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July 12, 1973

Arkansas Baptist State Convention

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Star City Church
celebrates 100 years
page 6



July 12, 1973

Arkansas Baptist
NEWSMAGAZINE

One layman's opinion

Unsung heroes at the grass roots



Dr. Grant

Rheubin South and Charles Ashcraft are powerful men, perhaps more powerful than they realize. Recently they issued a proclamation making Sunday, July 15, a Day of Prayer for Associational Missions. If the more than 350,000 Arkansas Baptists should take their proclamation seriously, more power would be unleashed than this state has seen in many years.

Two things may prevent this from taking place. The first is the strong possibility that we may not take them seriously, and simply put this on the same shelf as National Pickle Week or Be-Kind-to-Your-Mother-in-Law Week. Even more serious is the strong probability we do not know enough about associational missions to pray intelligently, even if we should take the proclamation seriously.

For example, how many of us know the approximate size of our associational mission budget, the salary we pay our association missionary, or what his major responsibilities are? How many of us attended our last association meeting, or know when and where the next one will be held? Too often the largest churches — those most able to support association missions — are the ones least knowledgeable of the program of associational missions, and we fall victim to the old saying "Whatever you are not up on, you will soon be down on."

Let me suggest some specific things we need to pray earnestly for in associational missions:

1. We need to pray for more volunteer teams of laymen who will go with their pastor to the association missionary and say, "Let's work and plan together how our church can meet the need for Christian outreach in some part of this community." We need the man power and financial support for more sustained, well-focused ministries, and fewer flash-in-the-pan operations that soon fizzle out.

2. We need to pray for strong association support for the important work of the Baptist Student Union on the nearest college campuses. The association missionary and the BSU director can tell any layman or pastor a dozen ways they can help to keep Christ at the heart of a young person's college education.

3. We need to pray for continued association support for the involvement of all churches in the Ouachita-Southern Advancement Campaign. The goal of Phase 2 is a report of at least 80 percent of all churches participating by the time of the Annual Association Meeting this fall.

4. Finally, we need to pray for the unsung hero at the Baptist grass roots — the associational missionary himself. The associational missionary has many of the burdens and frustrations of the foreign missionary, but without the public applause we usually give to

the foreign missionary, and without even a congregation to "pound the preacher" with favors and compliments. — Daniel R. Grant, President, Ouachita Baptist University

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A new series on the growing menace of the occult in America begins this week. This first of seven articles seeks to define the problem.

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Arkansas Baptist

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Is an endeavor Southern Baptist?



Editor Sneed

Frequently, we receive letters inquiring "Is the _____ mission of the _____ (state or country) a part of our Southern Baptist work? A few years back one of their missionaries spoke in our church. Ever since that time I have received frequent requests to support their work."

Obviously, such requests pose a significant problem for dedicated Christians. Our people want to support mission work. Sometimes these fund raising efforts are accompanied by extremely emotional appeals. One group even uses pictures of half-starved children as a part of their appeal for financial support.

The situation is further complicated by the fact that some of these groups will use the name Baptist. On a rare occasion a group which is not a part of the Cooperative Program will say that they are an independent Southern Baptist group. These terms are contradictory for it is impossible for a work to be separate from and a part of the Southern Baptist Convention at the same time.

In fairness we should say that such words may be

intended to suggest that they are sponsored by a Southern Baptist church, or, have Southern Baptist workers. It should, however, be observed that such operations are without the rigid checks and balances which are a part of our Convention.

How, then, can an individual know if such a group really is sponsored by the Southern Baptists? There are several ways:

- One should be cautious when a direct appeal is made. This is true particularly if the appeal seems overly emotional.

- A good source to check is the Southern Baptist Annual. These are readily accessible since every pastor in the Southern Baptist Convention receives one.

- Definite information can be obtained by writing to the executive secretary of a particular state convention or to the Foreign Mission Board when it is out of the country.

There are many worthy causes which are not Southern Baptist, but many others are totally fraudulent. Often, giving to our own mission causes is a matter of priority. It is our firm conviction that our boards and agencies made up of representatives from all our states is by far the best method of protecting the Lord's money devised to the present time.

Avoiding dissention

An old story tells of a routine matter being presented in a church business meeting, when, to the surprise of everyone a very loud objection was voiced. When questioned as to his reason for protest, the man emphatically replied "If I don't present the idea, I'm agin it."

This, obviously, reflects a very self-centered person. There could be several factors which would produce such an individual. He could be someone who serves in a very sub-ordinate role in his secular work. It could be his desire to become a leader at church when he has been unable to do so on his job.

It, also, could be someone who has been extremely successful in his secular endeavor. He is accustomed to giving orders and having them immediately obeyed. He just naturally feels that it should be the same at church.

In each case, there is a definite need for spiritual growth. The individual needs to see that he is but a part of a spiritual organism — a local church.

The problem still remains, how can a church body adequately, effectively, and lovingly cope with such an individual? To begin, great stress should be given to the fact that a church is a body — a unit. Paul in discussing the church emphasizes "For no man ever yet hated his own flesh; but nourished and cherished

it, even as the Lord the church; for we are members of his body, of his flesh, and of his bone." (Eph. 5: 29-30.)

Sometimes churches will form small groups within the congregation. This almost inevitably will foster dissatisfaction.

Representative committees should be used extensively. Many difficulties can be entirely avoided if a committee from a church makes proper plans. The report should be presented to the church in a clear understandable way. Many times confusion can be avoided by use of a mimeographed report, use of a chalk board or display board.

The Church Council, which is composed of the pastor and director of the various organizations of the congregations, when properly functioning, can provide leadership which will give a sense of direction to the church.

The business meeting of the church should be carried on according to principles of parliamentary procedure. For example, everyone speaking should stand and address the chair. Such practices will avoid much difficulty.

Above all, the church should set spiritual objectives. When everyone understands that his church has as its major priorities reaching and training people for our Lord, minor differences will vanish.

I must say it!

Special problems — any progress?



Dr. Ashcraft

Absolute honesty would require every living soul, saved or otherwise, to acknowledge the presence of certain sins in his or her life. Character defects, innate faults, and special problems are common to every person.

In the life of the redeemed person there are dark areas where the grace of God has not yet been allowed to do its cleansing work. The person who contends such is not true in his life is by such admitting a darker fault of self-righteousness. He who claims sinless perfection is deceiving himself and making God a liar (1 John 1:8-10.)

These character defects, innate faults, special problems and besetting sins may be a foul temper, a weakness toward strong drink, profanity, dirty language, conceit, arrogance, sexual deviation, laziness, exaggeration, lust, pride, gossip, gluttony or just plain meanness.

These dark areas which have not been exposed to God's grace are destructive to the Christian's witness. The darkness of these problems, however, does not exceed the potential of our victory over them.

Every Christian will have to deal with his special problem in the context of growth in grace and knowledge as well as allowing much room for the process of sanctification to neutralize these bothersome ills. The question is not "how did I get this way"

or "how does Adamic sin damage so deeply" but "am I making any progress with my besetting weakness?"

There is no temptation or sin common to our lives but that the grace of God is sufficient. We must begin at the point of acknowledging our special problem and from there seek God's power to place it all under the atoning strength of the blood of Christ as we exert every discipline to yield our total lives to our Lord.

The enormity of the darkness in our lives rests in the fact that the darkness is far more noticeable to our friends than to our selves. The Holy Spirit has become weary of pointing out our sins to us as many have grieved and quenched the impressions until they come no longer as strong or as often as in other days.

While many have sought all their days for victory over these besetting sins they have come to no appreciable degree of victory. This should not be the case for we can be more than conquerors through Christ our Lord.

When we place these special problems out into the clear sunshine of absolute acknowledgment and realistically face them often confessing them one to another in fervent prayer, there will be less profanity, less gossip, less lust, less dirty language and less damage to the Christian's usefulness to God.

A sure cure for the sins which beset (stand around always to gape and mock) is "keep your eyes on Jesus" (Heb. 12:1-2.)

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

Letters to the editor

Book offered

I would like for you to let your readers know that anyone desiring my latest book entitled "Demonism in Today's World," may receive it by simply asking for it. We have given away almost 5,000 copies of my first book thus far. I grew up in Arkansas and attended Southern College. My daughter is a student there now.

I enjoy reading the *Arkansas Baptist Newsmagazine*. It helps me keep up with Baptist work in Arkansas and, also, old friends.

Those desiring should write Jack Mick, pastor, Dorena Baptist Church, Dorena, Mo. 63844.

Missionaries plan furlough in Arkansas

Soon, my family and I will be

returning to Gentry to spend our furlough from the Philippines where we serve as missionaries. It is our desire to be used while we are back home.

I would like to spend most of my time in Arkansas. First, because we owe so much to the people of the state; and second, because if we go to other states it would consume so much of our time in travel.

I am very excited about the work in the Philippines, not just because it is where I work; but because it is one of the most productive mission fields in the world. Since the 1972 Mission meeting, the momentum is increasing. We have reorganized our whole approach to missions. We are working toward the goal of 3,000 new churches and 100,000 new church members in the next ten years.

We will be available from Sept. 16 to Dec. 23, 1973. If I can be of service to you please write me at this address: Calvin L. Fox, 122 Clamonte, Auduas, Cabanatuan City, Philippines.

SBC adopts record \$35 million budget

PORTLAND (BP) — Messengers to the 116th meeting of the Southern Baptist Convention Tuesday approved a record \$35 million Cooperative budget and authorized changes in program statements of 11 SBC agencies.

In approving 14 SBC Executive Committee recommendations, the messengers endorsed a request that Southern Baptist churches be encouraged to stimulate greater lay participation by sharing expenses of lay messengers to the annual convention.

Messengers voted to meet in Atlanta, Ga., June 13-15, 1978 and in Houston, Tex., June 12 to 14, 1979. They also adopted promotional emphases for convention causes, 1975-79.

Changes in agency program statements included clarification of operating procedures for the Brotherhood Commission, Baptist Sunday School Board, Home Mission Board, Christian Life Commission, Radio and Television Commission, and the extension programs of six seminaries.

Southern College gets Upward Bound project

Southern Baptist College, Walnut Ridge, has been awarded a grant by the Department of Health, Education and Welfare to fund an Upward Bound project, D. Jack Nicholas, president of Southern has announced. The area to be served by this new program at Southern includes the following seven counties: Randolph, Clay, Lawrence, Green, Craighead, Poinsett and Mississippi.

The Upward Bound project is designed to aid students in achieving the academic, social and cultural level of competence which will enable them to function effectively in a college environment. Students who have completed the 10th and 11th grades and whose family income meets the low-income criteria are participating.

The Upward Bound project began summer operation July 2 and continues through Aug. 10. The students have come to the Southern Baptist College campus, live in the dorms, take their meals in the college cafeteria, and participate in a curriculum of communicative skills, mathematics, natural sciences, social sciences, language arts, art and music. Each student also is involved in other activities and events such as recreation, seminars on career planning, counseling, cultural tours and field trips.

The Upward Bound project will continue to work with these students during the academic year. There will be centers in Blytheville, Jonesboro and at Southern Baptist College. The students will meet each Saturday at one of the centers for counseling to aid them further in the Upward Bound program of work. All of the students will return to the Southern campus eight times during the school year for evaluation and further assistance.

The Upward Bound project will place great stress on the worth of the whole person. The purpose of the Upward Bound project at Southern is to aid and assist the student in becoming a well-integrated and motivated adult who can function effectively in our society.

NOTICE!

Special Ministries Workshop scheduled for July 17 has been postponed.

Date to be announced.



The New Californians, a group who have appeared throughout the nation and on network television, will present a concert featuring sacred music at Calvary Church, 5025 Lynch Drive, North Little Rock, at 7 p.m. Sunday, July 15. The group began at First Church, Lemon Grove, Calif.

Woman's viewpoint

How to mix car travel and children

By Iris O'Neal Bowen



Mrs. Bowen

As a seasoned traveler-in-the-car-with-children, I have a few suggestions for mothers who are about to embark on vacations and wish to come home sane and still loving the children.

First: Don't ever let them take turns, or you may meet unsolvable situations like:

"Sammy sat in the front seat from Bear Cat to ALPena, and it's not my turn, but Millard says he will trade turns with me because he wants to sit in the front seat when we cross the ferry, tomorrow."

But, Mother, we don't cross the ferry tomorrow, and besides, Daddy said I could sit in the front seat because I didn't scream all the way from Ingstom to Bretty Pass."

"Well, Millard promised me his turn, so I get to sit in the front seat when we get through eating, O.K. Daddy?"

"O.K. I guess. Now, let's go. Where's Millard?"

"He's already out there in the front seat!"

Second: Don't let the children order their own food. They are never as hungry as they thought, so you accumulate left-over frenchfries and hamburgers you hoped they might eat later. In fact an order of frenchfries each will be ample, but remember to carry an extra bottle of catsup along.

Third: If they get irritable, don't soothe them down. Be stern. Threaten them. Make them mad. If you are lucky, they will sulk on you and refuse to talk, and you may enjoy a full half-hour of uninterrupted quiet!

Fourth: Go prepared with a book of 150 games to play in the car, and take a great part in the games. Count cars. Play the alphabet game. Have a coloring contest. You may find as you romp through 150 games with the children that Husband doesn't like games. The noise, though healthy and natural, disturbs his driving. In that case, don't argue with him — just offer to drive and let HIM play with the children.

On second thought, DO argue with him. Make him mad. If you are lucky, he will sulk on you and not talk, and you may enjoy a full 30 minutes of quiet — at least from the drivers seat!



Star City First members have worshipped in this building for almost 50 years. It was completed in 1926.

Star City celebrates 100th anniversary

First Church, Star City, celebrated its 100th anniversary June 23-24. The church was organized in November, 1873, with 25 charter members.

The centennial ceremonies featured former pastors. The honored guests included E. E. Griever, Joe Shaver, Carl Overton, Arthur Hottel, and Don Cooper.

On Sunday morning the adult Sunday School Department remained in the auditorium for a special service. E. E. Griever, now retired, of Hamburg, brought a message on "In Times Like These," from John 20:19-23. He declared "In every age, regardless of its problems, God has provided leadership for his work."

Griever pointed out how God had worked through various pastors throughout the history of First church to accomplish his purposes. He characterized our age as one of unrest, instability, and uncertainty. "The future," he said, "is bright in spite of these elements because we have a remedy — Jesus Christ."

He concluded by telling those present that there are challenges for times like these. "Each of us can have comfort as we follow the challenge of our Master."

Arthur Hottel, now pastoring in Clifton, Ohio, spoke at the 11 a.m. service on the subject "The Christian's Responsibility." He used I Corinthians

3:9 as his text which states "For we are labourers together with God. . ."

He declared that in the church, as in every other worthwhile endeavor, we must labor if we are to accomplish our task. He said "If we are to succeed we must work together. God wants us to form a golden chain around the entire community. And God forbid that any of us should be weak links."

In conclusion, he emphasized that we are laborers with God. "The key to success is to allow Christ to be our strength," he said.

A noon fellowship meal was served for the more than 300 attending the occasion.

In the afternoon there was a time of gospel singing as well as reflection on the past.

The celebration was concluded with an evening service. Carl Overton, superintendent of missions for Ashley County Association, was the featured speaker.

When the Star City Church was first organized it was known as the Star City Missionary Baptist Church. The first pastor was Edison Haywood Owen, who was reared at Hickory Grove.

The original 25 charter members included Mrs. M. E. Adams, J. S. Goodwin, Ebenezer V. Hellums, and Mrs. C. H. Lyman. Other charter members are not known as the records

Text and photos by the editor

of the church were destroyed by fire in 1918.

The organizers of the church are not known. It is believed, however, that among those present were E. H. Owen, first executive secretary of the Arkansas Baptist State Convention; M. Y. Moran, who at the time was president of the state Convention; and J. F. Griffin, state Sunday School leader.

Lincoln County and Star City were young when the church was organized. The streets probably had just been cleared, for the town was only a year old and the county was just over two years old. The first county court was held at Cane Creek Church, just outside of Star City, in 1871.

The original town of Star City was located on land given by George S. Joslyn, Oct. 18, 1871.

Star City Church applied for membership in Friendship Association in September, 1874, with a membership of 27. The Friendship Association was only a year old at the time, having been organized Sept. 20, 1873, with Searcy and Moran in the lead. Most of the churches had been in the Bartholomew Association which covered about one-third of the state. Some of the member churches were in the Pine Bluff Association.

The first services of the Star City church were held in the Lincoln County Court House. It is not known whether the first pastor, E. H. Owen, was called immediately as pastor.

The church had many difficult days during its early years. The membership declined to 20 in 1879. It was not until the congregation erected their first church house that it began to grow.

Even in its early days the Star City Church was recognized as one among the churches of the association with the highest per capita giving to missions. Today, it still holds this leadership in both the association and state. This year, 25 percent of the church's budget goes to mission causes. The high percentage has been maintained even in years when the church was expanding its building program.

The church has had many outstanding pastors and leaders across the years. The church has had 27 pastors during its history. Among these were M. Y. Moran,



A large congregation was on hand for centennial celebration services.



Former pastor E. E. Giever was the featured speaker for the service.



Ray Owen (left), grandson of the first pastor, chats with Pastor Kennedy.



Mrs. W. A. Fish has been a member of the church the longest.

who served three years as president of the state Convention, and E. J. A. McKinney, who served 16 years as editor of the *Arkansas Baptist Newsmagazine*.

Among the notable accomplishments of the church has been the starting of two missions, Yorktown and North Side of Star City, which have been constituted into full-time churches. The church has ordained or licensed at least ten men to the gospel ministry.

Former members of the church include Dr. Ben L. Bridges, former executive secretary of the Arkansas Baptist State Convention, and Ross Edwards, now editor of *The Word and Way*, the Missouri state paper.

Many preachers connected with the Star City Church have preached the annual sermon at the state convention. Among these are C. W. Daniel, a member of the church who, at the time,

was president of the Friendship Academy; Ben L. Bridges in 1928; E. E. Giever in 1964; and T. K. Rucker, who served as interim pastor, delivered the sermon in 1954. Rucker also served a president of the state Convention and is now the Arkansas field director for the Annuity Board.

In 1918 the Harmony Association was organized in the Star City Church with Star City being a charter member. The association still serves that area of Arkansas.

So far as is known, Star City did not have a church building of their own until 1880. The building was located across the street from the Court House on the corner of Bradley and Drew Streets. During its 100 years of history the church has had only two facilities.

The first pastor's home was located in the north part of town on Drew Street. Pastor D. B. Moore and his family were the first to occupy the home and E. E. Giever's family was the last. The Giever's moved from this parsonage into a new one on the present church grounds. This parsonage was sold and moved to make room for the new educational building which was completed in 1968. It was used until 1963 when the present pastorium was purchased and occupied by the Don Cooper family.

I. R. Vick became the second pastor of Star City Church in 1876. He also served as pastor of several other quarter-time



Choir members recaptured the past in their dress as part of the centennial observance.



Included on the program were former pastors Carl Overton, Arthur Hottel, and Don Cooper (leading singing) and present pastor William Kennedy.



The pastor's family were among those dressed for the occasion. In the background are some relics of the past.

churches in the area. Later on the church became halftime under his leadership.

While Vick was pastor, the church made its first major move. Land was purchased for a new church building. The building was completed in 1881 after M. Y. Moran had become pastor. It was a one-room building which cost approximately \$1,000. It is believed that Moran delivered the first sermon in the new building.

B. C. Hyatt became the pastor in 1883 and served two years. He also served the town as mayor in 1888, while pastor.

While Thomas J. Perry was pastor, the church made plans to erect a larger facility. Wiley M. Crook, a deacon, donated land to be sold for the purpose of purchasing a new site for the building. The church purchased the land where the present plant is located in 1925. E. E. Griever, who came in 1924, was pastor during the building program and preached the first sermon in the new building on Aug. 3, 1926. This was a big structure for a town with only 500 people. The auditorium would seat almost everyone within the city limits. The congregation was composed of just over 300 members. The foresight of the church has made it possible to use this same auditorium for almost 50 years.

It was not until this building was complete that Star City had a baptistry. Previously, various streams in the area were used for the ordinance of baptism.

L. H. Davis became pastor of the church in 1930. It was during his tenure that the church became full-time.

Joe Shaver probably was the youngest pastor to ever lead the church. He served while a student at Ouachita University.

M. E. Wiles served as pastor from 1938 to 1940. He later became a state missionary.

W. R. Vestal became pastor in 1941, he is now retired in Searcy.

Pat Titsworth became pastor in 1958 serving the church four years.

Pastor W. William Kennedy in reflecting over the progress of the church noted that the entire church property is debt-free. He declared "God has greatly blessed the work. He has sent our way through the years great personalities who laid a solid foundation of faith in Jesus Christ. Our forebearers have given us a great heritage. We commend our forefathers for their faithful witness. With God's continued leadership, the future will be even more glorious."

News briefs

- Temple Church, Dermott, recently purchased a 60-passenger bus.

- First Church, Glenwood, recently purchased property adjoining the present church property. After remodeling the house on the property it will be used as Sunday School classrooms for classes Grade 3 through college.

- Barbara Watson, sophomore at Ouachita University, has been elected by First Church, Glenwood, to be director of the two and three-year-old nursery department.

- Lisa Hughes, sophomore at Ouachita University, is serving as director of special activities for First Church, Glenwood, for the summer.

- Caroline Association, adopted the following resolution recently: "Be it resolved that we go on record as being opposed to the recent court rulings liberalizing the abortion laws, making abortion just another means of birth control."

- Central Church, Jonesboro, elected Karen Foster to serve as youth director for the summer.

- First Church, Mena, surprised D. S. Miller with a gift of a beautiful watch on the occasion of his 17th anniversary as pastor.

- First Church, Sheridan, held a reception June 10 to honor interim Pastor Bill Elder and Mrs. Elder for the fine service rendered during the interim.

- First Church, Wooster, announces the resignation of Mrs. Edith Carter as church secretary. Mrs. Carter served the church in this capacity for 10 years.

- Elmdale Church, Springdale, recently installed carpeting in the church nursery.

- Pastor Paul Huskey, First Church, Wooster, attended the Sunday School convention at Glorieta recently.

- Pastor Dale Cowling, Second Church, Little Rock, was the speaker for the European Baptist Assembly meeting at Interlaken, Switzerland, July 7-12.

- The "One Accord" singing group of First Church, Fayetteville, toured June 2-11 in the Winnipeg, Manitoba area of Canada.

- Rod Miller, son of Rev. and Mrs. Dillard Miller of Mena, who is a student at Ouachita University, is serving as youth director of Calvary Church, Hope.

- Beech Street Church, Texarkana, elected M. T. McGregor to serve as church administrator during the time they are without a full-time pastor. The church also elected Rodney Thomas to serve as youth director for the summer.

- Tyler Street, Little Rock recently remodeled their auditorium at a cost of \$13,000.

True patriotism

By C. Welton Gaddy

Director of Christian Citizenship Development
The Christian Life Commission of the
SBC

Third in a series of three articles on Christian citizenship

True patriotism is more than flag waving! It is more than singing the national anthem before athletic events, believing in the "American dream," watching a fireworks display on the Fourth of July, or even voting on election day.

What is true patriotism? Should a Christian even be bothered with it?

Faithful love for the nation on the part of the Christian stems from both citizenship and faith. The nature of democracy invited patriotic concern and involvement in national affairs. The nature of the Christian faith demands these.

Patriotism is basically concern for the welfare of the nation. This understanding has been distorted, however, by stereotypes in which a special brand of grooming, dress, or philosophy are billed as "truly American" and their opposites as "un-American." Mistaken views of patriotism have sometimes been used to snuff out minority opinion in the name of unity and to surrender honest objectivity to blind allegiance. Unfortunately, such abuses of patriotism seek to make agreement with majority positions in the nation a test of national loyalty.

Both the nature of democracy and the witness of the Bible refute such narrow views of patriotism. The founding fathers of this nation conceived of a form of government in which any person could be at home and feel at home, any idea could be considered, and any opinion expressed. Jesus recognized the value of such openness and diversity, affirming this by the type

of men he called to be his disciples. Far from advocating that all individuals fit into a common mold, thus ignoring their uniquenesses and differences, the true patriot works to maintain the kind of nation in which individual citizens have every right to be free and to be as diverse as the terrain of the country in which they live.

Honest and constructive criticism of a national policy is as much the mark of true patriotism as is blind support. It may be more so. Unquestioning individuals who seek to stifle honest criticism under the pretext of patriotism, hinder the improvement and refinement which give strength to a democratic government.

Students of the Bible realize that there is no discrepancy between authentic love and helpful criticism, whether the recipient is an individual or a nation. Old Testament prophets provide good examples. Jeremiah and Amos loved their nation passionately yet more than once spoke out against particular national policies. Blind approval for all governmental action is a stance which is unpatriotic for any citizen as well as sinful for the Christian citizen.

The true patriot loves his country. He rejoices in its diversities and affirms its variety as sources of strength. While offering criticisms, when these are needed, he works hard to improve it, involving himself in causes he believes to be right. Such patriotism represents the best hope of a democracy and demonstrates the integrity characteristic of a Christian citizen.

- Second Church, Monticello, ordained Robert Gregory, Ivon Sipes, and Edgar Wiles as deacons Sunday night, June 24.

- Pleasant Plains Church, Independence Association, recently installed central heat and air conditioning. The church paid cash for the project.

- Belview Church, Melbourne, held a noté burning service June 10, retiring the debt on the present church building. Additional space is being constructed for Sunday School rooms, auditorium space, and a fellowship hall for young people.

- Rev. and Mrs. Larry V. Horne, who were married June 16, are now at home following a wedding trip. He is Pastor of Union Grove Church near Clarksville.

- Coal Hill First Church, with William McIver Pastor, purchased and remodeled their first bus to be used full time.

- First Church, Dyer, Eddie Smith Pastor, has added additional space and modernized their camp facilities at Baptist Vista.

- Extensive repair work has been done on dormitory at Baptist Vista by First Church, Mountainburg, under the leadership of Herbert Stout, Pastor.

Staff changes

Luke Flesher is the new minister of youth at Park Hill Church, North Little Rock. He will work with seventh grade through college age young people. Flesher comes to the church from Kiestwood Church, Dallas, Tex., where he served six years as associate pastor and minister of youth. The new staffer is 29 years old and is married.

William M. Caudle has accepted the call of First Church, Blytheville, to serve as minister of education and youth. He is a graduate of Jacksonville State University in Alabama, and holds the M.R.E. degree from Midwestern Seminary. He has served as associate pastor of Albany Church, Albany, Mo., for the past years. Mrs. Caudle is the former Linda Crandall of Kansas City.



Caudle



Pegram

Kenneth Pegram has assumed his duties as pastor of Friendship Church, Marianna. He formerly pastored Mt. Pisgah Church, Eupora, Miss. He received his education from Clarke Junior College and Mississippi College, and is currently enrolled in Mid America Seminary, Little Rock. He and his wife, the former Jane Taylor, are the parents of a 10-month-old daughter.

David Warren is the new minister of youth and education for First Church, Heber Springs. He has been serving as minister of youth at Rolling Hills Church, Fayetteville. He is a graduate of East Texas Baptist College and Southwestern Seminary. He is married to the former Jerri Tribby.



Warren



Lasater

Lonnie Lasater has retired from the pastorate of First Church, Greenwood. He is a native of Arkansas and a graduate of Ouachita University and Southwestern Seminary. Before surrendering to the ministry, he was

Doctrines of the faith

Christian education — Biblical and historical basis

By D. Jack Nicholas



Dr. Nicholas

The Bible is replete with scriptures enjoining Christian education. Proverbs 23:23 admonishes, "Buy the truth and sell it not; also wisdom, and instruction, and understanding." Jesus commanded that His disciples go forth and disciple all nations, teaching them to observe His commandments. He assured men that if they continued in His work they would know the truth, and the truth would make them free. Peter encouraged Christians to add to their faith, virtue, and to virtue, knowledge. And Paul instructed the Christian to study to show himself approved unto God.

The early settlers of this nation were not slow to implement the scriptural imperative for Christian education. A New England pamphlet expresses the thinking of the early Americans, "After God had carried us safe to New England, and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship, and settled the civil government, one of the next things we looked after was to advance learning and perpetuate it to posterity; dreading to leave an illiterate ministry to the churches, when our present ministers shall be in the dust."

The effort to advance learning alluded to above resulted in the founding of Harvard College in 1636, the first institution of higher learning in America. Harvard was founded expressly for the purposes of training the ministry and educating the laity in the liberal arts within a Christian orientation.

The history of American higher education is the history of Christian higher education, for higher education in America was a product of religion. All of the early colleges in this country were founded by churches or denominations. The first institution founded without a definite connection with a church or denominational affiliation was the University of Pennsylvania in 1775, almost a century and a half after the founding of Harvard.

Yale was founded in 1701 and required of its teachers that they be capable of teaching the religious faith and leading students in worship. Samuel Johnson, the first president of Columbia which was founded in 1754 said, "The chief thing that is aimed at in this college is to teach the students to know God in Jesus Christ and to love and serve Him." Princeton, Rutgers, William and Mary, and Dartmouth, were all founded as Christian colleges with aims similar to the above institutions.

As Baptists, we can be proud of our heritage in Christian education in America for our Baptist forebears were zealous leaders in higher education. They established Brown University, Vassar, University of Chicago, George Washington University, Buchnell, Kalamazoo and others in the north. Baylor, Furman, Mercer, Mississippi, Richmond, Wake Forrest, and Georgetown were among the colleges founded by Baptists of the south during the first half of the nineteenth century. Today Southern Baptists own and operate 53 colleges and all are accredited by their regional associations.

One of the critical questions growing out of a discussion of the historical basis of Christian education is, why have so many great institutions originally founded as Christian colleges been lost by their denominations. We shall discuss this question later in this column.

employed by the Missouri and North Arkansas Railroad. He served in full-time evangelism before entering the pastorate. Lasater has served churches at El Dorado, Nashville, and Camden. He and his wife, the former Vadys Harness are the parents of one daughter.

O. W. Hogan is now serving as pastor of First Church, Hampton. He is a native of Louisiana, and holds the B.A. degree from Louisiana College. He has pastored churches in Louisiana, including Riverside Church, Bastrop, where he served for 18 years.

Charles N. Lewis, formerly pastor of Corner's Chapel, Trumann, resigned to become pastor of Yorktown Church,

June 17. Lewis is a graduate of Arkansas State University, Jonesboro. Mrs. Lewis is the former Barbara Ann Turpin of Jonesboro.

E. Fred Savage has resigned after 10 years as pastor of Swifton Church. He serves on the faculty of Southern Baptist College. During his tenure as pastor the church has bought four lots and a pastor's home, plus erected and paid for an educational building.

Tom Wilks has resigned as youth associate and pastoral intern at First Church, Pine Bluff, to accept a call as pastor of First Church, Charleston, Mo. He has served at Pine Bluff Church for two years.

The Christian and the occult: the reality

By Bill Viser, Minister of Youth
Rosen Heights Church, Ft. Worth, Tex.

(First in a series of seven articles)



Viser

Just a few weeks ago, the newspapers were full of an account of the torture-slaying of a seventeen year old California youth by a "witchcraft cult." At least 11 persons were charged with the murder, and thus far, ten have been indicted.

Though police have said that the witchcraft angle has been overemphasized, it has been established that one of the participants was so involved in the worship of Satan that he and his wife had been married by a devil priest in rites that required both he and his wife to cut their abdomens.

It hardly seems possible that it could happen in our country today, and yet it takes little effort to uncover what is happening to help bring about such a brutal crime.

Two books, "Rosemary's Baby" and "The Exorcist" have become best sellers and continue to be widely read throughout the country. One has to do with Satan worship, and the other has to do with demon possession. Their acceptance has been so popular that one has been made into a motion-picture with the other soon to follow.

The television media has carried the influence of the occult right into our homes with such series as "Dark Shadows" and "The Sixth Sense." The number of made-for-T.V. movies dealing with the occult are becoming increasingly popular. One such movie was the highest rated T.V. movie ever shown, claiming a viewing audience of 51 million viewers!

The University of Wisconsin and Boston College, to name but a few, have added courses to their curriculum that deal with the occult. Five hundred students signed up at the former and at the latter, a local archpriestess from the Church of Evil was included in the lectures.

Even high schools are not immune to the onslaught. One such example is a New Hampshire high school with a course entitled, "Witchcraft and Mysticism." Many ministers have expressed concern that students are not only studying it but practicing it. Some have come to a minister believing themselves to be under the threat of death.

Astrology has made the Zodiac into a 200 million dollar a year business among

those desiring to know what the future holds for them.

What can we do?

What does all of this say to you and to me as Christians dedicated to serving Jesus Christ?

Some would say ignore it. Don't talk about it. This is "the less said the better" attitude. This attitude does nothing to help those enslaved in the occult who desperately want out but find no one to help them. It does nothing to warn young people or people of any age of its dangers.

Some would say it's only a fad that will soon die out. The ever increasing numbers of those joining the ranks of the occult disprove this.

Others might go as far as to recommend experiencing various aspects of the occult, that is, attend a seance or an occult meeting of some type so that you can judge for yourself. This is definitely not the answer. The occult is not to be experimented with, nor should it be taken lightly. Experience has shown that Christians who attend seances or expose themselves to occult powers not only lose interest in spiritual things but become opposed to the Word of God.

God's word speaks

God's Word speaks clearly and forcefully to the Christian encountering the occult today. His Word tells us much about the one who instigates and profits the most from the occult popularity — Satan. We read of his great revolt (Isa. 14:12-14), the organization of the fallen spirits under him (Eph. 6:12), his part in the fall of man (Gen. 3:1-8), his present persistent activity (I Peter 5:8), and his final destiny, along with his followers (Matt. 25:41 and Rev. 20:10.)

The warnings in God's Word are numerous and we would do well to heed the warning issued by God through Moses in Deut. 18:9-12.

(9) *When you arrive in the Promised Land you must be very careful lest you be corrupted by the horrible customs of the nations now living there.*

(10) *For example, any Israeli who presents his child to be burned to death, as a sacrifice to heathen gods, must be killed. No Israeli may practice black magic, or call on the evil spirits for aid, or be a fortune teller,*

(11) *or be a serpent charmer, medium, or wizard, or call forth the spirits of the dead.*

(12) *Anyone doing these things is an object of horror and disgust to the Lord,*

and it is because the nations do these things that the Lord your God will displace them. (Living Bible)

The warning is clear. The Christian must heed it!

Bill Viser is a 1970 graduate of Ouachita University. He expects to receive the master of divinity degree from Southwestern Seminary in December. His wife is the former Susan Kay Sims of Pine Bluff. Comments may be sent to him at 1809 J. T. Luther Drive, Apt. H, Ft. Worth, Tex. 76115.

Prayer calendar for Superintendents of Missions

Robert F. Tucker July 7
Tri-County Assn.

A. G. Escott July 26
Ouachita Assn.

Ross Williams July 31
Caddo River Assn.

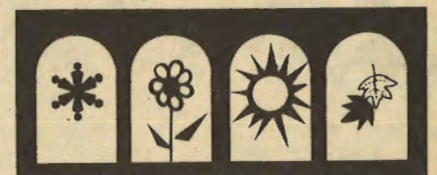
Nominating committee invites suggestions

The Nominating Committee for the Arkansas Baptist State Convention will be meeting soon to make the slate of nominations for the Convention boards, committees, etc. Those desiring to make recommendations may do so by putting recommendations in writing and mailing to the chairman of the nominating committee, Dr. Andrew Setliffe, 2200 Kavanaugh, Little Rock, 72205. The committee will give consideration to all recommendations.

Recommendations should be mailed as soon as possible.

Deaths

Mrs. Anna Bland Anthony, 84, Little Rock, died June 30. She was a member of Second Church since 1906.



The Cooperative Program ...

KNOWS NO SEASON CP

Student summer missionaries begin service in Arkansas

We are privileged to have 18 student summer missionaries in Arkansas this summer. This is a joint venture of the Home Mission Board and your State Missions Department.

Following a period of orientation at the Baptist Building, Little Rock, the students began their work June 8. Their period of service will continue until Aug. 16.

The student workers come from a variety of backgrounds. Eight states plus Arkansas are represented in this group of young people who have dedicated their summer to serve in summer missions. Each of these young people represents good Christian homes and local churches who have missions at the center of their interest.

Four of the student summer workers will be engaged in Vacation Bible School work. The schools will be held statewide, and following a busy summer of travel and hard work, the young people will complete their period of service at the camp for National Baptists at Camp Paron.

Most of the student summer missionaries are engaged in resort ministries. Some of the activities include day camping for small children, vesper services, campfire services, worship services, and personal sharing of their faith in Jesus Christ. Other activities are undertaken as requested by the

superintendent of missions, local pastors, and the park supervisory personnel where they serve.

Arkansas was a pioneer, in the development of resort ministries. Ross Williams, superintendent of missions in Caddo River Association, has worked closely with the Home Mission Board in the development of campground ministries. He is supervising six student summer workers in a variety of campground ministries. Williams had a major part to play in the development of the orientation materials for student summer workers and devotes his entire summer to this unique ministry.

Three additional superintendents of missions and a local pastor supervise summer workers. Each of the supervisory people receives training at a national resort consultation at Callaway Gardens, Ga., during the month of April. Many ideas gained from this conference are being put into practice in Arkansas this summer.

As your vacation this summer, go out of your way to be helpful to the student summer workers in the various campgrounds, both in Arkansas and across the United States. Volunteer your Christian service and your testimony in creative worship services and in other ways that will bear a Christian witness in a positive manner. Encourage your summer workers by prayer and by

rendering any assistance that you can. It really is a privilege to have these young people in Arkansas, and we are thankful for their service to our Lord Jesus Christ. —Tommy Bridges Director, Special Missions ministries.

DISCOVERY/II



Holley

Would it surprise you to know that over 1,000 young people in Arkansas have made some commitment to church vocations. The Church Training Department has on file the commitment cards which these young people have completed indicating an interest in some church vocation. Perhaps some of these young people are in your church.

DISCOVERY/II is a conference designed for these young people, and others who are seeking direction in the choice of their life's vocation. DISCOVERY/II will be held on the campus of Ouachita University on Aug. 20-23. A brochure describing this conference was recently mailed to all pastors and church staff members in our state.

The program will include worship experiences, personal counseling, occupational testing, skil-labs, recreation, and music presentations. The program will include the following personalities from Ouachita: Dr. Daniel Grant, President; Dr. Weldon Vogt, Professor of Psychology; Dr. Vester Wolber, Professor of Religion; Dr. Charles Wright, Professor of Music; and B. Aldon Dixon, Dean of Students. Other program personalities include Johnny Biggs, Executive Director, Arkansas Baptist Family and Child Care Services; Don Edmondson, Minister of Music, First Church, Arkadelphia; Gerald Jackson, Pastor, Harlan Park Church, Conway; Barbara Long, Children's Director, Second Church, Little Rock; Gilbert Nichols, Missionary to Paraguay; and Don Norrington, Student Department, Arkansas Baptist State Convention.

The total cost for DISCOVERY/II is \$20 which includes registration, room, meals, linens, and insurance. Senior high and college students who are interested in attending DISCOVERY/II should send a \$3 registration fee to: Church Training Department, P. O. Box 550, Little Rock, Ark. 72203. — Robert Holley



Before beginning their work student summer missionaries attended an orientation at the Baptist Building. The sessions were led by Tommy Bridges.

Junior Music Camp

Aug. 6-9



Ouachita
Baptist
University

Four choral works offered

Group one

"Fanfare For the King"
Directed by Mrs. George Vandegriff
Little Rock

Group two

"Children of Bethlehem"
Directed by Mrs. Amon Baker
Pine Bluff

Group three

"It's Cool In the Furnace"
Directed by Mrs. Linda Boyd
Jefferson City, Mo.

Group four

Selected anthems
Directed by Richard Ham
Baptist Sunday School Board

Leadership classes

Methods and materials . . .

Older children's choir workers - Mr. Ham

Preschool and younger children's
choir workers - Mrs. Boyd



Classes in sight-singing and instruments

Total cost . . . \$15

Send registration to
Church Music Dept.
525 West Capitol
Little Rock, Ark. 72201

Registration deadline - July 23

Room assignments made on "first come, first served" basis

Room assignments may not be changed

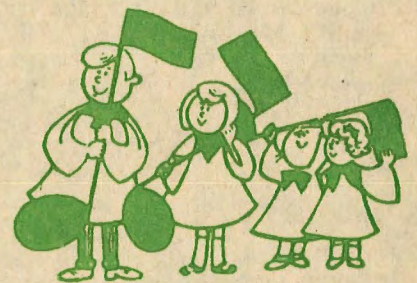
Please plan to send one counselor for each 10 children

Also . . .

Worship services

Fun time

Planned recreation



Influence of Christian steward continues after his death



Pippen

"He, being dead, yet speaketh," were the words used by the writer of Hebrews to describe the sacrifice of Abel. The same words can be used to describe Christian stewards who have continued to speak after their death through the use of their material possessions.

Such a man was Earl E. Pippen, long-time resident of Harrison. Pippen died in February of 1972 in Jackson, Miss., after a brief illness, but his Christian testimony continues to live on.

Pippen was not a wealthy man, but he was a good steward. He was not only generous in financial support of the Lord's work, but he also managed well the other funds which came into his possession. Consequently, he was able to accumulate a sizable estate by the time of his decease.

Knowing that this life is temporary, he had prepared a will, naming the Arkansas Baptist Foundation as executor of the will and trustee of most of the estate. The funds entrusted to the Foundation represent the largest amount ever received by the Foundation from a single donor.

Several friends and relatives were appropriately remembered in the will. Pippen's closest surviving relatives are his two sisters, Mrs. Sadie Pippen Jones of Jackson, Miss., and Miss Otley Pippen of Meridian, Miss. He established with the Arkansas Baptist Foundation a trust

fund for the benefit of his two sisters so long as either shall live. However, after the decease of both sisters, then the trust shall be used as endowment for Ouachita Baptist University at Arkadelphia and Southern Baptist College at Walnut Ridge, with the income to be divided equally between them.

A second trust was established in the will, which provides an endowment income for three beneficiaries. A part of the income from that trust will be paid semiannually to the Arkansas Baptist Home for Children at Monticello. A portion of the income will be divided equally between Ouachita Baptist University and Southern Baptist College and designated as a scholarship fund "for the education of ministerial students who desire to devote their lives to the ministry or as missionaries."

The third beneficiary under the second trust is the Boone-Newton Baptist Association. Their portion of the trust income will be used for "purchase of land and/or buildings for missions and new churches, for expansion of small churches in facilities, and to provide needed equipment for churches unable to purchase same without curtailing the general church program."

John Finn, Superintendent of Missions for Boone-Newton Association, knew Pippen personally and said he always inquired about the Lord's work in the association. During their last visit together, Pippen had said, "The Lord has been good to me. I have earned much of my money in these mountains, and I want to show my gratitude to God by leaving some to help spread the

gospel in this area."

On another occasion, Pippen had expressed to his sister his love for Arkansas and the people of his state. He told her, "The people of Arkansas have been good to me, and I want my money to help all of them."

His wishes have now become a reality. For generations to come, or until Jesus returns again, the people of Arkansas as a whole, and Arkansas Baptists in particular, will continue to benefit from the Christian stewardship of Earl E. Pippen. Though he has gone, his influence and testimony live on. — Roy F. Lewis, Acting Executive Director

Child Care

Associational level liaison workers sought

Several weeks ago I sent a letter to each Associational Missionary asking the associations to help us revive an old program. During this year, we would like for each Association to appoint a layman or laywoman as Associational Child Care Representative. The following year, 1974, each Associational Child Care Representative. The following year, 1974, each Associational Child Care Representative would obtain a person in each church of his association to serve in that capacity. This person should have a special interest in our child care ministry and have the time to devote to the promotion of our work.

To facilitate an increased understanding and involvement in our child care ministry, we want persons to represent our child care ministry at the home base. Their ministry will be most significant, but their duties are simple and require a minimum of time. Their duties are just what the title suggests — to represent our child care ministry on the local level. The child care ministry is the local church reaching out to lend a helping hand. We have found that many people love and welcome the opportunity to help a child. We hope to have representatives from all of the associations by the time the State Convention meets in November.

We want to build into the group a team effort, with district meetings, made up of caring individuals who will work with us in strengthening our total outreach ministry to families and children who need our help.

Thus far the following Associational Child Care Representatives have been named: Frank Huffman, Mississippi County; Paul Stockemer, Clear Creek; Mrs. Quanita Frazier, Greene County; Mrs. Boyd Margason, White River; and Leon Jennings, Searcy.

If you had rather —

- your Acteens sit around home and stay around town all summer, giving cause for boredom
- your Acteens not receive the maximum fulfillment in education in missions
- your Acteens be "palefaced," inactive, unenergetic
- your Acteens be "loners" with no friends or "cliquers" with few friends
- your Acteens stay indoors and watch TV all the time
- your Acteens not "get a lot of smart" about missions work, countries, the Bible, music, art, drama, missionaries
- your Acteens not improve skills in private meditation and devotion and sports

Then you should not consider —

That they go to

Acteens Camp July 23-28

On the other hand if you had rather your Acteens attend camp write W.M.U., Box 550, Little Rock, 72203 at once!

(Adapted)

Attention, Pastors and Church Training Directors

We are urging all associational Church Training directors and superintendents of missions to give a "special" recognition at the annual meetings of the associations this fall to the churches that report an increase in Church Training enrollment Oct. 1, 1973 over Oct. 1972. We are also suggesting that they give a "special — special" recognition to the churches that report at least a 10 percent increase in enrollment.

Of course no church could report an increase if they "clear the roll" at the end of the church year — something we strongly discourage.

Why not go after new members and increase your enrollment between now and the time you prepare the annual church letter which will be taken to the annual meeting of your association this fall? —Ralph W. Davis

Between parson and pew

The church, youth, and sex

By Velma Merritt



Mrs. Merritt

One of the facts we'd rather ignore in our churches is the large number of youth who have been raised in the church who find themselves unwed expectant parents.

Church kids are not exempt from sexual temptation but too long the

church has remained almost silent on the Biblical view of sex.

Two Church Training leaders of youth were appalled because their literature called for a discussion of sex and refused to have the program. They ignored the fact that today's church kids want to know what the Bible says about sex and thought only of their own teenage days when sex was not discussed openly by decent folks.

Adults had better wake up to the potential of youth. Many youth are

eager to learn what the Bible says on explosive issues. The world tells them one thing and if the church doesn't tell them what the Bible says, who is? They sure won't find out the goodness and purpose of sex as God ordained it from the magazines found in most stores. Parents, too, are reluctant to discuss sex with their children.

Few youth will dig into the Scriptures for themselves; therefore, adults must guide them. Despite their plea for free thinking, they are forming views that will affect them all their lives and they need to be led.

The leader of youth discussions should be sensitive to the leading of the Holy Spirit, know the Biblical truths on the subject, and be loving but firm. It's time preachers and teachers got back to the phrase, "The Bible says . . ." and stand on God's laws. God doesn't compromise with modern society.

Let's give our youth some encouragement to keep themselves pure.

Evangelism

187 churches did not

The associational year 1972-73 passed with 187 churches in our convention not baptizing anyone. I am happy that year by year the list of churches not baptizing anyone is growing smaller, however, I shall not be satisfied until we can eliminate the list completely.

Just as there are churches in the top 25 baptisms each year, there are also certain churches on the list of no baptisms year after year. This burdens my heart. I have been trying to analyze the problems. It is my business to attempt to help and not add to the problem.

It is my opinion any church in the Arkansas Convention can win to Christ and baptize someone if the following conditions are met: (1) have at least one revival each year; (2) have a well planned and promoted Vacation Bible School with an evangelistic service. Follow up on the pupils who are not enrolled in Sunday School and their brothers and sisters. If there are professions of faith in the Vacation Bible School the pastor should contact the pupils personally and encourage them to be baptized; (3) conduct a Lay Evangelism School. This includes preparation for the school, the school itself and 12 weeks of continuing activities; (4) have a W.O.W. School (Win-Our-World) for the youth; (5) send children and youth to camps and assemblies; (6) the Sunday School teachers teach with the lost in mind; (7) have a Sunday School evangelistic service each quarter in (classes, departments, whole school and at close of revival). These are to be led by the teachers, department directors, general director of Sunday School and the pastor or visiting evangelist; (8) the people in the church get burdened for lost individuals and start praying for them. —Jesse S. Reed, Director, Department of Evangelism

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Golden Gate names Parrott director of new LA center

MILL VALLEY, Calif. (BP) — Golden Gate Baptist Theological Seminary here has announced plans to open a new satellite center in the Los Angeles area starting Oct. 3, 1973, and has named John H. Parrott of Roswell, N.M., as director of the center.

Parrott, pastor of the First Baptist Church of Roswell, will assume the newly-created position effective July 16, according to Golden Gate Seminary

president Harold K. Graves.

Offices for the new center, located at 12311 Chapman Ave., in Garden Grove, Calif., opened May 15. The new center, located about three-fourths a mile south of Disneyland near the intersection of Harbor Boulevard and Chapman Ave., includes offices, classrooms, conference rooms and library.

The new branch is to be known as the Golden Gate Seminary — Los Angeles

Center.

The Los Angeles Center will accept candidates for all basic theological degrees and the new doctor of ministry degree. Both day and night classes will be conducted at the Garden Grove location, and surveys are being taken to determine the need for classes to be offered at the other locations within the greater Los Angeles area.

The center will also offer programs designed for continuing education. A survey of pastors and church staff members in the area revealed the need for additional training and courses focusing on practical skills and competence, seminary officials said.

Parrott, new director of the center, has long been active in denominational affairs, currently serving as chairman of the program committee of the Southern Baptist Convention Executive Committee, the SBC body which drafts and recommends the \$35 million budget of the SBC.

He also has been president of the Baptist Sunday School Board, president of the Baptist Convention of New Mexico, and chairman of the New Mexico convention's Executive Board.

Parrott has been pastor of churches in Arkansas and Indiana, and at First Church, Las Cruces, N.M.; First Church, Palestine, Tex.; and First Church, Roswell, N.M., where he has served since 1959.

He is a graduate of Ouachita University, Arkadelphia, and Southern Seminary, Louisville, where he earned master and doctor of theology degrees.

The new Los Angeles center Parrott will direct was started with a gift of \$35,000 by an anonymous donor who felt such a center would be a giant step toward developing a strategy of theological training combined with the missions and evangelism thrust in the West. The seminary is seeking to raise \$150,000 to fund the new center.

Courses offered at the center will be credited as work at the Seminary. The courses are designed to provide training for pastors and other staff members who are not able to leave their present positions to attend classes on the Mill Valley campus.

Present plans for curriculum offerings include courses of one week or less in duration, and quarter-length courses 10 weeks.) Only a small matriculation fee will be charged.

Golden Gate Seminary was founded in Berkeley, Calif., in 1944. It presently occupies a 148-acre campus on Strawberry Point, some five miles north of San Francisco's Golden Gate Bridge. It is fully accredited by the American Association of Theological Schools and the Western Association of Schools and Colleges.



JAMES ROBISON



JOHN MCKAY

COMING SOON

*James Robison
Crusade*

PRAY = VISIT

PLAN TO COME

PULASKI COUNTY

Barton Coliseum

Little Rock, Ark.

July 22-29 7:30 P.M.

Summer missionary reports from Cass Job Corps Center

Dear Dr. Logue and Arkansas BSUer's:



Lee

I thought I would drop you a line to tell you how things are going at Cass Job Corps Center at Cass, Arkansas. I've been working here two weeks now and the men are beginning to talk with me about their problems. The men here are from 16 to 27 years old, from lower income families. It is hard for them to talk with someone who doesn't know how they feel. Sometimes the problems they have seem small, but to them I'm sure they look enormous. I have had some wonderful moments here and I'm hopefully looking forward to the next two months. There are several good Christian people here who have helped me get to know the Center better.

I have been able to witness with a few of the men here and it's really no different than anywhere else. Some are quite unresponsive; those I feel sorry for because I know what they are going through. But, there are others, and praise God for them, that want to learn. The best thing that has happened to me is that I'm growing in Christ daily. I can now realize that the Lord wanted me here, without the help of my Christian friends, to learn that God is always first with absolutely no exceptions.

I want to thank you and all those who have given me the opportunity to work for the Lord this summer. Nothing I have ever done has thrilled me as my fellowship here does. I ask for your prayers for me and for Cass. Maranatha!

Joy in Jesus,
Ron Lee

(Ron, one of Arkansas' 30 Summer Missionaries, is now serving at Cass Job Corps Center. He is a student at State College of Arkansas.)

Summer missionary reports from Baptist Home for Children

Dear Arkansas BSUer's:



Miss Morsund

I arrived at the Arkansas Baptist Home for Children on May 26. I flew from Ft. Smith to Little Rock, my first flight ever, and was met by Mrs. Phyllis Norris, who brought me on to Monticello.

The campus is rather small and some of the buildings are rather old, but well kept. The cottage I live in is new and really nice. I live with seven junior high and high school aged girls.

Glen Gilbert, Director of Religious and Recreational Activities, has been keeping me busy. I've been running errands, taking kids to and from church and school, conducting and helping conduct vesper services, tutoring, and helping with activities in the gym and outdoor recreation.

I am presently recovering from a tremendous sunburn I got from playing softball and swimming. I'm supposed to learn how to swim this summer; I'm still not sure about that.

Before I came here I'd never driven anything larger than a station wagon. They gave me keys to a station wagon and a van. One day the station wagon was gone, and I had to go pick up a girl from school. I got in the van, and it was easier to drive than I expected. I drive it all over town now.

Mike White, my partner, and I get along ok, even though he is from SCA.

Please pray for me here and my work. I really need your prayers.

Sister in Christ,
Ruth Ann Morsund

(Ruth Ann is now serving as one of Arkansas' 30 Summer Missionaries. She works at the Arkansas Baptist Children's Home and is a student at Arkansas Tech.)

The best gift

"The best gift is in cash now, for unrestricted purposes." A development officer was speaking and others nodded in agreement. I found my mind filled with questions. Best for whom? For the college or the individual contributor? If timing is a factor, is "best" now or in the future? Does cash always outweigh in "bestness" gifts of securities, land or property? What is the quality which, when attached to a gift, makes it "best"?

**Larry Tucker
writes for
Southern College**

There is something wonderful about making a gift. A check for several hundred dollars from a rural church came recently. It was marked "for Student Aid Scholarship Fund." I remembered the background. Two years earlier at a Sweetheart Banquet a college staff member spoke. A few adults later invited him to speak at the church worship service. A reference to emergency scholarship needs was made. Two farmers became interested in the need. Through the summer and into harvest their minds held the picture of this need. They sent their checks through the church, then were joined by the church in making a year's schooling possible for a fine ministerial student, now graduated and at the seminary. One of the men said to me, "We wanted to give ourselves to this need, and the money followed."

For two years this has been a "best" gift. Here's the secret. The men first gave themselves! Then, having done that, the church gave herself; and the college, two ministerial students and our Christian fellowship have been enriched by the money which followed the best gift.

Dr. George Truett used to speak of Amasiah, who willingly offered himself unto the Lord. Above all others this is the gift Southern Baptist College stands needing. With gratitude for the many men and women who from her founding have faithfully given themselves to the vision, work and funding of this great institution, we covet now an increasing number of people who will join them — and us — in the tasks at hand.

My friend said, "We wanted to give ourselves to this need, and the money followed." Isn't there a need at Southern to which you want to give yourself through prayer, affection, influence, word of mouth and service?

This giving of self is the best gift. It makes all others real and possible. — Lawrence A. Tucker, Box 32, SBC, Walnut Ridge, Ark. 72476

Donors through Foundation show confidence in Baptist agencies

The work of the Arkansas Baptist Foundation involves an area of Christian stewardship that is highly specialized. It is also an area that requires an unusual amount of confidence on the part of the prospective donor.

When tithes and offerings are given through one's local church, the funds are usually already committed to a number of specified purposes, which are outlined in the church's budget. The same is true of Cooperative Program gifts given by the church to the state convention and the Southern Baptist Convention. In each case, the contributor knows, or can know, exactly how his funds are going to be used.

Most of the funds left to Baptist Foundations, however, are not usually put into use until some future time. If a will is involved, the gift does not become effective until after the death of the donor. If a trust fund is involved, an intermediate beneficiary may first be served before the ultimate Baptist cause or agency becomes the beneficiary.

The giving arranged by the Foundation for its clients may represent gifts that will not be used until 10, 15, 20

years, or even more out in the future.

Therefore, the donor must have confidence that those in places of leadership many years from now will continue to use his funds in the way he intended. This applies both to the Foundation personnel and to the leadership of whatever agencies may be his beneficiaries.

In a broader sense, he must even have confidence that the leadership of the Southern Baptist Convention will continue to foster agencies and ministries worthy of a Christian steward's support.

It seems highly significant, therefore, that the many donors represented in the files of the Arkansas Baptist Foundation have already tangibly demonstrated their confidence in the future of Arkansas Baptists and their agencies and causes, and those of the Southern Baptist Convention.

Sometimes those of us who have very little material wealth are tempted to think that we have been proportionately more generous than those who have a great deal of wealth. The truth of the matter is that many of those with much

wealth have invested a sizable stake in the future of our denomination.

Those unnamed donors are worthy of our commendation and provide for all of us an example worth following. —Roy F. Lewis, Acting Executive Director

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the
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VBS Reports

June 25-July 2

Church	Enrollment	Average Attendance	Professions of Faith
Alexander, First	50	46	0
Batesville, Calvary	154	117	0
Benton, First	170	139	0
Blytheville, Trinity	186	108	4
Cherry Valley, First	74	55	0
Clarksville, Second	74	62	10
Conway, First	324	259	2
Conway, Second	184	166	4
Dumas, First	210	155	0
El Dorado, First	184	173	0
Fayetteville, Rolling Hills	98	86	1
Garfield, Sugar Creek	52	41	0
Gentry, First	177	142	5
Georgetown, Bethany	44	40	0
Goodwin	90	78	6
Grady, First	49	46	0
Gravette, First	135	104	0
Greenwood, Palestine	30	30	0
Gurdon, Bethlehem	89	80	0
Hazen, First	101	88	3
Hon	43	38	0
Hope, Calvary	154	123	0
Hot Springs, First	292	210	20
Johnson	122	90	0
Jonesboro, Philadelphia	126	82	1
Jonesboro, Walnut Street	135	116	0
Lamar	555	111	0
Lincoln, Liberty	101	75	17
Little Rock, Immanuel	620	429	6
Little Rock, Martindale	123	96	0
Little Rock, Nall's Memorial	96	87	0
McGehee, South McGehee	79	52	0
Malvern, Third	110	92	0
Mammoth Springs, Saddle	55	49	0
Melbourne, Belview	107	86	0
NLR, Calvary	237	200	2
NLR, First Gravel Ridge	157	119	0
NLR, Highway	152	118	4
Oil Trough, White River	73	49	0
Ozone	62	48	4
Pine Bluff, Oakland	49	47	0
Portland	76	60	0
Prescott, Bethel	38	28	4
Rohwer, Kelso	98	83	0
Roland, Natural Steps	67	57	0
Royal, Antioch	81	68	1
Searcy, Mt. Hebron	54	50	3
Sheridan, First Southern	85	75	0
Siloam Springs, First	82	76	0
Strong, First	132	115	8
Texarkana, Mandeville	85	77	0
Tyronza, First	113	85	0
Van Buren, First	331	260	16
Van Buren, Oak Grove	307	224	10
Van Buren, Shibley	39		0
Vilonia, Beryl	113	84	4

VBS Reports

June 18-June 25

Church	Enrollment	Average Attendance	Professions of Faith
Abbott	46	41	3
Alma, First	260	195	5
Alpena, First	66	59	0
Arkadelphia, Dalark	41	36	0
Austin Station	86	70	0
Austin, Old Austin	73	61	0
Banner, Mt. Zion	34	28	0
Barling, Bethel	107	86	0
Benton, Salem	148	129	0
Berryville, First	120	100	0
Brinkley, Broadmoor	119	83	0
Canfield	70	62	1
Cave City, Eastside Southern	35	20	0
Centerton, First	88	84	0
Clarksville, East Mt. Zion	72	61	5
Clinton, Pee Dee	46	41	0
Conway, Brumley	43	39	0
Damascus, Bono	26	23	0
DeWitt, Eastside	55	51	7
Doddridge, Mt. Zion	54	49	0
Dover	36	30	0
El Dorado, Second	147	133	0
El Dorado, Trinity	101	85	0
Eureka Springs, First Penn Memorial	68	54	0
Evening Shade, First	59	43	7
Ft. Smith, Enterprise	98	84	1
Ft. Smith, Northside	78	65	2
Gurdon, Beech Street	50	35	0
Galilee, El Dorado	31	31	
Greenwood, First	194		0
Harrison, Burlington	48	39	5
Harrison, Eagle Heights	147	120	0
Harrison, Grubb Springs	40	31	0
Hot Springs, Grand Avenue	238	168	23
Hot Springs, Lakeside	199	177	0
Humnoke, First	76	67	0
Huntington, Fellowship	60	57	0
Joiner	67	66	0
Joiner, Wardell	63	60	0
Jonesboro, First	306	227	10
Little Rock, Douglassville, First	102	75	9
Little Rock, First	281	224	0
Little Rock, Plainview	55	49	0
Lonoke, Brownsville	56	56	0
Mammoth Springs, First	76	72	1
Marianna, Petty's Chapel	67	57	0
McCrary, Morton	65	48	0
Midland, First	107	95	0
Midway	62	53	0
Morrilton, First	118	104	3
Mtn. Home, East Side	140	125	4
Mtn. Pine, Cedar Glades	38	33	0
Newport, First	192	113	0
No. Little Rock, Bethany	145	116	0
No. Little Rock, Crystal Valley	93	76	0
Osceola, First	163	146	1
Pine Bluff, Matthews Memoria	117	102	10
Pottsville	55	48	1
Rogers, First	491	396	3
Russellville, East Point	100	76	0
Springdale, Berry Street	100	77	0
Texarkana, Beech Street	189	181	1
Vilonia, Holland	66	56	4
Viola, Flora	28	24	0
Ward, First	110	80	13
Warren, Westside	33	30	0
West Helena, Second	240	186	0
Yellville, New Hope	60	44	0
Huntington, Clarks Chapel	35	33	0



• **Alcohol** — Compulsive use of alcohol is the most widespread and destructive drug-use pattern in the United States. So states the National Commission on Marijuana and Drug Abuse in its second report to the President and Congress. "The public is conditioned to regard a martini as something fundamentally different from a marijuana cigarette, a barbiturate capsule or a bag of heroin. . . The confusion must be dispelled. Alcohol is a drug."

(The Nashville Banner, March 22, 1973)

• **Rural Poverty** — Nationally, some 60 percent (4.8 million units) of all sub-standard housing is in the countryside. Yet, because of current preoccupation with urban problems, less than 25 percent of all federal housing has gone to rural areas. Fifty percent of the nation's poor live in rural areas, and 70 percent of the rural poor struggle to survive on less than \$2,000 per year. Some 1,072,000 small farmers, almost half of America's 2.7 million farmers, earned less than \$2,500 in 1972. The average annual wage for 270,000 migratory laborers was \$1,830, while the average hired farmworker earned \$3,170. All these earnings figures are well below the federal poverty standard.

(From "The Condition of Farmworkers and Small Farmers," in *The Congressional Record*, May 24, 1973)



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International

July 15, 1973

Exodus 20:14

Matthew 5:27-28

I Corinthians 6:13b-20

A Christian view of sex

By Homer W. Shirley Jr., Pastor
First Church, Crosssett



Shirley

To speak of sex is not new. The most casual look at the Scriptures will reveal that. One cannot read the first chapter of the Bible without being aware that sex is a very real part of life. It is the emphasis on sex that changes. In a few years our culture has moved from a "hush, hush" to a "hurrah" on the subject. So the important factor is not whether to give emphasis to the subject, but that we give the correct emphasis. The emphasis of sex to encourage unrestrained permissiveness is wrong. To use sex to advertise products is degrading and wrong. It is also wrong to avoid and even discourage discussion of the subject. Silence on the part of the church may lead to abuse. Therefore, the study of this lesson on the subject is very appropriate.

A look at God's law (Ex. 20:14)

This commandment against adultery deals with the most intimate of all human relationships. No other relationship is as personal and demanding of one's total personality as the sexual relationship between husband and wife. In the background of this commandment is the account of creation. God made a helpmeet for man (Gen. 2:18.) He created male and female (Gen. 1:27.) Here are some tremendous implications.

Man and woman are to complement each other. Thus the foundation of the marriage relationship. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24.) A vital part of this marriage is the sex relationship. It is good, wholesome and meaningful. It is to be permanent. The two become one. Such a union calls for full commitment on the part of each partner.

Adultery is the breaking of a covenant relationship with one's own marriage partner by sexual relations with the partner of another. It constitutes the breaking of a promise made at the time of marriage. It is degrading to human character. It uses persons as things for one's own self gratification.

There are some things people may do which only affect them. But adultery

always has an effect on others. It is sin against God, against self and against other persons. For that reason God gives this commandment forbidding it.

A look at lust (Matt. 5:27-28)

The very fact that Jesus quoted the commandment gives it some validity. It is not to be ignored. It has not been abandoned. As with the other commandments Jesus makes it more binding by giving a fuller interpretation of it. He makes thought and volition the means of sinning.

One may become guilty of adultery without ever committing the act. To lust is to sin. The lust itself constitutes adultery. The lustful look is looking intentionally for the purpose of stimulating, and delighting in, impure desire. Such desire has its seat in the heart. The heart is used here in reference to the intellect, affections and will. This positionizes the trouble. It makes the sin of adultery a reality before the act is committed or even if the act is never committed. However, this does not mean that the consequence is the same as if the act were committed. Although the person himself has sinned against God there is no harm to the other person until the act is committed.

Jesus illustrates the seriousness of adultery and calls for extreme caution in overcoming (Matt. 5:29-30.) If the right eye or right hand is the source of offense or the cause of falling into such sin one should dispose of it. The word offend has reference to a trapstick that is baited and when touched throws the trap. So it causes one to be caught. This is the picture of a trap baited to catch a wild animal. When the trigger is touched, the trap is thrown and the animal caught. Likewise temptation is the bait that lures the individual to indulge. When one lusts the trap is thrown and the person is caught in sin. He is guilty before God.

A look at our bodies (I Cor. 6:13b-20)

Does it make any difference how we treat our bodies? The Greeks didn't think so. To them the soul or spirit was all that was important. The body did not matter. Paul was faced with this idea when he wrote these verses. "Meats for the belly, and belly for meats," (v13) was their way of justifying

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indulgence. The appetite is a reality and the source of satisfaction is available so have your fill. This same idea was used in reference to sex. Since the appetite is present it is to be satisfied without any restraint. Such a view led to one of two extremes. Either the body was punished by subduing all physical appetites or by over indulgence. The latter was usually practiced. Paul lays out some very pointed teachings concerning the body.

The body belongs to the Lord. It is his by creation. It is good (Gen. 1:31.) The body of the Christian is his by redemption. He is a member of Christ (v15.) He has bought us (v20.) Because the body belongs to him it is not to be subjected to immorality (v13.) It is to be kept pure for the Lord. To take the body which belongs to Christ and give it to a harlot is forbidden. Such action makes one a member of a harlot. There is a unique relationship in sexual union which makes two into one united body (v16.) Marriage and sexual union are used to illustrate the relationship of the Christian and Christ. This gives a noble dignity to sexual relationships.

The body is to be resurrected (v14.) This too lends great strength to the importance of keeping the body pure. There is a continuity between this body and the resurrected body. For that reason it makes a lot of difference how the body is treated. It is not for asceticism to be punished by neglect nor for libertinism to be abused by over indulgence.

The body is also the dwelling place of the Holy Spirit (v10.) How then can one take that wherein the Holy Spirit lives and indulge it in immoral relations? The whole person, including the body, belongs to God. Christ died to redeem the whole person. To speak of the person includes soul and body. All are God's.

In view of all this, someone may get the idea that all sex relations are to be avoided. Paul emphasizes the responsibility of husband and wife to each other in sexual matters (I Cor. 7:5.) The thing that is called for is not neglect or abstinence but purity and control. We are to be masters of the body rather than slaves to its physical appetites. One of those appetites is sex. It is to be satisfied in the marriage relationship as provided by God. This view of sex assures the highest fulfillment to the person and the greatest glory to God.

Elijah: crisis of political corruption

By C. W. Brockwell
Calvary Church, NLR



Brockwell

of a few to obscure the virtues of most — or if we let our disappointment with some aspects of the system turn into despair with our system as a whole. The system is working."

Such was the recent assessment of President Nixon on the crisis of political corruption rampant in America today. Some are tired hearing about it while others want to know more. All want to see it end save those involved.

Political corruption is nothing new, it just keeps coming back. The "sordid seventies" emerged from the "seething sixties." Bad leadership is a constant threat to any nation. The leader who takes a wrong turn will take several followers with him. The tragedy is multiplied when innocent people are made to suffer from poor leadership.

Satan, the deceiver

Let us set the stage for the conflict outlined in today's lesson. When Jeroboam became king over the ten northern tribes known as Israel, he set in motion forces which dominated the nation long after he was gone. Satan deceived him in three easy lessons.

First, he forgot what God said. Perhaps it would be better to say that he did not believe what God said. He never really thought God would punish his own people. There are always those who try to cheat on God. They try to accept God's standards while living by worldly standards. Soon the gravitational pull of sin becomes too great and they fall.

Second, he permitted personal ambition to overrule God's purpose. He could not wait on the Lord nor be good. He was more concerned about weaning the people away from Jerusalem than teaching them to worship God.

Third, he mixed pagan ideas with true religion. The people of God are more apt to fail from inside corruption than outside pressure. Those who take worldly ideas and dress them in religious robes are not fooling God. God does not accept idolatry in any form,

"We live in a time when many people are cynical about politics and politicians. In this profession — as in any — there is much that could be improved. But there is also much to admire.

"It would be a tragedy if we allowed the mistakes

even when practiced in his name.

Ahab, the wicked

When Jeroboam died, his son Nadab reigned for two years and was slain by Baashi. Baashi managed to keep sin thriving in the nation for 24 years. Then his son Elah took over for two years but a military leader named Zimri killed him. Zimri lasted only seven days, dying in the palace he burned when Omri besieged it at Tirzah. Omri carried out the tradition of wickedness and then some during his twelve years in office. Then came Ahab "the wicked toad that squatted on the throne of Israel" (R. G. Lee.) As a crowning act of evil he married Jezebel, daughter of Ethbaal, king of Sidonians. Jezebel took over and started worshipping Baal. Then God took over.

Elijah, the messenger

The event God used to arrest Ahab's wicked reign took place around Naboth's vineyard. Ahab needed a new toy so he set his heart on Naboth's vineyard which was "hard by the palace of Ahab king of Samaria." Naboth refused to sell or trade his family inheritance and Ahab, feeling personally rejected, went home to pout.

A bird once got hold of a queen snake, intending to make a meal of it. However, the snake had other ideas and wrapped itself around the bird and a struggle began. The bird could not fly because it would not let go the snake nor could the snake escape because it refused to let go the bird. Ahab's greed latched onto his morally weak character and his weak character wallowed in his greed for Naboth's vineyard. It then remained for the vicious Jezebel to free him. After a few hasty arrangements, Naboth was stoned to death and Ahab went to claim his vineyard.

"And the word of the Lord came to Elijah the Tishbite." No more dramatic introduction to a then obscure man could have been made. God put him on stage, front and center. He was only a messenger but he carried God's message.

God, the controller

Enough was enough. God cast away Ahab and his family because he sold himself to work evil in the sight of the Lord. His house would become like that of his ancestor Jeroboam, extinct. Greed is such a sin of great proportions that it inevitably sets in motion the law

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Life and Work

July 15, 1973

1 Kings 21:5-7, 15-20

of divine retribution. Ahab learned that "man never fastened one end of a chain around the neck of his brother, that God did not fasten the other end round the neck of the oppressor." (Lamartine) We must be careful what we sow lest we reap what we tried to avoid.

Several truths are evident from this lesson.

1. God has his hand in the history of nations.

2. The nation that forsakes God shall surely die.

3. God deals fairly both with men and nations in setting forth his truth and in giving clear warnings of the consequences of disobedience.

4. Leadership carries with it great responsibilities.

5. The consequences of wrongdoing are never confined to the life of the one who sins.

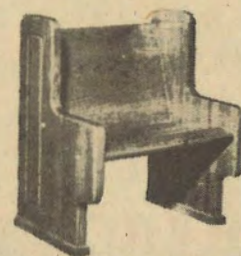
6. The fresh glory of God's revelation to a man may grow dim and pass completely unless it is constantly renewed.

J. G. Holland's poem will serve as a concluding prayer.

"God give us men. A time like this demands strong minds, great hearts, true faith and ready hands! Men whom the lust of office does not kill, men whom the spoils of office cannot buy, men who possess opinions and a will, men who love honor, men who cannot lie."

To this must be added the response: "God give us Christian men, especially in a crisis of political corruption.

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A smile or two

A conductor had learned that a man back in the baggage car had not paid his fare. The conductor sent the flagman back to tell the man to buy a ticket or get off the train. The flagman came back and asked the conductor to overlook the stowaway. "The man hasn't got a dime," pleaded the flagman, "and besides he's a distant cousin of mine." Angrily confronting the hobo, the conductor barked, "Either buy a ticket or get off the train." The hobo responded by aiming a .45 caliber pistol at the conductor. "Did you collect the fare?" asked the flagman when the conductor returned. "No, I decided to let the fellow ride," replied the conductor. "Turned out he's kin to me, too."

* * *

One could see that the young dairyman from mid-western Kansas who was chairman on the final day of the Methodist Kansas Conference was not exactly at ease. But when time came to introduce the principal speaker, he really brought down the house. After giving the speaker's name, he read off the following letters: A.B., Ph.D., LL.D., D.D. After a slight pause, he drawled, "I don't know what all the letters mean, but with us dairymen we'd say he was a registered critter."

* * *

Three men stopped at a restaurant for a cup of tea. "I want a cup of weak tea," ordered one. "I'd like tea, too," said the second, "but strong." "Tea for me; too," ordered the third man; "medium strong, but be sure the cup is absolutely clean." In a short time the waiter returned with the order. "Which one," he asked, "gets the clean cup?" — Reprinted from Quote magazine

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June 24, 1973

Church	Sunday School	Church Training	Ch. Adns.
Alexander, First	72	45	2
Alma, First	337	102	3
Alpena	76	25	
Banner, Mt. Zion	23	21	
Bentonville, Mason Valley	87	40	
Berryville			
First	167	64	2
Freeman Heights	130	64	
Rock Springs	80	60	
Blytheville, Gosnell	155	93	
Booneville, First	184	165	
Cabot, Mt. Carmel	250	75	1
Camden, First	453	56	2
Conway, Second	356	89	1
Crossett			
First	475	130	8
Magnolia	156	87	
Mt. Olive	318	185	
Dermott, Temple	87	46	1
Des Arc, First	157	61	
El Dorado, Caledonia	34	15	
Forrest City			
First	733	200	6
Second	136	67	
Ft. Smith			
First	1150	219	4
Haven Heights	208	117	1
Temple	125	63	3
Trinity	161	41	
Grandview	132	64	
Greenwood, First	317	88	
Hampton, First	120	80	1
Harrison			
Eagle Heights	261	105	3
Woodland Heights	55	43	
Helena, First	252	59	3
Hope			
Calvary	167	84	
First	441	129	3
Hot Springs			
Leonard Street	63	57	4
Park Place	389	102	
Piney	217	66	2
Hughes, First	182	49	
Jacksonville			
First	346	56	
Marshall Road	295	143	2
Jonesboro			
Central	523	122	1
Nettleton	252	95	
Lake Village, Parkway	51	35	
Lavaca, First	231	102	1
Lexa	175	70	1
Little Rock			
Crystal Valley	140	59	
Geyer Springs	581	142	3
Life Line	491	116	4
Martindale	110	59	
Sunset Lane	184	94	3
Mabelvale, Shannon Hills	78	41	
Magnolia, Central	558	183	
Melbourne, Belview	164	98	
Monticello, Second	229	95	
North Little Rock			
Baring Cross	517	154	4
Calvary	380	117	4
Gravel Ridge	174	83	2
Levy	393	72	2
Park Hill	654	143	10
Paragould			
Center Hill	139	95	
East Side	203	96	
First	514	125	
Paris, First	311	53	
Pine Bluff			
Centennial	140	60	
First	600	97	
Green Meadows	50	16	
Second	144	65	2
South Side	666	171	3
Rogers, First	518	73	9
Roland, Natural Steps	84	56	
Russellville			
First	503		1
Second	178	65	
Springdale			
Berry Street	96	38	
Caudle Avenue	114	50	2
Elmdale	365	58	
First	813		3
Oak Grove	74	23	
Van Buren, First	520	207	1
Mission	34		
Vandervoort, First	39	15	
Warren			
Immanuel	248	69	
Westside	60	38	
West Helena			
Second	199	70	
West Helena Church	253	84	2
W. Memphis, Vanderbilt Ave.	104	38	4
Wooster	106	70	

Attendance report

July 1, 1973

Church	Sunday School	Church Training	Ch. Adns.
Alexander, First	60	46	
Alicia	38	26	
Alma, First	322	99	4
Alpena	61	33	
Banner, Mt. Zion	39	10	
Beirne, First	71	26	
Bentonville			
First	243		
Mason Valley	81	20	
Berryville			
First	130	51	
Freeman Heights	130	34	
Rock Springs	74	44	
Blytheville, Gosnell	192	86	
Booneville, First	209	179	
Camden, First	443	48	
Cherokee Village Mission	153	30	
Conway, Second	340	83	
Crossett			
First	474	107	1
Mt. Olive	342	201	7
Dermott, Temple	120	42	1
Des Arc, First	153	77	
El Dorado, Caledonia	38	22	
Forrest City, Second	137	44	
Ft. Smith			
First	2074	259	9
Grand Avenue	724	249	2
Mission	25		
Haven Heights	198	98	2
Temple	145	62	1
Trinity	141	44	
Grandview	83	52	
Greenwood	277	89	2
Greers Ferry, Westside	119	55	
Hampton, First	138	54	
Harrison			
Eagle Heights	255	112	
Woodland Heights	64	44	
Helena, First	235	60	
Hope			
Calvary	182	86	1
First	498	95	
Hot Springs			
Grand Avenue	227	150	14
Leonard Street	75	57	1
Piney	214	79	2
Jacksonville, First	324	60	7
Jonesboro, Nettleton	220	70	
Lake Village, Parkway	54	30	
Lavaca, First	262	112	
Lexa	146	71	
Little Rock			
Crystal Hill	124	67	2
Geyer Springs	729	202	8
Martindale	108	47	1
Sunset Lane	218	88	
Magnolia, Central	564	178	2
Melbourne, Belview	156	87	
Monticello, Second	201	85	6
North Little Rock			
Calvary	403	141	3
Gravel Ridge	166	71	
Park Hill	688	77	4
Paragould			
East Side	186	82	2
First	435	131	
Paris, First	360	70	1
Pine Bluff			
Centennial	157		1
East Side	187	102	2
First	570	97	2
Green Meadows	39	18	4
Second	163	73	2
Prairie Grove, First	158	55	
Rogers, First	534	75	1
Roland, Natural Steps	88	53	
Russellville			
First	451		1
Second	169	55	4
Springdale			
Berry Street	117	36	
Elmdale	331	84	2
First	936		4
Oak Grove	80	23	
Van Buren, First	523	201	7
Mission	24		
Vandervoort, First	53	20	
Vimy Ridge, Immanuel	54	38	
Warren			
Immanuel	259	71	
Westside	60	55	1
West Helena			
Second	240	97	
West Helena Church	215	78	
W. Memphis, Vanderbilt Ave.	112	66	
Wooster, First	104	64	

High court strikes down parochial aid in two states

WASHINGTON (BP) — The U.S. Supreme Court here in a sweeping decision involving five cases struck down laws in two states that were designed to provide financial aid to nonpublic, sectarian schools.

The Supreme Court invalidated as unconstitutional laws in New York and Pennsylvania that provided aid to private religious schools in a variety of ways including (1) funds for maintenance and repairs of facilities and equipment, (2) tuition reimbursement to parents in the low income bracket who send their children to nonpublic elementary and secondary schools, (3) income tax deductions for tuition paid to parochial schools, and (4) across-the-board tuition reimbursement to parents of parochial school pupils.

The court vote was 8-1 against public funds for maintenance and repair in parochial schools. The vote was 6-3 on the other questions.

Justice Lewis F. Powell delivered the opinion of the court in both the New York and Pennsylvania cases, in which he was joined by Justices William J. Brennan, William O. Douglas, Potter Stewart, Thurgood Marshall, and Harry A. Blackmun. Dissenters were Chief Justice Warren E. Burger and Justices William H. Rehnquist and Byron R. White.

Burger and Rehnquist joined the majority in the "maintenance and repair" decision, but White dissented on every decision.

In New York the state granted \$30 per pupil in nonpublic schools, or \$40 if the facilities are more than 25 years old, for maintenance and repair of facilities and equipment to ensure the student's health, welfare and safety.

The supreme Court said that although the stated purpose of such grants was to protect the health, welfare and safety of pupils, the primary effect of such aid was to advance religion. Therefore, the provision violates the establishment clause of the First Amendment, according to the court.

Another program in New York provided reimbursement in part of tuition paid to nonpublic schools by parents with an annual taxable income of less than \$5,000. The amount of reimbursement was \$50 per grade school child and \$100 per high school student so long as those amounts did not exceed 50 percent of the actual tuition paid.

The court ruled this provision unconstitutional, even though the funds

were delivered to parents rather than to schools, because "the effect of such aid is unmistakably to provide financial support for nonpublic, sectarian institutions."

A third New York program income tax deductions for parents of parochial school pupils whose annual taxable income exceeds the \$5,000 level. This is a variation of the "tax credit" proposals that have been advocated by those seeking public funds for parochial schools.

To this provision the Supreme Court said: "The system of providing income tax benefits to parents of children attending New York's nonpublic schools also violates the establishment clause because, like the tuition reimbursement program, it is not sufficiently restricted to assure that it will not have the impermissible effect of advancing the sectarian activities of religious schools."

The Pennsylvania law involved in the court test was the "parent reimbursement act for nonpublic education." This act provides that public funds are to be paid to parents who pay tuition for their children to attend the state's nonpublic elementary and secondary schools. Qualifying parents were entitled to receive \$75 for each dependent enrolled in an elementary school and \$150 for each dependent in high school.

The Supreme Court said that this program has no constitutionally significant difference from the New York tuition reimbursement program that was held unconstitutional.

To the Pennsylvania tuition reimbursement plan the court commented: "The state has singled out a class of its citizens for a special economic benefit. Whether that benefit be viewed as a simple tuition subsidy, as an incentive to parents to send their children to sectarian schools, or as a reward for having done so, at bottom its intended consequence is to preserve and support religion-oriented institutions."

In disallowing tuition reimbursements, the court drew a distinction between this and earlier rulings related to other types of benefits for parochial school pupils. It said: "We think it is plain that this is quite unlike the sort of 'indirect' and 'incidental' benefits that flowed to sectarian schools from programs aiding all parents by supplying bus transportation and secular textbooks for their children.

Such benefits were carefully restricted

to the purely secular side of church-affiliated institutions and provided no special aid for those who had chosen to support religious schools. Yet such aid approached the 'verge' of the constitutionally impermissible."

HMB volunteer, son die in accident

GREENWOOD, S.C. (BP) — Macie Humphrey, a Christian Service Corps volunteer for the Southern Baptist Home Mission Board, and her college-age son were killed in an automobile accident near here.

Mrs. Humphrey was en route to the Charlotte, N.C. airport, destined for a three-week CSC assignment in Holyoke, Mass. Her son John John, 18, was accompanying her to the airport.

A resident of Greenwood, Mrs. Humphrey was employed by the Connie Maxwell Children's Home, where she served as a cottage mother.

This was Mrs. Humphrey's first year as a volunteer CSC worker. She was to have worked in a week-day ministries program under the sponsorship of Emmanuel Baptist Church, Holyoke.

CSC is a Home Mission Board-sponsored program for short term volunteers, who give their time and money to serve in mission projects.

John had completed his freshman year at Furman University in Greenville, S.C.

Reports on the multi-car accident indicate the car was hit while trying to avoid another crack-up, then hit a second time as Mrs. Humphrey and John were attempting to leave the wrecked vehicle.

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