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### September 8, 1977

Arkansas Baptist State Convention

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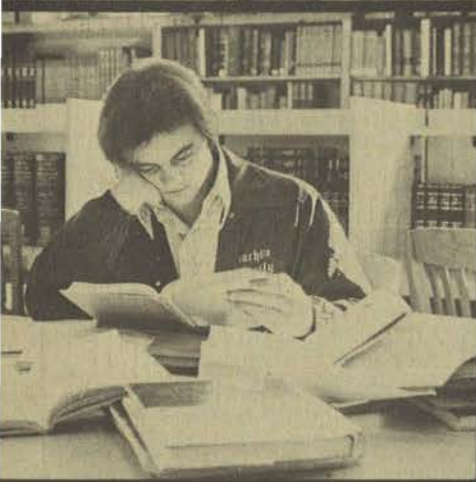
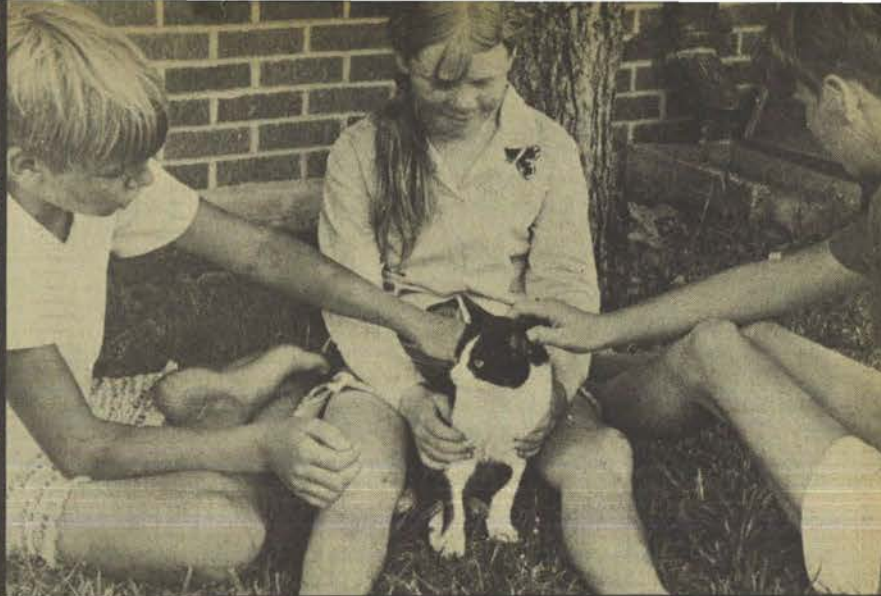
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#### Recommended Citation

Arkansas Baptist State Convention, "September 8, 1977" (1977). *Arkansas Baptist Newsmagazine, 1975-1979*. 134.

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September 8, 1977  
**Arkansas Baptist**  
NEWSMAGAZINE



September is Foundation Month  
Arkansas Baptists provide support for their ministries through  
the Arkansas Baptist Foundation. See page 11.





## I must say it

Charles H. Ashcraft / Executive Secretary

### The big cover-up

People in high places as well as the earth's lowest must learn that toleration is tantamount to endorsement. The citizens of Sodom and Gomorrah, both high and low, were destroyed alike because they tolerated evil in their city. When no effort is made to allay, arrest, prevent or stop evil, the punishment of God descends on the just and the unjust with equal fury. The citizens learned this, but not in time to profit by their experience. They tolerated evil and this in essence was endorsement.

Every day we notice public servants of high rank and previous usefulness going to prison. It is not always because they actually committed the crimes, but they did not stop them. They tolerated them, put up with them, looked the other way and simply endorsed them thereby. The irony is they paid for the crimes of others because they did not hold them in check. Sodom and Gomorrah is a classic case. There are a number of seemingly innocent ways in which we actually endorse evil and bring forth the judgment of God. 1. By-passing the Samaritans (dark areas) in our communities. 2. Exploitation of personal rights and privileges, which may encourage the lesser enlightened to gross sin (I Cor. 8:13). 3. Low living (homosexuality in the case of Sodom and Gomorrah). 4. Unsupervised audit procedures. 5. Welfare fraud. 6. Absence at the ballot box. 7. Voting for the wrong candidate. 8. "sleeping in" on Sunday morning. 9. Killing unborn babies. 10. Forgetting to commend the public servants who serve well the common good. 11. Illness on the night of the business meeting. 12. Withholding financial support from the crusader who furnishes the blood, sweat, guts and tears. 13. Aloofness in public gatherings. 14. Referring the problem to another department. 15. Joining the gainsayers choir. 16. Silence on pornography. 17. Spending the taxpayers' money on personal pleasures. 18. Extending your rights beyond the rights of others. 19. Forcing Caesar to pay God's bills. 20. A faulty, fading, dingy vision. 21. Pre-occupation with personal concerns to the detriment of civic causes. 22. Misuse of the Lord's Day. 23. Becoming too friendly with God's enemies. 24. Occupying premises, using energy, breathing air which more redemptive enterprises could better utilize. 25. Unchallenged by the developing ghettos. 25. Looking the other way.

There must be a hundred more ways we endorse sin by tolerating it. It should be remembered by those in high places that the headman will lead the parade to the iron cell and the just and unjust shall suffer alike. Tolerating evil is endorsing evil. Some people call it a "cover-up". The punishment is the same regardless of the name.

*I must say it!*

## In this issue

### Making daily bread 7

This month's "Food and fellowship" column tells how bread making is rooted in our heritage from the people of Israel and gives a recipe for those who want to revive this heritage.

### Foundation aid 11

Who benefits by the investment work of the Arkansas Baptist Foundation? Some of the causes are represented in the photos on this week's cover. An article tells how Arkansas Baptists can use the Foundation as a channel to all Baptist causes.

### Energy crisis 12

Will Baptist churches contribute to the energy crisis in America or be a part of the solution? A Baptist Press article offers some information to help Baptists chart a course of action.

### 'Soap' sponsors 16

Most of the sponsors committed for the planned TV series "Soap" have at least temporarily withdrawn their sponsorship in the light of controversy surrounding the series.

# Arkansas Baptist

NEWSMAGAZINE

VOLUME 76

NUMBER 35

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

Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed. Letters must not contain more than 350 words and must not defame the character of persons.

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

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

Original poetry cannot be considered for publication.

Individual subscriptions \$3 per year. Every Resident Family plan 18 cents per month of \$2.16 per year per church family. Club plan (10 or more paid annually in advance) \$2.76 per year. Subscriptions to foreign address \$5 per year. Copies by mail 25 cents each.

Advertising rates on request.

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



## Christians and the energy crisis

## The editor's page

J. Everett Sneed



One of the major controversies currently centers around "the energy crisis". Many believe that there is no problem, that the American public has simply been manipulated by big business and the government. Recently, I attended a conference on "The Energy Crisis and the Churches", and my own point of view radically changed.

The facts indicate that there are three major problems confronting Christians in America: (1) a shortage of fossil fuel, a major source of energy; (2) an impending economic problem which is being produced by our imbalance of payments; and (3) a spiritual problem, since we have not been good stewards of our natural resources.

The conference, sponsored by the Southern Baptist Christian Life Commission, featured a number of people who should have the facts on "the energy crisis". Among these was Frances Gulick, analyst in Environment and Natural Resources Policy for the Congressional Research Service of the Library of Congress, Washington, D.C. Dr. Gulick pictured the crisis as even worse than the awesome description given by the Carter administration. She said, "The energy crisis is for real and the time is short." She emphasized that solutions must be found soon. We have "perhaps only seven years."

Dr. Gulick said that even worse than the fact that the world is running out of non-renewable fuel, is the economic consequence of the shortage. She said, "The erosion is close at hand and is most dangerous because it threatens not only a loss of energy, but it threatens a loss of confidence without which no economic system,

no system of investment, can long endure." (See story on page 12.)

A variety of views was presented offering solutions to the problem. Everyone agreed that the problem was real and that we must develop energy independence soon. Currently, we are importing 42 percent of the fuel we use. Some felt that the solution was to basically be found in the use of "hard fuels" — atomic energy, coal, etc. Others said that these sources were very dangerous and would increase pollution and the hazard of atomic war. These felt that the solution was in the use of "soft fuels" such as gas made from waste materials, solar energy, etc.

The problem, whatever its solution, has been produced by a lack of stewardship of material possessions. We have wasted the resources which God has entrusted to our care. Churches and Christians must recognize the spiritual implication of the problem if we are to succeed in solving the crisis.

The solution to our dilemma will not be found by ignoring the problem. It also cannot be solved by panic. First, Christians must re-enforce the idea that we are but stewards of God's earth. This means that we are never to waste anything and that nothing really belongs to us. Our basic ethic must be to use only that which we really need.

God's earth is indeed wonderful and marvelous, but he has set limits beyond which man cannot go without disastrous consequences. It is our responsibility as stewards to gratefully acknowledge his lordship of the universe. As Christians willingly take only that which is needed and truly accept his guidance, solutions can be found.

## Guest editorial The way to go

Church budgets are being formed or soon will be. Now is the time to give attention to what the Cooperative Program means in the work of the Lord.

Read again Matthew 28:18-20 for an understanding of how the Cooperative Program fits into the divine plan of world-wide witness. This was our Master talking to his disciples both then and now. There is no reason to be confused over what is set forth. It says, "Go ye."

Through the years, since its inception in 1925, we have understood that the Cooperative Program is our way of getting there, wherever "there" might be, all over the world. This means in our state, all across our nation and into every nook and cranny in the world where we are allowed to send missionaries.

This is what the Cooperative Program is. It is simply the greatest plan of financing a world-encircling missions effort ever devised. It is the financial heart of what Baptists are all about.

We cannot afford for the Cooperative Program to be given second-rate consideration. Things on the local scene need to be looked after and taken care of, but the world-wide consideration needs to be just as prominent in the thoughts of the budget makers.

There may be those who would say that the Cooperative Program is too broad and covers things that are not missions oriented. Yet everything that is a part of Cooperative Program financing has been felt to be missions supportive by Baptists gathered in deliberative sessions at Conventions, or it would not have been included.

The Cooperative Program deserves the very strongest support of every Baptist.

Because we are Baptists, any individual or church can decide not to support the Cooperative Program at all.

But the scripture says, "Go ye," and we can't escape that. The Cooperative Program is the way to go. — **Editor Don McGregor in the "Baptist Record" of Mississippi**





## One layman's opinion

Daniel R. Grant / President, OBU

### Is the Christian lifestyle really Christian?

It is interesting to notice how strange new words from the textbooks find their way into the language of people in the home, market place and church. It happens almost like "name-dropping". It becomes a part of the snobbish practice of "one-upmanship" to let your friends know that you are familiar with the latest jargon found in professional journals and books. Not that you agree with them necessarily, but that you know the latest words they are using.

Social scientists have a bad habit of inventing new words, supposedly to describe a new idea, but all too often to make sure only those who have had your specialized training can really understand what you are talking about. They must have learned it from the lawyers. It is almost like the practice of the German language in putting two nouns together to make an even bigger noun.

The word "lifestyle" is a case in point. In recent years this has become a popular word with sociologists as they have sought to describe the changing patterns of living in the world. It proved to be a very useful word and Christian writers and speakers latched on to it very quickly in describing the Christian lifestyle". Ouachita Baptist University even built three of its general education courses around lifestyles in ancient, middle and modern history.

Recently I heard an Australian Baptist layman raise a serious question about speaking of the "Christian lifestyle". F. J. Church, a lawyer from Sidney, suggested that anything that is a "style" of life may not be truly Christian. I was a little shocked at first, but I think I can see his point. It reminds me of something my father once said to me when I was quoting Popeye's famous slogan that "honesty is the best policy." He told me

that when honesty is mere "policy" (something one decides to do after weighing the benefits and losses) then it probably ceases to be honesty. My Australian Baptist friend said he much preferred the term "Christian life" rather than "Christian lifestyle".

The authentic Christian life is one that grows out of a spirit of love that naturally permeates human behavior during all hours of the day and night. My Australian Baptist friend may be splitting hairs when he objects to speaking of this as a "style" of life. Precise words are hard to come by in this world. However, I believe he has a point — certainly a half-truth — that is worth pondering. If the Christian life becomes thought of primarily as a formula to follow, or a copy-cat kind of pattern, the Good News in Christ would certainly suffer in the translation.



## Woman's viewpoint

Mary Maynard Sneed

### In his image

"For whom he did foreknow, he did also predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren" (Romans 8:29). It is ironic that one of the most frequently debated verses in the Bible should also be one of the most quickly forgotten. To be perfectly honest, we would have to admit that on our best days we bear little resemblance to the image in which we were created. Can it be that man has failed to conform to God's will, and if so, what is to be done about it?

Evidently, God's foreknowledge (i.e. knowing beforehand), as applied to this verse, refers not only to his omniscience (i.e. knowledge of all things) but, also, to the fact that he is the originator of the familiar relationship that is the subject of his passage. The message is that whenever God's creative initiative (e.g. Rom. 8:30) brings about a personal response from man, a divine relationship is formed — the relationship of the Father to the Son. Thus, we are predestined (decreed

beforehand) to conform to the likeness of God's Son, by which we are made the children of God and brothers and sisters of Christ. Why, then, are Christians such poor images?

We do know that, in the day God created man and woman, he made them in his own likeness. It was their bid for personal freedom that altered the course of human destiny. In their private paradise Adam and Eve were living in a state of innocence. Yet, though they were free from sin or guilt, they were not virtuous, because they had not rejected the evil in favor of the good.

In the midst of the Garden of Eden, God had planted two trees. The first was the tree of life, "which bare 12 manner of fruits and yielded her fruit every month: and the leaves were for the healing of the nations" (Rev. 22:2). The second was the tree of the knowledge of good and evil, which Eve perceived as "a tree to be desired to make one wise" (Gen. 3:6). Each was "a fruit tree yielding fruit after his kind" (Gen. 1:11), and the scripture declares, "By their

fruits ye shall know them" (cf. Matt. 7:16-20; Prov. 11:30; Gal. 5:16-26). Of the tree of life God had told Adam and Eve, "Thou mayest freely eat" (Gen. 2:16), but of the tree of knowledge he had warned, "In the day that thou eatest thereof thou shalt surely die" (cf. Gen. 2:17; Matt. 7:13-14). God had created them like himself, the agents of their own destiny.

Free to choose their own lifestyle (the spiritual life or the carnal life) and personally responsible for the consequences (life everlasting or death and destruction), Adam and Eve reached for the forbidden fruit. Immediately knowledge opened their eyes to evil, where before they had seen only good, and they recognized their own sin.

Today Christ has paid our sin debt (Rom. 5:12-21; 3:23), and God offers us the spiritual life that is in his Son (Heb. 1:3; Col. 1:14-15; Eph. 2:10). It is by conforming to his image that each of us may become the best that God intends. (See Eph. 4:24; Col. 3:10.)



**Nolan Duck**, a member of Geyer Springs First Church, Little Rock, was licensed to the gospel ministry by the church on Aug. 21. Paul Sanders, pastor, led the special service.

**Larry Wood** has been called to serve as pastor of Garden Homes Church, Little Rock.

**Jim Herrington** observed his second anniversary as minister of youth at Fayetteville First Church on Sunday, Aug. 21. He is assisted with his work by his wife, Betty, who also received special recognition from the church on that date.

**Ronnie Sanders**, who has been pastoring South Side Church, Stuttgart, has resigned to accept the call to serve as pastor of Lepanto First Church.

**Rick Smith** was recently called as minister of music and youth education by Ingram Boulevard Church in West Memphis. He formerly served in this position at First Church, Greenfield, Tenn., and also served as youth director for the Weakley County Baptist Association.

Smith has studied at Union University, Jackson, Tenn., and was a professional singer with "London Parris and the Apostles". He is now a student at Memphis State University and will be ordained to the gospel ministry this fall. Smith is married to the former Carol Markussen.

**Mrs. Alvin Hatton**, missionary to Brazil, was guest speaker at Immanuel Church, Warren, on Aug. 31. The Hattons were to return to the mission field the first of September.

**Vern Wickliffe**, son of Rev. and Mrs. Vernon C. Wickliffe, surrendered to the ministry Aug. 21 at the close of the morning worship service at his father's church, Calvary Church, Hope. Vern Wickliffe is a senior at Ouachita and plans to enter a seminary in the fall of 1978.

**Steve Corder** has resigned as youth director at Immanuel Church, Fayetteville. He and his wife, Tricia, have moved to Walnut Ridge where he will teach in the mathematics department of

Southern College.

**Ansel Hatfield** has resigned as director of music at Johnson Church.

**Ralph K. Barham**, who has been serving as minister of education at West Helena Church, resigned from this position on Aug. 24. Barfield and his family will go to Scottsdale, Ariz., where he will join the staff of Coronado Church as minister of education.

## buildings

**Mt. Pleasant Church** near Snyder in Ashley County will dedicate their newly constructed parsonage Sept. 10. The brick parsonage was constructed with the volunteer labor of church members and is valued at approximately \$50,000. Open house will be held from 4 to 6 p.m. An old-fashioned barbecue supper will follow. Dudley Baxter is pastor.

**Corinth Church** in Ashley County Association held groundbreaking ceremonies on Aug. 14 for an educational building which will replace a building destroyed by fire in May. The new educational unit will include space for a temporary worship area until construction of a new auditorium is completed at a later date. Property for the building was donated by Mrs. Ernest Walker. Men of the church are donating their labor to construct the new unit. Other churches in Ashley County, churches of Morehouse Parrish in Louisiana, and friends in the area have given financial assistance to the Corinth Church.

## OBU gets grant contingent on match

ARCADELPHIA — A challenge grant for \$100,000 to be used in the construction of McClellan Hall at Ouachita University has been announced officially by The Kresge Foundation of Troy, Mich. The grant is contingent on Ouachita's raising the total funds necessary to complete the \$1.5 million project.

Upon completion, McClellan Hall will house the Maddox Public Affairs Center and the departments of political science, sociology, education and psychology. In addition, a special section of the building has been set aside to display the official papers and memorabilia of the 50-year public service career of Sen. John L. McClellan of Arkansas.

## Christian discipleship

### The name of the game

by James C. Wright  
(12th in a series)

"Who's playing and what's the name of the game?" Have you ever felt like asking a question such as this when you observe Christians with respect to discipleship?

It would help us all to be able to really know the players. Remember, "you can't tell the players without a program!"

The Bible is a sort of program that identifies those who are players and also a handbook that describes the game.

If the game begins with words such as "Come . . . follow me", then it progresses with words like "show and tell".

Yes, that's the name of the discipleship game — "Show and Tell". That's exactly what Jesus told one disciple to do and what all disciples need to do. After Jesus made the Gadarene Demoniac whole, the man desired to go with Jesus wherever he went. Jesus said to him, "Go show" (Luke 8:39) and "Go tell" (Mark 5:19).



Dr. Wright

The name of the game is "Show and Tell!"

**Show** — Discipleship is a lifestyle which proves the validity of faith in Christ as Lord. It is useless to talk a good religion if there is no evidence of living faith in your life.

Christianity is an experience which requires and results in a changed life. The proof is in the living! Life must show what we want to tell or the telling is empty and unproductive.

**Tell** — When faith is real and life is full there is a compulsion to tell. Many actual disciples do not tell because their lives do not show and they are embarrassed and ashamed.

It is impossible to continue to tell if there is nothing for you to show.

You can't show if you can't tell!  
You can't tell if you can't show!  
If you can't show or tell — you can't play the game!

"Show and Tell" is the name of the discipleship game!

A description of the game and the rules by which it is played can be found in the Bible.



# Arkansas all over

**Bigelow Church** held a revival recently with Bobby Smith as evangelist. There was one profession of faith. John McCombs is pastor.

**Oppelo Church** held a revival recently. Odell Grabher was evangelist. There were 16 professions of faith. R. J. Nordman is pastor.

**Nimrod Church**, pastored by W. R. Vestal, held a revival Aug. 22-27. Bill Howard of Perryville was evangelist.

**Bill Thompson** was evangelist for a revival at Union Valley Church. Ephrim Brown directed evangelistic music. Stanley Wallace is pastor.

**Harmony Church** near Perryville held its summer revival Aug. 21-26. Charles Ashcraft, Executive Secretary-Treasurer of the Arkansas Baptist State Convention, was evangelist. Eugene Ryan is pastor.

**Mena First Church** had as guest speaker on Sunday evening, Aug. 28, Harvey Nelson of Dallas, Tex. Nelson, a brother of Hershel Nelson of Mena, is a retired minister who served as a pastor and missionary in the Northwest.

**Delta Association** held its August youth rally at Bellaire Church. Bruce Smith was leader for the rally. Thomas G. Darter is Director of Missions.

**Portland Church** was in revival Aug. 21-28. Don Bowman was evangelist. Raymond Carpenter is pastor.

Gerald Trussell was evangelist for the August revival of **Richland Church**. Raymond G. Merritt is pastor.

**Concord Association** sponsored a youth rally on Sept. 3 at Kay Rodgers Park in Harper Stadium. Activities included a donkey baseball game between pastors and staff members versus the youth. Ernie Perkins is Director of Missions.

**Park Hill Church, North Little Rock**, which continues to grow, has established two new adult Sunday School departments to be directed by Mrs. Bonnie Hutson and Charles Simpson. Rex White will serve as director for the Adult One Department.

**Formosa Church** was in revival recently with Glenn Artt, pastor of Southside Church, Damascus, as evangelist. Vernon L. Hodges is pastor.

**East Side Church, Pine Bluff**, held revival services Aug. 7-14. Clyde Chiles of St. Louis was evangelist. Music was directed by Bill Coen of Gallatin, Mo. There were 34 professions of faith and two surrendered for special service. Clyde D. Jones is pastor.

The quarterly meeting of **Tri-County Woman's Missionary Union** was held at Ingram Boulevard Church, West Memphis, Aug. 25. Theme of the

program was "Bold Mission Family Affair" and all 43 churches of the association participated. Glendon McCullough, Executive Director of the Brotherhood Commission of the Southern Baptist Convention, was guest speaker.

Youth of **Second Church, El Dorado**, presented the musical "The Common Cup" in evening worship services on Sunday, Aug. 28. Jerry Wright serves as minister of music. Bruce Murphy is pastor.

**Plainview Church, Little Rock**, is planning its annual homecoming for Sunday, Sept. 11. Former members, friends and pastors are to attend the event. Regular morning services will be held and will be followed by a potluck luncheon. The Zone Five hymn sing will be held in the afternoon.

**Marianna First Church** observed "Victory Sunday" on Aug. 21. An offering was taken for church repairs. It was estimated that the repairs would cost approximately \$10,000. The church responded by giving \$4,613.14 in cash and pledged \$6,337 to be paid by Nov. 30 of this year. Four professions of faith were made and the ordinance of baptism was observed on the special "Victory Sunday." There have been 57 additions to the church this year. Tommy

Cunningham is pastor.

**Russellville First Church** held a church-wide music banquet on Thursday, Sept. 1. Roger Copeland, minister of music and youth at Second Church, Little Rock, was special guest.

**Anderson Chapel, Dumas**, was in revival July 31-Aug. 6. Walter Gilbreath, El Dorado, was evangelist. Mrs. Gilbreath and daughter, Ann, and Mrs. Doris Ebbs and son, Devin, led the children in music time and puppet ministry. There were three professions of faith. Ron Kimbrell is pastor.

**Markham Street Church, Little Rock**, has voted to begin developing a special worship service for younger children. Rebecca Adams has been selected to assist the pastor, Bob L. Wright, in the development of the service. Miss Adams will continue to direct this ministry of helping children to have a meaningful time in worship.

**First Church, Springdale**, has organized a "SOLO" class for single adults. Bill Massey and David Power will be teaching the department when it holds its first meeting Sept. 11.

A childrens' reading group from **Calvary Church, Little Rock**, held an ice cream "feast" on Sunday, Aug. 28. Children who read a minimum of 12 books during the summer will have a



## Recommend youth days

Many Baptist churches observe Youth Day or Youth Week to help young people learn what it takes to operate a church. Grace Church, North Little Rock, tried it recently and liked it. John Speer, minister of music and youth, said the church planned to make it an annual event, asking young people to fill the pulpit and do the teaching for that Sunday. Pastor Dennis Tyner thinks youth days "show the world that the future is going to be in good hands." Some of the participants in Youth Day, meeting with Pastor Tyner (right) were (from left) Pat Vorsas, Kevin Cobb, Becky Berger and Danny Price. (ABN photo)



book placed in the library in their honor. Those receiving this honor are Stacy Bedgood, Lee Tompkins, Marcus Bozeman, Shelly Bedgood, Gena Ray Derrick, Ree Gerard, and Becky Jane Lineberger.

**Crystal Hill Church, Little Rock**, held a youth-led revival Aug. 22-28 with David Uth as evangelist. Clay Vire was music director.

**Natural Steps Church, Little Rock**, was in revival Aug. 29-Sept. 4. Bengy Massey, pastor of Bethany Church, Manila, was evangelist. Music was directed by Bart Moreland.

The childrens' choir of **Gardner Church** in Hamburg presented a musical, "Cool in the Furnace," Wednesday evening, Aug. 17, in the Wilmar Church. Mr. and Mrs. Al Ray Taylor are directors of the Gardner choir.

Baptist Women of **Dumas First Church** celebrated "Christmas in August" with a banquet on Aug. 25. Gifts for the Migrant Center in Hope were collected by the women. The program was on the local church assisting with mission needs at home and abroad. Mrs. John

Priddy, WMU president, was in charge of the celebration.

**Baptist Tabernacle, Little Rock**, recently purchased from Winrock Enterprises six acres of land located in the Parkway Place sub-division on West Markham Street. Deed for the land was presented to C. E. Rogers, chairman of trustees. The church met on Sunday evening, Aug. 28, to consider proposed plans for a new church plant to be constructed on this site. Ed Fain, building committee chairman, was in charge of the meeting. Proposed plans were presented and explained by Fred Miller and Brian Thomson, architects. James Wilson is pastor.

The Sunday School of **Central Church, Jonesboro**, as an outreach project conducted Backyard Bible Clubs this summer with 47 children enrolled in these clubs. Baptist Women of the church, as a mission action project, assisted in sharing Christ with the 47 children.

**West Memphis First Church** resumed its family night activities Aug. 31. James Hampton, administrative secretary for the organization of Southern Baptist

Missionaries of the East African Mission, was speaker. Hampton, now on furlough, is serving this year as "Missionary in Residence" with the Arkansas Baptist State Convention. He and his family are living in Little Rock in a missionary home provided by Immanuel Church.

**Hughes First Church** conducted a "Back to School Revival" Aug. 29-Sept. 1. Jerry Spencer, pastor of Dayton Avenue Church, Peoria, Ill., was evangelist. Music was directed by John Dresbach, minister of music at First Church, Osceola. Carroll Evans is pastor.

**Wynne Church** held a "Win Our World" soul-winning training course Aug. 28-31. Neal Guthrie, director of pre-college evangelism of the Evangelism Department, Arkansas Baptist State Convention, led the training course.

**First Church, El Dorado**, ordained five men as deacons on Sunday evening, Aug. 28. Those ordained were Jim Atwell, Chuck Bellew, Gary Hegi, David McAllister, and Lynn Snell. Don B. Harbuck is pastor.



## Food and fellowship

Virginia Kirk and Jane Purtle

### Bread-making

*"The next day was the first time they ate food grown in Canaan: roasted grain and bread made without yeast. The manna stopped falling them, and the Israelites no longer had any." Joshua 5:11-12 TEV*

For more than 40 years the Israelite women had baked no bread. As good and providential as the manna had been, the aroma of baking bread must have given those people, many of whom had never smelled it before, a feeling of security and "at-homeness". Nothing is more palate tempting and homey than the smell of fresh-baked bread.

The words translated "bread" appear more than 300 times in the scriptures, most occurrences having the general meaning "food". Jesus said he was the bread — the food — of life. In his model prayer, he told us to pray for daily bread. In using this term, he pictured the familiar barley cake made from flour, water, walt and fermented dough. It was cooked over an open fire in the shape of a round, flat loaf. His hearers

understood that he meant all kinds of food, for the word was used in both a general and specific meaning.

As early as Abraham's time the art of preparing bread was well developed. The Hebrews learned much about this art in Egypt where baking was carried to great perfection. Today, sourdough bread, made with fermented dough, is based on the principle that dates from antiquity. Unleavened bread, like that baked on the occasion of the Jews' return to Palestine, is often mentioned in the scriptures. Popular breads like tortillas and fried cornbread carry on this tradition.

For many women (and men), bread-making is a creative and satisfying activity. They enjoy the hand work of kneading; the surprise, wonder and mystery of seeing the bread rise as an unseen organism grows within the loaf; and the unique fragrance as it bakes. The revival of bread-making is part of reclaiming our heritage, as it was for the

Israelites when they came home to their promised land.

This month we're sharing an easy recipe that requires no kneading. Next month, we'll give some tips for yeast breads and a more complicated recipe.

#### Pull-apart bran bread

*Dissolve 1 cup bran in 1 cup boiling water. Cream together ½ cup shortening and ½ cup sugar and add to bran mixture. Dissolve 2 packages dry yeast in 1½ cups warm water and add to bran mixture. Add 2 beaten eggs, 6 cups flour and 2 teaspoons salt. Mix well. Form soft dough on well-floured board or cabinet. Allow to rise until double in bulk. Punch down. Dough will be sticky. Store in refrigerator in covered greased bowl or shape into 2-inch balls and fill 2 bread pans 2/3 full. Let rise until double and bake at 375 degrees 25 to 30 minutes. If dough has been stored in refrigerator, allow approximately 2 hours rising time.*

*Serve hot and pull apart, or slice when cold.*



# Your state convention at work

Royal Ambassadors

## Clinic will help leaders, pastors

The State Brotherhood Leadership Training Clinic will feature Southwide trained instructors. The clinic, to be held on Sept. 16-17 at Camp Paron, is open to all Brotherhood officers and men interested in missionary education and mission activities.

The clinic will include study and planning for all officers of an associational and church brotherhood. These include Brotherhood Director, Royal Ambas-

sador Leader, Baptist Men's President, Mission activities Leader, other Baptist Men's officers, Royal Ambassador Counselors and other men interested in starting any phase of Brotherhood work.

Wise pastors will attend with their leaders. They will enlist others to attend, also.

If Bold Missions is to really get off the ground and reach people for Christ in the next five years, man power will be

needed.

To provide missionaries in years ahead we must start training boys today. To train boys in missions, through Royal Ambassadors, requires men today. Seventy-five percent (75%) of male missionaries on the field today learned about missions and felt God's call while in Royal Ambassador Chapters.

The theme of the officers training clinic will be "The Church Reaching Out Through Bold Missions".

Information regarding the clinic has been mailed to all pastors, Brotherhood Directors, Baptist Men's Presidents and Royal Ambassador workers.

Pastors, urge your men to attend with you. Make your reservations now. — C. H. Seaton, Director

## Looking ahead: Arkansas events

### September 1977

- 8 Area church WMU leadership conference, Van Buren, First
- 9 Area WMU leadership meeting for associational leaders, Van Buren, First
- 10 Youth Choir Day, Ouachita University
- 11 Baptist Foundation Sunday
- 12-14 Pastoral leadership seminar, Indian Rock Resort, Fairfield Bay (Church Training)
- 13 Sunday School Leadership Night (Associational)
- 15 Statewide church WMU leadership conference, Immanuel, Little Rock
- 16-17 Brotherhood Leadership Training, Paron
- 18 Associational Hymn Sings
- 19 State Missions Season of Prayer and Dixie Jackson Offering
- 19-20 State Sunday School Convention, Little Rock, First
- 22 Northeast District Brotherhood Meeting, Paragould, East Side
- 22 Area church WMU leadership conference, Hope, First
- 22 Northeast District Brotherhood meeting, Paragould, East Side
- 22 Area WMU mission study institute, Hope, First
- 23 Area WMU leadership meeting for associational leaders, Hope, First
- 26 Area church WMU leadership conference, Monticello, First
- 26-Oct. 2 Sunday School Preparation Week
- 27 Area WMU leadership meeting for associational leaders, Monticello, First
- 27 East Central District Brotherhood meeting, Parkin, First
- 29 Central District Brotherhood meeting, Geyer Springs, First
- 29 Area church WMU leadership conference, Wynne
- 30 Area WMU leadership meeting for associational leaders, Wynne
- 30-Oct. 1 State deacon ministry conference, Little Rock, First (Church Training)

### October 1977 COOPERATIVE PROGRAM MONTH

- 3 Southwest District Brotherhood meeting, Immanuel, Texarkana
- 4 West Central District Brotherhood meeting, Paris, First
- 6 Southeast District Brotherhood meeting, Monticello, First
- 6 Area church WMU leadership conference, Mountain Home, First
- 7 Area WMU Leadership Meeting for Associational Leaders, Mountain Home, First
- 7-9 BSU Convention
- 10-14 ASSOCIATIONAL ANNUAL MEETINGS
- 17-21 ASSOCIATIONAL ANNUAL MEETINGS
- 20-21 Music Men rehearsal/retreat, Camp Paron

## Cooperative Program She had a part

During our furlough I was speaking in a church where I had spoken before. I had previously asked the church to pray for a young African man who was at that time a new Christian and one who showed much ability and promise. His name . . . Smart David Shabani.

During my second visit to this church, I spoke again of Smart David; how he had matured as a Christian and how God was using him to win many into his kingdom.

After the service a lady came up to me who was obviously both excited and happy. She told me how she had been praying for Smart David during the past years. Then she said, "I'm so happy to hear about Smart David again; I just feel like he's my son."

Here was a lady who actually felt she was having a personal part in the spiritual development of a young Christian thousands of miles away. And, you know something? She was right. Through her prayers she was having a part. Through her gifts to her church, which in turn gives through the Cooperative Program to support missions, she was having a part.

No wonder she was so excited to hear again of this young man. — Marvin Reynolds, Missionary to Botswana

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# Sunday School Convention planned to help your church reach out

The State Sunday School Convention, scheduled for Sept. 19-20 in Little Rock's First Church, is designed to help churches reach out with better teaching for more people. "Let the Church Reach Out" will be the theme of the Convention.



Insko

Five sessions are planned for the two-day meeting. Starting times for the sessions will be 2 p.m. and 7 p.m. on Monday and 9:30 a.m., 1:30 p.m. and 7 p.m. on Tuesday.

Sunday School teachers for each age group will find help in the conference periods, scheduled to begin at 3 p.m. and 7:45 p.m. on Monday and 10:20 a.m., 2 p.m. and 7:45 p.m. on Tuesday. These will be continuous conferences.

Gerry Insko of the Sunday School Board, Nashville, Tenn., will assist churches in providing quality children's worship with a feature during the Monday afternoon general session and in the five conference periods.

Sunday Schools with an enrollment of under 150 will find help in conferences

led by Lawson Hatfield, state Sunday School director.

ACTION will be featured through messages by Andy Anderson, ACTION promotion specialist with the Sunday School Board and instigator of the program to enroll more people in Bible study. These messages are scheduled for both evening sessions.

On Monday evening at 5:30 a ban-

quet will honor churches that have attained the Arkansas Standard of Excellence. Attendance will be by invitation and reservation.

Lead your church to reach out with better teaching for more people by encouraging the teachers and leaders of your Sunday School to attend every session of the Convention. — Pat Ratton, preschool consultant

# State WMU Leadership Conference

Sept. 15, 1977

Immanuel Church, Little Rock  
Tenth at Bishop

10 a.m. to 2:30 p.m.

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- ... Nursery for preschoolers
- ... Baptist Book Store represented

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### Conferences

WMU directors/assistants .....	Mrs. Jack Hossler
WMU directors/BW presidents .....	Mrs. David Moore
WMU enlistment/enlargement .....	Mrs. Boyd Margason
WMU Mission Action directors .....	Mrs. George Polos
WMU/BW/BYW secretaries .....	Mrs. Roy Snider
Experienced BW presidents .....	Mrs. Shad Medlin
Inexperienced BW presidents .....	Ethel McKeithen
BW/BYW mission study chairman .....	Mrs. Richard Lisk
BW/BYW mission support chairmen .....	Mrs. John McAlister
BW/BYW mission action chairmen .....	Mrs. J. A. Hogan
BW/BYW group leaders .....	Mrs. Daniel Grant
BW members .....	Mrs. Jewel Moore
	Mrs. Sam Andrews
BYW presidents .....	Mrs. Gene Reynolds
Acteens leaders and directors .....	Mrs. Homer Joiner
	Carol Noffsinger
GA leaders and directors .....	Mrs. James Zeltner
Mission Friends leaders and directors .....	Mrs. Ron Bayless



# BSU Third Century Campaign

## Why I am a part of the campaign

The work of our Lord is always exciting and challenging. The Lord is providing many opportunities for us to honor and serve him. BSU is one of them.

The college campuses in Arkansas provide the largest accumulative number of people in our state to whom we are challenged to minister. If our mission is to reach people, the college campus is where they are.

The greatest resource any state has is its youth. Any investment in youth always brings back rich dividends. Our state legislature verifies this with the amount of tax money they appropriate each year for higher education in Arkansas. Consequently, we have some of the best colleges and universities in the nation. We also graduate some of the greatest scholars of our time. I believe that as these students learn about life, they need to learn about the author and giver of it. Baptist Student Union seeks to introduce every student to Jesus.

In addition to our commission from the Lord to seek the lost, we have a responsibility to our Baptist students who attend our state institutions. Ninety percent of our Baptist youth attend state-supported schools. Last year, out of 29 youth from First Church, Mountain Home, who attended college, seven went to our Baptist schools.

I am in this campaign because I believe in youth, because I believe in the commission of the Lord, because I believe in our great Convention endeavors. I supported the Ouachita-Southern Campaign promoted by our Convention. I supported the Life and Liberty Campaign promoted by our Convention. I am supporting the BSU Third Century Endowment Campaign which is a Convention endeavor.

**Kenneth Threet is pastor of First Church, Mountain Home, and on the BSU Third Century Steering Committee.**



Dr. Threet

## News about missionaries

**Mr. and Mrs. J. M. (Jim) Simmons**, missionary appointees to Okinawa, will attend the 14-week orientation program beginning Sept. 12 at Callaway Gardens (address: P.O. Box 535, Pine Mountain, Ga. 31822). A native of Michigan, he was born in Grand Rapids and grew up in Sparta. The former Camille Bishop, she was born in Nashville, Ark. Before they were appointed by the Foreign Mission Board in April, he was pastor of Broadmoor Church, Brinkley, Ark.

**Catherine Cummins**, daughter of Mr.

and Mrs. Harold T. Cummins, missionaries to Kenya, married Tim Palmer Aug. 13. Her parents may be addressed at Baptist Mission, c/o Joyce Farm, P.O. Konza, Kenya. A native of Arkansas, Mr. Cummins was born in El Dorado and grew up in Calion. She is the former Betty Noe of Highlandville, Mo. Before they were appointed by the Foreign Mission Board in 1959, he was pastor of First Southern Baptist Church, Benicia, Calif.

**Mrs. Lester Pike**, step-mother of Dr.

An invitation to the . . .

## Pastoral Leadership Seminar

Monday-Wednesday

Sept. 12-14, 1977

1 p.m. Monday-11 a.m. Wednesday

Indian Rock Resort

Fairfield Bay, Ark.

### Seminar leader



John Ishee

Church Administration Department  
Baptist Sunday School Board  
Nashville, Tenn.

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Harrison H. Pike, missionary to South Africa, died July 13 in Texarkana, Tex. Dr. Pike may be addressed at P.O. Box 861, Edenvale 1610, South Africa. He is a native of Texarkana. His wife, the former June Summers, was born in Fort Smith, Ark., and lived in El Paso, Tex., Liberty, Mo., and Texarkana while growing up. Before they were appointed by the

Foreign Mission Board in 1956, he was pastor of First Church, Oden, Ark.

**Mr. and Mrs. G. Dean Dickens**, missionaries to the Philippines, are the parents of a daughter, Whitney Lane, born July 26. They may be addressed at 339 Sierra Madre St., Clarkview Subdivision, Angeles City, Philippines. They are natives of Arkansas. He was born in Lit-

tle Rock and lived in Clinton before settling in Booneville as a child. The former Karr La Miller, she was born in Texarkana and lived in Eudora, Bauxite and Mena. Before they were appointed by the Foreign Mission Board in 1974, he was pastor of Martin Springs Church, Sulphur Springs, Tex., and a student at Southwestern Seminary, Ft. Worth, Tex.

## Arkansas Baptist Foundation: a channel to all Baptist causes

Your Arkansas Baptist Foundation is a channel available to individuals, churches, institutions and agencies for the management of gifts that flow to all Baptist causes.

Our forefathers recognized that Baptist institutions and agencies should receive gifts for endowment. Some gifts would be made by individuals during lifetime while others would be under will. Our forefathers organized and chartered the Foundation to provide the channel for making these gifts. It is open to individuals, churches, agencies and institutions. No fees are charged and the income generated from investment is carefully distributed according to wishes of the donor or the guidelines worked out with the institution or agency. Where there are no instructions, the determination is made by the messengers meeting in annual session during the convention. You might say the Foundation is a "flow through Foundation" and gifts made to the Arkansas Baptist Foundation keep on giving.

representing some of the "causes" chosen by the donors. Much could be written about any one for they are all important. Each is a part of the "Baptist Family" and when one hurts, we all hurt. When one enjoys a victory we all share in the joy. The cover caption identifies these causes.

Since 1974, the assets managed by the Foundation have grown by 134 percent. Being human, we rejoice in this progress. But we dare not bask in the progress of yesterday. The opportunities and needs of the world cry out on every side for the life giving waters available only from God's people. We each must join hands presenting to the Master proportionately as he has blessed us. Many may give from their estates 10 percent, others 15 percent or 20 percent, while some discover the joy of giving 50 percent or more. These gifts may be made during life or under will. Although the primary motive for making the gift is "love for our Lord", many times there are tax advantages available.

Deferred gift contracts may also be used. These provide income to the donor or some chosen individual and in most instances provide income and estate tax deductions.

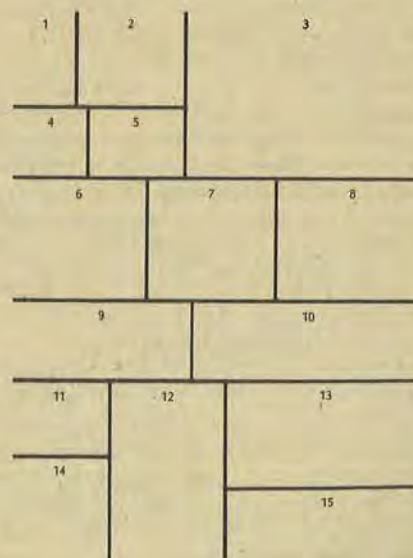
There are three basic contracts available. They are The Charitable Remainder Annuity Trust, The Charitable Remainder Unitrust, and The Gift Annuity. Each contract offers certain advantages to the donor. The one chosen would depend upon family circumstances and the ultimate goal of the donor. These may also be written in a will for a surviving spouse, relative or friend.

Whatever the cause that claims your interest, the Foundation will be happy to work with you and your financial advisors to help you fulfill God's purpose for your material possessions. The service is without cost or obligation. For further information, write Harry D. Trulove, President, Arkansas Baptist Foundation, Box 552, Little Rock, Ark. 72203.

*The Arkansas Baptist Foundation is a channel that individuals and churches can use to provide additional support to the ministries they love. Many of these ministries are pictured on this week's cover. Some pictures serve a dual purpose by representing more than one ministry.*

1. Endowment for foreign missions. Also, a scholarship for a medical student preparing for missions.
  2. Southern Baptist College Endowment and other specific scholarships.
  3. Gifts made to the Foundation for the Arkansas Baptist Family and Child Care Service and some of the agency's endowment.
  4. Endowment for state missions.
  5. Endowment for association missions.
  6. Specific scholarships for Ouachita Baptist University students and some of the university's endowment.
  7. Endowment for the Cooperative Program.
  8. Endowment for home missions.
  9. Endowment that provides "Newsmagazine" subscriptions for a special group.
  10. Endowment to provide medical service for indigent patients at the Bangalore Hospital in India.
  11. Scholarships for National Baptist Camp Programs.
  12. Deferred Income Contracts. These provide ways for donors to make a gift and receive an income for the lifetime of the surviving spouse.
  13. BSU Third Century Endowment and memorials for specific Baptist Student Union Centers.
- \*\*\* Nancy Cooper Scholarships — awarded by the state WMU.
14. Scholarships for boys to attend R.A. Camp.

### On the cover





# Energy Crisis: Can churches be part of the solution?

by Robert O'Brien  
and David Wilkinson

NASHVILLE (BP) — Southern Baptist leaders spent two days here surveying how Christians can become part of the solution, rather than part of the problem, in a world in which a runaway appetite for energy forewarns a crisis affecting all aspects of life.

Speakers at the consultation on "The Energy Crisis and the Churches," sponsored by the Christian Life Commission of the Southern Baptist Convention (SBC), approached the problem from technological, economic and ethical points of view.

"The energy crisis is real and time is short," declared Frances Gulick, analyst in environment and natural resources policy for the Congressional Research Service of the Library of Congress.

"Your concern and your point of concern," she told the SBC leaders, "should be moved way ahead of Armageddon, way ahead of the year 2000 and focused on a year, perhaps only seven years ahead of us in the 1980s."

Debate over the energy crisis — which some declare acute, others not so immediate and others doubt exists — could be likened to a secular version of what the Bible says about Armageddon's end times conflict. Many experts project the collapse of world peace and economics if the crisis goes unchecked.

While scientists search for alternatives to rapidly depleting hydrogen carbon based energy and world leaders scramble to confront the problem, it remains for churches and denominations to face up to the ethics of what Christians must do to become part of the solution, speakers declared.

Suggested alternatives involved sobering changes in lifestyle, programs, institutional structures and use of resources which, for years, have been predicated on the secular, societal value that "biggest is best."

But speakers suggesting those alternatives were not doomsdayers.

"The potential of the energy crisis is the emerging of a better church," declared Cecil A. Ray of Raleigh, general secretary-treasurer of the North Carolina Baptist Convention. "It does not spell doom for the church but presents it with opportunities to rise to our greatest hour. Crisis times have always been good times for churches because they have been times of testing. Crisis presents danger-filled opportunities."

Ray, Albert McClellan of the SBC Executive Committee, Carlyle Marney of Lake Junaluska, N.C., Gulick, Wes Michaelson of *Sojourner's* magazine in Chicago, and others urged a renewed application of the principles of Christian stewardship of resources.

"This crisis time," said Ray, "offers the church with the special occasion to tell believers and non-believers that there is a special Christian view of material things . . . Christ's followers cannot be indifferent to acts of abuse of God's creation any more than we can turn deaf ears to the needs and hurting of God's people."

Ray and McClellan, although emphasizing they offered suggestions — not final answers, did get specific.

Diminishing mobility, brought on by diminishing energy, McClellan said, presents definite problems.

"Many of our present day-churches," he said, "are built on private wheels and many may not be able to exist without them." He noted that they are not on viable public transportation lines, not within walking distances, often depend on a network of buses, organize programming to require numerous trips to church each week and necessitate two-car families, and have far-flung youth programs which demand high mobility.

The energy crisis, Ray and McClellan said, will call for careful attention to frequency, time and location of church meetings, and definite steps to alter church architecture which exceeds space requirements and has evolved away from structures which take advantage of nature for cooling, heating and lighting.

From a denomination wide point of view, McClellan noted that Southern Baptists have thrived on promotion of work which requires a lot of people to travel a lot of miles, on widely-scattered group meetings on associational, state and national levels, and on summers full of meetings at Baptist conference centers.

"This summer," he recalled, "I walked the grounds of Glorjeta (N.M.) Baptist Conference Center for days searching for an answer to the question: 'What will happen to this \$10 million property if private wheels are no longer available?'"

Both Ray and McClellan spoke of the theological obligation of church people based on the doctrine of responsibility — that God's command to subdue and dominate the earth is not license to exploit and ravage it but a mandate to conserve it.

They called for further study to think through the problems of how the denomination and churches can get together to study the problem. The consultation in Nashville, said W. David Sapp of the Christian Life Commission staff, was "a watershed consultation" designed to launch exploration of ways the churches can find theologically-sound alternatives in playing their role as world citizens and not as isolated contributors to the problem.

In continuing dialogue, McClellan said, church and denominational leaders must provide more real services to churches and agencies to help them solve space and mobility problems, learn to accept that more is not necessarily good, learn to do promotional work with fewer miles traveled and less people used, make group meetings more meaningful so some can be discontinued, and accept that moderate lifestyle changes are needed to lessen consumption of energy.

He projected that the world may have to enter a "post industrial age" in which priorities are established, goods are produced for permanence and not obsolescence, patterns of living are reduced to criteria not based on extravagance and people assess the values of a society in which attitudes have been "totally conditioned by energy."

Ray urged Baptists to use God's creation responsibly, adopt distinctly Christian lifestyles and chart courses of energy conservation in church activities, with check points programmed in to determine progress.

Tentative courses of action, he said, include teaching and preaching of Christian lifestyle. Most Christians, he added, have adopted with little or no reservation the secular, American ideal of a lifestyle based on materialism as the absolute sign of success.

"While it may be barely understood," he said, "the greatest crisis today is the crisis growing out of Christians' acceptance of secular values. We have thus become part of the problem — instead of being part of the answer."



## Living responsibility in society

Titus 3; Romans 12  
1 Peter 2:13-17

Sept. 11, 1977

Charles Haddon Spurgeon once said that it would be easier to sail the Atlantic in a paper boat than to get to heaven on good works. God justifies no one on the basis of his noble deeds. Yet, in salvation God intends not only to



Artt

make us fit for heaven but also useful on earth. Therefore, good works are an integral part of the Christian life.

### Civic obligations for the Christian (Titus 3:1-2)

Good works apply to the Christian's responsibility to be a good citizen. Paul writes in Philippians 3:20 that "our citizenship is in heaven," but while on this earth, the child of God must apply his faith in practical civic living.

The Word of God forbids Christians to incite political agitation. Rather he should cooperate eagerly with government agencies, making it easy for the authorities to perform their God-given tasks. He must seek to have Christian precepts applied to affairs of state both on the local and national level.

The Christian is not to berate public officials — or anyone else — with abusive language. He should counteract social turbulence by manifesting to all men a congenial and peaceable demeanor. Paul says that gentleness and meekness can be stronger than the legal power. Meekness is not to be confused with weakness. Meekness is power under control. One cannot always respect the man in office, but he must respect the office and the law of the land.

Of course, the Christian's first responsibility is allegiance to God, and it is possible for this responsibility to contradict the laws of man. That is why the Christian citizen must be more than a spectator, and must be involved in shaping the laws that govern his life. The Holy Spirit will give guidance and wisdom to discern the good that can be done in the law-making process. Jesus said of the Christian, "Ye are the salt of the earth," and "Ye are the light of the world." Therefore, the Christian has a definite "work" to perform in this world. But in so doing, he must be careful to not compromise the commands of the Scripture or hinder the work of the Lord's church.

### Christian submission to authority (1 Peter 2:13-17)

God has given a divine order of authority. When that order is broken, chaos results. So then, the Christian must recognize the principle of submission to civil authority in order to live peaceably both in his relationship to society and in his relationship to God.

Governmental leaders have the divinely-appointed authority to preserve law and order, to prevent anarchy and moral corruption, and to promote and encourage good conduct. They need the prayerful support and practical help of the Christian citizen.

The loyal submission of the Christian to civic rulers will serve as a restraining power on the potential law-breaker. When a law-abiding attitude prevails in Christians' lives, the love of Christ will have its influence in all areas of human society. Christian freedom is always conditioned by Christian responsibility. Christian responsibility is always conditioned by Christian love. And, Christian love is the reflection of God's love.

Verse 17 of this chapter plainly gives a four-point summary of Christian submission to authority: (1) Honor all men. That is, respect the rights of human personality and the dignity of every man. (2) Love your brothers. Not only must one have respect for others, but he must have love for them also. Love is the dominant aspect of the Christian life. (3) Fear God. Solomon said in Proverbs 1:7 that this is the beginning of wisdom. This fear is awe and reverence, and it is a fact that one will never respect or love the men in authority until he fears God. (4) Honor the king (or the president). All rulers are set up by God to preserve order among men and the Christian must be in subjection to the authorities over him.

### Christ's motivation for responsibility (Titus 3:3-8)

When the Christian comes to the place in dealing with others that he has exhausted all reserves of patience and when he decides that a change for the better in those sinful people is hopeless, he must recall the radical transformation God worked in his own life.

Paul reminds the believer of the real motive for honest living — the grace of God. God's grace not only saves, it also controls the daily life and makes one more like Christ. Paul is saying, "Remember your old life, before you were saved!" He goes on to say, "This will help you to understand your unsaved friends better and have pity on them."

It is according to God's kindness and love that he saves. God hates the sin, but loves the sinner so much that he gave his son to die upon the cross. He reconciles the born-again child back to himself and is able to save all who come to him by faith. The love which is translated in verse four is similar to the word philanthropy. This love is God's gracious and giving attitude toward undeserving men.

Paul clearly states in verses five through eight that salvation is not by works, though some would confuse the "washing" in verse five with water baptism. But the same word is used in Ephesians 5:26 when the washing is accomplished "by the Word". The two agents of the new birth (regeneration) are thus described as (1) the Word of God, and (2) the Spirit of God.

The Spirit has been given to all believers and means in the tense here "once-for-all". In his renewing work, the Holy Spirit continues to shape what he created in regeneration. Through a moment-by-moment renewal, he causes our minds more and more to harmonize with God's thoughts.

The child of God is justified by grace and is an heir of God. It is his grace working in all true believers that makes them perform the "good works". Surely the Lord Jesus Christ will use Christian living in society to be a great testimony to the lost and cause them to want to know him.

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## Stop, thief!

Sept. 11, 1977

Exodus 20:15; Amos 8:4-6  
James 5:1-4; Ephesians 4:28

The Eighth Commandment passes from the discussion of the essential facts of human life to matters of lesser importance affecting human inter-relation. By the phrase "of lesser importance" it is not intended to suggest that they



Pruett

are unimportant, but in the words of Jesus, "Life is more than meat"; and up to this point the commandments have forbidden sins which interfere with the relations of man to God, or harm in any way the life of man in itself. In the Mosaic economy, violation of any of the first seven Commandments incurred the death penalty. This was not so with regard to the last three.

There is urgent need for close attention to this Commandment, for while the actual act of stealing is looked upon increasingly as bad, yet our day is characterized by a multiplication of methods of theft, which men are prone to speak of by any other than its right.

It will at once be seen that there are only three ways in which man can come into possession of anything: either by free gift of another person, or by toil, which receives something as legitimate return, or by theft, the taking that from another which belongs to him.

The commandment recognized the first two, and forbids the third. The first two are based upon the essential loves of human inter-relation; namely, love and work. The first of such is the law of love. The gift bestowed by one upon another is an expression of love, and becomes the property of the one to whom it is given. Something worked for is the possession of the worker as a legitimate return. Theft violates both of these laws. The thief cannot love the person from whom he steals, and it is very difficult for the person from whom the theft is made to love the thief. The thief violates the law of toil by attempting to possess without toil, and thus to take from another something for which no equivalent return is made. Thus the commandment recognizes the true rights of property, the rights of love

and work, and forbids the possessions of anything except upon the condition of obedience to these laws.

The prohibition "Thou shalt not steal" has a much wider application to many moral offences, not all of which are so regarded. The company promoter who issues a prospectus which promises profits which can never be realized, and which there is no intention to make the effort to realize; the speculator in the stock-exchange who manipulates the price of shares in his own interest with no regard to the actual condition of the company involved; the employer who pays his employees less than their labours are worth to him, taking advantage of their poverty, their dread of unemployment, or their helplessness because they are not protected by a trade union; the tradesman who puts material and work inferior to that which he has undertaken to supply; the shopkeeper who pretends that his goods are more valuable than the price he asks for them — all of these are, even if common custom condones many of their practices, stealing. They are gaining a personal advantage at a loss to others.

Betting and gambling are also against the spirit of this commandment. They involve a transfer of wealth without a proper equivalent in goods, services or personal relations. It may not be possible to make all of these offenses crimes; but they should fall under moral condemnation. Many Christians need to have much more sensitive consciences. The man who obtains money by gambling receives money for which he has done no honest work, and is therefore a thief! Parents are sometimes lax in their condemnation and punishment of the sin of stealing. The child begins by taking something small. The mother makes light of it at first and the child's conscience is violated without any sense of wrong. By and by it is not an easy matter to check the habit, because it grows and multiplies with every new commission.

**Amos speaks to the thief**  
Amos 8:4-6 describes the greedy

merchants in Israel. The oracle begins with the messenger formula "Hear this". The people addressed are those who trample upon the needy and cause the poor of the land to cease. These merchants were trying to squeeze every penny from the hands of the poor. Their policies were making it impossible for the poor to survive.

According to Israel's covenant the strong were to help the weak and the disadvantaged. However, the strong men in Israel were exploiting the weak. Their attitude was such that they would have exploited the sabbath and sacred seasons if they had had the opportunity. They exploited the poor by giving small measures, charging exorbitant prices, using rigged scales and selling adulterated merchandise. But Amos said that God had sworn not to forget any of their deeds.

### The temporality of riches

James 5:1-4 shows us the ultimate worthlessness of all earthly riches, and the detestable character of those who possess riches. By showing us this James' aim is to prevent us from placing all our hopes and desires on earthly things.

"If you knew what you were doing," he says to the rich, "you would weep and wail for the terror of the judgment that is coming upon you when the Day of the Lord comes." To wail is not just to cry; it is to shriek, to howl as those who are in the torture fires of the damned.

The desire of earthly riches is like a dread rust, a terrible cancer, which eats into men's bodies and souls.

### The man who was a thief

Ephesians 4:28 speaks to the ex-thief encouraging him to steal no more. Become an honest workman is the cry of Paul. Paul does not say: "Become an honest workman, so that you may reach independence and honestly support yourself." He says: "Become an honest workman, so that you may have something to give away to those who are poorer than yourself."

There are demands on all of us, and in modern society no man has so much as to give much away; but we do well to remember the Christian's idea of work, the idea that we work, not to amass things, but to be able if need be, to give them away.

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## A smile or two

A preacher was leaving his church and the congregation gave him a farewell gift. The chairman of deacons, speaking on behalf of the members, said that since the pastor had announced his plans to depart "the congregation was eager to give him a little momentum."

The mother who can manage her children with dispatch is one who gets them ready and sent next door to play before the youngsters there can get to her house.

A New Yorker was complaining about the heat, and a friend told him he had just returned from a trip through the South. "Hot!" the friend declared. "Boy, you don't know what hot is. One day this week in Mississippi I saw a dog chasing a cat and they were both walking."

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Three laborers in Russia found themselves in serious trouble — all because of the time they punched in at their jobs.

The first was five minutes late. He was arrested for holding up production.

The second appeared at his job five minutes early. He was arrested for spying.

The third worker checked in at his job exactly on time. He was arrested for wearing an American watch. — *Funny Funny World.*

A boy at college sent his father this letter: Dear Dad, Gue\$\$ what I need mo\$t? That\$ right. \$end it \$oon. Your \$on. His father replied: Dear Son, We kNOW you are enjoying college. NOthing ever happens here. Write aNOther letter soon. NOW I have to stop writing. Dad.

The witness was being interrogated rudely by the attorney for the plaintiff. "What did you say your business was?" the lawyer asked. "I'm a day laborer," was the reply.

"A day laborer, eh?" snarled the lawyer. "What would you consider your social status is in this world as a day laborer?"

"I don't think it's very high," the witness shrugged "but I feel I'm doing better than my father before me."

"What was your father?"

"He was a shyster lawyer," grinned the witness.

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## Attendance report

Church	Aug. 28, 1977 Sunday School	Church Training	Church adns.
Alpena, First	71	26	
Ash Flat, First	61		
Batesville, First	264	139	9
Bentonville, Mason Valley	67	25	
Berryville			
First	165	67	
Freeman Heights	143	57	1
Rock Springs	49	32	
Biscoe, First	96	48	
Booneville			
First	337		2
South Side	92	74	
Bryant, First Southern	201	122	9
Cabot, Mt. Carmel	314	84	6
Camden, Cullendale First	559	157	2
Cash, First	126	76	
Charleston, First	172	72	
Conway			
Pickles Gap	192	119	
Second	402	145	
Crossett, Mt. Olive	318	114	2
Danville, First	186	45	
Dell	118	64	
Des Arc, First	175	45	
El Dorado, West Side	406	397	1
Elkins, First	114		
Elliott	425	150	3
Ft. Smith			
First	1368		4
Grand Avenue	985	194	3
Mission	15		
Haven Heights	186	103	5
Trinity	142		
Fouke, First	118	62	
Gentry, First	167	59	
Gillham	95	41	
Grandview	71	55	
Green Forest	182	56	
Greenwood, First	325	180	8
Hampton, First	170	102	
Hardy, First	118	48	
Harrison, Woodland Heights	122	77	
Hector, First	35	19	
Hope, First	327	61	
Hot Springs			
Harvey's Chapel	115	80	1
Park Place	273	97	2
Hughes, First	173	62	1
Jacksonville, First	446	102	2
Jonesboro, Friendly Hope	143	99	
Kingston, First	55	36	
Lavaca, First	319	143	2
Leslie, First	87	33	
Little Rock			
Cross Road	79	65	
Crystal Hill	133	62	1
Life Line	512	180	
Martindale	104	49	1
Plainview	49	39	1
Twin Lakes	7	12	
Woodlawn	106	47	4
Magnolia, Central	618	184	11
Melbourne, Belview	209	81	1
Monticello, Second	282	87	
Mulberry, First	283	150	6
Murfreesboro			
First	153		
Mt. Moriah	38		
Nettleton	271	90	2
North Little Rock			
Calvary	365	89	
Levy	426	90	4
Park Hill	953		2
Paragould			
Calvary	288	200	
East Side	315	174	3
First	480	101	8
Paris, First	395	70	5
Pine Bluff			
Centennial	147	58	2
Central	146	59	
East Side	153	89	
First	654	76	5
Lee Memorial	208	130	1
Watson Chapel	475	165	2
Rogers			
First	555	110	
Immanuel	525	116	3
Russellville			
First	638		6
Second	148	66	
Sheridan, First	164	32	
Sherwood, First	234	69	
Springdale			
Caudle Avenue	143	65	2
Elmdale	329	107	4
First	1456		10
Texarkana			
Arabella Heights	102	55	
Shiloh Memorial	199	92	1
Van Buren, First	541	174	1
Mission	28		
Vandervoort, First	71	37	
Wabash, Immanuel	50	28	
Woodson	23	14	1
Wooster, First	123	79	
Yellville, First	167		4



# 10 advertisers drop 'Soap' sponsorship

NASHVILLE (BP) — Ten of the 11 advertisers listed by *Television Digest* as the scheduled sponsors of ABC-TV's "Soap" series have indicated that they will not sponsor the new show — at least temporarily, according to reports received by the Christian Life Commission of the Southern Baptist Convention (SBC).

The Christian Life Commission sent letters to each of the advertisers asking the companies to withdraw sponsorship

if they actually planned to purchase commercial time during the show.

Two of the original sponsors said they have removed their names from the list of advertisers for the present, but that decision could change after further evaluation.

Officials from Warner-Lambert indicated that the company will delay a decision until November to allow for more time to "properly evaluate" the program's content, while American Home Products said it will evaluate "Soap" week by week.

The only corporation still listed as a sponsor for the first episode of "Soap" is Timex, which has promised to announce a decision soon on whether it intends to remain a sponsor, the Christian Life Commission, SBC social concerns agency, reported.

"Soap", tabbed by ABC as an adult comedy series, deals with such sex-related themes as homosexuality, adultery and transvestitism. It has ignited a fiery protest from a host of religious and community leaders across the nation.

Foy Valentine and Harry N. Hollis Jr. of the Christian Life Commission, denounced the show as "prime-time

pollution" and a "30-minute dirty joke" after previewing the first two segments, and SBC President Jimmy Allen, who has also seen the introductory episodes, said the show is "obviously designed by those who would pander to lower sexual appetites for profit."

A "No Soap" coalition of 10 national religious and civic groups has also been formed in an attempt to pressure ABC into cancelling the show.

Companies listed in *Television Digest* which have chosen not to advertise on the show are Datsun, Keyser-Roth Hosiery, Lever Brothers, Miller Brewing, Pfizer, Revlon and Volkswagen. And a spokesman from American Motors told the Christian Life Commission that his company is working with an advertising agency to cancel its commercial participation in "Soap".

Officials from several of the companies said that the decision to withdraw sponsorship was based on post-screening judgments that "Soap" did not fit the requirements of "good taste" included in the companies' advertising policies.

Officials of Revlon and Volkswagen said that *Television Digest* has erroneously listed them as sponsors.

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## Seminary president plans to increase family ministry

GLORIETA, N.M. — What should the role of Southern Baptist seminaries be in the area of family ministry? This was the question asked of William Pinson, newly-elected president of Golden Gate Seminary, during the National Family Enrichment Conference.

"I believe that our seminaries should play a major role in family ministry, because they are the training grounds for future workers in our churches," stated Dr. Pinson. "Unless seminary students get a vision of family ministry, they will be running behind."

Pinson listed four ways in which he would like to see emphasis on family ministry increased on the seminary campuses. First, he would like to see students made more aware of resources on

family ministry which are available through the denomination.

"I am enormously excited about the Sunday School Board making possible liaison professors on the seminary campuses," said Pinson. "These men will be able to inform students about what resources are available to them from the denomination, especially for family ministry."

Second, Pinson would like to see the how's of family ministry taught through internship programs in churches. He described this as a "learning-through-doing" process.

Third, he would like to promote a greater understanding of the family ministry plan. "There is one thing that all churches have in common — families

with hurts," he explained. "Persons preparing for church work need to learn how to deal with these hurts in an effective manner. This calls for an expanded number of courses in family life and ministry taught by regular faculty members and guest teachers."

Fourth, Pinson stated that seminary students should have strong families themselves. He would like to see strengthening rather than fracturing among these families.

"Seminary students must learn what it means to be a family for themselves or they will fail in the area of family ministry," he concluded.

Pinson served as conference pastor during the National Family Enrichment Conference.