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Arkansas Baptist State Convention

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June 28, 1973

Arkansas Baptist

NEWSMAGAZINE

"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." — C. Welton Gaddy



One layman's opinion

The hard yard and the cinch inch



Dr. Grant

For some reason or other I am not a regular reader of Ann Landers' column in the *Arkansas Gazette*. Yet I do occasionally hear what she writes because my wife is a regular reader and reports to me from time to time. You might say I am not a regular reader, but a fairly regular second-hand listener to her column.

All of this is by way of background to some words of wisdom from Ann Landers some time ago in response to a reader's question in great distress, "How can I go on in the face of all of the obstacles and burdens that are ahead of me?" Her reply was:

"Life is hard by the yard;
but by the inch it's a cinch!"

Those words hardly sound like Shakespeare, Milton, or Arkansas' Lily Peter, but there is just enough humor and wisdom in them to grab either a reader or listener. It is a profound thought that needs to be a part of the personality of each of us, although it has been expressed in so many different ways.

I immediately thought of two different Bible passages. One of them is "Sufficient unto the day is the evil thereof," and I have always liked the translation "Sufficient unto the day is that day's evil." Also, there is the part of the Model Prayer which says, "Give us this day our daily bread." Some illustrations are scorned because they have been told so many times, but I have always found very helpful the one about the candle and the long dangerous path through the darkness. The candle cannot light the entire way, but it is sufficient because it does light every step of the way, one step at a time. The reformed alcoholic would be overwhelmed at the task of staying away from liquor for the rest of his life, but thousands have succeeded by making a commitment to live one day at a time.

One of the things that used to worry me a great deal when I began the long journey of graduate study for the doctor's degree, was all of the different hurdles such as languages, qualifying exams, course work, money, health, dissertation, and oral exam, before I could reach the coveted goal. I soon discovered that I could take the hurdles only one at a time, and decided it would be better if I worried about them only one at a time. It was a good lesson to learn.

As Shakespeare hath said (or should have):

"Methinks, forsooth, life doth prove hard by
the yard,

But 'tis a veritable cinch by the inch."

—Daniel R. Grant, President, Ouachita Baptist University

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Arkansas Baptist

NEWSMAGAZINE

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When a church ordains a scoundrel



Editor Sneed

Usually, he was called as pastor and ordained.

A few weeks ago he reportedly took several thousand dollars of the church's money and ran off with a woman in the community. It is thought that he may have adopted an alias.

The question now arises "How can churches protect themselves from such a man as this?" It goes without saying that instances of bad character among preachers are rare. But, unfortunately, a few are not what they should be.

Obviously, great care should be exercised in ordaining a preacher of the gospel. The Scripture is clear that he is to be a man endowed with certain graces, including an untarnished reputation, ability to teach, and demonstrate qualities of leadership. In emphasizing the high value of proven abilities the Scripture says that the preacher must not be a novice. (1 Tim. 3:6.)

Guest editorial

Taking God's name in vain

"Thou shalt not take the name of the Lord thy God in vain . . ." is a familiar commandment. The expression translated "in vain" generally means "for a false purpose." Therefore, what is prohibited is the use of God's name in ways that are inconsistent with His character or purpose.

Thus, misusing God's name is what the commandment forbids. There are three main ways in which God's name is taken in vain.

One way is by a FALSE PROFESSION. To be called by God's name and to behave idolatrously or immorally is to profane or take His name in vain. Amos the prophet reminded the people of his day that they were guilty of "selling the righteous for silver and the needy for a pair of shoes."

Jesus referred to those who say "Lord, Lord," but do not live accordingly. So if our talk and walk are not consistent, our profession as a disciple of Christ may be a way of taking God's name in vain.

We may also take God's name in vain by using it in order to gain PERSONAL ADVANTAGE.

Sometimes a congregation is too eager to ordain a man. It should be remembered that when a Christian is set aside for the preaching of the Word, it is a lifetime endeavor. Churches should further note that the only immediate advantage given to a preacher by ordination is the right to perform marriages. Therefore, a church can afford to weigh the matter carefully.

Specifically, when a church is seeking a pastor, a pulpit committee should be chosen who will take time to investigate prospective pastors thoroughly. Every effort should be made through prayer and obtaining of information to determine that a particular man is God's choice for a given church at a specific time.

Often, the superintendent of missions can benefit a pulpit committee greatly. A man's previous places of service should be carefully checked. The following questions should be answered: (1) What kind of service has he previously given churches? (2) If he is just entering the ministry, what kind of image does he have in his home community? (3) What do his fellow-preachers think of him?

It is, also, extremely important that a church check a prospective pastor's credit standing. A man who pays his debts will not react adversely.

When care is used everyone will be benefited. If the wrong man is called to a church the fellowship may be damaged for years to come. Such caution secures men whom God has set aside to lead in his kingdom's work. It will rid the ministry of scandals and improve the image of the ministry.

Ancient Israel lived among people who were practitioners of magic. The main aim of the magician is to exercise power over others. Usually he acts for his own advantage either by damaging an opponent or by securing payment from a client who has sought his services. Often he will call upon the help of spirits or gods that he believes are friendly. He invokes the name of his god.

The practice of magic in any form is consistently denounced in the Old Testament.

Most of us frown upon outright practices of magic; yet, we do not think of more subtle forms of magic as harmful. For example, using the name of God as support in manipulating someone or to carry out selfish aims is a form of magic. It is also a way of taking God's name in vain.

One may also take God's name in vain by PERJURY. This is the crime of lying under oath. In Old Testament times it was a terrible sin to invoke God's name and then to tell falsehoods. It is the background

(Continued on page 4)

The editor's page (Continued)

of Jesus' teaching about oaths in Matthew 5:33-37. The Pharisees were fully aware of the solemnity of swearing by Jehovah's name. They were so aware of the danger that they refused to do it at all.

Jesus said, "Say simply, 'Yes' or 'No' — be men of your word." When this is true we do not have to prove our creditability by using God's name or by

adding any other words.

We may take God's name in vain deliberately and with full knowledge of what we are doing. In many cases, however, people take God's name in vain with the best intentions by claiming divine sanction for their own opinions, actions and attitudes. — Editor Hudson Baggett in the *Alabama Baptist*

I must say it!

Fed up with the setup



Dr. Ashcraft

All progress upon the face of this globe has been accomplished by a relatively few people who became distinctly unhappy with conditions as they were. While acknowledging the labors of the previous generation they found certain matters untenable and unbearable. In short it may be said they were fed up with the setup and did something about it.

These people who do something about it do not go to sleep as quickly, nor do they sleep as late as those who complain why doesn't someone do something about the deplorable situation. They are not always the most agreeable people you meet and are not exactly easy to get along with in the board meeting. They usually require more time alone than their noisy but less dedicated peers. They will always laugh at your favorite joke each time you tell it, but they will not always laugh at the right place. Their eyes may be upon you but their mind is far away as little talk encumbers the conversation.

While these people are malcontent, usually troubled over problems they wish to master, there is a great difference between them and the professional grumblers. These reformers basically are rebels, revolutionaries, and trouble makers, but there is a noticeable absence of violence and vengeance in their method. They are highly principled men of excellent morals and high integrity. These people operate within the limits of the democratic way of doing things with full respect for the dignity of the people and institutions they are committed and commissioned to change.

The large reason for convincing the apathetic public is upon the issue of doing the right thing and they make their pitch to the highest good in the souls

of those whom they wish to reform. They appeal to the best in people and have no tolerance of the base in their actions.

These strange people possess the ability of keeping the pressure on until the reforms are realized. There is a decided difference between the metabolism of the leader and the laggar. In every generation there is a certain percentage of these unhappy people who are destined to upset the applecart and rock the boat.

These people will never be able to adjust to the injustices, inequities, and wrongs of their generation. They will continue to live a disturbed and turbulent life until the last breath. The degree of happiness they enjoy can only be measured by the degree of success they see as a result of their agonizing labors. They are not easily satisfied.

History will have to record in their favor their strategic achievements and to acknowledge that the reforms would have never been made but for the insistence and persistence of these few people who "wouldn't turn it off" when everyone else was weary and had left the meeting early.

How shall we treat these uncomfortable, disturbed, concerned, turbulent, upset but yet indispensable people? My answer is this, "There has never been a time on the level of human behaviour when the need is as critical for reform as our day. If you are fed up with the setup, join hands with these different people and do something about it."

The fate of every soul rests to a remarkable degree upon those who refuse to adjust and adapt to an untenable way of life. There is much room for a Moses, Martin Luther, John Wesley or Abraham Lincoln in our time. If you wish the job, there are few applications, and practically no competition.

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

Letters to the editor

Recommends worker

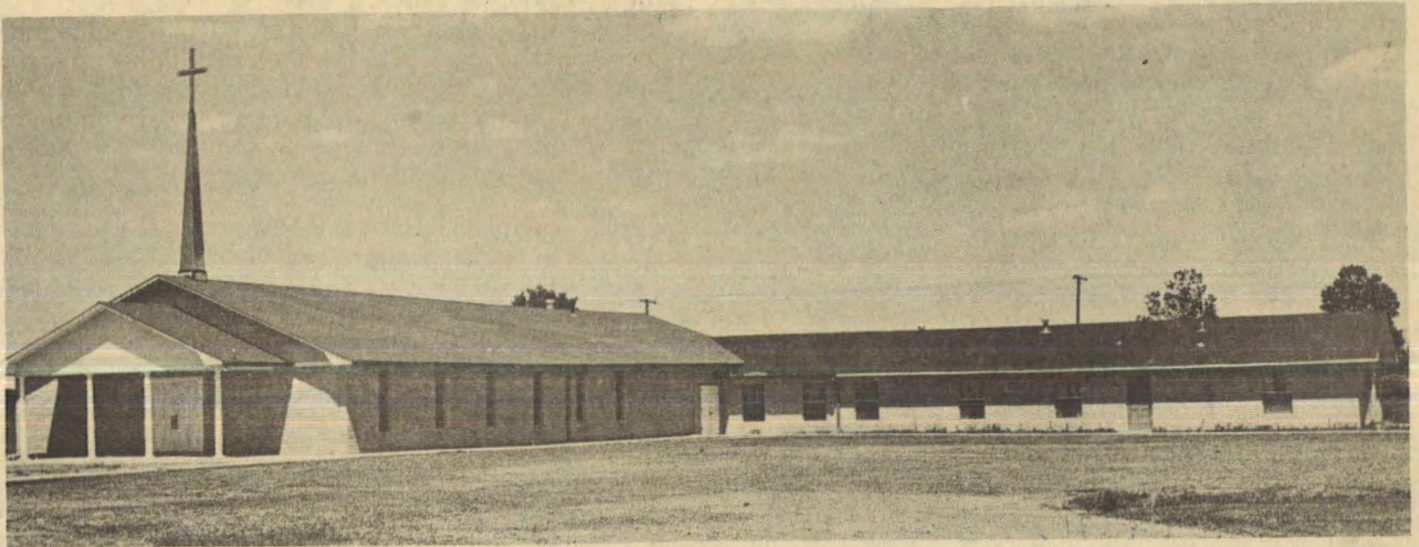
Rarely does one receive a call or letter from a young man expressing the desire to work for the Lord in "Children's Work" plus a willingness to launch out on faith! I have received both from Doug Hendershot, 12105 Palmfree, Houston, Tex. 77034.

Doug is 25 and a college graduate now with two degrees: a B.A. in political science; and a B.A. in sociology. He is a native of Garden City, Mo. He is married with no children and has been a Southern Baptist for one year (coming from a Methodist background.)

If any church, children's home, children's hospital, etc. is in need of an eager worker who loves children (4-6th

grade), please write or call him at the above address for complete information.

Doug is a cousin of my triplet brother who advised him to get in touch with me. I recommend that the Holy Spirit be sought to guide anyone as to God's will in the possible employment of Doug. —Lon B. Brown, Pastor, East Side Church, Paragould



Broadmoor church now worships in these new facilities.

Brinkley church holds dedication

Dedication services for the new Broadmoor Church sanctuary was held May 20. More than 200 people attended the special service and open house.

Jack Clack, pastor of First Church,

Russellville, brought the dedication message. Clack was pastor of First Church, Brinkley, when they established Broadmoor as a mission.

The facility has a 300-seat auditorium,

15 class rooms and a nursery complete with cribs. The entire facility is completely air conditioned.

A reception followed the service in the church. James Scott is pastor.

Woman's viewpoint Now is the time for prayer

By Iris O'Neal Bowen

Dawn slips a pale shawl about the room.
A mocking bird announces day-break.
I realize I have been awake a while,
Yet the family and house are quiet.
Now is the time for prayer. . .

Children play under the great oak.
I watch from the kitchen window.
My heart swells with gladness,
As I consider the blessings of home and family.
Now is the time for prayer. . .

There is strain and uncertainty,
As decisions must be made.
It is difficult as mere humans
To know the best course to take.
Now is the time for prayer. . .

Death hovers near as a dear one
Lies wide-eyed and suffering, unable to speak.
Her pain and our knowledge that she is going
Is nearly more than we can bear.
Now is the time for prayer. . .

Lights are out. The day puts itself to bed.
Again the house is quiet. I, alone, am awake.
Fatigue pulls at my eyelids, as my thoughts
And memories weave a blanket of thankfulness
For God's nearness and His goodness.
Now is the time for prayer. . . .

Summer staffers at Ridgecrest

RIDGECREST, N.C. — Arkansans serving this summer at Ridgecrest Baptist Conference Center, Ridgecrest, N.C., are Michael E. Hill, West Helena, staff missions director; Bill Lide, Malvern, lobby boy; and David Wilkerson, Pine Bluff, lobby boy.

Ridgecrest Baptist Conference Center, located 18 miles east of Asheville, N.C., is owned and operated by the Southern Baptist Sunday School Board, Nashville, Tenn. It is a year-round religious retreat dedicated to the Christian development of those who choose to invest time in training.

Living facilities available

Second Church, Little Rock, offers an opportunity for a retired minister and his wife to earn their living facilities in the Albert Pike Residence Hotel. In return, the couple will be expected to be the overseer for a floor of the hotel with the responsibility of keeping the public area, such as the halls, clean. Interested ministers should contact Dr. Dale Cowling, 222 East Eighth Street, Little Rock, Ark. 72202.

Staff changes



Statton

Joe Statton is the new minister of music and education at First Church, Marianna. He and his wife, Patti, have been serving at Oak Grove, Mo. He holds the B.A. degree from Southwest Missouri Baptist College and the M.R.E. degree from

Midwestern Seminary.

Bill Branch is now pastor of Monroe Church. He recently retired from the U.S. Air Force and comes to the church from the pastorate of the Beaver Creek Church, Baker, Fla. He and his wife are the parents of four children.

Wes Kent has resigned as minister of evangelism of Central Church, Jonesboro, to accept a similar position with Towering Oaks Church, Memphis, Tenn.

Lawrence A. Tucker, assistant to the president of Southern Baptist College for public relations and development, has been called to serve as interim pastor of First Church, Piggott. Tucker was educated at Memphis State University, Louisiana College, Northern Baptist Seminary, and Memphis Law School. He has served pastorates in Missouri, Illinois, New York, and Tennessee. He came to Southern College one year ago from a post at Louisiana College.

Dale C. Merritt has resigned as pastor of Centennial Church, Pine Bluff, to become director of the International Christian Center in Chateau d'Oex, Switzerland.

News briefs

Bennie Carrol Burgess, junior music major at Ouachita University, is now serving as youth director for the summer at First Church, Hughes.

Tony Weston, Arkansas State University junior, is serving as youth worker with West Helena Church.

Stephen Fawcett is serving as part-time youth worker with Barton Church. He will be a junior at Ouachita University this fall.

Monroe Balwin Jr., age 15, was recently licensed to preach by the North Side Church, Helena.

East Side, Mountain Home, recently dedicated a 55-passenger bus for use by youth and other church groups.

The "Agape Singers," a youth choir of East Side, will be on tour singing in churches in Northeast Arkansas during part of June.

Batavia Church, Harrison, has voted to install central heating and air-conditioning in their church.

Doctrines of the faith Balance in doctrine

By H. E. Williams
President, Southern Baptist College

The Christian community is woefully fragmented. There are more than 300 denominations claiming relationship to Christ and his message. Within many denominations, there is sub-fragmentation resulting in denominations within denominations.

It is quite evident that the modern Christian community is not truly "one in Christ" as he prayed we might be. Intelligent people ask why there is all this diversity?

The answer to this question is found largely in the lack of balance in theological positions. Different viewpoints have arisen, often around great principles of the Christian message, and an overemphasis is made, which results in a strong following of certain exclusive lines of thought.

As a consequence of this pattern of the history of theology, or doctrine, followers of these positions often ignore much of the rest of the Bible. They become narrow and sectarian and spend all of their energies proclaiming only a small portion of the scriptures. So narrow is the doctrinal breadth of some denominations, it is evident that their whole theological position is centered in no more than a half dozen verses of scripture.

Baptists have led in calling for a systematic presentation of the "whole counsel of God." Despite this historic posture, there arises among us some who like to dwell almost exclusively on one great Baptist doctrine, seeming to forget that there is a veritable cornucopia of riches in the remainder of the Bible. Also, at different times, we are given to trends that lead us to overemphasize one or more doctrines, almost to the exclusion of all other truth.

We are not commissioned of our Lord to declare only that portion of his revelation that strikes the fancy of our generation. We are given the mandate of declaring "the whole counsel of God." We are to declare even that portion which troubles modern Ahabs. We are to declare also that portion which does not "sermonize" well. It is not our prerogative to determine which part of the revelation we will teach and which we will ignore. Only God has this authority.

Every pastor and evangelist should carefully study his sermon titles and content to see how much breadth and depth he has put into his proclamations of the truth of God. In doing this, some will be shocked to find that they have stayed entirely too close to only a few, or one or two, objectives. Such a course of preaching and teaching is not likely to produce sturdy Christians who will be capable of facing the exigencies of the modern day. We may excuse ourselves and condemn the world for its lack of response, but we still must answer to our Lord for our failure to give mankind the needed proper Christian perspective.

Topical preaching leads to the error of lack of balance in proclamation of the "whole counsel of God." Only through expository preaching can the minister hope to discharge his major duty to God. This requires sound basic knowledge of the scriptures in their context. It also requires prayer and diligent study of the Bible through personal dedication to study and the guidance of scholars whose own faith is well grounded.

Jesus recognized different values in doctrines of the Bible when he mentioned the practice of the Pharisees in their tithing of, even minute, seeds of the garden, while ignoring the "weightier matters of the law." Yet he did not give them the option of ignoring even the lesser important requirements of the scriptures. He said "these (the weightier matters) you should have done and not leave the other (lesser significant demands) undone." Jesus would be appalled at the amount of "faddism" and "hobbyism" emanating from some pulpits, thus robbing the people of the richness of a well rounded proclamation of the Word of God so vitally needed in our world today to assure our effectiveness in changing the course of mankind toward the Kingdom of God.

Northvale Church, Harrison, has called Bill Humphries of Little Rock to serve as youth director this summer.

Maple Grove Church ordained three deacons last month. They are Joe Latham, Bobby Walton, and J. F. Walton.

Weiner Church has begun construction on their new parsonage.

Anderson-Tully Church, Trumann, is

now working on their building, putting new sheet-rock throughout. The building sustained damages during the recent flooding.

Providence Church, Trumann, has just finished their new kitchen and fellowship hall.

Calvary Church, Harrisburg, has just received their new church furniture and pews.



Dr. Williams

Christian citizens — making a difference for Christ's sake

C. Welton Gaddy

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

Second in a series of three articles

Christians can change the "system!" Right can prevail. Graft corruption, payoffs, coverups, dirty politics do not necessarily have to continue. Christians know a better way and can lead others in it.

We have heard from our pulpits that Christians are in the world to make a difference. Now is the time to demonstrate that difference. We have learned from American history that when citizens become aroused enough, government responds. Christian citizens, arise!

The kinds of citizen action that make a difference need to be learned. Such suggestions as those offered by John Gardner's Common Cause (a citizens' lobby) and discussed below, demand the careful consideration of Christians seeking to be salt, light, and leaven in the world of government.

1. Be persistent in citizen action. Citizenship is a full-time responsibility. Since the forces of social change are never dormant, political involvement on the part of the Christian cannot be limited to election years and brush-fire issues if maximum effectiveness is to be achieved.

2. Limit the number of issues on

which you will work and then give these your best efforts. No citizen or group of citizens can deal with all the problems, or even the most crucial problems, in the nation. Being selective in involvement is a prerequisite to being effective. Successful change agents channel enthusiasm and devote their best skills to carefully selected issues.

3. Develop a professional cutting edge. The serious work of Christian citizenship requires the development of some political expertise. There are no substitutes for this. Absolutely essential is an acquaintance with the machinery and processes through which and by which public business gets done. Information about resource material is available from the Christian Life Commission.

4. Tell the story. Major steps in effecting change are the arousal of public concern and the focusing of public interest. Information regarding a particular concern must reach every home in the community by door to door canvassing, personal telephone calls, and mass media announcements.

5. Form alliances. Collaboration among groups sharing a common interest can create a very impressive potential for power and a unified voice

to which people who sit in elected seats of authority will listen. When all of the churchmen of an area amass their time, skills, finances, and efforts, tremendous good can be done.

6. Cultivate relationships with people in government. Communications of both a supportive and a critical nature regularly conveyed to congressional representatives, city councilmen, school board members, and other governmental leaders will nurture the kind of relationships in which desired objectives will gain a more favorable hearing.

7. Develop interpersonal relationships within your own group. No citizen action group, especially one made up of Christian citizens, can afford the debilitating effect of fragmentation or in-fighting — the lack of a united front. Most important in an interest group is not the number of names on its roll but the dedication of its members to working for a worthy cause.

8. Organize for action. Though organization is extremely important, emphasis here is on "action." Groups of citizens should organize in such a way that talk, study, and education related to action inevitably result in action.

These suggestions coupled with Christian convictions and a commitment to positive change enable the Christian to make a difference in government, local, state, and national. The difference made will be not only for betterment of society and the common good of fellow citizens, but also for the glory of God.

And some evangelists

(Ephesians 4:11)

Bill Lewis



Lewis

Bill Lewis has been called as staff evangelist for Windsor Park Church, Ft. Smith. He is a native of Little Rock who has been preaching for 25 years with 18 years in the pastorate. He has studied at Southern Baptist College, Ouachita University, and Southwestern Seminary. His father was a Baptist preacher and he has three brothers in the ministry. He and his wife are the parents of two boys and two girls.

Lewis has been recommended by J. Harold Smith, pastor of the Windsor Park Church.

"It has been my privilege to know Rev. Bill H. Lewis, Pastor of the Temple Baptist Church in Santa Barbara, California, for many many years. Brother Lewis is a man of many talents. He not only has been a very successful Pastor, but he has been

a tremendous Evangelist. God has blessed him not only in being able to preach the Word of God, as very few men can, but also to sing the Gospel. Brother Lewis is a spirit filled, fearless, preacher. He understands the problems of a pastor and can be a blessing to any church that would desire his service as an Evangelist. God has used him in the field of Evangelism and he was very successful until led by the Spirit to take that Pastorate in California.

"I can, WITHOUT reservations, recommend this dear brother to any Baptist church in the State of Arkansas. — J. Harold Smith."

Lewis may be contacted at Windsor Park Church, 4201 Windsor Drive, Ft. Smith, Ark., 72901.

Arkansans named to SBC boards

Nine Arkansas men were elected or re-elected to boards, commissions and standing committees of the Southern Baptist Convention in Portland, Ore.

Elected to the Baptist Sunday School Board was William Bennett, Ft. Smith, for a term expiring in 1977.

Wilson Deese, Little Rock, was re-elected to the Annuity Board, with a term expiring in 1977.

Dean Newberry, Rogers, Midwestern Seminary Board, 1978; Dillard Miller, Mena, Stewardship Commission Board, 1976; Dr. Daniel Grant, Arkadelphia, Education Commission, 1977; Billy Rogers, Earle, Brotherhood Commission, 1977; George Purvis, Little Rock, Christian Life Commission Board, 1977; Jess Odom, Little Rock, Radio and Television Commission Board, 1975.

Dr. W. O. Vaught, Little Rock, was elected to the Committee on Order of Business, term expiring 1976. The Committee recommended that Vaught be designated as chairman.

Cooperative Program

A declaration of dependence

The Fourth of July has great significance for most Americans. It was celebrated by many of us long before we even knew why. We enjoyed the lemonade, the fish fries, the picnics, and the fireworks when we were children, long before we knew the meaning of independence.

The day means much more to us since we have learned its significance. We are proud of our independence. As Americans we have a great love for independence, and as Baptists we consider ourselves to be more independent than some other groups. And, even though the Declaration of Independence was signed almost two hundred years ago, there is no doubt that it is still effective for us today.

We tend to criticize, or at least frown upon, people who seem to depend on others, and we like to declare our independence. Of course, we readily admit that we are dependent upon God. What is difficult for us to admit that we depend upon each other, but that is exactly what we need to do. Perhaps a friend of mine expressed it better by saying, "We need each other."

This need for, or dependence upon, each other can be seen easily when we consider ways of carrying out our responsibilities in proclaiming the Gospel.

Paul asked the Romans (10:15) "How shall they go except they be sent?" Paul knew what it meant to be sent. He was sent of God, but he also knew what it

meant to be sent by his fellow Christians. He had been sent out by the church in Antioch and others. He knew what it meant to depend upon other Christians, to have partners in proclaiming the Gospel.

All of us cannot go to the mission fields away from home, neither can we all stay here if we are to fulfill our obligations to Christ. Some of us must go, and others must send, and one is as important as the other. The one who sends depends upon the one who goes, and the one who goes depends upon the one who sends. Each depends upon the other to do his part faithfully. We do need each other.

The Cooperative Program is a confession of these needs. It is our Declaration of Dependence. By it we declare that we depend upon each other, that we cannot do all that needs to be done, that we need to work together to carry out the Great Commission. By it we are saying that we need each other.

The Cooperative Program is also a wonderful way for us who depend upon each other to fulfill our obligations. It represents the one who sends and the one who goes, each depending upon the other and at the same time proving themselves to be faithful partners and worthy of being depended upon.

Thank God for such an instrument through which we can work together to accomplish that which we cannot do separately. Let us declare our

dependence upon each other and continue to cooperate in even better ways in the world mission task. —Gilbert A. Nichols, Missionary to Paraguay, representing the Stewardship-Cooperative Program Department



Miss America to appear

Olivet Church, Little Rock, announces their eighth annual "God and Country" Rally to be held Sunday, July 1, at 2:30 p.m., in Robinson Auditorium. This year's program will feature Miss America, 1973, Terry Anne Meeuwsen. This will be her first public appearance in this area. Others appearing on the program will include a Marine Color Guard, Lt. Governor Bob Riley, a pre-service concert of sacred and patriotic music, and Richard Bradford as guest soloist and director of the 140-voice choir.

Pastor Russell J. Clearman will speak on "What's Good about Communism?" Dr. Clearman is the recipient of The Freedoms Foundation Award for 1968, 1969, and 1972. The citation described him as "one of America's outstanding patriotic preachers."

The program will be telecast as a public service by KTHV-Channel 11 and will be shown by KGTO-TV, Fayetteville, KFPW-TV, Ft. Smith and KNOE-TV, Monroe, La., on July 4.

No issue July 5

The week of July 5 will be one of the two weeks this year when there will be no issue of the *Arkansas Baptist Newsmagazine*. Sunday School lessons for both Sunday, July 1 and Sunday, July 8, are carried in this June 28 issue.

Between parson and pew

What happened to faithfulness?

By Velma Merritt



Mrs. Merritt

We have become a people who basically say, "I'll go to church when it's convenient for me. If there is nothing else to do, then I'll certainly support my church."

Many allow any activity to interfere with church attendance. A child's

piano recital, a choir concert, a Little League ballgame, family reunions, going camping for the weekend, or a movie on television are only a few of the things which can keep people away from church.

It has been said that "Sundayitis" is a most unusual disease. It occurs sud-

denly on Sunday morning and prevents one from going to church. Around noon the patient feels better and can do normal activities but about 6 p.m. its symptoms occur again which prevents church attendance.

Some say they can worship as good out in nature as they can in church. One church member so believed this and went hunting every Sunday. For years this continued until the final curtain came down. His friend went to the man's pastor whom the hunter had never heard preach and asked him to perform the funeral.

"Don't ask me" was the preacher's reply. "Call the game warden."

The faithfulness a person shows to his church reveals the extent of his commitment — to whom or what is he really giving his life.

Participation in "CHURCH: the Sunday Night Place" Continues to Grow

Participation in the "CHURCH: the Sunday Night Place" promotional emphasis is increasing in our state. Requests are received about every day for copies of the "CHURCH: the Sunday Night Place" Guide. Approximately one-third of our churches are now involved in this emphasis designed to enlarge and enrich their total Sunday night program.

Other churches may become involved by simply requesting copies of the Church Guide and then by implementing the plans recommended in the Guide. Address your request to: Church Training Department, P. O. Box 550, Little Rock, Ark. 72203.

The preparation actions recommended for July are important to the success of this emphasis. They are reprinted on this page for your convenience. Any worthwhile emphasis involves detailed planning and effort. This is true of this emphasis. Every participating church is encouraged to follow the Guide carefully and implement all of the actions suggested. The results will be well worth the efforts.

Promotional materials

Twelve very attractive and useful promotional items are listed on page 39 of the Church Guide. These can add greatly to the effectiveness of this emphasis in a church. Participating churches are encouraged to place their order for these materials as early as possible, at least by Aug. 1. They may be ordered from the Materials Service Department of the Sunday School Board or from the Baptist Book Store.



June 28, 1973

Preparation actions to be completed in July

1. **July 1.** — Begin to enlist persons to fill leadership positions in all church training departments and training groups.
2. **July 8.** — Arrange with leaders of all Adult and Youth training groups to study the UPGRADE units during the four Sundays in August.
3. **July 22.** — Meet with all leaders from all Adult and Youth training groups to discuss details for the UPGRADE studies in August. Distribute copies. (Four copies per training group are recommended.) Lead workers to scan through the unit, noting its purpose and the suggested learning activities.
4. **July 25.** — Discuss with the pastor the suggested sermon themes for September. (If the pastor feels that he cannot use all six ideas, Sept. 23 and 30 should have priority.)
5. Study through the September promotion plan. Note the supplies and materials you will need to order. Put down rough estimates of the number of each item you think you will need.

"CHURCH: the Sunday Night Place" Celebration

On Oct. 25, the "CHURCH: the Sunday Night Place" Celebration will be held at Immanuel Church in Little Rock. Highlights of the program for the morning and afternoon sessions include a message by our Executive Secretary, Dr. Charles Ashcraft, and leadership conferences for all church training leaders and associational leaders. A banquet will be held at 5 p.m. for all associational missionaries, associational church training directors, all church training approved workers, and members of our state Executive Board. Philip Harris, secretary of the Church Training Department of the Baptist Sunday School Board, will be the speaker at the banquet.

The highlight of the Celebration will be the evening session. Music will be presented by a 100-voice choir under the direction of our state music secretary, Ervin Keathley. A drama, written especially for this occasion by Sara Walton Miller, will be presented. The closing message will be by Nolan Howington, curriculum consultant in the Church Training Department at the Sunday School Board and former Arkansas pastor.

The "CHURCH: the Sunday Night Place" Celebration promises to be a very unusual event. It will "kick-off" a two-year major emphasis on church training in our state. Plan now to be a part of the "CHURCH: the Sunday Night Place Celebration."

Your state convention at work

Missionary to Brazil speaker for Acteens



Mrs. Spann

Foreign missionary for Acteens Camp, July 23-28, will be Mrs. Frederick Spann. Mrs. Spann is on furlough from her mission station at Recife, Brazil, where her husband, Dr. Spann, is professor of music at the North Brazil Baptist

Theological Seminary and minister of music at Cordeiro Baptist Church.

Mrs. Spann is the former Bettye Brawner. She was born at Colt, Ark., and lived while growing up at Greenfield, Calif., and Wynne. She has a bachelor of science degree from Texas Christian University and has studied religious education at Southwestern Seminary. A mother and homemaker, Mrs. Spann has three boys and one girl.

At Acteens Camp the girls will have the opportunity of hearing Mrs. Spann and learning of foreign missions first hand.



Miss Tinkle



Miss Morrison

GA campers will hear foreign missionaries

Miss Amanda Tinkle, Nigeria, and Miss Martha Morrison, Malaysia, will be missionary guests at GA Camp, Paron, July 9-14.

Miss Tinkle served as a missionary nurse in Nigeria for 34 years where she participated in Baptist medical ministries in Ogbomoso, Shaki, Iwo and Okuta. Miss Tinkle is a native of Benton where she now makes her home.

Appointed by the Foreign Mission Board in 1946, Miss Morrison first served in Hawaii as a Baptist kindergarten director and elementary teacher. In 1959 she was transferred to Singapore and has also served in Penang, Malaysia.

Girls in grades 4 through 6 will hear much about Baptist mission work from

Quality Sunday School work doesn't depend on church size



Pike

Large or small . . . it don't matter! That may not be very good English but it's still the truth. It "don't matter" if your Sunday School is large or small, use of the achievement guides can still improve the quality of work in your Sunday School. The achieve-

ment guides list points for work improvement grouped into practical categories for getting the job done. The guides have been used with good success in churches of all sizes.

Elaine Church, in Arkansas Valley Association, reported a Sunday School enrollment of 260 in 1972. They have one youth department for grades 7-12. All five classes and the department as a whole, have reached the merit level of achievement. Their department enrollment was 33 when they started working on the achievement guides and 38 when they had reached the merit level of achievement, an increase of almost 20 percent. Miss Dorothy Avery, the department director, reported that when the decision was made to use the achievement guides, the department started meeting every Monday night for a fellowship time, by classes, to check on the progress toward merit achievement. On the completion of the class group meetings the teachers met together to work on the department achievement guide. This continued until all classes had reached the merit achievement.

Park Hill Church in North Little Rock is one of the largest churches in the state convention with 1750 enrolled in Sunday School in 1972. Under the direction of Nancy Norman, elementary director, the preschool and children's departments have made exciting progress by using the achievement guides. There are over 415 enrolled in 23 departments in the preschool and children's divisions. To date, 16 of these 23

these two missionaries. A week at GA Camp will also be an exciting adventure for girls as they participate in the various activities planned just for them. There is still time for your girls to attend camp. Send registrations NOW to the State WMU Office, Little Rock, for the week of July 16-21. You'll be glad you did! —Julia Ketner, Camp Director

departments have reached the merit level of achievement. In order to help the workers effectively use the achievement guide, Miss Norman implemented the following plan:

1. In September, the guides were emphasized in the department directors' meeting.

2. In November, during church training time, department directors and workers met by age groups on different Sunday nights and set deadlines for various achievements.

3. In April, directors and workers met by age groups on a designated Wednesday night and discussed the guides step-by-step. Evaluation on progress was made and the end of May was set as a deadline for achieving other points.

4. A hall bulletin board was used to display certificates and recognize departments that had reached merit achievement.

5. After receiving the diplomas, they were presented to the department directors on Wednesday nights during prayer meeting.

Again, it "don't matter" if you use one of these plans or one of your own. What does matter is having good quality work in your Sunday School. So, when someone says "We are too small" or "We are too large," you can simply reply "It don't matter!" — Freddie Pike, Sunday School Department

Deese appointed agent for Seminary Extension



Deese

Chaplain Wilson Deese has been appointed Seminary Extension representative for the Arkansas Baptist Convention, according to Charles H. Ashcraft, state executive secretary-treasurer. Deese, who also serves as Director of Chaplaincy Minis-

tries, will take initiative in promoting Seminary Extension work throughout the state. The Seminary Extension Department of the six Southern Baptist seminaries, located in Nashville, will provide general counsel and assistance.

Part of the assistance from the Seminary Extension Department will be financial aid for use in the promotion of Seminary Extension work in Arkansas.

The Baptist association

The oldest organizational framework outside that of the local church is the association composed of messengers elected by the cooperating churches.

Historically, the Baptist association had as its basic purpose "to have fellowship with one another and to cooperate in matters of common interest," according to Dr. S. F. Downs. This concept extends almost from the early beginnings of the association in Baptist life to the present time. As early as 1707 the Baptist churches in and around Philadelphia organized the Philadelphia Baptist Association. Much later, 1971, the Charleston Baptist Association was formed in South Carolina — the first in the South.

Dr. Downs states that "in 1800 there were some thirty Baptist associations in the southland, and at the time of the Southern Baptist Convention's organization (1845) there were about 45 associations."

He further points out that at the very first annual meeting of the association, reports were heard from the churches, the missionary enterprise was presented and special offerings were taken for missions and benevolences. This is about the whole scope of the activities of the association in the early days of its history. Fellowship seemed to be primary, if not the sole function of early associational life in this country.

However, Dr. Hugh Wamble points to evidence that in the early days of the Baptist movement in England, the churches formed associations (1) to find security, (2) to issue a joint confession of faith, (3) for doctrinal preservation, (4) to propagate the gospel message and (5) to set up a cooperative system among the churches.

Dr. Wamble's amplification on these points shows that early Baptists were forced to find security and fellowship in their community of about 150 members. **Secondly**, the London Particular Baptists united in order to issue a joint confession of faith in 1644 specifically for the purpose of demonstrating their theological orthodoxy, political innocence, and moral purity. **Thirdly**, associationalism arose during the 1650's as a preservative of unity and an antidote to certain disruptive forces. **Fourthly**, the propagation of Baptist views was a stated objective of some associational meetings. **Fifthly**, the rapid growth of Baptists required the setting up of some form of connectional life in order to maintain fellowship between the churches through information, assistance, and cooperation.

Out of this historical heritage, our modern associational program and services have grown to play the leading role in the formation of conventions, boards and agencies of our denomination. The oldest and largest gathering of Baptist messengers is still the annual associational meeting. The history of the associational program and services solidly verifies that it is the organization nearest the local church and that its intent and purpose is solely for the good of the cooperating churches.

Virtually every office of the local churches, the conventions, the boards, the agencies, assemblies and the commissions depend upon the services of the associational program to disseminate their various intents and services.

Recent history reveals that no office in the entire Baptist life wears as many different hats and performs as great a variety of services as does the Associational Mission Program.

DAY OF PRAYER FOR ASSOC SUPERINTENDE



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Buckner



BUNCH
Mt. Zion



BURNETT
Calvary



CALDWELL
Conway-Perry
Van Buren



CONNER
Red River



DEAN
Little River



GARVIN
Delta



GEARING
Mississippi
County



GIBSON
Greene
County



GRIFFIN
Concord



GUTHRIE
Black River



MILLER
Little Red
River



MONTGOMERY
Rocky Bayou



OVERTON
Ashley
County



OWEN
Central



PETTY
Washington-
Madison



REED
Bartholomew

MODERATORS



COULTER
Centennial



GRIEVER, Jr.
Carroll
County



JOHNS
Benton
County



MABREY
Searcy
County



MYERS
North Pulaski



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NATIONAL MISSIONS — JULY 15

OF MISSIONS



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Current River
Gainsville

ESCOTT
Ouachita

FAWCETT
Ark. Valley

FINN
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Newton

GARNER
Trinity



HACKER
Independence

HUGHES
Hope

KUEHN
Faulkner
County

LINDLEY
Dardanelle-
Russellville

McCLUNG
Pulaski
County

MELTON
White River



SAWYERS
Liberty

STARK
Carey

TUCKER
Tri-County

WHITE
Harmony

WILHELM
Clear Creek

WILLIAMS
Caddo River



WILES
Big Creek





Evaluating the association

THE CONTRIBUTIONS made by associations to American life in general and Baptist life in particular reflect the continuing importance of this level of denominational life.

- They were vitally involved in winning religious liberty.
- They proved that the principle of democracy in church and denominational life were both feasible and practical.
- They recorded, published and preserved the history of Baptist growth and achievement.
- They hammered out the doctrinal stance of Baptists, and clarified disciplinary confusion.
- They vigorously defended Baptist principles and leaders.
- They helped unify the Baptist people.
- They provided local churches contact with outstanding denominational leaders.
- They pioneered in the establishment of Baptist schools and colleges.
- They initiated and promoted cooperation among Baptist churches for great missionary and benevolent endeavors.
- They laid the foundation for the modern organizations and activities of Southern Baptists.

THE PHILOSOPHY of associational missions has not changed. It still reads, "the association exists for the benefit of the churches."

THE RESPONSIBILITY of the association, in keeping with the philosophy, is three-fold.

- The work of the association is to contribute vitally to the spiritual well-being and fellowship of its churches.
- The associational program is to help the churches reach and enlist every person within the association for whom the churches are responsible.
- The association functions to lead all constituent churches to actively engage the total program of Southern Baptists in keeping with the Great Commission.



Jesse Reed (left) talks with Don Jones, a former Arkansas pastor, now in California.



Little Rock Pastor W. O. Vaught (left) was named to the SBC Committee of the Order of Business. Also on the committee are H. Edwin Young, South Carolina; Lee Porter, Christian Life Commission staff; Searcy Garrison, executive secretary for Georgia Baptists.



Henry Davenport, Norphlet, chats with an out-of-state friend.

Arkansas in Portland



Cynthia Clawson, vocalist who lives in Little Rock, appeared on the program with Grady Nutt.



Harold White, Harmony Association missionary (right), met Dan Dipert at the convention.



J. A. Kuehn, Faulkner County Association, was another of Arkansas' superintendents of missions attending.

**Look at them.
They're people who
enjoy everyday.
They work hard and
they play hard.**

They are ready to achieve, to conquer.
This is the time to meet challenges—in both
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to be more, study the Bible more!



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**To Be More ...
Study The Bible More.**



Arkansas in Portland



Arkansans getting together at the meeting were Linda and Jerry Wilcox of Little Rock, Ann and Tony Berry of Dardanelle, and Wm. Harold Taylor of Marvell.



Fellowshipping at the meeting were Padgett Cope (left) and Dr. and Mrs. H. E. Williams.



Ouachita University alumni attending the school's get-together included Al Sparkman, Flo Medford Rucker, and John McClanahan.



Mr. and Mrs. Ted Reed of Bald Knob, two of the Arkansas laymen attending, talked with Robert U. Ferguson.

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Response to heritage

By **Homer W. Shirley Jr., Pastor**
First Church, Crossett

International

July 1, 1973
 Exodus 20:12
 Deuteronomy 6:6-9
 Ephesians 6:1-4
 II Timothy 1:5



Shirley

Our heritage is important. Wednesday is Independence Day in our nation. Attention will be focused upon our past. Remembrance will be especially upon those who founded the nation. When the Ten Commandments were given to

Moses the Hebrew people had just experienced independence from Egypt. The fifth commandment has reference to heritage. It has to do with human relationships. Whereas the first four commandments deal with man's relation to God, the other six deal with man's relation to man.

The commandment given
 (Ex. 20:12)

We are commanded to honor parents. Both mother and father are mentioned. High regard or respect is to be shown for parents. This might be expanded to include founders, protectors and promoters of our spiritual lives as well as parents. God wants respect for heritage engraved in our minds. Thus he engraved it upon the table of stone which he gave to Moses.

There is a promise here. This is the first commandment with promise. The promise is realized as a result of obedience. Length of days upon the land God was to give his people was to be preceded by obedience to God in respect for parents. It is interesting to note that the land is not earned by their obedience. It is a gift from God. Their future well-being, however, is determined largely by their respect for heritage. This is true of the individual and the nation. Really the nation goes much as do the homes of the nation.

The commandment taught
 (Deut. 6:6-9)

The words of verses 4-5 are a capsule summary of the whole law. They were very important to the Hebrew. They are not only to be treasured but taught. The place for them is in the heart (v6.) It is not enough to simply hear God's commandments. They must be heeded. Before one can heed he must hide them in his heart. They must be made a part of him and thus a pattern for conduct. Since the heart is used in reference to the center of life or will it becomes the springboard for actions.

The commandments of God are not automatically known. They must be taught. Parents have been given the responsibility to teach them to their children (v7.) Before children can honor parents they must be taught to do so. Teaching precedes response. Response is made on the basis of knowledge or experience. These must be communicated. The parent is the logical person to do this teaching. Although other people or institutions such as the church may aid in this moral education, the parent has primary responsibility.

To avoid neglect or forgetfulness God spelled out specific details in verses 8-9. These commandments are to be bound as frontlets between the eyes and written upon the doorposts and gates. What minute detail! What concern that the commandment be carried out. These are reminders of the importance of keeping God's commandments. Not a day could pass without emphasis to God's Word. Included in that Word was respect for parents.

The frontlet was a small leather case containing these four passages of scripture: Ex. 13:1-10; 11-16; Deut. 6:4-9; 11:13-21. It was worn on the forehead by all male Jews at morning prayer time except on the Sabbath and festivals.

The commandment applied
 (Eph. 6:1-4)

In his discussion of domestic relations Paul speaks of the relationship between parents and children. He quotes the Old Testament commandment. But rather than a cold command he sets it in the context of Christian love. He speaks of obedience to parents "in the Lord." This is a difficult phrase but probably refers to the attitude of the child in obedience. Obedience is said to be right. It is just. It is correct. When the Lord Jesus Christ is kept central obedience will be more readily practiced. In Ephesians 5, the loving relationship between husband and wife is likened to that of Christ and his church. It is fitting that the same love should characterize the relationship of parents and children.

Parents are responsible to exercise discipline in a Christian spirit. Although

only fathers are mentioned, the mothers would be included. There is a negative statement, "provoke not your children to wrath." Authority must not be exercised with unkindness and harshness. Such would provoke anger in the child. It is said that Martin Luther found it very difficult to pray "Our Father" because his own earthly father had been so stern in discipline.

On the positive side is the instruction to "bring them up in the nurture and admonition of the Lord" (v4.) To "bring up" refers to character development. Nurture involves wholesome restraint. Admonition carries the idea of correction and warning. So the parents have a responsibility from God to build strong character in their children. This is to be done with loving concern. Restraint is to be practiced with love. Correction must be done out of compassion and for the welfare of the child. It is difficult to be gentle and firm but both are necessary.

The commandment exemplified
 (II Tim. 1:5)

What a compliment! The unfeigned faith of young Timothy was an inspiration to Paul. Here is an excellent example of the commandment having been taught and applied. Here was a third generation influence. The teaching of parents had resulted in genuine faith.

There is also a great example of response to heritage. It is a needed emphasis in our world today.

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Reverence for human life

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



Shirley

Getting along with people is a major concern to all of us. Whether it be in family relationships as we studied last week or in relationships with others in society, God has a word for us. Reverence for human life is a must for proper relationships.

The instruction of God (Ex. 20:13)

This commandment forbids one individual from taking the life of another. It should not be used as an argument against capital punishment or war. That does not mean these are correct but simply that this commandment is toward the individual. God alone is the giver of life. He is the one to take life. There are cases where he gave authority to government to take life (Ex. 21:23.) But this commandment has reference to the individual's relationship and attitude toward another individual.

Since man is created in the image of God, killing is an attack upon God. One cannot take such instruction lightly. Such a view of human life serves not only as a deterrent to premeditated murder but also to carelessness which causes killing. In a day of death by violence and traffic accidents this commandment has a strong word.

Only a proper attitude toward human life will fulfill the requirements of this commandment. One with a respect for life will be careful in his own life to avoid carelessness which might result in killing. Such a respect for life must be taught from an early age. In a day when killing is shown daily by means of television, is it any wonder that children may grow up with little respect for human life? Impressions are often given that killing is justified. The bad guys deserve to die. So respect for human life turns out to be respect for the good guys. This leaves to our judgment who should die. The individual child may grow up with the idea that those who disagree with him are bad guys and deserve to die. Such concepts destroy reverence for human life.

Since all life is the creation of God the child must be taught the difference between man and other living things. Capricious killing of animals could leave

the wrong impression about human life. Proper teachings concerning human life is largely the responsibility of the parent.

The interpretation of Jesus (Matt. 5:21-26)

The best commentary on this commandment is given by Jesus. He indicated in Matthew 5:17-20 that he did not come to destroy the law but to fulfill it. That means he did not set it aside or pull it to pieces but he revealed its full meaning. He goes to the motive behind the act.

It is not enough that one simply refrain from taking human life. He must have the right attitude toward his fellow man. The one who killed was to be brought before the local court or board of judges. There was one in every important town. There he would be judged. Jesus goes on to say that one who is angry with his brother will be judged. The phrase "without a cause" is not in the older manuscripts. It was probably inserted by copyists some time later.

The word *raca* means empty. It expresses contempt for a man's head. The word *fool* means dull or stupid. It expresses contempt for the heart or character. So the one who calls another empty-head expresses contempt for him. He must face the council which was the Jewish Sanhedrin. The one who says "thou fool" expresses contempt for the heart and character. He is in danger of Gehenna. It is the place of punishment for the unredeemed. Jesus uses the Valley of Hinnom which served as the city dump to describe the punishment of the refuse of society.

Motive is important. How we think and feel toward another is to be judged before God. One can be guilty of murder before God without actually killing the person. To further emphasize the importance of a right attitude Jesus speaks of worship. One cannot properly worship God if he is out of fellowship with his brother. Where feelings of contempt exist reconciliation must take place before true worship can occur. The offender is instructed to go and be reconciled. This is a command. Thus he is to take the initiative. Although the

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International

July 8, 1973
Exodus 20:13
Matthew 5:21-26
James 4:1-2b
I John 3:15-18

attempt at reconciliation may not succeed it must be sought.

Unresolved differences may cause serious consequences. The best way is to settle out of court. In verses 25-26 Jesus points out that a compromise should be made where no principle is involved.

The consequences of disobedience (James 4:1-2b)

The consequences of unresolved differences have a way of multiplying. They often cause discord in churches. James was dealing with such a problem. Strife in the church had come from evil desires. The word *kill* in verse 2 which some have sought to translate *envy* is better understood as *kill*. It probably had reference to some actual murders. Lusts can result in murder. Selfish motives lead to strife. Here is an excellent example of what Jesus meant when he emphasized the settling of disputes quickly. A long chain of events can result which may culminate in killing.

The cure for disobedience (I John 3:15-18)

John gives a strong emphasis on love. That is the cure for hate. To hate is to be absent of love. To hate is to be guilty of murder (v15.) To remain in a state of hate for one's brother robs one of eternal life. The one who has been forgiven of such an attitude is no longer a murderer. So he can then have eternal life.

The motivation for our love for each other is the love God has expressed toward us (v16.) God has demonstrated his care for us in the death of his son Jesus Christ. So we must commit our lives to him in love. In so doing we fulfill the commandment. This love will then be demonstrated in our actions toward others. To say we love is not enough. We must show it by sharing what God has given to us.

This passage might well be viewed as the positive side of the commandment against killing. Instead of simply avoiding killing we should sustain life. The familiar saying, "Live and let live" should be, "Live and help live."

The failure to provide the necessities of life could result in death. If we have the resources to meet human need we have also the responsibility to meet that need (v17.) It is here that the proof of our love is given. Thus we demonstrate our reverence for human life.

Samuel: crisis of religious corruption

By C. W. Brockwell
Calvary Church, NLR

Life and Work

July 1, 1973

I Samuel 3:11-14, 18

4:10-11, 21-22; 7:5-6; 12



Brockwell

The first 300 years of Israel in the Promised Land was a continual run-in with sin. As soon as Joshua's strong hand of leadership was laid in the grave, the people lost no time finding out how the rest of the world lived. Nearly everyone

went on an idolatry binge, each out-doing the other in forgetting God. The pioneers gave way to a new generation settled in a land of prosperity. It proved to be an expensive settlement for God took away his hand of protection and Israel's enemies slapped her down again and again. Each time Israel repented and God mercifully raised up someone to defeat the enemy and restore the people to some measure of religious faithfulness. It was a dark age indeed.

A boy sent to do a man's job

Relations with God grew more and more strained. Most of the people were influenced by the Canaanites instead of by God. They thought it better to compromise with them than to drive them out as God had commanded. Only a minority remained true to God and even then irregularities appeared in the worship services. All they had was a priestly, traditional religion. There was no prophet who spoke for God to the whole people. The fire just about went out.

At the height of the crisis God gave a baby boy first to Hannah, then to Eli and afterwards made him into a man for Israel. But all the time Samuel remained God's. Samuel's call and preparation was probably the only time God spoke to the people in their darkest hour.

When Samuel, aided by Eli, finally perceived that God was speaking to him, he listened as one committed to God. The message corresponded to the spiritual mess of that particular age:

1. It was shocking. The people were blind to their own corruption. They hardly suspected God was angry with them. Consequently, such a message would certainly raise a few eyebrows and many would turn red with rage at such a prediction of doom. Like people in a domestic quarrel, they would ask, "Why, what have we done?"

2. It was certain. This time there would be no repeal. The phrase, "I will

do," can be translated "I am doing." The catastrophe is so certain that it is stated as a present, or at least an imminent event. The people had gone too far.

3. It was specific. Eli was too lax with his own family and this carried over into his religious leadership of the nation. He was a pious man of good intentions. But people usually follow one's actions, seldom one's intentions. The judgment upon Eli indicates that he was partly responsible for the conditions which made the judgment necessary. Eli was to be the end of his line. A new line of priests would be raised up who would obey God.

4. It was final. All the previous warnings sent by God had been ignored and now there was no more time. No sacrifice nor offering could atone for their sins (Num. 15:27-31.)

What a message to be laid upon a young boy! Samuel did not want to speak it and didn't until Eli threatened to curse him with a judgment worse than Israel's.

A man called to do a prophet's work

Samuel was the last of the judges and the first of the prophets. He was also a Levite, a Nazarite, and one of the greatest characters of Old Testament times. But he was mostly a prophet. The people of Israel became more and more aware of this when God kept on speaking to him at Shiloh. God needed a man to speak for him and he called on Samuel. God needed a man to stand in the gap between the judges and the emerging kingdom and he chose Samuel. God needed a man to check on the priests and the kings and he raised up Samuel. Everybody from Dan to Beersheba "knew that Samuel was established to be a prophet of the Lord."

At Ebenezer God put into effect his announcement of doom for the house of Eli. No less than 4,000 Israelites died at the hands of the Philistines. The elders were baffled. "Now why would God do such a thing as this?" they reasoned. Since no one had a suitable answer they all decided it would be best to call on the Ark of the Covenant for salvation. The Ark was a symbol of God's presence and would surely help them defeat the Philistines. No one

seemed to realize the Ark was not actually God's presence but a symbol of God's presence to an obedient people. Pinning faith on a symbol is a poor substitute for repentance.

Naturally this dependence on the Ark frightened the Philistines because the people believed in its power. Also, they were well aware of God's reputation of defense for Israel. But the Philistines were not the problem. God's judging wrath upon his disobedient people was the reason for their defeat. So Israel lost another 30,000 in battle. Hophni and Phinehas, evil sons of Eli, were cut off, the Ark captured, and Eli fell over in shock and died of a broken neck and a regretful heart. The word of God through Samuel was certainly true.

There followed this judgment of Israel a period of seven months when the Ark was passed around like a hot potato from Ashdod to Gath to Ekron to Bethshemesh and finally to Kirjath-jearim where it stayed for 20 years. During these 20 years Samuel's messages from God began to bear fruit. People desired the Lord. They longed for his word and they prayed for his presence. Finally, Samuel told them: "If you really mean what you say, get rid of those strange gods you keep depending on and get yourself right with God. Serve only him and he will carry you through."

Soon the people gathered at Mizpeh to hear Samuel pray for them. It turned out to be a confession session as Israel "poured out" her heart to God in repentance. Samuel then cried unto the Lord for Israel, and the Lord heard him!

Now the Philistines remembered the last time Israel got religious so they attacked again like they did 20 years ago, fully expecting victory. This time, however, God put them in flight with a mighty thunder and Israel had peace with the Philistines for at least 20 years. A stone was raised as a fitting memorial to God's deliverance. Samuel called it Ebenezer, stone of help.

Samuel helped Israel through her crisis of religious corruption in three ways.

1. He became what God called him to be. God has to start with someone but it will always be a willing someone.

2. He preached when there was no practice. Twenty years passed before Israel responded to his message of re-

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(Continued on page 22)

Nathan: crisis of moral decay

By C. W. Brockwell
Calvary Church, NLR



Brockwell

Victor Hugo wrote a story about a ship at sea, called "Ninety Three." It was a good, seaworthy ship, and under ordinary circumstances was perfectly safe for all aboard. But one day she ran into a cyclone, and was pitched around like a cork on the giant waves. Even that was not enough to sink her — until something else developed. The crew on deck heard the roaring and crashing deep down in one of the holds, and they knew what it meant. It was a huge cannon in the hold, broken loose and crashing from one side of the ship to the other as she rolled in the storm. Every time that cannon hit the side of the ship, the whole craft shuddered — and so did the crew. At any moment, a hole could be opened in the side of the ship, and down she would go. At the risk of their lives two of the crew went down and tied the deadly terror fast to the ship's timbers.

A more deadly cannon than that was loose in the heart of Israel. David, the righteous king, committed adultery and tried to cover it with murder. The "thing . . . displeased the Lord" and Israel knew it not. But the Lord sent Nathan to expose the deadly terror before it destroyed a nation.

Technically speaking, Nathan was a distinguished prophet and chaplain in the reign of David and Solomon. David honored Nathan as a true prophet and trusted his judgment. But Nathan did not rush in and condemn him directly for his sin against God and Uriah. He could have been slain on the spot for that and a different result might have occurred. A messenger must do more than deliver the message. He must be certain the message is heard.

Now how did David get into such a disgraceful condition? The same way men do today. First, they achieve a victory and relax. David was at the height of his career. He had fought and won his battles and was secure in his position. Everything was just great. As a king of about 50 why should he go out to battle when there were capable men willing to do it for him? However, to a

warrior like David, Jerusalem was a drag with all the men away in battle. So after lying around all day trying to decide what to do he got up and took a walk upon the roof of his palace. The Devil found him something to do and David went right along with his suggestion. The luxuries of palace life and the boredom of semi-retirement softened his moral strength of earlier years. No one is ever immune to temptation.

Second, men get into such disgraceful conditions because they fail to see that one sin leads to another. It only took one gross sin to weaken David's defenses. His habit of righteous living was broken. No doubt too proud to confess, he could only cover up and it always takes a greater sin to cover the first one. Soon he was so entangled in his own wrongdoing that he could not turn back.

The third reason men get into disgraceful conditions is because they ignore the certain consequences of sin. God forgives but the natural consequences of sin are allowed to work themselves out. Every seed of sin sown will come to harvest, even after the removal of the guilt from one's heart.

The story Nathan told was incredibly simple, but its implications were far reaching. There were two men, a rich one and a poor one (David was rich, Uriah relatively poor). The rich man had many flocks and the poor man had only one ewe lamb (David inherited Saul's harem but Uriah had only one wife in comparison). When a traveler came to visit, the wealthy man stole the poor man's only lamb rather than select one from his own large flock.

David was incensed with rage but blind to truth. He had learned to live with his sin rather than give it up. Then like a flash of lightning Nathan thrust in the truth. "Thou art the man!" By this bold and piercing stab, David was made to sit in the seat of a greedy, heartless ruffian. Nathan then drove the dagger deeper into David's heart. He laid before him God's love and generosity and David's disappointing conduct. The staggering blows to David's con-

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Life and Work

July 8, 1973
2 Samuel 12:1-7a, 10-12

science nearly killed him, as attested by Psalm 51.

The penalties for David's sin came in rapid succession. Four of his sons died (the child born in David's adultery to Bathsheba, Ammon, Absalom and Adonijah). The lamb was paid fourfold. Absalom and Adonijah revolted against their father but the rebellion of Absalom was David's greatest trial. Even that was a direct consequence of David's sin. This is how it happened, as pointed out by Clyde Francisco. Absalom's rebellion was masterminded by a certain Ahithophel, David's trusted counselor. But why would such an intimate friend betray David to his own son? In 2 Samuel 23 we find the list of David's famous men, his most glorious warriors. Uriah the Hittite was among them. So was Eliam, son of Ahithophel. Now when David asked who Bathsheba was, the word came back, "Is not this Bathsheba, the daughter of Eliam?" This would make Bathsheba the granddaughter of Ahithophel. In the rebellion of Absalom, this advisor was getting his revenge. In sinning with Bathsheba, David had also betrayed the friendship of his intimate friend. For this he had to pay. The strings of sin unravel a lot of life.

Conclusion

It is said that when King Richard III went out one night at twilight to check his troops, he found a sentinel asleep at his post. Without a moment's hesitation, he stabbed the man in the heart, and left upon his breast a piece of paper with the following inscription: "I found this man asleep, and I left him so."

Praise God he did not leave us so but sent someone like Nathan to wake us up. Is he calling you to be a Nathan to someone in a crisis of moral decay?

July 1 lesson

(Continued from page 21)

penitance. Can you hold out a bit longer for America?

3. He recognized the return of God's power. A man can get lost in his own deeds and the circumstances of his own life. Praise God for the one who sees God at work and makes it known. Therein is the way to overcome a religious crisis.

A smile or two

Judge: "It seems to me you have been coming up before me for the past twenty years."

Prisoner: "Yes, your honor, you've been a big disappointment to me. I thought by now you would be governor."

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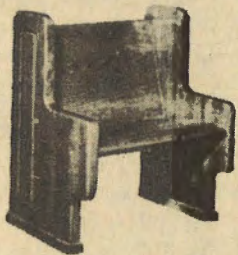
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VBS Reports

June 11-June 18

Name of Church	Enrollment	Average Attendance	Professions of Faith
Almyra, First	80	76	0
Arkadelphia, Park Hill	97	81	0
Arkadelphia, Second	121	104	1
Arkansas City	64	60	0
Ashdown, First	196	164	11
Batesville, Pilgrim Rest	46	44	0
Batesville, Ruddell Hill	60	53	0
Batesville, West	88	73	0
Beebe, First	145	105	0
Beebe, Union Valley	47	41	0
Benton, Ridgecrest	81	69	0
Bentonville, First	226	185	15
Berryville, Freeman Heights	94	80	0
Blytheville, Calvary	85	74	0
Blytheville, Clear Lake	114	91	0
Blytheville, First	260	234	0
Blytheville, Memorial	40	28	0
Bono	52	47	0
Booneville, Ione	48	39	0
Bradley	102	88	7
Caraway, Buffalo Chapel	102	87	0
Carlisle, First	71	45	0
Clinton, Rupert	78	45	0
Collins	27	27	0
Conway, Friendship	59	50	11
Corning, First	114	104	0
Corning, Hopewell	26	23	1
Corning, Shiloh Clay	50	44	1
Cotter, First	44	35	0
Crossett, Magnolia	229	176	7
Crossett, Meridian	79	75	8
Crossett, Mt. Olive	287	192	11
Damascus, South Side	110	96	0
DeQueen, First	313	252	2
DeWitt, First	182	162	0
DeWitt, Northside Mission	37	34	0
Dermott, Temple	127	75	1
Des Arc, First	127	108	0
Elaine	136	111	0
El Dorado, Immanuel	218	111	11
El Dorado, Southside	73	63	0
El Dorado, Union	46	40	0
El Dorado, West Side	199	151	11
Eureka Springs	86	67	1
Fort Smith, Haven Heights	181	152	2
Fort Smith, Temple	70	61	4
Fort Smith, Trinity	158	122	0
Franklin	50	40	8
Garfield, Twelve Corners	46	40	0
Gould, First	47	39	0
Hagarville	50	33	0
Hamburg, First	122	90	1
Hampton, First	139	128	20
Hardy, First	52	40	0
Harrisburg, Calvary	116	88	0
Harrisburg, Valley View	53	41	0
Harrison, First	134	107	6
Harrison, Hopewell	52	39	0
Harrison, Northvale	83	74	2
Heber Springs, Westside	62	50	0
Heth, Shell Lake	67	53	0
Hot Springs, Harvey's Chapel	100	74	0
Hot Springs, Piney	182	150	0
Hoxie, First	57	42	0
Huff, Mt. Zion	61	46	0
Hughes, First	135	122	1
Jacksonville, First	254	222	18
Judsonia, First	201	164	14
Junction City, First	79	64	0
Keo	45	42	0
Kingsland, First	60	45	1
Knoxville, First	84	73	0
Lake Village	52	40	0
Lavaca, First 96 Hwy.	57	53	2
Leachville, New Providence	63	52	3
Lepanto, Neals Chapel	50	44	0
Lewisville, Piney Grove	45	45	0
Little Rock, Baptist Tabernacle	170	140	0
Little Rock, Calvary	146	131	9
Little Rock, Ironton	213	187	38
Little Rock, Pulaski Heights	252	213	1
Lonoke	120	99	0
Lonoke, Steel Bridge	62	46	2
Lonsdale, Owensville	51	48	0
Lowell	119	88	2
Manila, First	113	102	3
Manning	27	23	0
Manning, Shady Grove	36	34	0
Marked Tree, First	117	68	0
Monticello, Second	179	2	0
Moscow, Linwood	57	52	0
Mt. Pine, First	106	90	0
Ozark, Webb City	74	66	0
Paragould, First	244	206	1
Paris, First	222	182	0
Parkin, First	74	63	0
Pine Bluff, Centennial	104	87	0
Pine Bluff, First	316	285	4
Pine Bluff, Forrest Park	85	74	0
Pine Bluff, Green Meadows	56	51	4
Pine Bluff, South Side	439	335	9
Pocahontas, Shannon	65	58	0
Prarie Grove, First	195	173	9
Rison	65	61	0
Roe, First Aberdeen	40	28	4
Shirley, Standley Memorial	28	27	0
Smackover, Joyce City	69	59	2
Star City, First	194	185	10
Star City, First Yorktown	34	30	0
Stuttgart, Southside	216	150	7
Tuckerman, First	69	57	2
West Fork	85	75	0
West Memphis, First	666	500	25
W. Memphis, Vanderbilt Ave.	82	68	0
Williford, Spring Lake	62	47	0
Wynne, Union Avenue	147	139	3

Attendance report

June 17, 1973

Church	Sunday School	Church Training	Ch. Addns.
Alexander, First	53	32	
Alicia	50	31	
Alma, First	317	103	
Alpena	64	24	
Banner, Mt. Zion	47	11	
Beirne, First	42	24	
Bentonville, First	210		
Berryville			
First	152	49	
Freeman Heights	134	49	6
Rock Springs	81	53	
Blytheville, Gosnell	181	93	
Booneville, First	204	181	
Camden, First	376	47	
Cherokee Village Mission	133	40	6
Conway, Second	301	86	3
Crossett			
First	451	125	
Mt. Olive	311	176	3
Dermott, Temple	146	43	
Forrest City, First	619	148	
Ft. Smith			
First	1058	197	9
Haven Heights	197	106	
Temple	115	55	
Trinity	185	36	
Grandview	78	45	
Greenwood, First	275	88	
Greens Ferry, Westside	98	40	
Hampton, First	112	54	
Harrison			
Eagle Heights	222	93	
Woodland Heights	57	39	
Helena, First	178	66	
Hope			
Calvary	161	93	
First	405	105	2
Hot Springs			
Grand Avenue	209	143	12
Leonard Street	53	54	1
Park Place	340	129	
Piney	194	70	
Hughes, First	166	65	
Jacksonville, First	309	40	
Jonesboro, Nettleton	230	92	
Lake Village, Parkway	61	30	
Lavaca, First	262	100	
Lexa	135	70	
Little Rock			
Crystal Hill	115	68	
Geyer Springs	528	162	2
Life Line	446	105	1
Martindale	106	100	
Mabelvale, Shannon Hills	71	41	
Magnolia, Central	584	177	
Melbourne, Belview	150	97	
Monticello, Second	203	70	
North Little Rock			
Baring Cross	387	135	2
Calvary	282	109	2
Gravel Ridge	153	78	3
Park Hill	502	4	
Paragould			
East Side	190	95	
First	480	140	3
Paris, First	310		
Pine Bluff			
Centennial	117	47	1
East Side	159	135	3
First	504	128	
Green Meadows	44	31	
Second	157	74	1
South Side	540	155	1
Prairie Grove, First	144	69	
Rogers, First	491		1
Roland, Natural Steps	79	101	
Rudd	38	13	
Russellville			
First	415		2
Second	141	65	
Springdale			
Caudle Avenue	126	31	
Elmdale	298	66	1
First	773		1
Van Buren, First	468	164	4
Mission	24		
Vandervoort, First	43	21	
Vimy Ridge, Immanuel	55	37	1
Warren			
Immanuel	229	61	
Westside	65	47	
West Helena, West Helena	210	69	
W. Memphis, Vanderbilt Ave.	95	38	

SBC urged to practice whole Bible, not part

PORTLAND (BP) — Southern Baptists were challenged here to use the whole Bible as their guide and to apply it to all aspects of human life.

William M. Pinson Jr., professor of Christian ethics at Southwestern Seminary, told the 8,750 messengers to the 116th Southern Baptist Convention they need to be as concerned about people who are kept out of their churches because of race and class as they are about letting persons in without Baptist immersion.

"We need to become as concerned about what the poor have for supper as we have been about who is eligible to partake of the Lord's Supper," the Ft. Worth professor added.

"If we share the whole Bible, we will deal with repentance and racism, faith and family, regeneration and revolution, sanctification and sex, hell and housing, heaven and honesty, and salvation and starvation."

Pinson encouraged fellow Southern Baptists to be a people of the whole book and to avoid rummaging through the scriptures for texts which fit their theological fancy while discarding the

rest.

"To deal exclusively with social concerns texts and ignore those on evangelism misrepresents the scriptures. Stress only those parts which deal with evangelism and skip the others and for all practical purposes you undermine belief in the inspiration of the whole Bible."

Speaking on the need to "Share the Whole Word Now," Pinson asked the messengers to tackle the difficult issues of the world with courage.

"Hiding in church buildings carefully avoiding controversial issues while people in the world are being destroyed by racism, economic injustice, and political corruption betrays a lack of confidence in the resurrection (of Jesus Christ)," he declared.

Pinson also called for expressions of the Christian faith through ministry.

"No church can be as evangelistic as it ought to be until it is involved in programs of ministry and social action," he said.

"Many of Jesus' preaching opportunities came because he healed

sick bodies and challenged sick social conditions. The people wanted to hear what he had to say because his actions showed he cared for them."

Pinson reminded that Jesus went around doing good instead of putting up posters advertising his preaching engagements on the mountain.

The ethics professor suggested that Southern Baptists experiment with new approaches and methods in sharing the gospel.

Pinson specifically mentioned such ministries as medical clinics, clothes and food centers, tutoring, job training and placement, halfway houses, counseling centers, home Bible study, telephone counseling, home making classes, apartment house ministry, literacy training and citizenship classes."

Some churches are realizing the need for social action as well as personal ministry, Pinson told the messengers.

"They see that it is not enough to tutor the slow learner without also doing something about the social circumstances which caused him to be mentally deficient. They understand that it is not enough to provide clothes and food to the poor and do nothing about the near starvation wages many are paid."

One of the keys to effectively communicating the whole gospel is the need to have priorities, Pinson indicated.

"Majoring on minor issues and going off on a tangent is responsible. We should concentrate on the central issue of the written and incarnate Word — how lost men can be saved and how saved men ought to live."

Ten make restructure suggestions to committee

PORTLAND (BP) — Ten Southern Baptists with suggestions for improving the Southern Baptist Convention structure and services presented their views to the SBC Committee of Fifteen in an open hearing held to get "input" and restructure ideas.

The Committee of Fifteen was appointed by the SBC Executive Committee in 1970 to study the structure of the SBC and recommend any changes in organization it felt were needed.

Committee Chairman E. W. Price Jr. of High Point, N.C., responded enthusiastically to "the positive spirit" of the meeting and said it would be a good idea for the SBC to set up a regularly structured feedback session each year for persons attending the annual meeting.

Robert Witty, president of Luther Rice Seminary, Jacksonville, Fla., said his school, which receives no Southern Baptist funds, should have recognition as a Southern Baptist school because its faculty, administration and staff are Southern Baptists.

Witty suggested that Southern Baptists compile a list of independently operated Baptist schools in the category of his

school to give them a Southern Baptist identity but no Southern Baptist funds.

Price said two persons expressed concern about finances of Golden Gate Seminary, Mill Valley, Calif.

Jack Johnson, a pastor from Del Monte, Calif., commented that the present formula for distribution of funds to the seminary doesn't provide enough money for the faculty in an area where the cost of living is higher than in other parts of the country.

Jack Flanders, of Waco, Tex., chairman of the Golden Gate board of trustees, said the high cost of living makes it hard for seminaries to attract faculty.

Johnson, the Del Monte pastor, and Glen Paden, pastor of First Church, Fairfield, Calif., suggested the possibility of forming one administrative board to govern the six Southern Baptist seminaries, rather than individual boards.

Paden said an advantage of a central board would be the possibility of central application for admittance and assigning the students on a geographical basis.

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