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Arkansas Baptist Newsmagazine

6-20-1974

June 20, 1974

Arkansas Baptist State Convention

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Arkansas Baptist State Convention, "June 20, 1974" (1974). *Arkansas Baptist Newsmagazine, 1970-1974*. 142.

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June 20, 1974
Arkansas Baptist
NEWSMAGAZINE

New SBC officers
page 15



One layman's opinion

Looking at the quality of life



Dr. Grant

"Quality of life" seems to have become today's cliché.

Most of the thoughtful television commentators, newspaper columnists, and magazine editors and writers have begun to interpret much of today's news in the light of what they call the quality of life. Unfortunately, all too many of these writers are really talking about our "standard of living."

For example, much of the discussion of the energy crisis during the past few months has focused on how many physical comforts we must learn to do without because of a shortage of gasoline and other forms of energy. The most popular phrase among environmentalists today is "quality of life" and it is usually defined in terms of clean air, clean water, and unpolluted land. In rejecting a proposed oil refinery near them, the citizens of Durham, New Hampshire, strongly defended the need to preserve the quality of life in their region.

A recent issue of a women's magazine featured several articles on the "quality of life," and all except one related to the energy crisis and the more physical aspects of our life. The only writer to plow deeper was Theodore M. Hesburgh, president of the University of Notre Dame. He made the important point that there is no such thing as "the good life" in our crowded urban society except through good persons who personify the good life in our midst.

Watergate and the ITT and milk payoffs are only the tip of the iceberg, symptomatic of an education that was pragmatic rather than value-oriented. The principal question was "Will it work?" rather than "Is it right, good, and honest?" Hesburgh goes on to remind us how difficult it is to get a sink, a TV, or a car fixed; a really decent meal in a public restaurant; an airline ticket changed; or a bill corrected once it has been cranked out incorrectly by a tired computer.

The quality of life cannot be truly good until the individual has been born again. As the individual person goes, so goes the nation and the world. — Daniel R. Grant, President, Ouachita Baptist University

A better term

The *Arkansas Baptist Newsmagazine* currently offers three different plans for subscriptions. These have been designated the "Church Budget Plan," "Club Plan," and "Individual." The term "Budget Plan" quite often leads to confusion, so it now will be called the "Every Resident Family Plan." This means that the church must subscribe for every resident family — without asking for a response — and add those who come into the church. Of course, exception will be made for any member who might refuse to be a subscriber.

Any church which does not subscribe for every resident family — even though the church may have the cost as a budget item — will be under the "Club Plan."

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A Florida woman has been named Executive Secretary of the SBC Woman's Missionary Union. She was presented at the Southern Baptist Convention.

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Carolyn Weatherford, new WMU head, expects some changes on the local level for WMU because women are changing.

Weber is SBC President 15

Jaroy Weber, a Lubbock, Tex., pastor, has been elected president of the SBC, succeeding Owen Cooper. A first for the SBC was the election of a black Baptist as an officer.

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Owen Cooper told Southern Baptists that the convention is doing much good work but that there is also room for improvement.

Arkansas Baptist

NEWSMAGAZINE

VOL. 73

JUNE 20, 1974

NO. 25

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

525 West Capitol Avenue, Little Rock, Arkansas 72201. Published weekly except on July 4 and December 25. Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$3 per year. Every Resident Family Plan, 18 cents per month or \$2.16 per year per church family. Club plan (10 or more paid annually in advance), \$2.52 per year. Subscriptions to foreign address, \$5 per year. Advertising rates on request.

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

The 1974 convention



Editor Sneed

The 1974 convention had no major issues. In typical Baptist fashion there was debate on several minor matters. The greatest discussion centered around the rights of women in Baptist life. Other points of discussion included the possibility of changing our name, the creation of a new Evangelism Board and the method or quota of representation on various boards.

Much of the efficiency of the convention must be credited to the fine program and the excellent presiding of President Owen Cooper. Not only was Cooper fair and gracious with all messengers, but he was in full command of the meeting at all times.

Much credit must be given to Dr. W. O. Vaught and the Committee on Order of Business for one of the finest convention programs in our history.

Unfortunately, however, some of the messengers who came to the convention had not bothered to inform themselves of the issues. One messenger, for example, presented a resolution encouraging people to write their congressmen concerning the possible withdrawal of tax exemption on gifts to Christian causes. Most state papers had carried articles pointing out that this bill had been withdrawn, and the presentation revealed the necessity for the dissemination of information. It, also, should remind messengers of the necessity of properly informing themselves before making a presentation.

A motion by Dr. W. A. Criswell to have a committee study the name of the convention drew major discussion by several messengers. Criswell emphasized that he had not decided what name we should bear but felt the study was in order. Dr. Paul James, executive secretary of the New York Convention, stated that the name "Southern" did cause considerable difficulty in his area. Another messenger from a pioneer area said "The only rebuff I have received was from people who did not want to become Christians." The motion passed by an overwhelming majority, but promises to be a live issue when the committee reports back in 1975.

The convention adopted a record \$40 million Cooperative Program budget to meet the operating and capital needs of its national agencies for the 1974-75 fiscal year. The budget was divided into three sections: First, a basic budget of \$36 million, a second of \$1 million capital needs, and finally, a \$3 million challenge budget. The challenge section is designed to encourage people to do more for the Lord. The Foreign Mission Board receives 50 percent of the \$36 million basic budget. If the challenge portion is met, world missions would receive an additional \$1.5 million above its regular allocation.

The greatest debate of the convention centered around woman's rights. Several resolutions were presented on the subject. The portion of the Christian

Life Commission report dealing with ordination of women was tabled. Another of their recommendations requiring at least one-fifth of the total members of a board to be women was voted down.

Another motion was, also, made by Tom Reynolds of Texas, that the following be added to Article IX of the constitution under the "missionary qualifications": "all appointments, endorsements, etc. (including the military and industrial chaplaincy) whose function will be that of a pastor, which is restricted to males by the Scripture, must meet those requirements as outlined in the New Testament." This would have made it impossible for the Chaplains Commission of the Home Mission Board to appoint women as military or industrial chaplains. This motion failed to obtain the required two-thirds vote.

Another issue which was pursued with differing views was that of creating a separate board for the Department of Evangelism. Those favoring the motion maintained that there was not enough emphasis given to evangelism. They argued that only 5.5 percent of the Home Mission Board's budget was allotted to the Evangelism Department. Those opposing the motion pointed out that the HMB was currently studying the priorities of evangelism. After the motion had lost, Dr. Arthur Rutledge stated that if the salaries of missionaries was deducted, evangelism would have the largest percent of the budget. The Evangelism Department maintains no missionaries. It is likely that this matter will be discussed next year after the Home Mission Board study committee has completed its assignment.

Jaroy Weber, pastor of First Church, Lubbock, Tex., was elected president. He defeated six others, including W. O. Vaught. In a news conference he covered a variety of subjects. He stated that "even worse than the shocking language used by President Nixon as revealed by the Watergate tapes is the apparent way the President manipulated people." "We need to use due process," he said in commenting on the possible impeachment of the President, "and to leave it in the hands of those responsible for making these decisions."

Weber said that Christians everywhere had been shocked and embarrassed by the language used by the president. He called the Watergate controversy "The most divisive issue in American history, even greater than the Revolution," but expressed the hope that America would emerge with an even stronger moral fiber leading to a great spiritual revival.

Weber said that he viewed the Bible as the Word of God, complete and without error.

As one evaluates the largest convention in our history, with over 18,000 registered messengers, it becomes clear that Southern Baptists are a people committed to missions and evangelism. Our priority remains that of reaching people. Most of our people believe that there is room for diversity, as long as we do not lose sight of these objectives.

I must say it!

A balanced diet is better



Dr. Ashcraft

News from a distant state informs us of a high school graduate who is reluctant to enroll in college due to a preponderance of preaching in his church on the imminent second return of Christ.

The gospel is like a big banquet with all the bounties of a well supplied God. The Kingdom of God is like a great symphony composed of all instruments of all ranges. The Christian message is a 360 degree

horizon, encompassing all that is good and worthwhile.

No preacher can exhaust the content of the gospel in his lifetime nor can he strike all the chords, nor can he see all the majesty of God on the limitless horizon. Preaching the gospel is a very big matter and requires some discernment as to subjects presented.

The supreme test of any preacher's pulpit ministry is the behaviour of the people. He is to thoroughly equip the saints for the totality of life (Eph. 4:11-15.)

Any gospel which leads any disciple into a dead end street does not pass the test of eternity, or of life here and now.

While the second coming of Christ is one of the most neglected subjects in Southern Baptist pulpits there can be too much of even a good thing. Balance is a good criteria for most everything. A concerto which features only one note for the entire evening will not fare well with the audience, critics or the contract makers.

A banquet featuring only one entree will hardly merit a return performance. A sector covering only one degree of a 360 degree horizon does not give enough exposure to form any composite judgment.

Great preachers who build great churches offer a balanced diet as they feed the souls of the disciples over which the Holy Spirit has assigned them as under-shepherds (1 Peter 5:2, Acts 20:28.) This is a thrilling experience for the true prophets. A balanced diet is better. Real preaching will "send" the disciples.

I must say it! — Charles H. Ashcraft, Executive Secretary

Revival comes to the elderly in Lubbock

By Dan Martin

LUBBOCK, Tex. (BP) — The man is small and so badly crippled he cannot walk without assistance.

He's spent all his life out in the Matador Ranch Country near Spur, Tex., and looks as weathered as the wrinkled land around the caprock.

At the age of 72, he has accepted Jesus as his Lord and Saviour.

That might not seem so strange, except that he is confined to a rest home here.

He didn't go to a revival; the revival came to him.

Three revivals were held in three nursing homes here, part of the ministry of Calvary Church in Lubbock.

"We have people in all of the rest homes here," said Gene Hawkins, Calvary's pastor. "We decided we would have revivals as sort of a trial."

The revivals were held Monday through Friday, with one service each morning and two each afternoon.

"Attendance was about 500 for the three homes," Hawkins said, revealing that nine of the elderly people accepted Christ and eight became members of Calvary.

"We gave an invitation for salvation every day. We also urged rededication of lives, making commitments to witnessing and to helping each other, but we did not talk about church membership until the last day," Hawkins said.

Because of the response and the need, Hawkins and his church plan other revivals and will have evangelistic services in each of the 12 nursing homes in

Lubbock before August.

"We probably will repeat the process in a year," he added.

Hawkins and his church have been involved in an aggressive program of ministry to elderly people since he came to the church a year and a half ago.

"When I came, we had services in one rest home. We have expanded that to where we have services in all of them, involving 25 or 30 of our people every Sunday," he said.

Since Calvary is in an older section of Lubbock, the church also functions with an extension department, an outreach program, a prayer chain of elderly people and regular telephone contact.

"We try to minister to the people in our neighborhood, whether they are Lutheran, Methodist or what. It occurred to me one day how tragic it would be if one of these elderly people died and just lay there for several days before being found. We want to minister to these people."

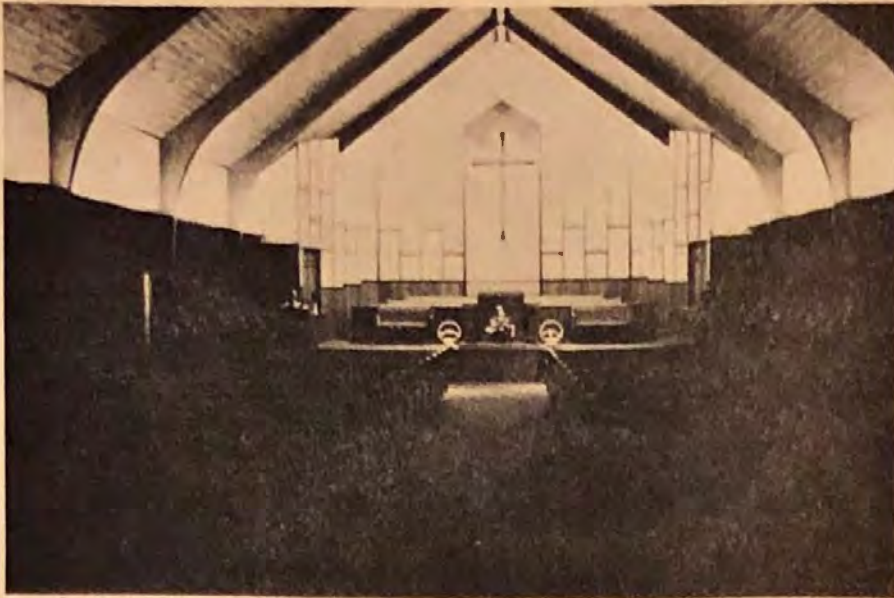
Hawkins said he learned some things from the revivals. "The thing that impressed me was the spiritual need we found. I've been going into rest homes for years and I guess — like everyone — I assumed these old folks were all Christians.

"But I found out they need Jesus just like anybody else does . . . that they are lonely and lost . . . that they have adjustment problems and fears and frustrations," he said.

And, with the knowledge, he said, came a renewed dedication to minister to the elderly people in their needs.

The joy comes in seeing a 72-year-old, crippled, wrinkled old man accept Jesus.

"He came up to me last week and told me, 'Everything is just going better since I've decided to follow the Lord.'



Northvale Church's new auditorium has a seating capacity of 450.

Church dedicates auditorium and home

The modern pastor's home has a replacement value of \$40,000.



Northvale Church, Harrison, held dedication services for both a new auditorium and a new pastor's home on May 26. The new sanctuary has over 60,000 square feet of floor space with a seating capacity of 450. It has a replacement cost of \$100,000.

The church was organized April 19, 1949, under the leadership of John Stratton with 16 charter members. In October of the same year the congregation purchased the old Club House as a permanent place of worship.

In 1957, Homer Allred was called as pastor. It was during his five years as pastor that the church purchased the land on which it is now located. Since the church had no building the congregation worshiped in a tent for a brief period of time.

The dedication message for the occasion was brought by Executive Secretary Charles H. Ashcraft. His subject for the occasion was "Total Commitment." Emphasizing the importance of the local church Dr. Ashcraft said "The greatest of all New Testament organizations is the local church. Every local unit of Baptist work is autonomous. Nothing in all of denominational life is so amazing as the work of a local Baptist church."

Dr. Ashcraft concluded by challenging the members to total commitment. He said "Nothing can stop a group of totally committed people who are laboring under the Lordship of Christ."

Under the leadership of Pastor Johnson Evans the church is experiencing rapid growth. Seven months ago when Evans became pastor of the church was averaging approximately 120 in Sunday School. They are now averaging in excess 170 with about 240 attending the morning worship service. The church has had over 50 additions increasing the membership approximately 30 percent. Perhaps the greatest growth of the church has been in finance. The income in the past 32 weeks has been approximately \$40,000.

The new pastor's home has 1,800 square feet of living space consisting of three bedrooms, a den, living room, two baths, kitchen and dining area. The home is carpeted throughout and has central heat and air conditioning. It has a replacement value of approximately \$40,000.

In evaluating the future for the church Pastor Evans said "Our church has a great future because of the large number of young married people who are uniting with us. There are numerous unsaved people in our area and our congregation has a great desire to reach them."

A God of mud

By Ralph W. Davis

First in a series



Davis

A Christian missionary watched a little pagan man go to the banks of a river and get a double handful of mud. He molded the mud into a little god, and put the god before him and worshiped it. After he had finished his worship, he kicked

the piece of mud back into the river and went on his way.

The missionary stopped him and said, "If you considered that mud to be your god, why did you kick it into the river?"

The pagan answered, "Let me ask you a few questions. Isn't God everywhere?"

"Yes," said the Christian.

"Well, if he's everywhere, isn't he

in the piece of mud?"

"Yes, I suppose so."

"Can you think of everywhere at once?" asked the pagan.

"No, I guess not."

"Neither can I," said the pagan. "But since God is everywhere and since he must be in the mud, and since I can't think of everywhere at once, I can worship him in the piece of mud. After the mud has served its purpose, I kick it back into the river."

What was the problem of the pagan, and how would you have answered him? He presented a basic problem of mankind and perhaps the problem facing all idol worshipers — a need for a God whom we can see, hear, touch, handle. Mankind needs a God with whom it can identify. This was the problem of the little girl who was afraid to stay in her dark room. Her mother assured her that God was with

her. "But I need a God with a face," said the little girl. We all need someone whom we can see and touch.

Does the Christian have an answer to this problem of mankind? Yes, and John gives us the answer when in speaking of Christ he says, "Which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands." (1 John 1:1)

Do we need a "tangible" God — one who can be touched and felt, one having actual form and substance? We have that kind of God in Jesus Christ. Christ is God in human flesh (John 1:14.) Do we in the flesh have difficulty understanding God who is spirit? The God of spirit became God in the flesh through Jesus Christ. To understand all we need to know about God, we need but to know and understand Jesus Christ. What is God like? He is like Jesus.

Woman's viewpoint And that's the way it was

By Iris O'Neal Bowen



Mrs. Bowen

Some people have been known to stay home from prayer meeting, if it is the appointed time for business meeting. "I just don't like business meetings — they are so boring," they will say.

Now, I have always enjoyed business meetings. I like to know what we are doing and what we are contemplating doing. And with my poor memory, I am even thankful that the minutes from the last meeting are always read.

But sometimes those occasions are not only interesting, but get downright entertaining, and we had one like that last Wednesday night.

After everything else had been laid by, our pastor announced that the deacons had some recommendations.

"Brother Cary Snarker, are you here?" he asked.

His wife answered for him: "He's tending to Laurie."

"What?" Dr. Flyers asked in disbelief, "He went to war?"

"Laurie's sick, and he stayed home

with her."

"Oh!" Dr. Flyers was obviously relieved. "Well, will Brother B.C. or Brother Sorrell Horris come up and read the recommendations?"

"Wait till he gets his shoes on!" Brother B.C.'s wife answered. (Brother B.C. had been on his feet all day in his grocery store, and he had my sympathy.)

By then Brother Sorrell Horris was halfway up the aisle, and did a good job, with no apparent ill feelings that he was third choice for the job.

The first recommendation was read and Dr. Flyers was ready for the motion and second, when one of our young men of "College and Careers" age asked a question.

"Now, wait," Dr. Flyers said. "We have to have the motion and second before we can have any discussion!"

"Is that right!" College and Careers answered. "Well, then, I'll motion," he conceded.

I thought we had a real good business meeting. We pro-and-conned and voted as we felt we should, and made, I thought, some good decisions.

—And along with it, we got our ribs tickled a little, and Baptists need some chuckles, now and again, don't you think?

Seminary degrees go to 5 Arkansans

Of the 84 candidates for graduation from Midwestern Seminary, Kansas City, Mo., during the May 25 commencement, five were natives of Arkansas.

Receiving the diploma in theology was M. Jim Geurin, Benton. Roger D. Foster, Searcy, received the master of religious education degree. Those receiving the master of divinity degree were Michael D. Blackwood, Jonesboro; W. William Combs, Walnut Ridge and Marvin J. Young, DeWitt.

The commencement program was held in the Northgate Church located adjacent to the seminary campus. The speaker was William E. Thorn, pastor of Metropolitan Church, Wichita, Kan.

News about missionaries

Mr. and Mrs. John D. Floyd, missionaries to the Philippines, have arrived in the States for furlough (address: 20 Barbara Dr., Little Rock, Ark. 72204). Both from Arkansas, he was born in Lockesburg and lived in Hot Springs; his wife is the former Helen Nutt of Mineral Springs. Before they were appointed by the Foreign Mission Board in 1965, he was pastor of Denman Avenue Church, Lufkin, Tex.

Staff changes

Randy Shipman has joined the staff of First Church, Mountain Home, as minister of education-outreach. He is a native of Yellville and holds degrees from Southern Baptist College and Ouachita University. Shipman has pastored the Summit, Tomahawk, Pilgrims Rest, and Gassville Churches. He has served as vice president and president of the Arkansas Baptist Student Union. Shipman is married to the former Terri Ralston.



Shipman



King

University Church, Fayetteville, has called **Dick King** as pastor of their youth and college students. He has served for the past year as associate in the Department of Evangelism of the Arkansas Baptist State Convention. He is a graduate of State College of Arkansas and Southwestern Seminary. King will be ordained by the church and will be primarily involved in teaching discipleship training and counseling. He will direct a youth staff of two and a college staff of three.



Cheatham

Jeff P. Cheatham Jr. is now pastor of First Church, Siloam Springs. He comes to the church from Dermott Church, where he was pastor for the past four years. He also has served First Church, Monticello, and First Church, Jacksonville. Cheatham

is president of the Board of Trustees of Arkansas Baptist Family and Child Care services, and has been a member of the executive board of the state convention. He is married to the former Donna Lynn Stewart of Dallas, and they are the parents of three children.

Baptist Building Bonds, Inc., of 716 Main Street, Little Rock, has no connection with the Arkansas Baptist State Convention or the Southern Baptist Convention.

Your state convention at work

Annuity

Vital questions and answers on our insurance plans

Why must insurance payments be made so far in advance?

Since the Annuity Board only administers the insurance accounts and must remit payment, which is due to the insurance carrier the first of each month for that month's coverage, payment must be in the Annuity Board office early enough to allow sufficient time to clear discrepancies and protect the member from lapse of coverage.

Is there any "grace period" for payment of premiums?

A "grace period" of one month has been established for each plan of insurance coverage administered for church employes. Coverage for which premiums have not been received by the last day of the month for which premiums were billed, will be terminated retroactive to the last day of the month for which premiums have been received. Before coverage is terminated for non-payment of premium, the insured will have received the following: (1) The original billing, (2) A reminder notice, (3) A warning notice.

What kind of life insurance is offered?

The life insurance is level term to age 65. By "term" we mean that it covers a definite period of time, which in this instance runs to the earlier of age 65 or retirement. The expression "level" indicates that it is the same amount of insurance and does not decrease in value as one gets older.

Does group life insurance have any accumulated cash value?

No. The insurance plans are written on a group term basis and the premium rate does not include an amount to

set aside to build cash value.

How much insurance can one purchase?

One can purchase a flat amount of \$5,000 regardless of compensation, or he may purchase up to \$60,000 maximum according to schedules which must relate the amount of insurance to one's total compensation.

Why can't one purchase whatever amount is desired?

To permit choice in the plan would destroy the balance between those who are in excellent health and might be inclined to purchase little insurance, and those whose health is not so good and would feel that they ought to purchase as much as possible. This would cause "selection against the plan" and would have the effect over the years of causing mortality experience to be greater, thus affecting the operation and cost of the plan.

How much insurance does one have on family dependents?

If one chooses Schedule 1, 2 or 3, he will have \$2,000 coverage on his wife. Children from 14 days to three years of age will have graduated benefits from \$200 to \$800; thereafter to age 23 years will have \$1,000. No dependent insurance is available on the \$5,000 contract.

Must all members of the family present evidence of good health?

Yes. If dependents are to be covered, they must meet the same qualifications as the member himself who is purchasing the protection. The uninsurability of one member of the family does not preclude other members being covered.

Church Training

Preparing for second year of emphasis

You will be interested in knowing that CHURCH: the Sunday Night Place Rallies were conducted in 25 associations in our state between April 1 and May 23. Over 1100 pastors, music directors, and church training leaders attended these conferences and almost one-fourth of the churches in the state were represented. A similar meeting will be conducted in seven other associations in September.

Pastors, church staff members, and church training directors who did not have an opportunity to attend one of these meetings are encouraged to study their Church Guide as soon as possible. Now is the time to begin preparing for

the second year of emphasis on CHURCH: the Sunday Night Place. The materials in the Church Guide are divided into three sections: preparation (June-September); Lift Off Month (October); and Follow Through (November-August).

The suggestions in the Church Guide can help any church enlarge and enrich its total Sunday night program. Remember: people do not follow programs. People follow people. However, you may be one of the people who can use this program to lead your people into some rich growth experiences in your church. Make it happen in your church. —Robert Holley

Making stewardship history

After speaking on stewardship in one of our pastorless churches, a lady member of the church informed me that I had just made history. It sounded like a compliment, but I wasn't sure; so, before basking in the flattery, I made further inquiry.

She explained that it was the first mention of stewardship she had heard from that pulpit in the 10 years she had been there. Other members of the church with whom I spoke also confirmed the fact that stewardship had not been preached or even mentioned publicly. The former pastor had also led the church to discontinue the passing of an offering plate during the worship services.

It is sometimes said that evangelism and missions are simply a stewardship of the gospel itself, but every preacher or teacher of God's Word also has a responsibility as a steward of the total Scriptural truth. It is difficult to understand how any minister or church officer can faithfully discharge his respon-

sibilities without mentioning stewardship, which is one of the basic and major Biblical doctrines.

The former pastor of that church is a friend of mine. He is a kind man, a gentle man, a gracious man, and a man dearly beloved by those who know him. But he is also a poor steward of the Scriptural truth entrusted to him.

Needless to say, the church was very weak in stewardship. The people seemed to be aware of it; one of the men mentioned to me that this was their greatest need.

I was unable to detect any animosity in the church toward my stewardship message, but it will require a good deal more time than just one service for that church to recover the lost ground and the lost stewardship that it has suffered.

It is required of a steward that he be found faithful, but that applies to everything entrusted to him, not just the portion that he personally likes. —Roy F. Lewis, Secretary of Stewardship-Cooperative Program Department

New Senate bill allows aid to nonpublic schools

WASHINGTON (BP) — The U.S. Senate passed a major education bill which includes a provision for bypassing state prohibitions against public funds for private schools.

The bill extends for four years, through fiscal 1978. Most of its provisions are contained in the Elementary and Secondary Education Act of 1965. That historic bill marked the beginning of substantial federal spending in the field of elementary and secondary education.

The new Senate measure calls for the expenditure of \$25.2 billion over the four-year period.

During several weeks of debate, the bypass provision never reached the Senate floor. Earlier in the current session of Congress, the House of Representatives passed a similar measure.

According to the new bill, the U.S. commissioner of education is given authority to provide funds for disadvantaged children attending nonpublic schools even in states which have enacted laws prohibiting distribution of any public funds for such schools.

The Senate bill, which passed by a vote of 81-5, was amended during the final day of debate to include a provision calling for participation of non-

public school officials in a proposed 1977 White House conference on education. The amendment was introduced by Sen. Jesse Helms (R. — N.C.), a Baptist.

Much of the debate on the bill centered around anti-busing amendments. The Senate rejected by a narrow 47-46 margin a proposal already passed by the House prohibiting courts from ordering the busing of children for racial balance beyond the school closest or next-closest to their homes.

A much milder proposal, which would prohibit busing across school district lines to attain racial balance, easily passed.

The White House has indicated that the President would veto any education measure which does not contain a strong anti-busing provision.

Before either the House or Senate version can go to the President for signature, conferees from both houses are expected to engage in a lively debate on several of the bill's provisions, including the anti-busing section.

Any modification of the bypass provision, however, seems unlikely in view of the ease with which both the House and Senate acted on that controversial section of the bill.



The Ouachita-Southern Advancement Campaign
The Arkansas Baptist Campaign for Christian Higher, University and Southern Baptist College

New statistics

By Jim E. Tillman, Director

Thousands of dollars being pledged to the Ouachita-Southern Advancement Campaign marked the beginning of the deluge of figures reporting progress.

These thousands turned into millions.

Next, the number of churches participating became the featured statistic. Now we come to see a new, and satisfying, statistic appearing on the Campaign scene. Churches who have given their committed amount or have exceeded their pledge.

Churches having given the amount pledged include:

Churches	Associations
Enon	Bartholomew
Gum Springs	Big Creek
Bear Creek	Boone-Newton
Gregory	Calvary
Mt. Hebron, Searcy	Calvary
Tupelo, FBC	Calvary
Manning	Carey
Almyra, FBC	Centennial
Clarksville, FBC	Clear Creek
Mt. Harmony	Concord
Casa	Conway-Perry
Hopewell, Corning	Current River
Belleville	Dardanelle-Russellville
East Point,	
Russellville ..	Dardanelle-Russellville
Hopewell,	
Atkins	Dardanelle-Russellville
New Hope	Delta
Nimmons	Gainesville
Tipperary	Gainesville
Wall's Chapel	Greene
Knowles, Strong	Liberty
Salem, Stephens	Liberty
Strong, First	Liberty
Arbanna, Mt. View	Little Red River
Mt. Olive, Heber Spr. ...	Little Red River
New Bethel, Floral	Little Red River
Quitman	Little Red River
Brownstown, Lockesburg ...	Little River
Mt. Zion, Paragould	Mt. Zion
New Hope, Black Oak	Mt. Zion
Yocana, Mena	Ouachita
DeGray	Red River
Wiseman	Rocky Bayou
Bethel, Harrisburg	Trinity
New Hope,	
Hindsville	Washington-Madison
Sonora,	
Springdale	Washington-Madison
Sulphur City	Washington-Madison
Pilgrim's Rest	White River
Childress	Ark. Valley
Pleasant Grove	Trinity
Twelve Corners	Benton

Florida woman will head WMU

DALLAS, June 9 — Miss Carolyn Weatherford of Jacksonville, Fla., has been elected executive secretary of Southern Baptist Woman's Missionary Union.

Miss Weatherford, currently director of Woman's Missionary Union of the Florida Baptist Convention, will step into the top office of the Southern Baptist Convention auxiliary Oct. 1. She will succeed Miss Alma Hunt, who will retire Oct. 5 after 26 years in the position.

The WMU Executive Board elected Miss Weatherford to head the 1,100,000-member auxiliary Saturday while meeting in Dallas prior to the WMU national annual meeting and the Southern Baptist Convention. She will be introduced formally Monday afternoon during the WMU meeting.

Miss Weatherford will head WMU's publishing, field services and program design work, which is based in Birmingham, Alabama.

Born in Mississippi, she was reared in Frostproof, Fla. After graduating from Florida State University in 1951, she served as a high school librarian in Florida schools. While a student at New Orleans Seminary she served as Baptist Student Union director and librarian at Southern Baptist Hospital's Mather School of Nursing.

She began WMU work with the Alabama state WMU office in 1958, serving until 1960 as Young Woman's Auxiliary director. She directed Girls' Auxiliary work for Florida WMU groups during 1961-63, then returned to Alabama WMU as promotion division director until 1967.

Since 1967 she has headed Woman's Missionary Union for Florida Baptists. She writes regularly for WMU magazines and has contributed to other Baptist publications. She has led conferences in WMU work at Southern Baptists' two national conference centers.



Two incumbent WMU Convention officers and a new executive secretary are (l-r) Mrs. Roy Snyder, Camden, Ark., recording secretary; Mrs. R. L. Mathis of Waco, serving her sixth term as president; and Carolyn Weatherford, Jacksonville, Fla., who takes office in October as WMU executive secretary. (Cecil Dorman photo)

WMU elects Arkansan officer

DALLAS, June 10 — Southern Baptist women were urged to "listen to their world" through a commissioning service for new foreign missionaries, a home missions emphasis on language missions and by a series of speakers at the annual two-day Woman's Missionary Union meeting at the Dallas Convention Center which closed here Monday night.

Miss Carolyn Weatherford, executive secretary of Woman's Missionary Union in Florida, was presented as the new executive secretary to succeed Miss Alma Hunt who is retiring Oct. 5.

In a program honoring Miss Hunt for her 26 years of service, Porter Routh of Nashville, executive secretary-treasurer of the Southern Baptist Convention Executive Committee, presented a plaque on behalf of the Executive Committee.

The women reelected Mrs. R. L. Mathis as president of Woman's Missionary Union for her sixth term and adopted a resolution proclaiming support of the Cooperative Program.

Other officers elected were Mrs. Roy F. Snyder of Camden, Ark.; recording secretary and Mrs. Edward L. Byrd of Florence, S. C.; Mrs. Gary McNeece of Artesia, Calif.; and Mrs. Huber Drumwright of Ft. Worth, Tex., all members at large.

In the keynote message, Gardner C. Taylor, black pastor of Concord Baptist Church of Christ, Brooklyn, N. Y., called for equal quality education for every child.

"The neighborhood concept of education has too often been a mask for preserving privilege based on race and for preserving deprivation, also based on race," Taylor said.

Emphasizing that Southern Baptists worship each Sunday morning in 25 languages, a home missions emphasis presented by Oscar Romo, director of the Language Missions Department of the Home Mission Board, featured seven language missionaries.

Jimmy Anderson, a Creek Indian from Shawnee, Okla., said that while most Indians consider Christianity a white man's religion, "no white man is smart enough to think up something this good. But by the same token, neither is any red, black, or brown man. The Gospel is God's Way," he said.

More than 8,000 Baptists attended the opening night session featuring the commissioning of 22 newly-appointed foreign missionaries. In testimonies, two couples related that the foreign missions emphasis that was part of the Southern Baptist Convention activities in Portland, Ore., in 1973 was influential in their decision to pursue appointment.

Associational music tournament winners

From Boone-Newton Association:

Sherrí Stratton
Cindy Bailey
Debbie Ruff
Dana Brown from Harrison



Welch



Gullic

From Black River Association:

David Gullic
Kip Welch from Newport



Callich



Griffin

From Washington-Madison Association:

Michael Rice
Kim Callich
Greg Callich
Lecia Johnson
Diana Edwards
Dennis Griffin from Springdale

Kathy Neal
Margie Neal from Fayetteville



Edwards



Callich

From Liberty Association:

Leslie Watts from Galilee Baptist Church
Angie McMoran from Ebenezer Church



M. Neal



K. Neal

From Bartholomew Association:

David Sims from Monticello

From Mississippi County Association:

Patty Bonham from Osceola
Diane Raper from Luxora



Rice

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

We congratulate these winners. They participated in the State Music Tournament held at First Church, Arkadelphia, June 18. The State Tournament was held during the second afternoon of Youth Music Conference at Ouachita University and First Church. This event was coordinated by Miss Nancy Blair of Osceola.

The Associational winners were guests of the State Music Department for the day.

New WMU head sees organization changing because Baptist women are changing

By Bonita Sparrow

DALLAS, June 10 — That old Woman's Missionary Union image of women concerned about China's starving children but not too bothered about their own community problems is outdated.

Today's woman is actively involved in her world, not as a do-gooder but as a minister and witness to people. She's sensitive to political issues and changing conditions and is interested in helping society's victims.

That description comes from Miss Carolyn Weatherford of Jacksonville, Fla., who Sunday was named to succeed Miss Alma Hunt as executive secretary of the 1.2 million member WMU. She assumes her duties Oct. 5 when Miss Hunt retires after 26 years.

The new executive secretary is a soft-spoken woman with an easy smile and a warm personality. She has the ability to make immediate, warm friends out of total strangers.

Miss Weatherford was presented to the WMU body Monday afternoon during the annual meeting here.

"I started out as a Sunbeam and never in all the days I was a GA and YWAer did I ever in my wildest imaginations see myself walking in the footprints of people like Annie Armstrong and Catherine Mallory and Alma Hunt.

"I was happy as Florida's state WMU director and fully expected to be there until I retired."

She approaches her new duties with high enthusiasm.

"I think WMU has a great future. There was a time when enrollment was down and people were opposing change. But in recent years there's every indication that this is a healthy organization and an important one — not only to women in the church, but to the church mission program itself.

"I don't expect to go in and make sweeping changes. I think our organization at the convention level has been very innovative and creative, but that creativity has not always filtered through to the churches.

"Some changes have already been made. More emphasis is being placed on evangelism, for instance. And working women will bring changes to WMU.

"The working woman is probably more sensitive to issues and ways she can be influential in changing conditions through politics — and that's mission action. As more women have more money to give, they can take an active financial role in missions. The working woman has more opportunities to express herself, to learn about voting intelligently.

"One of the phases of the old community missions concept was the Christian use of the ballot. In recent years we haven't given much thought to the ballot and think that needs to be re-emphasized. Much of what we are dealing with in our mission action program is a result of our failure to legislate."

But the emphasis on involving women in local missions will not be at the expense of world missions, Miss Weatherford indicated.

"Missions is missions," she said firmly. "A woman concerned about meeting missions needs on a local level is going to be concerned about meeting missions needs in Japan, too."

Although Miss Weatherford in no way considers herself a woman's liberationist — "I don't even like the term," she shuddered — she is concerned about women's rights and has been speaking to it positively as an individual.

"I've tried to make women sensitive to their worth as individuals and I think WMU must do more to help women realize their own personal worth, and the worth of other women."

"I see discrimination against women as an overall part of discrimination against races, minorities, religions. I think we should be doing more as an organization to affirm the worth of the individual.

"Actually," she pointed out, "The Christian woman doesn't have to be liberated because in Christ she is already liberated. It's a matter of finding out what he's liberated us for."

"But when I encounter a woman who is limited in business because of her sex, or when I am asked to speak in a Baptist pulpit and at the close of the service a deacon rebukes me for speaking because I am a woman, I realize that, really, people can keep you from recognizing what Christ has liberated you for."

Miss Weatherford considers herself a goal-oriented person rather than a flaming crusader and she expects to approach her new duties "slowly."

"I believe that we have already laid the foundation for change in WMU and now we must discover methods of getting to the grass roots and implementing those changes.

"The career woman, the working wife, the mother of small children all have a stake in WMU. It's the only organization in the church that gives women a continuous source of information about what's happening in the world through missions and allows the average woman to actively participate

through prayer and giving.

"WMU helps her be a better mother because she can set a creative environment for her children. Then if they are called to missions, they will know what the Lord is talking about."

Miss Weatherford has been in love with missions for a long time.

"I was a mission volunteer but there was a health problem." After graduating from Florida State University in 1951, she served as a high school librarian before going to New Orleans Seminary. There she worked with young people as a Baptist Student Union director and thought her interests lay in that direction.

"But I hadn't reckoned with the Lord, or with Miss Mary Essie Stevens of the Alabama WMU," she said. "She was my real instructor in WMU work. I've been in it for 16 years now and have loved every minute of it."

It was only recently that Miss Weatherford realized how her parents' concern for missions had directed her life.

"We visited our old homeplace in Mississippi where I was born (at House, between Meridian and Philadelphia) and attended the church they had attended in the early 1900s. They told me the church had split over the questions of missions and they had elected to stay with the group of Missionary Baptists.

"That was long before they were even married but now, years later, I have an opportunity to put their mission beliefs into action. It's an exciting prospect."

Arkansans are named to committees, boards

Executive Committee:

John H. McClanahan, Pine Bluff
(Term expiring in 1978)

Home Mission Board:

W. Trueman Moore, Ft. Smith
(Term expiring in 1978)

Southern Seminary Board:

Harry G. Jacobs, Pine Bluff
(Term expiring in 1979)

Historical Commission:

Carl Overton, Hamburg
(Term expiring in 1976)

Pastors told they must help lead nation back to political integrity

DALLAS, June 10 — More than 8,000 Southern Baptist pastors from throughout the nation were reminded that they have a responsibility to help lead America out of its lapse of political integrity and into a climate where the spiritual principles of justice, equality, and morality will flourish.

Both the governor of Texas and a former president of the Southern Baptist Convention called for renewed spiritual commitment in American life during the opening night "spectacular" sponsored by the Southern Baptist Pastors' Conference at the Dallas Convention Center.

Texas Gov. Dolph Briscoe set the tone for the conference when he declared, "Democracy is founded upon the principle that all who rule will rule with justice, equality, and morality — all Biblical precepts inherent in Christian teaching."

Introduced as a committed Christian himself, Briscoe said the "questionable conduct of some people in public office" causes government to break down and endangers the faith and support of the people in government.

Without mentioning Watergate or any other political scandal by name, Briscoe pointed out the role for pastors: "You as ministers will continue to play a vital, dominant role in building our state and nation."

He said he believes a Christian spirit is "spreading throughout this state and nation."

Former SBC President W. A. Criswell, pastor of the 18,000-member First Baptist Church of the host city, named high leaders in government in his address following Briscoe's asking the pastors to imagine what might have happened if these leaders had followed God.

He specifically named former U. S. Vice President Spiro Agnew, former Texas Gov. and former Secretary of the Treasury John Connally, Sen. Ted Kennedy of Massachusetts, and the current President of the U.S. He called attention to what he considered misdeeds on the part of each.

With Agnew, it was "accepting bribes . . . and kickbacks," and with Connally, "corporate financial maneuvering." Kennedy was accused of "abandonment" (though he did not specify abandonment of Mary Jo Kopechne at the crash on Chappaquiddick Island.) Though he did not call him by name, Criswell accused the President of using "language that blasphemes the name of the Lord."

After each individual reference,

Criswell asked rhetorically what would have happened if the person had turned to God in prayer or for counsel, or had heeded biblical commandments, or had turned his heart and life over to Christ.

In another speech, H. Edwin Young, pastor of First Baptist Church, Columbia, S. C., called the Watergate tapes released for publication "one of the most pornographic and vulgar and blasphemous documents you have ever heard and the words have come from the lips of the highest elected man on the face of the earth."

He branded it "an abomination unto the Lord." Young said President Nixon may serve out his term in office, but he "has lost much of that authority in the White House."

Young, in the strongest comments during the conference on Watergate, observed that not once during the Watergate tape transcriptions that have been published had the President asked: "What is right? What is best? What is moral? What is honest?"

"Instead, there are all sorts of political chicanery and intrigue and payoff and backbiting and subtleties and vulgarities," he charged.

Criswell, who also commented on immorality in government, became the target for criticism in another address — not because of kickbacks, or corporate financial maneuvering, but because of reports he was giving back to the church his total salary earned in 30 years as pastor of First Baptist Church, Dallas. The total amount is estimated to exceed \$600,000.

Another former SBC President, J. D. Grey of New Orleans, spoke to the pastors on various factors in the pastor's life, including his salary.

When Grey reached the portion of his addressing dealing with the pastor's pay, he inserted these comments:

"I read the other day one of our brothers is going to give back a lot of money he's been paid. . .

"That's all right with me. . . Every man's got to do it his way."

Then he added, "I don't want some tightfisted skinflint of a church member somewhere to pick up that news story and go to his pastor and say, 'We're going to cut your salary,' and you see preachers all over the country giving their money back."

"A laborer is worthy of his hire," Grey indicated.

Although Grey did not call Criswell by name, there appeared to be no question as to his reference.



GOVERNOR'S APPEAL — Texas Governor Dolph Briscoe, speaking before 8,000 people at the Southern Baptist Pastors' Conference, urged Christians to reinforce morality in government. Briscoe, an Episcopalian, frequently attends a Baptist church with his wife, Janey. (Knolan Benfield Photo)

The Pastors' Conference elected James L. Pleitz, pastor of First Church, Pensacola, Fla., as president for the coming year. He defeated three Texans who were also nominated for the office.

Elected vice president of the Pastors' Conference was Donald L. Dyer, pastor of First Church, Baton Rouge, La. Elected secretary was Joe Bob Mizell, pastor from Tuscaloosa, Ala.

One of the speakers to the conference, Pleitz encouraged his fellow ministers to become involved in the power crisis, both economic and spiritual.

Pleitz, a former chairman of the SBC Executive Committee and now chairman of trustees of the denomination's Radio and Television Commission, succeeds Jaroy Weber of Lubbock, Tex., as president.

In three speeches to the pastors, Henry Brandt, president of Christian Leadership Training Foundation, Flint, Mich., urged them to reprove, instruct, rebuke, and correct their church members on their spiritual life.

He acknowledged it would not be popular, but it was the pastor's duty, and it would result in the members having a stronger spiritual commitment.

Harold L. Fickett, pastor of the independent First Church of Van Nuys, Cal., said evangelism is more concerned

with getting people ready for the second coming of Christ than it is with setting a time and place for Christ's return.

He plugged lay involvement in evangelism, saying more than 2,000 members of the Van Nuys church are trained in witnessing and practice it.

Warren C. Hultgren, pastor of Tulsa's First Church, warned of the "subtle danger of doing God's work merely in response to pressure from others."

The 8,000 conference goers participated in something new in platform watching. Two huge projection screens were installed on either side of the platform to make the action there visible to back seaters who were about 300 feet from the elevated stage.

Commercial type TV cameras, a total TV master control center, and some 40 technicians set up the system which projects a singer or speaker's face enlarged up to 30 times normal size, giving the folks in back the benefit of a "front seat." Otherwise stage personalities and choirs would have been only specks and masses of color to those so remote from the platform.



Southern Baptist Superintendents of Missions elected new officers for their 1975 conference including (l-r) Gene Straham, Champaign, Ill., newsletter editor; Ray McClung, Little Rock, Ark., secretary; Lawrence Childs, Charlotte, N.C., president; Richard Bryant, Miami, Fla., vice-president; and Robert Helmich, Muskogee, Okla.

Missions superintendents urged to use multi-talented lay persons

DALLAS (BP) — Southern Baptist superintendents of missions were challenged here to lead their churches to the unity found in Christ, to make better use of tools at their disposal and to do something to keep "five and ten talent" laymen and women involved and in the denomination.

Owen Cooper, outgoing president of the Southern Baptist Convention, told 350 superintendents of missions meeting in their annual session at the First Baptist Church that the "next great burst of Christianity in propagating the gospel is waiting on greater involvement of more lay persons."

Cooper reminded the superintendents that at least 10,000 Southern Baptists will graduate from Baptist colleges this year.

"And I'll bet not 10 of them have been asked to take a job in a pioneer area," he chided.

He challenged the superintendents to utilize the years of training of the some 80,000 Southern Baptists who will retire this year, labeling them "five and ten talent" laymen and women. "Many leave the denomination because they aren't given places to serve," he said.

Both Hugh Chambliss, president of the Conference of Superintendents of Missions, and Franklin Paschall, pastor of First Church of Nashville, Tenn., underscored the unity theme.

Paschall, a former SBC president, said the world is afflicted by division and it threatens churches and the denomination. The answer, he said, is in the unifying power of God in Jesus Christ.

"There is no place for division among

Christians and no rationale for division in the church," he said. "By the blood of Jesus we are one."

The Nashville pastor took a slap at persons who for years have been inactive in the church and then suddenly, after purportedly "receiving the gift of the Holy Spirit" become judgmental and undercut the spirit and unity of a church.

"We must acknowledge diversities; not all have the same gifts. But there is one Spirit," Paschall said. "And when diversity is so emphasized that it destroys unity it is not of God."

Chambliss urged the superintendents to lock on to an objective, keep hooked up to the power of Christ and go on junctioning together.

Lawrence Childs of Charlotte, N.C., was elected president of the organization, succeeding Chambliss. Other new officers are Richard Bryant of Miami, Fla., vice-president; Ray McClung, Little Rock, Ark., secretary; Robert Helmich, Muskogee, Okla., treasurer; and Gene Strahan, Champaign, Ill., newsletter editor.

The superintendents presented Miss Alma Hunt, retiring executive secretary of Woman's Missionary Union, a plaque honoring her for 26 years of service to and in support of missions.

In other business they approved a report recommending that the third Sunday in May be placed on the Southern Baptist Convention Calendar of Activities as a day of prayer for associational missions promoted by the Brotherhood Commission in cooperation with the Division of Associational Services of the Home Mission Board.

HALE-WILDER SACRED MUSIC CONCERT

Immanuel Baptist Church
Tenth and Bishop, Little Rock, Ark.

JUNE 26

Wednesday Night at 7:30 p.m.



Robert Hale, leading Bass-baritone with the New York City Opera Company, and Dean Wilder, Head of the Voice Department at Westminster Choir College of Princeton, New Jersey, will present a sacred music concert at Immanuel Baptist Church, Tenth & Bishop in downtown Little Rock, Wednesday evening, June 26, at 7:30 p.m.

Dr. W. O. Vaught, Jr., Pastor

Further study on trustee election, new terminology are approved

DALLAS, June 11 — Messengers to the annual meeting of the Southern Baptist Convention here Tuesday voted to refer back to its Executive Committee a recommendation to change the manner of electing trustees for its four general boards.

Kenneth Barnett of Cache, Okla., who asked the denomination last year in Portland to change the basis for representation, made the motion to refer. He contended the Executive Committee recommendations were not extensive enough, and the matter

should be studied further.

According to Barnett, the change recommended by the Executive Committee effected only a "simple modification of the system we have." He said the present basis of geographical representation harks back to horse and buggy days.

Barnett last year called for eliminating "local boards," composed of individuals living in or near the city where a board has its headquarters. He also sought to have more representatives on a state convention basis.

The 1974 recommendation did not abolish "local boards," although it did reduce their size somewhat.

Barnett contended no region "ought to have one-third of the members of a board," and in no case should four members of one church serve as trustees of a board when some state conventions only had one member.

The four general boards are the Foreign Mission Board, Home Mission Board, Sunday School Board, and Annuity Board.

Only one other of the eight Executive Committee recommendations presented Tuesday afternoon drew opposition. It replaced the terms "ordained" and "lay person" with new language. The change applies to Convention by-laws.

The term "ordained" was replaced with the words "pastors or other full-time church or denominational employees," while "lay person" gave way to the phrase "not pastors or other full-time church or denominational employees."

The change indicated a belief that a person's viewpoint changed with his being in a church-related vocation rather than on the basis of whether he was ordained as a minister or not.

One messenger objected, claiming it usurped the role of the churches in determining ordination. His effort to defeat the recommendation failed overwhelmingly on a standing vote.

All other recommendations carried without objection. One asked "the two mission boards (to) review thoroughly their present mission plans, and consider the implementation of bold new plans where needed, presenting their plans in 1976."

Another provided for the Convention to commemorate in 1975 the 50th anniversary of the Cooperative Program, its unified budget plan to support state convention and national convention activities.

Jaroy Weber heads SBC

DALLAS, June 11 — Jaroy Weber, pastor of First Church, Lubbock, Tex., was elected president of the 12.3-million-member Southern Baptist Convention Tuesday afternoon in a run-off at Dallas Convention Center.

Weber, outgoing president of this year's SBC Pastors' Conference, won over Kenneth L. Chafin, pastor of South Main Baptist Church, Houston.

He succeeds Owen Cooper of Yazoo City, Miss., a retired industrialist, who will step down Thursday night after serving two terms of one year each.

Weber was previously pastor of the Dauphin Way Church, Mobile, Ala., and the First Church, Beaumont, Tex.

He has also served as pastor of churches in Orange, Tex., and West Monroe, La., and was evangelism secretary for the Louisiana Baptist Convention.

A native of Louisiana, he holds B.A. and D.D. degrees from Louisiana College and a B.D. degree from Southwestern Seminary, Ft. Worth.

Weber has served on the SBC Executive Committee.

A son, Billy Weber, pastor of Northway Church, Dallas, was vice president of this year's Pastors' Conference and was nominated for the conference's presidency in a race eventually won by James Pleitz of Pensacola, Fla.

Also nominated for the presidency on the first ballot were W. O. Vaught, pastor of Immanuel Church, Little Rock, Ark.; Landrum Leavell, pastor of First Church, Wichita Falls, Tex.; Clifton Brannon, evangelist of Longview, Tex., second vice president of the SBC during the past year; Dotson M. Nelson, pastor of Mountain Brook Church, Birmingham, and president of the Alabama Baptist State Convention; and Daniel Sotelo, pastor of First Spanish Church, San Francisco, Calif.

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W. A. Criswell spoke before the opening session of the Pastors' Conference Sunday night. (Jim Newton Photo)

The cover



SBC OFFICERS — Officers elected for the Southern Baptist Convention this week are (left to right) President, Jaroy Weber, pastor of First Church, Lubbock; Stewart B. Simms, first vice-president, pastor of First Church, Greer, S.C.; and Charles King from Frankfort, Ky., second vice president, the first black person ever elected an officer of the nation's largest Protestant denomination. (David Clanton Photo)

In sacred concert



ROBERT HALE DEAN WILDER

Robert Hale, leading Bass-baritone with the New York City Opera Company, and Dean Wilder, Head of the Voice Department at Westminster Choir College of Princeton, New Jersey will be presented in sacred concert on June 28, 1974, at Park Hill Baptist Church, 200 East C, North Little Rock, Ark.

In addition to their individual performances in opera, oratorio, with symphony orchestras and recital, Hale and Wilder have toured together internationally presenting sacred concerts with Ovid Young, accompanist and arranger for them in more than 700 appearances since 1966.

Scenes around the SBC



Crowd gathers at the main entrance of the Convention Center. A sign announces the meeting of the Southern Baptist Convention.

Hope from that dawn

By R. J. Robinson

R. J. ROBINSON, 47, is pastor of the First Baptist Church of Augusta, Ga., where the Southern Baptist Convention was organized in 1845. A native of Fort Worth, Tex., Dr. Robinson is the immediate past president of the Georgia Baptist Convention, a former chairman of the Southern Baptist Convention's Radio-Television Commission, has served on the Southern Baptist Convention's Executive Committee and has taught at Southern Baptist Theological Seminary, Louisville, Ky. He is a graduate of Baylor University, Waco, Tex., and has done graduate work at the University of Edinburgh in Scotland; Temple University, Philadelphia, Penn.; and Southwestern Baptist Theological Seminary, Fort Worth, Tex. He holds the coveted Gold Medal, won playing on the 1948 Olympic basketball team in London, was elected to the Texas Sports Hall of Fame in 1966 and was recently one of five chosen to receive the Silver Anniversary All-American Award by the National Collegiate Athletic Association.

Text: Matthew 26:58

Slowly but surely Jesus' kingdom talk got through to Simon Peter. Rough-type that he was, Simon had grown to appreciate those intangibles Jesus was attempting to convey — faith, hope, and love.

But after the triumphant entry, things had begun to slip.

The Master's opponents closed ranks against Him!

Of course, Jesus, for His part, "ruffled a few feathers" by throwing the money-changers out of the temple and cursing a fig tree.

After that memorable Thursday supper, Simon Peter had tried in the garden of Gethsemane to help his Master's cause by the quick use of his sword, but all he got for his trouble was a reprimand.

Then came in swift succession the traitor's kiss by Judas Iscariot, instant arrest, and the trial before Caiaphas.

Now "the Big Fisherman" saw "the handwriting on the wall," and the Bible tells us that "Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end."

Millions in our world today sit where Simon Peter sat that night — "to see the end."

Disillusionment blankets so many hearts!

The feeling persists that some grim inevitability is moving in upon us, that it's just a matter of time, so we sit down in the dark to watch the end.

I suppose that sitting is the appropriate posture, for we so often feel that there is nothing more that we can do.

Inexorably, we sit to watch the end: the end of law and order; the end of credibility in government; the end of the family as we have known it; the end of religion; the end of the church.

Yes, even the end of God!

This is part of the reason why a new isolationism is building in the country. There is a decided retreat from commitment and a feeling of "What's the use?"

I wonder if many young people in the so-called "Jesus Movement" were not just burned out activists who found that they could not change the world during a summer vacation. They then retreated into the womb of a rather isolated piety that keeps asking, "What difference does anyone's efforts make anyway?"

Sometimes I feel that trying to help history along or

change society is about as futile as rearranging the deck chairs on the Titanic!

Also, a fresh wave of hedonism is among us. It says, "Let's enjoy the pleasures of the moment, for there is no tomorrow." As the gospel according to Schlitz puts it, "Grab all the 'gusto' you can because you only go around once."

So we live in an endless ambience of pleasure and boredom. Maybe we believe that if we plunge into enough enjoyable activities, what is wrong out there will somehow go away.

But life is for real, and most of us just have to rough it out — glad for the routine that keeps us occupied!

We try, with a straight face, to make ultimate concerns out of attempts to curb inflation, the latest public scandal, the upcoming elections, our next vacation, or some hoped-for raise.

We are even willing to allow ourselves to become absorbed in the would-be-problems pushed by Madison Avenue — "ring around the collar," deodorants that lose their power after five o'clock, and the single razor blade that doesn't catch quite all the whiskers the first time by.

Listen: the truth that you and I and our world need to hear today is that when our lives are void of the transcendent, they sink into the absurd.

"Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end."

We all know that Simon Peter went on to deny his Lord, which is another way of saying that he would renounce his vision and walk away from it all!

But the good news of the Gospel is that Simon Peter left too soon. He left before the dawn! The world was not coming to a stop — as he thought — it was coming to a start!

Almighty God reversed the sentence of death that sinful man had imposed on Jesus. The angel of the Lord said, "He is risen; He is not here: Behold, the place where they laid Him."

Indeed, when the dawn came, those who had journeyed to Joseph of Arimathea's garden prepared to mourn, left to rejoice.

They had come walking, but they left running!

Death had done its worst, and its worst was not enough. The eternal God had now pronounced His divine "well done" on all that Jesus Christ had come to do and say and be.

The kingdom of God had a future after all!

You see, the Bible tells us most assuredly that God's purposes for us will ultimately prevail; that service will triumph over exploitation; that generosity will pre-empt greed; that freedom will overcome bondage; that grace will reign over sin; and that love will be victorious over hate.

To be a Christian today is to believe that this is so!

Against Dachau and Hiroshima, against Belfast and Bangladesh, against Vietnam and South Africa, against assassinations in Dallas and Memphis; yes, and against the petty hatreds and antagonisms of your heart and mine, God sets the resurrection of His Son and invites our trust and hope.

We simply are to keep busy at our heavenly Father's business here on earth.

One day turned it all around for Simon Peter! He realized that there was a dawn, that there was hope, that Jesus Christ's kingdom would be a reality after all.

So, well may the trumpets sound! Well may our hearts be glad! God has won!

Now as I look at this vast throng, I am reminded that paramount matters often have strange and seemingly small beginnings.

Christopher Columbus' first voyage to America cost less than ten thousand dollars; currently large ocean liners have a single stateroom priced above that figure.

The airplane made by the Wright brothers was built out of spare bicycle parts, had a top speed of less than seven miles an hour, and flew only one hundred and twenty feet. Today's 747 Jet will get you from Dallas to the nation's capitol in two hours, carrying 358 passengers at an altitude of about 40,000 feet with a speed of better than 600 miles an hour.

Who would have imagined that the organization initiated in the First Baptist Church of Augusta, Georgia, in May of 1845 would become the largest Protestant denomination in America?

Who could have imagined that those initial 327 Baptists from eleven states would multiply to a throng like this — representing fifty states and over 12,000,000 members with more than one billion dollars in total gifts!

Nevertheless, these days it is fashionable to be impatient with anything institutional or organized. Certainly, a favorite pastime of the radical theologians and sundry other ecclesiastical morticians is that of belittling the church, and pronouncing with monumental dogmatism that the days of Christianity are numbered, that we should just sit down and watch the end.

There is nothing new about this. Impatience with the church is as old as the church herself. The church must always stand under the judgment of God and before the criticism of men. She must be continually renewed, but, I say that the posture of protest should never be adopted without the corresponding stance of love.

The poet, Robert Frost, wanted this on his gravestone: "I had a lover's quarrel with the world." Frost rebuked and criticized the world out of his tremendous love for it and his longings to see its rich possibilities fulfilled.

This morning, as I am attempting to speak positively for the Christian faith, I ask, "Shouldn't we have a lover's quarrel with the church?"

Of course, there is always a gulf between the actual and the ideal.

As one wise old believer once advised younger Christians, "We should leave the perfect parish where it belongs — in the world of fantasy."

The most foolish of all myths is the myth of perfectionism in anything on this earth. We ruin our chances of both happiness and usefulness by expecting too much from our institutions and relationships.

We just plain expect the impossible of our families, our government, our military, our churches.

We overlook the fact that almighty God builds the church out of struggling, weak, unlovely people.

Jurgen Moltmann's book, *The Theology of Hope*, has sharply answered the nihilism of Europe following two world wars and certainly enthralled American theological circles. Moltmann convincingly brings us back to the hope that we believers must offer this age!

In a Singapore prison following the outbreak of World War II, there was a prisoner whose best friend had been sentenced by the Japanese to solitary confinement. He kept wondering what he could do to help his friend. The obvious answer was, "Nothing." His friend was locked up in a tiny cell in a section of the prison which was so heavily guarded that no one could get in without permission.

Then one day a fellow prisoner saw this man trying to cut another prisoner's hair. "Hello, John. I never knew you

could cut hair!" "I can't," replied John. "It is something I've never done before. I'm just learning." "Why?" "Well, as you know, my friend is in solitary. He is allowed to have his hair cut once a month. So I thought I'd apply for the job."

Sometime later all the prisoners heard that John had been appointed as barber for those in solitary. Then many asked him, "How are things working out now that you see your friend, Jim, every month?" John's answer was, "Oh, I'd say fair. I can't take him anything and I can't speak to him." "Well, then what can you do?" "Well, while I'm snipping away at his hair, I can keep saying to him, 'Please keep your chin up, keep your chin up.' The guards think this has something to do with barbering — a shibboleth of the trade. So I just keep saying 'Chin up! Chin up!'"

That is what we believers, set down in a sinful world in 1974, must constantly proclaim to our day, "Chin up. There is hope! Jesus Christ offers the way out of our maze of dreary, sinful days — the way of pardon and reconciliation."

We ought to be aware that what ails our society will not be overcome without organized effort and that unorganized Christians are no match for organized evil.

Nevertheless, the tension between aversion to organization and awareness of need for organization gives most of us fits, does it not?

I would remind you that in the New Testament there is no such thing as a Christian-at-large or Christians in isolation. Jesus' deliberate strategy was to choose twelve disciples and send them out. Subsequently, Dr. Luke tells us, "... The Lord appointed other seventy also, and sent them two and two..."

The first item on the docket of the infant church was an administrative item: to secure a successor to Judas Iscariot.

Indeed, the Scriptures are never afraid of organization. Granted, the primary focus of the mission of the church is not the buildings where we meet and worship. Nor is the kingdom of God a repair job for shattered nerves. The primary focus of the church is out there where we live, where we have our social life, where we gather with friends and family, where we labor for our daily bread.

This is precisely where the kingdom of God is to be discerned — the sacred and the secular all mixed up together in contemporary society and out of it something new — the dawn of hope.

The truth is, it is an exciting time to be alive if you have genuine hope. However, you cannot get at it by simply patching up liturgies with guitars, or by new ways of arranging the ordained ministries, or by tinkering with old structures and existing functions — as necessary as all that may be at times.

It is evident enough that our churches have often been manipulative in evangelism, at times ignoring minorities and trapped in culture, and even sometimes taking a "flat-earth" stance on the Bible, and we know all about "the sweet bye and bye" but little about the here and now.

There is presently a new breed of well-paid executives in the offices of many major industries throughout our nation whose job it is to determine what business a company is in. On the face of it, this seems to require no analysis or investigation. Certainly General Motors, DuPont, Westinghouse, and IBM know what their business is. No! This is not the case, these executives maintain.

They point out that one of the biggest businesses in America once was the buggy business. Yet, when the automobile era was ushered in, the buggy business was ushered out. Why? Because the people who made buggies were in the buggy business-period! They did not see themselves as being in the transportation business. Had they known they were in the transportation business, they would still be in business today — as builders of automobiles and ships, planes and missiles.

(Continued on page 19)

Church Multi-Peril Policy

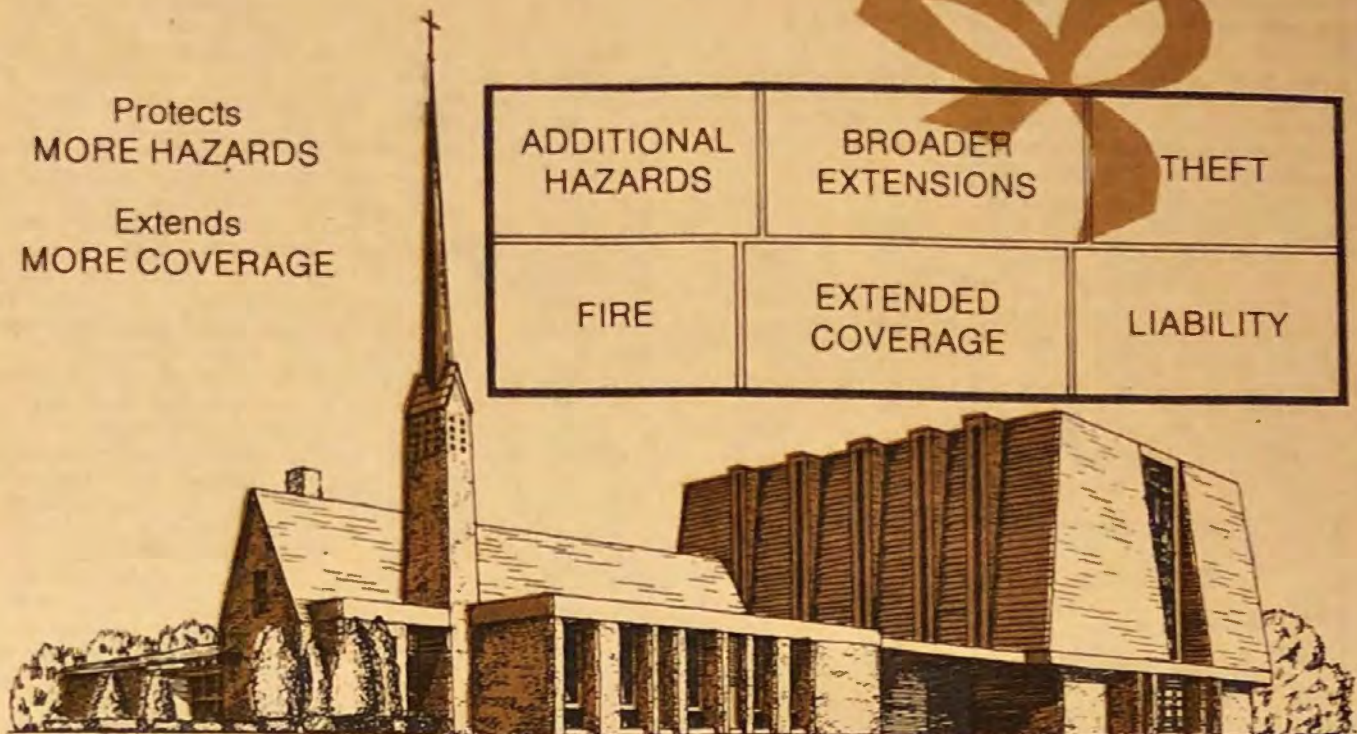
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Any any Christian group that gets so involved in what it is doing without knowing what it is, is simply beating the drums for its own funeral.

For one to say or believe that he or she is a wife, a father, an accountant, a secretary, a serviceman, a professor, is to mistake identity for essence. It is to mistake what one does for what one is. Consequently, you never really know who you are or what your real mission is. Of course, our mission as Christians is to offer this world fellowship with almighty God through Jesus Christ.

In our era of disillusionment, I submit that many believers have about given up on ever finding purpose and happiness. They just sit with Simon Peter "to see the end." They are so filled with boredom and pessimism these days that it is difficult, if not impossible, to convince them that abundant and eternal life can be a present reality.

My friends, happiness is inseparably related to Christian hope. Without valid hope there can be no real happiness. Complete happiness is found through Jesus Christ! It is always the by-product of His presence and our subsequent service, and therefore happiness is a present possibility for everyone listening to me.

I am not talking about some rose-colored view of things, like whistling in the dark to keep up courage. This is not the answer!

The solution is found in the Bible, in Christian hope, in a resurrected Saviour, in a new quality of living.

In truth, all religion is another form of hope. It is like John Bunyan's descriptive phrase, "yonder shining light."

Today the most important and insistent movement in Christian circles on both sides of the Atlantic is called "the theology of hope." This theology is rooted in the nature of our Biblical faith. Proper Christian evangelism is impossible without it. Likewise, the ability to hope bestows energy for Christian social action — keeping it from becoming just a movement of desperation.

I wish I could shout it for the whole world to hear: "A theology of hope takes evil seriously by confronting it with the redemptive power of the living Christ, which can more than match the most insidious wickedness!"

You see, your hope is what makes you tick. Hope gives meaning to life, and Christian hope looks beyond momentary suffering and defeat to final victory assured for us in Jesus Christ!

In James Russell Lowell's poem, "Columbus," the poet

is feeling his way into what it must have been like to have had Christopher Columbus' vision and have faced the obstacles, first on land and then on sea, that the explorer had to endure. Toward the end of the poem the crew puts the pressure on Columbus to turn back. All those days at sea and no sign of land! Food and water supply diminishing, they beg him, almost to the point of mutiny, to turn around.

But Columbus asks for one more day, one more dawn! He cries out:

"O God, this world, so crammed with eager life
let me not in their dull ooze be stranded,

.....
One poor day!

Remember whose and now how short it is!

It is God's day, it is Columbus's.

A lavish day! One day, with life and heart,
is more than time enough to find a world."

We Southern Baptists have one day, our day, to find and win a world for Jesus Christ. We can sit down like Simon Peter and await the end, or we can attempt to conquer it now.

In 1924, George Mallory and a party of Englishmen attempted to scale Mount Everest. After enduring unbelievable hardships, they camped 25,000 feet up.

From this point two of them set out for the summit, but their heroic attempt failed. Today, Mallory, and his companion lie buried under the snows of that Himalayan peak. Their friends returned to England to tell their story.

One of them addressed a large London audience. He stood before a screen on which was shown an enlarged photograph of Mount Everest. After he had described the difficulties and tragedies of their expedition, the man turned and seemed to address the picture of the mountain.

"Everest," he said, "we tried to conquer you once, but you overpowered us. We tried to conquer you a second time and again you were too much for us. But Everest, I want you to know that we are going to conquer you."

In this Southern Baptist Convention of 1974, I would like to think that with authentic Christian hope we who are gathered here would say something like that to our world: "We have tried for 2000 years to bring you to 'the kingdom of our God, and the power of His Christ.' We have tried again, and you can be sure of it: we will keep trying."

"We will not sit down 'to see the end,' rather with authentic Christian hope we will rise up to face the dawn with our victorious Lord."

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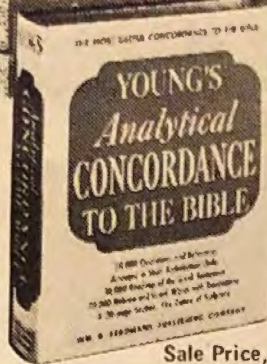
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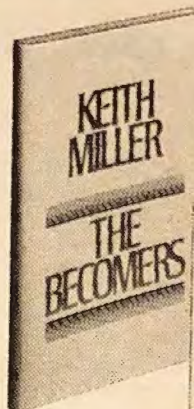
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The Bible in Pictures
for Little Eyes

The Christian's hope and the daily task

By Ray W. McClung

Director of Activities, Pulaski County Association

International

June 23, 1974

2 Thessalonians

2:1-2; 3:6-16



McClung

A highly structured modern society squeezes you into patterns of living that tend to become monotonous and demanding. And many react by saying, "Oh, what's the use?" and take a drastic alternative. But what about the Christian's hope and the daily task?

This lesson concludes the unit, "Contagious Faith in a Hostile World." The apostle Paul's letters to the church at Thessalonica have been our Scripture passages. A central truth has been his teachings on the Second Coming of Jesus. The personal return of Christ has been ever the inspiring and purifying hope of the Christian church. Paul had comforted the Thessalonian converts by the assurance that the Lord was to return to bring them deliverance and to receive them up in glory. But Paul's words had been misinterpreted, and a report was spread among them purporting to be from Paul, that "the day of the Lord" was "just at hand." He writes in this lesson to correct some errors and the consequent misconduct of some.

Hope is to be steadfast (II Thes. 2:1-2)

The confusion in the minds of the Thessalonians was at the point of when Christ was to return. Many today also have difficulty with this. Paul had learned that a letter had been received by his beloved fellow Christians at Thessalonica. He admonished them not to be "shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is (just) at hand. (v. 2) This was his denial that he had written such a letter.

Paul proceeded to outline in verses 3-12 of Chapter 2, some of the things which must happen before Jesus' return (these verses are in the larger lesson.) But his real concern was to emphasize the certainty that Christ is coming back — not that his coming was just at hand, as some believed. In verse 2 Paul indi-

cated the Thessalonians seemed to be "shaken in mind" as to their hope in Christ's coming back. So his admonition in verse 15 commanded them to "... stand fast and hold the traditions ye have been taught. . ."

Just as with the Thessalonian Christians people today often allow their faith to be shaken by listening to every voice that is speaking today. Unless each believer keeps true to the Word and develops skill at testing these voices he will entertain doubts. And Satan is the author of doubts. He controls men who often sow seeds of doubt and discouragement. There are those for whom the gospel has no affinity. "All have not faith. But the Lord is faithful," Paul writes. Therefore, the faithful Christian is encouraged to be steadfast in his hope.

Disorderly members are to be corrected (3:6-15)

How long has it been since your church has exercised discipline toward one of its members? Possibly a name has been dropped because it was learned a member had joined a church of another denomination. The grounds for this action we call heresy. Can you think of some other reason for church discipline being administered in a church where you are or have been a member?

Idleness was the root of one of the problems Paul was concerned about. It was felt this idleness may have been prompted by the belief among the Thessalonians that Jesus was about to return. Some of them had possibly left their jobs and were just waiting around looking for the Lord to come. Verse 11 suggests that some walked disorderly "working not at all, but are busy-bodies." They fell into meddlesome habits. It is possible some were imposing on others who were working. They were not any longer following the tradition or teachings of Paul when he was in their presence.

What was Paul's instruction? He told those living orderly Christian lives to withdraw themselves — a suspension of fellowship. Paul had taught them correctly and he was not timid about citing his example (verses 7-9.) The withdrawal was to shame the disorderly and im-

press them with the seriousness of their acts. In verse 12 Paul reaches back to his apostolic authority and uses the term "we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." We gather from these teachings that "church discipline" today would be in place. Do you agree?

It should be emphasized, however, that the offending brother is to be treated firmly, "Yet count him not an enemy, but admonish him as a brother (v. 15)." If we do not see much church discipline today it is because church members are so aware of their own faults that they seldom feel up to calling on their church to exercise any discipline to a fellow member. Paul insisted, however, that offending members must be disciplined if the true character of the Christian community (fellowship of the church) is to be maintained.

Never be weary in well-doing (v. 13)

Following his rebuke of the idle and meddlesome disturbers of the church, Paul turns to address again the loyal and orderly members who form the main body of his readers: "But ye, brethren, be not weary in well-doing." Whatever anyone else says or does, persevere in your honorable course. Do not tire in the path of duty.

This is the time of year when church nominating committees will begin to do their work of selecting persons to shoulder leadership responsibilities for the new church year. The "weariness in well-doing" shows up here in abundance. It shows up plainly in the attendance on the worship services. Whenever it is necessary for members to be away for one or more Sundays does "weariness in well-doing" cause some to neglect getting the offering envelope to the church even in their absence? Above all, that weariness may strike its most telling blow at the points of Bible reading, prayer, and the daily witness. Paul recorded a message to us through his Galatian letter also (6:9) when he said: And let us not be weary in well-doing: for in due season we shall reap, if we faint not."

Indeed, the Christian's hope is involved in the daily task. James 2:17: "Even so faith, if it hath not works, is dead, being alone." An inspiring statement of the apostle Paul's is: "For me to live is Christ, and to die is gain." (Phil. 1:21)

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Avoiding the world's way

By C. W. Brockwell Jr.
Calvary Church, NLR



Brockwell

take 10,000,000,000,000 years just to utter all of the possible 20-word sentences in English.

Be that as it may, James warned people about becoming teachers and showering the world with words. What he says in Chapter 3 certainly bears repeating when you consider the awesome power of the tongue. And if this were not enough, he launches into the subject of wisdom. Just to say good things, he says, is not enough. We must do good things to demonstrate our wisdom.

We can all think of a situation in church or government or everyday life where a person or group cleverly gains a majority and wins his way. That is the way of worldly wisdom — using words or technical points to win out, but ignoring what is right. Sooner or later the whole thing sours. Each loses confidence in the other.

Not so heavenly wisdom. It turns on the axis of meekness or modesty and issues forth into works which build up rather than tear down. The wise man is controlled by the Holy Spirit, who does his work effectively without boasting or fanfare. Above all, the Christian does not use the world's weapons of envying and strife to advance the Lord's cause. There will only be confusion and turmoil.

On the other hand, God's wisdom does not allow for confusion, "For God is not the author of confusion, but of peace. . ." (1 Cor. 14:33.)

Heavenly wisdom is first pure.

Then it is peaceable.

And gentle!

Easy to be approached or open-minded.

Compassionate and active, consistent and honest.

Get it! Sow it! Reap it!

Suddenly James is brought back to reality. His spiritual eyes do not see the ripened fruit of peace among Christians, but he is shocked by the weeds of discord. There seems to be more

strife among Christians than in any other group. Or maybe it is just so noticeable, so much in contrast with what ought to be.

Too many want their way — that is the Devil getting his way.

So many use worldly means to accomplish righteous ends — that is the Devil destroying God's way.

Is there no hope? Will we ever see the day when Christians agree or disagree in peace? Can anything good and lasting come out of a business meeting?

James turns on the faucet of truth and out pours God's answer.

1. God's Spirit yearns over our worldly condition and pours on more grace (4:5-6.) We are reminded that it is "by grace" we are saved and it is "by grace" we are sustained. God gave his grace freely when we did not belong to him. He gives it more freely when we go astray from his will. Frankly, it is our only cure. But we must surrender to him.

2. Submission to God must be coupled with resistance to the Devil (4:7.) There are at least four combinations possible here:

(A) We can try to submit to God and remain friends with the Devil.

(B) We can resist God and submit to the Devil.

(C) We can resist God and try to ignore the Devil too.

(D) We can submit to God and resist the Devil.

Make certain you choose the right one, which is (D). There is no other way out of our dilemma of sin. The other ways may be painted "exit" but they are in fact dead ends.

3. Clean hands and pure hearts are necessary preparation for any Christian coming to God (4:8.) It is easy to speak of the lost sinner's sin, but we must recognize the saved sinner's sin also. James is addressing Christians when he speaks of hypocrisy and double-mindedness. Confession of sin is as right for the Christian as it is for the lost.

4. Humble yourself before God and he will lift you up (4:10.) A false cloak of humility before men is the worst kind of pride. Let God see your humble spirit and he will take care of you before men.

Life and Work

James 4:1-10, 13-17

June 23, 1974

5. The uncertainty of tomorrow underscores the need for depending on God (4:13-17.) After a little experience, Christians have a way of assuming their plans are the plans of God. It is easy to get away from "Thy will be done" in prayer. Faith indeed leads men to depend upon God but not to dictate to God.

James emphasized our need of dependence on God so we would not be terrorized into fear nor paralyzed into inaction. Yesterday can haunt you. Tomorrow can intimidate you. But if today you will stay in touch with God you can be forgiven for yesterday and prepared for tomorrow. To us, Life is like a crooked road and we know not what good or bad lies ahead. God has the overview and by his grace we can round the corner in the knowledge that he is in control.

Therefore, if you know what to do and you don't do it, you have sinned, just as any other sinner. We are still just plain sinners all.

God's way is superior to the world's way because his way begins in forgiveness, proceeds through growth, and ends in life.

The best way to avoid the world's way is to follow God's way.

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A smile or two

A hen and a hog were travelling together and passed a church that displayed the subject for the Sunday sermon: "How Can We Help the Poor?" After a moment's reflection the hen ventured, "I know what we can do! We can give them a ham and egg breakfast." "You can say that," the hog replied, "For you that's just a contribution, but for me it's total commitment."

If you make mistakes, it will be more to your credit if you make a new one each time.

A sidewalk interviewer asked a retired railroad man what he thought of the two candidates for an election. "When I look at them," the retired man replied, "I'm thankful only one of them can get elected."

A farmer fell and broke his hip while he was plowing and his horse galloped 5 miles to the nearest town and returned carrying a doctor on his back. "Pretty smart horse," a friend observed later. "Well, not really so smart," the farmer said. "The doctor he brought back was a horse doctor."

Notice in a church bulletin: "The Lord loveth a cheerful giver. He also accepteth from a grrouch."

A salesman called a prospective customer the other day and the phone was answered by what was obviously a small boy. "Is your mother or father home?" the salesman asked. The child said no. "Well, is there anyone else I can speak to?" "My sister," the youngster piped. There was a rather long period of silence, then the salesman heard the boy's voice again. "I can't lift her out of the crib," he said.

Child calling to Mother, as Daddy snores: "Hurry, Mommy! Daddy's boiling over!"

A country pastor complained to one of his members who had not been in church the previous Sunday. "I had haying to do," the farmer explained. "It was over in the back field where no one could see me working on the Sabbath." "But God saw you," the pastor protested. "I know that, but He's not as gossipy as the people around here."

Attendance report

Church	Sunday School	Church Training	Ch. addns.
Alpena	60	27	
Augusta, Grace	99	44	1
Bentonville, First	218		
Berryville			
First	135	67	
Freeman Heights	100	48	
Rock Springs	86		
Booneville, First	236	212	
Concord, First	87	16	
Conway, Second	238	62	
Crossett			
First	490	146	1
Mt. Olive	308	134	
Ft. Smith			
First	1109	369	4
Grand Avenue	713	278	
Mission	14		
Temple	113	48	
Trinity	160	60	1
Windsor Park	632	194	
Garfield, First	62	33	1
Gentry, First	119	63	3
Grandview	74	61	
Greenwood, First	268	99	
Hampton, First	132	78	
Harrison, Woodland Heights	51	36	
Helena, First	257	109	
Hope			
Calvary	133	72	
First	325	122	1
Hot Springs			
Grand Avenue	408	151	19
Leonard Street	73	50	
Park Place	266	84	5
Hughes, First	183	50	
Jacksonville			
First	348	50	
Marshall Road	263	114	5
Kingston, First	70	38	
Lavaca, First	279	135	2
Lea	138	78	
Little Rock			
Crystal Hill	122	51	
Geyer Springs	654	210	
Life Line	452	136	
Martindale	102	57	1
Shady Grove	83	64	1
Sunset Lane	174	109	7
Woodlawn	101	52	
Magnolia, Central	483	161	2
Monticello, Second	310	88	1
Murfreesboro, First	116	72	
North Little Rock			
Calvary	349	114	2
Gravel Ridge	211	95	2
Levy	389	138	
Park Hill	608		
Paragould			
Calvary	238	232	1
East Side	198	95	1
First	452	105	
Paris, First	297		
Pine Bluff			
First	522	72	8
Green Meadows	62		
Second	117	52	
South Side	582	100	
Tucker	15	9	
Oppelo	23	10	
Watson Chapel	281		
Prairie Grove, First	120	60	1
Rogers			
First	412	75	
Immanuel	319	126	
Russellville, Second	137	90	
Sheridan, First	213	91	1
Springdale			
Berry Street	73	55	
Caudle Avenue	113	41	
Elmdale	231	53	
Oak Grove	70	29	
Van Buren, First	490	178	1
Mission	25		
Vandervoort, First	42	36	
Warren, Immanuel	273	91	
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TO THE NATIONS
Through the Cooperative Program

Convention good, but not good enough, Owen Cooper tells Baptists in Dallas

DALLAS, June 11 — Owen Cooper, president of the Southern Baptist Convention, gave Southern Baptists a seven-point program of improvement here Tuesday, which included more training for preachers, better use of lay people, and a focus on the Northeast.

In a major address at the 117th meeting of the large Protestant denomination in Dallas Convention Center, Cooper, a retired Yazoo City, Miss. industrialist, told the 15,000 messengers the state of their Convention was good, but not good enough.

As symbols of progress, Cooper cited the size of the denomination which has grown to more than 34,000 churches with 12,300,000 members; 27,000 pastors; 2,550 foreign missionaries in 77 countries; and 2,200 home missionaries.

The president also reported he found baptisms over 400,000 for each of three consecutive years, total membership up, near record enrollment in the seminaries, and total giving up. He added: "We must not let good become the enemy of the best. A five-talent performance with a ten-talent capacity must not satisfy us. To whom much is given, much is required."

Calling for more training for more of the preachers, Cooper said a recent survey showed less than 37 percent have completed seminary training.

"The 50 cents per capita that Southern Baptists put into training their min-

isters is insufficient, and the present programs are inadequate to reach many who desire to further their ministerial training."

Cooper also reminded the messengers they couldn't win the world for Christ with paid persons alone but must rely also on an increasing number of committed lay people willing, able, and eager to share their faith.

In a plea for a better use of talent in the denomination, Cooper contended Southern Baptists were suffering a substantial talent drain with pastors leaving the pulpits, denominational administrators taking secular employment, missionaries resigning, and lay people becoming involved in a host of newly organized groups unrelated to the Convention.

"We spend thousands of dollars educating ministers; we are short of pastors and in need of 800 more foreign missionaries and hundreds of home missionaries; hence we can ill afford losses in these categories.

"There is little or no opportunity for the average Southern Baptist layman who desires to become meaningfully involved in some phase of Southern Baptist life to express himself through existing organizations or agencies."

Cooper said he was asking Southern Baptists to focus their interest in the Northeast in the immediate future be-

cause 100 million people live there, 45 million without church affiliation.

"If we are to maintain our baptisms in the face of the declining birth rate, we must go where the prospects are and intensify our efforts there."

Cooper also called for Southern Baptists to intensify the teaching and promotion of stewardship, cooperate more in joint endeavors with other Christian bodies in areas of mutual concern, and depend more on the presence, power, and work of the Holy Spirit.

"Because some religious groups seemingly carry the doctrine, expression and manifestation of the Holy Spirit to excess does not mean that Southern Baptists should neglect the Holy Spirit.

"Sometimes we permit 'tongues', the least of the gifts to become paramount in our consideration that we neglect the greater gifts.

"Incidentally, I feel it would be helpful to many ministers, lay people, and churches if a 'Blue Ribbon Committee' of Southern Baptists would issue a 'Statement on Tongues' on how to properly work with this phenomena when it occurs in churches.

"Southern Baptists should be proud of their heritage. They can look back with satisfaction on reasonable accomplishments and they can face the challenge of the future with assurance knowing that God is available..."



THE BAPTIST WAY — The democratic process of the Southern Baptist Convention was demonstrated Tuesday morning in the first business session as messengers were invited to the platform to introduce resolutions. Arkansas' Carbon Sims is first in the line. (Don Jordan Photo).

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