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June 30, 1977

Arkansas Baptist State Convention

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June 30, 1977

Arkansas Baptist

NEWSMAGAZINE



The varied ministries
of associations
page 12.



I must say it

Charles H. Ashcraft / Executive Secretary

Public opinion opinions

One indication the doctrine of the fall of man is right is the desire of unprincipled people to be on the winning side, whether it be right or wrong. Original sin has never more been confirmed that so when a person wants to see how the election is going, then takes side with the winners. The rightness or wrongness is no consideration at all, to be on the winning side regardless is most important to one whose depravity is established.

I have watched reactions to issues all my life. It is humorous, if not so tragic, to observe the caution of some big leaders who depend on public opinion moreso than moral principles to determine how they vote. They usually wait until the issue is settled and assured in a certain direction, then with loud voice and oratorical flourish take the great stand with the majority. They have much company, these majority approval seekers, but in so doing have denied themselves a rare sort of fellowship reserved only for the principled sons of God. Seated at this table are Joshua and Caleb. Others are Moses, Gideon, Elijah, Jonah, Joel, Jeremiah, Paul and Jesus.

The popularity seekers may not sit in the company of principled people because they have closed the door themselves to the rare fellowship of the committed ones.

One of the distinguishing characteristics of a strong man is his unwillingness to employ others to do his thinking and deciding his vote. Those who play both ends against the middle will be lonely in this time and later. Loyalties are important in a religion which is built on loyalty and it will be an encouraging day when every child of God rises to the level of a full disciple of His Lord and will stand for what he knows to be right if he stands all alone when the vote is taken. Those of us who live out our lives at the cutting edge of the faith may always know we are on the right track when certain people take the other side. Our greatest compliment is that certain folks disagree with us. Because these folks have never been on the right side of any issue. The losing side is not so bad when the peace of God rests in your heart.

I am thinking of a certain small reptile whose color changes to the color of the most adjacent object. This is convenient for survival, but little help if one is to lead the masses forth in conquest. The only winning side is the side whose souls are at peace with their behavior. There is no victory without unless there is victory within. Had Moses sought majority approval the Children of Israel would be in bondage still. Had Joshua and Caleb awaited a favorable vote, the history of the ages would have suffered. Everyone wins when he seeks the face of God unilaterally and expresses his conclusions with confidence and honesty.

I must say it!

In this issue

Allen's views 10

The new president of the Southern Baptist Convention has expressed his views on several subjects at a press conference held at Kansas City shortly after his election.

The association 12

The work of associations in Arkansas is the subject of the cover this week. More photos inside tell part of the story of the ministries carried on by the Baptist association.

SBC resolutions 14

Messengers to the Southern Baptist Convention considered a total of 14 resolutions and the committee on resolutions was led by Arkansan Daniel Grant.

Extra lessons 19-22

Because there will be no Newsmagazine for July 7, Sunday School lessons for Sunday, July 10, are included in this issue.

Arkansas Baptist

NEWSMAGAZINE

VOLUME 76

NUMBER 26

J. EVERETT SNEED, Ph.D. Editor
BETTY KENNEDY Managing Editor

ERWIN L. McDONALD, Litt. D Editor Emeritus

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

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

Original poetry cannot be considered for publication.

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Mending broken relationships

Most Christians have a strong desire to be at peace with all men. But human nature being imperfect, broken relationships do occur, even within the Christian community. Fortunately, the Bible provides guidance in restoring these broken relationships.

Christians should be aware that broken relationships with others disturb our relationship with God. Hence, Jesus instructed, "... if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23-24).

The offering to which Jesus referred was the sin sacrifice in Jewish worship. But the principle is valid for today. Broken relationships, regardless of where the blame rests, disturbs our worship of God. Nothing (not even the giving of money) will restore a proper relationship with God, except mending the difference with our fellow Christian.

Perhaps the most important principle of mending broken relationships is forgiveness. Peter asked Jesus if his followers were to forgive those who had wronged them seven times. Peter's statement appeared to be generous enough, since Rabbi Jose ben Jehuda had instructed that forgiveness was to be given three times. But "the fourth time," he said, "they do not forgive." Jesus replied that there was to be no reckonable limit placed on forgiveness (Matt. 18:22).

Jesus also laid down the procedure to use when we have been wronged (Matt. 18:15-17). First, we are to talk with those who have wronged us. If this fails, we

The editor's page

J. Everett Sneed



are to take two or three others with us. Finally, the matter is to be taken to the church.

There are also principles of restoring relations when we have wronged others. First, we should confess that we have been wrong. This is not easy. A person is often reluctant to admit any wrong-doing even to himself. But we must recognize that God knows, and we cannot have proper peace with God until the matter is settled. We should go to the other person and say, "I was wrong, will you forgive me?" Our apology will surely be accepted. But, if not, we have confidence that we have done that which is required of a Christian.

When we have wronged someone, how many should know of our apology? The attempt at reconciliation should be as wide as the wrong-doing. For example, if a man has said unkind words to his wife, it need not be confessed to the whole church. It should be confessed to his wife and to God since involvement of others can produce additional problems.

When necessary and possible, restoration should be made for wrongs that we have done to others. Zacchaeus, after establishing a relationship with Christ, said, "... if I have taken any thing from any man by false accusation, I restore him fourfold" (Luke 19:8).

It is important that we do not belittle ourselves. Every person is of great value and worth to God.

When Christians follow the principles of forgiveness, confession and restoration, broken relationships can and will be mended. Most importantly, we will be at peace with God and our fellow man.

Guest editorial

You do matter and can do something

Prime Minister Indira Gandhi is voted out of office in India. Idi Amin makes horrible blunder after horrible blunder in Uganda. Palestinians and Israelis remain intransigent in ancient strife over Israel. Negotiators haggle over prisoners-of-war and missing in action servicemen in Indochina. Bloodshed continues unabated in Ireland, in the name of religion. Assassinations and revenge wrack Lebanon.

Around this troubled world, jealousies of men and hatreds of nations remind thoughtful Christians every day that man can never solve his own problems. Men and nations are simply too crazed for power to live peaceably with other men without Divine intercession.

Cast against this maelstrom of global conflict, Southern Baptists are bravely announcing a Bold Mission Thrust, to get the gospel of Jesus Christ to every last creature on this war-torn planet by the year 2000. Georgia Baptists have resolved to share Christ with

every Georgian by the year 1980 ... just three years hence.

To get this monumental and urgent task done will require prayer, personnel and money. The Cooperative Program is the finest channel yet devised by cooperating Christians to share the gospel with lost men everywhere. April is Cooperative Program month on the Southern Baptist calendar.

Oftentimes Christians feel helpless in the face of massive world problems. But we are not helpless. Our God and his mandate are more powerful than any force mustered by Satan or the Kremlin or anybody else. Each of us can do much through sharing with others in our world mission enterprise. The Cooperative Program is your own individual pipeline to a sick world. — Editor Jack U. Harwell in "The Christian Index", state paper of Georgia Baptists



One layman's opinion

Daniel R. Grant / President, OBU

Atlantic City's strange definition of progress

Atlantic City, once the nation's number one convention center, has experienced severe economic and social distress in recent years. One-third of its 40,000 permanent residents are on welfare, and unemployment is more than 20 percent. Last November, in the name of economic progress, New Jersey voters approved an amendment to the state constitution to allow gambling casinos in Atlantic City.

Atlantic City is now experiencing an economic and social revolution, but with some strange and ironic twists. About 10,000 of the poor, mostly blacks and Hispanic residents, live in slum areas where some \$500,000,000 worth of large hotels with gambling casinos will most likely be built. A mad scramble by land speculators has already begun. A suspiciously large number of fires have occurred to wipe out slum dwellings, and the city has been suddenly and strangely vigorous in enforcement of housing codes long ignored. The effect of this under the state's dispossession

law is to allow speculating landlords to evict tenants and tear down these old apartment houses.

Atlantic City seems to be "solving" its poverty problem. Towns lying on the outskirts of Atlantic City, such as Pleasantville, have become a dumping ground for Atlantic City's slum dwellers who have been ousted.

Isn't it interesting to confirm the old truth that the love of money is the root of all kinds of evil? New Jersey voters thought they were approving a relatively minor evil (casino gambling) in order to achieve a major good (economic prosperity and urban renewal for Atlantic City). What they apparently will achieve is economic prosperity for a few casino owners while moving their slums and slum dwellers to neighboring towns.

The devil will undoubtedly be glad to share his urban renewal plan for Atlantic City with other inquiring cities and states.



Woman's viewpoint

Betty Seay Crews

'You're a man!'

A few months ago my husband was asked to conduct a series of services at his home church. This was the church where he had grown up as a teenager, graduated from high school and had surrendered his life to the preaching ministry as a senior in high school. This was the church that had licensed and ordained him over 20 years ago.

My husband had apprehensions about returning lest people would remember him as the teenager who had done things or as the mischievous person he was and still is. But a statement made by his father prompted this writing.

Mr. Crews said, "You know, son, it just dawned on me today as you were preaching that you're a man! I have always thought of you as my little boy!"

I'm sure God looks down on us each

moment of our life and says, "That's my son or daughter." As he looks around he must feel some of his children are growing so much that they are about to become his man or woman. Others that he sees do not claim him as father.

Wouldn't it be wonderful if all Christians could grow in grace and knowledge in our spiritual life as we do in our physical stature! Wouldn't it be wonderful to hear our heavenly father say every day, "He's a man!"

I never cease to be amazed how fast some Christians grow in grace and knowledge, while others remain as babies in faith.

As you read this, ask yourself... Am I a full grown man or woman in my heavenly Father's eyes? We should never cease to grow spiritually but we should strive daily to please him by being our best self every day.

No paper July 7

The week of July 7 is one of two weeks this year when there will be no issue of the *Newsmagazine*. During each calendar year 50 issues are published.

The June 30 issue will contain Sunday School lessons for both July 3 and July 10.

Churches should not send attendance reports for Sunday, June 26. No report for this Sunday will be compiled.

buildings

Emmanuel Church, Forrest City, is building a new educational facility which will contain six classrooms. James C. Neal is pastor.

Des Arc First Church is constructing a new educational building and fellowship hall. Jack Bledsoe is pastor.

Biscoe First Church has completed a building program that included construction of a fellowship hall and additional educational space. The building contains 2800 square feet of space. Most of the work was done by men of the church. Building committee members were Austin Nail, chairman, Mike Sayger, Rebecca Patterson and Marty Chesser. J. D. Webb is pastor.

Letters to the editor

We encourage letters to the editor as this is an important part of every Baptist publication. Readers are extremely interested in the various points of view which are held by individuals within our state.

Letters, however, must conform to certain guidelines: (1) They should be clearly labeled "Letter to the Editor"; (2) They should deal with an issue of general interest to our readers (letters of commendation or recommendation cannot be carried. Letters defaming the character of any individual will also be rejected.); and (3) Letters must not exceed 350 words.

These guidelines have been approved by the ABN Advisory Committee, and the editor has been instructed to return all letters which do not conform to these standards for rewriting by the author.

Letters received by Monday, 11:30 a.m., will appear in an issue 10 days later.

Ruby Fish, who recently retired following 30 years as clerk of Star City First Church, was honored by the church. Miss Fish, a graduate of Arkansas A and M College, Monticello, also attended Ouachita University and Oklahoma A and M



Miss Fish

University. She is a retired school teacher, having taught in schools at Moro, Tillar, Gould, Brinkley and Star City. Dennis Dodson, pastor of Star City First Church, gave a resume of Miss Fish's life when the church held "Ruby Fish Day". Dodson said that Miss Fish had been a Sunday School teacher for more than 50 years and had served in other positions of leadership in the church. The pastor presented Miss Fish a book containing letters written to her by friends. Dayton Fish, chairman of deacons, presented a plaque to the retiring clerk as a gift of appreciation and recognition from the church. Others on the program were Don Cooper, Adult Consultant for the



Doty

Sunday School Department, Arkansas Baptist State Convention, and a former pastor of the Star City church; Harold White, Director of Missions of Harmony Association; and Roy J. Fish, evangelism professor at Southwestern Seminary and nephew of Miss Fish. Program committee members were Mrs. Edwin Moss Jr., chairman; Mrs. Dayton Fish and Mrs. Burl Brockman. Mrs. Robert Floyd has been elected church clerk to succeed Miss Fish.

Jerry Spivey has recently joined the staff of Park Hill Church, North Little Rock, to serve as minister of adult education. He is a 1977 graduate of Southwestern Seminary and a native of



Spivey

Florida where he attended school in Pensacola. Spivey served two years in the United States Army with combat duty in Vietnam. He previously served as minister of education at the Warrington Church in Pensacola. Spivey and his wife, Ginger, are parents of two children, Stephanie and Christopher.

David Doty has joined the staff of Park Hill Church, North Little Rock, as minister of music. He holds a master's degree in church music from Southwestern Seminary with undergraduate work at Baylor University where he received a bachelor of music degree in church music. Doty, a native of Forest, Miss., has been serving on the staff of First Church, Texarkana, Tex., for the past four years. He and his wife, Cindy, are parents of one son, Campbell.

Don Cagle of Oklahoma City, Okla., assumed the duties of music and youth director at Amboy Church, North Little Rock, on Sunday, June 12. He comes to the North Little Rock church from Kentucky Avenue Church in Oklahoma City. Cagle has attended Oklahoma Baptist University. He and his wife, Debbie, are natives of Oklahoma.

Paul Gilbreath of El Dorado has accepted the call as minister of music and youth with Kelso Church, Rohwer. Sardis Bever is pastor of the Kelso Church.

Linda Stark has joined the staff of Little Rock First Church as Christian Family Life Ministry associate and secretary. Before joining the staff, Miss Stark was teaching at Pulaski Academy in Little Rock.

Randy Thomas has assumed the duties as summer youth director at First Church, Helena. Thomas is attending Ouachita University, majoring in religious education.

Bill and Beth Hair are serving as summer youth directors of Lexa Church.

Bob Cook has accepted the call to serve as pastor of Lexa Church, assuming the pastoring on June 1. Rev. and Mrs. Cook and family moved to the church field from Texas.

Les Bucannon of Mountain View has been called to serve as pastor of Arbanna Church, Mountain View.

Les Stanley, who has served as minister of education and music of Walnut Street Church, Jonesboro, has resigned and is moving to Dallas, Tex.



Grant in Birmingham

Baptist college presidents met in Birmingham, Ala., recently at Woman's Missionary Union national office. WMU staff and college presidents explored ways of cooperation to undergird bold advance in missions. Pictured left to right are Carolyn Weatherford, executive director, Woman's Missionary Union, Auxiliary to Southern Baptist Convention; Robert L. Lynn, Louisiana College, Pineville, La.; Helen Lee Turner, Virginia Intermont College, Bristol, Va.; Aubrey L. Hawkins, Education Commission for Georgia; Daniel R. Grant, Ouachita Baptist University, Arkadelphia.

Ingram Boulevard Church, West Memphis, will have "Home-Coming Day" on July 10. Henry G. West is pastor.

Lone Star Church near Heber Springs was in revival June 20-26 with Jim Wiley of Searcy as evangelist. Ray Hipp is pastor.

West Side Church near Heber Springs was in revival June 19-25 with Larry Ballard of North Little Rock as evangelist. Jerry Cothren is pastor.

Wakefield First Church, Little Rock, is in revival June 26-July 1. Larry Stovall, the church's new pastor, is evangelist. Revival singing is being led by J. Edward Alumbaugh from Southern College.

Little Red River Association held an associational meeting at Mt. Olive Church, Crossett, on June 20. Those on the program were Fred James, Bill Good and J. C. Verser. David Miller is Director of Missions.

Youth of **Osceola First Church** observed Father's Day with a "Take Dad to Breakfast" event. John Dresbach is minister of youth.

Nettleton Church, Jonesboro, observed "Special Day for Shut-Ins" on June 19 with Carliss Odom of Little Rock as guest speaker. Harold B. Ray is pastor.

Jacksonville First Church will have a youth-led revival Aug. 19-29 with Luke Flesher and John Hicks in charge. Mason Bondurant is pastor.

Park Hill Church, North Little Rock, had Tom McMillan, missionary to Tanzania, as guest speaker on June 19. He spoke at both morning and evening services. At the Church Training hour McMillan showed a film entitled "A Day in the Life of a Masai". Cary Heard is pastor.

Biscoe Church held a deacon ordination service on May 29 at which Bobby Chesser was ordained as a deacon. Philip Salmon brought the charge and J. D. Webb, pastor, delivered the ordination sermon. W. T. Byrum, Director of Missions of Caroline Association, served as moderator.

Men of **Caroline Association** will hold their annual fish fry at Lonoke Church on July 18. Gary Nelke is associational Brotherhood director. W. T. Byrum is director of missions.

Forrest City Second Church was in revival June 26-29 with Homer Martinez as visiting evangelist. Music was led by Mr. and Mrs. George Townsend. D. C. McAtee is pastor.

Faith Church, Forrest City, was in revival May 20-June 5 with Leon Westbury as evangelist. Jerry B. Millikin is pastor.

Pine Tree Church near Colt observed homecoming day June 5 with special services and singing. A potluck luncheon followed the morning

worship hour. Jim Pinkerton is pastor.

Vanderbilt Church, West Memphis, recently held a family outing at the Tri-County Camp at Wynne. William H. Garner is pastor.

El Dorado Second Church had Jesse S. Reed, Director of Evangelism of Arkansas Baptist State Convention, as pulpit guest June 19. Reed is a former pastor of the El Dorado church. Fathers of the church received special recognition in these services.

Westside Church, a mission of Ft. Smith First Church, was constituted into a church in special services on May 29. Those participating in the service were William Bennett, pastor of Ft. Smith First Church; R. H. Dorris, Director of Missions for the Arkansas Baptist State Convention; Ernie Perkins, Director of Missions for Concord Association. The new church was constituted with a membership of 81. The church voted unanimously to call the mission's pastor, Harry Wilson, as their new pastor.

Hebron Church, Little Rock, will have special services on Sunday evening, July 3, beginning at 6 p.m. with a worship hour. This service will be followed by a fellowship. Malcolm Sample is pastor.

Heber Springs First Church had Gerald Jackson, Associate Director of Arkansas Baptist Church Training Department, as pulpit speaker on June 19. Special recognition was given to fathers of the church in morning services.

Central Church, Hot Springs, had Carl Overton, Central Association Director

of Missions, as guest speaker on Sunday evening, June 19. Fathers of the church were honored with an all-church social following the service.

Archview Church, Little Rock, presented the first Connie Jean Buffalo Memorial Scholarship award on Sunday, June 5, to Lisa Wisdom. This scholarship award is one given by Mr. and Mrs. Cecil Buffalo as a memorial to their daughter, Connie Jean, who died in 1976.

Little Rock First Church held a Joy Explosion for all youth on Thursday evening, June 16. The event featured Rita Osburn, Dick King and Marvin Delph, star of the Razorback Basketball Team of this year.

Biscoe First Church honored their graduates at morning worship services on May 7. Each graduate was presented a Bible by Austin Nail, chairman of deacons. J. D. Webb is pastor.

Anderson Chapel, Dumas, celebrated their 50th anniversary on June 5 with a special homecoming. Lannie Smith, who was called into the ministry as a youth of the chapel, delivered the morning message. Lunch was served at noon. The afternoon program consisted of a presentation of historical facts about the chapel and special music. Ron Kimbell is pastor.

Calvary Church, Little Rock, will be host to the youth choir from First Church, Winterpark, Fla., on July 12. The choir, which will present a concert at 7:30 p.m., is directed by Ray Holcomb.



ANOTHER CERTIFICATE — Betty Kennedy, Newsmagazine managing editor, has another certificate awarded for work she did for the ABN in 1976. After she entered a communications contest by Arkansas Press Women and got five awards, one of the entries then took second place in the national competition by the National Federation of Press Women. The award was given for page makeup and was presented at the group's national convention in Biloxi, Miss., this month. (ABN photo)

New 'front man' at Fayetteville

After 25 years, there is a new man sitting behind Jamie Jones' desk at the BSU Center at Fayetteville. Ken Watkins is now serving as interim Baptist Student Union Director at the University of Arkansas, Fayetteville, while Jones lives in Little Rock for the next two years directing the BSU Third Century Endowment Campaign. Previously, Watkins was associate BSU director in Fayetteville.

Watkins grew up in Mississippi and remembers the church as playing an important role in his early life. He made a profession of faith at age eight at his home church in Jackson, Ridgecrest Church. During his high school days, Watkins became deeply interested in playing football. At first, he says, he was a poor player, but determination and practice finally resulted in a football scholarship to Mississippi Delta Junior College.

His first year of college was a turning point in his life. Being away from family and friends for the first time, Watkins realized that he could voice his thoughts and feelings "without fear of bringing down the wrath of the community upon me." Serious doubts about his faith in God surfaced at this time.

He and a couple of friends decided one night that maybe there really was no God, or at least he was only partially involved in the world. Watkins recalls going to bed that night feeling very free — free of moral restrictions and past inhibitions. However, in the midst of this new found freedom, Watkins also experienced a gnawing fear about the world being in the hands of people like himself.

The next day, Watkins called a minister who had visited the campus a few weeks earlier. There was no BSU director on campus. The minister came over to see Watkins and his friends and talked with them. That night, Watkins saw Christ in a larger and clearer light. Following this dynamic spiritual experience, his relationship with the Lord blossomed.

The second semester of Watkins' freshman year was equally exciting. A roving BSU director visited the campus and talked with Ken about establishing a BSU on the campus. Watkins had never heard of BSU before. Nevertheless, he worked with the student director and served on the first BSU council as president.

New experiences were in store for Watkins now. Being in a position of leadership, he came in contact with

Baptist students from across the state at Leadership Training Conferences. Going to meetings like Ridgecrest broadened his perspectives as he was exposed to new people, new places and new ideas. Furthermore, Watkins remembers his BSU director as a sensitive, intelligent, yet tough man who had a tremendous influence on his life.

Watkins did not make the football team his sophomore year. He reflects, "I don't know what I would have done if it hadn't been for BSU because my life had been so wrapped up with football that I experienced a kind of grief as I lost it from my life." Much of the time and energy that he had poured into football,



The family of the new front man includes his wife, Carole (left), and three-year-old Andrew (held by Watkins). A new Watkins is expected to be born any day now.

he now poured into BSU activities.

After finishing at Mississippi Delta Junior College, Watkins transferred to Delta State College. At Delta State, he was elected president of the campus BSU, served as chaplain for the Student Senate and became involved in a couple of campus political campaigns.

Watkins was attending Delta State in the late 1960's, a time of disillusionment on most college campuses. The Vietnam War did not seem to affect campus life at Delta State as much as did the racial tension of the civil rights movement. Watkins saw many disappointed students leaving the churches during those years. But for Watkins, "BSU kept calling me back and kept me involved in the churches." BSU provided a stability for him during those restless years of the late 1960's.

Upon graduation from college in 1969, Watkins married Carole Dodd, another BSU'er from Mississippi. They had been good friends for many years, but never really dated until they became engaged. Ken remarks, "When people ask us about our date life, it's a little strange since we really never dated until after we got engaged. Now we date a good bit." Ken, Carole and their three-year-old son Andrew are expecting the arrival of a new baby any day now.

During his sophomore year in college, Watkins felt his call into the ministry. Active involvement in BSU and encouragement from his BSU director caused him to enter Midwestern Seminary after graduating from college. His seminary years were his best years. Compared to the disillusionment of his college memories, Watkins eagerly welcomed his new life at seminary and the joyful commitment to Christ of his fellow students and professors.

His last year at seminary, he worked with the Metropolitan Kansas City BSU, and he and Carole lived at the center. Toward the end of his seminary period, Watkins decided to pursue campus ministry. BSU had played such an important part in his life, and his friends and colleagues encouraged him in this direction.

Watkins arrived in Fayetteville to be associate BSU director in 1972. He sees his mission on the university campus as two-fold. He wants to channel students' energies and gifts toward a world that is hurting, a world that needs the gospel, a world that needs Jesus Christ. He also wants to enable Christian students to grow and discover their gifts, continue in their knowledge of God and learn to relate to each other and to the world in which they live. Ken Watkins would rather be working in campus ministry than anywhere else. He sees himself as a missionary, and he enjoys the rapid pace, diversity and flexibility of student life.



Your state convention at work

Music missionary to work with GAs

Mrs. Hoke Smith, Southern Baptist missionary to Cali, Colombia, will be in Arkansas for two weeks this summer to work with the state GA camps. Mrs. Smith will be at Camp Paron for the weeks of July 18-24 and July 25-30.



Mrs. Smith

Music is the basis of the mission work which Mrs. Smith does in Colombia. She teaches music at the International Baptist Theological Seminary in Cali. In addition to these duties, she is active in a local church as a Sunday School teacher and choir director. She gives organ and piano concerts in local churches, schools and communities. She also teaches music for children at an institute for the blind.

Campers will enjoy crafts, swimming, music, recreation, new friends, nature study and some surprises in addition to

Looking ahead: Arkansas events

June 1977

27-July 1 RA Camp (grades 4-12) Paron
27-July 2 Siloam Springs Assembly (first week)
21 State Music Tournaments, Arkadelphia

July 1977

4- 9 Siloam Springs Assembly (second week)
7-10 Pre-Camp Training for Girls' Camps Staff, Paron
11-16 Siloam Springs Assembly (third week)
11-16 GA Camp, Paron
11-Aug. 11 Second Summer Term, Ouachita University
17 Day of Prayer for Associational Missions
18-23 Siloam Springs Assembly (fourth week)
18-23 GA Camp, Paron
25-30 Siloam Springs Assembly (fifth week)
25-30 GA Camp, Paron

August 1977

4- 4 Music camp for young musicians, Ouachita University
1- 6 Siloam Springs Assembly (sixth week)
1- 6 Acteens camp, Paron
8- 9 Church staff relations conference, Baptist Building, Little Rock
8-12 National Baptists Youth Camp, Paron (girls)
15-19 National Baptists Youth Camp, Paron (boys)

becoming personally acquainted with Mrs. Smith. Registration forms are available through local church GA

leaders or by writing the state WMU office, P.O. Box 552, Little Rock, Ark. 72203.

State Acteens camp

August 1-6
Camp Paron

Missionary:
Miss Ruth Vanderburg

Contact your Acteens leader
or
WMU Office
Box 552
Little Rock, Ark. 72203

Come to meet new friends



Come to enjoy



Come to discover





KANSAS CITY, Mo. — Outgoing Southern Baptist Convention President James L. Sullivan, retired president of the Sunday School Board, addressed messengers attending the Tuesday morning convention session here in Bartle Convention Center. (SBC photo by Warren Johnson)

KANSAS CITY, June 15 — Southern Baptists reemphasized Wednesday they will determine the length of their president's term of office as they always have.

They'll let the man in office decide whether he wants to seek election to subsequent terms.

They won't be bound by a constitutional bylaw which expressly limits the term of office.

These decisions were made by majority vote of the 120th Southern Baptist Convention's messengers in a miscellaneous business session in H. Roe Bartle Convention Center.

The vote overturned a resolution presented to the convention Tuesday by R. G. Puckett of Maryland, editor of the Southern Baptist state newspaper, *Maryland Baptist*.

Traditionally, the president of the largest Protestant denomination in the nation has served a one-year term, then

SBC retains 2-year term for president

has been re-elected to the post almost automatically.

The Southern Baptist constitution does not expressly give a person the right to a two-term office. But it's always worked out that way.

Puckett explained the reason for his motion involves his wish to see the office shared by as many capable Southern Baptists as possible. He said he believed the office should be looked on as an "honorary" post.

He referred to the 132-year history of

Southern Baptists, saying that only about 40 presidents have served in that time span.

This, he believes, is too few.

Puckett's resolution read as follows: "The term of office for the president is limited to one year, and he shall not be eligible for re-election until as much as one year has elapsed from the time his successor is named."

Puckett reiterated the same reasons for his motion that outgoing Southern Baptist Convention president James L. Sullivan of Nashville had related to the convention Tuesday.

In a prelude to his final speech as president of the convention, Sullivan cited scheduling and travel pressures, as well as a fierce administrative load, as reasons for his not wanting to seek another term of office.

Sullivan was elected president in last year's convention in Norfolk, Va.

SBC president gives his views: more opportunities for women

KANSAS CITY, Mo., June 14 — Newly elected Southern Baptist Convention President Jimmy Allen in a press conference here Tuesday night endorsed equal rights for women but rejected the rights of homosexuals to serve as models for children in public schools.

Allen, pastor of First Church, San Antonio, also fielded reporters' questions in the wake of resolutions presented earlier Tuesday on equal rights and singer Anita Bryant's crusade against equal employment and housing opportunities for homosexuals in Dade County, Fla.

Allen said he feels Southern Baptists need to move toward opening new dimensions on opportunity for women throughout church life.

"We are missing a great untapped resource if we don't do that," he said.

He sees the issue of ordaining women

as a matter a local congregation must determine for itself.

"I'm not as excited in the ordination of women as in freeing them for useful service," he said. "The question is, 'Are they allowed to be decision makers?'"

But Allen said he doesn't see the current efforts by militant homosexuals in the same light as women's rights.

He declined to comment on what action the convention might take on a proposed equal rights resolution later now in resolutions committee.

Asked his theological stance, Allen described himself as a theological conservative and a social application progressive.

"I believe in the authority of the Word of God, in the Bible . . . I believe in putting the fundamental truths of God into healthy application in the power of the Holy Spirit to change

human nature."

On the issue of changing the name of the Southern Baptist Convention, Allen said he thinks it is no longer a live option.

"The name has come to represent who we are and what kind of things we believe so that Southern Baptists couldn't afford to change it," Allen said.

Asked about the racial makeup and programs of the church he pastors, Allen said First Church, San Antonio, "sort of looks like a little United Nations with black and brown and Oriental and Caucasian." He said the church has Mexican American deacons and teachers of ethnic background.

The church ministries include a medical clinic, a literacy program, ministries to internationals, a street ministry and counseling service and a community ministry which feeds 150 people a day.

Asked if he had an organization to get elected, he laughed and said many people had telephoned him, "and a number of folks did their own organizing," but he had no organization himself.

Allen said today is a time of maturing for Southern Baptists. "It's a time for coming to grips with the world in a way we've never done before," he said, referring to a proposal by President Jimmy Carter who has challenged his fellow Southern Baptists to double the mission force at home and abroad by 1982 through the use of volunteers.

Asked if Carter's involvement is a violation of church and state, Allen replied, "I see President Carter as a very sincere churchman. There must be some place in the life of a public official to be the Christian participant his convictions lead him to be.

"I believe he wants to help the people to whom he belongs to face up to the challenge that belongs to us."

Another reporter asked Allen if Baptists would not have reacted negatively if former President Kennedy had spoken out as strongly influencing the Catholic Church.

"If President Kennedy had been as involved in his churchmanship as President Carter has been, we would probably have understood," he responded. "There may have been an emotional response . . . I don't know what the repercussions will be but we'll deal with them as they come."

Allen also fielded other questions

SBC President's roots are in Providence (Ark.)

by Erwin L. McDonald
ABN Editor Emeritus

KANSAS CITY — SBC President Jimmy Allen's family roots are deep in Arkansas soil.

The pastor of First Church, San Antonio, who was chosen here for the top elective office of the Southern Baptist Convention, was born on a farm near Hope, in the old Providence community, on Oct. 26, 1927. His father, the late Earl L. Allen, was teaching a one-room, all-eight-grades school that year at Rocky Mount.

When Jimmy was three, he moved with his parents to Detroit, Mich., where his father went hoping to secure employment in the automobile industry. This did not materialize, however, and the father entered the insurance business.

Two years later, when it appeared the Allens were well on the way to a prosperous career, something happened that changed the whole family course.

At age five, Jimmy, his parents' only child, contracted scarlet fever and it appeared he could not survive. The parents begged God to spare him.

Recalling that he had felt God calling him to the ministry when he was 17, the

father promised God that if he would spare his son he would give up his business and spend the rest of his life in the ministry.

Immediately the child's condition changed for the better. As soon as he was recovered, his father followed through on his vow, giving up his insurance business and moving to the Dallas, Tex., area to enter the ministry. He served as a paid director of Sunday School (minister of education) for a number of years and gave the rest of his life to pastoring rural churches.

While growing up, Jimmy spent his summers working on the farms of his grandparents on both sides of the family, in the Hope area, fitting into their philosophy that "an idle mind is the devil's workshop."

Today President Allen's mother, Edna Ray Allen, at 67, is enrolled in San Antonio College, where she is student assistant in the college library. But Jimmy still has many uncles, aunts and cousins who are active in church and community life in and near Hope. And he has returned to Arkansas on several occasions for revivals or to speak at denominational meetings.

about homosexuality and the recent results of Anita Bryant's crusade.

"It is the right of a community to determine the kind of model it wants for its children," he said.

He said his church tries to deal with people in a compassionate way in all areas of their lives including their sexuality.

Concerning the present charismatic movement in many churches within the Southern Baptist Convention, Allen said he sees himself as being less threatened than many of his "brethren".

"There's been a real fresh moving of the Holy Spirit in a great many places within our fellowship for which I'm very grateful.

"There are some bizarre behavior patterns which create all sorts of controversy," he continued. "When that happens, I want to ask what the highest good is — what's happening in the total witness of their lives."



New SBC President Jimmy Allen (left) responds to questions at a press conference. W. C. Fields, SBC press representative, was moderator for the conference. (ABN photo)

Baptists are in national spotlight by God's providence, Atlanta pastor says

KANSAS CITY, June 15 — Southern Baptists were told here Tuesday that the 13 million members of the Southern Baptist Convention, thrust into the national spotlight by President Jimmy Carter, must be willing to take risks in order to answer the world's question, "Is there a God, and does he care?"

William L. Self, pastor of Wieuca Road Church, Atlanta, told messengers attending the 120th session of the Southern Baptist Convention that Baptists "must use our massive organizational ability to break new ground with the gospel."

Self reminded the convention that Baptists have not arrived where they are "by our organizational ability," but rather "Baptists are on the national scene by the providence of God."

"We are a common people in the average walk of life, but God has a way of endorsing that," Self said. "The source of Baptist strength is in the resurrected Christ," he added.

Self cited two basic needs in today's

world. "First of all, the world has lost its sense of meaning. Secondly, it is trying to survive.

"Man today lives longer, and better, but he also is more frightened and disturbed, more rebellious and alienated," he said.

"We are learning that men can bear great physical and spiritual hardship, but he cannot bear a sense of meaninglessness."

Self urged Baptists to lose their "massive, corporate inferiority complex. The world is learning that Baptists are not a bunch of Billy Carters, standing in front of the service station with red necks, white socks and blue garters.

"We are a diverse people, united but autonomous, cooperative but independent, regionally named but worldwide in vision.

"We have budgets that stagger the imagination, programs that IBM would be proud of, and institutions that would be the envy of any federal bureaucrat.

"Out of this diversity and

organization," Self said, "Baptists have the ability to meet needs but these needs must be met by rediscovering the resurrection of Jesus as the core and power of our faith."

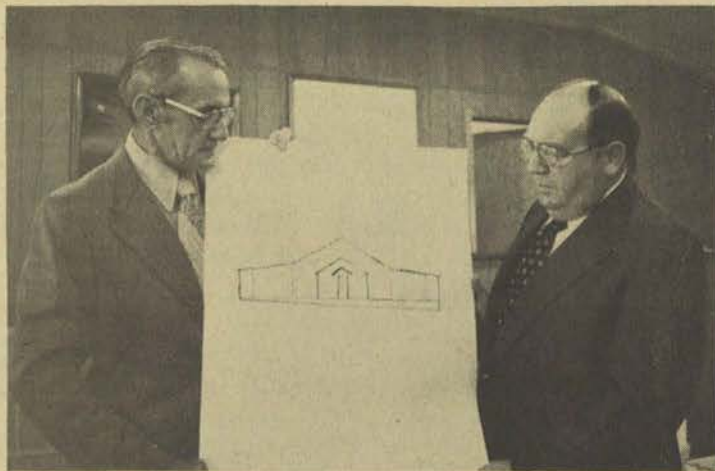
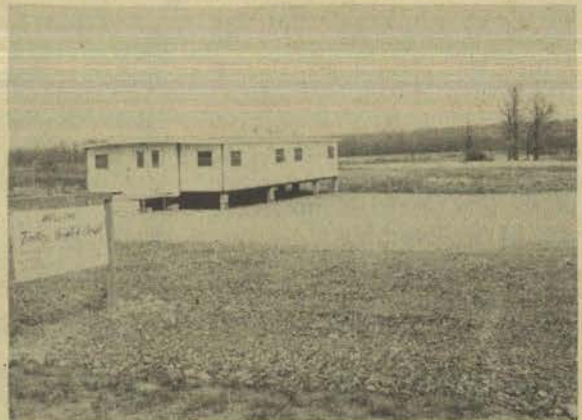
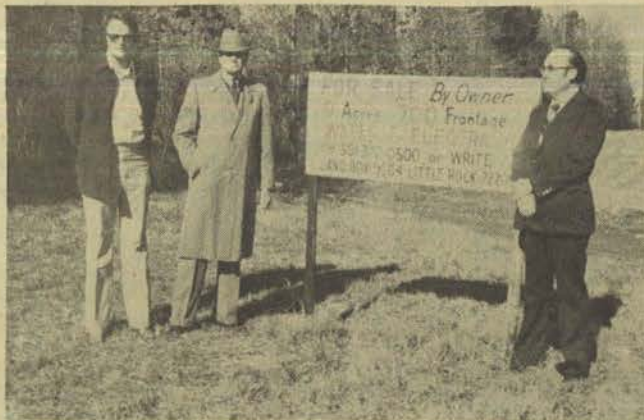
He urged Baptist agencies to be willing to take risks. "Let's be like Babe Ruth, who always went to bat expecting a home run. He was the home run king and we sometimes forget that he also had more strike outs than any other player. The important thing is that he got up and made bold efforts."

Self urged Baptist agencies not to make the denomination's 1978 "Bold Mission Thrust" theme "just another empty phrase."

"When the people on the streets of the world are asking, 'Is there a God and does he care?' there are 12 million Southern Baptists commissioned by God to answer, 'The Bible says yes, there is a God. He cares.'

"Who knows, we Southern Baptists may be like Esther, called to prominence for such a time as this," Self concluded.

Arkansas Baptist associations at work



Building churches:

TOP: New mission sites are a constant concern of the Missions Committee as population patterns are constantly changing.

ABOVE: Church building help is often given through counsel about floor plans, design and finances.

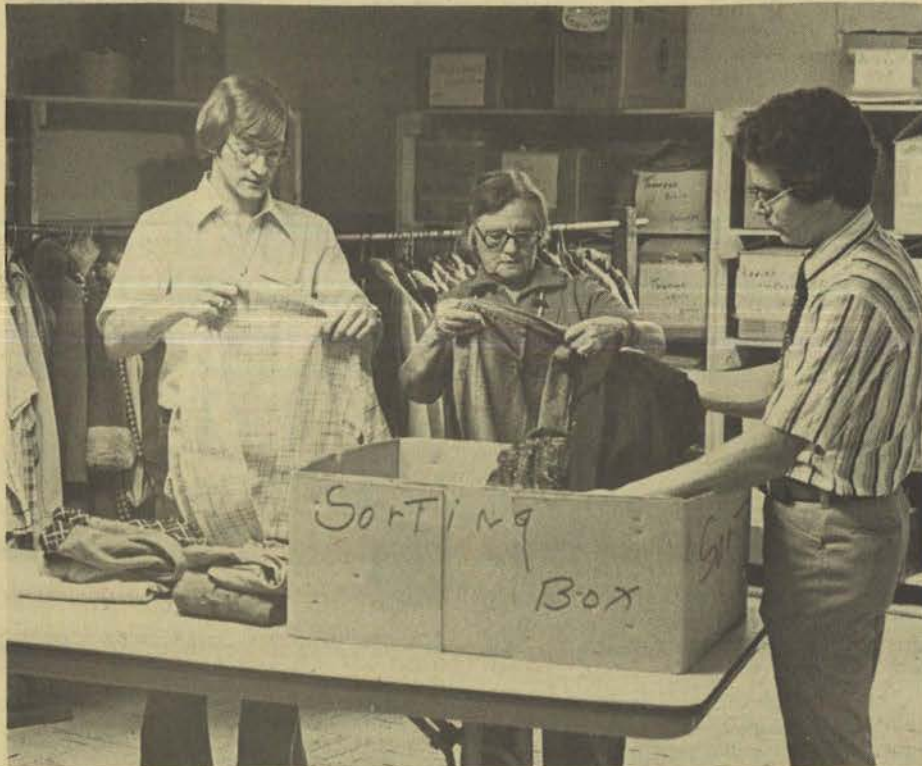
TOP: New missions are often begun with help from the association which may include a temporary building for worship.

ABOVE: Dedication services involve associational leaders who share in the accomplishment of the sister church.

DIRECTORS OF ASSOCIATIONAL MISSIONS have formed a Missionaries Fellowship which provides opportunities for sharing information, experience, training and planning. Officers are (l. to r.): Paul Wilhelm, President; Pete Petty, Vice President, and Jimmie Garner, Secretary-Treasurer.



On the cover



SOCIAL MINISTRIES are part of the work of associations. Pulaski County Association sponsors this crisis closet to provide food and clothing to the needy. (ABN photo)

RETREATS and conferences (below, left) enable directors of missions to make long-range plans so they can major on evangelism and missions.

RESORT MISSIONS (below) reaches people through student summer missionaries and Campers on Mission in recreational areas. Directors of missions supervise.

YOUTH CAMPS sponsored by associations result in winning many young people to Christ by Bible study, evangelism, recreation and counseling.



Sunday, July 17

a day of prayer

for associational missions

SBC affirms stand on abortion, considers 13 other resolutions

KANSAS CITY, Mo., June 16 — After 40 minutes of sometimes confusing debate, the Southern Baptist Convention adopted a resolution reaffirming its stand last year in Norfolk on abortion, refusing to call for a constitutional amendment prohibiting abortion.

In its final consideration of a total of 14 resolutions, Southern Baptists also expressed opposition to distribution of birth control devices to unmarried minor children without parental approval, gambling in all its forms, child pornography, obscenity, child abuse, and television's use of illicit sex, casual violence, alcoholic promotion, materialism, vulgarity, and profanity.

Debate on the abortion resolution consumed most of the final convention business session.

The resolution committee had requested that the convention re-affirm its 1976-adopted motion "in view of some confusion in interpreting part of this resolution," which the committee reprinted in full as part of its text.

The 1977 action clarified the 1976 resolution by expressing "strong opposition to abortion on demand and all governmental policies and actions which permit this."

Confusion arose when John Wilder of Tower Grove Church in St. Louis offered an amendment to the 1976 convention statement, seeking to substitute his own wording for the last paragraph of the 1976 resolution.

Wilder called for opposition to the 1973 and 1976 Supreme Court decisions on abortion, claiming these decisions were "contrary to scriptural belief." He also urged the SBC to "go on record as being in favor of a constitutional amendment or any other legislation outlawing abortion except to save the life of the mother.

Dotson M. Nelson of Birmingham, Ala., first vice president of the convention presiding over the session, ruled Wilder's amendment out of order.

"You can't amend what the convention did a year ago," he said.

Wilder refused to accept the ruling, asking for the parliamentarian, Arthur L. Walker of Louisville, Ky., to rule on his motion to amend. Walker agreed with the vice president, but Wilder still persisted.

On a motion by Wayne Dehoney of Louisville, Ky., the convention messengers voted to sustain the ruling of the chair.

Then Wilder returned to the

microphone, offering his statement presented earlier as an amendment as a substitute motion instead.

Confusion increased.

Wilder and Nelson exchanged remarks on the platform, and as they did, resolutions committee chairman Dan Grant of Arkadelphia, Ark., moved the previous question. The messengers voted overwhelmingly to cut off debate.

Nelson announced that the next vote would be on the substitute resolution submitted by Wilder.

"What is it?" someone yelled from the floor.

"I don't know," Nelson confessed.

Finally, the substitute was explained, and the messengers voted overwhelmingly to defeat it. Immediately afterwards, they voted strongly to adopt the original resolution submitted by the committee.

Shortly after the action, Wilder told reporters he was still in a daze, not really understanding what had happened. He said a group from Tower Grove Church in St. Louis had spent \$9,000 on a mailing to inform every Baptist church on the issue, yet the messengers to the convention failed to understand what he was proposing. He said he felt the messengers "could have allowed a little more indulgence."

Two other resolutions submitted by the resolutions committee were amended before finally being adopted by the convention.

A resolution on "Christian morality" was amended to beef up its opposition to gambling in all its forms, at the request of O. K. Armstrong of Springfield, Mo., who presented an entire resolution on the subject earlier.

The resolution also urged a protest against television's use of illicit sex, casual violence, alcoholic promotion, materialism, vulgarity and profanity. It also reaffirmed "continuing opposition to such immoral practices as pornography, obscenity, child abuse, the exploitation of children in pornography and gambling."

Another resolution opposed the distribution of birth control devices to minors except with parental or guardian consent, and urged government officials to work toward the return of "parental control of minors in the matter of sexual information and devices."

The resolution further requested churches to speak out against the "new morality" and to reinforce sex education in the home "in order to strengthen



Arkansan Daniel R. Grant, who is president of Ouachita University at Arkadelphia, served as chairman of the SBC resolutions committee this year. The messengers considered a total of 14 resolutions. (ABN photo)

the biblical teachings of chastity before marriage and fidelity to marriage vows."

The resolution was amended to "oppose any governmental agency withholding or threatening to withhold funds from public-funded agencies that require parental consent or parental knowledge before dispensing medication or devices."

Grant, chairman of the resolutions committee, said the committee had tried to steer a middle of the course between those who felt the convention should reaffirm everything that Baptists believe every year, and those who feel resolutions are ineffective and have no real value.

In other business, messengers approved selection of Jesse Fletcher, pastor of First Church of Knoxville, Tenn., as convention preacher for the 1978 meeting in Atlanta. Gene Garrison, pastor of First Church of Oklahoma City, Okla., was selected as alternate.

Messengers also voted to refer a motion on homosexuality to the Christian Life Commission. The motion, by Edwin E. Burris, pastor of First Church of Centralia, Mo., had asked the CLC to "develop a program whereby the local churches can present a unified front" of opposition to homosexuality.

Messengers okay aid to Canada Baptist congregations on request

KANSAS CITY, June 15 — The Southern Baptist Convention voted Wednesday to provide help to Baptist congregations in Canada upon request.

The unanimous action by messengers attending the 120th session of the nation's largest Protestant denomination came after more than 20 years of internal debate over what to do about Canadian churches which ask for Southern Baptist aid.

The action follows a year of intense study of possible implications for the convention. Most concern centered on possible reaction from other, more established Canadian Baptist groups.

A special committee appointed by the SBC Foreign Mission Board to study the matter emphasized, however, that its recommendation came with the full support of Canadian Baptist leaders.

J. R. White, pastor of First Church, Montgomery, Ala., who chaired the committee, quoted Baptist Federation of Canada leader Fred Bullen as saying the action would meet "with our 100 percent approval."

White said Michael Steeves, an area representative in western Canada for the Baptist Federation, told him that Canadian Baptists "welcome Southern Baptists . . . we cannot do it all."

Dan C. Stringer, executive secretary of the Northwest Baptist Convention, praised the SBC's action and the spirit in which the decision was made. The action is "something we have looked forward to for over 20 years."

Stringer predicted that work in Canadian Baptist churches "will be greatly strengthened" because of research and planning resources which Southern Baptist agencies, particularly the Home Mission Board, will now be allowed to provide.

Allen Schmidt, a Canadian native who serves as pastor of Royal Heights Baptist Church, Vancouver, B.C., and is currently president of the Northwest Convention, said the convention's decision is "thrilling."

Citing the unanimity of the action, he said that the Canadian question is settled "for now." He observed that "Canada is more interested in the Gospel now than ever before."

Schmidt said Canadian Southern Baptists are not presently concerned with being seated as messengers to the SBC annual meeting, now prohibited by the body's constitution.

"We did not seek" seating as messengers, he said, adding the view that it

"may come" as a natural result of today's convention action. "We do not want . . . to upset the convention and create an issue," he said.

White said that the action to provide help to Canadian churches was providentially-directed. "It is God's time," he emphasized, "and Baptists need to join hands all across the world" in fulfilling their common tasks.

William O. Crews, editor of the *Northwest Baptist Witness*, said the decision is "significant in light of Bold Mission Thrust," Southern Baptists' plan to evangelize the world before the end of the century.

"It would have been almost hypocritical" for the convention to turn down the recommendation," he added.

In other convention business, messengers heard reports from four of its largest agencies.

Baker J. Cauthen, executive director of the Foreign Mission Board, reported that Southern Baptists now have more than 2,700 missionaries in 87 countries. "The sun never sets on Southern Baptist foreign mission work," he declared.

Cauthen asked the convention and churches to support President Carter's appeal Tuesday night to enlist large numbers of Southern Baptist volunteers of all ages to engage in mission activities at home and abroad.



Andrew Young, U.S. Ambassador to the U.N., told messengers that Christian reconciliation is needed to solve world problems. He spoke to the SBC meeting Thursday. (ABN photo)

State Baptist execs oppose IRS ruling

KANSAS CITY, Mo. — The Association of Southern Baptist State Executive Secretaries has joined a growing list of individuals and groups opposing the Internal Revenue Service (IRS) ruling on "integrated auxiliaries of a church."

The chief executives of state conventions within the framework of the nation's largest Protestant denomination, declared: "We are prepared to voice that opposition as necessary to the White House, Congress and in the courts."

Messengers to the Southern Baptist Convention here June 14-16 will probably confront a motion or resolution dealing with the issue.

Joe L. Ingram of Oklahoma City, who circulated a mail ballot on the subject to fellow Baptist executives, released the results in Oklahoma City.

Ingram, executive director-treasurer of the Baptist General Convention of Oklahoma and secretary of the association, has urged fellow Baptist executives to send copies of the resolution to their U.S. senators and representatives. He has sent a copy to the Oklahoma congressional delegation and to President Jimmy Carter.

In the whereas section of the resolution, the statement charges that "the government has attempted, in part, to define the mission and role of the church and has set for itself the role of determining what is and what is not an agency integral to the religious mission of the church."

The resolution declared that the IRS rule limits free exercise of religion as stipulated in the First Amendment to the U.S. Constitution.

The IRS ruling, as now interpreted, requires certain church organizations to file the annual IRS information Form 990, which calls for such information as annual income, salaries and expenditures.

The IRS says an organization's principal activity must be "exclusively religious" if it is to be considered an "integrated auxiliary of a church" and therefore exempt from filing Form 990. If the principal activity is education, literary, charitable or of another nature (other than religious), the organization is not considered by IRS to be "exclusively religious".

IRS has classified hospitals, colleges, homes for the aging and children's homes as church related institutions which are not "exclusively religious" and therefore must file Form 990.

SBC adopts \$63.4 million budget

KANSAS CITY (BP) — Messengers to the annual meeting of the Southern Baptist Convention Tuesday adopted without opposition a record national Cooperative Program budget unified \$63.4 million.

Included in that figure is a basic budget of \$54 million, more than \$1 million for capital construction, and \$8.3 million in "Bold Advance Budget" funds. Bold Advance monies will be distributed to convention boards and agencies if the basic budget and capital needs budget are surpassed.

The 1977-78 budget is \$8.4 million above the 1976-77 budget.

The recommended budget was brought to messengers by the SBC Executive Committee. Executive Committee chairman W. Ches Smith III of Tifton, Ga., told the messengers that their action on the budget would be the "most important" decision made at this 120th session of the 12.9million-member denomination.

Messengers also approved an Executive Committee proposal that Bylaw 20 of the SBC Constitution regarding state representation on the Executive Committee and denominational boards of trustees not be amended to provide representation to states where less than 250,000 Southern Baptists reside.

Seven states currently report fewer than the required quarter of a million Southern Baptists. State conventions in those states had asked the convention to consider giving them some representation on the policy-making bodies.

In another procedural move, the convention adopted an Executive Committee recommendation limiting local members on convention boards and agencies. Hereafter, only 12 (instead of the present 18) members may reside in the immediate vicinity of the convention's four general boards. Only three (instead of five) may belong to any one local congregation.

Trustees of other convention agencies may hereafter include only eight local members and not more than two from any one congregation.

In other actions, the convention adopted recommendations from the Executive Committee approving Los Angeles as the site for the 1981 annual meeting and changing "sexist" language in certain bylaws.

Leading SBC Woman's Missionary Union work during the next year will be Carolyn Weatherford, executive director of the WMU, and Mrs. A. Harrison Gregory, president, and Mrs. William Ellis, recording secretary, both of whom were elected to second terms.



Valerie Lynn Fink of Vanndale, who is a member of the Acteens National Advisory Panel, was a participant in a drama on missions during the Woman's Missionary Union meeting at Kansas City, Mo., June 12. (Photo by Ken Lawson)

Arkansas faces at Kansas City



Among the Arkansans attending the 1977 meeting of the Southern Baptist Convention were (clockwise from top) a group of senior adults from First Church, El Dorado, accompanied by Pastor Don Harbuck (at left)

Tommy Cupples, pastor of Graves Memorial, NLR, with his wife and sons

Carliss Odom, North Little Rock layman, who gave his testimony at the Pastors' Conference

Rev. and Mrs. Raymond Atwood of Hamburg and (right) Sam Turner, director of missions for Ashley County Association

James Threet, pastor of Johnson Church

Rev. and Mrs. Amos Greer of Mammoth Springs. (ABN photos)

Look for more Arkansas faces in the issue of July 14

Taiwan and Korea are people

by Lone Gray

Earlier this year Lone Gray, international writer and editor for the Foreign Mission Board, made a special trip to Taiwan and Korea to do some in-depth reporting on the life of a field evangelist overseas.

As a result of her trip she has written the following introduction and a five-part diary series containing some of her impressions of how this type of missionary does his work.

On the evening news they sound like small pieces of international politics. In the newspaper editorials they sound like power plums. In the process of getting there they become small blotches of color on the maps, visas, schedules, letters and inoculations.

But after you arrive and begin studying the two small countries of Taiwan (Republic of China) and South Korea, you soon find that beyond all the charming tourist attractions and meandering byways the countries are really people. They are not dumped together here because they are alike. They are not alike. Each is a key piece of the oriental puzzle.

The countries are grouped together because they are the two East Asian countries I visited recently for the pur-

pose of studying the work of the missionary field evangelist.

The Southern Baptist Foreign Mission Board is urgently seeking several hundred preacher-type volunteers for evangelistic posts overseas.

Last summer when the organizations of Southern Baptist missionaries overseas (called missions) held their annual sessions and requested by priority listing their most urgent personnel needs, they asked for nearly 600 general evangelists. In Taiwan six of the top ten priorities were for evangelists; in Korea, four of the top six. This doesn't mean that the numbers listed are all they needed; it means that is what they hoped to get immediately.

The word "immediately" has only relative value in this setting. In Korea I learned that the last evangelistic missionaries for that country were appointed in August 1973. If the Foreign Mission Board could appoint evangelists for either of these two countries right now, it would be 1980 before they could begin their work on the field. They would have to get 14 weeks of orientation in the States and two years of language study after arrival in the countries.

The urgency can be further explained by the fact that half of the general

evangelists in Korea will be coming home on furlough this summer. There are no replacements.

The duties of the missionary evangelists vary in some ways from country to country, but they can be summed up by saying the evangelists work with pastors, train church leaders, start churches and missions, help established churches to grow and promote church and denominational programs.

In both Taiwan and Korea, I got the impression that the program of work of the general evangelists is extremely well organized. No doubt this represents an efficient organization throughout the two missions.

G. Kenneth Varner is the missionary coordinator of the evangelism and church development division of the Taiwan Baptist mission. Billy R. Peacock is supervisor of evangelistic work in the 22 Baptist associations into which the missionaries of Korea divide their responsibilities. Each association in Korea has about 30 churches.

The coordinator and the supervisor and the missionary evangelists have job descriptions. Within the job descriptions which define the relationships and responsibilities of each individual there is much room for creativity. Varner and Peacock think the frame of responsibility and the room for individuality offer a challenge to the missionary field evangelist.

My personal observations of a number of missionary evangelists in Taiwan and Korea lead me to believe that almost any talent and training can be used.

Varner says, "The field evangelist is not a specialist; but he is special."

It is because of Taiwan's 16,600,000 people and South Korea's 36,000,000 people that he is special.



THESE HAPPY CHILDREN are among those enrolled in the kindergarten of one of the Baptist churches in Kaoshiung, Taiwan. Most of the Christian churches of Taiwan have kindergartens. Parents are eager for their children to have any educational opportunity, and the kindergartens give the churches an outreach and one means toward self-support. (FMB Photo by Lone Gray)

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Ray Heyer, Glen Lewis and
Jimmy Ervin
Call (501) 633-2382 for details**

Called into covenant

Exodus 19:2-9;
Deuteronomy 11:8-9, 18-19

July 3, 1977

A covenant is very much like a modern contract. The essential agreement, usually by voice, involves a "party of the first part" and "a party of the second part" and sometimes a middle man. Later, the contract may be reduced to writing and reaffirmed by signatures of witnesses.



Dr. Goodson

Called to serve as messenger (Ex. 19:2-3)

Moses, as God's servant, had led the Israelites out of Egypt. Fresh in all the people's minds were their deliverance from slavery, their escape from the death of the first born and their passage through the Red Sea on dry land.

As Exodus 19 opens, three months after leaving Egypt, the freshest recollections of Israel were generated at Rephidim where the desert thirst had been slaked from water from the rock and Moses' uplifted arms signaled the victory over the Amalekites.

Now they are encamped at the foot of Mt. Sinai and Moses climbs the mountain to hear God's word for Israel. These talks would continue for some time, on through the giving of the law. Here we are reading about the instigation of the Covenant.

Moses is to take God's word back to Israel. In a sense, he is the mediator or go-between in the Covenant.

Provisions of the Covenant (Ex. 19:4-6)

God takes the initiative in the Covenant. He relates his call of Covenant to their deliverance from the Egyptians, beautifully describing it as bearing them on eagles' wings and tenderly gathering them to himself.

He calls them to keep the Covenant. To break the Covenant was sinning, Israel's tendency. To keep the Covenant was to guard it, to treasure it, to order behavior by it, but, even more than these objectives, to keep it as one keeps a garden. A garden kept well is guarded, but it is also cultivated, so that it flourishes and produces.

He calls them to be his priests. The primary message of the old Covenant is the oneness of God and the devotion of God's people without reserve to that one God. To serve humanity means to represent God to man and man to God.

Would a nation of priests be too many? Not when you recall the teeming millions who have never heard or have never seen a dedicated believer bearing the true witness. Moses' words in Numbers 11:27 could be paraphrased: "Would that all the Lord's people were priests." The laborers are, in any age, too few, and the harvest is great. God also calls them to holiness. This is a call to dedication, not to frenzy. It is a call to give one's best devotion in the greatest of all causes. Separation from sin, a distinctive lifestyle of purity and uniqueness are all suggested by the word "holiness".

Israel's response to Covenant (Ex. 19:7-9)

Moses faithfully reported God's word to the people. It was routed through the elders so that every part of the great body of people might hear it. There seems to have been a hearty, unanimous response: "All that the Lord has spoken we will do!" (Ex. 19:8b).

This was the beginning of the marvelous story of God and God's people collectively writing a history together. There were many lapses from the Covenant. But it should be recalled that God was always faithful, and Israel, though not always, was faithful to the extent that their history was preserved and their people became great.

Blessings of Covenant (Deut. 11:8-9, 18-19)

Probably years later, certainly close to the end of the wilderness wanderings, the Covenant was renewed at Nebo (and again at Shechem). The blessings of being strong and feeling strong were soon to be theirs. The blessings of possessing the land and living on the land were soon to follow. The blessings

of long life amid friends and family were potentially theirs. The blessings of basic provisions for life in milk and honey were theirs to enjoy.

There are also blessings in remembering and in causing a matter to be remembered. Our country is observing its Independence Day this week. Perhaps not with the same intensity as in last year's Bicentennial, but with the same joy we can thank God for our land today.

The memory is weakened if we do not continually remind ourselves and our children of our relationship to God. We need devices as did Israel. Whereas they took literally the command to write the law on strips of parchment for display on the head, arms and doorposts, we need to use whatever memory helpers we have to let God's Covenant become a part of us as we go in, go out and rise and retire.

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A worshipping people

July 10, 1977

Exodus 33:9-16

Worship is essentially meeting with God. Worship may take place at a customary shrine, or it may be sought in the secret place. In the customary place it is also a meeting of God's people with each other.



Dr. Goodson

The place of worship during Israel's early days was the portable tent of meeting or Tabernacle which was first structured at Sinai, then caravanned through the wilderness wanderings and moved about in the first part of the occupation of the Promised Land. Its mobility was a useful feature until the building of the Temple in Jerusalem.

The Tabernacle at first was outside the camp. Toward it all Israel would turn when Moses would talk with the Lord. Later they learned as they marched to place the Tabernacle in the center of the camp and to orient all their tents to it by tribes and families. Israel's worship was also centered in what went on in the Tabernacle. Ideally all of life could have been ordered by the Tabernacle, but such was never fully realized.

God's presence in worship (Ex. 33:9-11)

The people could not gather for worship without God's being present. The visible sign to Israel of his presence was the thick cloud. God so clothed himself in mysterious garments when he came down to the tent of meeting. Within the cloud was the light and warmth of the Lord himself. It was both terrifying and dangerous for a man to see this glory without the protection of the cloud.

The cloud, then, was a visible reminder of the presence and holiness of God in worship. When the cloud appeared, it was the practice of each Israelite to stand in the door of the family tent and worship from there.

Awareness of God is the starting point of a worship experience. We seek the awareness in these days by congregating in a sanctuary at an appointed time. It is well for God's people to seek the presence of God. The problem of worship too often is that we approach the place without a real sense of the presence of the Lord. He may be sought and found

anywhere, to be sure; but habit can rob us of the sense of excitement and awe of meeting with God.

How can God's people experience a true worship experience? A beautiful suggestion is in the words, "The Lord used to speak to Moses face to face, just as a man speaks to his friend" (Ex. 33:11a). God wants to be the intimate friend of the worshipper. Friendship is fostered by seeking frequent meeting and by intimate conversation face to face. The sharing of experiences, good and bad, is the way of friends. Honesty and frankness is part of the talk of good friends. We go to talk with a friend when we hurt inside. We go to worship when we realize that the world is too much without God.

Worship meets needs (Ex. 33:12-13)

Moses frankly confessed his needs in the opening moments of this worship meeting. He had been burdened with the administrative responsibilities of the great camp. God had given him the burden; Moses felt that Israel was a burden that would bow him to the ground unless there was someone to help him. Did you notice that all this time the young man Joshua was standing by to help? The help of God came from Joshua and others like him eventually.

Moses asked God to send the "someone" who had been promised. He seems to have had the same deep yearning that has always been in God's people for Messiah — the One who would come from God. Christians rejoice that that One has come in the person of Jesus Christ. We can also identify with Moses in our own deep yearning for his coming again in his good time. But all the while some Christian friend stands by and lightens our load because he has Christ in his heart.

Our deepest needs are to know God and to know ourselves in God's way. Moses shows deep awareness of this spiritual reality when he confesses, "You know me better than I know you." When we are most blessed with material things, we may be furthest from knowing him. When we acknowledge our

lack of knowledge, we begin to learn. As the paradox of the beatitudes expresses it, "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven" (Matt. 5:3).

God's presence after worship (Ex. 33:14-16)

The worship experience came to its climax in the realization that in leaving the "presence" we still have God going with us. His promise is, "Lo, I am with you always" (Matt. 28:20b). Realization of this promise gives his people rest.

There may have been lurking in Moses' mind and in the minds of his people that when they left Sinai, as leave they must, they would be leaving God behind. Jacob had such a misconception at Bethel, as did the Inner Three at Jesus' Transfiguration. It is a misconception of the power of God when we think, "How can he be manifest here in such power, and then be with us always in all of our wilderness journeys?"

God's omnipresent power is with his people in all their experience. Also lurking in Moses' and our consciences may be the nagging embarrassment that others will not consider us any different because we have had the worship experience. But there is a real difference. Having been at worship, we may not know that our faces shine. Having been with him, we are assured that he is ever with us.

Offering is a part of worship (Ex. 35:29)

Though it follows in the Exodus verse sequence, the act of worship in giving described in this verse came earlier than the building of the Tabernacle.

In order to have a tent of meeting, materials had to be gathered. They could be gathered only from those who had them. Giving is a heart-warming part of worship. We bring ourselves and the material part of ourselves and leave the expendable part there.

Remember the last time a friend brought you a gift? True friends remember each other with gifts. God's gifts have blessed us. God's true friend wants to leave a part of himself with his true friend.

So worship is not so difficult. We bring ourselves near. We offer ourselves. We leave part of our possessions at the place of worship. We depart to do God's work with the glow of feeling that he is in it all with us.

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A covenant with God

Exodus 19:1-6, 20:1-2;
Hebrews 8:10-13

July 3, 1977

Over 3,000 years ago, an obscure tribe of Egyptian slaves escaped from their bondage. They fled into the desert to hide from the pursuit of Pharaoh's soldiers. Forty years later they emerged with a code for living gathered into 10



Bowen

short statements. This code was so complete, so intertwining morality and religion, so close fitting to the fundamental duties of living, that today it is still authoritative among some of the most civilized people of the world. We call this code the Ten Commandments. This is God's covenant with Israel.

A covenant is a binding and solemn agreement made by two or more individuals to do a certain thing. Within a covenant there is a reciprocal obligation.

In this week's lesson we see how God established this covenant with Israel. We see how the covenant required an action on Israel's part, but how they forsook it. Also, we see how God gave man a new covenant, one which could not be broken, and one which touches our lives every day.

Credentials for command (Ex. 19:1-4)

As God brought Israel to the place of covenant, notice two important things. First, God initiated the covenant. Verses three and four tell us that God called out to Moses to establish him as the mediator between himself and the people of Israel. Second, God brought the people to the place of understanding his power to fulfill the covenant. God emphasized how he had brought them out of Egypt, and had delivered them from the hand of the Egyptians.

The phrase is used, "I bore you on eagles' wings". The Lord compares his protective and sovereign care of Israel to an eagle's care for her young. The eagle watches over its young in the most careful manner, flying under them when it leads them from the nest. Otherwise they would fall upon the rocks, and be injured or destroyed.

So God identified himself to the Israelites as the one who led them out of bondage and the one who provided them protection in their weakness.

Therefore, God brought them to a covenant relationship for their protection and his glory.

The covenant relationship (Ex. 19:5-6, 20:1-2)

The Lord chose Israel above all other nations to be his representative. Therefore, he made a special covenant with them. God promised to make of them a holy nation and a kingdom of priests. In return the only thing God required of Israel was obedience to him and his covenant. Verses five and six speak of several responsibilities that this covenant placed on Israel.

God would make of them a "holy nation". The nation of Israel was to place God first in all their actions, and they were to be a theocracy, a nation ruled by God. This would have been a precedent to the world at this time. The nations of the earth were ruthlessly pagan. They had little regard for God or his place in their society. By accepting this covenant relationship, Israel committed itself to be a nation different from all others.

But also, God would make them a "kingdom of priests". A priest is a mediator between God and man. In like manner, each person in the nation of Israel was to be a vehicle of the knowledge and salvation of God to the other nations of the earth.

Again, to affirm his initiatory and sustaining role in this covenant, the preamble to the Ten Commandments reminds Israel that it was the Lord who delivered and sustained them.

A new covenant (Heb. 8:10-13)

God was not through with mankind because of his covenant with Israel. He wanted to give man, in his own timing, a covenant which would transcend all nations and peoples, and one that would be an eternal covenant to affect the lives of man throughout history.

The old covenant was based upon the obedience of man to the law of God. However, the whole nation of Israel became disobedient to this law. Because the law could not bring out an abiding communion between God and man, the Lord sought to give us a new covenant,

one which could not fail.

Therefore, the new covenant is based on the realization that there has never been a man who could perfectly obey the law of God. The new covenant is based on the grace of God and the perfect sacrifice of Christ.

The prophets looked forward to this coming covenant. Verses 8-12 are a quote from Jeremiah 31:31-34. Jeremiah longed for the day when God would intervene in his grace and give us an unbreakable covenant.

The prophet and the writer of Hebrews points out differences between the covenants which makes the new far better than the old:

1. The new covenant is internal. Verse 10 points out that under the old covenant, people had to be guided by a visible, outward symbol; that is, the law written on stone. But the new covenant is far better because it is communicated to us through the Holy Spirit. It is written on our hearts.

2. The new covenant is personal. We are no longer dependent on a body of religious tradition for our guidance. Verse 11 says "for all shall know me". It is because of God's grace that all those who are obedient to Jesus Christ have a knowledge of God which is not confined to hearsay or the testimony of others, but comes through a personal communion with him.

3. The new covenant shows divine forgiveness. Verse 12 says, "I will remember their sins no more". Under the old covenant, man would offer sacrifices for his sins. However, the next moment he would wonder if he had committed another sin which would involve an additional sacrifice. In Jesus Christ there is personal, permanent, and perpetual forgiveness from God.

Because of this great covenant God has made with us, we should bear the responsibility to be much more loyal and obedient to him.

Simon Peter pointed out in words that are reminiscent to the spirit of the old covenant, but summarizes the new covenant: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light; Who in times past were not a people but are now the people of God; who have not obtained mercy, but now have obtained mercy" (I Peter 2:9-10).

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The law in Christian perspective

July 10, 1977

Matthew 5:17-20
Mark 12:28-34

All of us are familiar with the ways that laws affect our lives daily. Our society functions on an observance of laws that are developed through the governmental process. However, not everyone feels that all the laws of our country apply to them.



Bowen

Consider the national 55 miles an hour speed limit. Almost everyone would agree that this law is good. Observance of it has saved many lives, and has cut down on our gasoline consumption. However, many people feel that this law is not applicable to them. They demonstrate this by driving 70-80 miles per hour, and thus disregard the law.

Christians have long struggled trying to decide how the Law of the Old Testament applies to the Christian life. Some look at the Law and consider it too binding, outdated and non-applicable to the Christian experience. Others take a legalistic view of the Law. They feel Christians should live to the letter of it, and obey everything that God gave to the Jews in the Old Testament.

In this week's lesson we will see how the Law of the Old Testament is put in a Christian perspective. We find the support for this idea in two passages of Scriptures, with Jesus addressing the problem.

Jesus affirmed the Law of Moses (Matt. 5:17-20)

Jesus respected the Law of the Old Testament. In this passage he set forth not only his attitude toward the Law, but what should be every Christian's attitude.

The Law may be broken into three different parts. First are the ceremonial or ritual Laws. God gave these laws to the Jews to guide their worship and eating habits. Second are the moral laws. These are found in the Ten Commandments, and are enduring laws that God wrote with his own hand. Third are the Oral or Scribal laws. These were interpretations of the original Law made by the Scribes. They dealt with every possible situation in life. As a result, there were literally thousands upon thousands of laws made

by the Scribes for the Jewish nation to keep. Unfortunately, these Scribal laws bore the most authority in Jesus' day. These were the laws that he was accused time and time again of breaking because he disregarded them. Our Lord considered them as not being of God.

Jesus told the crowd in the Sermon on the Mount that he came "to fulfill the Law, not to destroy it". When Jesus talked of fulfilling the Law, he meant two things: (1) he fulfilled, or brought to a completion, the ceremonial Laws. He was our perfect sacrifice. Thus, he freed us from the ceremonial law through giving himself. (2) He brought out the true and deeper meaning of the moral law by actually living up to its intentions. Thus, he showed us that the moral Law has a deep meaning for our lives today.

So out of this passage we see that Jesus looked at the Law of Moses and realized that men all around him were living defeated lives because they clung to the letter of the law instead of the Spirit of the Law. Jesus was saying that they should look at him, because he is the spirit of the law.

Jesus summarized the law (Mark 12:28-32)

On another occasion, the Scribes, Pharisees and Saducees attempted to trap Jesus for breaking the law. As the time of the Cross neared, they bombarded him with technical questions concerning the law.

The rabbis counted no less than 613 commandments. Of these, 248 were positive precepts, and 365 were negative precepts. They graded the commandments so that some were more important than others. The teachers of the law would spend hours haggling about the trivial matter of which was the greatest and which was the least commandment.

After listening to Jesus answer the questions of these great teachers, a Scribe asked a question in all sincerity. He wanted an answer from someone with authority who could settle the doubts he had concerning how the great teachers explained the Law.

He asked, "Master, what is the greatest commandment?" The answer Jesus gave was more comprehensive

than the Scribe expected because it summarized the whole law into two statements.

1. Jesus summarized the laws dealing with man's relationship to God. He began by reciting the Shema, found in Deuteronomy 6:4-5. This was the basis for the Judaistic faith, and was quoted three times a day by devout Jews. When Jesus quoted this, he summarized every law God had given that related to man's relationship to him. By making this statement, Jesus summarized the first four of the Ten Commandments.

2. Jesus summarized the laws dealing with man's relationship to man. Our Lord quoted from Leviticus 19:18: "You shall love your neighbor as yourself." This is a summary of the last six of the Ten Commandments.

Jesus emphasized that God gave the law to man to direct his attention upward toward God, and outward toward his fellow man. God is deeply concerned with our relationship to him. But our relationship to him is reflected in our love and treatment of our "neighbors".

Jesus' commandments surpass the Laws of Moses (Mark 12:32-34)

When the Scribe heard Jesus respond in this fashion, he grasped the truth that he had failed to receive from the teachings of all the rabbis. He saw that love for God was not bound up in a legalistic adherence to a set of rules. Rather, love for God can only be expressed through the giving of one's total self to God.

Also, his scope of vision for whom this love touches expanded beyond just the neighbors, whom the Jews considered to be themselves. He saw this love touching all men, as God works out his kingdom through mankind.

The Law in Christian perspective, likewise, is not a set of rules God has imposed on man for punishment. Nor is it an outmoded, binding and non-applicable judgment God placed on the Jews. The Law, as Jesus explained through his life, is a school teacher who shows us how to love God and our fellowmen. These moral principles that God gave us are reflected in Jesus Christ. As we receive him they become a guiding light for us as we live out our life for him on this earth.

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A smile or two

A small boy in an Atlanta department store was standing near the escalator steadily watching the moving hand rail. "Is there something wrong?" asked the clerk. "No," replied the boy, "I'm just waiting for my chewing gum to come back."

A sign on a university bulletin board read, "Shoes are required to eat in the cafeteria."

Underneath, somebody had scribbled, "Socks may eat wherever they want to."

A traffic cop who had stopped a young lady driver said, "Your driver's license says you should be wearing glasses. Where are they?" The young woman said, "I have contacts." The officer said, "I don't care who you know. I'm giving you a ticket anyway."

A city chap was crossing a pasture. "Say, there," he called to the farmer, "is this bull safe?" "He's a lot safer than you

are," was the reply.

Grandpa was nodding sadly while talking to his granddaughter. "You know, Susan, girls just aren't the same as they were in my day. You never see a girl blush these days. In my time it was different."

Deciding she'd heard this story once too often, Sue said, "Why, grandpa, what did you say to make them blush so?"

Father: "Well, son, how are your school grades?"

Son: "They're under water."

Father: "What do you mean, under water?"

Son: "Below 'C' level."

It's ridiculous how expensive modern packaging has become. Do you realize the average American buys \$10 worth of gas and has to take it home in a \$5,000 container? — *Orben's Current Comedy*

Caribbeans hungry for Soul Food: New Testament

by Elaine Herrin

GRÉNADA (BP) — Prisoners' lives are changed. A housekeeper finds Christ. Men and women in government positions are "feeding" on printed "Soul Food".

The diet readily consumed by peoples of the Caribbean is "Soul Food", the Living New Testament pictorial edition which features black persons in the illustrations. Young people are asking for it. Men have walked several blocks with the missionaries to pick up copies of "the Bible with the black pictures in it."

Missionaries in the Windward Islands say they are enthusiastic about the "overwhelming response of the local people" to the publication, published by Tyndale.

"We can't keep enough of them to satisfy the demand," said Southern Baptist missionary Donald G. Overstreet. The girl who helps in his home found

Christ through reading the words of "Soul Food" and talking with the new missionary couple.

More than 400 copies of the illustrated edition were presented to Caribbean athletes at a recent banquet in Barbados. Missionary Jerry Harris arranged for a copy of "Soul Food" to be "served" beside each plate.

"Soul Food" is also included in the spiritual diets of the people of Dominica. Southern Baptist missionary Fred Walker said he has no problem interesting people in the word of God when they see copies of "Soul Food".

The first persons in the Windward Islands to receive the New Testament edition were prisoners on the Island of Grenada. J. P. Allen of the Southern Baptist Radio and Television Commission in Ft. Worth sent copies to the Richmond Hill Prison and "hardened criminals" were "softened" by the Scriptures.

Missionary Manget Herrin shares copies of "Soul Food" among the prisoners and in the local chapel. Government authorities have asked for

Attendance report

Church	June 19, 1977	Sunday School	Church Training	Church adds.
Alexander, First	107	51		
Alpena, First	56	26		
Ash Flat, First	61			2
Batesville, First	205	79		
Bentonville, Mason Valley	75	35		
Berryville				
First	152	74		
Freeman Heights	138	61		1
Rock Springs	45	35		
Booneville, South Side	104	56		
Bryant, First Southern	198	91		2
Cabot				
First	448	90		
Mt. Carmel	253	100		2
Caledonia	44	25		
Camden, Cullendale First	462	70		
Charleston, First	167	56		
Conway				
Pickles Gap	200	105		1
Second	369	122		3
Crossett, Mt. Olive	316	138		1
Danville, First	179	37		
Dell	104	40		
Elaine, Immanuel	40	18		
El Dorado, West Side	394	394		6
Ft. Smith				
Grand Avenue	931	223		9
Mission	15			
Trinity	141			1
Fouke, First	94	52		
Gentry, First	113	51		2
Gillham	67	39		1
Grandview	76	53		
Green Forest, First	180	53		
Hampton, First	143	78		
Hardy, First	121	48		
Harrison, Woodland Heights	101	52		
Hector, First	25	17		
Hope				
Calvary	145	67		
First	311	74		
Hot Springs, Harvey's Chapel	97	80		1
Hughes, First	153			
Jacksonville, First	414	76		4
Jonesboro, Friendly Hope	116	90		1
Kingston, First	76	33		
Lavaca, First	324	157		1
Little Rock				
Cross Road	84	63		
Crystal Hill	150	104		
Life Line	395	100		
Martindale	90	47		1
Woodlawn	92	54		
Magnolia, Central	510	159		1
Mulberry, First	223	110		1
Murfreesboro, First	155	34		
North Little Rock				
Calvary	355	90		
Levy	371	68		1
Park Hill	874			10
Paragould				
East Side	270	153		9
First	393	72		
Paris, First	326	56		1
Pine Bluff				
Centennial	130	50		
Central	108	49		
East Side	167	67		
First	575	52		1
Lee Memorial	203	110		2
South Side	577			2
Tucker	20			
Watson Chapel	358	131		9
Rogers				
First	432	138		
Immanuel	366	95		
Russellville				
First	457			1
Second	116	53		
Sheridan, First	143	50		1
Sherwood, First	205	74		
Springdale				
Caudie Avenue	109	59		
First	1218			6
Texarkana				
Highland Hills	154	51		
Shiloh Memorial	178	71		1
Vandervoort, First	62	39		2
West Helena, Second	130	71		
Wooster, First	103	105		

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Missionary envisions international embassy

by Judy Touchton

NEW YORK (BP) — Elias Golonka dreams of the day when Southern Baptists will have an international embassy across the street from the United Nations.

"The mission could be an information and welcome center. There could be Bible studies and Bible distribution . . .

The official paused and said, "I was born in Damascus, the city of Paul. I've traveled through London and Paris and other great cities. But no one has ever cared enough to give me a Bible."

Golonka's personal goal is to establish a contact with each United Nations delegation and share the scriptures with them.

"But in many cases, I must follow the steps of protocol: call for an appointment or write the ambassador . . . and wait," he explains. "It takes so much time."

Sometimes he can bypass the slowness of protocol by taking advantage of Opportunities such as the opening of the Chinese embassy after the death of Chairman Mao.

"When I heard the Chinese mission was to be open to the public, I bought a Chinese New Testament and went to express my condolences," Golonka says. "I was taken to the highest ranking official to present the gift on the part of Southern Baptists."

Golonka, a Polish immigrant, feels a responsibility for sharing his "born again" experience and the Bible with the 2 million internationals in New York City. With some he speaks in English — "my foreign language" — with his light accent.

But to the 146 United Nations delegates and 87 consulars in the city along with the 5,200 international civil servants working in the 39-story UN building, Golonka speaks fluently in 10 slavic languages, including Russian and German.

Golonka maintains, however, that the biggest influence on his success has been Jimmy Carter's election as U.S. President.

"A Communist diplomat in Washington asked me what it meant to be born again, and I had an opportunity to explain . . ." he says.

"Southern Baptists need to take advantage of this world-wide interest in Christianity," says Golonka who attributes much interest to President Carter's unabashed comments about his personal relationship with God.

Golonka and the President have a friendship going back to the days when Carter participated in door-to-door visitation in a Springfield, Mass., evangelistic campaign supervised by

Golonka.

If the money for a Southern Baptist embassy, perhaps \$3 million, could be secured, Golonka hopes he might convince President Carter to appear at the dedication.

"But this is only a dream," Golonka says, "unless I can somehow by the grace of God convince Southern Bap-



NEW YORK CITY — Elias Golonka, who since 1974 has been conducting a pilot project for the Home Mission Board to explore the possibility of a ministry to the international community, dreams of the day when Southern Baptists will have an international embassy across the street from the United Nations—UN building in the background. (BP photo by Tim Nicholas)

tists of the need.

"If Carter would appear there would be a great opportunity for diplomats to come.

"If only Southern Baptists could have had a vision 20 years ago, we might have a mission to the United Nations already. We must hurry. Something like this is overdue."

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maybe even church services," says Golonka who since 1974 has been conducting a pilot project for the Home Mission Board to explore the possibility of a ministry to the international community.

"Ninety percent of the diplomats I meet have never even seen a Bible," Golonka says.

Recently after a Syrian official spoke to an associational pastor's conference, Golonka explained, "We don't ordinarily pay an honorarium and I'm sure as a diplomat you couldn't accept it anyway, but we'd like to give you this Arabic Bible that all the pastors have signed."