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### August 9, 1973

Arkansas Baptist State Convention

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August 9, 1973

# Arkansas Baptist

NEWSMAGAZINE



Glendale, Booneville  
celebrates centennial  
page 6

# Religious liberty is a two-way street



Dr. Grant

Recent news from Israel seems to indicate that minorities have difficulty remembering minority rights when they become majorities.

The Jews, whose struggle for religious freedom is as old as the history of their people, are apparently having difficulty in the new State of Israel respecting the rights of evangelical Christian groups to give full expression of their Christian faith. Baptist tourists have recently returned with reports of more than one rock-throwing incident in which a Baptist mission has had its windows knocked out, apparently by militant anti-Christian groups. Although it is possible for this to happen in any country, there is a strong feeling that the government has not taken adequate steps to prevent this from happening. Such violations of Christian freedom in Israel have occurred at about the same time as statements by government officials that missionary proselyting activities are unwanted in Israel. This, of course, would deny to Christians the right to follow the mandate of Christ in the Great Commission.

This is a good time to take a new look at the "Manifesto on Religious Liberty" adopted by our Baptist World Alliance Congress in Copenhagen, Denmark, in 1947:

*Holding the principles of freedom dear, we therefore seek for all peoples everywhere, and in particular for all minority groups, the following freedoms:*

—Freedom to determine their own faith and beliefs;

—Freedom of public and private worship, preaching, and teaching;

—Freedom from any opposition by the State to religious ceremonies and forms of worship;

—Freedom to determine the nature of their own ecclesiastical government and the qualifications of their ministers and members, including the right of the individual to join the church of his own choice, and the right to associate for cooperative Christian action;

—Freedom to control the education of their ministers, to give religious instruction to their youth, and to provide for the adequate development of their own religious life;

—Freedom of Christian service, relief work, and missionary activity, both at home and abroad; and

—Freedom to own and use such facilities and properties as will make possible the accomplishment of these ends.

It is easy, of course, for us Baptists to lecture a Jewish majority that was once a minority about the importance of respecting the freedom of minorities. But it is also easy to forget that once persecuted Baptist minorities are now a part of the establishment majority in most of the United States. Those who desire to have required Bible reading and prayer in the public schools (so long as it is "our kind of Bible reading and

prayer") would do well to remember that we may not always be in the majority.

Religious liberty is a priceless possession only so long as it operates as a two-way street for majorities and minorities, and for the religious and nonreligious.

Let him that wants no freedom for himself cast the first stone. — Daniel R. Grant, President, Ouachita Baptist University

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# Arkansas Baptist

NEWSMAGAZINE

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## Anyone for steak?



Editor Sneed

Let us imagine that you have been invited by a very wealthy friend to the finest steak house in your area. When the orders are placed, you insist "I'll have skim milk and nothing more."

"Are you ill?" your friend gasps in utter amazement.

"No," you reply seriously, "I just never have enjoyed solid food. All I care for is milk."

Ridiculous? No normal adult behaves so childishly. Yet there are many Christian adults who are still in a stage of spiritual development requiring milk rather than meat.

These are the type of people that Paul was dealing with when he wrote "I have fed you with milk and not with meat: for hitherto ye were not able to bear it, neither yet are ye able." (I Cor. 3:2.)

One of the most exciting times in the life of our children is when they are learning their ABC's in the first grade. But each of us hopes our children will advance beyond this point. Just as it would be a sad and tragic event for a child never to advance beyond the ABC level, so it is with a follower of Christ.

To advance beyond the first grade level a child must do certain things. He must stay in school. He must put forth some effort, for, no matter how good a teacher may be, the student must study some to acquire knowledge. There are many educational

methods which have been tested. But everyone can agree that the best learning comes through actual involvement in the particular field of endeavor.

Similarly, if the Christian is to advance beyond the elementary beginning he, too, must put forth effort. It is essential that he shares in the corporate worship experience. It is also necessary for him to study the Word of God. Second Timothy 3:15 tells us that we are to study so that we won't be ashamed as we come to deal with the Word of God.

We, as followers of Christ, are not to allow anything to deter us from our normal development. In the case of the people at Corinth, Paul pointed out that the reason for their prolonged infancy was their preoccupation with carnal things (I Cor. 3:3.)

Finally, we must apply our Christianity in the arena of life. One of the favorite analogies of Paul is that of the athlete. Just as the runner must put forth every effort to win the race, so the servant of Christ must struggle to obtain maturity. (Phil. 3:14.)

A certain teacher of ours when questioned concerning his determined dedication to the study of God's Word insisted "I must work, for I believe that a person will take up in their spiritual development in eternity where they are in this life."

We are not sure about the theological accuracy of this statement. But if it is true, many of us will still be in the first grade.

It is certain that God wants each of us to become adult Christians. What will you have — meat or skim milk?

### Guest editorial

## Financing of church building through bonds is good approach

Church bonds have been mentioned prominently in both the secular and religious press in recent months, but not usually in very complimentary terms.

One Southern Baptist state convention has been in serious trouble because of inadequate leadership in the handling of church bonds, and other state conventions have had some difficulties. The pastors of several prominent Baptist churches (some were Southern Baptist and some were not) have been charged with fraudulent dealings in church bonds. One of the nation's largest and best known companies in the bond promotion industry has had its operations suspended completely by the Securities and Exchange Commission.

Tragically, most of the problems have involved either Baptist churches or organizations owned or staffed by Baptist persons. All of these negative reports have not only hurt the Baptist name but have also

raised question marks on the entire church bond industry.

It needs to be said that the financing of church properties and buildings through the issuance and sale of church bonds was and still is a legitimate method of church finance. There are countless solid, stable Baptist churches in existence today that never would have had adequate buildings had this means of financing not been available.

Many times the personal contact necessary in a successful church bond program has also resulted in a spiritual revival in a church. Many pastors have testified to the evangelistic results along with the financial results of such a campaign.

There are, however, certain basic differences between financing with bonds and with a conventional

(Continued on page 4)

loan. One of these is the method by which the financial program is initiated.

When a church seeks a building loan from a bank or other similar lending agency, the church must approach the agency and justify its need for the loan and ability to repay it. The lending institution is not likely to approve any loan which appears to be excessive or not vindicated by sound building plans unless, of course, the church has concealed the truth. Thus, the burden of proof is on the church to justify its request.

When church bonds are used, the procedure is almost completely reversed. Usually a commercial bond promotion agency learns of the church's interest in a bond plan and initiates a meeting. A representative of the bond agency then visits the church or its committee and proceeds to "sell the church" on the merits of a bond program as well as the merits of his own company.

He may also counsel with the church committee on the amount of bonds that likely can be sold. If he is well trained and conscientious, he may perform a real service for the church. But sometimes even a reputable company may unknowingly have an overzealous representative on its staff who may encourage

the church into a building debt beyond its financial means.

In some cases the church itself has been at fault by insisting on a bond issue in excess of recommended limits. In many such cases, the bond company has acquiesced to the wishes of the church and has rationalized its actions with an attitude of "if we don't, some other company will."

Any church contemplating a building program has a heavy responsibility as a steward of the people's tithes and offerings to consider very carefully and prayerfully the source and amount of financing for buildings. Professional counsel is always available and should be sought early in the church's planning.

The Stewardship office of the Arkansas Baptist State Convention will offer counsel to any church seeking help in determining the proper amount to borrow or the best source from which to secure it. Suggestions can also be offered concerning the fund raising program and services of the SBC Stewardship Commission. — Roy F. Lewis, Secretary, Stewardship-Cooperative Program Department.

—Reprinted from the June 17, 1971, issue of the "Arkansas Baptist Newsmagazine."

**I must say it!**

## The lion and the lamb — life style



Dr. Ashcraft

There is more than a slight difference in the life style of a lamb and that of the lion. Likewise the choice of diet and notions of freedom are far apart. The lamb loves tender grass and, not unlike little Ferdinand, loves flowers. The lion loves leg of lamb. His idea of freedom is to roam at large devouring almost everything in his path but the elephant, who also has a life style all his own.

Our civilization is composed of some strangely different people, all wishing their own diet, thing, freedom and life style. While one may admire prowess and strength he hardly wishes to play host to someone whose delight it may be to eat him.

It has been prophesied that in some far removed day the lion and the lamb will be good friends, share the same diet and lodging. They shall enjoy a diet which does not include each other. Until that time adjustments must be made and there are very real evidences such is the case.

The life style of the bully, embezzler, pusher, drunk driver, rapist, murderer, and such like encroaches upon the life style of others less violent in their nature. The situation is made worse by many

who admire strength, even if it is lodged in the criminal.

The tenor of our day is to applaud the strong man even while he is consuming our solid citizen. Lions are admired for their strength but not for their appetites or compassion. All others are considered weak because they are meek. Meekness is not weakness and strength is not the only virtue.

The lamb, meek and weak as he is, represents a lovable object. He is a very productive animal for the human race. In comparison to the lion, he is far more desirable to be around. Small wonder there are more lambs than lions. The world could well function without the lion, but hardly without the lamb.

Every year there are fewer lions than lambs. The day may come when lions will only be in zoos and circuses or embalmed for the museum. History keeps the usable and discards all else.

History is making its slow but sure invasion into the ranks of those who deny others an acceptable life style. The mortality rate is rising higher and higher for those who eat others. Only those who cherish for others an acceptable life style may hope to retain theirs (Isa. 11:6-8.)

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

## News briefs

- The Jackson family singers will be at Pleasant Hill Church, Rogers, for the evening service August 12.
- Southside Church, Fordyce, recently purchased an air conditioner for the nursery.
- Saddle Church recently ordained Vernon Howard and Adrain Ogler as deacons.
- First Church, Mountain Home, has growing pains — 40 additions in the last 10 weeks. The 500-capacity sanctuary is no longer adequate and closed circuit TV is being installed to accommodate the overflow of worshippers. Kenneth Threet recently became pastor.
- Alma, First Church, closed a revival Aug. 5 with a concert presented by Bill Michael, a nationally known recording artist.

• The youth choir of Baptist Tabernacle, Little Rock, presented *Come Together*, a musical experience in love, during the Sunday evening service July 29. They also presented the musical at Hilldale Chapel, Little Rock, and the Christian Service Center in Little Rock.

• Haven Heights Church, Ft. Smith, for the third year, conducted Vacation Bible School for Union Church (Black) at Cedars, Okla. The enrollment reached 108 with an average attendance of 97. The offering of approximately \$20 was put into the building fund. The educational building was condemned and had to be torn down.

• Plainview Church, 8419 Crystal Valley Road, Little Rock, will observe "Homecoming Day" Aug. 19. Everyone is invited. Sunday School begins at 9:45, worship service at 11 a.m. A basket lunch will be served at noon.

• Oak Grove Church, Pocahtontas, recently completed a beautiful brick pastorium.

• Witt's Chapel, Maynard, has a new pastorium under construction.

• J. Russell Duffer has presented a formal resignation to the Gainesville and Current River Associations to enter retirement at the end of December.

## Deaths

Dyress "Nick" Edwards, 54, a member of Yorktown Church, died July 8. He was the brother of W. Ross Edwards, editor of the *Word and Way*, Missouri state Baptist paper.

# The Christian and the occult: witchcraft

By Bill Viser, minister of youth  
Rosen Heights Church, Ft. Worth, Tex.

(Fifth in a series of seven articles)



Viser

A high school student in Ft. Worth, Tex., is found in the school science laboratory practicing her witchcraft in an experiment.

In a small town not too many miles distant, a high school teacher (a self-proclaimed witch) prepares to

lead the class to study and perform Arthur Miller's "The Crucible," a drama of the Salem witch trials.

Two Minneapolis witches bind their wrists together with cord to become man and wife. They claim the ceremony to be the first public witch wedding in modern history.

Los Angeles, Calif., has its "Official Witch of Los Angeles" appointed by the Board of Supervisors. A gathering in the Hollywood Bowl gives her a chance to take part in the program by casting a spell over 11,000 people. When the city tries to take away her title some time later, she threatens to use her powers for evil against the County. The County lets her keep her title.

The *Los Angeles Times* has reported that whole villages in Russia have been taken over by witchcraft and wizardry.

Thirty thousand or more witches practice witchcraft in Great Britain, and the number of practicing witches in America has been figured to be as many as 100,000.

### A beginning

Authorities differ as to the beginning of witchcraft.

Some say it began with the Stone Age enjoying widespread acceptance until the 17th century persecution robbed its ranks of from 300,000 to 2,000,000 men and women executed as witches.

Others say it has no such roots but is to be regarded as a scientific secular skill, perhaps even one with revolutionary, psychological or social implications.

Regardless of the variety of opinions regarding its origin, witchcraft is very much a force to be reckoned with.

### A religion?

Many of those involved in witchcraft claim it as a religion, referring to it as "The Old Religion." They claim that

classification by pointing to its roots as a nature religion reaching back to the dawn of civilization. In fact, occult practitioners in New York City are demanding that civil rights legislation be extended to protect witchcraft as a formal religion.

### A difference?

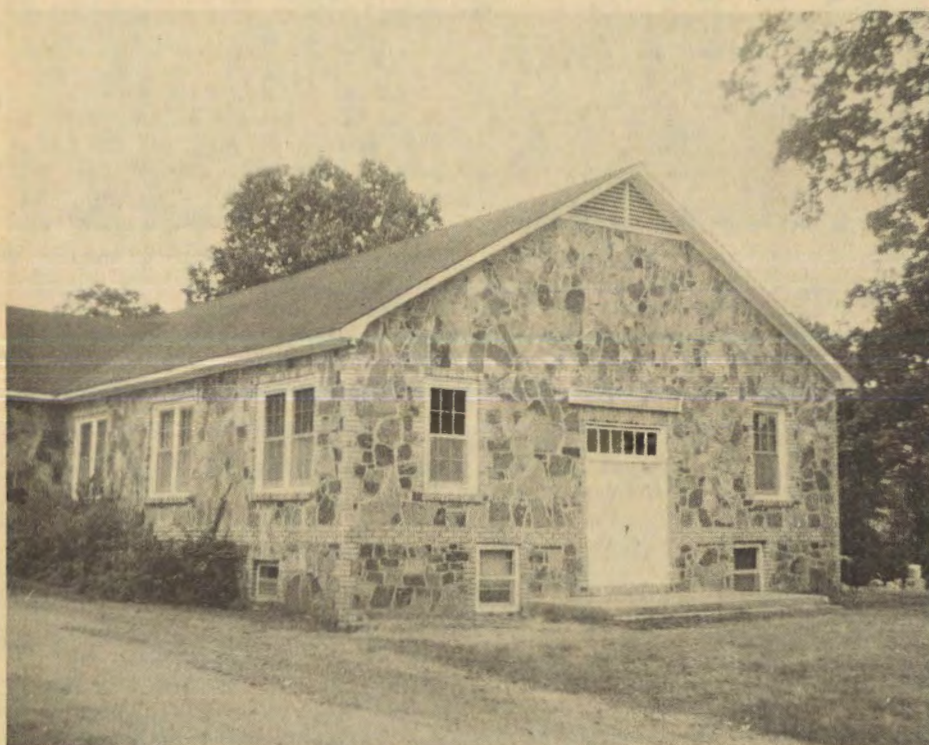
Certain aspects of witchcraft help distinguish it from other areas of the occult. A few of these are (1) All Satanists are witches (magicians or black witches,) magic is employed freely and may be considered essential to the service. However, all witches are not necessarily Satanists. (2) Witchcraft can further be distinguished by its division into those witches practicing white magic (deriving their presumed power from beneficial forces of nature to use in an effort to heal, resolve disputes and achieve good for others) and those practicing black magic (invoking power from Satan to benefit self by attempting to acquire something or by casting an evil spell upon an enemy.)

### A contrast

Although many involved in witchcraft say it does nothing to mock the church, the evidence does not bear out this conclusion. Ritual demands that witches work naked in order to make maximum use of the power residing within their bodies. Charms are used as are images to bring harm to certain individuals. Witches involved in white magic place their faith in a human agent or something else.

### A judgement

The Bible is not silent on the subject of witchcraft and speaks concerning it warning of its evil. Pharaoh's magicians performed supernatural feats (Ex. 7-11 and 2 Tim. 3:8) as did the magicians in Babylon (Dan. 1:20; 2:2, 27; 4:7, 9; 5:11.) The witch invoking occult powers yields her body to the Devil. Many examples of bewitched people are in the Bible: Simon of Samaria (Acts 8:9,) Bar-Jesus the sorcerer (Acts 13:8-10,) etc. 1 Corinthians 12:10 warns us to discern spirits. We can avoid them by maintaining strict adherence to the Word of God, (Eph. 6:11-18) for the acid test of all spirits is the person of full salvation of Christ (1 John 4:1-3.) The evidence is plain to see that this evil must be avoided.



*Glendale Church's present facilities was begun with a one-room structure.*

## Glendale, Booneville celebrates 100 years of struggle, growth



*Former pastors A. D. Kent, Milo Bryan, Ray Kesner, and Elton Pennington are joined by present pastor Dan Threet (center).*

Glendale Church, Booneville, celebrated its 100th anniversary July 8. The program was held at 2 p.m. with choir singing and many guests which included six of the former pastors, state Executive Secretary Charles Ashcraft, and James Griffin, Associational Missionary of the Concord Association of which Glendale is a member.

Former pastors present were Milo Bryan, 1932-1935; A. D. Kent, 1951-1958; Ray Kesner, 1958-1960; Elton Pennington, 1961-1966; and Donal Elmore, pastor in 1971.

Dr. Ashcraft brought greetings from the Baptist churches over the state and Missionary Griffin brought best wishes from the churches in the Concord Association. After services, a reception was held in the educational building.

Glendale was organized in 1871 or 1872, but there was no appointed pastor until 1883, when Elder William Bunch agreed to serve. Regular meetings were begun on the first Saturday before the first Sunday in each month with Sunday School services conducted through the warm season of the year. A small one-room school was the place of worship and the fellowship called themselves the Union United Baptist Church. The Articles of Faith of the Old Philadelphia Baptist Association were adopted.

In November, 1894, the Glendale Meeting House burned and the congregation decided in March of 1895 to erect a building separate from all schools and other churches. The church was called The Missionary Baptist Meeting House at Glendale. Glendale was a Southern Baptist Church prior to 1896, but that was the year entrance was made into the Concord Baptist Association.

In 1903, the church ordained the first deacons, and in 1905 called J. W. Comer as pastor at an annual salary of \$105. In 1896 D. M. Bryant served as pastor for \$15.

In 1912, the church voted to organize a Sunday School and a Ladies Aid Society, the forerunner of today's Women's Missionary Union. In 1915, the church went to half-time preaching and shortly after, added a Baptist Young People's Union.

The church prospered and continued to grow and in 1927, voted to build a five room addition. This structure burned 11 years later and services were held in the deacon's homes until a one-room structure was built. I seated 400 people.

In 1949, the church went to three-quarter-time preaching with John Westfall serving as pastor. Ray Kesner became the first full-time pastor in 1958.

The church added Sunday School rooms and rock-venered the existing building in 1954, under the leadership of A. D. Kent. Also in 1954, the church voted to give 3 percent income to

associational missions and 11 percent to world missions through the Co-operative Program.

The church established a church library in 1960, and purchased the present organ in 1963. In May of 1964, the congregation voted to build a baptistry. In 1966, the educational space was expanded. The building included seven classrooms, a pastor's study, and an assembly room. The dedication was held in 1967. In 1969, central air and heat was installed in the main auditorium. In 1971, the church built a new bed-room and bath in the pastor's home and installed carpet. In 1972, the roof was reshingled and central air and heat was installed in the educational building.

The church membership is now 242. The present value of our church building is in excess of \$40,000. Pastor Threet observes, "Truly the Lord has blessed us. Only he knows what is in store for us in the next 100 years, but it is with prayer that we will meet the future with grace and courage as we did the first 100 years."

## Ordinations



Combs

**Walter Edward Combs IV** was ordained to the ministry July 22 by First Church, Camden. The questioning was led by John R. Maddox, pastor of the church. Conway Sawyers, Superintendent of Missions for Liberty Association, gave the

charge to the candidate. Combs, who expects to receive the M. Div. degree from Southwestern Seminary in December, is assistant pastor of Oakwood Church, Ft. Worth. He is a graduate of Mars Hill College, and is married to the former Nancy Maddox of Camden.

Immanuel Church, Warren, ordained **Bob Clayton** to the ministry, Sunday, July 8. Raymond Reed, Superintendent of Missions for Bartholomew Association preached the ordination message. Clayton is a retired Air Force sergeant who was called to preach while stationed overseas. He is serving as pastor of Union Hill Church in Bartholomew Association.

**Willis Hinkson** was ordained to the ministry July 1 by First Church, Hardy. Moderator for the service was J. C. Montgomery, Superintendent of Missions for Rocky Bayou Association. Lon B. Brown, pastor at East Side, Paragould, delivered the sermon. Hinkson was called as pastor of First Church in April.

## Woman's viewpoint A key problem

By Iris O'Neal Bowen



Mrs. Bowen

As I left home this morning, I clutched in my hands three sets of keys that I would be needing just to get from here to, and into, the store.

Many of the keys I would not need — the keys to the basement, the safe deposit box, Danny's tool box (how did I ever get THAT key?) and some from old cars and front doors from somewhere back along the way.

But my car keys were on one of the rings, so that set was vital to my navigation plans. The next set held the store keys, and since I had been elected to open up the store, that key was a must. I also recognized the key to the desk and the ice box, but I had never received a proper introduction to the other dozen on the circle.

The third set held a key I had never seen before, for it was to activate another one of our old clunkers that

periodically turn up in our driveway when one of the men-folk has had a spell of car fever. . . So I move the clunker and hie myself off to work. . .

If you think we carry too many keys, you should be around when we get to the store and find we have no store keys.

Many times we have had to retrace our treadmarks the ten miles back in to get the keys, or even worse, break a window or a lock to gain entrance to our own business!

Yes, keys can be a nuisance. They populate in dresser drawers, they hide in trouser pockets and purses, they jump off the key ring and become invisible when you need them the most.

But keys are important. They give you access to places. They make places safe. They keep things in and they keep things out!

I have one set of keys that I never have to worry about. I will never lose them, no matter how often I change purses. I call them my keys to the kingdom. They are in God's hands, and are always available for my use.

## Student ministers to beach people

Dear Arkansas BSUers:

Hampton Beach, N. H., is truly a beautiful place. It is also an exceedingly busy place. Seven other summer missionaries and I work in the Agape Inn, a Christian coffeehouse situated right on the beach. We have anywhere from 50-100 people who come in every night between 6 and 12.

Most of the people who come in are eager to listen to what we have to say. God opens many doors for us to witness to them, and already many people have accepted Christ through our ministry. However, there is a great drug problem here on the beach. Many who come in cannot comprehend the things we try to tell them. Often with these the only effective type of ministry is simply being concerned and kind, letting them know we care about them.

The kids who come in here at night usually hang around the beach during the day. So, on warm afternoons we all get together and swim or play frisbee on the beach. I have developed friendships here that I know will be long-lasting.

I have talked with several people at night who would claim to be Christian, and yet when I got to know them better, I'd discover that they had no real personal relationship with Christ.

Every night at 11 our staff does a show and sings three or four songs. Then one of us does a short gospel presentation. It's a quiet time which makes many of the people here think. Afterwards we go sit at tables with the people to talk to them. This seems to be the best time for me for witnessing, because the mood is right.

The Lord has blessed me and enriched my life by leading me here. Although I find it difficult to witness to some people at times, I know that through prayer, God will give me the strength I need to keep going for him.

Sincerely,  
Teresa Crowe

(Teresa is serving as one of the Arkansas BSU Summer Missionaries. She is working in a coffeehouse ministry at Hampton Beach, N. H., and is a student at Arkansas State University.)



Miss Crowe



# It happened at the watergate

By William L. Bennett

(A sermon delivered at First Church, Ft. Smith, Sunday, July 1)

Today is our sixth annual "God and Country" day in the First Baptist Church. I would remind you that we call this day, "God and Country" Sunday. Not Country and God, for first of all on this day, we worship God. We glorify Jesus Christ, the only Savior of men. Then secondly, we honor our country and we see no inconsistency in these two things in the First Baptist Church.

I am speaking on the subject, "It happened at the Watergate," or "America needs God's kind of watergate." I suspect that there are some people who thought I was going to make a political pronouncement today. But not really at all. My purpose is to call attention to one of the great revivals of all time. A national revival that happened in Israel at a place significantly called "The Watergate." We will come back to the Watergate revival in a few moments, but there are three things that I want to say. Please stay with me and pray as we preach the Word of God.

There are three great facts about our country which we need to ponder today in the light of Scripture.

1. The first fact is that God has blessed America above all nations in the world because America historically has honored God.

The mystery of America is really not a miracle. It is quite understandable. The Bible says in Psalm 33:12, "Blessed is the nation whose God is the Lord." When Christopher Columbus set sail for America in 1492, he placed a cross on his lead ship. When he arrived on these shores he planted that cross in the soil, he knelt and he dedicated this continent to God. Did you know that?

When the Englishmen came to Jamestown in 1607 the first thing they did was to kneel down and in prayer, dedicate this land to God. The first thing the Pilgrim fathers did when they came to Plymouth Rock was to plant a cross upon that rock and to dedicate this land to almighty God.

The framers of the Declaration of Independence unashamedly acknowledged that God was our great protector and guide. The first public house built in America was a church building. The first public meeting ever held in this land was a church meeting. I would say to you that while our forefathers believed in the separation of church and of state, they never advocated the separation of the state and God. Never!

It is indeed sad, it is a tragic interpretation of our history and of our fundamental laws, when we have people taking the doctrine of separation of church and state to stop the reading of the Bible, and the saying of prayer in public schools and in the legislative halls, and even in the White House of our nation.

There is no mystery to the blessings that have been upon America. I want you to mark it in your heart. I want you to nail it down in your soul today. America has been blessed above all the nations of the world because America has honored God. He is the author of all our blessings and God has been good to America.

Not only has God been good to America, but America has been good to her enemies. There is no nation in all of history who has treated its defeated enemies as America has. After World War II we rebuilt the countries we conquered. We have rebuilt Japan to such an extent that American businessmen are having difficulty keeping up with their industry. The poorest people in America are rich people or would be rich people in other lands. One man was

complaining about his poor condition. He said, "Just think of it! Our little baby has to sleep in the cardboard box in which our color television came." That's the kind of poverty we have in our land! But mark it well in your souls today — God has blessed America above all the nations of the world because America has historically honored God.

II. But there is a second fact that I have to remind you of. America, at this hour, stands in grave danger because to a great extent, Americans have forgotten the God who made them great.

We are in a national crisis and the enemy is not out yonder. As Pogo said, "We have found the enemy and the enemy is us." There are some enemies today that are warring against this great nation and unless we realize it and unless we are honest about it, unless we are repentant enough to face these problems, America cannot continue as she is going and survive. I want to mention just a few of these salient, significant enemies that are corroding our country and threatening to destroy us today.

1. First of all there is the materialistic soul of America. Isn't it sad that a country founded on spiritual principle has as its primary values today that which is materialistic? We are trying to clothe our lonely and naked souls with material things today rather than with spiritual blessings of God. This is a serious enemy of America.

2. A second thing is the liberalism of our churches. There used to be a time when a preacher got up in a pulpit or a priest or a prophet and said, "Thus saith the Lord God Almighty." But sad for me to say that is not true in most of our churches in this land today. I do not believe there is a greater problem in America today than liberalism in our churches. Preachers began to say, "The church says," and now they are saying, "Well, it seems to me." There is no problem in America that cannot be solved by the truth of God and by the preaching of the Word of God. Liberalism in our churches is one of the great enemies of America.

3. A third enemy is the lawlessness of our citizens. Not all — thank God for a community like Fort Smith that believes in law and order and old-time patriotism. Thank God for men who enforce the law. But let's face it — we have a generation not raised on the Bible in this country. They have been raised by "Spock" rather than "spanked," and many of them consider lawlessness a way of life.

Unless we as Americans respect the law of this land, voluntarily, we shall be forced to respect the law of a dictator involuntarily. That is what history teaches us. Let no one be deceived, there is a Godless element in this country that is determined to destroy our institutions. They do not believe in America like you and I. One of these anarchists said, "We just need to keep hitting the man (meaning Uncle Sam) from every side long enough and if we hit him long enough finally he will collapse." That's going on! These people sound mighty pious and some of them are even so-called spiritual leaders. Some of them are with the press. They are trying to destroy this great land of ours. Lawless people who do not believe in liberty under law.

4. There is a fourth enemy of America. That is the Permissiveness of our courts. I believe that the Supreme Court — if they could vote on hell — would try to vote it out! They would say that it is cruel and unusual punishment. Listen to me! A nation which does not punish its criminals is

insane! A nation that is not willing to deal with those that would destroy it has no right to live. I thank God that the Supreme Court has made a recent strong ruling against pornography and I hope this represents a new trend.

Somebody asked me if I believe in capital punishment and I can tell you I do! Why? Because the Bible teaches capital punishment. That's the reason I believe in it. You read Genesis 9:6 and it plainly says that a man who murders a man shall himself be killed. You say "But that's the Old Testament." There's no difference in the God of the New Testament and the Old Testament. We must come back to the basic law of God and man.

5. A fifth enemy is the apathy of our people. This may be the worst enemy of all. Someone has said that the history of democratic societies run like this: From bondage to spiritual faith. From spiritual faith to courage. From courage to freedom. From freedom to abundance. From abundance to selfishness. From selfishness to apathy and then from apathy back to bondage. Where are we in America today? What stage are we in in America? We are in the stage of apathy.

We complain about many, many things. For instance we complain about pornography. We complain about vulgar publications. Do you realize that the members of the First Baptist Church alone can clean up this city when they get ready? Suppose you went to your druggist tomorrow and you find pornography displayed and just take it to him to say, "Man, what do you mean by having things like this in your drugstore?" You'd scare him to death! When we get ready in this country to deal with pornography we'll deal with it and not until. The problem is, we don't want to get involved — we don't want to get our hands dirty! We are afraid we might lose a little influence or some friends. We've got to lay our lives on the line in this day if this country of ours is to survive. I believe this with all my soul. Apathy is probably our greatest enemy.

6. But there's another real enemy, and that is democracy without morality. Don't leave this place and say I don't believe in democracy and capitalism. I do. I believe that democracy is the greatest form of government ever devised by man exceeded only by theocracy which will come when Christ comes again — the government of God. But I am saying to you today that democracy without morality is a miserable failure. Democracy will not work without morality.

If the majority of the people are corrupt, they will pass corrupt laws. If the majority of the people want pornography, they are going to have pornography. If the majority of the people want abortion, they are going to have abortion. If the majority of the people want to do away with all capital punishment and let the criminal go free that's what we are going to have. If the majority of the people want to take from people who are working and give to people who won't work, that is what we are going to have.

I'm saying to you that unless democracy is controlled and guided by truth and principle it is a miserable failure. And the sad thing in this present generation in which we live is that we have a democracy on the books — yes — we have a republic written in the Constitution of the United States, but we cannot keep it because it is on the books. We cannot keep it because the Constitution provides it — we will only keep it if our principles are undergirded by righteousness. Democracy without morality will not work and we are witnessing this in many places.

These are real enemies of America. They will destroy us unless we deal with them. But we can whip them if we will have a conviction and we want to do something about it. They will not whip themselves. They must be dealt with by common people just like you and me.

III. That leads me to a third thing. America, this great land in which we live, must have a revival like Israel had at a place called the watergate. America must have a revival.

Fourth of July celebrations will not answer for the crisis which is at hand. This revival is described in the 8th chapter of Nehemiah. Read it carefully. I want to point out to you the main features of this revival.

1. In the first place, the people recognized the crisis. Do you recognize the moral and spiritual crisis in our country? Israel recognized it. We've got to recognize it before we can do anything about it.

2. In the second place, scripture says the nation gathered together as one man. They united because they recognized the crisis.

3. In the third place, Ezra, their preacher, took the Bible, the Word of God, before the people and began to read it. He read it from early morning until mid-day. The people stood there and they even said "Amen." There's nothing wrong with saying Amen in the church! You'd think "Amens" were \$100 apiece the way some people say them. We say we want dignity in the church, but we don't know the difference between dignity and rigormortis. Have you ever attended a church with that funeral atmosphere in it? Ezra read the word of God.

4. But in the fourth place, the Bible says that the people stood there listening to it. But not only did they listen, it convicted them of their sins. They began to weep, they repented, they called upon God, they got right at the Watergate, according to scripture. They turned back to God at the watergate — at a place called "the watergate." Nehemiah 8:10 says that they were filled with joy, and the joy of the Lord was their strength. Oh the joy we can have in this land of ours if we will come back to God.

God does not mind us having material things if we will put him first. He does not mind us having our great educational institutions and all the things we have provided if we will put him first. But we must do that! We must have a revival of turning back to God.

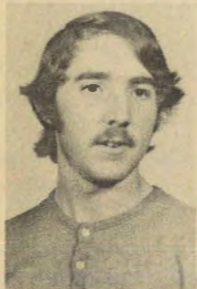
What is the hope of America today? The hope of America is in the spiritual. The hope of America lies in God — not in the military — not in the presidency or the legislature — the hope of America lies in God and God alone. Why? Because, had you ever stopped to think that God is the only person large enough, great enough that a free American will bow down before? God is our only hope because he is the only one wise enough to get us out of our mess. I believe our leaders are doing the best they know. They simply do not know. "Our problems are beyond us" as Churchill said. Only God can get us out of our problems.

And God is our only hope because he and he alone is strong enough to solve our problems. What can you do about it? The most patriotic thing you can do on this fourth of July is to turn to Jesus Christ as your Savior and Lord if you haven't. And if you have, get right with God if you are not and serve him with all your heart. Are you right with God today? Let's not talk about patriotism, let us not talk about the love of our country, until we begin with God who made it and God who has blessed us.

I raise the question, "Will the great American eagle be replaced by a vulture of death and judgment and destruction?" Will the great American dream become a nightmare? Will the great ship of state dry rot and sink? You hold the answer; I hold the answer. It is not in the Congress or the Army or the Navy. It is in the pew of the church. It's in the streets, it's in the homes, it's the average man and woman.

So I say we've got to have a revival and of course it has to begin individually. Do you realize that America is no greater than you are great? America is no stronger than you are strong. America is no purer than you are pure. It is no more godly than you are godly. It is no more Christ-like than you are? We are America and we have got to start with ourselves.

## Missionary reports from Alaska



Grosskopf

Dear Arkansas BSUers:

I arrived in Anchorage, Alas., on June 4 where 20 summer missionaries, plus three Alaskan appointees, held a four-day orientation. On June 9 I arrived at Sitka, Alas., my field of service. Sitka is in southeast Alaska, a seacoast town where you can't really go anywhere except up and down about 30 miles of roads. I am living with a family that has six boys and they are radiant Christians. The church we all attend is First Church. It is the only Baptist church in Sitka, a town of about 5,000. The church has no pastor at this time, so I will be preaching in either the Sunday morning or evening service for the rest of the summer.

Lately I have been working in Bible Schools in the area in trailer parks. The work has been very gratifying. I saw some children who had never heard of Jesus find out a lot about the Saviour. I saw others who had accepted Christ recently come to grow in Jesus and learn more about him. A few weeks ago a seven-year-old boy gave me a birthday card, and the card quoted I Corinthians 10:31, and he printed the words, "I believe everything you say in Bible School." This sincere faith and his signature, "Love, Kral," touched my heart. I felt as if it was worth coming up here just to have had that experience.

I have become actively involved in a young peoples group here in Sitka, in which there is a Bible study and prayer group. I feel that God has provided this group meeting so that the Christians of the community can fellowship and pray and study his word.

On our trip to camp our group and a group from Juneau just happened to be on the same ferry. We pulled out our guitars and began singing songs about Christ. There were many people who gathered around to hear us sing and play. Some members of our group talked to people who were curious about the Jesus that we sang about. God blessed us on the ferry as he had done before.

The name of Jesus has met with some resistance, but praise God, many things are happening here to God's glory.

Sincerely,  
Larry Grosskopf

(Larry is serving as one of the Arkansas BSU Summer Missionaries. He is in Sitka, Alas., and is a student at Ouachita University.)

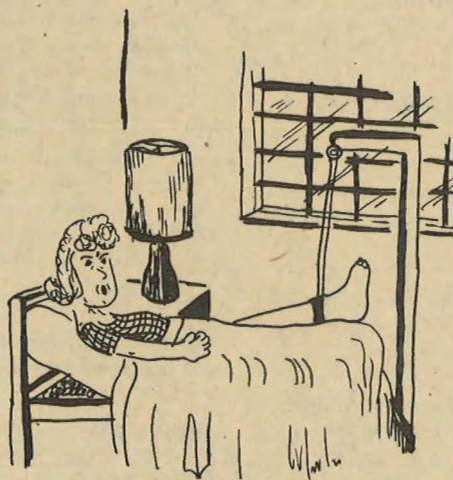
## Concord pastors conduct revivals in Detroit

Four preachers from Concord Association churches were in revival services in Detroit, Mich. July 15-22. They were E. R. Coleman, Bethel, Barling; Dan Threet, Glendale, Booneville; Leroy French, Bethel, Barling and Charles Skutt, Spradling.

For the past four years concord Association has related to the Southern Baptist work in Detroit by co-sponsoring two missions with financial assistance and two series of revivals led by pastors and youth from this area, according to James A. Griffin, Superintendent of Mission.

The four churches where the Arkansas pastors preached were Canton Church, Plymouth; Woodhaven Church, Woodhaven; Palmer Road Church, Wayne; and Fairlane Church, Taylor. The Woodhaven Church is the direct results of a tent revival led by the Concord group in 1970. Plans are being made for an enlarged involvement of this work in 1974 as the theme for Concord Association in 1974 will be "Missions NOW."

## The support of the ministry



"The pastor has been here only five times this week, and it's only 20 miles. Why does he think we give him that \$10 a week car allowance?"

Copyrighted 1973 by Roy F. Lewis — Used by permission. This is one in a series of 12 cartoons published in a tract entitled 'The Support of the Ministry.' The tract is available from the Stewardship-Cooperative Program Department of the Arkansas Baptist State Convention.

## Staff changes

**J. R. Hull** is the new pastor of Calvary Church, Corning. Hull has served more than four years as pastor of Westview Church, Paragould. During his tenure at Paragould, the church erected a new auditorium and remodeled other parts of the church plant. A new staff member also was added.



Hull



Pirtle

**George E. Pirtle Jr.** is now serving as pastor of West Church, Batesville. He has served Sylvan Hills Church, North Little Rock, since 1964. Pirtle is a native of El Dorado. He holds the B.A. degree from Baylor University and the B.D. degree from Southern Seminary. He and his wife, the former Billie Talmadge Layman, are the parents of a daughter.



Cunningham

**Tommy Cunningham** has accepted the pastorate of Dollarway Church in Pine Bluff. He formerly served as associate pastor at Forrest Park Baptist Church, Pine Bluff. Cunningham is a graduate of Ouachita University. He studied at Southwestern Seminary and is currently enrolled at Mid-America Seminary, Little Rock. Cunningham, and his wife, Susan, are the parents of a son.

**Eugene Webb**, who is on the staff of Southern Baptist College, is now serving as interim pastor at West View Church, Paragould.



The Cooperative Program  
**TAKES NO REST!**

# Area conferences on evangelism



Miss Alma Hunt



Dick King

## *Separate Youth Conferences*

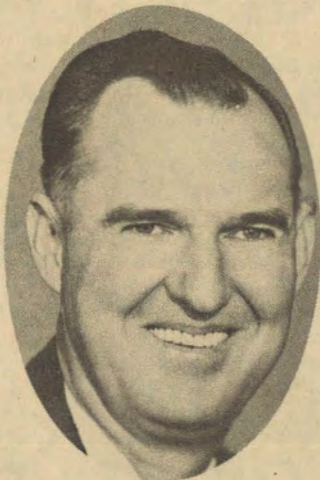
September 10-14

September 10, 7:30 p.m., Central, Magnolia

September 11, 7:30 p.m., First, Dardanelle

September 13, 7:30 p.m., First, Arkadelphia

September 14, 7:30 p.m., First, West Memphis



Leo Hughes



Miss Nancy Cooper



Ervin Keathley

Nurseries will be provided

## Your state convention at work

### Should you consider serving as a student summer missionary?



Dr. Bridges

Approximately 50 Arkansas college students have given themselves to student summer missions across the United States. Young Arkansans are working in some 15 states and 16 areas, plus Arkansas, to serve our Lord in various ministries. These young people are not all sons and daughters of pastors, nor are they religious vocation volunteers. They are simply young people who feel a commitment to Jesus Christ and want to express their faith in a tangible way

through giving a summer of service.

Student summer missions is a cooperative project between the Home Mission Board, the State BSU Department, and the State Missions Department. Already plans are being made for student summer missionaries for next year. Any young person desiring to serve in this challenging ministry should either contact the Home Mission Board or their school BSU director.

Two avenues of service are open to young people in student summer missions. Short term projects are available that can be accomplished from four to 10 days during the school holiday periods. The short-term mission projects have become known as "semester missions." This opportunity has been most

effective in meeting emergency needs as well as support summer mission ministries.

The second avenue of service for a college young person is student summer missionaries. These volunteers serve for a period of 10 weeks in various areas of the United States. The young person should understand that one does not have to be a religious vocation volunteer to serve in summer missions. A compassionate concern for lost people, as well as a willingness to serve in various types of ministries are important qualifications needed for student summer missions.

Arkansas can be most proud of the young people it has serving across our United States this summer in student summer missions. We can also be most grateful for those that come from outside our state to serve in various ministries in Arkansas. Student summer missionaries continue to be an effective force for the Lord Jesus Christ. If you are a college young person, should you not consider serving as a student summer missionary? — Tommy Bridges

### In Campaign

## Carroll County Association is 100%

The Arkansas Baptist State Convention is in the process of raising \$4,000,000 for Ouachita Baptist University and Southern Baptist College. This Campaign is designed to reach this goal through the 1,179 Arkansas Baptist Churches.

Carroll County Baptist Association is the first of the forty-four Associations in Arkansas to be 100 percent in participation with this Campaign. There are eight churches in the Carroll County

Association. A suggested goal of \$16,622 was assigned to these eight churches. This goal has been surpassed.

Leaders from these churches were guests of the schools for dinner on Aug. 7. Daniel Grant, President of Ouachita Baptist University and Jim E. Tillman, Campaign Director were the hosts for this recognition dinner. These churches will each receive a certificate of recognition from the Arkansas Baptist State Convention.



Pastors of the churches in Carroll County are (front row) Elmer Griever Jr., First, Berryville; Ray Y. Langley, First, Eureka Springs; Bob Neeley, First, Grandview, and Freddie Blevins, Rudd Church. (Back row) Jesse Holcomb, First Green Forest; Raymond Edwards, Rock Springs, Keith Hamm, Freeman Heights, Berryville and Quentin Middleton, First, Blue Eye.

### Stewardship education material is available

Jesus was a preacher of unequalled ability, but the scriptures record more instances of his teaching than they do of his preaching.

A church that is outstanding in stewardship must have strong leadership in the pulpit, but it must also have an adequate educational program in the area of stewardship.

Stewardship lesson leaflets are available each year for use in Sunday School classes or other similar settings. Two leaflets are published, one for class members and one for the teacher. Those for the students are four cents each, and those for the teacher sell for five cents each.

The leaflets are available for each of three age divisions. The 1973 leaflet for adults is entitled "Live the Word." The leaflet for youth is called "Put On A Happy Faith." The one for older children is "Giving Versus Getting."

These one-session studies of Christian stewardship were prepared especially for use in a church's annual budget emphasis, but they are undated and may be used at any time of the church year.

The leaflets are available from two different sources. They can be ordered with other literature from the Materials Services Department of the Sunday School Board, or they can be ordered from Stewardship Services in Nashville, either directly by mail or through Baptist Book Stores. —Roy F. Lewis, Secretary of Stewardship-Cooperative Program Department

## National leaders to be instructors



Miss Margaret Bruce



Miss Mary Hines

Serving as leaders at the statewide WMU Leadership Conference on Sept. 6 are to be two national WMU leaders. Miss Margaret Bruce will be instructor for inexperienced Baptist Women presidents and Miss Mary Hines for

mission action directors, chairmen and group leaders.

For 25 years Miss Bruce served WMU, SBC, first as young people's secretary and later as director of the women's department. Before joining the national

WMU staff she served 14 years as young people's secretary for Tennessee Woman's Missionary Union.

In February Miss Bruce retired, but because of her popularity and ability as a conference leader and inspirational speaker, she is "as busy as ever."

Another leader from Birmingham, Miss Mary Hines, is supervisor of children's and preschool department, WMU, SBC. A native of Virginia, she came to WMU, SBC, in 1964 as Sunbeam Band Director, a position she had also held for Alabama WMU. She has also served as director of Field Services Department, WMU, SBC, and only this year accepted the newly-created position of supervisor of children and preschool department. Her experience is broad, and she, too, is recognized as an outstanding conference leader. She will also lead the conference for mission action workers at the Glorieta and Ridgecrest WMU Conferences.

Training in 15 areas of WMU work ranging from the director to the member will be offered on Sept. 6 at Immanuel Church, Little Rock. The meeting will open at 10 a.m. and close at 2:45 p.m. with sack lunch. It is for all adult WMU membership. —Nancy Cooper, Executive Secretary and Treasurer

Last call for —

**discovery! / II**

God's Call And You

For Senior High And College Youth  
Seeking Direction In Vocational Choices

August 20 through August 23, 1973  
4:00 P.M. Monday through 10:00 A.M. Thursday

On The Campus Of

**Ouachita Baptist University**

Arkadelphia, Arkansas

**Total Cost**

**\$20.00**

Includes Registration, Room, Meals, Linens, Insurance

Send \$3.00 Registration To

**Discovery/II  
Church Training Department  
P. O. Box 550  
Little Rock, Arkansas 72203**

### WMU

## Associational leaders to meet

A "sleep-over" for associational WMU leadership chosen for 1973-74 will be held Aug. 28-29 at Camp Paron at which plans for 1973-74 will be explored. Registration will open at 2 p.m. with conferences starting at three and closing after lunch on the 29th.

The schedule includes instruction and planning for associational WMU directors, all associational age-level directors, and associational enlistment and enlargement directors ("Giant Step" directors.) Time is being allocated for planning meetings of the district "Giant Step" committee under the general direction of the state "Giant Step" director, Mrs. Roy Snider of Camden.

Pre-registration with \$2 reservation fee should be sent to the State WMU Office, P.O. Box 550, Little Rock 72203, by Aug. 20. —Nancy Cooper, Executive Secretary and Treasurer

### PEW CUSHIONS

Comfort and beauty. At prices your Church can afford.

For free estimates contact  
**FLOWERS CUSHION SERVICE**  
P.O. Box 587 — Keene, Tex. 76059  
Phone: A/C 817 645-9203.



**Second of nine special feature articles on "People-to-People," the Sunday School program supporting the Convention program "Share the Word Now, 1973-74."**

Last week we welcomed 1000 new reader families to the subscription list of the *Arkansas Baptist Newsmagazine*. This helped bring the record subscription list for the state paper to its all time record of just over 63,300.

Also, last week's page listed an over-view of the nine special articles. Today's page describes a phase of the state-wide program plan that relates to an attendance campaign for the Sunday School.

One attendance plan we recommend is High Attendance Month, described in the book "Church Share the Word Now Resource Book 1973-74." The free book is available upon request from our department. It was mailed earlier to all churches and was an insert in the February '73 issue of *The Baptist Program*. Specific posters and other promotional materials are pictured on page 6 of this book and the materials are available from Nashville on the Church Literature Order form. See items 0101, 0104, 0109, and 0110 of the "undated" order form.

Another specific attendance campaign is described below. The emphasis in this project is to increase the percentage of enrollment in attendance.

**An attendance campaign that works**

When you study this campaign material, it should excite and enthuse your workers to create a specific title of the project for your church. It will succeed if a reasonable amount of preparation and guidance is given by the pastor and Sunday School leaders.

The best way to increase Sunday School attendance is to increase the enrollment. The average attendance in Baptist Sunday Schools is 55 percent of the enrollment. Increase the enrollment and attendance also increases.

However, some Sunday Schools fall short of the 55 percent average. These churches could, with an effective attendance campaign increase the number of members present and help change the irregular attendance pattern of some members. Also, some churches conduct an attendance campaign for some special season or prior to a revival.

Here is an attendance campaign that works. It could work for you.

The campaign is scheduled for 13 Sundays.

The purpose of the campaign, to secure more regular participation in Bible study from a large number of people, is supported by the campaign goal. The goal is for members to attend 12 of 13 Sundays. Attendance at an out-of-town Sunday School does not count.

An award is given every one who qualifies. The church, on the 14th Sunday awards to every person who qualifies a Bible or a New Testament in modern language or some other distinctive award.

Some considerations.

1. The award is not a prize. A prize would be limited to a single person, or at the most to a very small minority of participants. On the other hand, an award is available to and could be earned by practically all interested resident members.

2. The increased offerings more than provide the cost of the awards.

3. Progress from the lesser motivation of an award to the greater motivation of Bible study is involved.

4. The irregular attendance habit of some members is changed to a more regular attendance pattern.

5. The simplicity of the program makes it strong.

6. No wall charts, seals or check lists or special records are needed. The regular Sunday School attendance record provides needed information.

7. Local planning and local color can make this campaign exciting, alive and productive. For instance:

(1) Involve local leaders in planning such a campaign.

(2) Keep the idea and promotion simple, "attend Sunday School 12 of 13 weeks."

(3) Decide on best dates for the effort.

(4) Choose a distinctive award such as "a maroon Bible with your name in gold letters on the cover" and perhaps picture books for preschoolers.

(5) Determine a good title for the campaign such as "Calvary Crusade," "Faithful Followers at First Church."

(6) Decide to have a group picture made on the 14th "award" Sunday.

(7) Give pictures to everyone in attendance on the 15th Sunday.

(8) Publicize in writing the requirements.

8. A good source for award Bibles and New Testaments "at cost" is a catalogue from:

The American Bible Society  
1865 Broadway  
New York, New York 10023

—Lawson Hatfield, Sunday School Department.

**Correction**

On last week's page of Special Materials, the article subject listed for Aug. 30 should read "Sunday School Convention."

Also, the *People Search Guide* is to be ordered from the Baptist Book Store, not the Baptist Sunday School Board. —Sunday School Department

## Revivals

**Pine Ridge Church**, July 22-28; Jimmie Taylor, evangelist, Stanley House, song leader; two by letter, one rededication. Spencer House is pastor.

**Calvary, Batesville**, July 15-22; Bill C. Penley, evangelist, Felix Snipes, song leader; 21 professions of faith with 14 baptized, nine by letter, 23 rededications. R. A. Bone is pastor.

**Walnut Street, Jonesboro**, Aug. 10-12; David Spriggs will be evangelist and John Hawkins will be song leader. Derrell Whitehurst is pastor.

**Southside, El Dorado**, July 9-15; Clarence Shell, evangelist, James Nash, music; three professions of faith with two baptized. Harold Carter is pastor.

## Child Care

### Agency can direct to adoption services

"We are interested in adopting a child. Can you help us?"

We are often asked this question by couples interested in adopting a child. Our agency does not offer adoption services as a regular part of our program, however, occasionally we do have an older child who is available for adoption and a special family comes along who wants to offer permanent care for this child. We do assist in adoptions of this nature.

However, most couples interested in adoption desire an infant. For couples desiring to adopt an infant, there are two resources in the state of Arkansas. One, the State Family and Children's Services (formerly the Welfare Department) is the only licensed adoption agency in the state. The correct procedure would be for a couple to contact the county welfare office and get the information about an application. All counties do not have an adoption agency, so this service would vary from county to county. The State Family and Children's Services do not

charge a fee for adoption. The only cost would be the legal fees at the time the adoption became final.

The other resource for Baptists is the Sellers Baptist 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 charge for this service. Requests for applications and information should be directed to Mrs. Allegra LaPrairie, 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, Director, Arkansas Baptist Family and Child Care Services.



## ANNOUNCING —

# 5 One-Day YOUTH CHOIR LEADERSHIP CLINICS

5 Locations

**Monday, Aug. 20**

First Church, Arkadelphia

7 p.m. to 9:30 p.m.

Mrs. Jake Shambarger, Hostess

**Tuesday, Aug. 21**

First Church, Crossett

7 p.m. to 9:30 p.m.

C. J. Holiman, Host

**Wednesday, Aug. 22**

First Church, Wynne

11 a.m. to 3 p.m.

Fred Helms, Host

**Thursday, Aug. 23**

Levy Church, North Little Rock

2 p.m. to 4:30 p.m.

Kay Mansell, Host

**Friday, Aug. 24**

First Church, Clarksville

7 p.m. to 9:30 p.m.

Mrs. Charles Hunt, Hostess

CLINICIAN:

DON WRIGHT

Choral Director, Fayetteville High School

Choir Director, University Church, Fayetteville

PROGRAM:

1 ½ hour reading session of new music

Dialogue: trends in youth music

SPONSORED BY: Church Music Department

Arkansas Baptist State Convention



## Foundation

### Precise, letter perfect wills avoid mistakes

What one person says is not necessarily what another person hears or thinks he hears. This is the perennial problem of semantics, or, very simply, the art of communication.

The same problem can occur in estate planning and Foundation work involving wills. When it does happen, the results can often be serious, sometimes even tragic.

While the wording of your will may be clear to you and your family and your attorney, it may still be unclear to the court. Fortunately, there are certain procedures for courts to follow when a will is not clear.

When a phrase can mean two different things, one of which makes a bequest and the other denies the bequest, the court will have to use its own judgment in trying to determine the wishes of the testator.

If part of a will simply cannot be valid, the court will try to separate it from the rest of the will, in order not to invalidate the entire instrument.

If the name of a child is omitted, the court will assume that it is an error of omission. Therefore, if you wish to deliberately disinherit such a person, you should specifically say so. Or another way is to leave that person a token amount of one dollar, which has the same practical result.

Every will should be checked and double checked for typographical errors, but still many wills are found to contain such errors. If, for instance, a will says an item is to be left to Jammie and no person is known by that name, and, if someone named Jimmie is a possible heir, then the court will usually rule that the bequest should go to Jimmie. Nevertheless, there is always the possibility of the court making an honest mistake in trying to correct a typographical error, and therefore the will should be letter perfect.

A common error in wills when a person is remembering Christian causes is to leave a bequest to some agency and using the incorrect corporate name or title of the agency. Such errors could easily be eliminated if the person making the will, or the attorney preparing it, would make proper inquiry of those who have such information available.

Is your will up to date and free from errors? Does it reflect exactly what you intend to say and convey? If you need help, or have any doubts, the Arkansas Baptist Foundation offers its assistance to you and your attorney in making sure that your will accomplishes exactly what you intended. —Roy F. Lewis

## Inner city mission project part of RA Congress program

More than 1,000 Pioneer Royal Ambassadors are expected to participate in a special "Care and Share" mission activities project in inner city St. Louis during the Fifth National Royal Ambassador Congress.

Steve Marre, a St. Louis inner city pastor who is coordinating the project, said he is contacting inner city churches in St. Louis and East St. Louis to find specific projects for the teenage Royal Ambassadors.

Marre said the boys will be involved in painting church buildings, cutting and cleaning up church grounds, community surveys and personal witnessing.

"This will be one of the best exposures for inner city ministry the teenagers could get. They will carry back with them experiences they can share with people in local churches throughout the United States," Marre said.

The Congress scheduled for Aug. 14-16 is expected to draw more than 5,000 teenage Royal Ambassadors. They will take part in a march through downtown St. Louis, the afternoon of personal witnessing and mission activities, special pre-game activities at a St. Louis Cardinals baseball game, and an afternoon at Six Flags Over Mid-America.

Congress program personalities include Baptist Entertainer Grady Nutt, Humorist Jerry Clower, former astronaut James Irwin, Brotherhood Commission Executive Director Glendon McCullough, and recording artists Russ and Helen Cline.

Congress registration is \$5 per person. Registration forms and more Congress information are available from State Brotherhood Departments, or from Fifth National Royal Ambassador Congress, Baptist Brotherhood Commission, 1548 Poplar Avenue, Memphis, Tenn. 38104.



Participants on the RA Congress will have opportunity to show Christian concern through projects such as renovating church buildings.

# Is man superior to woman?

By Dale Moody

Professor, Southern Seminary

In the last few days I have heard a flood of comments and questions about a resolution at the Southern Baptist Convention in Portland, Oregon, on the superiority of man over woman.

Indeed, I received a long distance telephone call from my oldest daughter who identified herself as my "inferior daughter!" She had read an article in the Raleigh, North Carolina, newspaper that I had read in *The Louisville Times*, June 15, 1973, with the headline: "Southern Baptists approve resolution by woman saying man is superior." It was by a certain Allen Nacheman of the Associated Press, Portland, Oregon.

My second step was to secure exact information about the resolution. It turned out that Mrs. Richard Sappington of Cloverleaf, Texas, had presented a resolution that amounted to an approval of 1 Corinthians 11:2-6 and Ephesians 6:1. The chapter in 1 Corinthians says nothing about the resolution.

Apparently the debate on the resolution amounted to an endorsement of the Bible and a protest against the radical ideas often expressed by the woman's liberation movement. It is not difficult to get Southern Baptists to endorse the Bible, and the unhappy experience of many has dampened enthusiasm for the "fem-libbers."

After careful investigation I conclude that headline writers who understand neither the Bible nor Southern Baptists are about as biased as they would like to picture our Southern Baptist people. Perhaps, though, all this will help us to get down to some New Testament study on the solidarity of the family and the interdependence of all members in the family. If that is what Mrs. Sappington wanted us to endorse, her resolution is not so bad after all, even if the Baptist Press did call it "the traditionalist point of view."

It is now the purpose of this brief article to summarize the place of woman in the New Testament. The starting point is the second parenthetical comment by the Apostle Paul in the passage quoted in the resolution. "(Nevertheless, in the Lord woman is not independent of man nor man independent of woman; for as woman was made from man, so man is now born of woman. And all things are from God.)" (1 Corinthians 11:11-12).

It is not the superiority of man over woman that is taught in the New Testament. It is their interdependence and mutual benefit and blessing, even

their oneness in the Lord. 1 Corinthians 11:1-10 interprets Genesis 2 in the light of the social situation that prevailed in ancient Corinth, and when it is rightly interpreted it applies to our situation today.

However, if one takes all the social customs of ancient Corinth and applies them today, it would seem that the spectacle of debating women at the Southern Baptist Convention violates a lot of rules. The women did not remain silent in the Convention as Paul said they should in the churches (1 Corinthians 14:34-36). Did they all wear veils, as Paul in 1 Corinthians 11:1-16 says they should? Were they dressed according to the standards of first century modesty, as he instructs them to do in 1 Timothy 2:8-15? It is a poor defense to say these rules apply only "in the churches" not in the Convention! Do they follow these rules back home "in the churches"?

Let us turn to positive comments on how the New Testament faith liberates and elevates woman as the complement and companion of man. One needs only to begin with Paul's next letter. "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Galatians 3:28 RSV).

The theological foundation for such unity between man and woman is the incarnation of the eternal Son of God in the womb of a woman. "But when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons" (Galatians 4:4f, RSV). Too many people want to look at woman in the light of the fall rather than in the light of the incarnation and redemption.

Woman seen in the light of redemption becomes a type of the church. Her relation to her husband is like the relation between Christ and his church, his earthly body today (Ephesians 5:21-24). Her husband is to love her as much as Christ loved the church when he poured out his blood in sacrificial love (Ephesians 5:25-27). He should cherish and care for her as if she is his own body (Ephesians 5:28-33). It is hard to imagine a more relevant passage for home life today than the whole of Ephesians 5:21-6:4.

This is a long way from an attitude of superiority on the part of man to subdue

the woman and cast her aside for another when it suits his lusts better. *Playboy* and *Penthouse* morality are real threats to our homes, not the interdependence of man and woman as taught in the New Testament.

In the light of much nonsense on both sides of the debate on woman's liberation, it would be well to read through Luke-Acts in the New Testament. The gospel of Luke is really the woman's gospel. From the Virgin's Womb to the Empty Tomb it is women who are magnified as witnesses to our faith (Luke 1:26-38; 24:1-12).

In The Acts of the Apostles, Luke never misses an opportunity to magnify the role of women in the early churches (Acts 1:14; 5:14; 8:3, 12; 9:2; 13:50; 16:1, 13, 14; 17:4, 12, 34; 22:4).

There are at least three special ministries for women in the New Testament, and I know of no Baptist churches that have reproduced all of these ministries in the churches today.

First, some of the New Testament churches had virgins devoted to the Lord in a very special way (1 Corinthians 7:25-38). At times they practiced spiritual marriage by becoming a betrothed companion to a man, but no sin was committed if they left this form of life and married.

Second, there were widows in the New Testament times who were supported by the church and did good works (Acts 6:1; 9:39, 41). They were set aside for special service with a pledge, and Paul gives a set of rules by which this role was to be regulated (1 Timothy 5:9-16).

Third, some of the New Testament churches had deaconesses. It is true that Phoebe of Cenchreae is the only one who is called a deaconess (Romans 16:1), but many other women perform the functions; e.g. Euodia and Syntyche in Philippians 4:2-4 and Priscilla, one of the great personalities of the New Testament (Acts 18:2, 18, 26; 1 Corinthians 16:19; Romans 16:3).

I love to tell the story of a devout Arab woman who greeted me in her home in Tripoli, Lebanon, by skipping about her house singing in tears: "We are one, we are one, we are all one in Christ Jesus." In a Moslem society where women are little more than property, she had much to skip and sing about in her Christian faith. She made me want to skip and sing too about the solidarity of the Christian family and the interdependence of each member of the family.

# POW-MIA special problems surface at retreat

By Roy Jennings

GRANBY, Colo. (BP) — A group of ex-POW and MIA families who arrived at Snow Mountain Ranch near here a week ago, many defensive and withdrawn, left Friday rested, with smiling faces and profuse appreciation and many with new purposes in life.

During the seven-day interval, the 119 members of 39 families, 11 of them ex-prisoners of war, got help from specialists in such fields as psychology, psychiatry, family guidance, law and religion.

They also met old friends, hiked on mountain trails, toured the Rockies, and were entertained by such personalities as Norma Zimmer of the Lawrence Welk Show.

The families were the guests of High Flight, a non-profit religious foundation started a year ago by retired Air Force Colonel James Irwin, the Apollo 15 astronaut.

The retreat, a fifth and last in a series High Flight has conducted since the middle of June at its expense, attracted 1,300 members of 310 ex-POW and MIA families from throughout the United States.

A variety of problems surfaced during discussions among the families. They ranged from how to be kind to sympathetic but bumbling neighbors to integrating a husband back into the family.

The problems also included how to accept the fact that a son is missing in action, the removal of bitterness from their lives and the need for a deeper faith to map out a future without a husband.

The specialists tried to deal with the problems in group and personal conferences. Durward Davis, leader of a conference on what the Bible says facing problems, acknowledged the problem of overly sympathetic neighbors.

"Unfortunately, neighbors don't know how to act natural around POW and MIA families. My advice to these neighbors is to try to be a friend and to give these families the opportunity to share, but to leave the decision up to them. Beyond that, people need to let their POW-MIA neighbors become a natural part of the community like everyone else," said Davis, pastor of The Rock Church in suburban Atlanta.

The 11 ex-POWs sought to help MIA families in a 90-minute discussion of their lives in prison, prisoners' chances for survival, and government efforts to share information about men missing in action.

Navy Commander Eugene B. McDaniel of Virginia Beach, Va., told MIA families that all the information he gave during the debriefings was given to appropriate relatives.

Air Force Colonel Joseph Kittinger of Orlando, Fla., supported McDaniel and emphasized that the government's first priority was to gather all information about men missing in action and to share it when the facts were validated.

The red-haired Kittinger, now stationed at Maxwell Air Force Base near Montgomery, Ala., had no sympathy for persons supporting U.S. foreign aid to North Vietnam or speaking favorably about that country.

"I think it's ridiculous to even think about giving North Vietnam aid until they account for every person captured," Kittinger told the applauding group.

"And I get angry when people like Ramsey Clark and Jane Fonda tell what kind, compassionate people the North Vietnamese are."

While beaten almost to death by his captors, McDaniel, member of First Baptist Church of Virginia Beach, said he still felt sympathy, not hatred, for them.

During almost six years of his captivity, McDaniel said he told himself many times that he would ultimately go home to a freedom his captors would never know.

"I feel no hatred for the North Vietnamese," McDaniel said. "Instead, I feel a great deal of sympathy for them, and I pray that they too will see God."

Tracing the various ways God spoke to him as a prisoner, McDaniel, a tall, quiet self-disciplined man, said God made his presence known after "some of the worse and most brutal beatings and physical tortures the human mind can imagine. I came very close to dying, but God made known to me his presence. He was always with me."

Allen, who worked an 18-hour day as a pastoral counselor, opened the retreat with a plea for the ex-POWs and MIA families to get out of their shells of depression and to start helping other people in need.

"God cares about your body and wants you to fix it up," Allen said. "He wants you to know he doesn't forget you when you're down. He recognizes that your actions create your moods and he wants you to do something. He wants to speak to you in the common places of life, perhaps through a child or a friend.

He's got something important for you to do and he trusts you to do it. And he's given you spiritual brothers and sisters to help you."

"I found more need per inch among these people than in any other situation in my ministry of 30 years," he disclosed.

Miss Zimmer, the hit of the retreat, especially with the older members of families, gave two concerts and her Christian testimony.

"I was from a family that was poverty-stricken in many ways," she revealed. "We didn't go to church. I was so shy, so unhappy. I didn't feel anyone loved me."

"But I was invited to join the church choir at 16 and they let me sing those beautiful hymns. It wasn't long before Jesus came into my heart. I constantly thank him for my voice. I take no credit for it. I'll be praying for you."

The retreat project was developed by High Flight when it became apparent that the spiritual lives of the ex-POW and MIA families were getting no attention. William Rittenhouse, vice president of the non-denominational organization, said.

Originally scheduled for two weeks, the project was expanded to five because of the response.

"We felt the POW and MIA families have been wined and dined and given everything materially possible but had received nothing spiritually," Rittenhouse explained.

Rittenhouse and High Flight started the project on a shoestring and it became a week to week living example of faith in action.

High Flight officials borrowed money weekly from interested Christians to buy airline tickets for the families. Irwin, president of High Flight, mortgaged his home in Colorado Springs for \$25,000 to pay the transportation for his guests the first week.

With \$50,000 in the bank and \$250,000 in debts, High Flight will conduct a fund-raising campaign during the next three months to finance the project, Rittenhouse said.

Specialists providing guidance the final week also included Dr. Charles Lear and Robert Jupe, both from San Francisco and Dr. Jo Hunter, assistant director of the prisoner of war research center in San Diego.

Rittenhouse said the specialists and program personalities contributed their services.

An MIA wife whose husband has been missing more than eight years wrote after the retreat, "This is the first time anyone has offered us spiritual uplifting as a group."

"My children found out for the first time they are not the only children with a father missing in action," responded a mother. "We need more religion and counseling for our children."

Expressing appreciation for the opportunity of getting away from the outside world to remote 3,000-acre YMCA-operated retreat, 87 miles northwest of Denver, an MIA wife added:

"I feel one chapter of my life is completed. Through my contacts with God and through my husband's faith, I am at peace. I know he is with God and he is happy."

## Foreign mission briefs

**COMILLA, Bangladesh** — Methods of witnessing and evangelism in Bangladesh were discussed at a July retreat here by 30 Baptist leaders and six missionaries. The program included reports on witness through reading rooms, rehabilitation efforts, preaching, Bible and tract distribution, correspondence courses, publications, industrial education, films and visitation. Missionary Charles A. Beckett reported, "Experiences in sharing through Bible study, singing, prayer, testimonies, inspirational messages, fellowship and recreation served to unite the participants in a spirit of deeper commitment."

**RIO DE JANEIRO, Brazil** — Frank W. Patterson, emeritus missionary of the Southern Baptist Foreign Mission Board, has begun a six-month term as technical consultant to the Baptist Publishing House here. Patterson was director of the Baptist Spanish Publishing House in El Paso, Tex., for 27 years. Patterson and his wife retired from 32 years of service as missionaries in August, 1972. During their last 18 months of service, they traveled in Spanish speaking Latin America promoting the use of the literature from the El Paso publishing house.

**BEIRUT, Lebanon** — A bride's souvenir book published by Baptists here has established several "firsts" in Middle East publishing. "Wedding Memories" is the first such book based on Middle East culture and the first published in the Arabic language. The book is also distinguished from similar imported books available here because it is Christian, and includes Scripture quotations concerning ideals of marriage. In addition to being shipped to several Arab countries, the book is sold in secular bookstores and camera shops here.



**NASHVILLE, Tenn.** — Two presidents of Baptist colleges are natives of Piggott, Ark. Dr. James R. Staples, president of California Baptist College, and Dr. D. Jack Nicholas, new president of Southern Baptist College, visited during a recent meeting of the Association of Southern Baptist Colleges and Schools.



**GREENVILLE, S.C.** — High school students witnessed at local swimming pools and conducted Vacation Bible Schools in city apartments here as part of their homework during Super Summer '73. (Home Mission Board photo by Tim Nicholas)

**GAZA** — The Gaza Baptist Mission has leased facilities on the Mediterranean Sea here to be used as a Baptist recreation center. A former casino (local name for any club or restaurant), the center provides summer recreational facilities for Baptist hospital employees and their families and is used for church-related retreats and conferences. On Sunday afternoons informal services at the center are attended by about 90

people, many who would not come to services on the hospital compound, according to Mrs. Merrill Moore, Southern Baptist missionary. Area missionaries share responsibility for operation of the center and are available for personal conferences and witnessing. They jokingly refer to the center as "the world's only Baptist casino."

## Successor to Sullivan sought by Board

NASHVILLE (BP) — Trustees of the Baptist Sunday School Board meeting here elected a five-man committee to nominate a new president to succeed James L. Sullivan on his retirement in February, 1975.

Gene Wofford of Texas is chairman of the committee. Other members are Mahlon Morley, Kansas; James Neyland, Alabama; Hankins Parker, Florida; and Paul Henry, Maryland. Ex officio

members are Scott Tatum, Louisiana, trustee chairman, and DeVaughn Woods, Nashville, trustee vice-chairman. Morley, Henry, and Woods are laymen. Neyland is a minister of education, and the other committee members are pastors.

The committee invites any member of a Southern Baptist church who so desires to send a nomination to the committee chairman, Dr. Gene Wofford, 6211 East Grand Ave., Dallas, Tx., 75223.

In other business, a motion

concerning Baptist Book Store discounts which was passed at the SBC meeting in Portland was referred to the administration for continued study looking toward a recommendation at the February trustees meeting.

The trustees also approved long range plans for completing facilities at Ridgecrest Baptist Conference Center.

Approval was also given for an expenditure of \$2,850,000 for a two-story addition to the West Wing building in Nashville.

Printing contracts for church literature for 1975-80 were approved with Baird-Ward Printing Company and Williams Printing Company of Nashville. The board awarded a typesetting contract for 1975-80 for all church literature to Western Publishing Company, St. Louis. Page makeup contracts for 1975-80 for several categories of church literature were approved to Gulbenk Graphics of Nashville.

The trustees authorized a cost-of-living salary structure increase for board employees.

Scott Tatum of Shreveport, La., was re-elected trustee chairman. DeVaughn Woods of Nashville is vice-chairman and chairman of executive committee, and Norris Hite of Nashville is secretary.

The board likewise adopted a 1973-74 budget which calls for total sales of \$51,784,000, to finance the 15 programs of work assigned by the convention to the Sunday School Board and to provide for capital needs.

Major building projects scheduled for the period are a west wing addition to the board's headquarters in Nashville, plus hotel-type housing and related parking and access roads at Ridgecrest Baptist Conference Center, Ridgecrest, N.C.

In presenting his report to the trustees, Sullivan expressed a spirit of optimism and encouragement as churches appear to be showing increased concern for reaching more people and for Christian growth. He pointed out the highest level of employee productivity in the history of the board, citing an 80 percent increase in dollar volume of business from 1958-1973, with only a 7.7 percent increase in the number of regular employees.

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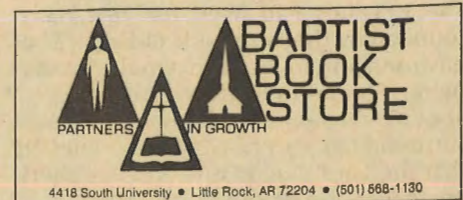
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## The great commandment

By **Eddie L. McCord**  
First Church, DeWitt



McCord

property this lesson needs to be heard.

We have often heard it said, "It's a small world," and it is. Every person has become our neighbor. Modern transportation, sophisticated communications, world trade, plus a very real population explosion has brought persons on the other side of the world to our doors. In this world there is no room left for hate, but there is room for a vast amount of love.

### A summary of the law (Deut. 6:4-5)

The greatness of the law and its requirements are summarized in the greatness and simplicity of this command. In Deuteronomy 5, Moses gave his people a restatement of the Ten Commandments. But these did not constitute the whole law. There were other regulations, rules and precepts given in the remainder of Exodus and Leviticus.

Even the well instructed religious leaders would have difficulty remembering them all and it certainly created a problem for the people. Therefore, Moses gave his people this grand summary of the law. These verses form the basic statement of the Hebrew faith. Children are expected to commit them to memory. They are recited at the opening of synagogue services and Judaism requires that they be quoted twice daily.

There are two requirements set forth in the summary. First, God is to be recognized as one. "Hear, O Israel: The Lord Our God is one Lord." God is One and there is no other beside him. The Israelites had lived for years surrounded by the false gods of Egypt. The environment in Canaan would be no better. Shrines to heathen deities would abound throughout the land. In such surroundings they needed the reminder that the Lord God is one and all others are lifeless and empty.

Secondly, God was to be loved. These may well have been strange words to Hebrew ears. But to Moses, God was a God of love who longed for his love to be returned. Moses could see back of his own call, back of the deliverance from Egypt, back of God's daily care, an ever-present love. In Deuteronomy 7:7-8 he says, "The Lord did not set his love upon you, nor choose you, because you were more in number than any people; for you were the fewest of all people." But, because the LORD LOVED YOU, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondage, from the hand of Pharaoh King of Egypt." In the light of the blessings of God, the Israelites were called upon to love God with their whole being.

### Love for God and man (Mark 12:28-34)

This scripture is part of a larger section which deals with Jesus' conflict with the religious leaders. The conflict begins in Mark 11:27 and goes through 12:40. They come to him with a question about his authority. Following this Jesus gives the parable of the wicked husbandman which was clearly directed toward the religious leaders. Then they come to him, along with political groups, with questions about tribute to Caesar, and the resurrection.

There was a scribe present who watched with increasing interest as Jesus answered his adversaries. He was an interpreter of the law and apparently a Pharisee, for he was pleased with the way Jesus handled the Sadducees. Obviously moved at the wisdom and insight of Jesus, the scribe came forth with his question. It dealt with the essence of the law which was a subject of hot debate among the rabbis. They counted 613 commandments, 248 positive and 365 negative. "Which is the first commandment of all?" Jesus' answer was bold and sympathetic. He quoted Deuteronomy 6:4-5, but this was not all, he joined to it Leviticus 19:18, "Thou shalt love thy neighbor as thyself." Perhaps for the first time the scribe saw the relationship between these two commandments. They belonged together. Love for God must be

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### International

Aug. 12, 1973  
Deut. 6:4-5; Mark 12:28-34  
Romans 13:8-10

joined to love for man if the love of God is to be fulfilled. Jesus seemed to say the commandments were essentially one. "There is none other commandment greater than these." (v. 31)

The love which is to characterize life is defined for us. We are to love God supremely. We are to love him with all that we are. In Hebrew thought the "heart" was the center of man's thinking. The "soul" the fount of man's will and feelings. The "mind" meant the understanding and intelligence. "Strength" the physical power and being of a person. These four words say to us that we must love the Lord with our whole self, without reservation.

Not only are we to love God supremely, we are to love others as we love ourselves. We live in a time when it is absolutely necessary for the Christian to heed his Lord's words. Hatred and a desire to hurt does not belong in the heart of one who has been born again. This is a wounded and hurting world longing for the quality of love Christianity can give. Not love which exploits and deprives, but love which exalts, heals and redeems. What better way can we show our love for others than by sharing the good news of the Gospel of Jesus Christ.

The scribe was happy with Jesus' answer and honestly states that this command is far more important with God than the observance of prescribed sacrificial offerings made in the Temple. Then our Lord commended him warmly saying, "Thou art not far from the kingdom of God." But there was still a lack in his life. Did he ever enter the kingdom?

### Christian love fulfills the law (Rom. 13:8-10)

In verses one through seven Paul writes of our debts of responsibility to our government. He deals with the payment of taxes and respect for public officials.

The behavior Paul commends in these verses must be the result of a new birth experience which he speaks of throughout Romans.

Paul is saying that the Christian is to faithfully discharge his financial obligations. But there is a debt we never get paid up. It is the debt of love we owe to others. If we pay the debt of love we owe to God and others, obedience to the commandments will follow.

## Micah: prophet of true religion

By David C. George, Pastor  
First Church, Stuttgart

### Life and Work

August 12, 1973

Micah 3:1-4, 11; 6:6-8  
7:18-19



Dr. George

Micah ministered in the days of Jothan, Ahaz, and Hezekiah, a period reaching from 737 B.C. to 686 B.C. He was a man of the Judean countryside, a native of Moresheth Gath some 20 miles southwest of Jerusalem. Apparently, he came to

the capital city to protest the wrongdoings of his country's leaders and to call for a return to true religion, including social and economic justice.

The end of the eighth century before Christ was a time of power struggle and political stress. Jerusalem was caught in the conflict between Egypt and Assyria. Local politicians sided with one party and then the other. Meanwhile, as men exercised their power in high places, they also accumulated land and economic benefits at the expense of the rural citizens like Micah. This ancient process is not obsolete in the twentieth century.

### Politicians who prey on the people (Micah 3:1-4, 11)

Micah called the rulers of Israel to account because they of all people ought to have known the meaning of justice. Unjust acts by citizens are deplorable and are controlled by law. But when those whose duty it is to administer the law act unjustly, it is malfeasance, and society itself is in danger.

The leaders of Micah's day had not only failed, they had actually loved evil and hated good. They were moral butchers and cannibals. They had used the people for their own ends, consuming their very lives in their greed. Under God's laws rulers exist to serve the people of God. They had used the people to serve their own ambitions.

Detailed accounts of wrongdoing can be found throughout the book (Micah 2:1-2; 6:10-12; 7:2-6.) Specific offenses were in the areas of real estate dealings, false weights and measures in business, violence, lying, and family disloyalty.

But the basic evil was in the spiritual realm. Such people rejected the preaching of the truth (2:6) and sought religious leaders who would join in their lies and drunkenness (2:11.) False re-

ligion was rampant in the forms of sorcery and idol worship (5:12-14.) Bad business and politics grow out of bad religion, and only a return to God's righteousness can bring moral and social renewal.

Even the spiritual leaders of the land had become corrupt (3:11.) They continued to claim God's presence and protection. Evil, especially evil on a national scale, is demonic. It claims for itself the privileges of God. But Micah foresaw a time of judgment when their cries to God would be rejected because of their evil deeds (3:4.)

### God's requirements (Micah 6:6-8)

This passage is widely regarded as one of the greatest insights in the Old Testament. It is found in the context of a challenge from God to Israel to plead her case before him. This is a courtroom image. God is reciting his charges against the people, and men are forced to ask, "How can I appear before God? What does he expect of me? By what standards will I be judged?"

One possible answer to the question would have come from the system of temple worship with its sacrifices. The prophet deals with this approach with a series of rhetorical questions. The implication is that even if a man could offer exceptional sacrifices such as prize calves, huge quantities of rams and oil, or even the pagan practice of sacrificing his first-born son, none of these things would really satisfy the requirements of God.

It is important to notice that these matters have been revealed by God. This means that God does require man's obedience and he spells out what that obedience involves. God does not leave man in the dark about what is expected of him. Guilt is compounded by the fact that the offenders should have known better. But since Israel seems to have forgotten, Micah proceeds to specify what is required:

(1) "To do justly." Justice or judgment in the Old Testament prophets is right action which fulfills the will of God. Performance of justice requires correcting wrongs. Micah listed many

of the wrongs of his people in his book. Because these actions were not in line with the character of God, they were not just. But justice also has a positive side. God's people must practice daily the things that are right, the things God wills.

(2) "To love mercy." This is one of the great words of the Old Testament. It is often used to describe the nature of God. Modern translators call it "steadfast love" or "kindness." It is God's kind of love, much the same quality that is called "grace" in the New Testament. This requirement means that we are to treat other people as God treats them, not in terms of what we think they deserve, but in terms of what God's purpose is for them.

(3) "To walk humbly with thy God." The word translated "walk humbly" is a rare word found only here in the Old Testament. From other Hebrew writings we know that it sometimes implied quietness and secrecy and sometimes wisdom and skill. Moffatt translates it, "Live in quiet fellowship with God." The New English Bible says, "Walk wisely before your God." The emphasis is on dependence on God.

### The basis for hope (Micah 7:18-19)

The closing words of Micah point Israel to the source of their hope in crisis times. One of the dangers in periods of corruption is the danger of cynicism or despair. Many are tempted to say, "What else can you expect. That's just the way it is and always will be." The sinful human situation would be hopeless except that God is above evil, and he is determined to forgive sin and remove it from his people. This is God's uniqueness. There is no other person or power like that. If no such God exists then we would do well to be bitter and cynical about life. But God does exist, and Micah concludes with a prayer rejoicing in his nature.

Unlike man, God gets his greatest pleasure from the act of loving and forgiving. Therefore he stands ready to remove our guilt if we are willing to turn from sin to righteousness. Micah went to great effort to make his people conscious of their sin. But once the conviction of guilt is established, the good news can be proclaimed: "Thou wilt cast all their sins into the depths of the sea."

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## VBS Reports

July 23-July 30

| Name of Church                 | Enrollment | Average Attendance | Professions 'Of Faith |
|--------------------------------|------------|--------------------|-----------------------|
| Bentonville, Park Street       | 238        | 46                 | 0                     |
| Casa, First                    | 46         | 40                 | 0                     |
| Charleston, Northside          | 138        | 110                | 8                     |
| Clarendon, First               | 181        | 128                | 10                    |
| Crawfordsville, First          | 69         | 0                  | 0                     |
| Ft. Smith, Grand Avenue        | 546        | 436                | 14                    |
| Fouke, First                   | 133        | 113                | 1                     |
| Cassville, Pilgrims Rest       | 63         | 53                 | 2                     |
| Lewisville, First              | 53         | 44                 | 0                     |
| Nimrod                         | 23         | 22                 | 0                     |
| No. Little Rock, Baring Cross  | 271        | 237                | 0                     |
| No. Little Rock, Grace         | 77         | 64                 | 0                     |
| N. L. R., Sylvan Hills 1st     | 241        | 182                | 0                     |
| Paragould, Bethel Station      | 57         | 54                 | 0                     |
| Paragould, Lake Street         | 65         | 4                  | 4                     |
| Perry, First                   | 23         | 15                 | 0                     |
| Plainview, First               | 129        | 100                | 0                     |
| Sidney                         | 40         | 28                 | 0                     |
| Siloam Springs, First          | 272        | 215                | 0                     |
| Siloam Springs, Highfill First | 82         | 76                 | 0                     |
| St. Joe, Tomahawk              | 54         | 47                 | 0                     |
| Stuttgart, Hagler              | 55         | 0                  | 0                     |
| Sulphur Springs, First         | 70         | 6                  | 6                     |
| Thornburg                      | 46         | 40                 | 0                     |
| Vandervoort, First             | 69         | 61                 | 0                     |
| Zion, Zion Hill                | 32         | 27                 | 0                     |

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## A smile or two

To avoid midair collisions with each other, members of a nearby skydiving club wore red and white flashing lights during a nighttime jump. One jumper steered his parachute toward a well-lighted area he mistook for his predetermined target site. Upon landing, he realized his error and walked over to a woman who had watched his descent. His lights still flashing, he asked her where he was. In a shaking voice, the woman blurted, "Earth!"

\* \* \*

The professor of chemistry was giving a lesson on the powers of different explosives.

"This," he explained, "is one of the most dangerous explosives of them all. If I am in the slightest degree wrong in my experiment, we are liable to be blown through the roof. Kindly come a little closer, so that you may follow me better."

\* \* \*

At a formal dedication, Calvin Coolidge was asked to perform the conventional rites of turning over the first shovelful of dirt in the traditional groundbreaking ceremonies. He did so, and was about to toss down his shovel when an aid hastily reminded him that it was protocol to say a few words. Coolidge looked at the newly dug earth and said softly, "You got some nice fishing worms here," and then walked off.

\* \* \*

A vacation golfer hit his drive into a pond on the 18th. As he was using his wedge to fish for the ball near the water's edge a big bass started nibbling at the club head. The golfer saw his opportunity and struck. His 'fish' swing with the wedge was perfect. He landed the bass which turned out to weigh 14 pounds.

\* \* \*

A not-so-bright chap was elected to the town council in a hamlet where the first proposal he made was to buy a new fire engine.

"What will we do with the old engine?" another city father asked.

"Well, for one thing," the proposer offered, "we could use it for false alarms." — Reprinted from *Quote magazine*

## Attendance report

July 29, 1973

| Church                   | Sunday School | Church Training | Ch. Adms. |
|--------------------------|---------------|-----------------|-----------|
| Alexander, First         | 64            | 36              |           |
| Alma, First              | 393           | 118             | 2         |
| Alpena                   | 71            | 26              |           |
| Bentonville, First       | 242           |                 |           |
| Berryville               |               |                 |           |
| First                    | 147           | 47              | 1         |
| Freeman Heights          | 151           | 37              | 1         |
| Rock Springs             | 91            | 53              |           |
| Blytheville, Trinity     | 190           | 83              |           |
| Booneville, First        | 190           | 170             |           |
| Camden, First            | 478           | 45              |           |
| Cherokee Village Mission | 69            | 20              | 1         |
| Conway, Second           | 331           | 84              | 2         |
| Crossett                 |               |                 |           |
| First                    | 483           | 145             |           |
| Magnolia                 | 149           | 114             | 2         |
| Mt. Olive                |               |                 | 3         |
| Dermott, Temple          | 127           | 64              | 2         |
| Des Arc, First           | 181           | 64              | 3         |
| El Dorado, Caledonia     | 32            | 15              |           |
| Forrest City, First      | 537           | 150             | 4         |
| Ft. Smith                |               |                 |           |
| Grand Avenue             | 649           | 236             | 3         |
| Mission                  | 23            |                 |           |
| Haven Heights            | 159           | 91              |           |
| Temple                   | 129           | 64              | 2         |
| Trinity                  | 179           | 65              |           |
| Grandview                | 77            | 67              |           |
| Greenwood, First         | 275           | 93              |           |
| Greers Ferry, Westside   | 118           | 44              |           |
| Hampton, First           | 115           | 47              | 2         |
| Hardy, First             | 52            | 34              |           |
| Harrison                 |               |                 |           |
| Eagle Heights            | 267           | 119             | 5         |
| Woodland Heights         | 85            | 50              |           |
| Helena, First            | 232           | 48              |           |
| Hope                     |               |                 |           |
| Calvary                  | 188           | 89              |           |
| First                    | 477           | 116             | 3         |
| Hot Springs              |               |                 |           |
| Grand Avenue             | 223           | 147             |           |
| Leonard Street           | 81            | 86              |           |
| Park Place               | 350           | 114             | 2         |
| Hughes, First            | 140           | 58              |           |
| Jacksonville             |               |                 |           |
| First                    | 324           | 47              |           |
| Marshall Road            | 272           | 123             |           |
| Jonesboro, Central       | 452           | 84              | 1         |
| Lake Village, Parkway    | 58            | 37              |           |
| Lexa                     | 125           | 67              |           |
| Little Rock              |               |                 |           |
| Crystal Hill             | 132           | 68              |           |
| Geyer Springs            | 604           | 142             | 1         |
| Life Line                | 484           | 131             | 3         |
| Martindale               | 113           | 59              | 2         |
| Woodlawn                 | 108           | 27              |           |
| Magnolia, Central        | 600           | 185             | 3         |
| Melbourne, Belview       | 156           | 90              |           |
| North Little Rock        |               |                 |           |
| Baring Cross             | 508           | 112             |           |
| Calvary                  | 354           | 154             | 3         |
| Park Hill                | 623           | 149             |           |
| Paragould                |               |                 |           |
| East Side                | 250           | 234             | 7         |
| First                    | 438           | 124             | 2         |
| Paris, First             | 353           | 69              |           |
| Pine Bluff               |               |                 |           |
| Centennial               | 138           | 70              |           |
| East Side                | 167           | 125             |           |
| First                    | 568           | 104             | 6         |
| Green Meadows            | 56            | 33              |           |
| Second                   | 133           | 69              | 2         |
| Prairie Grove, First     | 158           | 74              | 2         |
| Rogers, First            | 435           | 82              | 1         |
| Roland, Natural Steps    | 72            | 2               | 2         |
| Russellville, First      | 430           |                 | 3         |
| Springdale               |               |                 |           |
| Berry Street             | 98            | 50              |           |
| Elmdale                  | 282           | 77              |           |
| First                    | 949           |                 | 11        |
| Oak Grove                | 64            | 25              |           |
| Van Buren, First         | 466           | 194             |           |
| Mission                  | 37            |                 |           |
| Vandervoort, First       | 53            | 29              |           |
| Vimy Ridge, Immanuel     | 50            | 36              |           |
| Warren                   |               |                 |           |
| Immanuel                 | 218           | 67              | 2         |
| Westside                 | 56            | 41              |           |

An executive secretary of a state convention is in need of a competent, qualified secretary who will serve as his executive assistant. Interested persons are invited to write "Secretary Needed" in care of the paper in which this ad appears at once.



# Europeans see evangelism, change in Baptist future

By C. E. Bryant

ZURICH, Switzerland (BP) — European Baptists went back to Zurich where their Anabaptist forefathers had suffered martyrdom but their discussions at the European Baptists Federation Congress looked forward, not backward.

Delegates came from 21 countries, representing a total of 1,140,000 church members. More than 60 percent of this membership live, worship and work in the Communist states of Eastern Europe.

The Baptists of Western Europe are a similar minority, their lands dominated by the Anglican, Catholic and Lutheran state churches.

They spoke such a variety of languages that the 1500 participants wore headsets to pick up simultaneous translations in German, Hungarian, Swedish, Serbio-Croatian, Spanish, and English.

Even then some people had to listen to a tongue different from their own. Most Europeans fortunately can use a second and even a third language. In hallway conversations the participants would try first one language then another until they found one in common.

They found common interest in the congress theme: "Future of the Church — Church of the Future."

The congress is held every four years as a major part of the work of the European Baptist Federation, a regional organization of the Baptist World Alliance. C. Ronald Gouling of London, is both general secretary of the EBF and associate secretary of the BWA.

The program had few repetitious speeches unlike some American meetings. Instead it was a program of sharing. There were many panel discussions, balanced by participants from east and west, and including youth. Visitors from missions fields spoke candidly to mission executives about their likes and dislikes of the church's work in their countries.

There was a search for ways to make the churches more meaningful in a world where technical advance has drastically changed society.

Panelists agreed that television, for instance, would never make the traditional Sunday worship service obsolete, because "nothing can replace the togetherness we find in Christian fellowship." However, these same persons were heartily in favor of changing the format of that service if such a revision would make spiritual truths more meaningful to communicants.

Jack Brown, a London pastor, told how an influx of young people had altered the song and sermon pattern of his Sunday evening services. The church added music and discussion periods in order to enlist these young into active participation.

Mrs. Ingrid Engelson of Norway told how women of her country invited other women into their homes for informal and uninhibited discussions of Christian subjects.

Evangelism, particularly for lay people, was given major attention in both inspirational and technical spheres. Gunter Wieske, European regional director of the World Mission of Reconciliation, a program sponsored by the Baptist World Alliance, led the crowd in a howto session on personal witnessing.

Piero Bensi of Italy cited the plight of migrant laborers who leave Italy to work in German and Swiss harvests.

"Too often we give a man a New Testament, pat him on the back and tell him we're praying for him," he said. "The church needs also to help meet the basic problem that takes him away from his home and family.

The congregation used a hymnbook printed in three languages. A choir of 50 Hungarians was featured through the week, and a male trio from the Soviet Union sang frequently. Saturday night young people took over the full two hour program with a youth music festival.

Andrew MacRae of Scotland declared that "the future of the church is in the hand of God. But he has put some of it in our hands also. Paul reminds us that God has enlisted us in the service of reconciliation. He entrusted to us the mission of reconciliation."

Perhaps the most emphatic words of all were by Claus Meister of Ruschlikon, Switzerland, president of the European Baptist Federation. "The church of the future does not begin in the 1880's," he declared. "The future begins on Monday, as soon as you get home.

"We must change to meet current needs," he continued. "And happily the Baptist confession, with its autonomous congregations, can change more easily than any other church in the world."

He urged the largely lay audience to ask questions about church procedures, and to work for changes that will make the church more evangelistic and more meaningful to its community.

"You as an individual will not be able to do everything," he said. "But you can do one, two, or three things. Decide what they are, and with God's help take your place in the church of the future."

## BWA selects Louisville for meet

EINSIEDELN, Switzerland (BP) — The Baptist World Alliance's executive committee will hold its next annual meeting at Louisville, Ky., Aug. 6-10, 1974.

The meeting, which will also include the BWA study commissions, will meet on the campus of Southern Baptist Theological Seminary.

It will be the committee's first meeting in the United States since it met at Nashville, Tenn., in 1967. It has since met in Monrovia, Liberia; Baden Bei Wien, Austria; Tokyo, Japan; Wolfville, N.S., Canada; Kingston, Jamaica.

A record 282 persons from 32 countries attended this year's meeting here.

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