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March 20, 1975

Arkansas Baptist State Convention

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State Youth Convention
Friday, April 28, 1975
Robinson Auditorium Little Rock, Ark.



March 20, 1975
Arkansas Baptist
NEWSMAGAZINE



I must say it

Charles H. Ashcraft/Executive Secretary

Too much organization

Organization is simply the way a group relates to each other to get the job done. No better definition has been found. The key word is to get the job done. The people who are getting the job done are the people who have related themselves to each other in the most effective manner.

Forty years ago a speech was made in the ministerial association by a young preacher in Ouachita Baptist University who was the spokesman for a noisy minority. This exact statement was made.

"Baptist are over-organized. We are smothered by organizations, programs, and endless meetings. Organizations will be the death of us."

After 40 years in the Master's service I have found no church, association or convention which I considered to be overly organized. I have observed the brilliant ministry of those who have led their people to rightly relate themselves to each other for the sake of reaching people. Their name is legion and their work will outlive history.

I have also observed the world of the complainers, who decry the consultants, efficiency people and the organizers. Their record is less than brilliant and most all that noisy minority have left the ministry for lesser organized endeavors.

There is no magic to organization. It is mainly relationship in its highest expression. No one who cherishes victory can bypass relationships. This is indeed where the water hits the wheel. The fellow who hasn't learned this should never go to the head of the class and the odds are greatly against him doing so. Only the master of relationship will remain with the firm and do good.

If you wish an uplifting study in worthwhile achievements you could do a thesis from the Bible on organizational structures. You would be forced to conclude that the ones who related best to each other did the superior work. Wise people do not need more convincing as to the value of adequate organization.

One of the achievements of the renewal in our church life in our time is the employment of the best organization and methods God can vest in human minds. The children of this generation are not wiser than the children of light, thank God. (Luke 16:8) We have overcome the stupidity of poor management at last and brighter generations compose our future.

There may be some who like the darkness of the catacombs but there are others who will organize for the privilege of operating in the sunlight above sea level. We will not deny them their goal.

I must say it!

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Southern Baptists are ahead of other denominations in missions to language groups, but what of the future?

Arkansas Baptist

NEWSMAGAZINE

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MARCH 20, 1975

NO. 12

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J. Everett Sneed

Directing your child

The news is too often filled with accounts of the delinquent behavior of young people. This is truly unfortunate since there are so many fine, dedicated Christian youth in the country today. However, the contemporary adolescent does live under more pressure than any generation before. Thus, the role of the parent has become more important than ever before.

The Bible admonishes parents to "Train up a child in the way that he should go: and when he is old, he will not depart from it." (Prov. 22:6.) How can the parent effectively direct a child through the crisis of adolescence years?

First, parents must recognize the importance of this trust. Obviously, the entire future of the church, the nation, and the world rests with today's children. Consequently, parents should devote themselves to the task of child rearing.

Parents should recognize the problem of youth. As adults we may tend to forget the frustrations of adolescence. During these years the young person is neither a small child nor an adult. Someone has said "It's tough growing up." This is true because of the desire to break out and to be one's own. The young person may be struggling to develop his own personality and future vocation.

Regardless of the excellence of certain outside influences — such as the church and the school — the role of parents cannot be delegated to others. No one can take the place of the father and mother in guiding

children.

Parents should provide a truly Christian environment for their children. A pastor of one of our largest churches said that his wife arranged to be home when the children arrived from school. She would have their favorite snack prepared. As she talked with her children she would inquire "What did God do in your life today?"

Several significant things were accomplished through this simple exchange: (1) Interest and time were given to the children; (2) Channels of communication were kept open, and (3) The importance of the Christian experience was related to every day life.

Even during the period of adolescence, discipline must sometimes be exercised. The Bible instructs "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." (Prov. 13:24.) While the type of punishment must change as the child matures, boundaries for behavior must be drawn. To restrain, guide, and direct, is the act of love. The Scripture declares "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (Heb. 12:6.)

Finally, parents must set the right example for their children. No one knows the thoughts and actions of the parents better than their children. Words will have very little meaning unless they are backed up by proper action in every day life.

Above all, parents should pray for direction. Without divine wisdom no one can properly fulfill his God-given role of the parent.

Guest editorial

'I was a stranger and ye took me in'

Our Lord laid many responsibilities upon his churches. Among them was the preaching of the word, proclaiming the gospel, sharing in spreading the message of Christ through mission support, assembling for worship, teaching the word, training the Christians, etc. One very important task was ministry, the work of caring for the needs of their own constituency, and also of those about them. All too often the story of activities in this latter area are unrecorded. They do not show up in the statistical reports. Yet, in many cases, they may be among the most important things the churches do.

In recent days I have had opportunity to observe a church which is taking seriously its responsibility in ministering, and I want to report on what I saw. As I considered what the pastor and congregation were doing I remembered the words of our Lord in Matthew 25. "I was a stranger and ye took me in."

A man and his wife, ready for retirement, along with the woman's aged mother who is blind, moved to the Arkansas community of Dardanelle, a town of approximately 3,000 people in the Arkansas River valley, about 75 miles northwest of Little Rock.

The wife was ill when they moved, and her condition rapidly grew worse. She was able to attend the First Baptist Church just one time, although the husband

went as often as he could. As soon as they became established in the community the church began to minister to them. The pastor and others visited their home. The husband joined the church and the wife and her mother were received in absentia. Immediately a deacon became their sponsor. He visited regularly to check on their needs, and kept in close contact with them.

When the aged mother had to be left alone while the couple went to another state for a medical examination, the church cared for her, checking on her several times daily, bringing her meals, etc. The pastor and other staff members visited the home almost daily to counsel with and pray with them and offer assistance as the wife's illness was becoming more serious.

When the terminal time approached, the lady had to enter the hospital. As it became apparent that death was only hours or days away, the church kept a 24-hour vigil at the hospital, to be with the members of the family, and near the one who was so ill. Many of those who shared in this had never met her, but in Christian love they gave their devotion and care.

When death finally came, the church even increased its attention to the family. Food was provided, and

(Continued on page 4)



One layman's opinion

Daniel R. Grant / President, OBU

Is there no end to the sacrifices of missionaries?

Most missionaries I know are embarrassed by the stereotyped image we have of the sacrificial life of the foreign missionary. They insist that the day of living among cannibals, mud huts, disease and malnutrition, is long gone.

This may well be true, for the most part, but I recently received a letter from a retired missionary indicating that personal sacrifice becomes a way of life for the missionary that even retirement cannot change. Rev. and Mrs. Clyde Hankins, long-time missionaries to Brazil, were planning to join my tour group in July to the Baptist World Alliance in Stockholm as the culmination to their dream of a lifetime. Then I received the following letter making it clear they had to choose between the trip and the opportunity to help someone in need.

Dear Dr. Grant

Bless you! It is with *pain*--unassumed and very genuine--I must write you we cannot go with you to the BWA. After we

had made our arrangements with you, we received three Brazilians into our home for a three months' stay. We were so glad they came to us. They were 100 percent welcome. I had baptized the 34-year-old mother when she was 12, in Ponta Pora, Mato Grosso, Brasil. Three years ago she suffered an auto accident. After seven unsuccessful operations in S.A. she was left with no ball nor socket in her left hip--no bone connection at all to pelvis for that leg. She was operated on in Memphis, Tenn., Dec. 6. I put her and her two daughters on a plane in Memphis last Saturday, going home WALKING on her own two feet for the first time in three years. One of God's miracles. Please--I know you understand.

Sincerely,
W. Clyde Hankins

Our rewards are sure in heaven, of course, but I can't help feeling that the Hankins deserve a little down payment here on earth.

'I was a stranger and ye took me in'

(From page 3)

many other things were done. Never have I seen a deeper expression of Christian love. Never have I seen a pastor and people give themselves more unreservedly in a ministry to people. Yet it was to a family who were little more than newcomers. They had lived in the community less than three months. They were "strangers" who were "taken in" by a Baptist church.

I know about it, and of what it meant, because the lady who was ill was my sister, and the aged blind woman was my mother. I shall ever be grateful for the Christian ministry of a Baptist pastor and the church. This is an example of a ministry which probably often is given, but seldom is reported. -- Editor Joe T. Odle in the "Mississippi Baptist Record"

Error in diary

The "Arkansas Baptist Diary" for 1975 contains an error. The calendar on page 2, labeled as a 1975 calendar, is not a 1975 calendar. It should not be used in making plans for 1975 events.

News about missionaries

Mr. and Mrs. Dennis L. Blackmon, recently appointed missionaries to Brazil, have arrived on the field (address: Caixa 1635, 13100 Campinas, Sao Paulo, Brazil). Both from Louisiana, he was born in Many and Mrs. Blackmon, the former Alita Maulden, in Shreveport, where he grew up. She also lived in Chalmette, La., and Little Rock, Ark. Before they were appointed by the Foreign Mission Board in 1974, he was pastor of Berea Baptist Church, Jacksonville, Ark.

Mrs. Eudie Ford Hoover, mother of Annie Hoover, missionary to Japan, died Feb. 24 in North Little Rock, Ark. Miss Hoover may be addressed at Nishi 14-chome, Minami 22-Jo Chuo-ku, Sapporo 064, Japan. She is a native of North Little Rock, Ark. Before she was appointed by the Foreign Mission Board in 1949, she taught school in Turrell, Ark.

Mr. and Mrs. Alex F. Garner, missionaries to Panama, may be addressed at Apartado 72, Colon, Republic of Panama. Both are natives of Arkansas, he of Fort Smith, and she, the former Charleta Beindorf, of Pope County. Before they were appointed by the Foreign Mission Board in 1952, he was pastor of First Baptist Church, Leedey, Okla.

Mr. and Mrs. Lehman F. Webb, missionary associates to Singapore, have arrived in the States for furlough (address: Woodland House, 1300 N. Madison, El Dorado, Ark. 71730). Both are natives of Arkansas. He was born in Walnut Ridge and also lived in Tuckerman. She is the former Virginia Bryant of Warren. Before they were employed by the Foreign Mission Board in July 1970, he was pastor of First Church, Hot Springs, Ark.

First, Arkadelphia to host workshop

ARKADELPHIA--Elizabeth Hutchens of Louisville, Ky., and Richard Franklin of Anderson, S.C., will be the featured speakers at a Sunday School Leadership Workshop March 24-25 at First Church, Arkadelphia.

The two-day conference will be designed to train workers in the pre-school, children and youth divisions, according to Larry Grass, director of church ministries.

Dr. Hutchens is a former professor of early childhood and preschool education at Southern Seminary in Louisville.

Franklin is dean of students at Anderson College; Anderson, S.C. He is a former minister of youth at Braircliff and Wieuca Road churches in Atlanta, Ga.

Nathan Porter is pastor of First Church.



PRESIDENTS MEET—Robert Courtney (right), pastor of First Church, Dumas, chats with Landrum Leavell, president of New Orleans Seminary, during a coffee break at the seminary's annual Alumni Workshop. Dr. Courtney was one of 19 state alumni presidents who convened on the campus Feb. 20-21 to plot plans for the 6,000-member NOBTS Alumni Association. During the two-day session, the presidents heard up-to-date reports from seminary officials and made plans for the June alumni luncheon scheduled in Miami Beach. (Photo by Joe Glaze)

Students to raise scholarship money

ARKADELPHIA—Arkansas sportscaster Dave Woodman, Dallas Cowboy All-Pro Safety Cliff Harris and the folk-gospel group "Truth" are among the visitors to Ouachita University April 11 and 12 as part of Tiger Traks weekend, sponsored by the OBU Student Foundation.

Woodman, sports director of television station KATV in Little Rock, and Harris, a 1970 graduate of OBU, will appear at a bicycle race on April 12 at A.U. Williams Field. "Truth," a youth gospel group from Mobile, Ala., will perform that evening at a variety show. Other activities of the weekend include a tricycle race on Friday night and an alumni brunch on Saturday morning.

Money raised by the Student Foundation will go to scholarships for OBU students who have 60 or more semester hours of credit by the end of the spring semester. A scholarship committee from the Student Foundation will make recommendations of scholarship recipients based on need. These recommendations will be reviewed by the University's scholarship committee.

Five \$500 scholarships have already been raised by the Student Foundation, and the group hopes to make enough from the Tiger Traks weekend to fund five more such scholarships.

Tickets to the activities are on sale in the Admissions Office, the Development Office in Grant Hall 204, and from all Student Foundation members.

Letters to the editor

Working with students

James Walker's "Dollars and Sense" editorial made good sense to me. He struck a good balance between Baptist college support and recognition of the student ministry on the non-Baptist campus.

We need to hear more from our pastors and editors about how the work of our various agencies forms a coordinated whole. Heads of agencies and institutions have to sound their own trumpet. Those at the center of the stage have to help blend the notes into harmony.

As a Baptist college graduate I am deeply convinced and committed about the indispensable role of the Baptist college. Our church is making every effort to send money and students to Ouachita and Southern Baptist College.

As Chairman of Arkansas Baptists' Advisory Committee on Baptist Student Union, I am aware of the need and opportunity for ministry on state and denominational campuses alike. Some of our finest student Christian experience

happens at B.S.U. on state school campuses. I know, too, that one of the most effective B.S.U. programs in the state the last few years has been the one at Ouachita University directed by John Halbert.

Baptist college and B.S.U. are two arms of the same body of Christ. We need both to embrace all of today's students. We can support both as long as the pastors and the people of the state continue to be good stewards of all their opportunities.

When I take my seat in the B.S.U. section of the orchestra with Tom Logue, we will be playing in concert with, not competition with, our Baptist colleges.

— David C. George, pastor, First Church, Stuttgart.

Missionaries needed for short term

I am a Southern Baptist Missionary serving the Tamuning Baptist Church on Guam, an English-speaking church. Our plans are to go on furlough Jan., 1976, for

four months. The Foreign Mission Board does not secure us any interim pastor for such a short period of time, due to all the expenses involved. The Mission Board does request that we follow their guide lines in securing a pastor for English-speaking work on the mission field. Listed below are items of interest that would help a pastor to make such a decision: Couple-no children (Because of expense involved in supporting a family); Round-trip air fare provided; House, car, utilities, gas provided; Retired couple is best because of their retirement income; If no retirement income, salary will consist of food allowance only. On Guam this would be between \$200 and \$300 a month for a couple.

This is primarily a military church, though we do have Koreans, Filipinos, Chinese, and Guamanians, also. When we came to Guam in July, 1973, this Mission Church was having only 40-50 attending and now we are over the 200 mark. Please have all response mailed to Eugene Grubbs, c-o Foreign Mission Board, Richmond, Va. 23230 (P.O. Box 6597)—John C. Calhoun, pastor

by Bernes K. Selph
Seventh in a series of eight



Dr. Selph

The purpose of speaking about God is to enlist others in worship of God. This Paul clearly sets out in I Corinthians 14. His plea for unity was that the congregation would be built up in worship.

Purpose of worship is for edification

of the group,
vs. 26-33

v. 26, "What is the purpose, brethren, when you come together?" Paul describes that each one had a hymn, lesson, revelation, a tongue, or an interpretation. How is one going to handle these things? They are for one purpose and one purpose only: edification, to build up the body. If any of these, or the presentation of these, do not edify, they are not to be exercised. Anything that disturbs, or weakens, or tears down, anything that does not build up, is not to be exercised. If its exercise proves to be tearing down it is to be stopped. The body is to be edified. That is the point Paul makes.

v. 27, Paul gives some instructions how this is to be done. There seems to have been no lack of utterance, all wanted to speak at once, hence the suggestion... "If any speak in a tongue, let there be only two or at the most three, and each in turn; and let one interpret." These instructions are very plain. If we are making the scriptures our guide, then we must follow them as faithfully here as in other passages in this chapter that many are fond of quoting. This is our guide, also. "If" (when), one did not have to speak in a tongue, but if one did. Let only one at a time and not more than three. Clear, it is! No confusion, if this is done.

v. 28, What if there is no interpreter? If there is no interpreter let each of them (each one who might have spoken) keep

quiet in the church. Let each of them speak to himself and to God. He can enjoy his gift in solitude and in secret. One does not have to speak aloud to commune with God. But let there be no public tongue speaking if there is no interpreter.

v. 29, Paul has a word for the prophets also. Let two or three prophets speak. Let the others, the people who are listening, weigh what is said. Let them give serious consideration to the discussion. They follow and act as critics of the revelation given. They do not need interpreters because they understand the words.

v. 30, If a revelation is made to another sitting by, let the first be silent. No doubt some sign would be given that another wanted to speak. Paul would not allow two prophets to be speaking at the same time anymore than he would allow those speaking in tongues. The first must not try to steal the show. He must yield if another wants to speak.

v. 31, Paul permits them to speak one by one, in order, as the tongue speakers. He gives a perfectly logical reason for doing so: that all may learn and all may be encouraged. By giving each his turn the church will be benefitted by the powers of the Spirit conferred. This would take consideration and cooperation on the part of all, if all were prophets as Paul hoped they might be. (vs. 1-5) I think emphasis must be given one word here, the word "all." "All" in contrast to "few" who may understand and can interpret. If a few learn and are encouraged by tongue speaking, all may learn and be encouraged by prophesy. Can there remain any doubt about the merit of prophecy over tongues?

Paul forbids any tongue speaking at all unless there is an interpreter, but he does not forbid at least three prophets speaking if there be no interpreter, because they do not need one. The Holy Spirit is their interpreter of the message in the human heart, John 16:16.

v. 32, "The spirits of the prophets are

subject to the prophets." No prophet could claim that his message was more important than another's or that he could not control himself and keep himself under rational thinking and submission to himself. He possessed this power. Paul here is combating such ecstasy that led a man to ignore propriety or rights of others. An unruly prophet was no genuine prophet. Paul refers to sane thinking and sane action.

v. 33, The reason for such conduct is "God is not a God of confusion but of peace." "As it is in all churches" is evidence of the peace which God confers upon human society. Paul points to the conduct of church meetings elsewhere as a solemn reason that Christians should practice self-control. Unless one follows what Paul has stipulated it will lead to confusion. Unless one recognizes others, order, purpose of talking, and the impact such makes, utter confusion reigns. This was what had happened at Corinth and is the reason Paul so painstakingly set out steps to avoid it.

Now get the thrust of his conclusion! If our talking, or our acting confuses and disturbs the church so that it does not learn, or is not encouraged to the point of building it up, then whatever we are doing is not of God, regardless of how sincere or how zealous we may be in our cause.

vs. 34-36, Paul thought it wise to prevent the women speaking in the church. Evidently they were a great point of disturbance. Whatever we make of this prohibition the context would lead us to believe that the reference was to tongue speaking and its attendant confusion.

This series of articles gives an exegesis of I Corinthians 12-14. Scripture quotations are taken from the Revised Standard version of the Bible. Dr. Selph, currently pastor of First Church, Benton, holds the Th. D. degree from Southwestern Seminary, Ft. Worth. He was writer for several years of "Beacon Lights of Baptist History" for this publication.



by R. Wilbur Herring

This week I want to write a note of encouragement to all of those who are beginning to doubt about the possibilities of our confronting everyone in Arkansas with the Gospel of the Lord Jesus Christ within the bicentennial year of our nation.

There are some who are saying that it is impractical to undertake such an objective since it is wholly impossible. Others have said that the '76 Life and Liberty Campaign won't amount to anything. Well, these skeptical friends are basing their conclusions upon what they are going to do about it and what we would be able to do if we were working exclusively in the energy of the flesh. Their conclusions are justified, based upon the premises with which they start.

But let me assure you that God is in this campaign. This matter of witnessing to the lost and reconciling man to God is the very heart beat of the Lord Jesus Christ. God has never depended upon the masses to get His work done. It has always been accomplished by the remnant. Be assured, dear readers, His will will prevail.

God is at work. Never forget it. Now He might not be fitting into our scheme of things and doing it the way we want Him to do it. But just remember, our God is at work. He is at work in the hearts of many laymen across our state and nation. In my ministry of close to 30 years I have never seen the time when lay persons (men, women, young people and even children) are so motivated in witnessing for the Lord. They are merely waiting for their pastors, as servants of God, to call them, train them and send them forth into the field of harvest.

Let me tell you about just one young layman without mentioning his name. This young man, 26 years of age, has presented the gospel to about 45,000 junior high and high school students this school year. Of this number, about 7,000 have accepted Christ as their personal Savior. This summer he will spend his time in follow-up work in his desire to get these young people into a local church. He is an ordained deacon in one of our leading Southern Baptist churches. He is not an ordained minister. He is just one of countless laypersons busy about the

Doctrinally speaking

The Christian and his conscience

by Ralph W. Davis
(37 in a series)



Davis

compulsion to do the right." By conscience we mean those powers which fit man for right or wrong acts. Conscience is not a separate faculty, like intellect or will. Rather, it is a power of judgment. It says that I ought to do what is right and not do what is wrong.

Conscience is not infallible. The classic illustration is that of a pagan mother who sacrifices her child to appease an angry god. In Acts 26:9 Paul says, "I verily thought within myself to do many things contrary to the name of Jesus of Nazareth." An uneducated and unchristian conscience can easily lead one astray.

And yet every man should follow his conscience because every man should do what he thinks is right. At no time should a person do what he thinks in his heart is wrong. He may need his "thinker" educated by the Word of God and by the Holy Spirit, but as long as he thinks a thing is wrong he should not do it.

But someone says, "Just follow the Bible instead of your conscience." But when I read the Bible to determine what I should do, whose interpretation of the Bible will I follow? There are only two answers. I must follow my own interpretation of what the Bible tells me to do, or I must follow someone else's interpretation of what the Bible tells me to do. If I act as a responsible person I must follow my own interpretation. This means that I will follow what I think the Bible tells me to do, which means I will be following my conscience.

Paul realized it was not wrong for him to eat meat that had been offered to idols in heathen worship. But there were certain Corinthian Christians who would have their conscience bothered if they ate such meat. So Paul would not insist that they go contrary to their conscience. He called their conscience "weak" in I

winning of souls. There is no record of this young man's work in Jonesboro, Little Rock or Nashville. But God is keeping accurate records.

Our God is at work, and don't ever forget it.

Should a man follow his conscience? First of all, what is conscience? It is the power to judge one's actions according to the best light one has or can obtain. The dictionary definition is "a knowledge or feeling of right and wrong, with a

Corinthians 8:12, which means their standard of judgment was yet imperfect. The one with a "seared" conscience (1 Tim. 4:2) is one whose standard has been wholly perverted by disobedience.

The New Testament has many favorable things to say about the conscience. Examples are John 8:9; Acts 23:1; 24:16; Romans 2:15; 9:1; 1 Corinthians 8:7, 12; 10:25, 27, 29; 1 Timothy 1:5, 19; 2 Timothy 1:3; Hebrews 13:18; 1 Peter 3:16.

Conscience does not decide what is right and wrong. It is not the law book in the Court House, but the judge. The judge's business is not to make the law, but to decide cases according to the law. Conscience says do right, but it does not say what is right. We are bound not only to follow our conscience but to have a right conscience to follow. Thus we need to educate our conscience by studying the Word of God, by following the leadership of the Holy Spirit, and by serving the living Lord.

Next issue: Man: Image of God

Deaths

Thomas C. Harris, Little Rock, died Feb. 25. He was Sunday School Director at Hebron Church.

Mrs. Clara Jordan Owsley, 89, Little Rock, died March 4. She had been a member of Immanuel Church since 1902.

Revivals

Barton Chapel, Tyronza, March 3-9; Fred Gay, evangelist, Ray Merrill, singer; 15 professions of faith, two for baptism, six by letter, Frank Bufford is pastor.

First, Beebe, Feb. 23-March 2; Wayne Bristow, evangelist, Felix Snipes, music; 104 professions of faith, 51 for membership through baptism, 90 rededications. W. W. Dishongh is pastor.

Marion Church, Jan. 26-Feb. 2; Jesse Reed, evangelist, Maurice Arnett, singer; 19 for baptism, 10 by letter. William Drago is pastor.

Trinity, El Dorado, Feb. 16-23; Ramsey Pollard, evangelist, Jay Gore, song leader; three professions of faith, one by letter, 14 rededications. Jim Thrash is pastor.

First, Mt. Ida, March 7-9 (youth); Greg Kirksey, evangelist, Ben Brown, song director; six professions of faith. Tommy G. Cupples is pastor.

Monticello, Second, Feb. 16-23; Jerry Wayne Bernard, evangelist, 125 professions of faith, 48 baptized, six by letter.



Bella Vista's building was completed in November, 1973.

Young church has done a lot of growing

Ordinarily, a church with a budget of more than \$42,000 would be several years old. But this is the financial picture at Bella Vista which has been a church for a year and a half.

Bella Vista is a planned community located a few miles from Bentonville in the scenic hills of Northwest Arkansas. The community has attracted people from many states.

The Baptist church is the result of the work of many people. Some initial inquiries were made by J.T. Elliff, then secretary of missions for the state Convention. In December, 1971, Harry C. Wigger, superintendent of missions for Benton County Association, began prayer services in homes in Bella Vista which continued until the mission was organized on Jan. 18, 1972 under the direction of First Church, Bentonville, Winfred Bridges, pastor. Wigger served as mission pastor and was called as full-time pastor when the congregation was constituted into a church on Jan. 19, 1973.

"The church received a donation," Wigger said "of a little over three acres of land from Cooper Communities, Inc. We were one of the first denominations to discuss placing a church in Bella Vista, so we received the first choice of a site. The location is ideal."

The permanent building was begun in April, 1973. The congregation voted to float a bond issue of \$100,000 and to accept a contract for the building of \$127,500. The facility was completed in November, 1973, and was dedicated on

Nov. 18. Executive Secretary Charles H. Ashcraft was the speaker.

The church plant consists of a worship area and an educational wing. The auditorium will seat more than 200 and classrooms can be opened to seat an additional 100. The educational wing consists of three pre-school classrooms, eight other classrooms, a fellowship hall, a pastor's study, a secretary's office, two restrooms and a nursery. The total facility has 9,000 square feet of space.

The construction cost for the building was \$127,500, but with extra carpet and furniture and a paved parking lot, the total cost was \$150,000.

"Our church was fortunate to receive several sizable gifts," Wigger said. "The Missions Department of the State Convention gave \$10,000 and the Benton County Association gave \$5,000. We also received \$6,000 from the will of Mamie Drummond who was a member of First Church, Bentonville, who left the money for mission work. The church graciously voted to give us the money. The remainder was financed through individual gifts and a \$100,000 bond issue."

The growth of the congregation is shown through statistics. They now have 150 members with a Sunday School enrollment of 114. The average attendance in Sunday School for the past five months has been approximately 70 and the morning worship attendance 175. The evening service is averaging 60 with Wednesday evening services running 40.

"There are several keys to our growth



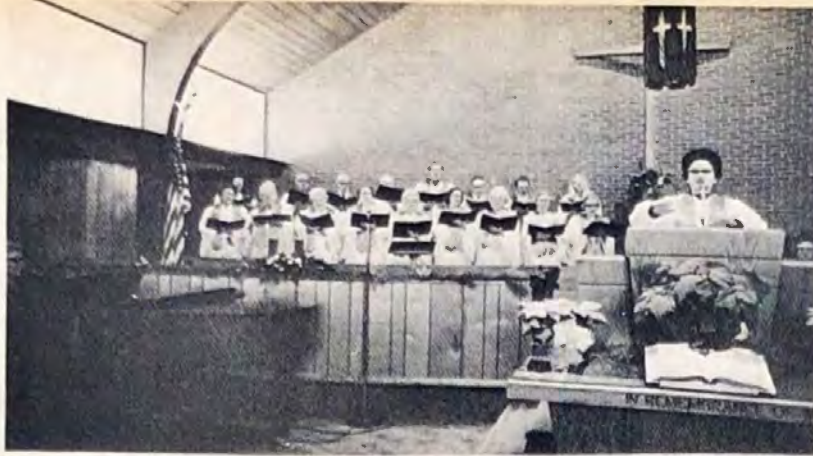
Harry Wigger is Bella Vista's pastor.

and strength," Wigger said. "Many fine Baptists have become residents of our community. We have in our church 18 deacons and dedicated men who were already ordained before they united with us. We often have 100 per cent attendance in a deacon's meeting. We have a lady who has won many awards as a floral arranger. A man who was a manufacturer of custom furniture made the desk for the pastor's study. Another man made the chandeliers for the church from the stairsteps of the 100-year old Bentonville Masonic Lodge.

"The church also sponsors monthly fellowships," Wigger said. "This helps to keep the church before the community and enables the pastor and church leadership to get acquainted with prospects. These fellowships are held in connection with a major church activity."

The Board of Directors of Bella Vista Village have commended the church on the contribution that it has made to the community. In a letter of appreciation the board wrote "Your building and grounds have added greatly to Bella Vista, and the board wishes to commend you on what you have accomplished in such a short time. The board feels that your organization and the fine facilities you have provided have added much to Bella Vista."

"A second factor assisting us greatly in outreach is our music program," Wigger said. "We have several excellent musicians. The adult choir has 38



members. We also have a children's choir with 12 members."

In commenting on the future of the church Wigger said "I believe our opportunity is almost unlimited. We have a great spirit in our congregation. The people respond almost before we are aware of the need. One lady, for example, gave a Baby Grand piano in memory of her mother. We have plans to enlarge both our auditorium and educational space as the need arises. As we follow the leadership of the Lord, our future will be bright."

The adult choir has 38 members and is under the direction of Mary Beth Wigger.

The church has many members who are retired but also includes young adults and young people.

Staff changes

James A. Griffin, Superintendent of Missions for Concord Association since 1968, has resigned, effective April 1, to become director of missions for the Kansas City, Kansas, Baptist Association. Griffin served from 1963 to 1968 as associate secretary in the Arkansas Training Union Department. He studied religious education at New Orleans Seminary and has served churches in Meridian, Miss., and Baton Rouge and Shreveport, La. Griffin has served on the Executive Board of the Arkansas Baptist State Convention and has been president of the Superintendents of Missions Fellowship in Arkansas. He is married to the former Mary Virginia Faircloth. They are the parents of a son and a daughter.



Griffin

Ed Witham, 27, has been called as



Witham

minister of music and youth by First Church, Hamburg. He is a native of Missouri and has served churches in Missouri for the past seven years. Witham holds a degree in music from Southwest Baptist College and the M. R. E. degree from Midwestern Seminary. His wife, Diana, also holds a degree in music. They are the parents of a three-year-old daughter.



Cronan



Stewart

Grand Avenue Church, Ft. Smith, has called two staff members. **Jerry Cronan** will fill a new position entitled minister of activities. He comes to the church from Baptist Temple, Houston, Tex. Cronan is a graduate of Louisiana Baptist College and Southwestern Seminary.

Glynn Stewart has been called as minister of music and youth. He has served Life Line Church, Little Rock for

nearly four years. Stewart is a graduate of Ouachita University and Southwestern Seminary.



Fink

George F. Fink has become fulltime pastor of Vanndale Church. He has served the church for two years while holding secular employment. Fink, a native of McCrory, surrendered to preach in 1968 and was ordained by Valley View Church, Harrisburg, where he served as pastor from 1968 to 1972. He and his wife, the former Robbie Gilliam, are the parents of four daughters.

Johnny Lewis has been called as music director by Hebron Church, Little Rock. He had served at Passroad Church, Gulfport, Miss. He is a senior at UALR, where he is a music education major.



The Southern accent

The reactionary

As a young boy I carried a paper route for *The Nashville Banner*. Recently in Tennessee I read a letter to the editor of *The Banner*. It was so punchy it made my spine tingle. I asked for permission to share it with you.

"Just for the record - and without apology - I am a reactionary! I react to sin and sadism, riots and revolution, gutlessness and Godlessness! I react to hedonism and humanism; to philosophies and sophistries which seek to destroy those values which made this country great, which fashioned the fabric of mankind. I react to dancing the permissive polka with those who would whirl me all the way to hell while whispering that God is dead and the devil is a myth, to those ministers who'd convert my house of worship into a hootenany hall or political forum..

"I react to the glorification of welfarism over work; pot over pink lemonade; the pill over purity; demonstration over dedication; desire over discipline, nihilism over nobility; selfishness over sacrifice; hauteur over humility; 'rights' over right.

"I react to the portrayal of my American friends as 'fascist beasts' and Ho Chi Minh as Santa Claus; to those who consider love as nothing more than the sex act, who preach peace and promote surrender. I react to student radicals who are so enamored of their own worth that they might destroy all other worths; who are for nothing except their 'right' to be against everything!

I react to the stupefying sentimentality of amateur do-gooders who, like carved wooden monkeys, see no evil, speak no evil, hear no evil, even when it runs riot with a shotgun, molotov cocktail or plastic bomb; who would rewrite *Little Red Riding Hood* to have her 'rehabilitate' the wolf while screaming 'hate monger' at the rescuing woodsman!

"You'd better believe I'm a reactionary. In my book it's time all responsible adults began reacting instead of suffering the insults, inconveniences and intimidations of a noisy minority who would sacrifice their own freedom - and ours - on the altar of atheistic materialism. If we did react the kooks and creeps would soon crawl back under their rocks and this tired old world would have time to bind its wounds and regain its humor."

This sounds as if it was written by some one on the over-thirty side of the "generation gap." Actually it was written by a college teen-ager to the editor of *The Nashville Banner*, one of Tennessee's great newspapers. There are thousands of other college students who share most or all of these opinions. Many of them are



PRESIDENT VISITS—H.D. McCarty (center) visits with two Southwestern Seminary students, Jonya Wright (left) and Anita Kirk, during a recent meeting of Southwestern's thirty-two state alumni presidents. McCarty, who is pastor of University Church, Fayetteville, is president of the seminary's Arkansas alumni association.



Woman's viewpoint

Iris O'Neal Bowen

A lesson the 'how not to.'

We had a Sunday School Clinic the other night and took part in several activities designed to show us what we were doing wrong and also some right ways to do things.

As one lesson in how to do it wrong, we were divided into six groups. Each group was given a sheet of construction paper and assigned a certain section of a house to make. Our group was to build the east wall, so we turned up a little to make it stand and hastily felt-tipped in a door and four windows before time was called.

Those in group number one laid their paper foundation. They had done a neat job, folding their paper in half and making it stand.

The first wall was folded in half also and leaned against the foundation. But to our dismay, the other three walls had been left full-size. One enterprising

group, though, had cut its upper corners to accommodate the pitch of the roof, which was sure to need a pitch.

The whole thing did, indeed, deserve to be pitched out, it leaned there in such a precarious state.

Of course, the point was that we had not built something good, because we were not working together, which is the way we do things in Sunday School sometimes!

But there were other reasons the house didn't work, I wanted to tell the superintendent of construction. For one thing, there were no blueprints, and who can build without adequate plans?

Then we were not given enough time, and in our haste, we were lacking in good workmanship. Too, our instructions were so scanty, we didn't know what we were supposed to do. And last, our materials were not really house-building materials, and the first breeze would have done our house in!

Which, come to think of it, is how we do things in Sunday School sometimes, isn't it?

on the campus of Southern Baptist College.—Lawrence Tucker

James Belote, FMB official, dies

RICHMOND (BP)—James D. Belote, secretary for East Asia for the Southern Baptist Foreign Mission Board, died unexpectedly here March 4 of a heart attack. He was 61.

A private graveside service was set March 6 at Richmond's Westhampton Memorial Park followed by a memorial service at Foreign Mission Board headquarters here.

Named to officiate at the memorial service were Baker Cauthen, the board's executive secretary; Winston Crawley, director of the board's overseas division; and James Copeland, pastor of Derbyshire Church, Richmond, where Belote was a member.

As secretary for East Asia, Belote served as a liaison between the board and missionaries in Hong Kong, Macao, Taiwan, Okinawa, Japan and Korea.

Appointed a Southern Baptist missionary in 1940, he was president of Hong Kong Seminary in Kowloon and of the Asia Baptist Graduate Theological Seminary in Hong Kong at the time of election as area secretary.

During an earlier leave of absence from his missionary duties, he was professor of missions, comparative religions and evangelism at New Orleans Seminary, 1964-1967.

While in Hong Kong, he was pastor of two churches for five years, advisory pastor for four others, chairman of the Hong Kong-Macao Baptist Mission (organization of Southern Baptist missionaries) for two years and a member of the executive committee of the Hong Kong Baptist Association.

Originally, Belote was appointed by the Foreign Mission Board for service in China. During World War II he was pastor of Wahiawa Church, Oahu, Hawaii.

He reached China in 1947, studied language in Canton, and did evangelistic work in Southern China for several years. In 1950 he transferred to Hong Kong, where he did evangelistic work until he joined the seminary faculty as president and professor in 1952.

A native of Washington, D.C., Belote studied at George Washington University there and at Southern Seminary, Louisville, Ky. He was graduated from Wheaton (Ill.) College with the bachelor of arts degree, from Columbia (S.C.) Bible College with the master of theology degree and from New Orleans Seminary with the doctor of theology degree.

Survivors include his wife, Mrs. Martha Bigham Belote; two sons, James D. Belote Jr. of Houghton, Mich., and Theodore C. Belote of Richmond; and three daughters, Mrs. Virginia Francis Henry of New Orleans, Mrs. Martha Carolyn Roberts of Louisville, and Miss Linda Anne Belote of Richmond.

Charles King, SBC VP dies in Lexington, Ky.

LEXINGTON, Ky. (BP)—Charles King, 79, second vice president of the Southern Baptist Convention (SBC) and the convention's first national officer who was black, died unexpectedly here the afternoon of Friday, Feb. 28, 1975.

King, who was the pastor of Corinthian Church in Frankfort, Ky., and former first vice president of the Kentucky Baptist Convention, had been reported in satisfactory condition just two days before by a spokesman for St. Joseph Hospital here, where the minister was being cared for following a severe stroke suffered several weeks ago. King had been previously reported in critical but stable condition. Funeral was held March 4 at First Church, Frankfort.

King was elected second vice president of the SBC in Dallas, in June, 1974, later telling a friend that it was "a highlight of his life." The church for which he was pastor 24 years commemorated his 24th anniversary on Oct. 27, 1974. King suffered one stroke sometime in late 1974 but recovered and was able to walk enough to attend the groundbreaking service for his church's new sanctuary in December.

He never fully recovered from his last stroke in January.

SBC President Jaroy Weber, contacted in Lubbock, Tex., was shocked to hear of King's death, saying, "Southern Baptists mourn the homegoing of Dr. King. His election was a milestone in fulfilling the biblical concept of all people being one body in Jesus Christ. He has served a very unique purpose and our Heavenly Father has called him home to be honored."

Stewart Simms, first vice president of the SBC and the pastor of First Church, Greer, S.C. said: "My immediate reaction would be the desire to express sympathy for myself personally as a fellow officer of the SBC and in behalf of the constituency of the convention who elected him. We will be greatly disappointed that he will not be able to share in the opportunity of presiding at the convention in June."

A native of West Point, Miss., King held the doctor of divinity degree, earned the master of education degree from the University of Cincinnati and was graduated from Fisk University in Nashville with the bachelor of arts degree.

He had done post-graduate work on the doctor of philosophy degree and studied at Yale University.

He was a former chemist for the American Maize Manufacturing Co. in Chicago where he was foreman of the analytical laboratory there. He taught at Tuskegee Institute in Alabama. A former newspaperman, King was an editor for the *Cincinnati Call-Post*, former publisher of the *Cincinnati Voice* and managed the

American Baptist of Louisville while managing also a printing plant in that city.

King had been a teacher at Mayo-Underwood School in Frankfort and served as principal of a school in Hamilton County, Ohio. He was a former public relations officer for French-Bauer Co. in Cincinnati and held a similar position with Kentucky State University in Frankfort.

Active in civic affairs, he was a member of the National Association for the Advancement of Colored People (NAACP). And he was on the board of directors for the American Red Cross, the Salvation Army, the Executive Committee of the Kentucky Baptist Convention and was a chaplain for the Kentucky General Assembly.

King was a former member of the American Legion, was on the board of directors for Phi Beta Sigma, was a Disabled Veteran of World War I and an Honorary Colonel of the Kentucky State Police.

He was chairman of the Civil Service Board of the City of Frankfort and was chairman of the Mayor's Advisory Council of Frankfort.

King was elected to the Kentucky Baptist Convention vice presidency in 1971, after having been named "pastor of the year" by Baptist pastors in the state. His church is affiliated jointly with the Kentucky Baptist Convention and the Baptist General Association of Baptists in Kentucky, a black Baptist body, and with the SBC.

King's first wife died several years ago. He remarried and his second wife died a few years ago, a friend said. A stepson, George Scott, of Gahanna, Ohio, survives.

King's death was reported to Baptist Press shortly after it occurred, by his friend Herman Bowers, the pastor of First Baptist Church in Frankfort, who said he nominated King for the SBC vice presidency in Dallas.

Broadcasting gets Gospel to people

"Preaching is God's chief means of getting the message out," said Dr. Charles G. Fuller, pastor of First Church, Roanoke, Va. "There are many methods of preaching and when we have an opportunity to communicate the Gospel by any means we should seize it. Broadcasting is an important method of reaching people."

Fuller, president of the Southern Baptist Radio and Television Commission's board of trustees, said, "In 25 years there may be other, exciting methods of communicating the Gospel in unusual ways, but right now that method is radio and television. Baptists must use that method as a tool for God."

Why should a Southern Baptist church use Sunday School lessons published by the Sunday School Board of the Southern Baptist Convention?

1. The literature is doctrinally sound and evangelistic in purpose. The Baptist Faith and Message (1963) is the guideline. The lessons are based on the Bible and are rich in Bible content. They are written and edited by Southern Baptists for Southern Baptists.

In contrast, some publishers are "non-denominational" which means they are not specific in distinctive Baptist doctrines. Some denominational publishers, even some with Baptist identification, major on doctrinal positions not held by Southern Baptists.

2. The literature is educationally sound. The best religious educational methods, aids and supplementary materials are offered. A variety of good study approaches is suggested.

In contrast, non-Southern Baptist publishers provide inadequate teaching aids and supplementary materials in the light of established Southern Baptist teaching goals.

3. The cost is economically sound. Sunday School Board literature is

There are no perfect interpreters of the first century. Even then, Peter had a hard time understanding Paul on some points. However, when correction is necessary, recourse is available.

In contrast, recourse is not available through a privately owned press.

5. The denominational field service is sound. Out of the churches outstanding lesson writers, materials and methods are produced and proved. Earnings made by the board, above expenses, promote many ministries of the denomination through field services in associations and the churches. Examples are the Church Architecture Services, the provision of Ridgecrest and Glorietta, Church Library Services, and a total of about 25 departmental ministries of the Baptist Sunday School Board.

The state Sunday School department's main work is to help teachers in the best use of the lesson materials. The state Sunday School department's field services are available year in and year out.

In contrast, field services of the privately-owned press are almost non-existent.

6. The mission program support is sound. This means, for example, the

churches, there is also encouragement for a church to develop any major ministry deemed needed in a community.

In contrast, there is no unifying principle for Southern Baptists supported in privately-published lesson courses. For this reason, a trend toward unnecessary independence can become a moving force in a church.

Any trend among Southern Baptist churches toward independence that overlooks the New Testament concept of the inter-dependence of the churches is a danger signal. There is no such thing as an independent Baptist church. Baptists need each other. Unless a Baptist has a hand in the hand of another Baptist, he is dead. A cut flower in a water glass only looks alive. The vine and branch parable is grounded in sound theology. The vine-branch unifying relationship extends beyond a believer to other believers and to churches.

History leaves us an example of the cut flower Christian community. The Moravian Christians were extremists in independence. While they had a very pure evangelical doctrine, their extreme independence kept them from any form of Moravian institutionalism. Neglect of unity and inter-dependence caused their greatness and effectiveness to be lost to a needy world. They had no base of operation. They had no supply line.

What leads a church to abandon the Southern Baptist Convention? One essential that identifies a church as a Southern Baptist Church is its financial support of world missions through the Cooperative Program. Sunday School materials of the Southern Baptist Convention constantly point in that direction. Sometimes a church stumbles out of the convention by neglect or default. Sometimes a church is deliberately led out. One step out is to remove the missionary-oriented materials from its program. Removal of Southern Baptist literature and the state denominational paper are priority avenues of retreat. Another step out is graceless, ruthless criticism of the Southern Baptist Convention. Occasionally, because of some identified human fault in Southern Baptist life, the whole denomination is judged totally unworthy. The final step out is to withdraw the support of the Cooperative Program.

Positively stated, Southern Baptist literature constantly informs members of the world mission program. Members then more intelligently pray for and more generously support missions. Southern Baptist Sunday School literature and the Cooperative Program are distinctive essentials providing unified educational and mission advance.

For these, and other good reasons, the use of Southern Baptist Sunday School literature makes good sense to Southern Baptist churches.

Southern Baptist literature in contrast

by Lawson Hatfield
Sunday School Department
Arkansas Baptist State Convention

consistently less expensive than materials available from other sources. It is sent postage free. There is a five percent discount on cash orders. There are no sales agents out in the churches making money by commission on the volume of sales produced. Southern Baptist literature is not privately owned. It is owned by Southern Baptist and makes its own way financially.

The Board is not supported by Cooperative funds.

In fact, the Board financially supports the expenses of the Southern Baptist Convention.

In contrast, some publishers employ and train church staff members as their sales agents. It may constitute vested interest having church staff members as sales agents. A conflict of interests could easily become the rule under this kind of arrangement.

4. The principle of operation of the Baptist Sunday School Board is sound. The principle of control through a duly elected and rotating board provides constant recourse. As long as men write interpretations of Scriptures, some readers will disagree with their positions.

Lottie Moon Christmas Offering for Foreign Missions is supported in the literature. Other important missions program information is channeled through the literature.

The missionary, educational, evangelistic and benevolent work of Southern Baptists is strongly and positively supported only in Southern Baptist literature.

In contrast, independent presses have no specific world-wide mission work. Only isolated and unrelated projects are occasionally mentioned. Lack of strong world-wide mission support causes a church to become in-grown. This characteristic can eventually give a church an image of being self-centered and isolated. Baptists die where they are not aggressive and generous in a world-wide ministry, such as the great mission enterprises of the Home and Foreign Mission Boards of the Southern Baptist Convention.

7. The unifying principle is sound. Many basic mission ministries common to thousands of churches are uniformly supported through Southern Baptist literature. While there is a diversity of abilities and mission interests among the

BSU poverty meal yields more than \$400 for hungry of the world

Steak for only one in 12 happened at BSU's Leadership Training Conference recently.

The Saturday night banquet at the new officer's retreat is traditionally a dress up time, and the best meal of the weekend is served. The new state officers and local presidents from 20 plus campuses are presented, and Arkansas' 30 summer missionaries are commissioned. It is usually a gala affair.

This year the banquet tables were covered with old newspapers, floral decorations were made of paper also, and the program was printed on brown paper sacks.

Soup was served to everyone, but only one person at the tables, seating twelve, was served a steak.

But the fortunate ones at the BSU retreat, symbolic of the rich nations of the world, shared their meat with others at the table and learned that the reason the western world doesn't share better is because it doesn't see the hungry people of the world.

One table so entered the spirit of the

event that no one ate the steak at the table. "We were hurting so much for the hungry people of the world that we could not even eat the steak," one was heard to comment.

Arkansas native Rodger Murchison of Louisville, Ky., gave statistics of the abundance of the blessings of our nation and gave a small black stone to each student to remind him of the hunger of the world. Students were urged to keep the stone on their person and to make their own commitment of sacrifice each week that others might have "life physical and life abundant in Jesus Christ."

With the soup was served one heel of bread, so often thrown out by the American housewife. Several students

admitted having never eaten a heel of bread before. (The heels had been saved by Baptist Building personnel for the occasion at the request of the Student Department.)

The \$407 collected at the banquet has been sent to the Foreign Mission Board for the feeding of starving people.

Another highlight of the meeting, held on Arkansas State University's campus, was the election of new state officers. Jim Brock of Arkansas State was elected president, David Fikes of University of Arkansas vice president, and Lonette Gibbons of Henderson State University secretary.

Approximately 350 newly-elected officers attended the retreat. - Tom J. Logue



ABOVE: Sharon and Greg Hancock brought inspirational music. The backdrop states the theme for the conference.

RIGHT, ABOVE: The near empty plates were a graphic illustration of the rest of the world's hunger.

RIGHT: Elected state officers were David Fikes, Lonette Gibbons, and Jim Brock.

Your state convention at work

Child Care

Enter our poster design contest

To children and youth (ages 5-14)—How would you like to design a poster that will be distributed to each of the Baptist churches in Arkansas? We invite all children and youth 14 years of age and under to help us design a poster for the 1975 Thanksgiving Offering for the Arkansas Baptist Home for Children. We need new, fresh ideas and feel that our children are just the ones to help us with this project.

How about a contest? Vacation Bible School directors throughout the state are encouraged to promote this contest through their Bible schools this year.

Parents and Vacation Bible School workers should explain and encourage children to take part in this contest that will help other boys and girls. They will need to tell the children about our child care ministry and how Arkansas Baptists minister to the needs of families and children who need our help. Information will be mailed soon to the churches.

The state winner will be selected by a panel of judges who will select the top 20 posters, then narrow it to 10, and then pick the top five, with one first place winner.

The winning poster will be featured in the *Arkansas Baptist Newsmagazine* with the first place poster on the front page in October, 1975, along with the picture of the child who designed it.

Children should be encouraged to use their own ideas and submit their poster with a slogan on a piece of poster board or paper not to exceed 22" by 28". We are

requesting each Vacation Bible School to select one winning poster and send it to our office at P.O. Box 550, Little Rock, Ark. 72203, no later than Sept. 1, 1975. All posters become the property of Arkansas Baptist Family and Child Care Services.

We are grateful for the good response

to the contest last year. Many fresh, clever posters were received and this made the selection of the top poster difficult. We look for an even greater participation this year.—Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

State Youth Convention

Friday, March 28, 1975 Robinson Auditorium

Little Rock, Ark.

Three great sessions

Morning
10:00 - 12:00 noon

Afternoon
2:00 - 4:15

Night
6:00 - 7:15

Speaker



Jim Henry, pastor
Two Rivers Church
Nashville, Tenn.

Other features

- "The Turning Point"
- Southern Baptist College Ensemble
- "Reconciliation" - Ouachita Baptist University
- Baylor University Chorale
- Multi-media presentation
- State Bible Drill and Speakers' Tournament

Two conventions in one

- Younger youth Exhibition Hall
- Older youth Music Hall

Sponsored by
The Church Training Department
Arkansas Baptist State Convention

I SHARE



BECAUSE I CARE ABOUT
ARKANSAS BAPTIST
HOME FOR CHILDREN

Last year's Thanksgiving Offering poster was designed by Lance Ogle, First Church, El Dorado.

It's time to plan on RA Congress

Worthwhile things happen when Royal Ambassadors from across the state get together. The State Royal Ambassador Congress provides an excellent opportunity for boys to come together. Scheduled for May 2-3, the Congress will be held at First Church in Little Rock.

Mission Speakers Claud Bumpus and John Floyd will be one of the special features of the Congress.

Bumpus serves in Brazil. He was appointed by the Foreign Mission Board in 1953. His major job is serving as financial secretary for the Brazilian Mission. He supervises the mission funds

for the three Brazilian divisions of mission work.

Bumpus also serves as pastor of a church in the Rio area. His residence and office are in Rio.

John Floyd serves in the Philippines. He is stationed in Manila, where he is director of the church growth department of the Philippines Mission. Prior to this assignment in 1971, he served in Iligan City, Philippines, for six years. Floyd has served as secretary for stewardship promotion and was responsible for developing and promoting stewardship programs for Baptist churches throughout the Philippines.

Floyd was appointed by the Foreign

Mission Board in 1965. Prior to his appointment, he had served as pastor in Lufkin, Tex., at the Denman Avenue Church.

The speakers contest will be another feature of the Congress. The contest involves older Crusaders, grades 4-6, and Pioneers, grades 7-9 and 10-12. First place winners in each division will receive a scholarship to one week of Royal Ambassador Camp, held at Camp Paron, during the month of June. Winners may select the week of their choice.

Information on other features of the Congress will appear here later. Make plans now to have boys from your church to attend. Information regarding the Congress will be mailed soon.—Brotherhood Dept., C.H. Seaton

On the cover



Conference to train interfaith witnesses

How can I witness to a Mormon? Where can we get materials on "The World of Tomorrow" churches. What do Jehovah's Witnesses believe? These and other similar questions will be answered at an Inter-faith Witness Conference, April 21-22, Camp Paron, Ark.



Dr. Bridges

The conference will include almost 10 hours in the study of Mormons, Jehovah's Witness, Judaism and Armstrongism (The World of Tomorrow.) The sessions are designed to help Baptist People defend their faith when confronted by these groups and also to view them as evangelistic possibilities.

Each association is offered the opportunity to select four people to be trained. It is anticipated that these four will then serve as resource people in their respective associations. Encouraged, also, is the scheduling of an associational inter-faith witness emphasis with the four trained individuals leading the sessions.

There are a limited number of open reservations for those interested but not enlisted by the director of associational missions. There will be no cost for food, lodging, or resource materials as these will be provided by the Home Mission Board and State Missions Department.

Extensive resource materials are being prepared and teaching sessions will be led by Dr. Jase Jones, Dr. Glenn Igleheart, Billy Mitchell and Kate Ellen Gruber of the Home Mission Board staff. Resource packets and tapes will be available only to those attending the conference.

Advance reservations are a must for this training opportunity. If interested write Dr. Tommy Bridges, Box 550, Little Rock, Ark. 72203.

Robinson Auditorium will be the site for this year's State Youth Convention which meets in Little Rock on Friday, March 28. Approximately 5,000 youth from across our state are expected to attend this year's convention. The morning session begins at 10. The convention will adjourn at 7:15 Friday night. The speaker for this year's Youth Convention will be Jim Henry, pastor of the Two Rivers Church, Nashville, Tenn.

Not a descending vote

A church in Oklahoma reported in its weekly newsletter that the new church budget was adopted "without a descending vote." It is not known whether the church meant to say "without a dissenting vote," or whether the statement was intended as printed. However, the statement as it reads gives rise to three observations.

First, every church budget should be ascending, not descending. With the problem of inflation, the church budget must increase accordingly, or else its purchasing power is diminished.

Secondly, the individual steward should be growing in spiritual maturity and his giving should show a corresponding increase. Therefore, even if a church maintains the same size membership, the church budget should ascend, or increase, with the spiritual growth of the membership.

Thirdly, every church should seek to keep its membership fully informed and to involve more and more people in the business of the church. Every year there should be more members, not fewer, considering and voting on the budget. Thus, the votes themselves should be ascending.

Perhaps more Baptist churches should seek to adopt budgets "without a descending vote." — Roy F. Lewis, Secretary of Stewardship-Cooperative Program Department

Baptists' role helps defeat parimutuel bill in Georgia

ATLANTA (BP)—Georgia Southern Baptists played a major role in the crushing defeat of a controversial parimutuel gambling proposal in the state's house of representatives, the associate editor of *The Christian Index* said here.

The Georgia house said no to House Bill (H.B.) 221, voting 133 to 37, which had it passed would have created a state racing commission.

The bill was the object of a concerted effort by many religious and civic groups across the state led by spokesmen of the Georgia Baptist Convention and by *The Christian Index*, weekly news publication of Georgia Baptists.

"Baptists should be given the lion's share of credit in defeating the bill. They have provided the bulk of leadership and they have received the brunt of ridicule by pro-parimutuel members of the news media," said Robert LaFavre, associate editor of *The Index*.

Among Georgia Baptist leaders leading the fight against opposing H.B. 221 before the state's house of representatives were: Georgia Convention President James W. Waters, the pastor of Mabel White Memorial Church in Macon; Louie D. Newton, a former Southern Baptist Convention president, a former editor of *The Christian Index* and pastor emeritus of Druid Hills Church in Atlanta; and Dudley T. Pomeroy, the

pastor of First Church in College Park. The *Index*, under Editor Jack U. Harwell, gave heavy editorial support in opposition of the gambling bill. And strong public stands were taken against the proposal led by Searcy S. Garrison, executive secretary-treasurer of the Georgia Baptist Convention, Harwell, Waters, Pomeroy and Newton. LaFavre said.

Waters reacted to the parimutuel bill's defeat:

"This is a great victory for moral and civic righteousness, for economic welfare of the state—for Georgians in this period."

"We face the future with confidence that we are building a great inheritance for our children. Let us never fear to stand with courage for those things which are right before God," the *Index* reported that Waters said.

Among the many legislators who took the well of the house to oppose the parimutuel proposal were E.B. Toles, a lay Baptist preacher and E.M. Childers of Rome, Ga., the *Index* said.

Toles' plea against the measure included quotes from *Reader's Digest* concerning doctors placing gambling in the category of a disease, the same as alcoholism.

Childers, along with other speakers, cited strong ties of gambling to organized criminal activities and corruption of public figures.

Another legislator, Dorsey Matthews of Moultrie, asked, "What would Christ do in this situation?"

The *Index* noted supporters of the bill said Georgia needed the money and that they were "only interested in getting that money. However, those legislators failed to say how much money would be derived from parimutuel gambling in Georgia or how much it would cost in administration."

Legislator Billy D. Evans of Macon told the House that legislators are responsible to the people who elect them, the *Index* said.

Evans summed up the feelings of many representatives when he said he was voting no. He cited a sermon by Waters the previous Sunday condemning gambling and added, "Brother Jimmy, I'm coming home."

Another parimutuel gambling bill that would apply to Fulton County was still in committee and its author stated publicly, the *Index* said, he intended to leave it in committee and not try to bring it out until next year.

Bus outreach clinic

April 15, 1975

Baptist Building
Little Rock, Ark.

Morning session

- 9:30 Welcome and Introduction
Scripture and Prayer
- 9:40 A Philosophy of Bus Outreach
- 10:05 Enlisting and Training Workers
- 10:30 The Bus, an Outreach Tool
- 10:55 What the Bus Ministry Has Done for Our Church
- 11:20 Motivation for Bus Outreach
- 11:50 Adjourn for Lunch

D. Lewis White
Al Cullum
Eugene Skelton
Joe Dorman
D. Lewis White

Afternoon session

- 1:00 Your Questions
- 1:30 The Sunday School Hour and Bus Children
- 1:45 What About Children's Worship
- 2:00 Extended Session for 4's and 5's
- 2:10 Parents Can Be Reached
- 2:35 Follow-Up Evangelism
- 3:00 Your Questions (continued)
- 3:30 Adjourn

D. Lewis White
Al Cullum
Eugene Skelton
Ted Dunning

Up \$200,000

\$447,645 in gifts record for Baptist world relief

WASHINGTON (BP)—Receipts for Baptist World Relief reached a record \$447,645 in 1974, according to Carl W. Tiller, coordinator of the relief program of the Baptist World Alliance (BWA).

The 1974 total is an increase of about \$200,000 over the 1973 giving of \$233,340 and the 1972 sum of \$266,363, Tiller said.

He attributed the record sum to three factors. Baptists now have "a raised consciousness of the Christian ethic and responsibility toward those who are in great need," he noted. And Baptists are also giving more to countries not served by their own mission boards, he added.

"There is a growing conviction," Tiller continued, "that the Baptist World Alliance is a suitable, efficient, and effective instrument for getting help to the people who need it virtually anywhere in the world."

Baptists of Canada were the largest contributors to Baptist World Relief, with

more than \$142,000. Churches of seven national Baptist bodies in the United States gave \$92,000. Baptists of Australia gave \$60,000; West Germany, \$48,000.

Relief donations came from 26 member bodies of the Alliance and 3 non-members. There also were contributions from the three departments of the Alliance, men, women and youth; from local churches and individuals; and from the West German organization, Brot fuer die Welt ("Bread for the World".)

Expenditures for disaster relief were made in about 14 countries, for "fellowship" assistance in eastern Europe, "developmental" work in eight nations, and aid to churches in several countries. Administration and general costs taken from relief contributions were less than two percent of the total.

Tiller reported to the BWA Relief Committee that 1975 relief goals project a further increase in giving to \$530,500, with more spending emphasis on "developmental programs." Such programs aim to help people reach self-sufficiency in food production and earning their living.

However, famine in many nations could require greater emphasis than planned on the "disaster" goal of direct efforts in feeding the hungry, he said.

Numerous churches have reported plans to encourage their people to fast one meal a week, or to observe two meatless days a week, or other variations of a simpler life style. The subsequent savings is contributed to Baptist World Relief, Tiller noted.

Relief designations to the Alliance, Tiller said, are honored in their entirety. All money given for hunger relief or for aid in disasters goes strictly to the purposes designated by the donor.

Examples of Baptist World Relief projects in 1974 are \$5,000 to remodeling of the Old Peoples' Home in Los Cardales, Buenos Aires, Argentina; \$2,000 to the Convencion Bautista de Nicaragua for rebuilding churches destroyed in the 1972 earthquake; \$6,000 to the Vietnam Baptist mission for the Cam Ranh Christian Orphanage and a resettlement project; and \$1,800 to the Baptist mission in Haiti for tractor attachments for the Agricultural School.

Baptist World Relief donations in 1974 also aided disasters in Honduras, India and the drought nations of Africa. Baptists in several nations donated about \$7,500 that allowed Bibles to be shipped into Romania.

Relief for Bangladesh, which has suffered flooding, is "number one on our list of priorities for humanitarian relief," Tiller said.

Arkansans are writers



Cooper

Two Arkansans are writers of Sunday School lesson materials for adult series published by BSSB, Nashville, Tenn.

John McClanahan, pastor of First Church, Pine Bluff, has written the material for *Young Adult Bible*

Study in the Life and Work series. The Bible study for this quarter is the book of Ephesians.

John W. Mayner, rehabilitation counselor, Ft. Smith, has written the material for Sunday School Young Adults in the convention uniform series. Mayner's lessons begin in June and continue through August. The subject for the Bible study in the Convention Uniform series is "Great Old Testament Themes."

The state Sunday School department salutes these two fine men for their contribution to young adult readers.—Don Cooper, Sunday School Department

Cooperative Program ahead of 1973-74

NASHVILLE(BP)—The Southern Baptist Convention's national Cooperative Program unified budget, through the first five months of the 1974-75 fiscal year, is 6.58 percent ahead of the same period of 1973-74.

Through February, nearly \$17.37 million has been funneled into the SBC's national Cooperative Program budget from 33 state-level conventions across 50 states, according to John Williams, director of financial planning and assistant to the treasurer of the SBC Executive Committee.

That contrasts with nearly \$16.30 million collected during the same period last year.

Designated giving, not including Cooperative Program receipts, are running only 3.90 percent ahead of last fiscal year. More than \$18.4 million came in through February, 1975, compared to more than \$17.70 million last February.

Monthly Cooperative Program figures, Williams reported, show more than \$3.69 million collected in February, 1975, compared to more than \$3.48 million collected last February. That represents a 5.98 percent increase.

Designated receipts for the month of February (\$11.15 million) showed a 2.95 percent decrease over designated giving last February (\$11.49 million).

Foreign mission briefs

Madrid, Spain—Juan Luis Rodrigo, pastor of First Baptist Church here, took part on a 30-minute television program, "Pulse of the Faith." The panel discussion, moderated by Munoz Iglesias, a Catholic seminary professor, included Rodrigo, an Episcopal bishop, an evangelical professor and the Spanish secretary of the ecumenical movement. The conversation centered on what is taking place to bring unity among the different religious groups in Spain, according to Southern Baptist missionary Mrs. Charles W. Whitten.

Denia, Spain—"Encounter '75" was the theme for a three day youth meeting recently held at the Baptist encampment here. Seven Spanish Baptist churches represented by 80 young people met together for a time of spiritual renewal and fellowship.

Curitiba, Brazil—Miss Sophia Nichols, Southern Baptist missionary to Brazil for 27 years, was honored recently for 20-years of service as executive secretary of the Woman's Missionary Union of Brazil. Miss Beatriz Silva, missionary of the Brazilian Baptist Home Mission Board for 39 years, said, "She has dedicated herself completely to Brazil, not only knowing how to plan, but how to execute the plans." She concluded, "It is impossible to talk with her without wanting to work harder." Miss Nichols was honored at the annual WMU meeting which attracted 1,193 messengers from 18 areas of Brazil.

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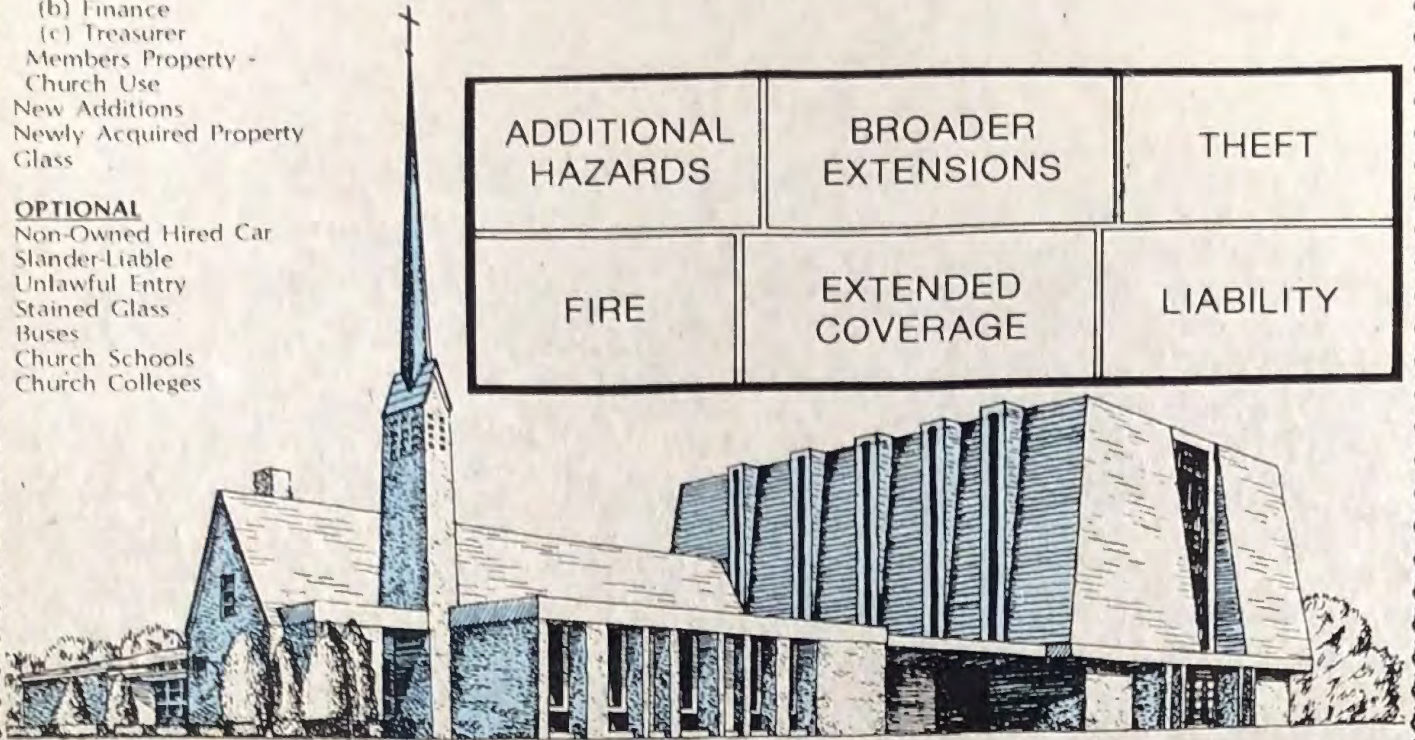
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Revival sweeps South Korea



A spirit of Christian revival is sweeping South Korea in the face of threats of war from the North and oppression and imprisonment of persons daring to criticize the current regime of President Park Chung Kee.

The South Korean religious situation is at once one of paradoxes, ironies and confused issues.

The government actually promotes and encourages the military men to be indoctrinated in some form of religion, though, admittedly, this is because officials have found such men to be stronger against communism.

Overtures by the Park regime to the religious world community, such as inviting a Southern Baptist minister from Atlanta to view the situation there, and the recent release of some 150 political and religious prisoners, have apparently done little to enhance the popularity of the Park regime, at least overseas.

Southern Baptist missionaries in South Korea have kept out of the political problems plaguing the country, choosing to concentrate instead on the opportunities for spiritual growth.

"The evangelistic climate has never been better in Korea," said missionary O.K. Bozeman, director of the church development board for The Korean Baptist mission, the organization of Southern Baptist missionaries in South Korea.

Bozeman said the turning point in the evangelistic outreach of Korean Baptists came in 1970 when teams of Louisiana Baptist laymen and pastors came to Korea following the Baptist World Congress in Tokyo for a series of evangelistic campaigns.

More than 17,000 decisions were reported as a result of that campaign which was part of a larger Asian Baptist evangelistic crusade sponsored by the Southern Baptist Foreign Mission Board.

The extent of evangelistic response in Korea first came to world attention following the Billy Graham crusade in early summer, 1973.

REVIVAL IN KOREA—A small Korean Baptist Church in Seoul, typical of the 500 Korean Baptist congregations in the nation, concludes a revival meeting. Most Baptist churches in Korea, like the Kum Ho Baptist Church in Seoul, are small by American standards. With no pews, the worshippers sit on the floor. The church has no air conditioning and only one small electric heater, and is cold in the winter, hot in the summer. (BP) Photo by Jim Newton.

Total attendance for the five-day crusade was estimated to be 3.2 million, the largest ever at any Graham meetings. More than 81,000 "decisions for Christ" were registered.

A year later, Campus Crusade for Christ sponsored Explo 74 on the same site as the Graham crusade. Officials claimed even larger crowds. A Christianity Today report by Edward Plowman, however, indicated the largest Explo crowd was closer to 300,000, instead of 1.3 million for a single day's gathering.

Baptists were active in both the Graham and Explo 74 efforts, but have been even more involved in their own evangelistic programs, including city-wide crusades, WIN (Witness Involvement Now) schools, and church revivals.

In October, 1973, a city-wide effort among the six million people of Seoul involved 173 laymen and pastors from Southern Baptist churches in Texas, Colorado, Tennessee and New Mexico. An estimated 14,000 decisions resulted.

The crusade, which worked through Southern Baptist missionaries in Korea, was sponsored by the World Evangelism Foundation, headed by a former Southern Baptist missionary to Japan, W.R. "Dub" Jackson of Abilene, Tex.

A year later, evangelist E.J. Daniels of Orlando, Fla., sponsored a city-wide crusade in Chunju, Korea, reporting 18,000 decisions.

The examples of spiritual harvest are numerous. Enrolment at the Korea Baptist Theological Seminary in Taejon, where 170 students registered last fall,

was more than double that of the 82 registered for 1972.

Most Baptist missionaries said the major factor for spiritual awareness in South Korea is the "spiritual vacuum in which South Korea now exists."

Almost 90 percent of the 35 million people in the country indicate no personal religious belief. Buddhism and Confucianism, the two major religious-philosophical traditions of Korea are waning in influence, the missionaries say. But the Koreans have not accepted any other religious faith to replace their traditions.

One reason suggested by a Korean minister for his countrymen and women coming to Christ in vast numbers is that they were impressed with what they saw Christian Americans do in helping to liberate Korea from Japanese oppression after World War II and in preventing South Korea from falling to Communist rule.

The ever-present threat of invasion from North Korea could also be a factor in favor of openness to the gospel, a missionary suggested; "The people are receptive to the message of eternal life, for they have seen the death and destruction of war."

Restrictions and repressions against Protestants and Catholics critical of the Park regime could be another factor. Persecution of Christians almost always makes them more zealous and intense in their faith. This might be true, even though Korean Baptists have not been affected in large degree by oppression

(See Korea on page 20)

Korea

(From page 19)

from the Park regime.

Emphasis on prayer among Korea's Christians and the strength of leadership were also said by missionaries to favor revival and spiritual awareness among South Koreans.

The Korean pastors are vigorous leaders and are revered, almost too much so, by the members, noted one missionary.

But, it was said, the Korean laity are taking a much more active role, especially in personal witnessing and evangelism.

A factor in spiritual revival for Korean Baptists is the strength of the Baptist mission force.

A number of Southern Baptist missionaries serving in Korea in the last 10 years has increased by about 38 percent. Southern Baptists have 76 missionaries assigned to the country, including seven couples who were completing language school and beginning their new assignments.

The dropout or resignation rate among missionaries to Korea, one source admitted, is one of the highest in the world. This was attributed to the difficulty of the language, tense past relations with Korean pastors, and problems of adapting to Korean culture.

Estimates of the Christian population of South Korea range from 2.5 to 10 million. Most Baptist missionaries believe the number is closer to 3.5 million Christians.

Statistics on "decisions" may be misleading, too, the missionaries say.

A religious "decision" in Korea does not mean the same thing as it might in the United States, said J.G. Goodwin, administrator of the Korea Baptist Mission. Most often in Korea it means that the person wants to learn more about Christianity.

Reports on church growth appear to verify some of Goodwin's reservations. While baptism figures were not yet available for last year, the number of baptisms stayed fairly constant over the previous three years: 2,800 each for two years and 2,500 in 1972. The peak year for baptisms was 1970 with 3,122 baptisms.

Church membership has not risen proportionately. Membership in Korean Baptist churches is now slightly less than 20,000, up about 12,000 from church membership 10 years ago. The current figure is 8,000 less than the total number of baptisms for the 10 year period.

The tendency of those who visit Korea is to discount the statistics in favor of the "feeling" that overwhelms anyone who attends an evangelistic service in Korea.

How deep the decisions that are made, only God knows, and only time will tell. Adapted from the March, 1975, "World Mission Journal."

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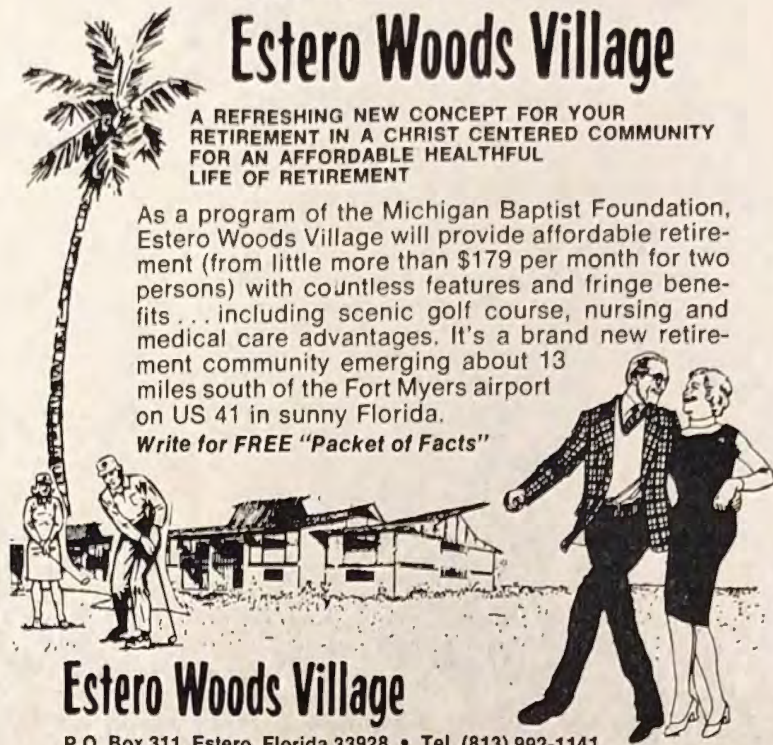
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What makes a valid faith?

March 23, 1975

Hebrews 12:1-4, 7-16



Pike

Wanted. Someone to invent a method of teaching a person to play the piano which does not require daily practice.

Wanted. A coach to produce a championship ball club without the necessity of spring training or daily practice.

Wanted. Someone to show a person how to grow a garden which does not require daily watering or periodic hoeing. The garden must produce a bumper crop.

Sound like some good ideas? Dream on, brother, dream on! Every one of these require great discipline to achieve. Each activity requires certain actions to be performed before the desired results can be achieved. The world would be full of great pianists if the discipline of daily practice was not necessary. The writer of Hebrews likewise realizes that discipline is necessary in the Christian life if the children of God are to endure.

Call to endure (12:1-4)

The writer starts out by reminding his audience of all those people who have gone before whose actions have testified to the worth of faith. These are persons whose lives witnessed to the work and triumph of faith, and whose faith was witnessed to by scripture.

The idea is not that they are running in the presence of spectators and must therefore run well, but that their people's history, being filled with examples of much enduring but triumphant faith, they must prove their lineage by showing a like persistence of faith. The preceding examples of faith have been intended to inspire with fresh courage the wavering Hebrew believers. This grand procession of their believing ancestors, passing before their eyes, must have rekindled their waning enthusiasm. The example of those old heroes and martyrs must have been as a trumpet call to the spiritual conflict.

The people are told to lay aside everything that would impede the lightness and fleetness of their movements. The allusion therefore is the training preparatory to a race. The Christian runner must rid himself even of innocent things which might retard him. And all that does not help, hinders. It is by running he learns what these things are. So long as he stands he does not feel that they are burdensome and ham-

pering. When the writer speaks of sin which clings so closely, he may be referring to the stripping of the robe which the athlete wore to keep his limbs warm before the race. If he continued to wear the robe it would catch the wind, impair his limbs, and slow his speed. Sin is here regarded as a garment which encumbers the movement of the runner.

The writer is not talking about deliberate transgressions, for the person who continues to sin deliberately is disqualified from running the race at all. This reference is to sins that overtake us so subtly that we are not aware of them until we are already in the race. *The Broadman Commentary* suggests these sins are such sins as spiritual sluggishness, which saps our vitality and causes us to lose interest in doing our best; inattention to prayer and reading the word of God; impatience, which causes us to run at top speed for a little while but to drop out of the race when our muscles tire and our breathing is hard.

After taking a glance at the great cloud of witnesses, we must look to Jesus and keep him fixed in our eye. Christ led the way for his people. He set the great example of this clear-sighted faith. As he sets to his people the great example of faith, and puts them on the path, so he brings them to the goal. As he leads the people in the trials and conflicts of faith, so he leads them out into victory and rewards. On him therefore must the gaze be fixed if the runner is to endure, for in him the reasonableness, the beauty, and the reward of a life of faith are seen.

There was a joy set before Jesus, which led him to endure. This joy was the sitting in the place of achieved victory and power, not a selfish joy, but the consciousness of salvation wrought for men, of power won which he could use in their interests. This hope or confident expectation so animated him that he endured the utmost of human suffering and shame. The prospect of the reward bore him up in all his depths of agony.

Jesus has now taken his seat at the right hand of God to give eternal redemption to all who follow in his path of faith and suffering. The word used not only indicates that Jesus sat down on the right of God but that he is still there.

Jesus faced so much more than we will ever face yet he overcame. Knowing this should give us courage and strengthen our faith because we have so little to overcome as compared to Jesus. His example should make it easy for us to endure.

The sin which they had not yet resisted

"unto blood" was the internal temptation to apostasy: the "unto blood" is to be taken figuratively, marking their failure to make the extreme and desperate resistance which they ought against its might. They were bound to contend against it unto blood rather than yield; and as these Hebrew Christians had yielded, had allowed themselves to be driven to the very point of apostasy, the presumption is their failure to resist unto blood was charged on them as a crime.

Discipline is necessary (7-11)

The people's sufferings are evidence that God considers them his sons and treats them as such. Some wonder why they have to suffer for certain actions when others apparently escape the suffering. The answer is of course that they are sons of God while others are not. Even as their earthly fathers disciplined them so even does our heavenly father. No one particularly likes discipline at the time of occurrence but afterwards we are at peace and are pleased because we emerged from the conflict in victory over our temptations.

Call for responsibility (12-16)

Because we are all children of God we have a responsibility to see that none fails in his Christian growth. We must not let those who are "running the race" become weary with "wobbly knees" and drop out of the race. They are to make straight the path of the race and remove all obstacles so that those "lame" in the church might not be tripped up in their running.

Peace among all the church members is to be sought by avoiding all impure and foreign elements, by removing all unnecessary grounds of desention and offence. They were to be watchful to see that no one came short of the grace of God or was left behind in the race. This could weaken the church and provide possible influence on remaining church members. They were to let nothing spring up to cause division among the people. They were warned not to be like Esau, who sold his religious heritage for a temporary victory and reward.

Faith is made valid by Christians who live disciplined lives and allow God to use them in accomplishing his purposes. A championship ball club, a bountiful garden, or a victorious life in the faith cannot be accomplished unless discipline is applied to the task.

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Faithful unto death

March 23, 1975

Luke 22:70-71; 23:32-46

"Be faithful in the face of death and I will give you the crown of life" (Rev. 2:10, "Phillips")

These are the words of our Lord to the church at Smyrna. Keep them in mind lest you drift away from God's way. Jesus knew how it would be with everyday Christians so he gave us an example on which we could focus from time to time. He was, is, and ever shall be faithful. The cross is therefore indelibly stamped on our life to prevent faithfulness from ever becoming an abstract concept. The cross is an event, a life-giving event.

Sometimes, though, in looking directly at the cross we are so blinded by its ugliness that we miss its purpose. It was physical to be sure but it was also spiritual. While the Gospels give us the important details, it was a prophet named Isaiah who gave us perception. Thus we can look not only at the cross but into the work of God through the cross. Isaiah prophesied the suffering Messiah and the Gospel writers recorded it for all time. Both emphasize the fact that Jesus was faithful unto death.

"See, my Servant shall prosper; he shall be highly exalted. Yet many shall be amazed when they see him - yes, even far-off nations and their kings; they shall stand dumbfounded, speechless in his presence. For they shall see and understand what they have not been told before. They shall see my Servant beaten and bloodied, so disfigured one would scarcely know it was a person standing there. So shall he cleanse many nations." (Isaiah 52:13-15, "Living Bible")

Isaiah's description of the Suffering-Servant Messiah was the picture Jesus held in his mind from early childhood. As an adult in the wilderness, he turned the picture into reality by choosing the long, hard way of suffering rather than the shortcut offered by Satan. He did not go out to get himself killed but he went out to help men get back to God and for that he lost his life. So one day he stood before an angry mob, brutally beaten and mocked, spat upon and jeered.

"He was oppressed and he was afflicted, yet he never said a word. He was brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he stood silent before the ones condemning him. From prison and trial they led him away to his death." (Isaiah 53:7-8a, "Living Bible")

Most of the Jews believed Jesus deserved his suffering because he refused their views of law observance and because he claimed to be the Son of God. Pilate saw the suffering of Jesus as necessary to save his own position as Roman governor. The Roman soldiers

thought of it as the execution of another criminal. Jesus' followers saw it as an act of brutal murder of an innocent person.

"Yet it was the Lord's good plan to bruise him and fill him with grief. But when his soul has been made an offering for sin, then he shall have a multitude of children, many heirs. He shall live again and God's program shall prosper in his hands." (Isaiah 53:10, "Living Bible")

God planned it that way all along. No one took Jesus' life. He offered it freely at the appointed time. The evil intent of man carried out God's plan; indeed, there would have been no need for Christ's suffering if we had not sinned.

"But, oh, how few believe it! Who will listen? To whom will God reveal his saving power? In God's eyes he was like a tender green shoot, sprouting from a root in dry and sterile ground. But in our eyes there was no attractiveness at all, nothing to make us want him. We despised him and rejected him—a man of sorrows, acquainted with bitterest grief. We turned our backs on him and looked the other way when he went by. He was despised and we didn't care." (Isaiah 53:1-3, "Living Bible")

No one stood at Jesus' trial in his defense. No one cried "Jesus" when the crowd demanded "Barabbas." Every man turned away from Christ because every man was a sinner, involved in his own life. Jesus bore the burden of the cross alone. For a while, people sat and watched him die. Then they began to mock him, throw his claims in his face. Jesus prayed for their forgiveness.

The two thieves advertised the pain Jesus suffered. They cried and shrieked and begged for mercy but received none. But the more they hurt Jesus the more he loved them. One dying man noticed this and called out, "Lord, remember me."

In contrast to the callous nature of other men, Jesus assured the penitent thief he would not only remember him but he would take him along to Paradise that very day. Jesus had not come to be a hero nor a martyr but to deliver every willing man from the present entanglement and future punishment of his own sins.

"And we thought his troubles were a punishment from God, for his own sins! But he was wounded and bruised for our sins. He was chastised that we might have peace; he was lashed—and we were healed! We are the ones who strayed away like sheep! We, who left God's path to follow our own. Yet God laid on him the guilt and sins of every one of us." (Isaiah 53:4b-6, "Living Bible.")

Then came darkness for three hours. It was the worst day earth had ever seen

and had it not been for the mercy of God there would have been no more. The loneliness of Hell covered humanity like a veil. Satan thought he had the victory.

But suddenly, and with the voices of authority, God clapped his hands and the earth trembled in fear of its doom. The thick veil hanging in the temple split apart to signal man's direct access to God. When this was done, Jesus' purpose was accomplished and he turned his spirit over to the Father.

"But who among the people of that day realized it was their sins that he was dying for—that he was suffering their punishment? He was buried like a criminal in a rich man's grave; but he had done no wrong, and had never spoken an evil word" (Isaiah 53:8b-9, "Living Bible.")

No man walked away from the cross satisfied. A burden settled upon every heart. Nothing seemed to fit together. Even the most callous centurion wondered about the innocence of Jesus. The enemies of Jesus wanted to make certain he stayed dead lest they were proven wrong in their judgment. Jesus' disciples stood afar off like unwanted orphans. Joseph of Arimathea and Nicodemus, both reputable men, claimed Jesus' body at the last minute as Isaiah had prophesied.

"The three crosses on the skull-shaped hill have a most instructive lesson for us. One represents ruin; there died on that cross one under the burden of sin and unrepenting to the end. A second cross represents repentance; there died on that cross one equally guilty but repenting and praying for the mercy of God. The third cross represents redemption; the one who was dying on that cross had done no sin and was dying, the just for the unjust, that he might accomplish the redemptive purpose of God." (Ray Summers)

"Therefore I will give him the honors of one who is mighty and great, because he has poured out his soul unto death. He was counted as a sinner, and he bore the sins of many, and he pled with God for sinners." (Isaiah 53:12, "Living Bible.")

Eternal life is found only in Jesus Christ for he alone conquered eternal death. That is the way of the cross.

"Keep your eyes on Jesus, our leader and instructor. He was willing to die a shameful death on the cross because of the joy he knew would be his afterwards; and now he sits in the place of honor by the throne of God. If you want to keep from becoming fainthearted and weary, think about his patience as sinful men did such terrible things to him (Heb. 12:2-3, "Living Bible.")

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One Mexican church claims 10,000 in VBS

TAPACHULA, Mex. (BP)—First Baptist Church here claims what may be a world's record—10,000 in Vacation Bible School (VBS) for 1974.

"That's right. Our church enrolled 10,000 children in VBS in 1974," Joel Panama Ortiz, the pastor of First Baptist told Anne Washburn McWilliams in an interview for the Baptist Record of Mississippi.

The record article noted the 500-member church last summer sponsored 53 VBSs. Schools were held in homes with morning, afternoon and night shifts for six weeks. Some afternoon and evening schools had departments for young people and adults.

"In my 36-year ministry, it's the biggest thing I ever heard of," said Orvil Reid, Southern Baptist representative to Mexico.

First Church in Tapachula accomplished the VBS feat in a city of 90,000 population. Last summer 153 workers from the church cooperated in five worker teams. Some worked in four schools a day for six weeks, with 381 professions of faith in Jesus Christ reported.

Results have included two new missions, and seven Bible classes begun with 700-800 children in attendance.

Ortiz has been the First Church pastor nine years. A native of Cacahuatan, he became a Christian at age 15. He told of one girl who asked Jesus Christ into her life at a VBS.

"That afternoon her unsaved grandmother became very sick. The little girl walked an hour trying to find where her Vacation Bible School teacher lived, to ask her to go and pray for her grandmother, and to tell her about Jesus.

"The teacher went to the home," Ortiz said, "and won the grandmother to the Lord."

Every church in the local Baptist association with which the Tapachula church cooperates took part in the VBS effort, the Baptist Record noted.

From four schools in 1972, the churches went to 153 schools in 1974, Chiapas Association with 27 churches and 1,700 members, last year sponsored 153 schools with an enrolment of almost 17,000.

Catholic parents are more willing to allow their children to attend the Baptist VBSs if they are held in homes, it was discovered.

"The 27 churches of the Chiapas Association with 1,700 members had over 10 in VBS for every member," Reid noted. "First Church, Tapachula, had at least one profession of faith for every two members. The association had almost one profession of faith for each member.

Attendance report

March 9, 1975

Church	Sunday School	Church Training	Church Additions
Alexander, First	78	40	
Augusta, Grace	95	54	4
Bentonville			
First	210		
Mason Valley	75	35	
Berryville			
First	152	24	5
Freeman Heights	98	22	
Blytheville, Clear Lake	115	87	
Booneville, First	256	225	
Cahot, Mt. Carmel	256	89	2
Camden, Cullendale	461	111	
Concord, First	94		
Conway, Second	296	86	
Crossett, Mt. Olive	381	177	2
Dermott, Temple	194	41	
El Dorado			
Caledonia	35	13	
Trinity	171	92	
West Side	453	448	14
Forrest City, First	691	164	
Fl. Smith			
East Side	271	50	
First	1279	273	3
Grand Avenue	828	268	3
Moffett Mission	19		
Temple	158	62	
Trinity	169	79	
Windsor Park	766	240	5
Garfield, First	76		7
Gentry, First	146	14	
Gillham, First	125	67	
Grandview	58		
Greenwood, First	282	112	
Hampton, First	164	91	
Harrison, Eagle Heights	285	75	1
Helena, First	332	103	2
Hope			
Calvary	182	39	1
First	406	96	
Hot Springs			
Grand Avenue	460	204	7
Leonard Street	103	50	
Memorial	101	40	
Park Place	350	67	1
Hughes, First	188	80	
Jacksonville, First	453	78	5
Jonesboro, Nettleton	233	71	
Little Rock			
Crystal Hill	139	42	1
Geyer Springs	706	213	7
Life Line	505	141	2
Martindale	94	42	
Magnolia, Central	573	154	2
Monticello			
First	407	56	17
Second	275	78	
Murfreesboro, First	170	62	
North Little Rock			
Calvary	408	127	1
Gravel Ridge	222	99	
Park Hill	600	84	
Paragould			
Calvary	223	117	
East Side	164	71	
First	493	117	
Paris, First	422	101	27
Pine Bluff			
Centennial	157	57	
East Side	215	93	
First	607		1
South Side	735	129	6
Oppelo	17	10	
Tucker	10		
Sulphur Springs	174	97	2
Watson Chapel	354	83	
Prairie Grove, First	169	52	
Rogers			
First	477	125	2
Immanuel	593	87	1
Russellville			
First	462	41	5
Second	160	74	
Sheridan, First	290	83	
Springdale			
Berry Street	102	37	1
Elmdale	297	72	
Texarkana, Trinity	362	186	11
Vandervoort, First	49	11	
Walnut Ridge, White Oak	81	61	
West Helena, Second	221	88	
Wooster	100	73	

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'Baptists ahead'

Language missions passing through critical period

by Everett Hullum

PHOENIX (BP)—Southern Baptists are "five to 10 years ahead of any other denomination in your thinking about indigenous missions and ethnicity of the church," a mission strategist from Fuller Seminary said here.

Peter Wagner, of the Pasadena, Calif.-based theological school, made the statement in an address to more than 90 state missions directors and-or language missions directors attending the 18th annual Language Missions Leadership Conference. This year's conference was the largest in its history, with 93 percent of the 33 Baptist state conventions represented. This year's theme for the event, sponsored by the language missions department of the Southern Baptist Home Mission Board (HMB), was "The Native American."

Wagner's praise of Southern Baptist language missions was tempered with his decrying of the "destructive attitude of Christians who think everyone should be exactly as they are: That's cultural chauvinism."

In spite of Wagner's accolade to Southern Baptists, Oscar Romo, director of the HMB's department of language missions, believes that language missions, Southern Baptists oldest missions endeavor in the United States, is passing through one of its most critical periods.

"Language missions have achieved acceptability," Romo told the conferees, but "in the process we've been overwhelmed by our success.

"We've bought buildings, planted

churches, appointed missionaries . . . in order to develop self-supporting, ethnic churches, and then find they need another building, more financial aid—and that we are back into the same cycle."

Southern Baptist language missions have spread nationwide over the past 20 years, with more than 1,300 ethnic congregations having some 200,000 members.

In 1974, these language-culture groups reported 23,000 professions of faith in Jesus Christ.

But many of the techniques that created growth before are now beginning to bring about tensions and frustrations "that I only began to sense in the past two years," Romo said.

"We've reached the apex of what we were planning to do. The question we face now is, 'where do we go from here?'"

Romo hesitates to answer his own question at this point. But observers say his directions will most likely include even greater emphasis on missionaries serving catalytic roles—helping others do the job, rather than doing everything themselves. It will also include, they say, more efforts to bring indigenous churches to self-support, without paternalistic "handouts" from the HMB or other Southern Baptist agencies.

"We recognize that we can't expect every little congregation to develop beyond its potential," Romo said. "Not all can have all the programs of the Southern Baptist Convention. Not all can have a missionary with the salary of a W.A. Criswell. Not all can reach self support. (W.A. Criswell is pastor of First Church Dallas, the world's largest Baptist church.)

"Part of our job in language missions," Romo said, "will be learning to classify ethnic churches' potential, and not forcing a church to be what it cannot be.

"But when a church has the potential to be self-supporting, the pressure will be on them to become self-supporting," he said.

Romo wants better representation for ethnics on Southern Baptist boards and agencies. "We must learn to involve ethnics in Southern Baptist life and Southern Baptists in ethnics' life. It's a two-way street that we have to travel from now on."

Catalytic missionaries, indigenous churches moving toward self-support, and increased ethnic participation in Southern Baptist life were, in fact, cornerstones of a working paper on language missions proposed earlier this year by an "ad hoc" committee of language missions experts, from

missionaries to ethnic pastors to seminary professors.

The committee's report, endorsed by conferees here, includes the following suggestions: that greater exposure be given to ethnic missions; that a representative group of ethnics be selected to meet with Southern Baptist Convention (SBC) agencies "to encourage their involvement in ministering to the language-culture segment of Southern Baptists and to the mission field."

The suggestions include proposals that: the US-2 program (the HMB's two-year program for college graduates) be reevaluated as to its effect in language missions, cost against accomplishments, and that an apprenticeship program be developed as an alternative; that the missionary selection and appointment procedures of the board be reexamined in light of the emphasis on indigenous missions.

At least two of the proposals could have far-reaching effects for the HMB itself.

One would establish a new criteria for appointment of missionaries and new categories of missionaries "Some would like to do away with life-time appointments of missionaries," explained a member of the ad hoc committee. "This would encourage missionary pastors to move their churches toward self support more quickly, and not hang on to the HMB because of the fringe benefits or job security."

Romo admitted, "I am divided in myself, when to push to self support or when to provide a better salary and standard of living for a pastor."

But he made it clear independent (SBC-affiliated) churches were the ultimate goal of all language missions efforts. He has trimmed almost 200 language missionaries from the HMB rolls in the years he's been heading the language missions department.

The other proposal would develop an apprenticeship program to provide better trained workers with language-culture congregations. The US-2ers have too often just adjusted to the language culture group when their two-year term ends, a committee member explained "and the disruption of their leaving hurts the work."

Other speakers at the conference included Stuart Tonemah, an American Indian and professor at Pennsylvania State University, who said his own struggles "to determine who I am reflect those of many Indians.

"Christianity has helped rob the Native American of his cultural heritage and identity by making sinful many of the Indians' traditional ways, beliefs and habits." Tonemah urged the missions leaders to "hear what Oscar (Romo) says and give ethnic people a chance to make their own mistakes."

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