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Arkansas Baptist Newsmagazine

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6-14-1973

### June 14, 1973

Arkansas Baptist State Convention

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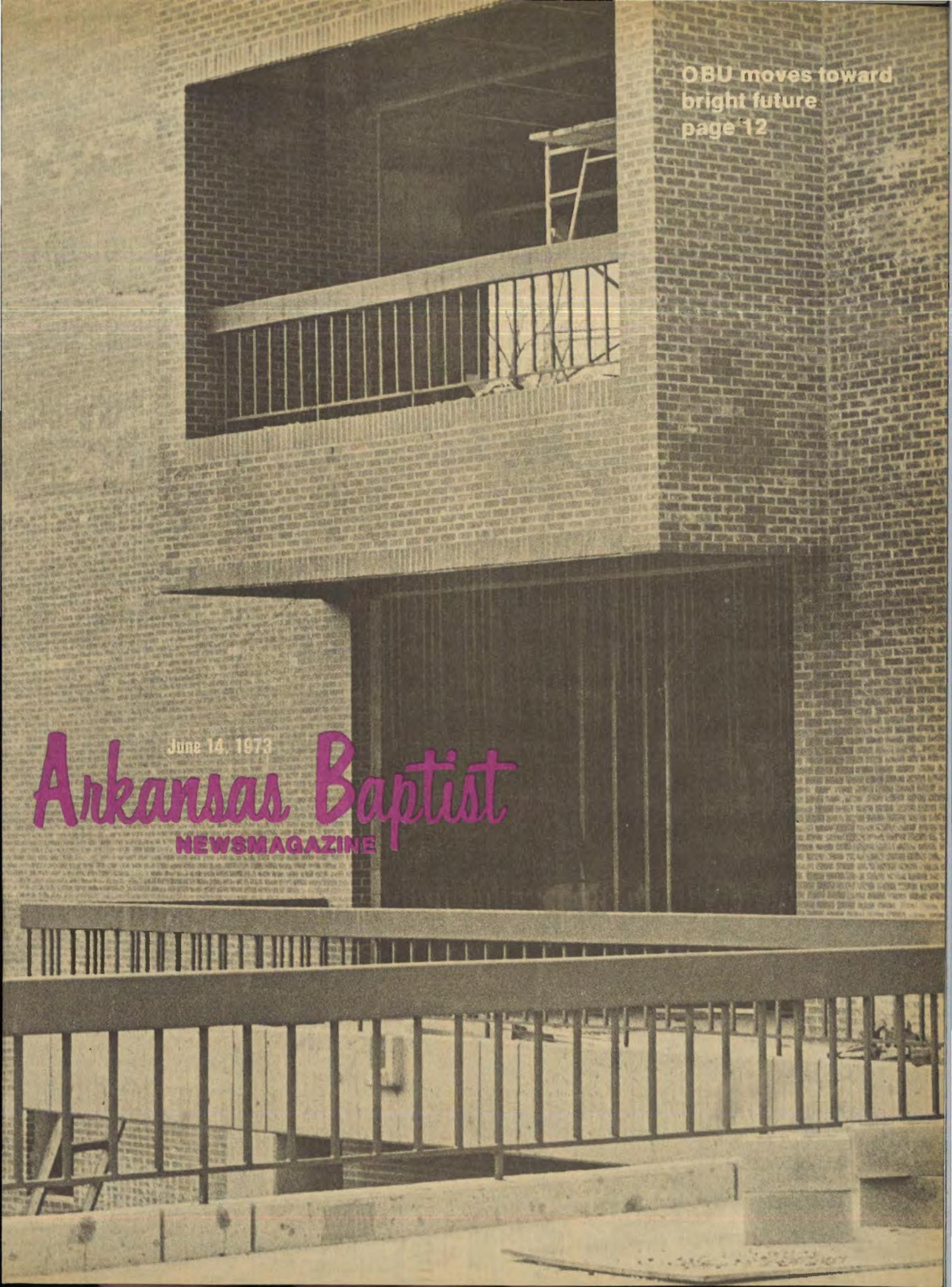
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OBU moves toward  
bright future  
page 12

June 14, 1973

# Arkansas Baptist

NEWSMAGAZINE



## One layman's opinion

# Beware of sleeping policemen



Dr. Grant

One of the most puzzling traffic signs I have ever seen is the one in Kingston, Jamaica, that reads, "Caution: Sleeping Policeman Ahead!" I soon discovered it was a warning signal for a "speed bump" — one of those irritating ridges built across the street to prevent speeding in areas where speeding would be especially dangerous. The sign was undoubtedly erected out of twin motives of humor and compassion — the humor in calling the speed bump a "sleeping policeman," and the compassion in letting you know soon enough to avoid an expensive front-end realignment for your car.

I was reminded of this sign recently when the maintenance crew at Ouachita Baptist University built three speed bumps across the main campus drive where we have had some difficulty in making the crosswalks safe for pedestrians. I don't know whether we will call them sleeping policemen, but I can imagine just a few of the names they may be called by drivers who encounter them for the first time. Irritation at speed bumps is perfectly natural, and I happen to share that intense dislike of speed bumps. However, it is a pretty good example of the value we place on one individual life, and the personal restraints it becomes necessary to place on hundreds and even thousands of other lives in seeking to avoid the loss of one life.

One question still lingers about all this. Is it really better to post a warning sign so that people will always know where the speed bump is located, where the radar speed check is set up, or where the policeman awaits the potential lawbreaker? Or would we all be better off in the long run if we never had any warning and were forced to drive, and live, within the Law at all times because the law enforcer might always be just around the corner? While it is obviously more compassionate and humane in the short run to require law enforcers to act only with advance warning, in the long run the world might be a better place in which to live if we occasionally experienced the shock of a surprise meeting between the law violator and the law enforcer.

On the other hand, we live in the short run, not in the long run, and I don't know of many college presidents who want to spend a lot of time talking to students, parents, and visitors about automobile expense for front-end realignment. So we've been thinking about beautiful signs in school colors of purple and gold, reading, "Caution: Sleeping Policeman Ahead!" —Daniel R. Grant, President, Ouachita Baptist University

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Ouachita Baptist University, Arkansas Baptists' senior institution, is moving toward a bright future. This report on buildings and other areas of growth is the second in a two-part series on our colleges.

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# Arkansas Baptist

NEWSMAGAZINE

VOL. 72

JUNE 14, 1973

NO. 24

J. EVERETT SNEED, Ph.D. .... Editor  
BETTY KENNEDY ..... Managing Editor  
MARY GIBERSON ..... Secretary to Editor  
ANN TAYLOR ..... Bookkeeper

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## A people without a creed



Editor Sneed

A little over a week ago we were present for the organizational meeting of the Chicot Road Church. There were a number of unique things which were a part of the service. It was unusual, first of all, because two congregations were combining — the Welch Street Church and Chicot Road Chapel.

The occasion had been excellently prepared by Missionary Ray McClung. Among the outstanding events of the day was the reading of the *Baptist Faith and Message* which the church wisely adopted as their statement of faith.

As we listened to the informative review of that document we were reminded of its history. The confession was initiated in the 1962 session of the Southern Baptist Convention in San Francisco, Calif., and completed a year later.

The 1962 committee followed the same pattern that the 1925 Convention had in its revision of the New Hampshire Confession of Faith. It was their purpose to revise it "At certain points . . . with some additional articles growing out of certain needs. . ."

The resulting confession was impressive in several respects: (1) The outstanding consensus of Baptist opinion evidenced in this document. (2) The fine way in which the Scriptures are drawn together. (3) The fact

## The home — the bedrock

It is evident that the home is experiencing the greatest pressure today that it has in the entire history of our nation. It has been suggested that 90 percent of the American homes are unhappy. Some have even characterized family life as "a stoic endurance contest."

It is likely that many factors have contributed to the problem. The first and most serious has been the general neglect of our scriptural foundations. A reliance on Biblical principles can give stability to a home and provide peace and unity.

The home is of scriptural origin — the first institution initiated by God. Thus, Genesis 2:24 declares "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

The New Testament, too, has a great deal to say about the home. Paul tells the husband ". . . let every one of you in particular so love his wife even as himself . . ." (Eph. 5:33.) The wife, likewise, is to see that she ". . . reverences her husband." (Eph. 5:33.)

The church is dependent upon the Christian home for its survival. Certainly, spiritual illness in the home will have a significant impact on the health of the church. Thus, the home should never surrender its responsibility of religious training to the church, the government, or the school. The church, at best,

that this is not a creed.

Perhaps the most remarkable thing about Baptists to other denominations is the fact that we have no creed. As *The Baptist Faith and Message* emphatically states "The soul authority for faith and practice among Baptists is the Scriptures of the Old and New Testaments. Confessions are only guidelines in interpretation, having no authority over the conscience."

This statement grows out of the belief that every man is an individual priest having direct access to God. This is called "soul competency."

Baptists have sometimes been accused of narrow mindedness. Actually, we are the most broadminded of all people in religion because we have no creed.

It is evident even to the casual observer that all Baptists do not dot every "i" and cross every "t" in the same way. This is due to our historic and contemporary emphasis on the doctrine of soul competency. Does this mean that a Baptist can believe anything? Obviously not.

The strength and unity of Baptists have grown from the fact that we accept the authority of the scriptures and the Lordship of Jesus Christ. Therefore, very few differences actually exist in our midst.

We could wish that every Baptist would take time to study in depth *The Baptist Faith and Message*. Even though it is not a creed, its excellent insight into the Word of God would make each of us more knowledgeable.

has the members of a family for only a few hours each week.

Our churches should emphasize the role of the Christian family, as well as the importance of family worship. The old saying "The family that prays together stays together," is still true.

The following are a few suggestions which should help a family to maintain its unity and direction:

- Worship together as a family. Ask God to give guidance and direction to your home.
- Recognize the need to love and be loved. Sometimes we forget the worth of those whom God has placed in our home. We need to learn to express our love to one another.
- We need to give our very best to our home. Each member of the household should put the family first.
- Each person in the family needs to be honest with the others.
- Children need to be taught to love and obey their parents. Dr. William Glasser, M.D., in *Reality Therapy*, declares "We must maintain a satisfactory standard of behaviour." He emphasizes that parents need to teach responsibility to children.

When we take the time and make the effort our homes can reach the happy potential intended originally by God.

I must say it!

## Liberal arts — a century hence



Dr. Ashcraft

and file American. Vo-tech and community junior colleges are increasing in number and will help to prepare people quickly for the trades and less professional pursuits.

While this demand will increase, requiring more educational funds for these schools, there will even more be the need for the maximum, comprehensive, broad masteries and disciplines of the full liberal arts schools. Liberal arts schools will be around in great strength 100 years from today, but their place and role in American life will have to be championed much as certain forms of opera and classical music have been championed in our day.

Endowment must play an increasing part in these schools. They must seek close ties with the citizenry as regards public relations. They must accept a broad segment of students, not just the extra high I.Q. people of unlimited financial means. They will have to maintain the common touch while they handle an uncommon commodity. They will have to render a close stewardship with their constituency or sponsors and earn the right to be custodians of advanced scholastic excellence. A speaking acquaintance will have to exist

The higher the degree of literacy in any nation, the higher will be the degree of enjoyment and worthwhileness of life for more people. A liberal arts education may not be for everybody, but there will have to be a certain percentage of such people or civilization as we know it is over. Education of any nature, under any system, is becoming progressively more expensive and less accessible to the rank

with the lesser schools whose bright disciples may wish to escalate to the broader base of liberal arts schools. Enrollment must not be limited beyond certain ranges if they wish to speak to the whole of the economy and serve its best interest. They cannot become a museum of artifacts and primeval fossils if they wish the ivy to remain green on the tower and the coffee fresh in the faculty lounge.

As this article closes my prediction on certain subjects I present my personal evaluations and predictions about Arkansas' two church-related schools, Southern Baptist College and Ouachita Baptist University. One hundred years from today will find these schools thriving, growing and intensely committed to providing leaders for a generation yet unborn. Our present thrust for Christian Higher Education will influence at least two subsequent generations most favorably. There is a grandchild somewhere in Arkansas this hour who will rise to carry the torch on to his generation and so on until the return of our blessed Lord. The Baptists of Arkansas have declared themselves in the interest of Christian Higher Education and are committed to the support by money and by prayers for their schools. I have no obscure fear but that the service of our schools will be so indispensable to future generations that they will be embraced for their true worth by their new constituents. Those who serve in such an institution may have great comfort in the fact that their labors do not cease with their generation. Our two Christian schools will walk on out into other centuries and through the pages of future history to achieve their divine appointment.

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



- *Letters to Congressmen:* Citizens often wonder whether their letters to congressmen do any good. The answer is definitely yes. A Congressman may have second thoughts when the bulk of his mail indicates that a lot of constituents disagree with him. On the other hand, his confidence is boosted when he reads considerable constituent mail endorsing his position. Senator Clinton Anderson publicly admitted that he changed from

support of the SST to opposition because of constituent pressure. "The mail did it for me," he said. Other evidence comes from Representative Thomas O'Neil who told an interviewer in 1971 why he became a strong anti-war leader: "I never yielded to pressure in my life. But when I get 400 letters a day on something, I wonder whether I am right or wrong. And if you're wrong, you have to be man enough to admit it."

(Common Cause Report from Washington, April 1973)

- *White-Collar Blues:* A survey of 2,821 executives reveals an "alarming" 52 percent of supervisory managers consider their work "at best, unsatisfy-

ing." Other findings from the American Management Association's study are as follows: 30 percent of the executives believe business activities "have adversely affected their health in the last five years." Less than 30 percent of the businessmen were able to say they had "never been expected to compromise personal principles to conform to organizational standards." Half of these people believe that a dynamic personality and the ability to sell oneself are "more highly valued attributes in business today" than "a reputation for honesty or strong moral conviction."

(Wall Street Journal, May 29, 1973)

## Letters to the editor

### Indiana work needs aid

In the 14 countries of Northeast Indiana there are about 1,000,000 people. We have only 14 Southern Baptist congregations, with less than 1,000 total resident members, and there are very few other evangelical churches of any type.

There is a great need for pastors and lay people to move to Northeast Indiana and serve the Lord in these small congregations. There is also a need to start new missions in places where we do not have a nucleus of committed Christians to lead in the work. Would you like to help?

Those responding to this appeal would need to support themselves by secular employment. At present the job opportunities in industry are very numerous. We would assist in anyway possible to guide those interested to employment, and to a challenging place of Christian service which would help strengthen present work or help start a new work.

I am sure that there are many Christians who want to do more with their lives than merely make a living. Anyone wanting more information can write or call me. Lowell Wright, Area-Supt. of Missions, 105 S. State St. Kendallville, Ind. 46755 (219-347-0751), or Don Hammonds, at the Home Mission Board. —Lowell Wright

### Preacher available

I would like for Arkansas Baptists to know that Dan G. Smith is available for either a pastorate, director of education, or revivals.

He is a native of Arkansas, the son of Rev. and Mrs. Glen H. Smith of Little Rock, is married and the father of a 20-months-old daughter. His wife, Nancy, is an organist and pianist.

Dan's education includes degrees from both Ouachita University and Southern Seminary. He has served pastorates in Arkansas and Kentucky.

While he and his family are in Arkansas between June 5 and July 4, he can be reached at P.O. Box 31, Smithville, or at 2911 West 4th Street, Little Rock. —K. Alvin Pitt, Pastor, Baring Cross Church, North Little Rock

### Prayer Calendar

for

Superintendents of Missions

Troy Melton

June 27

White River Association

## Doctrines of the faith

### Doctrine no dirty word

By H. E. Williams

President, Southern Baptist College



Dr. Williams

For practically a generation there has been growing among Baptists, as well as other groups of the Christian community, a disdain for the principle of doctrine. The attitude of some toward doctrinal expressions lead us to believe that they hold the position that doctrine is a dirty word.

Doctrine, in the Christian community, is both the declared views on the scriptures and the emerging traditions arising from new understandings of the Word of God. If such a definition be true, then why the need to feel that doctrine is something of which to be ashamed?

Without doctrine, there would be no evidence of systematic understanding of the Bible. There would be no fellowship or community of Christians. We do not unite on some ethereal nothingness, but rather on common understandings of God's revelation.

There is a tendency in our time to attempt unity on the basis of Christian experiences. However, such union is impossible — in view of the diversity of Christian experience. Even on the cardinal doctrine of the regenerative experience, there is wide diversity in the Christian world as to what constitutes the "New Birth." There are those professing to be Christians who do not believe it is possible to experience being "born from above." Others teach that one may be "born again" every day. With such variety of beliefs leading to confusion, it is quite evident that Christians need to arrive at positions by which they can guide their lives and identify the bounds of the Christian community of fellowship.

Much of the tendency toward "anti-doctrinalism" today lies in widespread anti-intellectualism now evident among Christian people. To take a stand against declaring positions on the teachings of the Bible is to oppose intelligence in religion and Baptists have historically refused to walk in such a way. We have felt that many declared positions were sacred, and that not only should our people be taught these principles, but that all men everywhere would profit by knowing them. If we take away these great, dynamic positions, then we have no reason to exist as a denomination.

Our people have tenaciously held forth the doctrines of the universal priesthood of the believer, the inalienable right of all men to have access to God through Christ, the autonomy of the local church, the separation of church and state, equality of believers, a divine call to the ministry, the infallible Word of God as the one final authority for faith and practice, total depravity of the lost, experiential salvation, adequate voluntary support of the ministry and the missionary enterprises of the churches, and voluntary cooperation of individual Christians and organized bodies of the Christian community to further the interests of the Kingdom of our Lord on earth and to increase the moral responsibility of all men to God for conduct as well as faith.

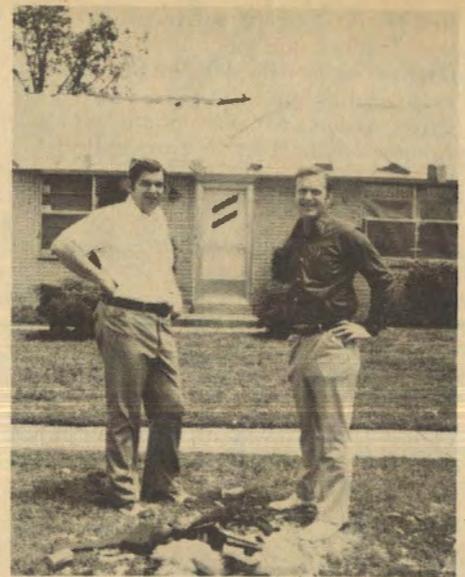
There is nothing wrong with doctrine — if it is truly based on Christian understanding. Some positions become axioms of life and never change. Others may take on additional meaning as emerging understanding modifies and matures Christian views. Baptists were among the earliest people to question crystallization of doctrine. They savagely fought the "established church" because of the feeling it had "arrived" at the final destination of Christian understanding. How utterly sad that any fellowship should ever feel that all mankind should bow before them to receive "final truth!"

Finally, we must admit for Baptists the Word of God is to be accepted as final truth. Human experience is a very untrustworthy substitute. Also we hold that the decrees of men in high ecclesiastical positions are often unreliable.

Regarding doctrine, one should keep the window open for the fresh air of understanding and "try the spirits to see whether they are of God or not." At the time we open the window, we should put a good screen on it to keep the "bugs" out so that we will not "be swept about by every wind of doctrine."



First Church was one of two churches serving meals in their dining hall. They also sent out sandwiches in trucks and busses.



Don Kimberling (left) and Tom Lovelace took time off from their jobs to help with projects like replacing a missing roof with a plastic covering.

## Baptists aid tornado victims

By J. Everett Sneed

In spite of the awesome tragedy which was a part of the recent tornado striking Jonesboro, there were many positive reactions. Among these was the spirit of Christian people, the aid given by Baptist churches, and the money provided by the Baptist denomination for extreme hardship cases.

The damage done by the tornado has not been exaggerated in the least. Much of Jonesboro and the surrounding area was destroyed. There were three deaths caused by the storm with property damage estimated at 60 million dollars. One could not believe the damage unless he was on the scene to observe the extent of the wreckage.

The spirit of the Christian people of Jonesboro has been a testimony to their faith in Christ. Many people within the city as well as without have given unselfishly of their means to help those who have suffered great loss.

Typical of the effort of many people were those of Tom Lovelace and Don Kimberling who are members of Central Church, Jonesboro. Receiving permission from the company for whom they work, they gave a week of their time aiding people in need. They checked with their church to obtain a list of homes which were totally destroyed. They helped 12 families, two businesses and the school with major cleaning and repair. Lovelace has made his garage available to the school for an office. "It was our desire," Kimberly said, "to let the people know that we were there to help them. This often relieved some of the despair which they

felt and gave them courage to go on."

First, North Main, Central, and Walnut Street churches were active in assisting people. Both First and North Main served meals to families and workman.

These churches served meals both in their dining halls and sent out sandwiches in trucks and busses. These churches also made their facilities available for storage and gave food and clothing.

Associational Superintendent of Missions Carl Bunch, recalls "One of the



Missionary Carl Bunch (center) accepts a check from Tommy Bridges, Director of Special Missions Ministries for the state convention. The state convention gave \$5,000 as did the Home Mission Board. Garland Morrison (left) is pastor of North Main Church.

first things I heard on the radio, after they finally came back on the air under emergency power, was the offer to give help by our churches."

The Home Mission Board and the Arkansas Baptist State Convention has given \$5,000 each to help hardship families. Guidelines for distribution of the \$10,000 was set up by Mt. Zion Association as well as a committee to administrate the fund.

Churches, associations or individuals wishing to help should give money directly to Mt. Zion Association, P.O. Box 2115, Jonesboro, Ark. 72401. A complete accounting of all expenditures will be made by the association at a later date. There is no longer need for food or clothing.



*RIGHT: The wreckage of a home is examined by a Jonesboro resident. An infant was found safe under the car behind him. (Photo by Steve Keese, courtesy Arkansas Gazette)*

*BELOW RIGHT: Philadelphia Church was the only Baptist church damaged. The damage was relatively light in comparison to other buildings.*

*BELOW: Volunteers from North Main Church used their bus to distribute food to workmen and victims around the city.*



## News briefs

The Indian Springs Mission of Trinity Church, Benton, has begun construction of a new \$65,000 building.

David Colier will serve First Church, Morrilton, as director of youth work for the summer.

Mrs. Genevieve Kramer was recently honored by Rosie Church in appreciation for 40 years as church pianist.

Russell J. Clearman, pastor of Olivet Church, Little Rock, recently received a

George Washington Honor medal in the sermon category from Freedoms Foundation at Valley Forge, Pennsylvania.

David Henderson, Southern Seminary student, has assumed leadership of summer youth activities at Lakeshore Drive Church, Little Rock.

Vimy Ridge, Immanuel, ordained Derrell Green as deacon May 27.

Elmdale Church, Springdale, held dedication services for their new

Cambridge 220 Model Rodgers Organ May 27.

Henry Tubbs was recently ordained deacon by Raynor Grove Church, McCroy.

Sixteenth Street Church, North Little Rock, recently held groundbreaking services for construction of a \$84,000 building.

Plainview Church, Little Rock, has let a contract to asphalt a basketball court area which will also serve as extra parking space. The church also recently ordered new choir robes.

Plainview has called Kathy Ferguson as summer youth worker. She began work June 3.

Gary Garrison was recently presented the God and Country Award, highest religion award for Boy Scouts, during Sunday morning services at First Church, Piggott.

The Acteens of First Church, Murfreesboro, held a recognition service May 27. Barbara Oakley received awards for Queen Regent, Queen Regent in Service, and Service Aid.

Randy Cross, Ouachita University senior, began work June 1 as summer youth worker at First Church, Gentry.

Gillett Church announces its annual homecoming observance for June 24. Fred B. Dake, former pastor, will be featured speaker.



Dr. Williams



Dr. Swaim



Tucker

## Administrative posts at SBC filled

Dr. Padgett Cope, president of the board of trustees of Southern Baptist College, Walnut Ridge, and Dr. D. Jack Nicholas, president-elect of the college, have announced administrative appointments made by the trustees on May 24.

Dr. H. E. Williams, founding president of Southern, was named Special Representative for Development. In an earlier action on May 10, the trustees had elected Dr. Williams president emeritus of the institution which he founded and led for 32 years. The new appointment is effective July 1.

Dr. Jerol Swaim, a faculty member in Southern's Department of Social Sciences for nine years, was appointed academic dean of the college. Swaim, a native Tennessean, is a graduate of Union University in 1960. Dr. Swaim holds the master of arts degree from George Peabody College (1964) and the doctor of education degree from Memphis State University (1972).

Prior to joining the Southern Baptist College faculty in 1964, Dr. Swaim taught history in the Gideon, Mo., Public School District.

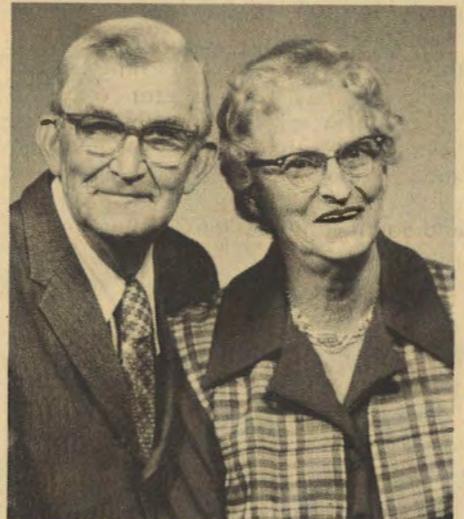
Dr. Woodrow Behannon, faculty member and dean of the college since 1956, was named Coordinator of Federal Services and Support Programs and Assistant Director of the Upward Bound Program. In this capacity Behannon will

prepare proposals for and coordinate the resulting programs in areas related to student improvement and the development of media uses for the college instruction programs and of innovative approaches in the humanities courses. Also, he will be associated with Professor J. C. Thedford in the direction of the Upward Bound program which offers opportunities for low-income, disadvantaged students to prepare for college entrance.

Dr. Behannon holds graduate degrees from Southernwestern Seminary and Memphis State University, and has done postgraduate study at the University of Georgia, Rutgers in New Jersey, Memphis State University and Summer University at Eger, Hungary.

Miss Marilyn Thompson, present assistant librarian, was given a new assignment under which she will devote one-half of her time to the library and one-half to service as a media specialist in the program to improve media usage for instruction.

Larry Tucker, at present assistant to the president for development, was designated Assistant to the President for Public Relations and Development. Tucker will be responsible for the program of public relations activities, the college news bureau, alumni promotion and motivation and a total development program.



Mr. and Mrs. Hugh Ware

## Married 50 years

Mr. and Mrs. Hugh Ware of Omaha recently observed their 50th wedding anniversary with an open house hosted by two of their three daughters.

The Wares were married April 28, 1923, at Omaha, where they have lived most of their lives. They are members of Omaha First Church, where Mr. Ware is a deacon.

They have six grandchildren.

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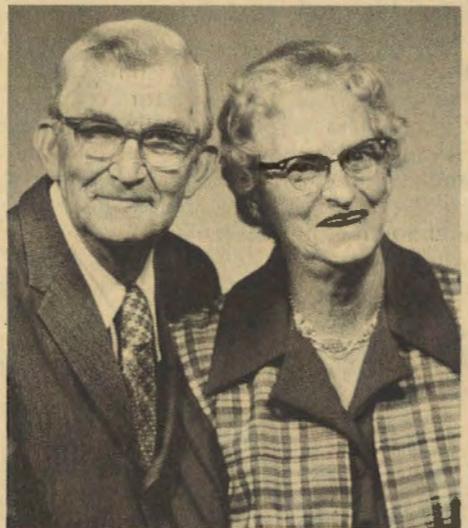
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## Staff changes

**Joe Gordon** has resigned as minister of youth education/activities to accept a similar position with the First Church, Hattisburg, Miss.

**Ralph Lindsey**, Moss Point, Miss., has joined the staff of Central Church, North Little Rock, as outreach director. He is a second year student at Mid-America Seminary, Little Rock. His wife is the former Sylvia Sterle.



Lindsey



Matthews

**John Matthews** is the new associate pastor and minister of education for Grand Avenue Church, Ft. Smith. He received the M.R.E. degree from Southwestern Seminary this spring, and is a graduate of the University of Arkansas at Fayetteville. He has served on the staffs of First Church, Commerce, Tex., and University Church, Fayetteville. Matthews is a native of North Little Rock. His wife is the former Linda Updike of Muskogee, Okla. They have one child.

**Anton C. Uth** has accepted a call to the pastorate of Immanuel Church, Pine Bluff. He has been pastor of First Church, Searcy, for the past six years. He has served on the state executive Board and as moderator of Calvary Association. He is a graduate of Ouachita University and Southwestern Seminary. He and his wife, Joan, are the parents of three children.



Uth



Walker

**James C. Walker** has accepted the call to become pastor of First Church, Melbourne. He comes to the church from a pastorate in Eules, Tex. He also has served as pastor in Arkansas at Amity, Grubbs, and Sheridan. Walker, a native of Arkansas, holds the B.A.

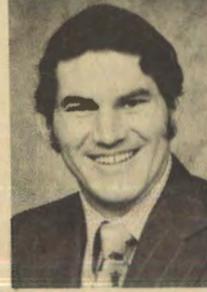
## Five Arkansas students receive degrees from Southern Seminary



Arnold



Ford



McCauley



McClung

LOUISVILLE, Ky. — Five Arkansas students were among the more than 200 graduates who received degrees during June 1 commencement at The Southern Baptist Theological Seminary here. Owen Cooper, Baptist layman from Yazoo City, Miss. and president of the Southern Baptist Convention, delivered the commencement address and Duke K. McCall, president of the seminary,

presented the degrees.

Arkansas graduates and their degrees are the following: Master of Divinity — Thomas Daniel Arnold of Sheridan, Ronald Melroy Ford of Magnolia, Danny Michael McCauley of Pine Bluff, and Paul D. McClung of Hartford; Master of Theology — Marcus Jones Rackley of Conway.

## Woman's viewpoint On Father's Day

By Iris O'Neal Bowen

Some things grow dearer, Dad, with age,  
Like thoughts from out of memory's page:

Your Bible, pages thin and worn  
That told the days that we were born;  
That heard your prayers and caught your tears  
And guided you throughout the years;

The lantern that you used to light  
To guide us through the dark of night,  
Or hung above the old pulpit  
To brighten churches dimly lit;

Your high-topped shoes — old fashioned, yes,  
But leading us through happiness;  
That tripped with joy and sometimes slowed  
When strained beneath a heavy load;

So as we honor you today,  
As one who's walked a long, long way,  
Our love still multiplies, endures,  
Since our first footsteps followed yours!

degree from Ouachita University, and the M. Div. degree from Southwestern Seminary. He and his wife are the parents of a daughter and a son.

**Jerry Greer** has resigned as assistant to the pastor of East Side Church, Pine Bluff, to accept the pastorate of Hickory

Grove Church. He was licensed to preach by East Side Church and is now a student at Ouachita University.

**Edgar Griffith**, who recently retired from the pastorate has moved to Hot Springs and been called as interim pastor of Rector Heights Church.

## Missionary James honored

The Caroline Association honored retiring Missionary J. M. James in a service at the Lonoke Church Sunday, May 27.

James was born near Murray, Ky. He was converted at the age of 10. He graduated from Union University, Jackson, Tenn. Upon completion of his college education he and the former Belle Froman were married. James then attended Southwestern Seminary, Ft. Worth, Tex., where he received the Th. M. Degree.

Among the interesting events in his life, he recalls that his father was ordained as a deacon the same day that he was ordained to the ministry.

James has pastored in Texas, Oklahoma, Missouri, and Arkansas. He has served as superintendent of missions for the Concord Association in Missouri, and the Caroline Association.

Testimonies were given concerning the ministry of Missionary James by

Pastor Houston Austin and Joe Royal. Austin said that it had been his privilege to be on the committee that employed James as missionary. He had left the association for a few years but had returned as James was leaving. Royal, a layman, told of the unique relationship that he and James had sustained. He emphasized the fine service which Missionary James had given to Caroline Association.

Editor Sneed brought the message for the occasion. He spoke from a text in II Timothy 4:1-2. Commenting on the phrase "be instant in season, out of season," Sneed said "I can no more imagine Missionary James retiring than I could imagine the Apostle Paul quitting. As God touches a man for the ministry he is given a life-time calling. I know that our friend will continue to find many places of service." James will make his home in Muskogee, Okla.

The service was concluded by Associational Moderator Billy West

presenting a \$1,000 check to Missionary James in appreciation for his more than 13 years of service to the association.



Missionary James (right) was presented a check by Moderator Billy West.



The new building of Temple Church. At left is John Hargett, builder, and at right is C. R. McCollum, interim pastor.

## El Dorado Church holds dedication

Temple Church, El Dorado, recently dedicated a new building. The \$22,500 building includes an auditorium, which seats 125, an office and pastor's study. The builder was John E. Hargett.

Participating in the dedication service

were former pastors Gerald Taylor, Scott Allison, and Martin Woodard, interim pastor C. R. McCollum, and Conway Sawyers, Superintendent of Missions of Liberty Association.

## Assembly Hymnal

This summer will be the fiftieth year of the assembly being conducted at Siloam Springs.

Special recognitions will mark the occasion and a special Siloam Springs edition of "Crusade Hymns" will be available to campers this summer.

The special edition was produced by the Sunday School Board and will be sold by the Baptist Book Store on the grounds.

Special features of the publication make it an attractive and functional hymnal for the assembly. The cover carries a picture of the well known arch over the main entrance gate. The cover also features a medallion of the Fiftieth Anniversary of the assembly.

In addition to the 65 hymns, a special wrap-around of eight extra pages contains the following songs, favorites of youth campers: "Have A Good Day", by Beverly Terrell and Gene Bartlett; "People To People", by William Reynolds; "Just As I Am", from Purpose, music by Phillip Landgrave; "Praise Him, O Praise Him", by Mary Lou Reynolds and William Reynolds; "God Has Something To Say", by Gene Bartlett; and the ever popular "Siloam", by Virgil Reynolds, arranged by Jerry Hatfield.

Cost?

By special arrangement with the

(Continued on page 15)

# New Baptist Book Store dedicated

Saturday, June 2, marked the dedication of the new Baptist Book Store facility at 4418 South University, Little Rock.

The service began with words of welcome by Manager Robert H. Bauman who expressed appreciation to the people who were present for the occasion. "We wish," he said, "to serve the people of Arkansas. We believe our new facility will enable us to display our materials better and will be mutually beneficial to everyone."

Dr. Don B. Harbuck, pastor, First Church, El Dorado, who is Arkansas' Sunday School Board member, brought greetings. He stressed the ministry of the Book Store which gives us the important service of the printed page. "We need to recognize," he told the crowd, "that much financial assistance has come back to Arkansas from the Book Store funds to enhance the ministry of Sunday School, Church Training, and church library work. We are, also, able to have book stores in pioneer areas where they are not self-supporting."

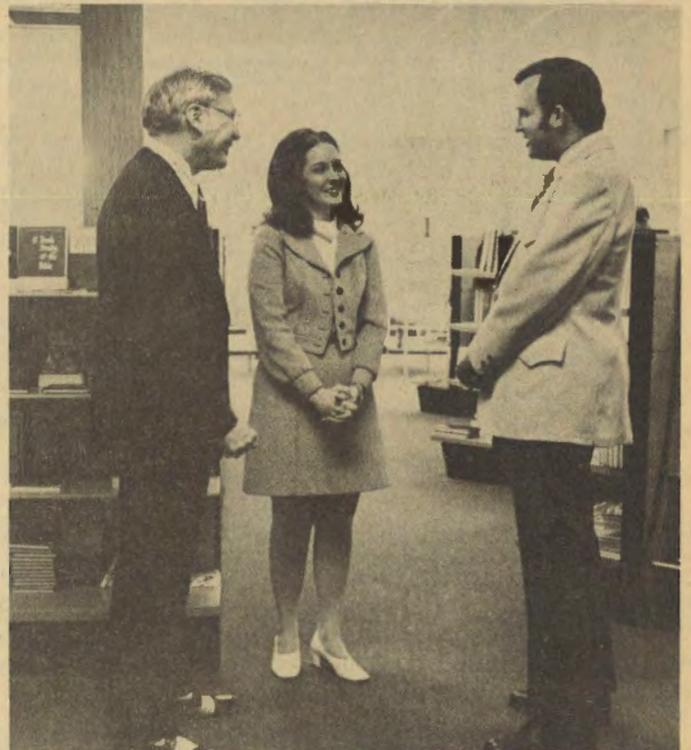
Area Book Store Supervisor Jay O. Turner spoke, emphasizing the theme "Partners in Growth." He said that book stores are partners in growth to the individual equipping him to do a better job in the Lord's work. "We are, also, partners in growth ministering to local churches enabling them to be more effective through the printed page."



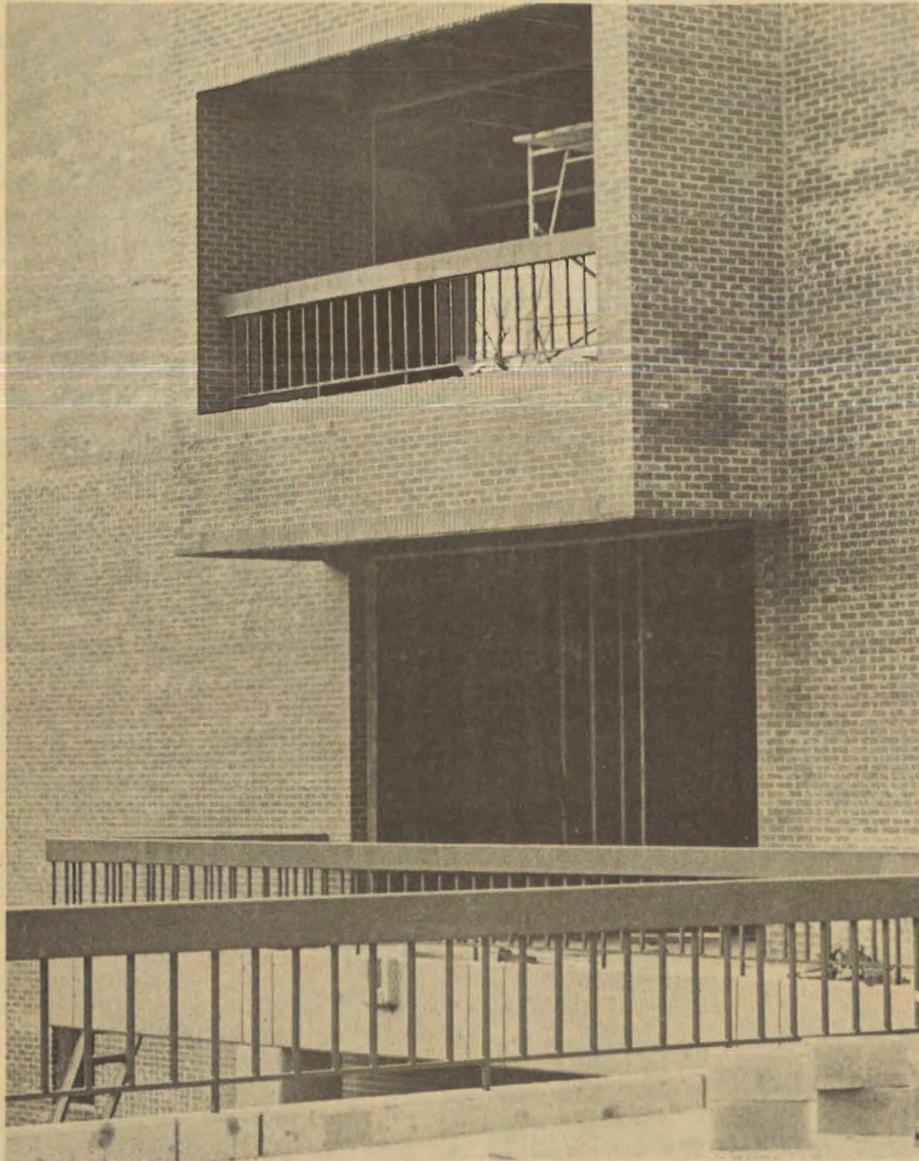
Don Harbuck brought greetings from the Sunday School Board. Also participating in ceremonies were (left) State Executive Secretary Charles Ashcraft, and Jay O. Turner.



Manager Robert Bauman wraps a purchase for a customer on dedication day.



Jay O. Turner (left), area book store supervisor, chats with Jennifer Bryon and Don Harbuck.



Ouachita Baptist University just isn't the same as it used to be. Curriculum changes, personnel changes, and some major changes on the campus are each a part of the picture of Arkansas Baptists' senior institution moving forward.

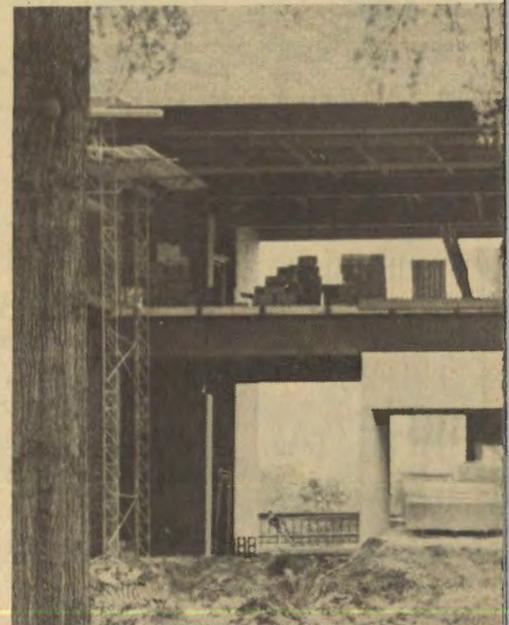
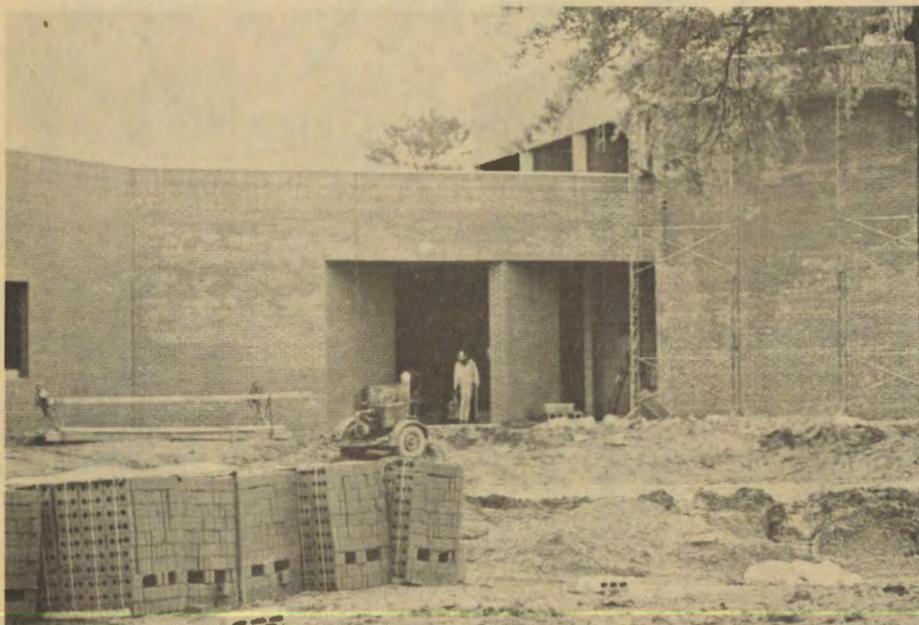
The most easily noticed of these changes is the construction on Campus. Now nearing completion is the \$1 million Evans Student Center, which is connected to Lile Hall, a \$500,000 classroom building. The two buildings are the first of the five parts of the school's megastructure.

Building number one, the Evans Student Center, was begun after Mrs. L. V. (Scottie) Evans of Dermott gave \$250,000. She said that she felt a new student center was a major need for the school. She added that she hoped her gift would inspire others to give to the Ouachita-Southern Advancement Campaign which seeks to raise \$4 million dollars with \$3 million going to Ouachita. The megastructure is being built with funds coming through this campaign.

The three-story student center will provide space for conferences by use of

*Bricks and mortar are one indicator of growth for Ouachita. This balcony on the Evans Student Center is off a reception area.*

*BELOW LEFT: The west wing of the student center provides recreation space.*



# s brighter with Campaign help

By Betty Kennedy

classroom space and banquet rooms capable of seating 400. Also on the ground floor will be a faculty lounge, a formal lounge and recreation facilities for pool and ping pong and a six-lane bowling alley.

The top floor will contain a prayer chapel with a balcony overlooking the Ouachita River, student senate offices, two guest rooms, a BSU office and a reception room.

Planned for downstairs is a post office and bookstore. The campus drive will be re-routed around the student center where a drive-through entrance will be provided. The student center is scheduled to be ready for this fall.

The second building of the megastructure, Lile Hall, will provide classroom space for the business and economics division. A \$100,000 anonymous gift was donated toward the cost of this building. It is named in honor of a former OBU teacher. Space below the ground floor of the classroom building will be left unfinished to provide for future expansion.

Completing this five-building structure will be a fine arts building, another classroom wing, and an auditorium. Ground was broken in May for the fine arts building, which will house the School of Music.

*Glass will provide an airy see-through effect for the main lobby area of the student center.*

While adequate physical facilities are of great importance to the school, Dr. Daniel Grant, president of the institution, sees an even greater priority. Dr. Grant sees the greatest need as a change in spirit of the institution and those involved with it. While Ouachita-Southern Campaign funds are going for these buildings, Ouachita is earmarking 1/3 of the money for needs other than bricks and mortar.

For every \$2 spent on buildings, \$1 will be used for scholarships, upgrading faculty salaries, establishing endowed chairs of instruction, and improving department budgets for equipment and travel for study and professional meetings. In recent months 12 new scholarships have been established through campaign funds.

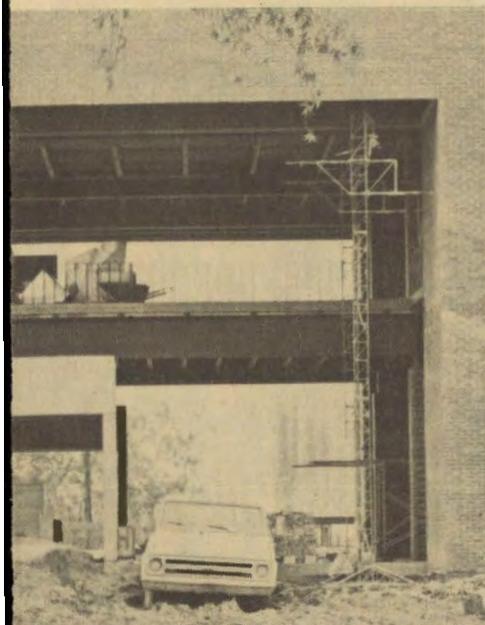
Dr. Grant feels that Arkansas Baptists' support through the Ouachita-Southern Campaign stimulates support from others. He cites the success in getting a \$300,000 matching grant from the Mabee Foundation of Tulsa, Okla. The school had once been turned down by the foundation. A year later, they saw what the campaign had accomplished and offered the matching grant. "People and companies do not invest in institutions going down hill," Dr. Grant said.

*The wing to the east of the student center will be Lile Hall, providing classroom space.*

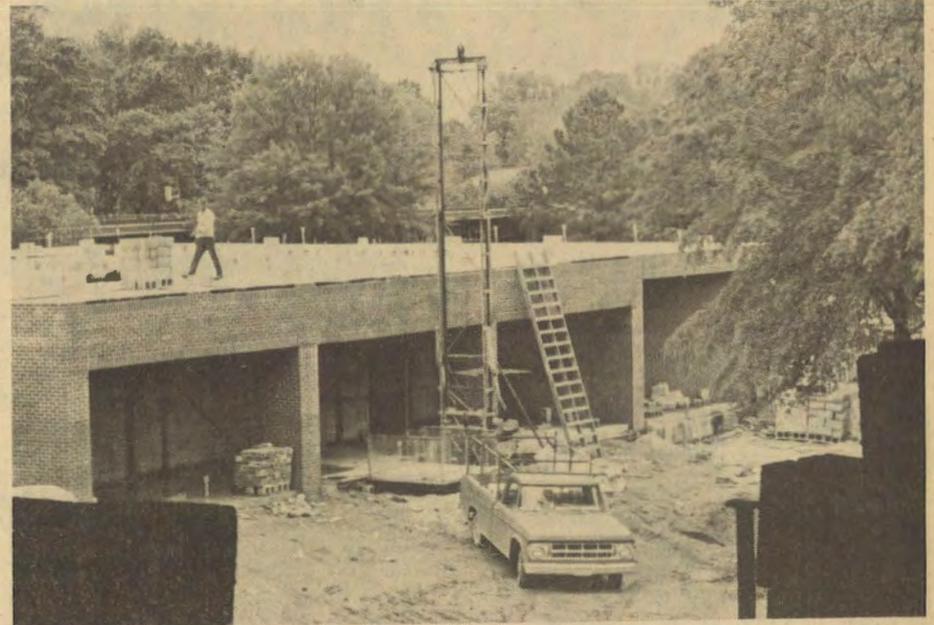
Ouachita's next priority is science facilities. Dr. Grant emphasized that the division has an excellent faculty, but facilities need to be remodeled or expanded. Such a plan was stimulated several years ago when a school of nursing was established at Ouachita, but enthusiasm waned when the school was moved. In fact, a fund in honor of Dr.



*A symbol of OBU's past, North Dorm once stood where the megastructure is now taking shape.*



June 14, 1973



Page 13

Eugene Provine collected \$50,000 toward science buildings and equipment.

The school's plans are the same for its School of Music. While a top faculty is available, the School of Music lacks adequate facilities. Their new facilities in the megastructure are already under construction.

Another area of need is for classroom space for the Social Science Department. The two Classroom wings of the megastructure are expected to alleviate most space problems.

A source of pride for the institution is its faculty. Dr. Grant points to the group as a "good, loyal faculty with little turnover," although they receive salaries below the average for Arkansas schools. However, this will be the fourth consecutive year in which they will get raises. "They see progress and do not expect to see things change overnight," Dr. Grant said. He points with pride to the fact that more than 1/3 of the faculty members hold the Ph.D. degree, which is above the standards of the North Central Association of Schools and colleges.

With all the other progress at Ouachita, it is not surprising that the school's enrollment is on the rise. In contrast to an enrollment down sharply three years ago, this fall's freshman class of 506 was the largest in six years. The total enrollment of 1511 was also the largest in six years. Dr. Grant gives the fund-raising campaign credit as one of the major factors in stimulating new interest in coming to Ouachita.

Ouachita's president feels he has



Ouachita's president, Daniel Grant, sees many good signs for the school.



A peek through the doors of Mitchell auditorium reveals the concert band practice in session.

witnessed an improvement in the spiritual tone on the campus. He gauges this by better attendance at the "Noonday" devotional and an increase in the number of students preparing for the ministry and church-related vocations. There also seems to be greater respect by other students for those in church-related studies. Dr. Grant thinks that the Ouachita-Southern

Campaign has caused churches to look to the school for revival workers, pastors and other staffers.

"Ouachita, we sing thy praises. . ." is a familiar line to students and alumni of Ouachita Baptist University, and Baptists all over Arkansas seem to be picking up the tune, also, thanks to a renewed emphasis on quality Christian higher education.



Warm weather brings students to spend every possible minute outside before going in to a class in Berry Chapel.

**Foundation**

**Caution and flexibility needed in investing**

Two scientist-professors developed a technique for measuring the degree of dogmatism held by an individual or group of persons. The technique was tested over a period of time and is believed to be as accurate as possible in measuring such a variable, human characteristic.

Several groups of students were tested, some ten years after the first test, and in each case were found to be dogmatic in their attitudes.

Groups of older adults were also tested and scored just as high in dogmatism as the students. Of course, each group was dogmatic about different things, but both groups demonstrated an equal degree of dogmatism.

Finally, after extensive testing of various professional and age groups, none had been found who scored low in dogmatism. The researchers then used their technique on a group of bankers who, according to popular opinion, are reputed to be among the most conservative and dogmatic of all businessmen.

To their complete surprise, the bankers were the first professional group to score a low grade in being dogmatic. The reasons for this are open to speculation, but several answers seem obvious.

The banker works in a field that is constantly changing and is as variable as the economy itself. While he must be extremely careful and cautious in the handling of funds, he must also be open-minded to the innovations taking place in the business world, which provides the basis for his daily business.

It is this same combination of "open-minded dogmatism" that the Arkansas Baptist Foundation seeks to provide for Arkansas Baptists and other interested persons. The Foundation's employees and directors are dogmatic without apology in protecting the funds entrusted to them and in seeing that the interests of the donors and beneficiaries are properly protected.

The investment of funds is handled very conservatively. At no time does the temptation of a fast profit cause the investments committee to sacrifice any safety in the investment and management of funds.

On the other hand, however, the Foundation can be just as creative and innovative as necessary in finding some way to properly implement the wishes of



**The Ouachita-Southern Advancement Campaign**

The Arkansas Baptist Campaign for Ouachita Baptist University and Southern Baptist College

**Progress report**

By Jim E. Tillman, Director

The following report reflects continued progress of Phase 2 of the Ouachita-Southern Advancement Campaign:

<b>ADVANCE DIVISION</b>	
Total Advance Churches .....	119
Total Churches Responding .....	106
Amount pledged .....	\$2,305,260.50
<b>GENERAL DIVISION</b>	
Total General Churches .....	1,060
Total churches responding .....	466
Amount pledged .....	\$ 616,921.48
<b>TOTAL CHURCH PLEDGES</b> .....	<b>\$2,922,181.98</b>
Receipts received through May 24, 1973 .....	\$ 729,327.24

Churches making commitments to the Campaign not listed in the *Arkansas Baptist Newsmagazine* to date:

**ADVANCE:** Marshall Road, Jacksonville

**GENERAL:** Rosie  
 Antioch, Hermitage  
 Lakeside, Hot Springs  
 McRae, First  
 New Antioch, Brookland  
 New Hope, Dardanelle  
 Parkway, Lake Village

Associations with over 80 percent of their churches participating are:

Ashley — 84 percent  
 Dardanelle-Russellville — 83 percent  
 Independence — 81 percent  
 Ouachita — 81 percent  
 Little Red River — 80 percent

a donor. Some prospective donors have strange requests, but so long as their wishes are consistent with the Foundation's purposes, ways can be found to see that it is done.

Some donors find themselves in rather unusual circumstances, and special efforts must be made to word a will or create a trust that will provide for some strange contingency; our attorney comes to the rescue and suggests the best way to legally accomplish the desired purpose.

Your Foundation believes that it has found the proper balance in these

matters, and it is here to serve you and Baptist causes. —Roy F. Lewis, Acting Executive Director

**Assembly hymnal**

(From page 10)

Baptist Book Store and the Assembly, the Hymnal will be on sale for half price on the opening day of the assembly. Half price is 25 cents. After Monday, the regular price will apply.

Make a joyful noise unto the Lord, at the assembly! —Lawson Hatfield, Sunday School Department

# Associational missions will be spotlighted with day of prayer



Dorris

Dr. Rheubin L. South, president of the Arkansas Baptist State Convention, has proclaimed July 15 a Day of Prayer for Associational Missions in all our churches. Pastors and other church leaders are urged to cooperate with as-

sociational leadership in observance of this day.

The purpose is to emphasize the meaning and ministry of associational missions, and to inspire continued support and involvement of all Arkansas Baptists on this level of missions. The result will doubtless strengthen the work and fellowship of churches throughout the state.

A Baptist association is best defined as a group of "churches in fellowship on mission in their setting." It has historically been the basic unit in Baptist life apart from the local church, and has made many significant contributions to the growth of the denomination.

Associations were originally formed to provide fellowship and cooperation for scattered churches. Today these essential elements are still vital to the growth and development of the Southern Baptist Convention in carrying out

the Great Commission of our Lord.

In Arkansas there are 44 associations. Currently 34 of them have superintendents of missions. Leadership in the other associations rests upon the moderator and his elected staff.

The various departments of work in the Arkansas Baptist State Convention have tools and resources available to associations, and often depend heavily on associational leadership for promotional success. This is particularly true of state missions.

On July 15, pastors and church leaders may use or implement any of the following suggestions:

- Include in sermons and devotionals a reference to associational fellowship and cooperation among churches in local mission outreach.
- Invite the superintendent or a former superintendent of missions to speak.
- Recognize associational officers and committee members in the church.
- Invite testimonies from them concerning associational work.
- Review the history of the association and point up the church's participation.
- Have special prayer for the associational fellowship, program of work, the superintendent of missions, elected officers and committees.
- Request the congregation to pray daily for the mission outreach of the association. —R. H. Dorris, Director, Dept. of Missions

## Between parson and pew

### Set our souls on fire

By Velma Merritt



Mrs. Merritt

The study of Jesus' remarks about faith reveal much about us today. Several times he said, "O ye of little faith." Jesus told us things would be granted to his hearers according to their faith.

We have come to rely more and more on plans and programs and less and less on faith in our churches. Programs are marvelous when they are brought about under the Spirit's leadership, but too many times we plan the program and then maybe say in substance, "Lord, we sure hope

this is all right with you. Now bless it."

We need to major on God's ability and leave the results with him. No one can program God to a specific place or time. God works on his timetable according to our faith.

Before we try to do something for God we must first be something from him. We need to catch on fire for the Master, and to do this we have to strike the match of faith. All we must do is be willing to respond to God's ability to work.

When we begin to concentrate on being God's people of faith instead of doing all we can for him, we will see the Lord working far more than we can ever imagine or program.

## Child Care

### Grateful for a chance

My Brother and I went to the Baptist Home one time about two years ago. We seemed to know that we would enjoy it, but everything was very strange. Chip was 8, I was ten. I can't forget the first day there. There I was, where was I to go—do—say? There were only 8 buildings, but it was like being lost in a jungle of them. Everything was so quiet. It seemed to be dead. This place had everything—swimming pool, horses, gym, and the houses were all so modern. It seemed to have everything but people. It seemed like every one was hiding from me, like in a ghost town. Suddenly a man walked behind me "Hello" he said and introduced himself. When he first spoke I was so frightened I wanted to run away. After this it seemed like people had found me or I had found them one, because there were people all around me, men, women, boys, and girls. I at once learned to love this place. The people seemed to like me. The Baptist Home taught me responsibility. I would not have learned at home. I thank God I had a chance to go to a place like this.

Bill Redman, now living with a favorite aunt and uncle in Van Buren, wrote this theme for an English assignment. He gave me his permission to share his feelings with you. The significant steps in his quest for self-control, meaningful human contact, and responsibility can be seen in many of the boys and girls in our care. First, there was the fear of the unknown; then "people found me," "people seemed to like me," (therefore) "I at once learned to love this place." "The Home taught me responsibility," "I thank God I had a chance: . . ."

Our staff is grateful to Arkansas Baptists for their support and encouragement that makes possible our ministry to families and children. After all, there are so many who simply need a chance. —Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

## Over one thousand added

Some readers of this article are individual subscribers to the *Arkansas Baptist Newsmagazine*. Others are members of a club plan of subscribers. The majority of readers are members of the church budget plan.

Regardless of the plan of subscription, all readers will have available nine big special pages of information on projects of the "Share the Word Now" emphasis of Southern and Arkansas Baptists.

The August and September issues of the *Newsmagazine* will carry full page articles defining and describing projects that churches can use in reaching and winning people to Christ and to his church.

Consider these important questions about your Sunday School and church plans for next year.

Are you planning for a year of growth? Are you preparing for a People Search? Do you have plans for a growth campaign? Are you interested in an attendance improvement project? Will your church be involved in a Lay Witnessing Campaign, of a Sunday

School Revival? Have you made plans for a People to People Commitment week? Do you use an effective literature distribution plan? Are you planning to participate in the state wide high attendance day called "Great Day In The Morning," Oct. 7, 1973? Have you considered an Adult Rally in your Sunday School? Would you like to lead your members to read the Bible through next year?

These questions point to about ten basic Sunday School projects. Printed details on how to conduct the activities will be printed in the special "Share the Word Now" issues (August and September) of the *Newsmagazine*.

If yours is a church not yet in the church budget subscription plan, you might present the idea to your leaders and lead the church to accept a two months free subscription for the August and September issues. Write Editor Sneed for the special free order form, or list each family of your church on a sheet and request the SHARE THE WORD NOW free subscription plan.

The resident family list should be sent to the *Arkansas Baptist Newsmagazine* by July 1, 1973.

Over 1000 new readers have already been included under this special offer.

Share the Word Now! —Lawson Hatfield, Sunday School Dept.

### Stewardship

## Use whatever talent you have

During a World Missions Conference in one of our associations, I had described some of my previous work in pioneer missions in Ohio while under appointment by the Home Mission Board. In the question and answer period which followed, a lady asked, "How did you happen to feel called to that particular type of mission service?"

I tried to explain some of the factors involved in such a decision and commitment. I mentioned several personal qualifications and family circumstances which made me feel at the time that perhaps I could be of greater service to the Lord there. I wanted to use whatever talents I had in the most productive way possible.

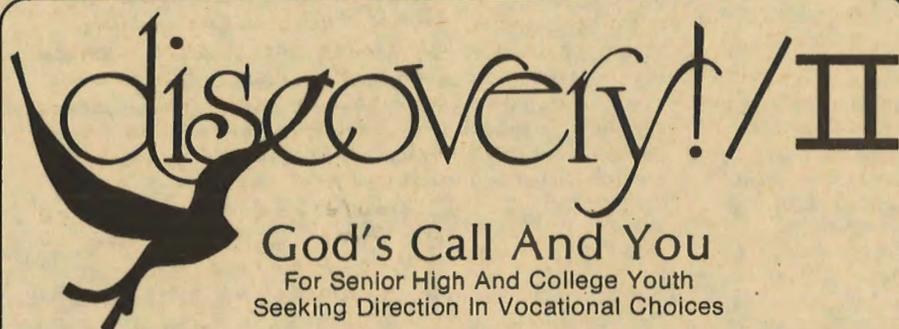
I felt then, and still feel, that God expects each one to use his own particular talents, qualifications, and training. Some have a special talent for pastoring a church, and others for administrative or denominational service. Some are at their best in a great pulpit, and others reach their zenith in personal counseling.

One trained in accounting may render great service as church treasurer, and a grandmotherly type who loves children may be just the one to inspire confidence in young mothers who need to be in church with their children in the nursery.

A deacon in a church I once served was especially talented as a chef, and he used his culinary skill to make the Brotherhood meetings a time of real joy and something easy to promote.

Jesus taught that we are stewards of all that we possess. But that includes more than money and material possessions; it includes our skills and talents and knowledge and abilities.

The steward is not expected to use what he does not have, but he is expected to use profitably whatever is entrusted to him. In the parable of the talents, Jesus was saying, "Use it or lose it." —Roy F. Lewis, Secretary of Stewardship-Cooperative Program Department



**God's Call And You**  
For Senior High And College Youth  
Seeking Direction In Vocational Choices

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

On The Campus Of  
**Ouachita Baptist University**  
Arkadelphia, Arkansas

### • Program Features •

Presentation of Youth Musical  
Individual Counseling  
Occupational Testing  
"Here Comes College"  
Recreation  
Workshop

Kluster Groups In Dormitories  
Interest Conferences  
Career Exhibits  
Fellowship  
Bible Study  
Skil-Labs

**Total Cost**

**\$20.00**

Includes Registration, Room, Meals, Linens, Insurance  
Send \$3.00 Registration To

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

kinds of evil; and that the secular and materialistic standards of a secular and materialistic society operate on a basis that every man has his price, that there is no wrong if you are not caught, and that Christian ethics and virtue died as our scientific and technological age was born.

If from Watergate we learn that there are moral standards, that there are Christian ethics, that there is right and wrong, and that we need to return to the simple virtues of our founding fathers — then Watergate may have been worth the price.

There are problems of our business and economic society. The problem of unemployment, of under-employment, of disrupting the national economy with strikes and lockouts, of greedy employers, the demands for increased welfare, increased social security, increased government aid of all kinds, and the demand for lower taxes.

The problem of inflation eating away the retirement benefits and life savings of the elderly. The problem of continuing the vicious seemingly unending cycle of higher cost, higher wages, higher profits, higher inflation, and on and on.

The problems of business need Sharing the Word of God Now.

The answer to our personal problems such as prejudice and jealousy and hate and envy is sharing the Word of God. So many people have personal problems in the age in which we live. In our desire for better homes, more convenience, better clothes; better and more automobiles, a second vacation home, more leisure time, more social and civic and fraternal organizations we create all manner of problems. With the television blaring, the children screaming, the husband demanding, and the wife defending, we have a picture all too common in our lives that causes frustration, despair and often hopelessness. Sharing the Word of God in the lives of individuals can solve these personal problems.

#### More people

We need to Share the Word Now because there are so many more people in the world today than ever before. I feel our responsibility is in direct proportion to the number of people who are needing the Word of God. There are nine times as many people in the world today as there were when Christ was on earth.

There are perhaps two billion people in the world today who have never heard the name of Christ as Saviour, as Messiah, as Forgiver of sin, as Source of personal power and as Guide for life.

There will be approximately one hundred and twenty million people born this year, there will be approximately fifty million to die. There will be a population gain this year of approximately seventy million. One hundred and twenty million persons who are born this year approximately eight million will become Protestants, approximately twenty-two million will become Catholics and approximately ninety million will never hear of Christ as their Saviour or never respond to Him as their Lord. There are 200,000 more people today than yesterday; 8,500 more this hour than the previous hour. The thought of ninety million people each year needing Christ as their Saviour, even as you and I need Him as ours, is such a compelling reason for sharing the Word that we need not go further.

#### Scripture

We should share the Word because the Scripture tells us to.

*Luke 10:2* reads: "Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

In *Romans 10:15*, we read: "And how shall they preach, except they be sent?"

In *Mark 16:15*, we read: "And he said unto them, go ye into all the world and preach the gospel to every creature."

In *Matthew 28:19*, we read: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

In *Acts 1:8(b)*, we read: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

God has commanded it, the Scripture has recorded it, and our obligation is to obey it.

We must Share the Word because the Scripture tells us to.

#### Where — share

Where should we Share the Word?

The Scripture says that we should witness beginning where we are extending to the uttermost parts of the world. Begin where we are? This means we should witness in our kitchen, in our dining room, in our den and in our living room. It means we should witness in our front yard and across the fence in our back yard. It means we

should witness to our neighbors next door and to our neighbors who live around the world. It means we should witness where we work, where we shop, where we bank, where we play, and where we make our social contacts. It means we should witness as a Sunday School teacher, as a church visitor, or as a church leader. It means we should witness to church prospects and to the lost who should be related to the church. It means we should witness when we travel, when we are on vacation, when we are on a business trip, attending a conference, at the civic club, at the country club, at the hunting club, at the social club and at the garden club.

We should also witness to the uttermost parts of the earth. That means we should witness to the country, to the rural settlement, to the village, to the town, in the city, and in the metropolis. It means we should witness in the townhouses, and in the ghetto, in the single family residence, and in the high-rise, in the row house and in the tenant house, and, in the hovel and in the mansion.

We should share the Word in the fifty states of the union, in the territories of our country, in the 77 countries where we have foreign missionaries and as soon as possible, in the 100 or more countries where we do not have foreign missionaries.

We should witness in the heat of the equator, in the cold of the frigid zone, and in the comfort of the temperature zone. We should witness in the dust of the desert, in the dampness of the rain forest in the depth of the valley, in the height of the mountain, and in the vastness of the plain.

Yea, wherever there are people, this is where we should witness.

#### Who — share

Who should Share the Word?

When Jesus was on the Mount of Olives immediately preceding His ascension He turned to His disciples, His followers, the believers, and said to them, "Ye shall be my witnesses." The term He used was an all inclusive imperative referring to each of them.

He did not get Peter, James and John together and say, "Now you have been with Me in special places and under special circumstances. You are my executive committee. You are to be My witnesses."

Nor did He get His apostles together and say, "You have been especially trained for the purpose of witnessing. You are the ones that will witness."

He turned to the assembled group and using an all inclusive term, commissioned all of them to be His witnesses.

Who shall witness? The pastor, the minister of education, the minister of music, the associate pastor, the Home missionary, the Foreign missionary, these shall be witnesses.

The layman or the laywoman; the white collar worker, the blue collar worker; the educated, the uneducated; the poor and the rich; the experienced and the inexperienced; the employer and the employee; the farmer and the city dweller; the secretary and the executive; the teacher and the pupil.

Who shall Share the Word? The white and the black; the brown and the yellow; all the people who are followers of Jesus should share the Word.

Who should Share the Word? Those at home and those who travel; those at work and those at play; those who are bold and those who are timid; those who find it easy and those who find it difficult.

Who should Share the Word? The pastors, the preachers, or the prophets in our churches. All 34,000 of them should continue to share the Word with a new zeal, not only in their pulpits but in their communities and in places where the Good News is still Good News, Pastors should share the Word.

The missionaries should Share the Word. Missionaries everywhere have this responsibility. There are 2,225 Home missionaries, some located in each of the 50 states and in Puerto Rico and Panama, who have a unique opportunity of sharing the Word. The 2,500 Foreign missionaries, located in 77 countries throughout the world have a responsibility of sharing the Word.

Our evangelists need to Share the Word. An increasing number of ministers in our midst are feeling the call for full-time evangelistic service. We commend those who act upon God's calling in making themselves available, on faith, to share the Word as an evangelist. We only have to look about us to see the great things that are happening in this field. Evangelists should share the Word.

Our deacons need to Share the Word. There are an estimated 350,000 deacons of the Southern Baptist churches. These are men who have been set aside, who have been ordained, who have had hands layed upon them. I personally believe the deacons are the most under-used special, identifiable group of men in the Southern Baptist Convention. Nothing would do more to magnify the office of

the deacon than developed programs in the local church that would individually and collectively involve deacons in sharing the Word. The deacon needs to be challenged to extend his vision beyond the local church, to acknowledge his responsibility worldwide and recognize that his opportunity is wherever there are lost people. When a man is ordained as a deacon, where does his actual responsibility end? Is he a deacon in the association or is he a deacon of the association? Is he a deacon in the state convention or is he a deacon of the state convention? Is he a deacon in the Southern Baptist Convention or is he a deacon of the Southern Baptist Convention?

The deacons of our 34,000 Southern Baptist churches should be involved in existing and proven methods of sharing the Word and challenged by new and innovative activities which involve them in sharing the Word.

The laity, men and women, should be involved in Sharing the Word. The mere fact that it takes 27 of us, most of whom are of the laity, to win one to Christ indicates that we are not effective in sharing the Word. An overriding need of our convention is the effective, dedicated and meaningful involvement of the laity in sharing the Word.

Young people and students should Share the Word. And what a fruitful source this can be and is when properly utilized. Committed young people witness with boldness and a refreshing sincerity that mocks some of us of the older generation. They are most effective with their peers. Young People should share the Word.

#### How — share

How should we Share the Word?

The Scripture clearly points out that all of us do not have the same gifts. Sharing the Word, therefore, is not something that can be regimented with sameness nor executed with uniformity. In sharing the Word each of us needs to discover the gift that we have and apply that gift in an effective manner.

To some He gave the gift of prophecy or preaching. The pulpit is a great, if not the greatest, place for sharing the Word with those who come into the House of God. Fortunately Southern Baptists have pastors who believe in using the pulpit in sharing the Word of God. Fortunately our pulpits are not being surrendered to lesser claims than that of proclaiming the Word of God. Thank you pastors for maintaining the pulpit as a place for sharing the Word of God. Unfortunately, though fewer and fewer lost people, particularly adults, are coming into our churches, therefore, we must go to them.

The revival meeting is still an effective place for Sharing the Word of God. The old-fashioned meeting is proving to be ever fresh and new. Increasing results from revival meetings indicate that people are responding to a well planned, a well executed and a well preached evangelistic campaign supported by prayer and visitation.

Crusades of all types are being effectively used in Sharing the Word. These may be area crusades, citywide crusades, simultaneous crusades or lay-led crusades where personal witnessing and testimonies are emphasized.

There are other traditional ways for Sharing the Word. The Sunday School, church visitation, personal witnessing, distribution of the Scripture, tract distribution of the Scripture, tract distribution, the radio and television, to name a few.

There are many new and interesting ways being developed to Share the Word. The coffee house ministry, the beach ministry, the resort ministry, the campus ministry, lay witness missions, church renewal, lay witness training, bus ministry, Bible study groups, prayer breakfasts, sharing groups, distribution of Christian books, Bible translations, agricultural missions, and a multitude of opportunities that are opening before us now, beckoning Christ's disciples to come or go and share the Word. The question is not whether I have properly classified these techniques as old or new, that is immaterial. The question is whether we are personally using one or more of them in order to share the Word in our church community, in our Judea, and unto the uttermost parts of the earth.

We should not be afraid to work with others in witnessing. Key '73 offers Southern Baptists an unusual opportunity to share our knowledge, experience and expertise in evangelism and personal soul winning with other Christian groups. We should not miss this opportunity for we cannot escape the accountability that goes with our ability. It is equally important to teach another to witness as it is to witness.

We should not be judgmental if others differ in their methods of witnessing. I know I have a tendency to believe, or even say, "if you don't do it my way; if you don't think like I do; if you don't believe exactly as I do, you are wrong and I will oppose you."

Assuming a belief in the Bible and its teaching as summarized in the "statement of faith and practice," which 99.44 percent of Southern Baptists believe; there should be room for difference. The day all Southern Baptists think alike about the application of the Gospel, methods of sharing the Word, techniques of outreach ministries, or even exactly what should be written in our quarterlies or taught in our seminaries, that day stagnation begins, innovation ends, and growth diminishes.

One thing that occurs to me as being worse than for Baptists to think differently is for us to all think alike; one thing more disturbing than for us to act differently is for us all to act alike. Different thoughts and different actions bring the new, the innovative, the creative and the progressive. Baptists will winnow the new thoughts and new actions; they will eliminate the chaff, they will keep that which is good, and in so doing keep the ones who think differently and act creatively in proper bounds. If in this connection we have anything to fear it is our own judgment, and if we have anything to distrust it is our own perception.

Incidentally, if we share the Word effectively, and with a surrendered will, problems in the church and denomination will be resolved. Where there are conflicts, share the Word and the conflicts will be resolved; when there are disputes, share the Word and the disputes will be settled; when there are divisions, share the Word and unity will prevail; when there are doubts, share the Word and the doubts will be removed; when there are fears, share the Word and courage will come; when there is despair, share the Word and hope will rise; when there is weakness, share the Word and strength will increase; and when there is prejudice, share the Word and love will reign.

We must Share the Word with full cooperation between the agencies of the convention.

The Program Statements adopted by the Southern Baptist Convention outlining the area of responsibilities for its various agencies are not to establish impenetrable iron curtains to make cooperative action between them difficult if not impossible, nor are they to raise bamboo curtains as a perimeter of authority over which there will be combat for position and responsibility; rather these guidelines are to be considered as line of authority for purposes of administration, which lines should be crossed in a spirit of cooperation on projects that require combined efforts of one or more agencies, even if it means that "he must increase and I must decrease."

It is unthinkable that this or any previous convention would knowingly take action to prevent cooperation between its agencies, especially in Sharing the Word; and it is equally unthinkable that an agency of this convention would take refuge behind any action of the convention to avoid cooperation with other agencies in sharing the Word.

All of us should Share the Word, individually, collectively and cooperatively.

#### Volunteer worker — share

We should Share the Word with volunteer mission workers. It is my sincere belief that in five years' time a properly developed, financed and coordinated program could result in enlisting annually 5,000 man-years of service for a volunteer mission service; this is to supplement the work being done by the Association, State, Home and Foreign Missionaries.

It is appropriate to ask the question, "Where would these volunteers come from?"

1. We should first turn to the ranks of the retired. Sixty-five is the standard age of retirement now. It will soon be 62 and then 60, and in the lifetime of some of your children, it will be lower than that.

A. An estimated 80,000 Southern Baptists reach the retirement age each year. Of this number, surely 975 could be recruited annually for two to three years of service in some type of mission work.

(1) Of the 975 there would be 600 retiring lay persons (300 couples) needed each year for three years of service.

(2) 100 retiring pastors would be enlisted annually for an average of two years of service, and

(3) 100 persons should be enlisted annually for a period of two years of service from those retiring from church staffs, seminaries, educational institutions, convention agencies and other related activities.

B. Many Southern Baptists retire before the age of 65. Some of these would be available for service. Of special interest are:

(1) the military from which 50 retirees per year might be

enlisted for 10 years, and

(2) persons who have attained their financial goals in life of which 50 persons might be enlisted for an average of 5 years of service.

2. Why not call upon many Southern Baptist churches to release their pastors or staff workers for a period of one, two or three months to go and share the Word. I firmly believe that if a church would release its pastor and pay all of his expenses for a period of one, two or three months of missions service, the result would be beneficial to the laymen who would take over in the pastors' absence and it would be beneficial to the pastor who would get heavily involved in mission endeavors. Is it too much to ask a church that is hearing the Gospel preached over and over, two or three times a week to share its pastor or a staff member in an area where there are those who have never heard the Gospel? Certainly 400 churches would cooperate in this program.

3. Another source of workers could be the paring of two small churches. They might work out an arrangement where the pastor of one of the churches would go for a six-month period of service and the pastor of the other church would serve both churches for six months. At the end of this period of time the pastors would reverse their situations. Would it be too much to expect 100 churches in our Convention to cooperate in such a program each year?

4. Southern Baptists send out approximately 1,000 summer student missionaries for three months. Most of them through the Home Mission Board program and the Baptist Student Union program. The Mormon church sends out 13,000 young people for two years. Is it too much to expect Southern Baptists to send out 2,400 summer missionaries for three months each year?

This could probably be done if the Business and Financial Plan of the Convention was modified so that a request could be made of the home churches to assist in supporting their member summer student missionary. I believe such a change should be made. I believe such a change would add to mission giving and not take away from it, for the students would return to their churches as mission enthusiasts and could easily stimulate greater giving both through the Cooperative Program and through special mission offerings.

Many individual churches and some organized groups send out summer student missionaries. These programs should all be well coordinated for maximum efficiency and minimum conflicts.

5. I also believe that we should be operating a "job placement service" with the same vigor, enthusiasm, skill and commitment that Snelling and Snelling run their business. I know from personal experience that people will respond to a call to take jobs in mission areas. I know that jobs can be found. We should be busy about the task of seeing that this is done. If we secured only 260 jobs a year under this program and they were filled for a period of five years, this would result in an accumulated total of 1,300 self-employed lay missionaries on the field. Some effective work has been done in this area but limited personnel, limited funds and perhaps limited coordination have restricted the scope and the results of this type of volunteer enlistment.

The above would provide 5,000 man-years of service annually from persons who could be secured for a relatively small additional cost if we set our hand to the task of calling them out.

In order to enlist the 5,000 workers, I believe all the agencies involved (the Home Mission Board, the Foreign Mission Board, the Sunday School Board, the Woman's Missionary Union, the Brotherhood, and perhaps others) should jointly develop a plan to establish a way to cooperatively, consistently, insistently, and persistently call out these volunteers.

I know there are problems, there are obstacles, there are difficulties, but if the idea is valid and if the workers are needed, the problems can be solved, the obstacles removed and the difficulties overcome.

What would these people do? Some would work for pioneer state conventions; many could work in foreign service; scores could work with associations; hundreds could work with struggling pioneer churches; and thousands would assist in opening new work. Remember, it is the laborers who are few, the fields are white unto harvest!

#### Giving — share

We should Share the Word by increased mission giving through the Cooperative Program. Southern Baptists have made acceptable but not noteworthy gains in the area of stewardship during the past decades. It is true that our total giving is up year after year. As previously stated, in 1972 Southern Baptist churches gave a total of over one billion dollars for all causes for the first time. This is a

milestone. This is an achievement that can be acknowledged with pardonable pride. The portion, however, of the Southern Baptist dollar that is given to missions through the Cooperative Program has remained relatively constant for the past thirty years. The truth is that the portion has declined somewhat, diminishing from 10.07% in 1942 to 8.54% in 1972, the lowest percent in many years. It is the increased number of members and the higher per capita income that result in our increased giving and apparently not a greater commitment to stewardship on the part of Southern Baptists.

Pastors should continually reaffirm their faith in and allegiance to mission giving through the Cooperative Program. This reaffirmation of faith in the allegiance to the Cooperative Program should be done regularly and not just a special sermon during the annual budget raising campaign. It is not necessary to "reverence" the Cooperative Program, it is necessary to "reveal" the Cooperative Program. The congregation of a church has a right to know what its pastor thinks about mission giving through the Cooperative Program. He should speak in a positive and unapologetic manner on this subject and the total area of stewardship.

Information recently given to me suggested that there are 5,129 churches in the Southern Baptist Convention that made no contribution through the Cooperative Program last year. It is difficult for me to believe that there are that many churches in the Southern Baptist Convention that would not give through the Cooperative Program if the pastor reaffirmed his faith in the Cooperative Program and his allegiance to it and held it up before the congregation as a channel through which individual Baptists can participate in worldwide causes. Pastor, you have a responsibility at this point.

All denominational workers, agency employees, seminary professors and others who are supported by the Cooperative Program should be constructive in their comments about it. Destructive criticism, caustic remarks or ridicule of the Cooperative Program is inexcusable from those who live by it, and such remarks will become the maker and reflect on the agency he represents.

The Cooperative Program is not perfect but it is the best plan available to Southern Baptists, and until someone discovers a better way we should not destroy what we have.

Between 1963 to 1971, the per capita income of the U.S. increased by 69 percent. From 1963 to 1972, one more year, the per capita giving for Southern Baptist causes through the Cooperative Program increased by only 38 percent. We are not keeping up with the increase in per capita giving. If we had kept up with the per capita giving we would have available this year for allocation \$6,850,000 more than we had. If we had given seventy-five cents more per member through the Cooperative Program, the twenty-five cents per member allocated to Southern Baptist causes would have met all requests in full, from every agency of the Convention for 1974.

In 1975, Baptists will observe the 50th Anniversary of the Cooperative Program. To me this is not an occasion of victory and triumph. To me this is an occasion for thanksgiving and commitment. We have an effective tool, we have used it to a moderate degree of its potential; we should give thanks for the progress made and renew our commitment to greater gain in the future.

As the 50th Anniversary of the Cooperative Program is used for an occasion to recommit ourselves to it, it should also be used as a time when we will rededicate ourselves to the challenging task of informing all Baptists about mission support through the Cooperative Program and a reaffirmation of their goals to make the Great Commission an accomplished reality in this generation.

We should Share the Word Now by increased giving through the Cooperative Program.

This Convention will not be remembered by what we say here and it may not be remembered by what we do here — but it will be remembered as a great Convention by what we say and do when we leave here.

If this Convention inspires the messengers to go back to their administrative offices, to go back to their churches, to go back to their mission fields, to go back to their places of work and to go back to their homes with a renewed determination to Share the Word with the freshness of a new convert, with the sincerity of an ardent believer and with the assurance of a veteran soldier of the cross — then this will be a great Convention.

May God open our eyes to see the tasks before us, may He strengthen our bodies for the performance of the tasks and may He anoint our lips with the Word to Share Now.

# More than lip service

By Bob L. Wright, Pastor  
First Church, Harrison



Wright

Elton Trueblood says, "The first commandment is in condemnation not of those who fail to believe in God, but of those who get their ultimate priority wrongly placed. The second commandment is not against atheism, but against the fashionable

tendency to suppose that one way is as good as another. The third commandment does not condemn those who fail to believe; it condemns those who believe and do nothing about it."

The most terrible sin is not profanity, but lip service. Therefore, "Thou shalt not take the name of the Lord thy God in vain" (Ex. 20:7.) Presently, the commandment is being broken in four ways: by profanity, frivolity, hypocrisy and neglect.

### Profaning his name

In the usual sense, the third commandment does not refer to profanity. It touches something far more fundamental and makes plain something far more dangerous. Yet it includes profanity in the ultimate sense.

The names of the Hebrew people were intended, in every case, as a prayer or a prophecy, and were based upon parental hope. The God of the Hebrews had a "real" name, so full of power that men feared to write or speak it. A person takes the name of God in vain when he does not use it in the way that God intended it should be used or to the end that would not please God. The test of moral cleanliness, says G. Campbell Morgan, is the attitude of a man to the name of God.

Some people do not know when they swear. Others swear in order to get attention or for the shock effect. Always it becomes a boring habit and an index to weakness. But annoyance often provokes the expression "God damn you." The expression is taking God's name in vain, because the one who says it does not mean it. Since God never damned a man, the idea is an awful heresy. It is a libel upon the love of God and his holy character.

The name of God is the declaration of His being and character. The third

commandment is broken when God is spoken of unworthily or profanely.

### Frivolous use of his name

God is not a joke. Nor does he need to be referred to as one would refer to a second baseman or a line-backer. To allow sacred things to be treated lightly is to invite an evil reaction upon your personality. It robs you of that sacredness of and reverence for God.

Believing is a full-time concept. Trusting for life and death is serious business. Not to tremble in the presence of God, who holds both life and death in his hands, even while you trust and believe, is to never worship and never work as you ought.

The frivolous use of the divine name was especially heinous among people who believed that the name was an essential part of the divine personality. The danger we face is to take too lightly the use of God's name. His name is tacked to every oath. His name is added in prayer to every event no matter how base or inglorious that event might be. His name is added to every act disregarding the fact that he was ignored in the planning of that action.

It is not that God is diminished by frivolity. God does not change. But we are judged by our shallow application of the divine and wonderful name of God.

### Hypocrisy in his name

Hypocrisy of the Christian is the worst kind. Hypocrisy in the worship service is more evil than our minds can grasp. Such acting provoked Amos to shout, "Come to Bethel, and transgress; at Gilgal multiply transgression. . ." (Amos 4:4a.)

Prayer without performance is hypocrisy. Praise without love is hypocrisy. Prayer that is denied by life and praise counteracted by rebellion against God is hypocrisy. That is taking the name of God in vain.

Many a glib prayer, a mechanical sermon, and erudite controversy, falls under the lash of this third commandment. Declarations of devotion that are not real, confessions that never touch the conscience, and teachings

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with no life in them are executed here in this commandment.

Hypocrites may deceive men, but they never deceive God. The third commandment is broken by making use of the name of the Lord, while the life does not measure up with the profession that is made. To profess to honor God with your lips, and to deny him in your life, is to do more to hinder the Kingdom of God than the man who openly blasphemes and makes no profession of honoring God at all.

Sheer atheism would be better. It is so rare. It is less dangerous. What is dangerous is a mild religion because it is so popular. What is dangerous is faith in meaningless form. It is to give lip service to moral standards and not to take them seriously. It is to take God's name without conviction. That is breaking the third commandment.

### Neglecting his name

The third commandment does forbid profanity no matter how casual. The third commandment does warn against a frivolous use of God's name. The third commandment hits hard at the point of hypocrisy. Yet the third commandment is broken more often as we fail to call upon God at all.

Never to pray is to reject as well as neglect a vital link with the Almighty. Never to praise is to declare open ingratitude for God's gift of real life. Never to express thanksgiving to the giver of "every good gift and every perfect gift" (James 1:17) is to demonstrate a self-pride and of believing in one's own righteousness.

Joy Davidman says that a necessary corollary to the third commandment must be: "Thou shalt take the name of the Lord thy God in earnest!" Let it be so.

### Positive application

The positive view requires that our speech of God shall fit our thought of God, providing that our thought of him fits his name. Words must reflect affections. Affections must be true to his beauty and worth. The life must square with the profession. We are responsible for what we say as well as what we do.

There is one name above every name which is more powerful and more loving than any to be heard. "Thou shalt call His Name Jesus" (Matt. 1:21.) The name of Jesus is the keynote of the soul.

## Man can and must decide

By John B. Wright, Pastor  
First Church, Little Rock



Wright

In our study last week we learned of man's tendency to desert God. Despite this fact, God continues to seek out and confront men with the offers of salvation. It is not his will that any should perish, but that all should come to repentance and faith in him.

God is sovereign, and man is free. Some interpret the sovereignty of God to mean that some are born to be lost and some to be saved. The best illustration I've heard of the foreknowledge of God comes from Dr. Everett Sneed in a lecture at the Mid-America Bible Conference. As a boy he ate some green apples. His mother informed him he would be sick that night. She was right. He became deathly sick. Dr. Sneed went on to say that her foreknowledge of what would happen did not cause the sickness. The parallel truth is evident.

The sovereignty of God which is sometimes called "election" means that God has elected a means of salvation. His foreknowledge of those who reject this means of salvation is not the cause of man's going to hell. He goes by choice.

The purpose of this study is to lead adults to see the truth that man is free to accept or reject God's offer of salvation through the Lord Jesus Christ.

### The preaching (Mark 1:14-15)

Jesus came into Galilee preaching the gospel of the Kingdom. In his preaching he used three words that express the heart and core of the Christian faith.

There is the good news. Good news about what? Good news about God's revelation of himself. Until Jesus came, men could only guess and grope after God. "Ah, that I knew where I might find him," cried Job. No longer do men need to wonder what God is like. With the coming of Christ man can know God personally.

The good news is that man, through Christ, can find peace. William Barkley says "The penalty of being a man is to have a split personality. In human nature the beast and the angel are strongly intermingled." There's a civil war raging in the human heart, and the contest is

between sin and goodness. The coming of Christ unifies that disintegrated personality into one. It is only through the conquering Christ man can find victory over his hostile self.

The good news is that salvation has been provided through the substitutionary death of Christ. It is good news that we are saved in this life as well as the life to come. Christ was our substitute on the cross in that he died in our stead, but he is our substitute in life in that he lives in our stead (Gal. 2:20.) In his death he secured our forgiveness, but through his life he secures our victory. This means we don't have to die physically to experience heaven. He gives heaven in the here and now. Heaven beyond the grave is a continuation of the heaven this side of the grave. This is good news.

The second word is repent. Repentance means to turn around or to change the mind. To repent is to have sorrow for sin. Sorrow for sin and sorrow for the consequences of sin are two different things. Genuine repentance means that one is not only sorrow sorry for the consequences of sin, but to despise the sin itself.

The third word is believe. The good news will avail us nothing if we don't believe it. It sounds too good to be true, but Jesus has never led a single person down a dead end street. We must believe in him.

### The pleading (John 3:16-21)

Preaching is usually the method used in declaring the good news to an assembly. In this passage, however, we see Jesus pleading with a man on an individual basis. There is no substitute for confronting a man personally with an earnest plea that he accept the salvation God offers. Nicodemus was a man of high position and perhaps wealth. He was one of the prestigious men of the community, but was in need of a Savior. Christ's interview with this man reveals the need of confronting all men with a plea that they trust and follow him.

### The procrastination (Acts 24:24-27)

Here in the response of Felix we have an example of a man who upon hearing the good news delays his acceptance

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### Life and Work

June 17, 1973  
John 3:16-21  
Mark 1:14-15  
Acts 24:24-27  
Rev. 3:20

of it. This scene is in great contrast to the preceding one. While Nicodemus was a self-righteous man, Felix, according to A. T. Robertson in his "Word Pictures in the New Testament," was "one of the most depraved men of his time."

When Paul preached to Felix he didn't speak in soothing terms. "As he reasoned of righteousness, temperance, and judgment to come, Felix trembled and answered, Go thy way for this time; when I have a convenient season, I will call for thee." Paul called sin by its name. A man one day was praying with Miss Bertha Smith, confessing his sin of eating extravagantly. He said, "Lord, I have a tendency to overeat." Miss Bertha stopped him and said, "Don't use such mild language as that. Tell the Lord you're a glutton." In confessing sin, and in preaching against sin we must tell it like it is. Such preaching brought conviction to the heart of Felix. From verse 26 it is apparent, however, that his love for money resulted in his procrastination. He kept hoping that Paul would bribe him. The delay of Felix unquestionably sealed his doom. How pathetic for a man to go to hell after hearing such a sermon.

### The promise (Rev. 3:20)

Jesus stands and knocks at the door of the heart. The promise is that if any man hear and will open the door he will come in. Keeping in mind that the heart is Christ's home, notice the spiritual implications of this promise. His promise is two-fold. First, "I will come in to him and will sup with him." In this case, Christ is the guest in the home, supping with the host. This is all Christ is to many professing Christians. A guest never has full run of the house. Christ is never satisfied with simply being a guest, so in the second phase of his promise he desires to come in to an even closer relationship with the believer. He said "I will come in to him and sup with him, and he with me." Here we have Christ as the host and the believer as the guest. The believer is supping with Christ. This is the difference in Christ being our Savior and him being our Lord. Who is he in his relationship to you? Have you deeded your house over to him and made him the owner, or do you still look upon him as a guest? He has promised us

(Continued on page 23)

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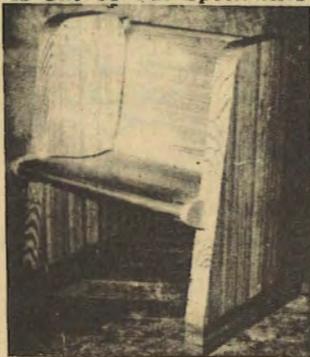
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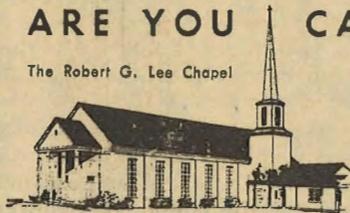
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## VBS Reports

as of June 4

Church	Enrollment	Average Attendance	Professions of Faith
Booneville, First	108	96	7
Branch, First	54	44	0
Clinton, First	87	71	0
Donaldson, Riverside	56	52	0
Gillett, First	49	42	0
Hackett City, Memorial	58	51	0
Harrison, Oregon Flat	37	47	0
Hicks, First	86	78	0
Leachville, First	96	82	0
Pleasant Plains	41	33	4
Ponca, Boxley	24	22	0
Reyno, First	42	33	0
Russellville, Pleasant View	36	30	0
Scranton, First	93	85	0
Searcy, Trinity	68	58	0
St. Joe	43	42	0
Wilmar	111	88	2
Wynne, Fitzgerald	89	65	0
Yellville, First	120	100	0

## Life and work lesson

(From page 22)

we can sup with him. What a promise!

The title of this lesson applies both to the believer and unbeliever. The unbeliever must make a decision about accepting Christ as Savior, while the believer must decide about making him Lord. What will your decision be?



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## Attendance report

June 3, 1973

Church	Sunday School	Church Training	Ch. Adns.
Alexander, First	54	37	
Alicia	43	34	
Alpena	80	31	4
Banner, Mt. Zion	39	14	1
Bentonville, Mason Valley	71	43	
Berryville			
First	158	58	
Rock Springs	87		
Booneville, First	172	155	
Cabot, Mt. Carmel	177	80	2
Camden, First	447	52	3
Cherokee Village Mission	113	30	6
Conway, Second	317	109	
Crossett			
First	479	126	
Magnolia	160	101	2
Mt. Olive	324	166	1
Des Arc, First	188	72	
Forrest City			
First	695	141	1
Second	150	69	
Ft. Smith			
Haven Heights	197	115	2
Trinity	187	46	2
Grandview	66	67	
Gentry, First	152	64	
Greenwood, First	284	91	
Greers Ferry, Westside	79	51	
Hampton, First	150	72	
Harrison			
Eagle Heights	273	122	
Woodland Heights	87	59	
Helena, First	258	55	2
Hot Springs			
Grand Avenue	236	126	4
Leonard Street	75	46	1
Park Place	395	157	
Piney	221	83	
Vista Heights	100	88	14
Hope			
Calvary	174	103	1
First	436	125	
Hughes, First	185	56	1
Jacksonville			
First	389	64	4
Marshall Road	257	113	
Jonesboro, Central	493	96	3
Lake Village, Parkway	75	53	2
Lavaca, First	296	113	
Lexa	182	89	1
Little Rock			
Crystal Hill	156	59	3
Geyer Springs	668	200	3
Life Line	517	120	7
Martindale	107	42	
Magnolia, Central	526	197	
Melbourne, Belview	150	73	1
Monticello, Second	201	90	3
North Little Rock			
Baring Cross	520	140	
Calvary	434	124	
Gravel Ridge	172	66	
Levy	391	59	2
Park Hill	741	125	2
Paragould			
East Side	202	94	
First	461	160	2
Paris, First	315	42	4
Pine Bluff			
Centennial	157	60	
East Side	180	134	6
First	625	163	3
Green Meadows	65	87	
Second	161	76	
South Side	675	166	3
Prairie Grove, First	150	68	3
Rogers, First	515	72	
Roland, Natural Steps	93	62	
Russellville			
First	437		4
Second	161	64	
Rudd	34	13	
Springdale			
Berry Street	115	50	1
Elmdale	344	78	1
First	777		3
Oak Grove	62	31	
Vandervoort, First	46	34	
Van Buren, First	486	166	
Mission			
Warren			
Immanuel	286		
Westside	63	47	1
West Helena, Second	215	98	6
W. Memphis, Vanderbilt Ave.	130	68	1
Wooster, First	97	64	

## Annual president's address

# Share the word now

By Owen Cooper

As your president, I am happy to report that the "state of the convention" is excellent. There exists throughout the convention a renewed zeal for evangelism, an increased concern for missions, a greater commitment in outreach, an expanded involvement of the laity, a larger amount in gifts, and a new desire for the indwelling of the Holy Spirit in the lives of individuals and in the churches.

Information prepared by the Research Service Department of the Sunday School Board is most encouraging.

In 1972 Southern Baptists passed twelve million in membership, set a record in number of baptisms, and reached the billion dollar mark in total receipts.

Church membership for the nation's largest evangelical body increased nearly a quarter of a million persons (240,821) over the 1971 total to a high of 12,067,284 during 1972.

The number of baptisms was 445,725, an increase of 36,066 over the previous year. This represented a new high, the previous record for one year being 429,063 in 1959.

There are 34,534 churches cooperating with the Southern Baptist Convention. The number of churches increased by 93 from the 1971 report.

Sunday School enrollment totaled 7,177,651, an increase of 36,198 for the year. This is the first increase in seven years.

Church Music enrollment increased by 84,024 during 1972 to bring the total to 1,173,004.

The Brotherhood had an enrollment of 454,272, an increase of 2,734.

Training Union enrollment totaled 2,044,445, dropping by 62,410 from the 1971 figure.

Giving by Southern Baptists continued to increase. Total receipts reach \$1,071,512,302, passing the billion dollar mark for the first time, an increase of \$96,239,363.

Contributions to all mission causes increased \$14,226,635 for a total of \$174,772,885.

We have cause to thank God for His blessings and for the progress our convention has made; but lest we be lulled into a false sense of complacency, may I remind you that:

1. there was one baptism for each 27 Southern Baptists last year.
2. the average church gives less than 10% to state, home and world missions through the Cooperative Program,
3. there was a net gain of only 93 churches last year.
4. there was provided less than 15 cents per capita last year, the price of a good candy bar, for spreading the Gospel through radio and television,
5. there was provided about \$1.00 per capita last year, from all sources, for the Mission Program of the Home Mission Board,
6. there was provided about \$3.00 per capita last year, from all sources, to carry the Gospel to the uttermost ends of the world through the Foreign Mission Board,
7. about one-half million persons were baptized last year, at home and abroad, out of a net world population increase of 70 million,
8. the mission thrust into the northeast one-sixth of this nation, where one-half of the people reside, is too little, and, I pray, not too late.

Nonetheless, 1972 was a good year for Southern Baptists and we should be grateful to God for His blessings.

### Share the Word

The theme of this convention "Share the Word Now" has intrigued me since it was first announced. It would be difficult to find four words which so nearly sum up the purpose for which the Southern Baptist Convention was organized, the reason why we have state conventions, the goal of our associations, the driving force of the local churches, and the Christian imperatives that rest upon each of us as individuals.

When the Southern Baptist Convention was organized in 1845, its purpose was stated to be "eliciting, combining and directing the energies of the Baptist Denomination of Christians for the propagation of the Gospel." From time to time we may have restated our purpose but we have never changed our purpose — bringing men to God through Jesus Christ. Today we assemble as messengers

and workers from each of the 50 states and many foreign lands, assembling under the banner — "Share the Word Now." This is still our goal as it was the goal of those assembled in Augusta, Georgia in 1845.

Share the Word Now. That is why God caused the Word to be made flesh and dwell among us. Share the Word Now; that is why we are organized, that is why we give, that is why we teach, that is why we preach, that is why we witness, and that is why we love.

As never before there is a need to Share the Word Now.

### Problems

We need to Share the Word because there are more problems in the world than ever before and in sharing the Word we offer solutions to these problems. The Word of God is the solution to the sin problem, and how sin abounds in the world today!

In our permissive society there has never been more immorality, adultery, divorce, broken homes, sensuality, pornography and illegitimacy. For the ills of our permissive society we need to share the Word now.

The problems of the home are numerous and disastrous. There are frustrated parents, rebellious children and generation gaps. There is child abuse, divorce, and infidelity. For the problems of the home we need to share the Word now.

In our society we find a multiplicity of problems including those inherent in poverty, in ignorance, in ghettos, in crime, in lawlessness, in drugs, in alcoholism, in arson, in rioting and in every form of social disorder known to man. Sharing the Word of God is needed for social problems.

In the world of government and international relations we have the problem of war and peace; of international intrigue and political espionage; of bribery and the betrayal of public trust; of an indifferent electorate, of over emphasized nationalism, of impractical isolationism, of over enthusiastic internationalism; and of feeding the mouth that bites you; of aiding the tongue that lashes you, and of nourishing the body that opposes you. Sharing the Word of God is necessary for governmental problems.

And speaking of problems in government with all of its evil and bad consequences, there is a lesson for us in Watergate. It shows us that wrongdoing is no respecter of persons; that exalted position offers no immunity for crime; that misuse of money is the root of all

See **PRESIDENT'S ADDRESS**

on page 18

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