

Ouachita Baptist University

## Scholarly Commons @ Ouachita

---

Arkansas Baptist Newsmagazine, 1975-1979

Arkansas Baptist Newsmagazine

---

8-5-1976

### August 5, 1976

Arkansas Baptist State Convention

Follow this and additional works at: [https://scholarlycommons.obu.edu/arbn\\_75-79](https://scholarlycommons.obu.edu/arbn_75-79)



Part of the [Christian Denominations and Sects Commons](#), [Mass Communication Commons](#), and the [Organizational Communication Commons](#)

---

#### Recommended Citation

Arkansas Baptist State Convention, "August 5, 1976" (1976). *Arkansas Baptist Newsmagazine, 1975-1979*. 121.

[https://scholarlycommons.obu.edu/arbn\\_75-79/121](https://scholarlycommons.obu.edu/arbn_75-79/121)

This Book is brought to you for free and open access by the Arkansas Baptist Newsmagazine at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine, 1975-1979 by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact [mortensona@obu.edu](mailto:mortensona@obu.edu).



August 5, 1976  
**Arkansas Baptist**  
NEWSMAGAZINE

Baptism takes place at night  
page 4



## I must say it

Charles H. Ashcraft / Executive Secretary

### Attitude, a positive identification

Huber Drumright says, "There is absolutely nothing of greater value to a Christian than a good attitude." I agree. God can and has used people with critical limitations, serious problems and noticeable faults, but rarely does he invest great power in one with a bad attitude. Of all the visible and invisible means of establishing identity, a good attitude must rank the highest.

I have become convinced that three not-so-highly accepted forms of identity are of worthwhile value in getting the message out: (1) bumper stickers,, (2) lapel pins, and (3) printed materials such as tracts and pamphlets.

I will continue to keep my "Life and Liberty Through Jesus Christ" bumper sticker on my car because it creates an awareness and should improve courtesy and driving alertness on the streets and highways.

It is not the best testimony to a sinner to be driven off the road and just before crashing into the granite wall to see "Jesus Makes the Difference" on the bumper of the dedicated idiot who wrecked him. A bumper sticker is also of value to one who may not yet be bold enough to verbalize his identity, but can wear it on his automobile.

Lapel pins are not to be discarded so quickly as a means of letting your friends know your identity with Christ. There are some good ones and I recommend their use.

A tract ministry has been used by most of the really successful pastors who leave some printed material every place they visit. The tract is often read at a later time by the one on whom the pastor called. We will furnish you tracts by the hundreds (if you will use them). I recommend this ministry.

There is another method of establishing identity, however, which is positive, never fails and meets with the unqualified favor of God and our very excellent professor Drumright, "the positive power of a good attitude."

The ingredients of a good attitude surely include pleasantness, charity, forgiveness, compassion, courtesy, kindness, consideration, helpfulness, happiness, contentedness, patience and a smile among others.

David, with all his faults, was used mightily of God because his attitude was right (Acts 13:22). Daniel, whose faults were considerably less, was greatly used of God because of the excellent spirit found within him (Daniel 6:3).

I will keep my bumper sticker as is, and my lapel pin in tact, and continue to leave tracts wherever I visit, but I will spend more time in the future attempting to improve my attitude.

*I must say it!*

## In this issue

### Minister's place 5

*Ministers and laypeople alike need to review their thinking on the place of the minister in the church and his effect on the work of the church, says a Fayetteville pastor in his series "The minister and his ministry."*

### Who's where 6

*Notes about Arkansas people who move or get recognition for achievements help keep Arkansas Baptists informed. It's called "Arkansas all over . . . people."*

### SBC influence 12

*New SBC President James L. Sullivan says the nation senses that Baptists have something they need and are paying more attention to what Baptists believe.*

### HMB's new head 16

*Who is William G. Tanner? The man picked to head the SBC Home Mission Board after Arthur Rutledge retires. More about him is given in a Baptist Press article.*

# Arkansas Baptist

NEWSMAGAZINE

VOLUME 75

NUMBER 31

J. EVERETT SNEED, Ph.D ..... Editor  
BETTY KENNEDY ..... Managing Editor  
MARY GIBERSON ..... Secretary to Editor  
ANN TAYLOR ..... Bookkeeper  
ERWIN L. McDONALD, Litt. D ..... Editor Emeritus

Post office box 552, 525 West Capitol Avenue, Little Rock, Arkansas, 72203. Published weekly except at July 4 and December 25. Second Class postage paid at Little Rock, Arkansas.

Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed.

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

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

Original poetry cannot be considered for publication.

Individual subscriptions \$3 per year. Every Resident Family plan 18 cents per month or \$2.16 per year per church family. Club plan (10 or more paid annually in advance) \$2.76 per year. Subscriptions to foreign address \$5 per year. Extra copies 10 cents each.

Advertising rates on request

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

## Church growth

Nearly every dedicated Christian desires to see the church grow. Yet, all too often the years pass with no marked change in the congregation. A study of the New Testament reveals certain principles which produce numerical growth as well as spiritual maturity of the members.

First, a growing church must be unified in the teachings of the doctrines of the New Testament. In its early days the church at Jerusalem experienced phenomenal growth. On the day of Pentecost there were more than 3,000 added to the church (Acts 2:41) and a short time later there were 5,000 additions. (Acts 4:4) The congregation was unified "... in the apostles' doctrine." Nothing is as exciting as discovering and following the doctrines, teachings of God's Word. For a church to grow there must be a spirit of excitement. When disunity came into the early congregation over acceptance of the Gentiles, the rapid growth of the Jerusalem congregation stopped.

When disunity and persecution curtailed the growth of the Jerusalem Church, the Antioch congregation became the stronghold of early Christianity. These people were thoroughly committed to missions and evangelism.

The Christians at Antioch refused to be tied to legalism. They contended that salvation was by grace through faith and that it was for all people. Their position was vindicated (Acts 15:1); Gal. 1:1-9) and the congregation grew rapidly. A growing church must be one which is interested in all kinds of people and will confront the lost with the gospel. Personal witness is essential if a congregation is to reach large numbers of those who are without Christ.

## Guest editorial

### Pastor's salary must be given priority

Many churches are beginning budget studies for 1977, and most will have the new budget hammered out within the next 90 days. They are going to be shocked by the hard reality of rising prices. The new budget can be met only by increased giving and by judicious evaluation of every item. More than in any recent year the church must determine its priorities.

One of its most important as well as most vulnerable priorities will be salary of the pastor and all members of the church staff. These people deserve a raise. They need one as never before. They have faced cost-of-living increases of more than 10 percent in the past year. That means a person earning \$10,000 a year ago has lost over \$1000 of buying power between that time and the present. Living costs are expected to advance by 11 to 14 percent in 1977. Unless salaries move up accordingly the pastor and staff will fall further behind.

In too many churches, however, salary increases will fall short of increased living costs. Some will approve no more than half what is needed, saying it is all they can do.

Ministerial salaries have never been high. Large or small,

## The editor's page

J. Everett Sneed



The Antioch Church was a congregation which was committed to carrying the gospel to the entire world. Hence, they launched an enterprise which was designed to carry the gospel all over the Roman Empire. Any congregation which limits its efforts to its own local programs will eventually dry up. God blesses churches which are interested in missions at home and around the world.

Another key to church growth is liberality in giving of material possessions. The believers at Philippi were some of the most liberal in giving of their means of any mentioned in the New Testament. There is, of course, a close connection between missions and giving. No one can be involved in missions around the world without supporting a world mission program. A congregation which has a spirit of sacrificial giving is usually a church which is growing both spiritually and numerically.

Finally, a growing church is one which has a spirit of rejoicing. Paul said of the church at Philippi "... in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." (II Cor. 8:2) Paul used the word "rejoice" eight times in the Book of Philippians. A church experiencing Christian joy and excitement will be a growing congregation.

The possibilities for numerical growth varies greatly with the location of a church. The application of the growth principles found in the New Testament, however, will produce results. Involvement in growth requires commitment by the entire membership. Growth does not come without difficulty. But it is the most rewarding blessing that any church can experience.

country or city, churches seldom pay adequate salaries. We have never known one where salaries were higher than average income for members of comparable training and responsibility.

Salaries involve factors other than the cost of living. Maturity, growing responsibility, advancing study, length of service must be considered. Always it is wise to reward progress. Conversely, we doubt the wisdom of penalizing poor performance. A change of position should be urged instead.

Principal argument in this space, however, is for a cost-of-living salary increase. Ministers and others on the church staff are seldom in a position to speak for themselves. This reminder is therefore made in their behalf.

The church should remember the need for increased mission support. Every institution and cause supported by the Cooperative Program and church offerings needs more funds. Every missionary and every mission endeavor face increasing expenses. In meeting their needs the church must not ignore its first mission obligation, which is to its ministers and staff. — "Baptist Courier" of South Carolina



## One layman's opinion

Daniel R. Grant / President, OBU

### It really is a small world now

I have never forgotten a catchy little tune that was the theme song at the Pepsi Cola Exhibition at the last New York World's Fair. As I recall it was the musical accompaniment to a Walt Disney creation featuring children from the different countries of the world. The only words I remember to the tune are "It's a small world now." I remember thinking at the time that it was a nice idea but that the world was, after all, a pretty big place.

Recent Mrs. Grant and I had occasion to test the message in the little Walt Disney song. We traveled by plane from Little Rock to Moscow in the Soviet Union in less than a day's time, but we have become accustomed to the idea of spanning great distances in a short time. The thing that started us really to thinking about the size of this world was a series of coincidences in which we sat

on the plane by perfect strangers who turned out to know someone we know. The first one was an insurance executive who actually knew what Baptist college is located in Arkadelphia, Arkansas, and who was even able to pronounce Ouachita correctly! It turned out he attended Union University and was on their basketball team that played Ouachita Baptist College in 1935. We were able to discover several people whom we knew in common.

Later we sat by a tenth-grade boy who was enroute from his home in Cookeville, Tenn., to the British Isles for sight-seeing. It turned out he knew Rev. George Capps, former pastor of the Cookeville First Baptist Church and now Associate Director of the Education Commission of the Southern Baptist Convention. Actually it was George

Capps' tenth-grade daughter whom he knew well, and the father whom he knew fairly well. Next we were seated by the director of social services at a Los Angeles hospital, and we discovered we have a mutual friend who has taught public administration at UCLA for many years. The last lap of the journey, from New York to Moscow, was on the Soviet airlines "Aeroflot," with the stewardess giving instructions in a totally unfamiliar language. Even in these strange surroundings I discovered there were three people in our tour group whom I had known very well during my years as a teacher at Vanderbilt University. One of them was a former student of mine whose Ph.D. dissertation I had supervised and who is now teaching at the University of Mississippi.

Although these examples may seem rather personal in their relationship to this writer, this recent trip has convinced me that it really is a small world and that the little Walt Disney song in the New York World's Fair is coming more and more to speak the truth. It means, among other things, that Christ's Great Commission is not such a visionary or impractical mandate for the individual Christian as we are often inclined to think.



## Woman's viewpoint

Iris O'Neal Bowen

### On looking busy

A grocery store is much like a household in that at no time is the work ever done. And we who operate such a business can tell you it is difficult to find many people who want to work as badly as they want to draw their pay.

I remember one such "helper" from a few years back. She was good help for a few months, but must have decided she had earned a lot of extra breaks. So every day when she came to work, she worked real well for three or four hours, then about noon she slowed her pace dramatically and did only what she just had to do.

She even would tell the other employees, "I've done all I am going to do today. From now on, I'll just look busy."

The Lord's vineyard is full of people like our little clerk.

We may attend church services every

time the doors are open. We may go visiting and invite people to church.

We say, "Oh, yes, I'm a member of First Church — You know that pretty new church on the hill."

We are not known to miss any covered dish luncheons. We enjoy hearing our names called in church.

In short, we are "looking busy."

But are we really working for the Lord? Are we witnessing? Are we feeding the hungry, clothing the naked, tending the sick?

I am afraid not. It is possible we are putting in our hours in the vineyard, so we can get our "blessings checks!"

Perhaps we should bring our motives out in the open to see if we are moved by the love of God to use our energies in a way pleasing to him. Only then we can say we are keeping busy, instead of looking busy!

## On the cover



Chesterfield, Va., Aug. 15, 1773 — Under cover of darkness, Rane Chastain of Buckingham baptized nine converts in the James River. The candidates for baptism were converted under the preaching of John Weatherford, a Baptist minister. Weatherford was at that time confined to the Chesterfield County Jail. Following the baptismal service, authorities ordered Chastain to leave Chesterfield County or face imprisonment.

## The minister and his ministry

# The minister's proper place

by Larry Baker  
(15th in a series)

"Are we minimizing the ministry?" — that question provided the focus of last week's article. I suggested, "Yes, many are," and I offered some indications of ways in which laypersons and ministers alike do that. In closing, I raised another question — "Dare we minimize the ministry?" "No!" To do so is to damage God's church and his cause," I wrote. This week I offer some insights which may help us — laypersons and ministers alike — to get the place of the minister in focus.



Dr. Baker

Look, first, at the terms for the minister in the New Testament. A minister is called by several terms — bishop, elder, overseer, pastor. Also he is referred to as "one entrusted with the secret things of God" and one who "ministers about holy things." Each term speaks of responsibility and leadership. Thus, the role of the minister should not be taken or treated lightly. However, one's calling should never be cause for arrogance either, for the power behind the role is that of God himself!

In the New Testament, the minister is never called "the servant of the

church;" he is the "servant of Christ," but not of the congregation. A minister isn't employed by a congregation. Some churches claim to hire a preacher and pay him to do his work. No true minister is hired. You can never pay a minister for what he has to do, for the responsibility he has to bear and the suffering he must endure.

Also, remember that God calls people to places of leadership and sets them apart for the Gospel of God. A minister is set apart to do a specialized piece of work. The difference between layperson and minister lies here. All Christians are to be servants of Christ. But the church, in the name of God, sets some apart from the laity to do special work which demands their full time — a work which laymen do not have time, talents, or training to do.

Third, recapture a sense of the importance of the ministry. According to the New Testament, this ministry is not man's idea; it is God's. The God who gave us the church also gave us ministers. Both are important in God's redemptive plan. One, the church, without the other, the minister, is much like sheep without a shepherd.

Paul called the Philippians his "partners" in the Gospel. That's the heart of it! In a Christian community which achieves the ideal of partnership, clergy remain clergy and laypersons re-

main laity. Neither belittles his own or the other's role; neither tries to do the work for which the other has been called or equipped. Each seeks to advance the Gospel in the sphere to which God has called him and in light of the gifts with which God has endowed him.

Consider, also, the task of the minister. Paul (Eph. 4:11-12) sees ministers as the equippers, the enablers of the church. They are placed there to inspire, instruct, and enable laypersons to perform Christian ministry in the world. The building of the church is the supreme aim and task of the minister.

Likewise, remember that the church is the body of Christ; without it, he does no mighty deeds. The mission of Christ takes root in communities only when it is planted there and watered by the church. The Gospel would never have gotten out of Palestine without the Christian brotherhood, nor out of Europe into England had it not been for the church, nor out of the Old World into the New had the church not sent it. Elton Trueblood is correct: there can be no "churchless Christianity."

Christ created the body, he lives in it, he works through it; and Christians have a duty to build it up. To take the ministry seriously — to understand its role clearly and to assign its place properly — is to build the church. Let none of us minimize the ministry — neither laypersons nor ministers. Let us give to the ministry its proper place. What will happen? We will help build Christ's church and it, in turn, will be what God wants it to be — his reconciling agent in a world badly in need of redemption.

## A long time getting here

by H. E. Williams

As a 16-year-old farm lad in west central Arkansas, I felt the call of God to give my life to special Christian service. At that time I came in contact with the story of Dr. Green, a Southern Baptist medical missionary to Nigeria. Though I clearly felt the call to the ministry, I promised the Lord if He would not ask me to preach, I would go to Africa as a medical missionary. The work of Dr. Green, no doubt, colored my thinking. The course of events in my life never resulted in my entering the mission service, but I never got away from the feeling that I must some time pay my debt to the Africans.

On May 9, 1976, at 10:25 p.m., my wife and I landed by Sabena Airlines at the bustling Nairobi, Kenya, airport. We were met by a host of Southern Baptist missionaries, including Arkansan James Hampton, Director of the East Africa Mission, who came up from Arusha,

Tanzania, some 160 miles south. We were royally accepted by these gracious hosts and so overwhelmed by their kindness that we spent a sleepless night reflecting on the blessed turn of events.

As I thought of the long years of significant events in my life, and now the new experiences we were seeing unfolding before our eyes, the more the thought kept coming to me — "You were a long time getting here." There are no misgivings as to the previous years of service in the least. However, it seems that God waited a long time to open this door, which I laid my hand on back in 1929. It was bolted shut then.

My wife and I are here in the most beautiful truly African city in all of the vast continent. I am working with Jay Stewart in the Baptist Publishing House in Nairobi. My first task was the writing of "The Teacher" quarterly for adult teachers in three countries served by

the East Africa Baptist Mission. They are Kenya, Tanzania, and part of Uganda. The average level of education of the adult teachers is about third grade, compared to American standards. Mrs. Williams is teaching English in the Baptist Center, to young adults who wish to better their employability opportunities.

Nairobi is located on the high plateau between the Rift valley and the plains leading 300 miles to the Indian Ocean. It is about 5500 feet above sea level and 87 miles south of the equator. The population is estimated to be around 750,000. There is a burgeoning industrial life in Kenya. It is also the tourist center of East Africa with over 400,000 foreign visitors annually. The wealthy people from all over the world come here on safaris. The heart of Nairobi is ultra-modern. One of the finest convention centers outside the United States is here. Many world-wide conferences are held here because of this center and excellent hotel accommodations. Since independence from Great Britain, vast African wealth is beginning to develop

(continued on page 6)

**Michael C. Cloer** is now pastoring West Helena Second Church. He holds degrees from Anderson Baptist College and Carson-Newman College, Jefferson City, Tenn. He is presently working on his master of theology degree at Mid-America Seminary in Memphis. Cloer and his wife, Tebra, have been in West Helena since May.



Cloer

**Mrs. Judy Jacobs**, who has been employed with the Internal Revenue Service in Little Rock and Dallas, recently was employed by the Southern Baptist School Board in Nashville in the capacity of government reporting specialist, office of finance. A graduate of the University of Arkansas, she also attended Southwestern Seminary.

**Mrs. Willie K. Woods**, a member of First Church, Charleston, died on July 12 at the Ozark Rest Home.

**Bradley Franklin McDonald** died July

23. McDonald, who had been a resident of West Helena for the last 40 years, has pastored Brickley's, Turner, Twin Bridges, Oneda and Marianna Northside Mission Churches. Associational offices held by McDonald were that of clerk and historian. At the time of his death he was serving as a special missionary for the Home Mission Board of the Southern Baptist Convention. McDonald, who was 69, was born in Merkel, Tex., and died in Augusta, Ga.

**Bill Falkner** has come to First Church, Arkadelphia, as director of church ministries from First Church, Grapevine, Tex., where he served as minister of education. His responsibilities at Arkadelphia will involve coordination and direction of all of the church's ministries as well as being responsible for the education and outreach programs of the church. Falkner, a native of Waco, Tex., is a graduate of Baylor University and Southwestern Seminary. He and his wife, Frankie, are parents of one son.

**Lynda Nelson** from First Church, Arkadelphia, and **Bobbie Sterling** from

First Church, Conway, are working on the staff this summer at Camp Crestridge for Girls, located on the grounds of Ridgecrest Baptist Conference Center.

**Robert Barry King**, age 11, son of the R. B. Kings of Cherokee Village, brought the evening sermon in a recent service at the First Church of Cherokee Village. At the close of the service, a license to preach the gospel was presented Barry by his father, who is pastor of the church. Barry also conducted a recent mid-week service and served as a messenger to the Southern Baptist Convention in Norfolk.

**Mrs. Ora Collier**, 91, of Ft. Smith, was struck and killed by a truck as she crossed Midland Boulevard in Ft. Smith recently. Mrs. Collier, a long time member of Calvary Church of that city, had been active in Baptist work for many years.

## A long time getting here

from page 5

among the Kenyans. They have asserted their strong nationalism and, by controlling the work permits, have forced many non-Kenyans, such as the Indians, British and other internationals, to leave the country. Heavy fines are imposed on those working without work permits.

Southern Baptists have been at work in East Africa only twenty years. They now have about 535 churches with over 30,000 members. Their growth rate is about 10 percent annually. There are some 160 missionaries, career and journeymen, in the mission. Davis Saunders is the Secretary for all of South Africa and travels all of the time working with the different missions over half of the continent, from Ethiopia to South Africa. Southern Baptists can take justifiable pride in the ability of the personnel I have met.

Baptist work in East Africa is planned and carried out on a sound, intelligent, and spiritual basis. Our missionary people are dedicated and plan well their ministries. It is a church centered program at the present and will remain that way. However, executive personnel are aware of the need to expand institutional ministries, to give depth to the Christian influences of the churches. In time, that dimension may well be added.

Life in Africa is not to be feared, as in

days gone by. It is emerging as a part of the new world. What is done for Christ here now will long influence the future of developing nations. It is by no means easy, but the glorious truth is that it is possible. The doors are still open in much of this vast land. The great David Livingstone, who died only about 300 miles southwest of Nairobi, said of Africa, "It is the running sore in the side of mankind." How true that statement was then and still remains today! However, the time has come when that sore must be healed. No longer can the Africans be left to primitive influences. The rising expectancy of the new world Africans, demands that all mankind take an interest in the future of this continent. Africa may well become the last frontier of modern civilization. She could become the food basket of a burgeoning population of the world. Her limitless land resources, properly cultivated, could feed the entire population of the earth by the year 2000.

I got here too late to do much. It is my prayer that the next generation shall not come so late. If they get here in time, they might well save the world from war, famine, and Godlessness.

**H. E. Williams is President emeritus of Southern Baptist College; Walnut Ridge. He is serving in mission work at Baptist Publishing House, Nairobi, Kenya.**



Ross Ward



Herbert Gateley

**Ross Ward** began his ministry as pastor of Second Church, Pine Bluff, on May 30. Prior to coming to Pine Bluff Ward was employed by the Buckner Baptist Children's Home, Dallas, Tex. He has also pastored churches at Ashdown, Batesville and Texarkana. Ward is a graduate of Hardin-Simmons University, and Southwestern Seminary. He is married to the former Olamae Patrick of Eldorado, Okla. They are parents of three children.

**Herbert Gateley**, who is 95 years of age, is an active member of the choir of First Church, Dardanelle. Several times each year he plays violin solos and directs the choir. Tony Berry, pastor, says that Gateley is one of the most active members of the congregation. Gateley lives on a 40-acre farm and had never seen a medical doctor until two years ago. He does his own cooking and often bakes cakes. He is an active member of the local garden club.

Cullendale First Church, Camden, has called **Jim Reed** as minister of education. Reed, a native of Ft. Smith, is a graduate of College of the Ozarks, Clarksville, and Southwestern Seminary. He came to Camden from New Mexico.



Three Arkansans were among the 12th and largest group of missionary journeymen commissioned by the SBC Foreign Mission Board. Commissioned in ceremonies July 22 at Bon Air Church, Bon Air, Va., were James A. Brock, who will work in Tanzania; Becky Nichols, who will serve in Argentina; and Patricia Vestal, who will work in Brazil.

## Brotherhood

# Develop your church's manpower

Wasted energy — conservation of energy — developing energy is much in the news today. This should be of great concern to each of us.

Wasted manpower energy and undeveloped manpower energy in our churches should be of great interest to every Christian.

Developing and conserving manpower energy within our churches should be a challenge to every pastor and other church leadership.

Manpower surveys sometime ago revealed that approximately 20 percent of the church membership carried the entire work load of the church, including financial responsibility. In our church survey, it was revealed that one man was attempting to fill eight different jobs in his church. This is almost impossible for any man to accomplish



Seaton

and do a good job.

What about the 80 percent that are not involved in the active responsibility of the church?

Somehow it is difficult for me to believe that the 80 percent are all duds, lacking in ability to serve in any capacity.

It is much easier for me to believe that they have not been enlisted, trained, and given a definite job to do. Through proper enlistment, training, and assignment, many will respond and give of their energy and abilities.

In giving the "Great Commission" Jesus not only said, "Make disciples," but he also gave specific instructions to enlist and teach them how to live and the work of Christians.

Jesus wants more, deserves more, demands more than just pew fillers, which after sometime of doing nothing, even being a pew filler, he demands and should receive the best from every Christian.

The Brotherhood Program will assist in developing manpower and utilizing the energy of men and boys. Let's get the other 80 percent enlisted for service.  
— C. H. Seaton, Director

## The Southern accent

### Getting rid of the stink

Southern Baptist College is located six miles north of Walnut Ridge and nine miles south of Pocahontas. The miles in between are divided into acres of cultivated farm land, open fields, and small clusters of timber land. This type of terrain lends itself to all sorts of wildlife, mostly in the small animal species, such as rabbits, squirrels, and skunks. "Did someone say 'Skunks?'"

The Dean of the College arrived home, with his family, at about 9 p.m. one evening. As Jerol Swaim's family hurried into the house to escape another "varmit" common to the area — the mosquito, — the good Doctor detected a movement on the lawn of College President D. Jack Nicholas. A closer look revealed not one, but three skunks out for an evening stroll.

This is a job for more than one man, so Dr. Nicholas was given a call to help meet this threat facing the College. (Seriously, these animals are well known for being carriers of rabies.) With the quickness of a top notch administrator's mind, he devised a plan.

Dr. Swaim was assigned the task of focusing a large flashlight on the unwanted visitors. Dr. Nicholas "manned the gun." With Swaim's bright light and Nicholas' steady aim, the extermination was completed.

It should be noted that the men not only were brave, but shrewd. They waited until the creatures journeyed several houses down the block away from the homes of the "top brass" before opening fire.

After carefully disposing of the "remains" the two men congratulated each other. It was at this point the real significance of the entire episode was revealed. The President, looking straight into the eyes of his Academic Dean, said, "Swaim, you spot the stink, and I'll get rid of it!"

### Educators/Suppliers Directory

EDUCATORS CONSULTING SERVICES, INC. (ECS) of Conway, Arkansas, is publishing a "Directory for Arkansas Educators and Suppliers." More than 8,000 free copies will be distributed to all public and private educational institutions in the state.

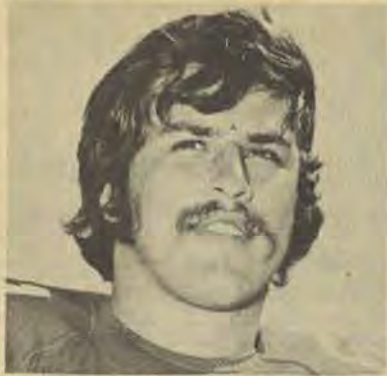
Educational institutions and suppliers interested in being included please contact:

Dr. Fay W. Smith or Ben Theimer  
Educators Consulting Services, Inc.  
P.O. Box 1503  
Conway, Ark. 72032  
Phone 327-4471

### For sale Church furniture

Natural wood finish. 42 pews (10 feet long), the Lord's Supper Table, the pulpit, and two short pews (3 feet, 9 inches long). All items in excellent condition. May be seen at Eagle Heights Baptist Church, Harrison, Ark., or call 501-365-5148 for more information.





## Eddie Morgan talks about BSU

I came to Arkansas State University as a person who knew about God and believed that Jesus Christ was God's Son. However, I did not believe in Him as my personal Saviour. I began going to a Bible study in my dorm led each week by the BSU Director. I also began to attend the Fellowship of Christian Athletes meeting which is co-sponsored by Coach Parker Dykes.

This year I made my public profession of faith and in April I was baptized at the Friendship Baptist Church in Jonesboro.

The Lord has blessed me in a lot of ways since I came to Arkansas State. I have been on a winning football team, and I have met some folks who know the Lord and are willing to share His love with others. The F.C.A. and the Baptist Student Union have meant a great deal to me. It has been good knowing those people care about the Lord, His work and me.

**Eddie Morgan is from West Memphis. He played defensive tackle for the ASU Indians and has been drafted to play pro ball for the New York Giants. Eddie has been an all-conference stand-out on the gridiron and in his faith.**

## Child Care About Adoption

"We are interested in adopting a child. Can you help us?" This question is asked often to our staff.

For Baptist couples desiring to adopt an infant, there are two resources which we can suggest. (1) Arkansas Social Services (formerly called the Welfare Department). This state agency has offices in each of the counties in our state. The correct procedure would be for a couple to contact the county office to get information about their adoption services and secure an application. Some of the counties do not have an

## What summer missionaries report



Uth

**David Uth**, a student at Ouachita Baptist University and serving at Children's Home in Monticello, states, "If the summer ended now, it would have been worth it all to see just one of these children come to know Jesus. There has really been a big change in a lot of the kids' lives. I pray the change continues to come."



Hicks

**Debbie Hicks**, a student at the University of Central Arkansas and serving in California, writes, "I am excited to say the response from people has not been what we were told to expect! Instead it has been very positive and leaves us with a hope that it will continue."



Vines

**Nita Vines**, a student at the University of Arkansas and serving in Michigan, shares, "At first I couldn't really see how my being here was of any use, staying in an attic cleaning all day long. But as I got to know the people and situations better, I see that you can't just rush in and "turn everyone upside down" with all this bottled up enthusiasm and faith! It was good to first spend time with the people and let them see our lives and hopefully in that recognize the Jesus that indwells us and THEN look for opportunities to share and minister."



Gibbons

**Lonette Gibbons**, a student at Henderson State University and serving in Kansas/Nebraska, hopes to accomplish this summer "... a time of spiritual growth for the people I work with as well as for me. I'm looking forward to getting to know different people and learning from them. I also hope I can share what Christ means to me."



McCustion

And **Debbie McCustion**, a student at Arkansas State University and working with International students at the University of Arkansas this summer, says, "One thing I have found out is that they (Internationals) are curious and an opportunity to witness is there. All I have to do is be open to them and be sensitive to their needs. I'm finding my summer very rewarding."

adoption worker so this direct service would vary in some areas. However, for those counties without an adoption worker, this service is provided through the regional office. Arkansas Social Services does not require a fee for their services. The only cost for the couple would be the legal fees at the time the adoption is finalized.

The other resource for Baptists is the Sellers Home and Adoption Center in New Orleans. The Home serves the United States. Its present policy is to place babies in homes where the adoptive parents are Southern Baptists, both active members of the same church, the income in the family is adequate to give a child a comfortable and secure life, the adoptive mother is not over 37 years

of age, and the father is not over 42 years of age, the medical, physical and emotional condition of the adoptive parents is satisfactory.

The agency attempts to render a high professional service and does its best to insure good placements from the standpoint of the child placed and of the adoptive home. There is a fee for this service. Requests for applications and information should be directed to Ms. Mary Dan Kuhnle, Director, 2010 Peniston Street, New Orleans, La. 70115.

If any of our workers can assist you in getting additional information concerning these services, we will be happy to do so. — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services

# Arkansas Baptists have a hole in their pocket!!

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

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

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

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

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

The solution could be to pass costs on to subscribers.

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

We suggest these steps:

1. Subscribers should notify the Newsmagazine at least two weeks **before** they move. A stamp is cheap compared to 10 cents each week for forwarding, or the 25 cents paid by the Newsmagazine (many times 50 cents because notices are returned after the next week's list is prepared.)

2. When you notify the Newsmagazine of a change of address use your name label from the back page. Stick it on a post card, add your new address below it, and spend nine cents to save money.

3. Churches or individuals who send new subscribers or new addresses should give complete information: name of head of household, street address, including apartment number, (or P.O. Box or rural route and box number) town, and zip code.

*It's your pocket! The Newsmagazine will furnish the needle and thread, but only you, the subscriber, can sew up the hole.*



## Stewardship

# Baptist traditions — good or bad?

A Sunday School departmental leader was emphasizing the Lottie Moon Christmas Offering for Foreign Missions. Several times he referred to the offering as "a Southern Baptist tradition."

By sheer coincidence, the Sunday School lesson being studied that very morning included Jesus' denunciation of the traditions of the Pharisees. In light of the lesson content and the remarks made by the departmental leader, one Sunday School teacher raised the valid question, "Should the Lottie Moon Christmas Offering be called a tradition?"

Yes, the Lottie Moon Offering is a Southern Baptist tradition and a very good one. Jesus did not say that traditions are inherently evil, only the abuse of them. He denounced the practice of the Pharisees in allowing traditions to take precedence over the commandments of God. Many of the traditions observed and taught by the Pharisees were basically good, if only they had been practiced in proper relationship to

the commandments of God.

Both the Lottie Moon Christmas Offering for Foreign Missions and the Annie Armstrong Easter Offering for Home Missions can properly be called Southern Baptist traditions, and they are both good traditions. However, if these traditions, or any others, should be allowed to take precedence over our main channel of mission support through the Cooperative Program, then our traditions would become a hindrance to our over-arching purpose of missions and ministry on a cooperative and equitable basis.

Such abuse is certainly not intended or advocated by our denominational agencies and leaders responsible for the promotion of these and other good traditions. Hopefully, such abuse will occur only rarely, so long as we keep clearly in mind our denominational goals and priorities and the precedence of the Cooperative Program. There are many good Southern Baptist traditions that can also be supported and promoted. — Roy F. Lewis, Secretary of Stewardship-Cooperative Program

## Ford nominates Stevens

FT. WORTH (BP) — President Gerald Ford has nominated Paul M. Stevens, president of the Southern Baptist Radio and Television Commission here, as a director of the Corporation for Public Broadcasting.

Stevens, a Democrat, was told of his nomination in a telephone call from the office of Richard Brannon, a Baptist, who is associate director of the presidential personnel office.

The nomination, expected to be announced since the middle of June, still must be confirmed by the Senate, Brannon said.

Stevens, an ordained Baptist minister, has led the Radio and Television Commission since 1953. The Baptist agency is one of the world's largest producers of religious programs for broadcasting. Radio and Television Commission-produced programs are heard on more than 3,710 radio and television stations across America on public service time.

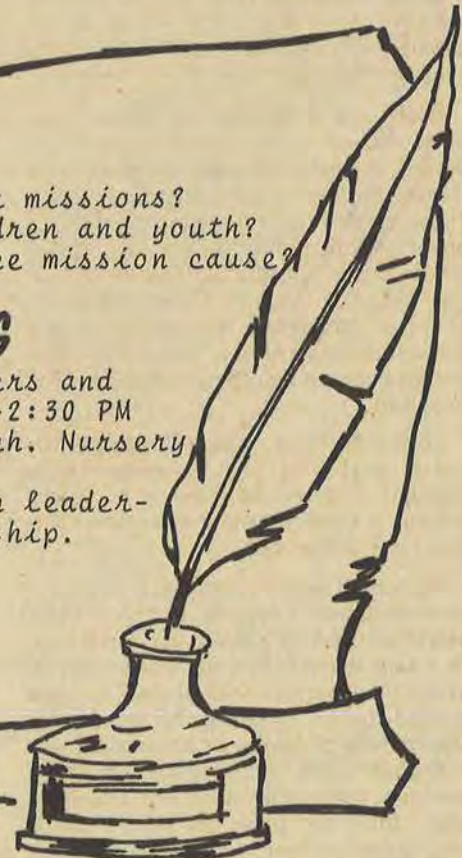
Stevens has been an outspoken advocate of the family viewing hour on television and has been quoted as being strongly against violence and sex on television.

### To whom it may concern:

Are you concerned . . .  
. . . about the church's responsibility for missions?  
. . . about the missions education of children and youth?  
. . . about your personal involvement in the mission cause?  
Then you will recognize the need for . . .

### WMU LEADERSHIP TRAINING

- 1) STATE-WIDE CONFERENCE for local church leaders and members: Thursday, September 9, 10:00 AM-2:30 PM  
Immanuel, Little Rock. Sack lunch. Nursery
- 2) AREA CONFERENCES: First day for local church leadership; second day for associational leadership.  
10:00 A.M. - 2:30 P.M.  
September 13-14 Springdale, 1st  
16-17 Newport, 1st  
23-24 Pine Bluff, 1st  
30-Oct. 1 Magnolia, Central



# Attitude — the basis for Christian life style

The discovery and application of God's purpose in the use of money is a meaningful experience! It is the cornerstone in developing a life style that is distinctively Christian.

Christianity is not a way to do certain things, but a certain way to do everything. Thus, a Christian life style involves all of life — how income is earned; how it is managed; and ultimately, how it is distributed. This and the articles in the next seven issues, are designed to help us develop a life style that is distinctively Christian. They will deal primarily with management and final distribution of accumulated possessions.

Where should a family begin? Why is it that some people seem to get by so much better financially than others in the same income bracket? The answer is attitude.

Almost everyone would like to have more money, yet it is a fact that attitude is more important than the amount of money. A study shows that more families with income over \$10,000 are in trouble financially than those under.

There are a number of factors that have caused us to develop poor attitudes. A few people associate material things, money in particular, with evil. Thus, carried to a logical conclusion, poverty and righteousness would be synonymous. Spirituality then would be the absence of any thing material. Nothing could be further from the truth. If the material world was evil, then the incarnation would have been an impossibility.

Others feel that money brings power, social standing, or success. Little thought is given to how it is spent. Money is used to attract attention or to purchase influence.

Because money represents power, it is often hoarded. Recently, I learned of an estate where over \$20,000 had been kept in a safe deposit box for more than 50 years. The person that placed it there missed the joy of using the money for the benefit of family or anybody else.

Probably the majority of Christians manage reasonably well. For the most part, bills are paid on time. Family members are not deprived of necessities, and many enjoy a few luxuries.

Generally, giving is a reasonably systematic and even, on occasion, generous. Despite this, these Christians have not caught the excitement of a distinctive life style centered in the Christian use of possessions.

Because money has no power in itself, it becomes increasingly evident that attitude is a key factor. Paul said that the love of money is the root of all evil. (1

physics and chemistry He allows the machinery to operate and the wealth to be gained for man's use. Talents and wisdom to fashion these raw materials into finished products are also provided by Him.

This reality, seasoned with a commitment to the Lord Jesus Christ, brings a new dimension in the life of a Christian steward. One realizes that house, possessions, occupational skills, time and talent all belong to Christ. As Lord, His influence is felt in every area of life.

Attitudes begin to change. The manner in which income is earned becomes important. For employee and employer, quality of work and quality of pay become the standard. Providing for one's family becomes a part of spiritual experience. Purchases are based on the understanding of God's purposes, rather than on the ability to pay for an item. Mother and father realize that God's purpose for material possessions for the family are fulfilled in the provision of food, shelter, clothing and other necessities of life.

Money is not considered good or evil. It becomes a material tool for demonstrating God's will and expressing love for Him, neighbor, family and self.

Since the management of money is dependent upon one's attitude, it becomes evident that any change must be the result of an improved attitude. As in conversion, change cannot take place until there is an awareness of need. The Devil tries to deceive us, and thus it is often difficult to recognize the need. Because of our sinful nature, we try to rationalize our actions.

Here the Christian has an advantage. The indwelling of the Holy Spirit is the difference. It is "Christ in you, the hope of Glory." (Colossians 1:27) He can, and will help change attitudes and assist in the development of good practices in the handling of material things.

During this week, evaluate your attitude in light of the following scriptures: Matthew 6:19-34; Genesis 13:5-12; 1st Kings 21:1-16; Luke 12:13-21; Deuteronomy 8:10-20; 1st Timothy 6:6-19.

Next week the article will deal with "Dangers We Face."

## Using \$\$ with Sense



## A Guide to Christian Family Financial Planning

Timothy 6:10)

A good attitude toward money is built on a healthy economic value system. The results are a better use of economic resources, and stronger family ties.

A good attitude begins with the understanding that the proper use of money and accumulated possessions is a spiritual experience. A Christian steward is accountable to God for the proper use of material possessions. There is a realization that truly, the earth is the Lord's. There is the acknowledgement that it is God who gives the ability to get wealth. Raw materials are placed in the earth by Him, and through the laws of

# 'Nation senses need for what Baptists believe,' says Sullivan

by Tim Nicholas

ATLANTA (BP) — "There never was a time when our nation sensed a need for what Baptists can deliver more than now," Southern Baptist Convention (SBC) President James L. Sullivan said here.

In a speech to the directors of the Baptist Home Mission Board, Sullivan referred indirectly to the attention Southern Baptists are getting because of

the presidential candidacy of Democrat Jimmy Carter, a Southern Baptist layman.

"The present situation and political scene really have called into focus who we are," Sullivan said, explaining that the eyes of the people and the hearts of the nation are open.

"If we do not seize this opportunity, I think God's condemnation will be upon

us," he declared.

"We've been living in an era of gross immorality," he said. "And in these insecurities that our nation has been feeling, they're grappling now for something stable, something solid.

"They want people in whom they can have confidence, people whose word is a bond, people who believe in the sanctity of the marriage vows, people they can trust in private life as well as public office," he continued.

"This is where we stand, where we've always stood, calling for high ideals, high purposes, deep dedication."

Sullivan said he has been interviewed several times recently for information about Southern Baptists and what they believe.

One religion editor for a major daily, visited Sullivan, "asking who are these Baptists and what does it mean to be 'Born Again?' He got it in non-theological terms, but he said, 'Well, thank you for helping me understand.'"

Sullivan itemized some things he said Southern Baptists often take for granted.

"We're the largest evangelical body in North America. We have the largest Bible teaching program in recorded history, largest music program in the field of religion, and one of the greatest missionary forces ever.

"A world that had thought we were an ignorant, barefooted, one-gallused lot, was jarred out of its seat when it found out that one out of six theological students is a Southern Baptist, that our voluntary gifts in a year approximate \$1.5 billion, and that on an average Sunday, our churches will baptize approximately three times as many people as were baptized at Pentecost."

Sullivan, for 22 years head of the Baptist Sunday School Board, was elected in June as president of the 12.7 million-member SBC, on the first ballot.

"I think it (the election) said something to the theological positions I have held throughout the years," said Sullivan. "It said something to the fact that we've been able to work through this crisis of the past 15 years..." he added, "and at the same time make tremendous strides of progress in social issues as well as any other area without dissipating our energies or dispersing our people."

Sullivan said there was a third, unspoken element in his election. "It was the convention's compliment to the leadership of every facet of our denomination. They were saying we're on the right track, going in the right direction, full steam ahead.

# 'Pastors must speak out on issues,' says minister

by Floyd A. Craig

GLORIETA, N.M. (BP) — If Southern Baptist pastors do not speak out on issues during the forthcoming presidential election campaign, they may run the risk of missing their divine call as ministers of God, a Dallas pastor predicted here.

According to A. Douglas Watterson Jr., pastor of Cliff Temple Church in Dallas, pastors are called of God to be "prophets to a broken and weary world."

Watterson, speaking to the conference on "Moral Issues in the '76 Elections," sponsored by the Southern Baptist Christian Life Commission, said Southern Baptist pastors and leaders must "find their voices and speak out clearly on human rights, armament, world hunger, unconscionable cost of health care, root causes of crime and corruption.

"I am confident that if the Christian leadership of America," said Watterson, "becomes vocal about the moral implications of these issues and many others that those who are running for public office will hear and be responsive.

"Somewhere, sometime, God's people must commit themselves radically to the way of Jesus," urged Watterson. "The time has come for us to rethink who we are.

"We are, according to Jesus Christ, to be a salt and light community. Whenever Christians become such a community, you can count on conflict. Whenever light encroaches upon darkness there is always a fight and sometimes even bloodshed," said Watterson.

Watterson observed that a vast number of Southern Baptist pastors have opted out of dealing with the "nasty, old world. They have said, 'I'm not going to deal with issues. I'm just going to preach the gospel,' as though the gospel only meant how to be saved and get home to heaven and not what a Christian is called to be and do in the midst of the broken world that Christ is involved in trying to heal.

"I have heard this until it makes me sick in my gut," Watterson said. "If we as Christian ministers do not speak to our people on moral issues during the coming elections — then who will?" asked Watterson. "Some will say if we speak on issues we will destroy the church — I say — if we preserve the church at the cost of being what the church is called to be, then there is nothing left to preserve," he charged.

"Certainly, we must avoid partisanship and dealing in personalities during the campaigns, but the campaigns offer excellent opportunity to apply the message of Jesus to the desperate issues of this hour and to call upon Christians to decide whether they really believe that Jesus' way is the way to heal the world's great sicknesses.

"The time has come for more than just pious talk," encouraged Watterson.

Aug. 8, 1976

## Evangelistic outreach

Acts 8:4-19; 10:1-48; 19:8-20

The purpose of our study in this section of the Acts is to gain instruction and inspiration for evangelistic outreach today as we become more familiar with the early churches. **Samaritans receive gospel**

(Acts 8:4-19)

The commission given by Jesus to his disciples, and through them to the church, was to proclaim the good news to the whole world. As we study the scripture lesson for next Lord's day we shall see the beginning of the fulfillment of the task of evangelizing a lost world.

The first step in following the command of the resurrected Saviour was brought about through the zealous Judistic work of an unbeliever by the name of Saul of Tarsus. This man's mind and heart was in sympathy with the death of Stephen and he was determined to do all possible to destroy these early Christians.

Because he spoke the truth about Jesus, Stephen was dragged out of the city to be stoned to death. He, like Jesus, was accused of blasphemy. He was attempting to help his fellowman by telling his listeners the gospel story. He was revealing to them their need to be saved. This they did not want to hear and did not believe. As a result they dragged Stephen out of the city to be stoned to death. Those who stoned him "laid down their clothes at a young man's feet, whose name was Saul." This early Christian gave his life while engaged in evangelistic outreach and Saul approved of his death.

Luke shares with us (Acts 22:20) the shameful testimony of Paul regarding the death of Stephen. Paul was an unbeliever at the time of Stephen's death and after his experience with Jesus he stood in shame because he consented to this murder.

Because Paul, before his conversion, was like a wild man many of the



Eaker

believers in Jesus fled the city of Jerusalem and they went everywhere preaching the good news.

Our Scripture tells us that Philip went to the city of Samaria and told the people about Christ. He preached Jesus and performed many miracles. The people listened intently to him and "there was great joy in the city." Even Simon, sometimes called Magus from the word used to describe his practice of magical arts, believed and was baptized. However, a study of his actions following his baptism reveal that he still manifested the signs of his old unregenerate nature. The nature of his belief must remain uncertain.

The news of Philip's evangelistic outreach in Samaria was carried to believers in Jerusalem. Consequently, the church at Jerusalem sent two of their number (Peter and John) to Samaria to evaluate the work there. From this it appears that in the early years of the gospel movement that the apostles gave general supervision to the work of our Lord.

### Gentiles receive gospel

(Acts 10:30-44)

The Son of the sovereign God commanded the early believers to "go tell" the world the gospel story. Since this was the plan of the Father we can be assured that his plans will be fulfilled. Consequently, we see the Gentiles receiving the gospel message.

One of the most profound statements ever made was uttered by Peter when the Gentiles received salvation. The Scripture says: "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable with him." (Acts 10:34-35) These words of Peter swept away the racial prejudices of the centuries. Peter realized that God is sending the gospel to the Gentiles as well as the Jews.

Cornelius, the God-fearing Roman of-

ficer, was among the first of the Gentiles to be saved. This is a beautiful and exciting salvation story that the Holy Spirit directed Luke to include in the written word.

Cornelius was in Caesarea praying when God sent a heavenly messenger to give him instructions to send for Peter. The next day Cornelius sends two of his servants to the home of Peter in Joppa. At this same time God was preparing Peter to receive the servants and go with them to Cornelius to share the word of God.

After Peter's vision he is ready to carry the message of God to the Gentiles so he goes with the servants to the home of Cornelius in Caesarea. This Roman officer and others were saved upon hearing the word of the Lord and they were immediately baptized. The Jews who were with Peter were astonished "because that on the Gentiles also was poured out the gift of the Holy Spirit."

### Pagan city receives gospel

(Acts 19:8-20)

Up to this point in our study we have seen Philip sharing the gospel with the religious half-breeds in Samaria. Then Peter is sent by God to the Gentiles. Now we see the gospel spreading out to the pagan city of Ephesus as it is proclaimed by Paul. He, like Peter, was a Jew and had been a persecutor of the church.

Ephesus was an important city in Paul's day. Many people visited Ephesus because it was a commercial center. It was in the plan of God to send Paul to this important place to reach many people for Jesus.

It was in this city that Paul encountered much opposition but he stayed between two and three years carrying the gospel from house to house.

In this Scripture we see the Bible plan of evangelistic outreach. Men of God going under the direction of the Holy Spirit to the unsaved world. This is God's plan and will always be his plan for reaching people for Jesus. His plan was put into operation in Jerusalem and from the written word we see the gospel going out over the world.

The Outlines of the International Bible Lesson for Christian Teaching, Uniform Series, are copyrighted by the International Council of Religious Education. Used by permission.

## A holy people

Aug. 8, 1976

Leviticus 19:1-4; 11-13; Joshua 24:14-21

Though years separate the general admonitions of Moses and the personal evangelistic appeal of Joshua, the same heart beat, the same principle, the same call from God beckons man to be right with God. Moses calls for quality of character — holiness. Joshua pleads for committed action — service. Their demands are not without parallels today as God desires a distinctive Christian life-style.

Be holy and serve the one true God! Be it 1976 or 6791 B.C. God wants man holy and serving him alone.

This lesson is the first in a series of four with a unit theme "Covenant Faith versus Pagan Culture." The call from God through Moses to the nation Israel is valid today. God wants man holy, but man must choose.

### A personal decision

God gave the distinct laws to his people through Moses. The book of Leviticus contains the laws which are to govern the organized people of God. Since the experience on Mt. Sinai and the erection of the tabernacle, God had taken his abode in the midst of his people. They were to be people of quality.

The word "holy" has as its root the idea of "cutting" or "separate." God wanted his people cut away from the world and separate unto him. Eighty times in Leviticus the word "holy" is used. The central figure is the High Priest. The central theme is fellowship. The central lesson is "be holy."

But people must choose to be holy. Joshua framed the invitation, "Choose you this day!" The people faced a choice. They were to choose separateness because the Lord (Yahweh) was holy. In Leviticus 19 alone "I am Yahweh" is used 16 times. This was the name God gave to Moses at the burning bush — the great I Am.

The Bible never knows a vague concept of God. He is always the living, vibrant presence of power and grace. When asked by Moses who he was, he said, "I am."

The Bible knows nothing of a vague identification with God. It reveals only a personal involvement. God is and he is God. He is not part God but all God. He



Uth

is not partly God but God of all.

Man chooses to be separated to God and this relationship is expressed in his love for his parents and the holy day of God — the sabbath. As man chooses to be holy or separated to God, idols lose their glow and pull. Man stands with his peers in integrity. (Vs. 11-13)

But nobody else can choose for him. Joshua says, "You choose!" This passage reminds me of a young lady in my first parterate. We were taking a census and we asked her of her relationship to Christ. She became very indignant and reassured all of us of her place with God because her father had been the demon down at the church for twenty-five years. She got the wrong word but sadder still she had the wrong basis of relationship. Joshua in 24:15 says "You choose!"

### A decision of urgency

Moses gave the laws to prepare God's people for battle and the occupation of the land.

Joshua gave the plea after the land had been taken and people were settling into lethargy. God had given them the land but "not with thy sword nor with thy bow" said God. They did not have calloused hands from the laborious tasks of hewing out cities and vineyards. They ate from gardens they did not plant. They gathered oil from olive yards that were just there for them. God had done great things for them.

But the gods of the land held an attraction to them. The gods of the Canaanites were there. The gods of the Amorites were there. Even the gods their fathers had worshipped in Egypt. But God, the great I Am was there. Urgently, Joshua pleads for them to choose.

What a parallel to today. We have just celebrated our 200th birthday. Our freedom was bought at a high price in 1776 and the following years. Now we dwell in a land for which we did not work. Urgency is upon us as we too choose the gods of our land or the God of heaven and Jesus Christ his Son!

### A decision of determination

Jesus taught no man can serve two masters. Joshua states in essence you cannot serve the Lord and the world. (Joshua 24:19) God is holy and he is jealous. He will not allow his people to

walk among strange gods and him at the same time.

If the people do not choose him, God will respond, said Joshua, by not forgiving their sins. He also will turn, do them hurt and consume them. Joshua is underscoring the seriousness of sin.

In the middle of Joshua's denunciation upon sin, he makes some very positive statements. Very determined he says, "As for me and my house, we will serve the Lord." (Vs. 15) "My house" refers to his family. Some have suggested the term may have referred to the wilderness Hebrews. But most view this as a family decision. Much determination went into this declaration. With this same commitment each family needed to respond and this they did.

"God forbid" (vs. 16) is a very strong protestation. It almost has the overtone of swearing but a declaration of determination to serve God needs to be in man's strongest language excepting profanity. Strong language and solid hearts were the need of the moment. They must not serve other gods but him alone. They responded, "We will serve the Lord." (vs. 21)

What a joy it would be if people today would deliberately choose to walk openly, unashamedly, and positively with Christ. Choose today with determination.

### Conclusion

Little has been said thus far in this lesson concerning the standard we are to have to measure or judge ourselves. Perhaps a look at the grammatical structure of the word God had for Israel would answer any questions. Too often the use of the term "holy" is determined by our manner of dress. Likewise our habits are often considered before a description of "holy" is applicable. Certainly our manner of dress and habitual conduct are a part of our daily living but "holy" is much more than personal piety.

Grammatically the statement has the holiness of man and the holiness of God equal. "Ye shall be holy, for I Yahweh, am holy." The standard for us is not the mores or the customs of our age. The standard in our New Testament application is Christ. We are to be like him. Peter summed it up, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (1 Peter 2:9)

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

July 25, 1976

done some of the most exciting things of our convention. Literacy ... language missions ... interfaith witness ... minorities ... black America ... rural work ... inner city ... metropolitan areas ... pioneer areas ... evangelism. These are exciting things.

"I think the board has been on the creative and cutting edge of the convention, and I suspect I am going to have to hurry to catch up ..."

Of Rutledge, Tanner said, "I have heard him called the finest Christian many people have ever known. That is a tough pair of shoes to fill. If they had said he was the greatest administrator ... but when they say he is the greatest Christian, that is a pretty good benchmark.

"He is going to be difficult to follow. But we are different. We have different approaches. And that is the way it should be."

Tanner has two earned doctorates. In 1956, he received the doctor of education degree from the University of Houston and in 1966 the doctor of philosophy degree from Southwestern Seminary, Ft. Worth.

He is also a graduate of Baylor University in Waco, Tex., and received an honorary doctorate from Baylor in 1975.

Prior to becoming OBU president, Tanner was president of Mary Hardin Baylor College in Belton, Tex. He has been pastor of churches in Gulfport, Miss., Houston, Cleburne and

Wheelock, Tex. His wife, Ellen, is a member of the Southern Baptist Convention's Executive Committee. Tanner served two terms as chairman of the Southern Baptist Education Commission. The Tanners have three sons, Bill, Keith and Mark, and a daughter, Kim.

...it's time to reach out to a world in need, and you can



Through the  
**COOPERATIVE PROGRAM**

**For sale**  
**24 used 12-foot pine pews**  
with hymnal holders  
Call 945-3018  
if no answer,  
call 375-2644

**Eyes Too Sore?**

Bathe them with soothing LAVOPTIK Medicinal Eye Wash. Prompt relief for sore, tired, burning eyes. Aids natural healing. Get LAVOPTIK Eye Wash with eye cup included at your drug store. Satisfaction guaranteed.

**Holy Land and Switzerland Tour**

Join Donald E. Wildmon, one of America's favorite directors of Holy Land tours, on his 10th tour. 11 days. Departs Nov. 8. Space limited. Send your minister. Go with the best. Write for information.

**Donald E. Wildmon**  
Box 68  
Southaven, Miss. 38671  
Phones 601-393-7945  
or 393-7260

Church	Sunday School	Church Training	Church Addns.
Alexander, First	105	29	
Alpena, First	60	12	
Berryville			
First	159	54	4
Freeman Heights	151	54	2
Rock Springs	70	44	
Bigelow, First	76	33	3
Booneville			
First	252	210	3
South Side	96	80	
Cabot, First	380	100	2
Caledonia	43	28	
Camden			
Cullendale	496	118	6
First	440	97	
Cash, First	90	55	
Charleston, First	183	62	
Conway, Second	288	118	1
Crossett, Mt. Olive	380	191	
Damascus, South Side	102	66	
Dell	108	53	2
El Dorado, West Side	384	377	
Elkins, First	94		6
Forrest City, First	526	50	3
Ft. Smith			
East Side	321	113	
First	1253	118	6
Grand Avenue	840	179	2
Mission	21		
Haven Heights	286	168	
Temple	149	64	2
Trinity	174	66	
Fouke, First	66	18	
Gentry, First	179	60	
Grandview	42	31	
Green Forest, First	171	56	
Greenwood, First	292	115	
Hampton, First	134	75	
Hardy, First	138	48	
Hatfield, First	103	41	
Hot Springs			
Leonard Street	142	70	
Memorial	97	41	
Park Place	264	76	
Harrison, Woodland Heights	96	60	
Hope			
Calvary	160	63	
First	337	62	
Jacksonville			
First	417	76	
Marshall Road	127	56	3
Lavaca, First	267	98	
Little Rock			
Crystal Hill	144	39	
Life Line	513	112	
Martindale	114	46	
Woodlawn	117	56	
Magnolia, Central	572		2
Monticello, Second	251	74	
Mulberry, First	180	84	
Murfreesboro, First	155	50	
North Little Rock			
Calvary	390	107	
Levy	371	57	
Paragould			
Calvary	217	192	
East Side	256	105	
First	379	79	
Paris, First	368	84	1
Pine Bluff			
Centennial	165	54	
East Side	155	68	
First	621		1
Lee Memorial	204	109	
South Side	564	93	
Tucker	18		
Oppelo	30	15	
Watson Chapel	324	81	2
Rogers, Immanuel	416	105	
Russellville			
First	528		3
Kelley Heights	37	19	
Sherwood, First	252	83	
Springdale			
Berry Street	79	49	
Caudle Avenue	149	71	2
Springdale	297	77	
Texarkana			
Arabella Heights	71		
Hickory Street	97		
Highland Hills	152	43	
Vandervoort, First	87	44	1
West Helena, Second	148	97	
Wooster, First	91	60	
Wynne, Harris Chapel	75	43	

**Grand Tour of Europe**  
**\$1245**

15-Day. Sept. 20-Oct. 3. Scheduled airlines. Write: Dr. Weldon Estes, Enchanted Tours, 4219 Oak Arbor, Dallas, Texas 75233. (214) 330-7111.

**PEW CUSHIONS**

Comfort and beauty. At prices your Church can afford.

For free estimate contact

**FLOWERS CUSHION SERVICE**  
P.O. Box 587 Keene, Tex. 76059  
Phone: A-C 817 645-9203

**LITTLE GIANT**

The name to remember for

**FIBERGLASS BAPTISTRIES**  
**WATER HEATERS**  
**SPIRES - CROSSES**

**KRINKLGLAS WINDOWS**  
Church credit plans available.  
Free colored brochure

**LITTLE GIANT MANUFACTURING CO.**  
Box 518 / Orange, Texas 77630  
Phone: 713-883-4246



ATLANTA (BP) — William G. Tanner was elected executive director-treasurer of the Southern Baptist Convention's Home Mission Board (HMB) here.

Tanner, president of Oklahoma Baptist University (OBU), Shawnee, is the 14th person to be elected chief executive since the board was formed in 1845.

Tanner, 46, is the youngest man to



Dr. Tanner

fill the most strategic position in the entire convention. Winning America for Christ is not an option, it is a must," Garrison said.

He added that 43 persons were suggested to the committee. Each was considered, he said.

"Never did we eliminate anyone. There was never a negative rejection but always a positive direction, praying that one name would surface. We feel this has happened."

He added the committee was never divided, but there always was a unity, and the nomination was unanimous.

"We have a deep feeling this morning that we are not presenting our candidate but that we are presenting the man God has chosen as executive director-treasurer of the Home Mission Board," Garrison said.

With his election, Tanner is the third OBU president to lead a major denominational agency and the second to be named HMB chief. His predecessor at Shawnee, Grady C. Cothen, left OBU to become president of New Orleans Seminary and now is president of the Baptist Sunday School Board,

to "beginning a new career. I have been in an academic ministry and now I am going into a ministry of missions."

Tanner has been OBU president since July, 1971. During that time, enrollment has grown from 1,600 students to more than 1,800, and the school's budget has gone from \$3.6 million to \$5.2 million.

As HMB executive director-treasurer, Tanner will oversee a program which includes a \$26 million budget and support of 2,300 missionaries across the United States, Puerto Rico and American Samoa.

"It sounds corny to say I feel very humble about this, but it is very humbling," Tanner said. "The thing that is scary about it is that it is a tremendous responsibility."

While he admits he "doesn't know enough about all of the programs" of the HMB, Tanner says his philosophy of home missions is to "reach and to minister to the whole person. I think that is our job. I hope we have a strategy to win America to Christ. To me that is the first priority. We should have a strategy, and we should have a plan of how we are going to do it."

## William G. Tanner to head SBC's Home Mission Board

by Dan Martin

Nashville. J. B. Lawrence, who also formerly was president of OBU, was HMB executive secretary from 1929-53.

In his remarks to the board following the election, Tanner said he comes "without any reservations. I am not in the fleece business. I am in the faith business."

Tanner also emphasized winning America to Christ through Southern Baptists' Bold Mission Thrust emphases of "evangelize and congregationalize."

"We are facing a radically new situation . . . (calling) for new facts, and the Home Mission Board," he said, "must operate at the cutting edge of creativity" to reach people for Christ.

In a press conference immediately after his election, Tanner said, "I think there needs to be a creative openness within the ranks of Southern Baptists," referring to a united effort to evangelize the world. "Our commissions, boards and agencies can work together and I would like to see this openness as a primary emphasis," he said.

In a pre-board meeting interview, Tanner likened his new responsibilities

Speaking of Bold Mission Thrust, Tanner said, "I believe in the concept of Bold Mission Thrust to give the opportunity for every person in our country to hear the gospel and to make a decision.

"It is not too bold to say that one of our objectives is to win our nation for Christ. I think that is extremely important and that is what home missions ought to be about.

"There are different ways to accomplish this, but it means to me that when you get down to the bottom line, the program ought to be designed to win people to Christ."

Tanner said he is coming to the board as a "listener, a looker and a learner," and admits he has no "pre-disposed hobby horse" of favorite programs.

"I am sold on what the Home Mission Board is doing. That is not something I conjured up in the last few months, but I have been sold on the Home Mission Board for the last 12-15 years.

"I think the Home Mission Board has

See Tanner  
on page 15

Address change????????  
Two weeks before change of address send  
name label below and new address to:  
ARKANSAS BAPTIST NEWSMAGAZINE  
P.O. Box 552  
Little Rock, Ark. 72203

head the denominational agency in the past three quarters of a century. He also is the third college president to lead the board since it was founded in 1845.

He succeeds Arthur B. Rutledge, who retires Dec. 31, after serving 11 years as HMB executive director-treasurer.

Tanner, elected during the July meeting of the 69-member board, is expected to move to Atlanta in October.

In presenting the nomination to the board, Gene Garrison, pastor of First Baptist Church, Oklahoma City, and chairman of the board's 7-member search committee, traced its work and procedures.

"When we began, we were aware that the person we would nominate would