believers. They were free from monetary needs and could focus their attention on learning from the apostles, on worship and prayer, and on the preaching of the gospel. The movement would have had difficulty in surviving if there had been economic needs in the group.

Later in the book of Acts, we notice that they changed from communal ownership of property to collection of voluntary offerings in the churches. Life in the fellowship must be characterized by liberal giving of our stocks, bond, property, and monthly earnings.

Trusting fellowship

"I don't like what they are doing with the money of the church." We sometimes hear this criticism leveled at the church. We are the church. The "they" is "us." Perhaps we need to be more aware of the needs of the world to which our contributions are directed to meet.

Also, we need to be more trusting of those who lead us in the ministry of helping the needy. The distribution of

the funds was done by the apostles and later by the seven (Acts 6:1-ff). The fellowship of the church was strong because they had the capacity to trust and support those who carried heavy responsibilities in ministry.

Witnessing fellowship

"They were all filled with the Holy Spirit, and began to speak the word of God with boldness" (Acts 4:32). It is enough to say here that they witnessed to Jesus. "With great power the apostles were giving witness to the resurrection of the Lord Jesus, and abundant grace was upon them all" (Acts 4:33). We may be overly concerned with methodology and projects of evangelism rather than with a spontaneous sharing of Jesus from Spirit filled lives!

Fearing fellowship

Someone has said that we have lost the awe and fear of God. The young church in Jerusalem marveled at the work of God through the apostles. They stood in awe and fear at what God was doing in their group. "And great fear came upon the whole church" (Acts 5:11).

God's justice and judgement upon the sin of Ananias and his wife, Sapphira brought about this fear. The generosity of Barnabas (Acts 4:36-37) provides a vivid contrast to the perfidy of Mr. and Mrs. Ananias.

Barnabas was a man filled with the Holy Spirit. He was a Hellenistic Jewish Christian who played an important role in uniting the Jewish Christians from Jerusalem to their brothers from the outside. He sold a tract of land and brought the money to the apostles.

It appears that Ananias tried to copy this kind of action and thus gain the reputation of being a generous person too. His thoughts were of himself and his concern was to look super good among his brothers. His public act was an attempt to credit the Holy Spirit with what he was doing for personal motives and self gain. Peter told him the truth when he said, "You have not lied to men, but to God" (Acts 5:4).

The fellowship of the church is a gift of God. It is a terrible sin against God to wound the congregation. We too must stand in fear and awe at all that God does in and through the church.

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God's creating work

April 2, 1978

Genesis 1:1-2, 24-28, 31

The Bible has often been called a library of books from Genesis to Revelation. Many are the human authors and varied are the literary forms. The attentive searcher is able to see God controlling and guiding what is recorded in the Bible. The book of Genesis is important in that it introduces us to this library.



Ramsey

Genesis is the book of beginnings. A proper understanding of Genesis can bring man out of the frustration of his ancestral past to the wonderful truth of his Divine creation. The book of Genesis, with its plain and full account of creation, becomes a guide to the foundation of our faith in an omnipotent God.

The God of Creation (1:1, 2)

Unless the reader is willing to accept verse one the Bible will never be meaningful to him as a guide for salvation. "In the beginning . . . God . . ." A belief in the eternal existence of God is compulsory for man's redemption.

The Hebrew word for God employed here is Elohim. This signifies the power of God to create. The plural form of the word Elohim is used to give the reader an understanding of the Godhead, Father, Son and Holy Ghost.

What was the manner in which all things came into existence? God created it, that is, God made all things out of nothing. There was no pre-existent matter which God used to produce the world. By the ordinary powers of nature it is impossible to create anything out of nothing. But by the almighty power of God it is impossible that it should be otherwise. Any supposition of eternal matter on our part would be a dishonour to the eternal mind of God.

In verse one we are told that God created the heavens and the earth. But in verse two we are told that the earth was shapeless, useless, without ornaments or inhabitants. It was upon this first chaos of matter that the Spirit of God moved. Could there ever be life and a beautiful world from this confused mass of matter? Yes, when the

Spirit of God enters into it. Only God can give life to dead matter. What a great revelation this is for us who were once "dead in trespasses and sins."

God's creation of animal life (1:24, 25)

God has completed five days of his creative work. His creation is now completed to the point of receiving animal life on the earth. In his creative work we see a divine perfection; there are fins for the sea, wings for the air and feet for the land. In God's wisdom he made some amphibious. In his creation some are at home on land or sea, and some in air, on land, or sea.

God spoke animal life into existence. In verse 24 he said, "Let the earth bring forth". This verse does not in any way suggest that God had resigned his creative power to the earth itself. The earth of its own virtue could produce nothing. God was speaking the respective kinds of animal life into existence upon the earth. Animal life was not a process of evolution, but an act of divine creation from the Eternal mind of God.

In verse 25 we are told that God made every kind of animal after his own kind. A beautiful world is made more beautiful by animal life. Whether an animal is used as a beast of burden or a cherished pet, it serves as a useful companion to the rest of God's Creation. Man's very existence to some extent is dependent upon animal life.

God's wisdom is seen in the creation of animal life. Some are harmless, some harmful, some are tame, others are wild. Some animals are for man's protection, some are for his provision.

God's creation of man (1:26-28)

"What is man, that thou art mindful of him? And the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor" (Psalm 8:4, 5).

Man is the object and aim of creation itself. Man has always been greater than anything else in the creative order. Man is the center and climax of God's creation. Man was placed last in the creative order of God so there could be

no suspicion he was a helper of God in creation.

The Bible does not say, "Let man be created" or "Let man be made" but "Let us make man". The use of the plural is the idiomatic way of the Hebrew to express deliberation. The heavenly council of Father, Son, and Holy Spirit agreed to carry out the eternal plans to create man. Man would be created in the image and likeness of God.

This is not to be interpreted in a physical sense. God is known only as a pure spirit, the infinite Spirit. Man is morally and spiritually related to God in nature and being. As God is the Spirit, man is a spirit. The marks of God's personality are found in man as he has the ability to think feel or will.

Verse 28 has recently become a subject of theological and sociological discussion. Has God changed his mind in view of publicized food shortages and the so-called population explosion? What stand should Christians take on birth control?

These are trying and difficult questions to answer. However, the wisdom of Christians thinking must deal with this. In the beginning, in the book of Genesis, the command to increase and multiply is given with the promise that what God wills he will supply with life and substance. The Christian must remember that fruitfulness and increase depend upon the blessings of God.

God's perfect creation (1:31)

When God created man he put the jewel in his crown of creation. No part of creation could be man-made, because man is imperfect. No account of evolution, or other creative theories can satisfy the hungry conscience of the masses of mankind. God created!

God, as creator is still owner and possessor. God did not create and desert, but he protects and provides. God's creation of all things was good because in them we see perfect unity, order and purpose.

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding" (Isaiah 40:28). The chaos and confusion of this world today are man-made, not God-made. Thank God today for his wonderful work of creation.

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A smile or two

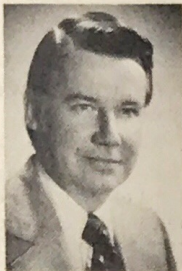
Just about everyone with humility likes to brag about it.

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Attendance report

March 19, 1978

Church	Sunday School	Church Training	Church addns.
Alexander, First	139	61	1
Alpena, First	78	23	
Batesville, First	273	101	2
Bentonville, Central Avenue	82	39	
Berryville			
First	181	57	
Freeman Heights	165	54	
Rock Springs	56		
Biscoe, First	105	55	
Booneville			
First	262		
Mission	16		
South Side	104	64	
Cabot			
First	498	125	
Mt. Carmel	440	239	17
Camden, Cullendale First	549	123	1
Center Hill, First	97	62	4
Charleston, First	179	63	
Conway			
Pickles Gap	210	101	
Second	394	127	3
Crossett			
First	479	133	
Mt. Olive	334	120	
Danville, First	201	52	2
Des Arc, First	190	77	1
El Dorado, West Side	492	472	7
Forrest City, First	738	130	2
Ft. Smith			
First	1582		11
Grand Avenue	1024	216	
Mission	31		
Trinity	158	42	
Fouke, First	101	40	
Gentry, First	165	57	
Glendale	98	40	
Grandview	116	63	
Green Forest, First	190	57	
Greenwood, First	397	102	3
Hampton, First	170	90	2
Hardy, First	145	59	
Harrison			
Eagle Heights	283	98	
Woodland Heights	124	68	2
Hector, First	32	16	2
Hilldale	42	22	
Hope, First	404	80	
Hot Springs			
Harvey's Chapel	124	67	
Park Place	328	95	
Hughes, First	189	64	
Jacksonville			
First	421	85	
Second	166	55	
Jonesboro			
Friendly Hope	147	110	
Nettleton	279	118	1
Kingston, First	58	28	1
Lavaca, First	333	128	2
Little Rock			
Crystal Hill	122	49	
Life Line	474	129	
Martindale	90	62	
Magnolia, Central	702	216	
Mammoth Spring, First	110	43	
Melbourne, Belview	205	83	
Monticello, Second	317	67	1
Mulberry, First	327	134	
Murfreesboro			
First	168	47	2
Mt. Moriah	60		
North Little Rock			
Calvary	395	106	7
Harmony	79	53	
Levy	406	96	
Park Hill	1025		3
Paragould			
Calvary	291	186	4
East Side	333	173	
First	463	95	3
Paris, First	370	42	1
Pine Bluff			
Centennial	177	83	18
Central	124	43	
East Side	176		
First	730	128	1
Hardin	143	44	
Lee Memorial	284	88	
Sulphur Springs	137	75	
Watson Chapel	471	138	
Rogers			
First	562	125	
Immanuel	84		6
Russellville			
First	601	98	5
Second	140	56	2
Sheridan, First	200	40	1
Sherwood, First	261	53	2
Springdale			
Berry Street	52		2
Caudle Avenue	147	74	5
Elmdale	291	87	
First	1576		41
Texarkana			
Faith	257	85	
Hickory Street	177		3
Shiloh Memorial	190	54	
Van Buren, First	642	168	1
Yandervoort, First	76	46	
Ward, First	124	59	
West Helena, Second	217	112	
Wooster, First	120	86	
Yellville, First	189	70	6

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Representatives optimistic about BMT progress overseas

by Irma Duke

RICHMOND, Va. (BP) — Sixteen field and mass media representatives brought an optimistic, up-to-date report on Southern Baptists' overseas efforts to carry out the denomination's ambitious Bold Mission Thrust goal.

The missionaries, who gathered from around the world for a series of meetings in Richmond, Va., with the Foreign Mission Board's overseas division and other home office person-

nel, reported increased number of baptisms, churches and opportunities.

the Muslim world as never before. Jibla (Yemen) Baptist Hospital, for example, has more patients than it had six months ago even though it had to raise fees considerably, Graham said.

He said the new Israeli law aimed against proselyting has backfired. Concerned believers are getting together for prayer and Bible study and their witness is strengthening. The action of the Israeli Knesset (parliament) makes it an offense punishable by five years imprisonment to offer anyone benefits to convert. Some missionaries fear that preaching and charitable acts may be interpreted as such "benefits."

Village evangelism provides a cause for excitement in Bangladesh, reported James F. Kirkendall, field representative for South Asia, who said 80 to 90 percent of the people there live in villages. Strategy for winning these people includes witnessing from village to village, discipling the new believers and enabling them to lead their own people.

The field representative for Southern Africa reported a new prominence for Baptists there. Marion G. (Bud) Fray said he believes "this is God's hour for Southern Baptists in Southern Africa." He backed up his statement with incidents of conversion and spiritual enrichment, especially among people in Rhodesia and Bophuthatswana, the newest mission field for Southern Baptists.

Several of the mass media representatives reported strides being made in their areas. Zebedee V. Moss said the use of cassette players has expanded recently in Eastern and Southern Africa because of high illiteracy rates.

Many of the countries in South America report phenomenal church growth. Don R. KammerDiener, field representative for Eastern South America, said new congregations not planned by the convention or the mission are popping up throughout Paraguay. He said the missionaries' first contact with these new congregations in many cases comes when they ask the mission for help.

Similar groups of believers are forming in Peru, according to H. Robert Tucker, field representative for Western South America. Some groups of

Christians meet around radio programs. When one group was asked what kind of Baptists they were, they said, "The kind that the radio preacher is." Tucker said radio is actually being used for church establishment.

Samuel M. James, field representative for East Asia, reported that on the average, one church was established per week in Korea last year. He said a three-year urban evangelization project by Baptists in Korea has resulted thus far in unbelievable response. He said Baptists in Japan have the best opportunities for growth since postwar days.

Isam E. Ballenger, field representative for Europe who recently was inaugurated as president of Baptist Theological Seminary in Ruschlikon, Switzerland, said his most exciting report comes from Spain where people are experiencing freedoms they have not known for centuries. He said Baptists there are working to take advantage of the new freedom.

Problems reported in mission work, such as difficulty in obtaining visas, war and uncertainty, and lack of personnel seemed small against such progress reports, even though the problems are a sobering reality in many areas.

Missionaries and other Christians in some countries in the Middle East and Africa are continuing to minister in the midst of war and uncertainty. In Uganda, for instance, churches are not allowed to meet. As a result, Southern Baptist missionaries now work in social ministries and encourage Ugandan Christians.

In other areas, uncertainty in obtaining resident visas looms over the possibilities of expanding work and making bold new plans. Some of the representatives expressed new fears that visas may be a problem in their areas.

The representatives reported the continuing need for more personnel throughout the world. That need causes concern in Japan, according to James, where half of the missionary force will retire in the next 13 years. He said many of the missionaries to Japan came in right after World War II and approach retirement with a dim hope of replacement.

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nel, reported increased number of baptisms, churches and opportunities.

Many of the 90 missions (organizations of Southern Baptist missionaries) have set objectives in direct relationship with the board's part of the denominational Bold Mission Thrust goal to give everyone in the world the opportunity to hear the gospel by the year 2000.

Finlay M. Graham reported from the Middle East that doors have opened in

