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Arkansas Baptist State Convention

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State of OBU
page 6



September 23, 1976
Arkansas Baptist
NEWSMAGAZINE



I must say it

Charles H. Ashcraft / Executive Secretary

The pig-sty in the parlor

My tobacco-chewing fisherman friend in south Georgia raises hogs for a living. Inasmuch as he likes his hogs near him he keeps them in his front yard. His vocation is honorable enough and his love for livestock free from guile, but his insistence on his civil rights creates the problem of stench, flies and strained relationships with his not so nearby neighbors.

His next step to nearness with his hogs would be to bring them into his living quarters. The closer he becomes to his hogs a greater distance separates him from his friends, who prefer to be friends more remotely. Our friendship exists mainly because he lives in south Georgia and I live in central Arkansas. His ability as a bream fisherman helps little.

America is rapidly becoming a decadent nation much on the pattern of my friend, Whit. Americans are allowing more nearness to undesirable and unnecessary deterrents to Christian culture than is admissible to an enlightened people. Pornography, less than desirable language, violence, dirt and squalor have already invaded the parlor by way of the TV screen and adjacent newsstands. Movies make their best returns on sordid sex, murder, violence and unrestrained lust. The Constitution allows for certain civil liberties to all the American people. One may elect to have a pig-sty in his parlor, but others may wish a lifestyle admitting to a higher cultural range.

Cleanliness in all its implications is basic in Christian practice. Good tax-paying, church-supporting, civic-minded, decent citizens have a right to clean living quarters and do not violate human ethics by insisting on a higher level of life for themselves and their offspring. This is just the viewpoint held by many decent citizens in Arkansas. If the Supreme Courts refuse to rule on pornography cases passing it back to the area of the offense to be determined by the prevailing standards of morality, a bill is going to be introduced to do something about that. One of every four citizens in Arkansas is a Baptist. Such a majority could easily set a higher level of moral rectitude for this state. We shall then see if the Supreme Court will allow local moral concepts to define and interpret pornography by sustaining our convictions.

The good people of this state do not have to put up with obscenities, dirt, and smut in their parlors, newsstands, theaters or community.

I must say it!

In this issue

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The story behind the cover is an assessment of the state of Arkansas Baptists' four-year school, Ouachita Baptist University. President Daniel Grant comments on where Ouachita has been and where the school is going.

7 good years 9

Charles H. Ashcraft has seen his seven years as Arkansas Baptists' executive secretary as good ones, but he's not expecting lean ones to follow. He sees growth for the state convention work for the future.

Aid for disaster 18

When disasters occur, Southern Baptists offer aid. Because of a flash flood in Colorado, residents there are in need and Baptists are there caring for the homeless and supplying some financial aid.

Arkansas Baptist

NEWSMAGAZINE

VOLUME 75

NUMBER 38

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More churches for Arkansas

The editor's page

J. Everett Sneed



Some have argued that Arkansas Baptists do not need more total congregations. While everyone has agreed that some churches should be combined and a few new ones started, the contention has been that 1200 congregations were adequate for our state. Although almost everyone is close enough to a Baptist church to attend, we feel that additional congregations are needed to minister to people of various educational, cultural and lifestyle groups.

Pastors of medium and larger congregations are often told by prospects, "I don't have clothes to wear to your church," or "I don't feel comfortable in a church as large as yours." Our experience in visiting Arkansas churches reveals that in almost every instance everyone is welcome regardless of clothing, education or background. The problem is not with our churches but in the minds of the prospects. There are very few congregations which are able to cross cultural lines.

In the past, the average Southern Baptist congregation was somewhat lower than middle-class. Today, our average church is made up of middle-class members. It is unlikely that such churches will be able to reach people who are vastly different from the current membership.

There are two principles that we, as Southern Baptists, must never forget: (1) That the gospel is to be carried to all the world including the rich, the poor, the learned and the unlearned (Matt. 28:19-20); (2) That the soul of every person is of equal importance to God (Acts 10:34). So every means must be used to present

the gospel to the man with a sixth grade education as well as the one with the Ph.D.

Meeting the needs of different cultural and lifestyle groups will require new congregations. Sometimes members of a church suppose that their congregation can minister to all kinds of people. But it must be recognized that if a church has not done so in the past, it is not likely to in the future. Strong churches with large memberships are needed, but nowhere are we commanded to have numerically large congregations. The command is to "make disciples".

A careful study should be made in each town or community to determine whether a Baptist congregation is ministering to the needs of the various socio-economic levels of the area.

Southern Baptists have launched a program entitled "Bold Mission Thrust," which is designed to: (1) Let every person in our land have opportunity to hear and accept the gospel of Jesus Christ; and (2) Let every person in our land have opportunity to share in the witness of a New Testament fellowship of believers.

Today approximately one-half of our nation has no valid religious commitment. Others belong to denominations which do not present a Biblical plan of salvation. Hence, there is a dire need to evangelize and congregationalize. Success is contingent upon our flexibility and commitment. "Bold Mission Thrust" is New Testament in concept. It will work as we allow Christ to guide us.

Guest editorial Words I wish we didn't use

Word choice is more than a semantic hassle. Words have meaning — and convey a meaning, often even when the person speaking the words and the person hearing the words cannot differentiate the subtleties conveyed.

Many times a word's obvious meaning is not even perceived. Let me illustrate. "Layman" and "clergy" are words which are neither biblical nor Baptist, yet Baptists often use them. One meaning conveyed by the term "layman" is that of a person who is not proficient or expected to be effective. Whatever one chooses to call members of the churches, they are the persons to whom Jesus said, "Ye are my disciples." "Go ye therefore . . ." "I will make you to become fishers of men." Jesus' idea was that all his followers were to be professional, not "laymen."

"Clergy" is not only unbiblical, it is by definition and implication in direct variance with our cherished concept of the "priesthood of the believer." When we continue to use these terms in our pulpits and our periodicals, we validate and encourage an untrained and uninvolved "layman" to depend on his "clergy"

for being and doing what the Lord told all Christians to be and to do.

"Pastor" is a term that should make any "shepherd of the flock" stand taller and work more diligently to care for those of "the household of faith." "Preacher," though a term that can't accurately be applied to everyone who stands in the pulpit, is descriptive of just a small (though very important) part of the shepherd's time. Teaching, counseling, baptizing, presiding at marriages and funerals and a host of other things fill many hours as the preacher ministers to the needs of people. But "minister" is not a designation the preacher or pastor alone can claim. "Minister" should describe all Christians. By designating one (or a few) in each church as "the" minister, we may be undoing some of the very things we are trying to accomplish.

"Minister of Education" and "Minister of Music" might be more accurately expressed as "Minister in Education" or "Minister in Music." The first term has a "things" orientation. The latter implies an involvement

Continued on page 4



One layman's opinion

Daniel R. Grant / President, OBU

The tragedy of love that grows cold

While in Nashville, Tenn., almost two years ago, I tuned in on a local television talk show. On this particular morning the host had his television camera inside the massive eleven-bedroom home of country music stars George Jones and his wife Tammy Wynette. He interviewed them as they toured this luxurious home built on approximately eight acres of land out from Nashville. There was a swimming pool, a wine cellar, large entertainment rooms, and an electric golf cart to drive around his estate. On showing the wine cellar Jones said, "I don't drink but I have a lot of Italian friends!" He said he didn't know anything about the different wines and champagnes but that a friend stocked the cellar for him and gets his money back by coming and drinking them. The cellar was kept at about 50 degrees.

During the interview George Jones and Tammy Wynette expressed their opposition to a recent country music award that went to a "pop singer" who obviously was not established in the country music field. They felt this is a bad trend that might result in the elimination of pure country music within a few years. The interviewer was rather perceptive in showing some of the situational paradoxes: two stars defending the purity of country music while obviously living in urban splendor; and two successful country music

stars who had moved into the very modern technology of radio and television complaining about a pop music singer moving into the country music field.

George Jones and Tammy Wynette appeared to be very happily married to each other and had four daughters. They even wrote and recorded a song based on "Where We'll Never Grow Old," adapted and changed to become "Our Love Will Never Grow Cold." It was very impressive and I found myself hoping that it would prove to be true in spite of the stereotype of broken homes among so many performers in the public eye. I could not avoid wondering how possible this really was for two separate performers in their own right, living in the limelight in fast moving Music City, U.S.A. I recall remembering uneasily that the basic idea in "Where We'll Never Grow Old" was a religious one but that the revised version changed it to a theme of more secular love in "Our Love Will Never Grow Cold."

The sad conclusion to the story is that their love did grow cold and George Jones and Tammy Wynette are now divorced. The contemporary American tragedy is the failure of so many to infuse their marital love with the eternal love of Christ. It takes far more than a pop song to make a marriage endure.

Congress moves on Vins resolution

WASHINGTON (BP) — Congress took one more step toward approval of a resolution calling for a broader practice of religious liberty in Russia.

The House Committee on International Relations has reported out a resolution by unanimous vote urging the Soviet Union to free dissident Baptist minister, Georgi Vins, who is serving a five-year sentence in a hard labor camp in Siberia. U.S. Rep. Thomas E. Morgan (D.-Pa.) is chairman of the committee.

Present plans call for a vote in the House of Representatives on September 20. No opposition to the resolution is expected.

Although hearings on the problem of religious liberty have not been held in the Senate, Rep. John Buchanan Jr. (R.-Ala.) and Sen. Henry M. Jackson (D.-Wash.) are in consultation about procedures for action on the resolution in the Senate before adjournment of Congress the first week in October.

Buchanan, formerly a Baptist pastor, has taken the lead in pushing the resolution through Congress. At the present time he has 140 co-sponsors in the House, representing high-level bipartisan support for the resolution. Jackson has long been an advocate for relief of persecuted Jews and other dissident groups in Russia.

The resolution calls on the Soviet Union to honor its commitments for religious freedom in its own constitution and in the Helsinki agreement and the United Nations Charter on Civil and Political Rights, which it ratified.

Guest editorial

Words I wish we didn't use

From page 3

in meeting the needs of people through education and music.

"Church letter" is another verbal catastrophe. While common usage might have "baptized" the term, a Christian does not have a "church letter." He does hold membership in a church. How much better (because words do convey meaning) if all of us, and especially our Baptist periodicals which help to form and mold opinions and concepts, would say, "He transferred his membership." Church membership, after all, is not a name on a roll but participation in a fellowship of faith. Our non-resident problem is the result of only "letters" being moved.

"Memorial Supper" would seem to be the proper

term to use in referring to the memorial our Lord established. There are elements of "communion" (fellowship with each other), and certainly there should be a note of thanksgiving (eucharist), but the primary purpose of the act of worship is not expressed by either of these terms, or even by the phrase "The Lord's Supper." We carve the words "This do in remembrance of me" on our tables. Why don't we also emphasize the purpose of the observance by calling it by a name that indicates its purpose? — **Elwood Orr, pastor of Boulevard Church, Anderson, S.C.**

Reprinted from the August, 1976, issue of "The Baptist Program." Used by permission.

Jay B. Gore is now serving as minister of music and outreach at Cabot First Church. He came to the church after serving four years as music and youth director at Friendship Church, Columbus, Miss. Gore, who has just retired from a 29-year tenure with the U.S. Air Force, has served churches, as well as working with choirs and choral groups on base. He was born in Horatio, Ark., and later moved to Philadelphia, Penn. At his high school graduation he was presented with a scholarship to the East Coast Conservatory of Music. During his Air Force career he was stationed for a period of time at Jacksonville Air Force Base.

Miss Kathie Ann White has been called to work as youth director in the Park Place Church, Hot Springs. Miss White, who teaches vocal music at Lakeside High School there, is the daughter of Mr. and Mrs. W. H. White Jr. of Delhi,



Gore



White

La. She is a graduate of Delhi High School and Ouachita University and holds a master of religious education degree from Southwestern Seminary. While a student at both Ouachita University and the seminary she participated in musical evangelistic tours. Included in her travels were mission trips to Mt. Hood, Ore; Danbury,

Conn.; Canada; Alaska; Scotland; Continental Europe and to the Baptist World Youth Conference in Bern, Switzerland.

William Combs has accepted the call to be pastor of Freeman Heights Church in Berryville. Combs, who was formerly pastor of Pleasant Grove Church in Conway, holds degrees from Southwest College, Bolivar, Mo., and Midwestern Seminary in Kansas City. He and his wife, Bonnie, are parents of four children.

Three Arkansas pastors were among the 85 preachers and laymen who went to Guatemala last month on a preaching mission. **C. E. Rivers** of Beck Spur Church, **Marvin Ferguson** of Plummerville First Church, and **Bob Crabb** of Kensett First were in the group who spent seven days preaching in churches, market places, parks and on street corners. Crabb estimated that 3000 commitments to Christ were made.

briefly

Clarksville First Church honored their pastor, Billy R. Usery, with "Pastor Appreciation Day" on Aug. 29. Usery, who also pastored churches in Alexander and Berryville, is in his 10th year of service at the Clarksville Church.

Speakers for the occasion were representatives of former pastorates and Usery's home church, Baring Cross, North Little Rock. Willie Kimbrell, chairman of Clarksville First Church deacons, presided. Usery, his wife and three children were presented with flowers and gifts, and a gift of money was sent in his honor to the Foreign Mission Board to assist in relieving world hunger. Following the morning service

dinner was served at the Spadra Recreation area. The evening service, which included special music, was followed by an ice cream supper and reception for the Usery family.

Hewitt Park, Charles Ingram and Drew Clark were ordained as deacons by **Hopewell Church** near Corning on Sept. 5. J. D. Passmore, Director of Missions for Current-Gaines Association, was moderator. J. Russell Duffer, interim pastor, led the questioning with the message being brought by Ralph Kerley, pastor of Success Church. The ordination prayer was led by a former pastor, J. T. Midkiff. H. W. Clements, pastor of Moark Church, led the closing prayer.

First Church, Hampton, ordained James "Wimpy" Jones, Hollis Reap, Cecil Biggers and Roger Haynes as deacons on Sept. 5. The services were conducted by Don Williams of Fordyce, O. W. Hogan and Quinton Taggart, who were assisted by deacons of the church. Marvin Black presented special music. A reception followed the service.

Ironton Church, Little Rock, will hold a revival Sept. 26-29. Bill Tolar, professor at Southwestern Seminary, will be the evangelist and Amon Baker, music director at Immanuel Church, Little Rock, will lead the music. Bill Bowen is pastor of Ironton Church.



Woman's viewpoint

Iris O'Neal Bowen

Greater than gold or silver

A friend of ours, working for the state's social services, had occasion to counsel and help another lady who had some severe problems. After some time, the problems were taken care of, but the lady had become very attached to our friend, and for some time, now writes her long, friendly letters.

The catch is that she tells our friend all her little troubles, especially how badly she needs money.

Our friend is wondering if she isn't really asking an "alms" of her, as the lame man did of Peter and John at the temple gate.

Peter wasn't too well-laden with

worldly goods, but he told the lame man, "Silver and gold have I none, but such as I have, I give thee."

I can imagine that for a moment the poor lame man wondered what Peter could possibly give him that would be better than money. But he was soon praising God for the blessings that were poured out on him that were so much better than silver or gold!

In the last few months, two of the wealthiest men in the world have died. Their wealth was counted in silver and gold, and no one can begin to estimate their great wealth.

But we are much wealthier than they,

for they are gone, and in their going were not able to carry one copper penny of that accumulated wealth with them.

But we are still here, receiving all the blessings that God pours out on us. Too, we still have time left to serve our Lord, and to lay up for ourselves treasures in heaven.

Even the unsaved are better off than the rich dead, for they still have time to turn to God, ask forgiveness, and live for him.

Often I am thankful for my lack of too many worldly goods, for I am not sure I would know how to handle them.

ARKADELPHIA — From nearly every standpoint of judging the strength of an educational institution, Ouachita Baptist University is becoming steadily stronger as it begins the 1976-77 school year, University President Dr. Daniel R. Grant said recently.

"I feel we are getting off to the best start of any year since I've been here, and I would like to think the best in the history of OBU," Dr. Grant said.

Although a complete registration report is not yet available, preliminary figures show enrollment for the fall semester at OBU will be close to 1,700 students, which would be a record, according to Dr. Grant.

Enrollment is not necessarily a key question in determining the strength of a university, he noted, but the possible record number of students is "encouraging, and it indicates a vote of confidence in Ouachita."

Quality of both new and returning students is another area of Ouachita Dr. Grant is pleased with this year. "From what I feel in terms of spirit, enthusiasm and a genuine desire to be part of the total university, this is the best group of students I've ever seen."

Ouachita is operated by the Arkansas Baptist State Convention, and Dr. Grant feels relations between the University and the convention are good.

"We've received excellent support from the convention," he said, citing a large increase in funds from Arkansas Baptists in next year's projected budget for OBU.

The executive board of the convention has recommended that OBU's Cooperative Program allotment for 1977 be raised from \$887,000 to \$997,000, an increase of 13 percent.

"I feel this is a barometer of their confidence in us. It is important to the future of OBU that the convention feel we are doing what we were established to do," he said.

Dr. Grant believes Ouachita is receiving strong financial support from outside the denomination as well. The school has operated in the black for six consecutive years after experiencing deficits in 1969 and 1970, and "this is awfully important for a private school."

Plans are now being made for a "Centennial Decade" at Ouachita leading up to the 100th anniversary of the school's founding in 1886. Dr. Grant

said the response to these preliminary plans has given him a large amount of confidence about OBU's health and strength.

"I feel we are just beginning to launch the greatest period of progress Ouachita has ever had," Dr. Grant said. The President's Planning Council, made up mostly of business people from Arkansas and other states, has examined the tentative goals for the Centennial Decade and is "very excited" about them.

Response from churches, alumni and students has also been good, Dr. Grant said.

Three new buildings have been constructed at Ouachita in the past five years, and a number of other buildings have been renovated. Construction of McClellan Hall, named for United States Sen. John L. McClellan (Dem., Ark.) is expected to begin by the first of the year, and it will house the personal papers of the senator, the Maddox Public Affairs Center and several academic departments. The division of social sciences will be located in the new building, and possibly the division of education.

Dr. Grant also recognizes a number of

The state of OBU: stronger

by John Schirmer



As part of an "open door" policy designed to keep him informed about school affairs, Ouachita Baptist University President Dr. Daniel R. Grant (center) discusses plans for the University with Student Aids Director Jim McCommas (left) and Vice President for Academic Affairs Dr. Carl Goodson (right).

other building needs at OBU. A new physical education addition to Rockefeller Field House including a new swimming pool is needed to give Ouachita a diversified fieldhouse complex, Dr. Grant said. It will eventually replace Walton Gym, which now houses the women's physical education and the department of military science.

A new auditorium to seat the entire student body is another campus improvement Dr. Grant would like to see, and its construction depends on how much money is available.

The Moses-Provine Science Center has undergone two phases of renovation, and Phase 3 will begin "when we get the funds. This will include further modernization of the labs, and eventually perhaps the addition of a wing to the building," he said.

At some point Ouachita must face the question of whether or not to build additional dormitories, Dr. Grant said, but the decision will be delayed for a while. "The experts say enrollment is supposed to decline nationwide, but OBU is fighting the trend," he added.

Consideration is also being given to adding another wing to Riley Library and making improvements in Grant Hall, the administration building.

"We still have needs, but we are much better off than a few years ago," according to Dr. Grant. "The danger is that we'll forget how far we have come."

A number of new faculty members were added this fall, and these "will strengthen us," he said. "I am very pleased with the new appointments."

Ouachita had a well-attended faculty workshop before freshmen arrived for orientation, and Dr. Grant said he knows of few colleges that had more than 90 percent of their faculty in attendance at a three-day workshop.

The religious dimension of Ouachita is another indication of the University's strength, Dr. Grant believes. "I think public response to a university that takes Christian commitment seriously is better than at any other time. People feel there is a need for more colleges like Ouachita that feel religious values in education are very important. If this is not true we have no reason for existence."

With the opening of the fall football season, Dr. Grant said he continues to be pleased that while OBU's academic standards seem to be steadily improving, the school also has a strong, well-balanced athletic program.

"We're usually right in the middle of the battle for the championships. We don't always win them, but our students and staff do a tremendous job."

Despite the optimistic predictions Ouachita's president has for the school's future, there are also problems that must be dealt with.

One of these is financial — the need to keep the gap between expenses at state schools and OBU at a "reasonable level. We know there will be a gap, but we must keep it from being too wide or we will price ourselves out of the market," Dr. Grant said.

Part of the answer to the problem is the continued growth in support from churches, individuals and foundations who make contributions for operating costs, scholarships and endowments. All of these must increase, he said, and they are of high importance in the Centennial Decade goals.

Another part of the solution lies in "sympathetic support" from state and national leaders in scholarship programs that allow the recipient of a scholarship to choose what school he will attend, public or private.

"The BEOG (Basic Educational Opportunity Grant) is one of the best answers, and Arkansas' state scholarships program is a good supplement. The students choose their school, and this is consistent with separation of church and state," he said.

There is a real danger that growing government regulations, although well-meaning, will "stifle our freedom and independence to be a free university. We need to find how to protect the national interest in areas of health,

education and welfare while preserving our freedom to be an independent institution and a religious institution," Dr. Grant believes.

Title IX, dealing with sex discrimination, is an issue that is still uncertain, he said. OBU is not sure if such things as dormitory regulations will be affected by religious exemptions. No one is sure about scholarships for women athletes, he added, and "I don't see the need for piece-meal changes. I want to make sure of the changes required."

With its problems and needs, Dr. Grant is still convinced of the value of the type of liberal arts education Ouachita offers. He wants to convince prospective employers of OBU graduates that the "liberal arts education is better than vocational education. While vocational education may prepare someone for the first rung on the ladder better than liberal arts, a liberal arts education stands a person in good stead for promotions."

As Ouachita nears its 100th anniversary, its president believes it has a bright future. He tells it this way — There is a plaque on a building in Washington that says "The past is prologue." A taxi driver once told a tourist his version of the slogan, "You ain't seen nothing yet."

Dr. Grant says the same about OBU.

Boyce Bible School

Friends and prospects dinner
Friday, Oct. 15, 5 p.m.

Recreation Room, Immanuel Baptist Church
10th and Bishop, Little Rock
Free meal to those making reservations
by Oct. 11. No obligation.

Inspirational speaker: James L. Ryan

Director, Boyce Bible
School, Louisville, Ky.

See the facilities of Boyce Bible School,
10th and Wolfe

Send this coupon to W. T. Holland, 60 Warwick Dr., L.R. 72205
by Oct. 11

Name _____

Address _____

Please reserve a place for me at the Boyce Bible School prospect dinner Oct. 15.

The doxology

by H. E. Williams

On June 2, about 50 mission personnel of the East Africa Baptist Mission of the Southern Baptist Foreign Mission Board, and their families, assembled at the lovely Nairobi home of the John Cheynes, for a farewell dinner honoring six career and journeymen missionaries soon to depart for the States. At the announcement time, a report was made pertaining to the plan to move one of the missionary doctors, who had been paralyzed for three weeks, by ambulance plane to Houston, Texas. Dr. Hal Boone had been in a Nairobi hospital in very serious condition. Twice when it was planned to move him, he suffered severe crisis periods. The first time he suffered a pierced lung which collapsed and almost resulted in death. The second time he had a heart flurry on the eve of planned departure. Members of the mission family had prayer incessantly for this man and his wonderful family. For a time it appeared that he was losing ground physically, and that there was little hope that he would ever regain his health. Despite the fact that he did recover enough to travel by ambulance plane, there is still the grim possibility of his being paralyzed from the waist down.

Added to this tragedy of the missionary doctor who has labored for more than 20 years on the mission field, a report came by Telex that one of the East African Mission families, the David Whitsons on furlough in Texas, had lost their 16-year-old son by accidental electrocution just the day before.

It was obvious that all hearts were deeply burdened for those of the mission family who were undergoing ordeals of unusual suffering. Truly, one could feel the empathy expressed that seemed to mystically flow from one soul

EDITOR'S NOTE: H. E. Williams, president emeritus of Southern Baptist College at Walnut Ridge, is currently assigned by the Foreign Mission Board under the Laymen Overseas Program to the Nairobi, Kenya, mission station. He will serve there until Dec. 1.

to another. The reality of "bearing one another's burdens" was sensed by all present.

The Station Leader, Jay Stewart, Director of the Baptist Publishing House in Nairobi, called upon three people to offer special prayers for both families. Those who led in the prayers voiced beautifully the concern and petition of each heart. Even though one family was half-way around the world, it seemed that they were actually right there in the room with the mission family on Peponi Close street in Nairobi. Surely the sorrowing family in Cleburne, Tex., must have felt a spiritual warmth and closeness, as their friends poured out their souls before the Great God of grace on their behalf.

Questions emerged which the finite mind could not answer. Why did these who have given of themselves so sacrificially have to bear such burdens? Why did the doctor have a one vehicle accident that may result in paralysis? Why did he have to leave the mission field where human suffering is so great, and Christian doctors so few? Why did he have to go through crisis after crisis? Why did a dedicated family lose their son by such a tragedy? Why did he have to go when he was just entering the time of creative usefulness? These, and many other questions, raced through the writer's mind. But there were no answers! It did not make sense by

human calculations.

Then the thought of Jesus came, "Think ye that those on whom the tower of Siloam fell were more evil than others? Nay . . ." He was trying to tell us that questions do not explain trouble. He also indicated that troubles need not be explained, but should always be ministered to in love.

God has his troubles too. He lost many of his most faithful followers to the sword, by burning at the stake, by being fed to wild beasts and varied other forms of death. God also lost a son — his only Son. He knew the suffering of the Texas missionary family. He could say to them, "I also lost my Son, but you still have three sons and a lovely daughter left with you." He knows the heartache of the missionary doctor's family as well, for he has often been "sick and even in prison." Maybe the old man playing the role of God in "Green Pastures" spoke the truth when he said, "Bein' God ain't no bed of roses."

After the fervent prayers ended, there was a strange silence for several seconds. Then Jay Stewart said, "Will someone pitch the Doxology for us?" On first thought it seemed so inappropriate to sing "Praise God from Whom All Blessings Flow." Where were the blessings? It all seemed to be tragedy, not blessings. Yet, as these missionary people began to sing this great old expression of worship, it was evident that truly victory was in their souls. Like a sponge taking water, they seemed to absorb much of the suffering of their friends. They had, at least partially, taken into their beings, vicariously, the sufferings and sorrows of others. In their love, they assumed the role of being "acquainted with grief."

In their Christian assumption of suffering for others, they too went to a modern Calvary — one established that night in Nairobi, Kenya. They experienced the legend of Peter and the early church at Rome, fleeing from the persecution of Nero, when he met the Master in the darkness, going toward the city. Peter asked, "Lord, where are you going?" and Jesus sorrowfully said, "Peter, I am going into Rome and die there also, if my own refuse to die for me as I died for them at Jerusalem."

Yes, the Doxology was appropriate. The story of Christianity tells us that every cross borne for Him will inevitably, soon be followed by an open tomb and victorious Lord, living among His people in their work, sorrows and triumphs.

And . . . some evangelists (Eph. 4:11)

Charles W. Rosson, who has pastored churches in Arkansas, Texas and Oklahoma for over 20 years, has entered a full-time ministry of revivalism and evangelism among Southern Baptist Churches. Rosson, who holds degrees from Baylor University and Southwestern Seminary, has participated in numerous educational seminars to Europe and the Bible Lands as an associate to Dr. Wayne Dehoney, a past president of the South-



Rosson

ern Baptist Convention. He and his wife, Jeri Jean, are parents of two sons, David Wayne and John Wayne. Wayne Ward, professor of Christian Theology at Southern Seminary, wrote Rosson, "What a thrill it was to hear about your decision to go into full-time evangelistic ministry! You are a born and called evangelist, and I know that the Lord will bless you in this wider outreach of your ministry. God bless you and anoint you with unusual power for this new evangelistic outreach." Rosson can be contacted by writing to the Berean Evangelistic and Spiritual Growth Association, P.O. Box 116, Sulphur Springs, Ark. 72768.

After 7 good years, Executive Secretary looks to more growth

by Erwin L. McDonald
ABN Editor Emeritus

Announcement of plans for a proposed \$3,650,000 adjunct to Baptist Building, the headquarters of the Arkansas Baptist State Convention, came, by coincidence, just ahead of the seventh anniversary of Charles H. Ashcraft as executive secretary-treasurer of the convention.

In still another interesting coincidence, Dr. Ashcraft was elected to his present post the day Arkansas Baptists were dedicating their new, \$1 million building, on June 3, 1969, a structure many then felt would be adequate for at least a generation.

The native of Poyen, Grant County, came from a three-and-one-half-year tenure as executive secretary of the Utah-Idaho Southern Baptist Convention to begin his new assignment on Sept. 1, seven years ago. He succeeded another Arkansas native son, S. A. Whitlow, who had just completed 11½ years in the top administrative position of Arkansas Baptists.

Subject to approval by the Baptist State Convention at its annual meeting in November, the 8-story structure would be erected on what is now the Baptist Building parking lot, at the northwest corner of Sixth and Arch streets, and would be joined to the present Baptist Building by a walkway over Arch Street.

Southern Baptists of Arkansas have seen a phenomenal growth during the Ashcraft years, particularly in gifts to local, state, and world mission causes. Funds contributed by the 1200 Southern Baptist churches of the state and distributed through the State Convention have shown substantial increases annually, for a total of \$35,746,210 during the last seven years.

Last year (1975) total monies distributed through the State Convention office reached \$6,949,550, an increase of 78.2 percent over the total of \$3,898,282 for 1969.

The new building ties in with present needs and future growth of the Arkansas Baptist State Convention, Dr. Ashcraft said.

"Since our present building opened, the convention's Family and Child Care Services has moved its headquarters here from Monticello and greatly expanded its program," he said. "We have also had unprecedented growth of the Foundation office and of the Evangelism and Sunday School Departments. We need additional space for these and other departments now, not to mention

possible new departments in the future."

Beyond the additional office space, the new building would provide, for the first time, an auditorium of sufficient size to accommodate special meetings such as those of the Executive Board, which usually are attended by 100 or more persons.

Presently the Executive Board meets in Little Rock's Immanuel Baptist Church.

With the space the new building would provide for renting to commercial enterprises, it is possible that the Baptist Book Store, now situated at 4418 South University Ave., far from the Little Rock downtown area, might be interested in establishing a branch here, Ashcraft said.

One of the first problems facing him when he returned to Arkansas, Dr. Ashcraft recalled, was that of an impaired fellowship in the convention over four churches which had been excluded on alleged doctrinal irregularities relating to the church ordinances.

"On my specific request, the Executive Board gave me permission to be conciliatory in my dealing with this situation," he said. "I have been happy to see considerable improvement in our fellowship."

A brilliant feather in the Ashcraft cap is the amazingly successful \$4 million enlargement campaign for Ouachita University and Southern Baptist College. The campaign was conducted over a period of three years in the churches of the convention with full-time direction through Baptist Building. Baptist educational leaders from all sections of the country have studied the Arkansas approach, which tied in with local church giving.

Instead of hurting the convention budget, the college campaign seemed to loose new resources. A strong emphasis on stewardship and years of steady preaching on tithing has resulted in a rich harvest, Ashcraft said. "Our people are faithful and liberal givers," he said.

Not the least of Arkansas Baptist achievement, the secretary said, is the "Life and Liberty" emphasis on evangelism planned since 1972 for the Bicentennial year. "The remarkable results we have seen already notwithstanding, we'll see even greater things come to pass next year," he predicted.

Arkansas, as one of the older Southern Baptist states, is pretty well supplied with Baptist churches and the most of the growth now comes in memberships of churches already in existence. But there are still several dozen choice sites for new churches, Ashcraft said.

Since 1969, the number of Southern Baptist churches in the state has increased only 1.86 percent, from 1183 to 1205, but the total membership has had a net increase of 15.4 percent, from 344,990 to 398,116.

Dr. Ashcraft will be 60 in December and has no more than five years before compulsory retirement. Asked about his plans for the remainder of his administration, he said he would devote the rest of his time to "an implementation of the Christian message as it relates to the major issues facing the nation."

Organizationally, he hopes to see a strengthening of the convention's Baptist Student department, which ministers to the 20,000 Baptists now in State colleges. More than 50 percent of the denomination's leadership now comes from students educated on non-Baptist campuses, he said.

"There is nothing the Arkansas Baptist State Convention needs more," he said, "than a Christian Life Commission to deal with the burning issues facing the state and nation."

Asked to spell out specific issues he had in mind, he mentioned: "the rising tide of pornography, the escalation of liquor and other hard drugs, the moral aspects of abortion, the problem of world hunger, the endless quest for religious freedom, and the break-down of the family."

He described the church as "the voice of God on earth, the conscience of the nation, and a catalectic agent for the improvement of society."

Human behavior is related to the Christian experience, he said, and "Christian faith negates itself unless it is willing to face the burning issues around it."

Most of Dr. Ashcraft's time is taken up with his executive duties and in visiting the churches of the convention. But he does take physical-fitness time to ride his bicycle and, two or three times a month, to sail his sailboat, "The Siesta," on Lake Maumelle. His boat is the product of his own hands, sparked by an interest he developed in naval architecture "while riding U.S. Infantry landing barges in World War II."

Your state convention at work



Flowers



Fulks



Miss Weller



Holden

really enlarged."

Dottie Weller, a student at Westark serving in the resort ministry in Arkansas this summer, concludes, "I have learned the deepest meanings of the word 'commitment.' I have also learned to let the Lord be my teacher and counselor since I have been away from my Christian friends. Finally, I have experienced a deep contentment that continues despite my circumstances."

And **Carl Holden**, a student at Phillips County Community College and serving in Florida this summer, winds up his summer missions experience by writing that this summer "... has helped me because I have matured in some of my beliefs on subjects relating inside and outside of my duties as a missionary..."

Thank you, summer missionaries!!

More from summer missionaries

Sondra Moore, a student at Ouachita Baptist University and serving in the resort ministry in Arkansas this summer, reports, "The Lord has brought so many wonderful people to us this summer whom we have really become close to. The Lord knows our needs and has supplied us in every way."



Miss Moore

Mike Flowers, a student at Arkansas State University and a member of the BSU Music and Drama Team, reflects, "It has been a time of getting to know three strangers and them getting to know me — for the four of us learning to work with each other and becoming a group that can effectively communicate the message we have."

Paul Fulks, a student at Arkansas State University and serving in Alaska this summer, says that this summer has helped him to grow as a Christian. He remarks, "I believe in myself far more now, and my concept of missions has



Arkansas Baptist

State Deacon Ministry Conference

Friday-Saturday, Oct. 1-2, 1976
7-9:30 p.m. Friday

Park Hill Church North Little Rock
8 a.m.-Noon Saturday

For all deacons, pastors, and their wives

Theme: "Deacons and Pastors / Partners in Pastoral Ministry"

• Program personalities •



James Barry
Consultant
BSSB
Nashville, Tenn.



Walter Bennett
Consultant
BSSB
Nashville, Tenn.



Bob Hatfield
Minister of Music
Park Hill Church
North Little Rock, Ark.



Robert Holley
Secretary
Church Training Dept.
Little Rock, Ark.



John Holston
Pastor
First Church
Nashville, Ark.



Gerald Jackson
Associate
Church Training Dept.
Little Rock, Ark.



Mrs. Carl Nelson
Author
First Church
Polahatchie, Miss.



Leo Prince
Pastor
Union Avenue Church
Memphis, Tenn.

• Program topics •

- How to plan deacon's work
- Ministering to family needs
- The Deacon Family Ministry Plan
- Planning and conducting effective deacon meetings
- Deacons ministering in times of crisis
- Deacons and the Covenant Fellowship Emphasis
- Resources for deacon work
- Planning a deacon training program
- Deacons building a caring church
- The ministry of the deacon's wife and pastor's wife

Sponsored by the Church Training Dept., ABSC in Cooperation with the Church Administration Dept., BSSB

Tough questions about the Cooperative Program

(4th in a series of 10)

Question: Doesn't the Cooperative Program underwrite programs and services that have little evangelistic thrust?

Answer: That probably depends on one's concept of evangelism. If one's only concept of evangelism is a hard sell, arm twisting, direct approach, or a traditional church-type evangelistic service, then yes, many ministries are performed and paid for that do not fit this format.

Most active, faithful Baptists would enjoy a televised church service, particularly if they are unable to attend their own church on a given Sunday. However, the unsaved about us are less likely to respond to that type of approach than a more subtle type evangelism. Therefore, the Radio and

Television Commission, for example, produces programs designed to catch the eye, ear, and attention of the unchurched and the unsaved.

On the mission field, both home and foreign, many evangelistic efforts are used to reach people of different languages, different cultures, and vastly different needs. Many of these approaches may seem rather strange to some Baptists who have a limited understanding of the needs of others, but we should trust our missionaries and leaders to be creative in finding ways to reach all people with the gospel.

On the other hand, we should also remember that Jesus was concerned about the entire person — not only his spiritual well-being, but also his mental,

emotional, and physical well-being. Therefore, it is entirely Christian to minister to another person in the name of Christ just because he is a person with a need and without expecting him to join our church the next Sunday. — Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Child Care The beginning of our ministry

Life and Liberty has been a meaningful emphasis for Arkansas Baptists during this Bicentennial year. As we look over our 82-year history, we are grateful for the concern of our founders for the life and rights of children. It began in 1894 when a group of concerned Christians in First Baptist Church in Monticello concluded that "a Baptist orphans' home in Arkansas is an absolute necessity". This was a heart of love response for the needs of children of that day. Arkansas Baptists responded to that challenge and thus, the beginning of a ministry of love for dependent and needy children.

For 82 years our child care ministry has been an effective caring ministry, helping to heal the hurts of children whose parents were unwilling or unable to love and care for them. Arkansas Baptists have undergirded this ministry with a strong foundation through their prayers, money, and personal involvement. Thousands of children have received personal life and liberty through this ministry.

Thanksgiving Offering promotional materials will be mailed to the churches the last week in October. Our requests for services this past year have been greater than we have been able to meet. It's hard to say "no" to children in need of care and direction.

Will you help us this year by your promotion, prayers, and participation. The need is urgent! — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services



1976 Baptist Student Union Convention

Three speakers for the 1976 BSU Convention Oct. 1-3 will be Miss Jo Scaggs, foreign missionary to Africa; Bill Lawson, pastor of Wheeler Street Church, Houston, Tex.; and Keith Harris of Calder Church in Beaumont, Tex. Five hundred students are expected from 27 Arkansas campuses. The convention will be meeting at First Church, Pine Bluff.

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Dr. Wayne Ward **Dr. Dale Moody**
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Staying on the right track

Highway markings have made it easier for the modern day traveler to arrive at a predetermined location. However, signs should be checked periodically to be certain one is on the right track. So it is with money management — one must make periodic checks in order to stay on the right track.

Previous articles have pointed up the need for a plan that would reflect family goals. This week ideas will be shared for "Staying on the Right Track".

Several systems are available. They range from very sophisticated to very simple — from file folders to ledger books. You may want to check with a local book store, office supply house or stationary department for one that fits your needs, or you may want to design your own. The following form could be set up in a loose leaf note book or in a file system. Mark off the columns with a ruler and write in the proper headings.

EXPENSES					
Item _____					
Monthly plan for spending \$ _____			Pay day allocation \$ _____		
Check #	Date	Item	Expense	Allocation	Balance

The term "item" would identify the account, such as contributions, clothing, household, utilities, groceries, etc. "Allocations" is the amount added to the specific account on each payday. The other headings are self explanatory. This plan seems to be flexible and easy for most families to use. The important factor is to have some type of record system.

Keeping a written record is a positive influence. It does something psychologically for a family to see in print their expenses and income.

Keeping track of income and expenses reveals areas that need attention. It is impossible to know the exact amount needed in each category. Records will indicate needed adjustments.

Weaknesses will also become evident.

It may be discovered that too much income is being used for fringe items. This can be corrected by rechanneling the flow of money to other more important accounts.

Major danger signals will be spotted early. A consistent over-spending month by month will lead to major problems. Any record system will reveal this before the problem gets completely out of hand and erodes the foundation of family relationships.

Records will reveal progress. Family unity will be strengthened and personal satisfaction gained as members recognize their contribution toward a common goal.

Adequate records will prove to be very helpful at tax time. Returns are more easily prepared where there are accurate records available.

When a family launches into the sea of money management, there will be several dangerous shoals that will challenge them. The first will probably be when current income is compared with projected expenses. Expenses may be so far ahead of income that a feeling of uselessness develops.

A second shoal will be the unexpected expense. It too brings a feeling of helplessness.

The third will be the monotony of keeping track of expenses. At this point, let it be said that an attempt to keep records of every penny will be too burdensome.

Satan will use each of these to present a strong case for scuttling the project. His primary goal is to dishonor God by upsetting the divine purpose for creation. He knows that family tension is a fertile bed for discord, and weakens the family's Christian witness. He is also pleased to see Christians giving themselves to the worship of material things and the satisfying of selfish interests at the expense of God's Kingdom.

Financial planning for a family is not only wise, but also Christian. Through

prayerful planning, material things are used more in harmony with God's purpose. It has been said that a family who does not currently use a spending plan (budget) and will conscientiously develop and follow one, will discover that they have from \$750 to \$1,000 a year

Using \$\$ with Sense

by Harry Trulove



Arkansas Baptist
Foundation

A Guide to Christian Family Financial Planning

(seventh in a series of eight)

of additional useable income.

A number of resources are available that provide excellent guidelines. The Foundation staff has a mimeographed piece entitled "Making Dollars with Sense" composed of material gleaned from personal experience and professional circles. A complementary copy is available by writing Harry D. Trulove, Executive Director, Arkansas Baptist Foundation, Box 552, Little Rock, Ark. 72203.

The final article in this series will be entitled "Now, Whose Will These Things Be?"

National Baptist camp results in decisions

"Hart of the Hills" youth camp for National Baptists this year attracted a total attendance of 328 with 26 professions of faith and numerous rededications. Meeting at Camp Paron for two weeks in August the young campers ages 9-14 studied Bible texts, prepared booklets, and discussed their role in making family life more Christ-like.

"It was the best camp we have ever had in terms of study materials and response from the children," said N. H. McGill, a Ft. Smith pastor and camp director.

E. M. Smith, the camp pastor, was delighted with the response of the young men to the evangelistic appeal. "Twenty-three of the young men responded to accept Christ as Savior and Lord," Smith said, "and two of our counselors pastors begin revivals next week with young people waiting to be baptized."

Camping is growing among National Baptists and the youth camps this year, filled to capacity, pointed up the trend. "The success of these camps is due to the many persons who help promote the idea among their young people and then give the time to serve as counselors, teachers, and staff," reported Robert U. Ferguson, Director of Cooperative Ministries with National Baptists. "I cannot overevaluate their efforts in making a success of this program. The credit is theirs," he said.

Texas Baptists push voter registration

DALLAS (BP) — Texas Baptists have launched a major effort to have all two million of their members register to vote in the Nov. 2 general election.

The drive is being spearheaded by the Texas Baptist Christian Life Commission, which is enlisting the support of pastors, educational directors, and leaders of other key groups affiliated with the Baptist General Convention of Texas.

"This is probably the most intense voter registration effort that Texas Baptists have ever entered into," said Phil Strickland, the commission's associate director.

The commission is urging each of the state's 4,000 Southern Baptist churches to designate its own deputy voter registrar to register voters prior to the Oct. 2 registration deadline.

"The thing that protects us from the kinds of tragedies the American government has experienced in recent years is the involvement of responsible people who care," Strickland said. "If we really want a better life for our children, a beginning point for that is being a part of the decision-making process."

Church racial difficulties can be solved, minister says

by David Wilkinson

RIDGECREST, N.C. (BP) — If relations between predominantly black and predominantly white churches in America are to improve, the changes will have to come in small increases, a black Baptist minister said at Ridgecrest Baptist Conference Center here.

Too many genuinely concerned church leaders make the mistake of dealing with the race issue by trying to involve the entire congregation at once, says Paul Nichols, senior minister of Good Shepherd Church, Richmond, Va. The result, he emphasizes, is that good intentions often backfire because of short-sighted idealism.

"The starting place has to be small," Nichols says. "You have to start with something other than groups because the fears, suspicions and prejudices that keep churches apart are really group fears.

"To overcome that," he adds, "you have to start at the barest level of human relationships — one-to-one relationships or one family to another family. If you can get families to share together — meals in the home, for example — when they're not under group pressure, then you have an excellent starting place."

Nichols, who serves a predominantly black church in Richmond with approximately 800 members, led a session on the future of black-white church relationships during the Student Conference, sponsored by National Student Ministries of the Southern Baptist Sunday School Board.

Nichols is also the dean of the school of theology of Virginia Union University, one of only three predominantly black schools fully accredited by the Association of Theological Schools in the United States and Canada.

From one-to-one encounters between blacks and whites, churches can move to group relationships, Nichols believes. Any number of activities can serve as beginning points, from alternating Sunday School classes between black and white churches, to social or recreational get-togethers such as cookouts or bowling.

Nichols, however, offers a suggestion for these group encounters.

"My recommendation is that you don't discuss race unless it naturally develops," he explains. "There are so many issues and so many concerns we hold in common. I think we are ahead if we can hold onto those issues, rather

than getting involved in the polarities of the race issue."

Nichols stresses that bridges between black and white churches will never be built as long as people continue to voice such statements as "religion is colorless" or "God is colorblind."

"God may be colorblind, but nobody else is," he explains. "We must address ourselves to the realities of human existence.

"This is where we have our greatest problem. I think we want to know how much we can become like black folks and how much we can become like white folks so we can all have this wonderful life together. This is not what it's about.

"You've got to deal with my blackness, with my cultural difference," Nichols says. "I have a right to be black and I have a right to be different. I shouldn't have to be the same as you to like you, to worship with you.

"I think we ought to be able to work out some means by which we can live in a community and acknowledge our differences."

One difficulty, Nichols says, is that often the minister is willing to step forward in the race issue, while the church is not.

"I have seen many pastors who have literally wept because they are powerless to move their congregations to do what the gospel demands," he says. "I recommend that pastors in a community get together and select a Sunday in which all of them plan to speak strongly on the race issue. Then they will have mutual support and one won't have to bear all the pressure himself."

Despite the intricate problems, Nichols believes that progress is being made.

"There are many more white integrated churches today and many more that are willing to be integrated than previously was the case," Nichols says. "Yet there is still the whole question of control. Many white integrated churches are unwilling to give blacks positions of authority in the church, and this suggests a kind of distrust, another one of those subtle ways that the inferiority of blacks comes through. The problem resides in the whole history of racism, which many people may not even be aware of.

"We've come a long way, but we have a long way to go."



Siloam, I love you

The last lines of the assembly theme song are:

*"O, I hate to go home,
Siloam, I love you."*

This is a kind of "Mickey Mouse" song all assembly attenders sing from day to day at the assembly. It is a fun song, or a pep song many campers learn and sing as they ride to and from the assembly by the busloads.

What is so lovely about the assembly?

That could be answered in many ways, but as the beloved apostle taught, we love God, because he first loved us. The loveliest thing at the assembly is the love of God.

There is lovely fellowship, the fellowship of worship. There is the lovely fellowship of Bible study and prayer. There is the lovely fellowship of just being together for a week. The assembly is a lovely place to play together. There are lovely meals, lovely meetings, lovely tournaments, lovely messages. Sometimes there is tender loving care at the first aid station.

The most lovable happening is the salvation of those who hear the teaching and preaching of the Word.

Five lovely weeks this summer will expand to six lovely weeks in 1977.

Why don't you get in on the picture next summer? One camper voiced the experience of many saying, "This has been the greatest spiritual experience of my life."

Just lovely. — Lawson Hatfield, State Sunday School Director



Lovely Siloam

Opposite page:

Top: Young people participate in Bible study on a typical morning at the assembly. Butch Lowery is their teacher.

Middle: Another new dorm is one of many added to the facilities in the past few years.

Bottom, left: Afternoon recreation time attracts campers to the ping pong table.

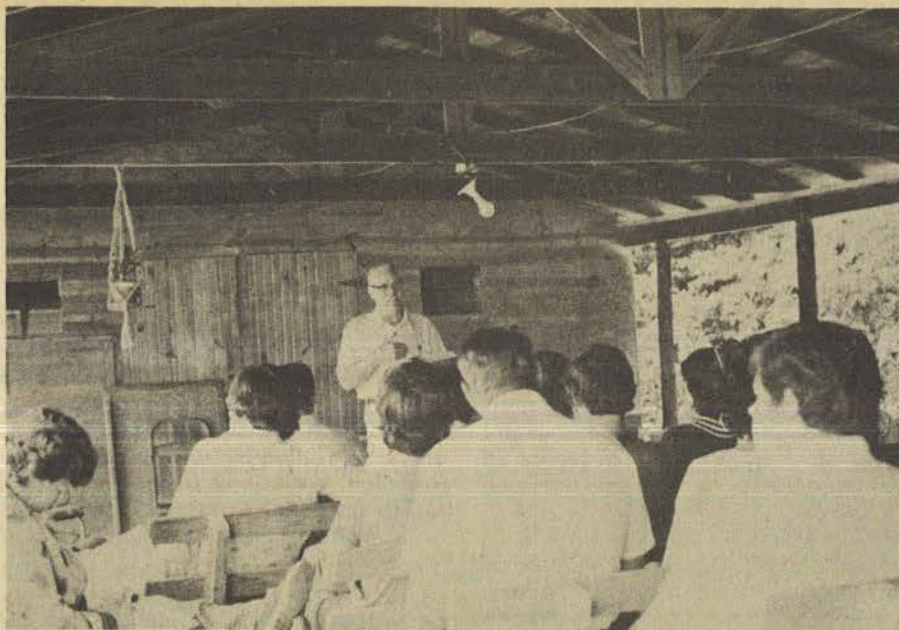
Bottom, right: Assembly staffers and leaders spend several warm weeks at Siloam.

This page:

Top: Adult campers study, too. Earl Humble, Southern Baptist College professor, leads a study of the Book of Romans.

Middle: Young people have their own tabernacle for daytime assemblies and it is usually filled to capacity.

Bottom: Fellowship, fun, and physical good come to campers who participate in active team sports such as volleyball.



Baptist preaches at 105 years old

by Woodrow W. Hill

RALEIGH, N.C. (BP) — Southern Baptist evangelist James Fell Aker is 105 years old and still preaching revivals.

"If you want him for a revival, you'll have to book him three years in advance," newscaster Paul Harvey said of Aker in a recent broadcast.

Aker has not retired. He is an evangelist and keeps a schedule that would tire many younger men. One of his greatest difficulties is finding time to accept additional invitations to preach.

He preaches three revivals a month and then pauses a week for rest. At age 105, he is actually booked up for the

next three years.

Born in Marion, Smith County, Va., Feb. 12, 1871, Aker went to college at Emory and Henry, where he also received seminary training. Although his education was temporarily interrupted while he was a pastor and taught school seven years, he soon entered full-time evangelistic work and has been at it since.

He accepted Christ into his life 88 years ago, at age 17, and completed 85 years as a minister of the gospel on April 12, 1976. He has been married twice; his first wife died in 1955. In 1960, he mar-

ried Louise Wood Fielders, a widow, who travels with him. The couple are members of First Baptist Church, Radford, Va., although he preaches in churches of all denominations.

"I preach the same gospel in all of them," he said during a recent interview between revival services in western North Carolina.

Discussing the Bold Mission Thrust of Southern Baptists, in which the denomination is attempting to let every person in the United States hear the gospel by 1980, Aker said, "I'm going to do my part in it." He expects to be involved in other parts of the world also: "In 1978, if I live and the Lord delays his return, I will be in a crusade in Japan with a missionary friend."

Standing 5 feet, 9 inches tall, Aker moves about like a much younger man and looks decades younger. His memory is excellent. He quoted the text of his first sermon, then the third, fourth and fifth. "I have prayed for a good memory," he said, "and God has given it to me."

Aker preaches "like a doctor treats patients. I diagnose the case, and when I find the trouble spot I apply the medicine."

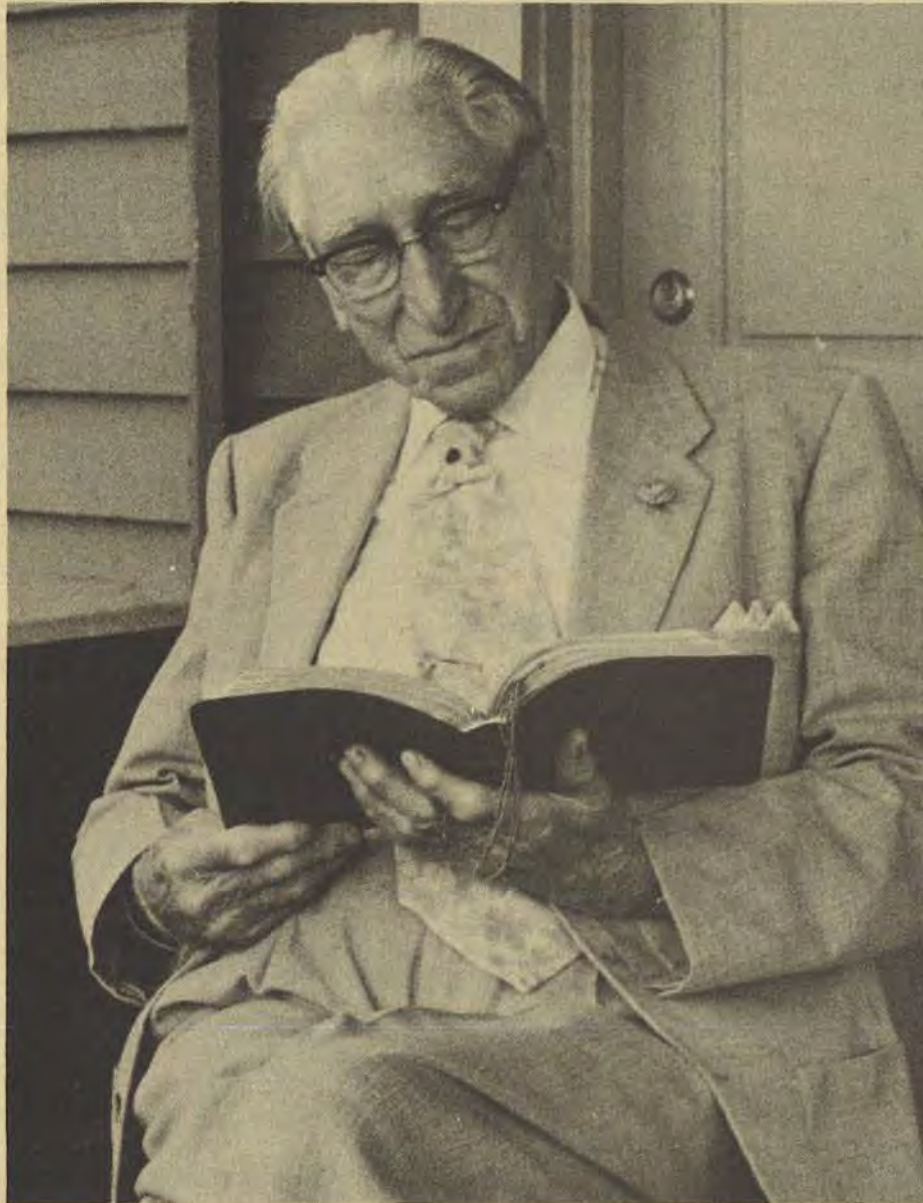
The secret of his long life, the minister said, is attributed to four things:

"I honored my father and mother; I have tried to take care of my body; I have made it a habit to get my rest at night; and I have tried to put my Lord first.

"My mother carried me to church in a blanket when I was a baby, and I have tried to be faithful ever since.

"You're not going to believe this," Aker said, "but I don't think I'm going to die." He added, "For years I've prayed that I would be here when the Lord returns. I think I'll be here."

Until the Lord comes, "I want to be in the harvest field. I expect to be on the battlefield for Christ."



105 YEARS OLD — Southern Baptist Evangelist James Fell Aker still preaches three revivals a month and is booked for three years solid. (BP) Photo by Woodrow W. Hill.

Arkansas Baptists have a hole in their pocket!!

Since your state paper is supported by paid subscriptions by individuals and through church budgets, and by some money through the Cooperative Program . . . the cost ultimately comes from your pocket.

And the cost of producing a news publication for and about Arkansas Baptists is rising. It's no secret and it's not new!

If money is spent unnecessarily it's like having a hole in your pocket. So we're asking your help to sew up the hole.

The hole is the problem of undeliverable magazines. The U.S. Postal Service returns to second class mailers a notice that a magazine was not delivered because of incomplete address or the subscriber having moved. Your state paper gets from 600 to 700 notices each month and must pay a charge on each one. Until June 13, 1976, the charge was 10 cents each. On June 13 the cost went to 13 cents each, and on July 18 it jumped to 25 cents per notice. Simple arithmetic tells you the size of the hole in the collective pocket of Arkansas Baptists: at least \$150 per month or \$1800 per year.

Since the number of pages in the Newsmagazine already has been trimmed slightly for 1976, and similar space cuts are planned for 1977 just to maintain the current price, these increased postage costs are hard to absorb.

The solution could be to pass costs on to subscribers.

Or, with help from churches and individuals, we could sew up the hole in everyone's pocket.

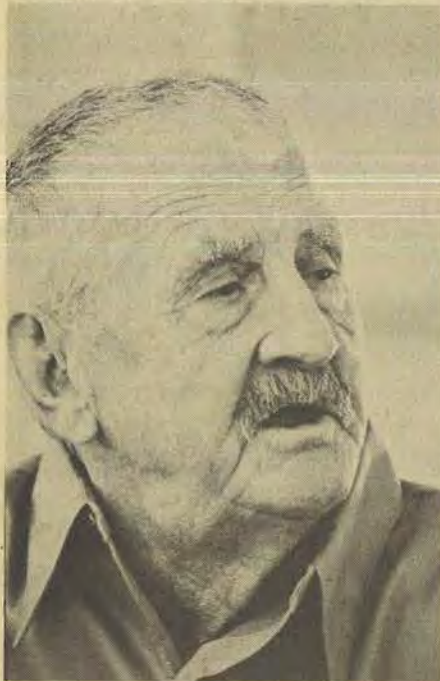
We suggest these steps:

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FLOOD VICTIM — Bill Griffing spent a harrowing 11 hours on July 31, when the Big Thompson River pushed into his home and left him floating in his own living room. Griffing is one of several persons who have been aided by members of Trinity Church in Loveland, Colo.



Colorado flood victims report financial needs

by Celeste Loucks

LOVELAND, Colo. (BP) — Praying came easy, said Bill Griffing, after a 19-foot wall of water burst through his front door and left him clinging to the day-bed floating in his living room.

As the water level rose, "I could see I was getting closer to the ceiling," recounted Griffing. "I was just wondering if I was going to be pushed against the ceiling and the air would be shut off."

Griffing was one of thousands caught by the churning waters of the flash flood which ripped through Colorado's Big Thompson Canyon near Denver late July 31.

"It was easy to pray," said the elderly man.

"I never did ask for my life to be

spared. I prayed the publican's prayer: 'God be merciful to me a sinner.' Save my soul for Christ's sake."

In the wake of the flood, bodies of more than 130 dead — campers, tourists, residents — have been recovered.

A rescue team dug Griffing out of thigh-high silt which trapped him in his home after the flood water receded. A helicopter airlifted him to Loveland hospital.

Griffing was safe. But his problems had just begun. Like many living along the Big Thompson River, he is retired, living on a fixed income. His children are scattered.

The Red Cross provided emergency medical care. Several civic and religious groups around the state raised some

UPROOTED — More than 300 residences, 95 mobile homes and 52 businesses were destroyed by the July 31 flash flooding of the Big Thompson River in Colorado. The 19-foot wall of water cut a wide path through the canyon, biting off large tracts of land and killing more than 130 persons. About \$8,000 has been sent by the Home Mission Board for flood relief.



money and offered canned goods and clothing. The Corps of Engineers now is clearing debris from property.

But damages are estimated from \$30 million to \$50 million. The flood destroyed 328 residences, 95 mobile homes and 52 businesses. At least 100 small private bridges were wiped out.

And one month after the disaster, people like Griffing are stranded without homes and tangled in the red tape of obtaining federal money to be loaned at 5½ percent interest.

Colorado Baptist leaders contacted the Red Cross at the time of the flood to determine needs of victims. Inundated with canned goods and clothing, the Red Cross discouraged further assistance.

The Colorado Baptist General Convention will distribute \$8,000 sent by

the Southern Baptist Home Mission Board for flood relief.

Roy Owen, state missions director for Colorado, said few Colorado Baptists have responded with money or help. "We haven't known what the needs are," he explained.

Problems following the flood are ongoing and will require long-range solutions, he thinks. "It's not the kind of thing you can take care of overnight."

While state leaders maintain their watch-and-wait stance, some Colorado Baptists responded from the beginning.

In Loveland — only a few miles from the flood area, Charles Murray, the pastor of Trinity Church, led his members in a prayer chain the night of the flood. The following week, he worked day and night, identifying bodies and counseling families of flood

victims.

His church members provided food and clothing. Later, they opened their homes to the homeless. Griffing, who had no church affiliation, moved into the home of a Trinity Baptist couple after he was dismissed from the hospital.

Trinity members David and Linda Conner, whose own home and property along the river was miraculously untouched by the flood waters, have been instrumental in obtaining names and needs of area flood victims who will share the Home Mission Board funds in the state.

Conner, whose next door neighbor died in the flood, took off work for several days and moved up and down the river, offering help and counseling for devastated neighbors.

As the initial shock of the disaster is wearing away, Conner notes an underlying desperation: "People are independent around here. They are shy to take money at first. They have said others need the money much worse than they do.

"But I think they are getting over that. Now they say what they need is money," Conner said.

And, he said, "when they come down to the realization of what the government is going to do — it isn't much." His wife added, "There is a lot of anger at having to go through the paperwork — and not getting much money."

Many of the retired people — in their sixties and seventies — cannot afford the loans. And, across the board, young families and old depleted their savings in the first month.

"When we hear of a need, we send someone to meet it, whether it is financial or spiritual," said Murray about the 300-member congregation. "We could use 10 times more, but the money (coming from the Home Mission Board) will help. We're just doing what we can, with our limited resources. I believe a month from now is when the real crisis will be."

TRACING FLOOD DAMAGE — From his horse, Al Stevens shows the Rev. Charles Murray a tract of land damaged by the flash flooding. Murray, pastor of Trinity Church in Loveland, is locating recipients for \$8,000 in Home Mission Board relief funds. (HMB Photos by Knolan Benfield)



90-year-old prof talks to students about future

by Michael Duduit

LOUISVILLE (BP) — When a 90-year-old professor speaks to an audience of young seminary students, what does he talk about?

Why, the future, of course.

At least that was what Gaines S. Dobbins, emeritus professor of religious education, discussed recently with a crowded chapel audience at Southern Seminary here.

The pioneer religious educator, who has returned to Louisville this fall to resume his teaching duties at the seminary's Boyce Bible School, issued a challenge to students and faculty to respond to the needs of a changing world.

"The seminary of the past and present must become the seminary of the future," the well-known author of 32 books said. "The churches of tradition must become the churches of action; the ministry of the irrelevant pulpit must become the ministry of dynamic change."

The next 25 years could determine the shape of the next 100 years, Dobbins told the young ministers.

"On you will fall the tremendous burden not only of a fruitful ministry during your brief lifetime but of determining the course of the next century," said Dobbins, whom many Southern Baptists believe is the denomination's greatest teacher in religious education.

Dobbins sees a revolution taking place today in the breaking down of rigid divisions between the "clergy" and the "laity." This return to the New Testament concept of "the priesthood of all believers," he told the seminarians, makes their future call to service a call to be a "learner leader," not a "loner leader."

"By 2001 world population, at the present rate, will have doubled, so we'll be right where we are now; and a multiplied force of ordained 'clergy' and appointed missionaries will be all but helpless in the face of insuperable difficulties of Christianizing the multiplied masses of unsaved," he asserted.

With clergy and laity working

together, however, the world can be reached for Christ, Dobbins believes.

"For the first time since Christ gave the commission it is now literally possible to go into all the world with the good news of salvation for all who will believe," he declared. "For the first time there are enough Baptists alone and

enough money in their possession to obey the commission. For the first time the breakdown of the pagan religions and the repudiation of ritualistic and sacramental religion in many lands have created a vacuum into which the simple but powerful Baptist faith can be welcomed."

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Sept. 26, 1976

Galatians 5:13-15, 25-6:10

Freedom demands a specific kind of response. It abhors the thought of an attitude of having a personal freedom which moves us in the opposite direction from God. A changed nature that comes by grace expects us to move in a direction consistent with the nature of God. Do not ever construe your new freedom as a license to satisfy the fleshly desires which are enumerated in Galatians 5:19-21.



Reed

Joined together (Gal. 5:13-15)

Life in the born free believer has a nature and an experience that are joined together in such a way that there cannot be a separation and survive. The nature is love and the experience is service. It is foreign to God's redemptive work and plan in the life of those who are set free to ever consider these as two separate ways of life. Any thing short of this results in destructiveness in one's influence.

If you want to keep the law consider the law of grace. It demands that love received be expressed in service. The love that we had for ourselves is to be turned in a God-ward direction in the same proportions. Love is to be demonstrated not by good words expressed in God's direction but in actions toward the needs of our neighbors. The scripture does not give us any options in the selection of who is truly our neighbor. When we are in pursuit of God's will for our lives we could have to move hundreds of miles to find the neighbor that we are to love. The scripture does not refer to him as the next-door neighbor. His needs will give us the opportunity to fulfill the purpose in our being set free — service that comes from love.

Guide for service

The Holy Spirit is not only a guide but you cannot go wrong if He is guiding

you. When he does not guide you, you will succumb to satisfying the demands of the flesh (5:19-21). A life that is being guided by the Holy Spirit will show forth the natural fruit of the Spirit (5:22). Christ's followers have put to death in their own life every device of the flesh. It is the work of the Holy Spirit to see that this is true in the walk that begins in love and cannot be stopped until there has been obedient service.

A test

How do you feel toward the person who is caught in a mistake and it is all his fault? Your thought on this must include any kind of mistake that you can think of — he may be guilty of one or several and you had warned him. Can you, in a spirit of gentleness, reach out as far as necessary to bring him back? Can you bear someone else's burden as though it is your own burden? Will they feel your concern and compassion? This is a test of the full measure of your love and the real commitment to serve.

Where our pride is centered is another test. We need a measure of pride in ourselves to help us have a positive attitude in the Lord's work. The main focus is to have pride in God's redemptive work in us and that the primary purpose of salvation is service. Acknowledge the work of God's grace in your life and rely on his Holy Spirit to put you in a place of service. That service may be on a one to one basis and not in a leadership position. One of the greatest kinds of service needed is burden-bearing with those hurting the most who do not have a church family to call their own.

In all of our service there is never a place to give up. This is the real test of our commitment to service.

A part of your service (Gal. 6:6-10)

These verses seem to be talking about responsibility in supporting those who are in Christian service as a Christian vocation. I think it is particularly good that the term of reference is to the work of teaching and not to the more limited

term of preaching. All preachers are teachers but all teachers are not preachers. There has never been a time with as many different kinds of service in sharing the gospel message and in showing Christian compassion through actions.

Those who have received the word are to make it possible for the word to get to others through the support of those who are teachers. We have the best method ever known to man — the Cooperative Program. I am not sure if the rate of our increased giving is ahead of the rate of inflation. I am sure of one thing from where I serve: the commitment of people's time is falling short of the needs. There are real danger signals that we are trying to meet our obligations in service by giving our money to pay some one else to do our work. Even though the ministry and other staff positions are supported today better than ever before the part-time pastor and the pastor of the small "full-time" church many times suffer.

The churches that are not winning lost souls to Christ each year and not providing adequately for their pastor need to ask themselves why. Some are sowing too sparingly in the tithe (the New Testament calls for more than a tithe), and in stewardship of time and talents. Some of our rural areas have churches that need to be consolidated with neighboring churches. Some churches spring up in cities that are not needed. Our work needs to be evaluated by strength in support of the ministry, performance in service to our local church fields and support of our total mission causes.

Opportunity and need are greater today than ever before. We have more money and better media as well as the abundance of leaders in so many fields to meet today's challenge. Today so many churches are "dry holes" spiritually that people are searching elsewhere for their spiritual needs. In their search they are accepting what amounts to false experiences and teachings in large numbers.

Our future is being determined by our service today. We are free — only free to serve.

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Sustained by hope

Sept. 26, 1976

Jeremiah 32:1, 6-11; Ezra 1:1-4

"Though the day of Jehovah might be darkness and not light (Amos 5:18, 20), yet, through the blackness of this day turned to night, the prophets beheld a radiant dawn." (Nichol, W. Robertson, ed., *The Expositor's Bible*, vol. 4, p. 196)



Overton

The theme of this unit is, "Facing the Future with Hope." In each of the lessons so far we have felt a recurring refrain of hope. In the midst of the worst that can happen there is the assurance that the Lord will make a man walk upon high places. When all that is familiar and dependable have changed we can be assured that God is concerned and his purpose for us is good, not evil. Sustaining grace is present for his people who live in accordance with his known will.

In our lesson for Sunday, we come to the climax of the unit as we focus on the subject, "Sustained by Hope." Two passages, which on the surface seem unrelated serve us as a background for the study of this subject. The one, in Jeremiah, tells of the purchase of some land by Jeremiah. The other, in Ezra, tells of the decree of Cyrus that the Jews may return to rebuild the temple in Jerusalem. Jeremiah's experience tells of the confidence he had in the promise of God that the people would be returned to their homeland. Ezra's account of Cyrus' decree tells of the event that set in motion the fulfillment of that promise.

The story in Jeremiah 32:6-15 is an interesting one aside from its suggestion for our study in this lesson. It is a look at one of the common experiences of the day, that of the transfer of land.

God had given them a land and each tribe had been assigned a territory. Then each family had been given part of this territory. The land was to stay in the family. In the year of jubilee all land that had been mortgaged or sold reverted to its original owners or their descendants so they could make a fresh start.

The land in question in our lesson today was part of that which belonged to Jeremiah's family and was his to redeem. This is the reason his kinsman was call-

ing on him to exercise his right of redemption even though Jeremiah was imprisoned. (Take a look also at the book of Ruth, especially, chapter 4, for another view of this practice of land inheritance and redemption.)

Jeremiah is at first puzzled by the announcement of God that his kinsman is coming to him with the request to redeem the land. As he reflects back on the transaction and the circumstances surrounding it he begins to see what God is trying to tell him. There is a more important message in it for the people of Judah as they face the reality of their captivity.

A profitable experience for you at this point would be to read chapters 30 and 31 of Jeremiah. Read it in a modern translation if possible.

Jeremiah has predicted the fall of the city. The Babylonians will prevail. For this reason he was in house arrest in the palace of Zedekiah. The king had imprisoned him, "saying, 'Why do you prophesy and say, 'Thus says the Lord: Behold I am giving this city into the hand of the king of Babylon, and he shall take it; Zedekiah, king of Judah, shall not escape out of the hand of the Chaldeans, but shall surely be given into the hand of the king of Babylon, and shall speak with him face to face and see him eye to eye; and he shall take Zedekiah to Babylon, and there he shall remain until I visit him, says the Lord; though you fight against the Chaldeans, you shall not succeed?'" (Jeremiah 32:3-5)

As you read chapters 30 and 31 you get the message of Jeremiah that there will be a return of the people. God will chasten with seventy years of captivity. But at the end of this time he will bring about a restoration of the people to their homeland and to their land. What more dramatic way can Jeremiah use to demonstrate his belief in this promised restoration than the purchase of some land? Even more so, since it is a part of his inheritance that for some reason it had, in the past, been sold or mortgaged?

To lose all they had held dear — their land and the temple — had brought the

people to despair. Jeremiah's prediction of a restoration did not make much sense under the circumstances. The enemy was camped on their doorsteps and would enter soon their very homes. It just didn't seem possible that God could or would desert his people. But there seemed to be no other outlook. Then Jeremiah predicts the downfall of the nation. No wonder they branded him as a traitor. And then for him to announce their return in 70 years was more than they could swallow. And God told Jeremiah to buy a piece of land to demonstrate that Jeremiah was putting his faith in God's promises.

The members of our churches today are in much the same position of the Jews of this period. Despair and doubt and defeat are on every hand. Many pastors are asking, "What is the reason we are not seeing the results of our labors we feel ought to be seen? We work hard, we plan well, we pray much, we seek to be in God's will, but things do not happen as we believe they ought. What is wrong?"

It may very well be that we have done all the right things. The thing we need to do now is to wait patiently on the Lord. By patiently we do not mean to sit and do nothing, but to continue with our work, doing God's will as we discover it and leave the ultimate victory in God's hands. He will bring it to pass!! The passage from Ezra confirms it. He did restore.

The people of God need encouragement in our day. They need to have their heavy hands lifted. So let us "buy some land" to assure them that God will answer and restore. He will be victorious. As our lessons for this unit have given full evidence, even though he chastens, he still loves and will restore. Hallelujah!!

COOPERATIVE PROGRAM

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Texas editor to retire

DALLAS (BP) — John J. Hurt, editor of the 375,000-circulation *Texas Baptist Standard* and dean of Southern Baptist state paper editors with almost 30 years tenure, has announced his retirement.



Dr. Hurt

Hurt, who succeeded E. S. James in 1966 as the first layman to edit the *Texas Baptist* news weekly, will reach the *Standard's* mandatory retirement age of 68 in April, 1977. He suggested to the *Standard's* board of directors that it is time to begin the search for his successor.

He set no date for relinquishing the editorship. "Realizing your election of the next editor may be quick," he said to the directors. "The date of retirement is at your convenience and that of the one you select. In effect, this is my resignation effective at your pleasure."

Hurt, the son of a Baptist preacher, came to Texas 10 years ago after 19 years as editor of the Georgia Baptist paper, *The Christian Index*. He has the distinction of having served the oldest in the

network of the Southern Baptist state papers, the *Index*, and the largest, the *Standard*. He has served longer than any other active editor.

"Not a day has passed I did not thank God for the responsibilities and opportunities for the service you and the *Standard* have given me," he told the directors.

He said Texas Baptists "are the world's greatest, gracious with commendation and tolerant with failings" and praised the *Standard* directors "for not once placing any limitations on the editors' editorial freedom."

Widely known among Texas Baptists and across the Southern Baptist Convention for his editorial style and his replies to letters to the editor, Hurt has also contributed to the news style approach utilized by most state Baptist papers today.

When Hurt became editor of *The Christian Index* in 1947, the papers were largely journals edited for preachers.

A veteran journalist who worked on newspapers in Tennessee and later served as a bureau manager and editor for the Associated Press, Hurt changed the *Index* to a news magazine approach edited for laymen as well as preachers — thereby influencing approaches of other state Baptist papers.

A smile or two

After crawling into Grandfather's lap, little Freddie asked, "Were you in the ark, Grandpa?" The grandfather replied, "Why, no, son." The youngster persisted, "Then why weren't you drowned?"

□

Shaking hands with the preacher after the service, a woman exclaimed: "Wonderful sermon! Everything you said applies to somebody or other I know."

□

"Boy, our town is really backward," a citizen told an out-of-town visitor. "They even voted for Calvin Coolidge!" The visitor responded, "What's wrong with that? Lots of people voted for Calvin Coolidge." The local resident declared, "Last year?"

The pollster was interviewing a man on the street, outlining the candidates and asking which one he would support.

The man thought a minute and then asked, "Who else have you got?"

□

Grandma sent her grandson a new shirt for his birthday. Unfortunately, it had a size 14 collar and the boy had a size 16 neck. He dutifully wrote her: "Dear Granny: Thanks for the shirt. I'd write more, but I'm all choked up."

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Attendance report

Sept. 12, 1976

Church	Sunday School	Church Training	Church Adns.
Alexander, First	116		
Batesville, First	222	110	6
Bentonville, Central Avenue	98	35	
Berryville			
First	163	77	
Freeman Heights	165	66	4
Booneville			
First	274		
South Side	106	82	2
Cabot			
First	417	105	6
Mt. Carmel	257	119	2
Camden			
Cullendale	533	195	4
First	424	120	1
Cash, First	84	41	
Cherokee Village, First	55	12	
Concord, First	73	27	
Conway, Second	347	138	
Crossett, Mt. Olive	372	134	1
Damascus, South Side	94	58	
Dell	121	66	
El Dorado, West Side	442	435	2
Elkins, First	92		
Forrest City, First	652	50	
Ft. Smith			
First	1254	219	10
Grand Avenue	922	225	5
Mission	9		
Haven Heights	301	135	12
Temple	162	74	1
Trinity	155	46	
Fouke, First	126	69	2
Gentry, First	175	38	
Gillham	71	39	3
Grandview	59	43	
Green Forest, First	210	42	1
Greenwood, First	298	147	1
Hampton, First	150	77	
Harrison			
Eagle Heights	323	120	4
Woodland Heights	154	72	
Hafield	100	48	
Hope, First	366	76	6
Hot Springs			
Leonard Street	128	78	1
Memorial	86	33	
Park Place	287	77	
Hughes, First	172	62	
Jacksonville			
Bayou Meto	188	94	
First	431	90	
Marshall Road	150	65	
Lavaca, First	322	124	2
Little Rock			
Cross Road	103	89	4
Crystal Hill	153	42	1
Life Line	529	124	1
Martindale	107	31	
Woodlawn	129	58	1
Magnolia, Central	624	211	6
Monticello, Second	294	90	1
Mulberry, First	350	112	2
Murfreesboro, First	183	54	1
North Little Rock			
Calvary	401	108	1
Gravel Ridge	164	83	
Levy	493		3
Paragould			
Calvary	234	189	1
East Side	302		2
First	423	84	3
West View	179	92	1
Paris, First	387	92	11
Pine Bluff			
Centennial	155	60	
East Side	174	75	
First	668	94	4
Lee Memorial	211	102	1
South Side	725	145	
Tucker	25		
Oppelo	24	26	
Watson Chapel	376	96	
Prairie Grove, First	134	45	
Rogers, Immanuel	620	103	4
Russellville			
Baker's Creek	55	21	
First	534	128	12
Kelley Heights	42	21	
Sheridan, First	176	48	
Sherwood, First	260	77	1
Springdale			
Berry Street	93	36	
Caudle Avenue	138	61	1
Elmdale	322	117	
First	1563		15
Texarkana			
Arabella Heights	92		
Faith	249	127	23
Hickory Street	97		
Shiloh Memorial	170	79	1
Vandervoort	74	43	
Wynne, Harris Chapel	83	54	

Beirut still at war; Baptists still at work

by Ruth Fowler

RICHMOND (BP) — With growing crops and crowded stores, life seems remarkably normal in some parts of Lebanon — but in Beirut, lost lives, military troops and piles of garbage tell

the way that had been burned out or demolished. On the other hand, we saw many houses that were normal."

One of the first items on the agenda was a survey of the damages done to the HERNs' home.

"The house had actually been hit five times. There were gaping holes in the walls of the study and of the master bedroom. It is a one-story house except for one bedroom on a second floor which was demolished. There was also a hole in the dining room," Hughey said. "It was clear that if people had been in certain parts of the house when it was hit they would have been killed. But the HERNs had left two weeks before the hits. The Kings had slept there two nights before the bombs hit."

As soon as it was safe, the HERNs' remaining furniture and possessions were moved to the dining room of the Arab Baptist Seminary in the Mon-sourieh area.

"What impressed me most about the HERNs," Hughey said, "was not that they grieved over what they found ruined, but over and over again they exclaimed with joy over what was still there."

Among the things found was Mrs. HERN's favorite study Bible and a printed text which had hung on the office wall. It read, "the eternal God is our refuge and underneath are the everlasting arms" (Deut. 33:27).

The seminary itself has two holes in the roof where shells came through. "I had never realized how a building is affected. The shells evidently did not explode inside so there was not the damage expected. They came through the roof, making clean holes, peeling back the steel supports as if they were tin."

All the windows of the seminary were broken in the front and the back by shells. "I don't think any of them were aimed at the seminary," Hughey said, "but the seminary is just a mile and a half from the recently fallen Tela' Zaatara camp."

"It's rather unlikely the seminary will be open in the fall," Hughey continued. "An alternative will be to hold training courses for pastors and prospective pastors and laymen in different places."

The seminary continued last spring through all of its classes and graduated one student. The Beirut Baptist School remained open throughout the year and for the first time in its history held summer school, offering courses in typing,

English, music, art and preaching. Five young men studying preaching are conducting a service every afternoon in the church adjoining the school with about 30 people attending. They are doing the preaching themselves.

Emma Cooke and Mabel Summers, both Southern Baptist missionaries, have been teaching at the Beirut Baptist School.

All of the churches that have been heard from are continuing to meet, despite the death of the First Lebanese Baptist in early August. She ran outside to help her daughter, who was hurt by sniper fire, and was killed.

"I think the missionaries who have stayed have been a great encouragement to the Lebanese Baptists who have had to stay and to other people as well," Hughey said. "The fact the seminary was able to complete its year's program is a very, very significant thing. There's nothing that seems much more important than training Christian leaders for that part of the world."

"I think the fact that the Beirut Baptist School was kept open so much of the year and was able to hold the graduation service a few weeks ago said something to the whole community," Hughey continued. "The presence of the missionaries has said, 'We love Lebanon, we love the Lebanese people, we love the Lord. We are here because we are needed here.'"

Hughey went on to say he had made it clear the missionaries shouldn't stay simply to protect property which might be occupied if they left, because the missionaries' lives are infinitely more valuable than any property.

"I would be so much more comfortable, really, if they were all out and safe. Yet, I'm filled with admiration for those who have felt they ought to stay. I'm full of confidence, also, in those who have felt the time had come for them to leave," Hughey said. "I think it would have been a terrible mistake for the entire missionary group in Lebanon to have stayed."

Hughey and some of the missionaries left safely after two days stay. Others were retained at the border, sleeping at an inn at night and waiting during the day to be allowed to cross. It was four days before they were permitted to go to Jordan.

Southern Baptist missionaries still in Lebanon are the Kings, Emma Cooke and Mabel Summers.

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the story of a continuing war.

J. D. Hughey, the Southern Baptist Foreign Mission Board's secretary for Europe, the Middle East and South Asia, visited Beirut for two days and nights during a recent tour of his administrative area. He wanted to see for himself what life was like in Beirut.

Hughey, along with Southern Baptist missionaries Mr. and Mrs. William O. HERN, William T. (Pete) Dunn and the David W. King family, made the journey from Jordan, traveling for 13 hours — twice as long as the trip would have taken during normal times.

"We saw many Syrian troops and Phalangists along the way, but we also saw crops growing in the field," said Hughey. "We saw many houses along