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Arkansas Baptist State Convention

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# Arkansas Baptist

NEWSMAGAZINE



August 5, 1971

# This changing world



ELM

As this was being written, Astronauts Scott, Irwin, and Worden were on their way to the moon aboard Apollo 15, and, in South Africa, Adrian Herbert, 49, had a new lease on life through the transplanting of another man's heart and lungs into his chest.

These historic events spotlight the tremendous change that characterizes our time in history.

And speaking of change, have you read Alvin Toffler's runaway bestseller, *Future Shock*? This is the best over-all view I have seen of change that has already occurred and that expected in the near future. First published a year ago in July, the book has been through 15 printings and is now available in paperback.

Author Toffler's purpose is laudable—"to help us come to terms with the future—to help us cope more effectively with both personal and social change by deepening our understanding of how men respond to it."

Dr. Toffler emphasizes that the rate of change "has implications quite apart from, and sometimes more important than, the directions of change."

He defines *future shock* as "the dizzying disorientation brought on by the premature arrival of the future." He fears that *future shock* "may well be the most important disease of tomorrow."

To give perspective to our time, Author Toffler suggests the dividing of the last 50,000 years of man's existence into lifetimes of 62 years each. This would be 800 such lifetimes. Of these 800 lifetimes, 650 were spent in caves.

Only during the last 70 lifetimes has there been writing, making it possible to communicate effectively from one lifetime to another.

Only during the last six lifetimes did masses of men so much as see a printed word.

Only during the last four lifetimes has it been possible to measure time with precision.

Only in the last two lifetimes has anyone anywhere used an electric motor.

The overwhelming majority of the material goods used by us in our lifetime, the 800th, have been developed in this single and latest of the lifetimes.

For Christians, this book strikingly illustrates the fact that the ultimate answer to facing the future victoriously is to put our trust in that One who is "the same yesterday, and today, and forever" (Heb. 13:8).

"Swift to its close ebbs out life's little day; Earth's joys grow dim, its glories pass away; Change and decay in all around I see: O, Thou who changest not, abide with me!"

*Erwin L. McDonald*

# In this issue

- Four Arkansas couples have been appointed to foreign mission posts. Those who will serve as missionaries and missionary associates are pictured on page 6.
- A Little Rock pastor will serve as pastor of a church in Belgium beginning this fall. See a story on page 6 about W. Harold Hicks.
- An article by Gaines Dobbins compares the seasons of the year and the seasons of life. See page 12.
- The sixth in a series of eight articles on "speaking in tongues" is found on page 14. Dr. Millikin writes this week on some errors of tongue-speakers.
- A Southern Baptist has visited the moon. See a Baptist Press story on page 15 and an editorial on page 3.
- "Why can't our church keep a pastor?" That question is answered in an article by the same title found on page 16.
- The Sunday School Board has begun seeking a new writer for the banned volume of the Broadman Commentary. See a story on page 24.

# Arkansas Baptist

NEWSMAGAZINE

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NO. 30

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Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press; LC Local Correspondent; AB Associational Bulletin; EBPS European Baptist Press Service.

# A Southern Baptist's visit to the moon

With the landing of Southern Baptist James B. Irwin on the moon, our denominational history picks up a bright, new paragraph. (For the Southern Baptist angle of the Apollo 15 mission, see story elsewhere in this issue.)

What is the significance of the fact that a Southern Baptist has now set foot on the moon?

We can be thankful that a Southern Baptist is having an historic role in extending the bounds of man's knowledge of the earth and the universe. We are too close to the event to have more than a hazy idea of what the exploration of the moon will mean in the future of the world. Scientists think it doubtless will be tremendous.

The real worth of Mr. Irwin's witness will have to

## Paving of church parking lots

The practice of public paving of private parking lots came into focus last week in the matter of an alleged bill submitted to a North Little Rock church by the City of North Little Rock for the paving of a church parking lot.

The paving of church parking areas by local government units is a practice that has been pretty common in this part of the South for a long time. The "deal" has varied, from one situation to another. Usually a county judge or a mayor has been the one to make the decisions as to when to pave and when not to pave.

Some have seemed to work on the assumption that so long as there was no church or denominational

## Avoid the dogmatic

Pulpit committees that let guidelines become absolute in their search for a pastor are as foolish as the maiden waiting for the knight in shining armor on a white horse. Stubbornness can toss aside the answer to all prayers—and dreams.

We are for the guidelines. The chief value for the pulpit committee is in their appraisal of the church, a sort of inventory, with a look toward the future. Focus on the primary needs can point the pulpit committee toward one with particular talents.

It is foolish, we think, to establish a law that the new pastor must be between the ages of 35 and 40, or between 55 and 60, or any other bracket. The young pastor doesn't necessarily communicate best with a young congregation nor does the veteran necessarily have the best leadership among those within reach of Social Security.

Youth probably has an asset in enthusiasm and maybe in a boldness to innovate. There is no real substitute for experience and this comes in the latter years along with a bit of caution and a slower pace.

But, there are hundreds of exceptions to the rule and a committee needs to look more at the man than at his calendar.

be measured not in terms of anything material but, rather, for whatever impact it may have for Christ on the lives of people here on earth.

Christ himself put great store in the value of a Christian's witness to lost people, whether to individuals or to multitudes. And the heart of this witness, which Christ commands of all his followers, is that Christ is "the way, the truth, the life" and that "no man comes to the Father but by me."

Let us add to our prayer of thanksgiving for the safe completion of the Apollo 15 mission our concern that the Christian witness of Mr. Irwin shall turn many of the people of the earth to the One who made and hung the earth and the moon in space and who has the gift of eternal life for every one who will accept it.

preference and the paving was done for all churches and denominations alike that there was nothing unfair or illegal involved. Sometimes the local government was paid in whole or in part for the paving services. Frequently, the paving was done as a public service, at no charge to the particular church involved.

In the interest of doing what is right from the standpoint of our American concept of separation of church and state, the best policy, both for local churches and for local governments, would seem to be for the church to contract for its own paving and to pay for it out of its own funds, accepting nothing gratuitously from the government. Taxpayers' money should be expended for public agencies and services, not for private causes or organizations.

There is danger, too, in being rigid about formal education. We are for the training and more especially since the educational level of the congregation is growing higher with each generation. But there are Ph.D. men stumbling along in their calling while some who stumbled from the seminary with only a basic degree are serving gloriously.

Pulpit committees should also know that there are as many varieties in degrees as there are in Heinz's 57 soups. Some doctorates are earned in the classroom and some are earned by distinguished service in later years. There also are diploma mills where anybody can get "doctored" for a manuscript or two and a fee—and quite often for only a fee.

The assignment of a pulpit committee is difficult at best. We believe the committee adds to its own problems if it insists no pastor is to be considered unless he fits a particular mold. There is a variety in background and a variance in ages as God worked through His chosen in the Old Testament. The same was true among the disciples.

Guidelines are fine so long as they are no more than that. God's answer to prayer may be far outside man's chosen category.

—John J. Hurt, Editor, *Baptist Standard* (Tex.)

I must say it!

## Academic freedom — an awesome risk

(Second in a series of three)



Dr. Ashcraft

Many equally great people believe the Bible but in different ways. I personally believe the Bible is a living, moving, breathing book, ever releasing its truth progressively to the Holy Spirit-taught children of God. I am not afraid of the term "infallible" as I express my confidence in the Scriptures.

While many great truths have been revealed there are some things now in the process of being revealed such as the difficult mat-

ters in the Book of Revelation, the discoveries of archaeologists, the Dead Sea Scrolls, and the current progress of our technological renaissance, which are casting new light on divinely inspired writ.

While the Bible is the last word, and there will be no new chapters added to the Bible, only a few people claim to know everything about all things mentioned in the Bible. So many of us must keep an open mind for things which even yet God will show us in the Scriptures.

### The people speak

## Prayer in the public schools

For nine years the U. S. Supreme Court has been alternately praised and criticized for its now famous ruling against officially sponsored prayer in public schools. Over 200 constitutional amendments have been proposed in Congress to supposedly counteract the effect of the court's ruling, and those, too, have received a generous share of both praise and criticism.

I have read with interest most of the material published on the subject, both pro and con. The latest to catch my attention was a two-part article by Gioele Settembrini supporting the decision of the court. However, in all of this reading, I have not yet seen any mention of one facet of matter, which is of paramount concern to me.

Mr. Settembrini alluded to this neglected area when he reported, "In two recent instances the right of youth to witness for Christ during school hours, on their own initiative, was affirmed by Boards of Education and legal officials after school administrators banned such action."

The main problem does not exist in the courts nor in those few cases that reach the attention of the public. The real danger, as I see it, is in the thousands of local schools where

administrators have taken an overzealous approach to neutrality and have imposed bans on voluntary worship not intended by the Supreme Court. The vast majority of those cases never reach the courts for any decision or clarification or correction, but the bans remain in effect nevertheless.

It could be said that such school administrators are at fault for taking the easy way out, but such an appraisal is hardly fair. It is true that many administrators, instead of making decisions based on specific circumstances and facts, have chosen to disallow any form of religious expression that might tend to ripple the educational waters. But their guilt must be shared by the public.

Those, like Mr. Settembrini, who contend that the Supreme Court did not restrict a genuinely voluntary expression of one's faith in prayer, are, of course, correct. But the fact remains that the public seems to think otherwise and has reacted accordingly. Consequently, school officials have been frightened into thinking that any hint of religion in the schools will bring down upon their heads the wrath of a few atheists or agnostics, regardless of the rightness or wrongness of the school's position.

The terrifying risk of denying academic freedom and closing all inquiry is that we may miss a message of God which is in a progressive state of presentation. We will not cast doubt upon the already known absolutes (Heb. 6:1) and open a kindergarten class when we should be in the post-graduate level in our Bible knowledge.

People who worship the sacred cow of academic freedom should know that the domain of their speculation is a relatively small area. Everything which is necessary for man's salvation, sanctification and his acceptable entry into the world beyond is already on the docket of absolute truth and will be harmed or helped to no degree by the doubt, rebuttal, or particular stance of any freelance prophet (II Peter 1: 1-4).

Academic freedom is not a license to tamper with the edicts of an eternal God. It is not a closet in which the heretic is provided asylum while he plants the bomb which will destroy himself and the one who protects him.

Academic freedom is not the nice boy across the street who uses his personal privileges and access to molest his benefactor's daughter. Unprincipled academic freedom deserves no more sympathy than the one to whom God would say, "Let him be accursed" (Gal. 1:8).

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

It is true that a correct position can be successfully defended in the courts, that requires both time and money on the part of the innocent. It also usually requires a student or parent or school administrator who is willing to fight for his cause. Most of us are just average, ordinary persons and have neither the courage nor the dedication to be courtroom guinea pigs. While we await a more courageous standard-bearer, the subtle and unpublicized bans on religious expression continue.

Who can say why the public misunderstood the Supreme Court decision so thoroughly and reacted so strongly? Who can explain why the learned members of Congress have not been able to agree on the actual meaning of the court's ruling? Amid such mass confusion, how can we expect school administrators to become expert interpreters of the law, when their primary training and interest is in the education of our children? No wonder they have taken the easy way out!

Perhaps a constitutional amendment is not the answer, but neither is the perpetuation of the status quo. Something must be done to relieve the school officials of fear and pressure so that a voluntary, spontaneous, non-official prayer can be offered in public schools without conflicting with local school rules.—Roy F. Lewis, Baptist Building, Little Rock

## Convention procedures

It is well that the Southern Baptist Convention has asked its executive committee to give prior consideration to improving convention procedures so as to facilitate getting motions considered at its current meeting, rather than referring them as Bylaw 16 now requires. Next year is too late to vote on some questions. Too, matters should not be referred to a group of men who have no background knowledge of the subject, meaning that if the motion is referred, it ought to be referred to the agency involved in the motion and not, possibly, to disinterested parties.

If the matter in hand has been before the elected board members, the trustees, then the facts as best they are known should be reported forthwith to the body as information. Only then can it be determined whether any motion made is appropriate and pertinent.

If the motion made deals with a matter which the trustees have not discussed in regular session and is not posted in its minutes, then the matter should be referred to them to handle. But stipulation should be made so that they be required to report back on their disposition of the matter at the next annual convention so that the referral cannot develop into a subtle bypass.

Most important of all, the convention should require that the committee on order of business provide time for oral reporting of agencies on the floor of the convention, or they should give any agency the right to appeal for the "privilege of interrogation" before the full body prior to voting—and this right of appeal for the privilege of being interrogated should take priority even over a "motion for previous question." Year after year, under present procedures, votes by the main body are taken without knowledge of basic facts involved. Correction on this should be considered mandatory before any vote is taken on profound issues.

After interrogation, which gets facts out into the open, this debate should start with speakers alternating between "pros" and "cons," or with equal time being allowed for and against the motion.

This procedure will open up channels of communication and create a climate for objective treatment of issues.—James L. Sullivan.

*Dr. Sullivan is executive secretary-treasurer of the Sunday School Board, Nashville, Tenn.*

## Deacons assuming too much power?

About the guest editorial "Have Baptist Deacons Assumed Too Much Power?", by Jack Harwell (editor of the *Georgia Christian Index*).

What Mr. Harwell says may be true, but I feel that he has left out a great deal more that could have been said. For instance, a pastor who caters too much to deacons altogether, for what should be the responsibility of all members, is setting the stage for future problems of his own making, when deacons are led to believe, consequently other church members assume, that only the deacons have the answers for solving problems and initiating actions.

Not all members can be deacons, but I'm afraid that committees of recommendation as well as other members who have a part in selecting deacons so often let an opportunity for selecting outstanding new deacons pass them by, often as not because they are more familiar with a particular deacon's name, one that has served as often as active deacons are permitted.

Sometimes because we won't take the time to think and pray about those whom we would like to see serving in this capacity.

Members of any Baptist church should have a part in recommending deacons, and the importance of it should be emphasized from the pulpit. A church is not doing itself any favors when it's members simply ignore good Christian men who deserve to be considered for deacons, in favor of selecting the same men (however proven they may be). Personally, I believe one would feel a more intimate and responsible relationship, knowing that members of one's church believed in him, and after prayer and thought, wanted him for a deacon. Baptists can't afford to entertain the idea that only a certain number of their membership are wise enough and inspired enough to recommend

deacons for service.

Just as church members are asked to vote their approval or disapproval of the new pastor, educational director, music director and other staff members voted on by the membership as required in their church by-laws or other agreements, each should be considered by the vote of the membership upon recommendation for dismissal. In other words, Baptists should do more than talk about how democratically independent our churches within the Southern Baptist Convention are, in comparison with other denominations, and become more democratic within each individual church. Anytime a member of the church, from the pastor to the ones who sit and listen to his sermons, conveniently winks at certain violations of church policy or agreements, even in the name of "helping," this only serves to weaken that which needs strengthening.

Deacons who consider themselves "more" than scripturally allowed may not always be wholly to blame. Sometimes it could be the church membership reneging upon its own responsibility for not voicing its feelings, or for unofficially putting its seal of approval upon the deacons to "take care of everything."

Nothing makes a better impression upon a pastor or a deacon than for a member to talk honestly and sincerely about his church and its needs. I believe that most deacons and pastors are ready to listen with open minds and contrite hearts to constructive criticism, and suggestions are certainly welcome if not solicited.

(By the way, a word of gratitude to those who publish the best magazine in the Southern Baptist Convention—*The Arkansas Baptist*. I enjoy reading it from cover to cover.)—Bill Merrell, 204 N. Washington, Magnolia, Ark.

## Bus outreach meeting set

Interest continues to grow over the Southern Baptist Convention in bussing children to Sunday School. The new bus outreach materials will be available through the Church Literature Department September 15, 1971. These materials have been prepared by the Sunday School Department of the Baptist Sunday School Board.

This new tool of outreach has many possibilities for our churches. Because it directly relates to children, we are anxious to provide help for children to be taught the Bible and reached for Christ on the sound theological and educational basis. For this reason and to interpret the new materials, the *National*

*Conference on Children Reached Through Bus Outreach* is planned for Sept. 23-24, in Birmingham, Ala., at the Dawson Memorial Baptist Church. A \$3 registration fee will be charged and advanced reservations encouraged.

Can you give this conference some good publicity in the *Arkansas Baptist*? This will help us tremendously. We would like very much for you to attend if you can. Pray with us for these coming events. Thank you for your continued support.—Robert G. Fulbright, Supervisor, Preschool and Children's Section, Sunday School Department, 127 Ninth Avenue, North, Nashville, Tenn. 37203

# 42 missionaries are assigned, Arkansas couples among them

Among the 42 foreign missionaries assigned by the SBC Foreign Mission Board last month were four Arkansas couples. The group is the largest ever to be appointed in a single meeting, and includes 30 career missionaries and 12 missionary associates.

Career missionaries include Mr. and Mrs. Joe W. Bruce, to Honduras; Mr. and Mrs. Don W. Reed, to Peru; and Dr. and Mrs. C. Edward Spann, to Brazil. Mr. and Mrs. Raymond D. Humphrey have been employed as missionary associates to Zambia.

Mr. Bruce will do general evangelistic work in Honduras. He is a native of Missouri and holds degrees from Southern Baptist College, Union University, Jackson, Tenn., and Southwestern Seminary. He served as a missionary journeyman in Chile 1966-68, and has been pastor of Valley Creek Church, Leonard, Tex. Mrs. Bruce is the former Shirley Plumlee of Clarendon.

She is a graduate of Howard Payne College and attended Southwestern Seminary. She served as a missionary journeyman to Ghana 1966-68. The couple are the parents of a daughter, Garon Renee, two months old.

Mr. Reed will do evangelistic and student work. He has been associational missionary and BSU director at Northwestern State College, Alva, Okla., since December, 1969. He lived near Fayetteville and Bentonville while growing up. He is a graduate of Ouachita and Southwestern Seminary.

Mrs. Reed, the former Wanda Stephens, was born in Elizabeth. She is a teacher who holds an education degree from Ouachita. The Reeds have three children, Stephen, 9, Luanda, 8, and Lana, 7.

Appointed missionaries to Brazil were Dr. and Mrs. Edward C. Spann. He is chairman of the church music division at Shorter College, Rome, Ga., and is a

native of North Little Rock. He was educated at Hardin-Simmons University, Ouachita, and Southwestern Seminary. He also holds the Ph.D. degree from Florida State University.

Mrs. Spann, a native of Texas, is the former Jan Tillinghast. She was educated at Baylor University and has taught school at Little Rock. Children of the Spanns are Matthew Edward, 8, and Beverly Carryl, 4.

Raymond D. Humphrey, will serve as business manager for the association of Southern Baptist missionaries in Zambia. He is the son of Mr. and Mrs. James E. Humphrey. His mother is consultant in children's work for the Arkansas state Sunday School Department. He holds the B.S. degree from the University of Oklahoma and has been a systems analyst supervisor for an oil company.

Mrs. Humphrey is the former Betty Hutchins of Little Rock. She has been a school librarian and holds degrees from Ouachita and Louisiana State University. Mr. and Mrs. Humphrey are the parents of Carol, 12, and David, 11.

The appointees are in a period of orientation and language study at Callaway Gardens, Ga.



Rev. and Mrs. Joe W. Bruce



Dr. and Mrs. C. Edward Spann



Rev. and Mrs. Don W. Reed



Mr. and Mrs. R. D. Humphrey

## Revivals

**First, Kensett, July 18-25;** Jack Parchman, evangelist, Clyde Snider, Searcy, First, song leader; 28 for baptism, one by letter. A. W. Upchurch Jr. is pastor.

**First, Hot Springs, youth-led, Aug. 6-8;** Tom Roberts will be evangelist, Jim Rusing will be song leader. W. Lloyd Cloud is pastor.

**Crossett, First, Sept. 5-12;** J. T. Elliff will be evangelist, Ural C. Clayton will be song leader. Homer Shirley Jr. is pastor.

## W. Harold Hicks takes Mission Board post

W. Harold Hicks has resigned as pastor of Pulaski Heights Church, Little Rock, to enter retirement effective next Dec. 1.

Dr. Hicks, who has been pastor of the Pulaski Heights Church since May 1, 1942, with Mrs. Hicks, will go to Casteau, Belgium, Sept. 1 to begin a year's assignment as pastor of International Baptist Church. He will be "on loan" to the Casteau church for the first three months, with his salary for that period being paid by Pulaski Heights Church.

The Belgium assignment came from the Foreign Mission Board of the Southern Baptist Convention.

(A more detailed report will be carried later.)

## Benton dentist-deacon heads family mission to San Blas

One man's family—the family of Deacon James F. Sawyer of First Church, Benton—is spending its vacation on its own, self-financed dental mission to the

San Blas Indians in Panama.

Dr. Sawyer, a dentist, and his family lived in Panama 1947-48, while he was serving in the U. S. Navy. This gave them

opportunity to become acquainted with the San Blas Indians.

Dr. Sawyer, who has the distinction of being the first dentist ever to serve in the San Blas Islands, has made three previous trips back there to serve the needs of the people at his own expense. He has also enlisted the services of a number of Arkansas dentists and physicians to help him in the mission work by volunteering their own services.

This is the first time that the Sawyers have gone as a family unit to minister to the San Blas Indians. Mrs. Sawyer, Mary, fills the role of dental assistant, and the two daughters, Sharon and Camille, and Greg are serving as dental assistants and in charge of youth programs.

The Sawyer family is active in the Benton church, where Bernes K. Selph is the pastor. Dr. Sawyer, in addition to his duties as deacon, teaches a Bible class for young men, and Mrs. Sawyer, a past-president of the Woman's Missionary Union, teaches a Bible class for senior girls.

Sharon currently is working on a master's degree in Religious Education at Southwestern Seminary, Ft. Worth, with major in social work. She is a graduate of the University of Tennessee and formerly served as case worker at the Baptist Children's Home in Memphis. She is a volunteer for foreign missions.

Camille is a sophomore at the University of Tennessee. She served as a staffer at Glorieta Baptist Assembly the first six weeks this summer.

Greg is a senior at Arkansas State University, Jonesboro, where he is majoring in political science.

The Southern Baptist Mission work in the San Blas Islands is under the direction of the Home Mission Board.

On occasions, San Blas Indians, visiting in the States, have been guests of First Church, Benton and of the city of Benton. The church is presently sponsoring a young San Blas medical student, Alicio Rivera, who is a third-year student in the University of Panama Medical College and who hopes to be the first native San Blas physician.

### The cover



**SAN BLAS CURIOS:** Dr. and Mrs. Sawyer and their children (clockwise), Camille, Sharon, and Greg, exhibited San Blas souvenirs for a Benton photographer as the family prepared to leave for a working vacation in the San Blas Islands.

### Beacon lights of Baptist history

## Soul-winning by correspondence

By Bernes K. Selph

Corresponding with others about Christ is an excellent method of personal work. So little is done in comparison to its need. But it has a long history. Many books in the New Testament were personal letters. No doubt the number is large who have been stimulated in their spiritual lives by letters from friends.

Few know that letter writing was a feature of Dr. George W. Truett, pastor of First Church, Dallas, Tex., for almost half a century. For years he gave two mornings each week to writing letters to unsaved persons. He won thousands of them to Christ.

He began work out of the concern and requests of loved ones. A mother, wife, a sister, a business man had unsaved loved ones and asked this busy pastor to help them. Reluctantly, timidly, he began writing letters. The response was of such nature so as to remove any doubt as what he should do.

If his stenographer was not present, as when he was away from home, he wrote these letters, scores of them, with his own hand.

In an interview one day, Dr. Truett said, "I could not quit this holy task, if I wanted to, and when I know how many I have led to Christ and see the constant appeals pouring in upon me I would not quit if I could. I am going away tonight for four days' rest, before beginning my meeting with the cowboys of the West; but I am taking a great sheaf of these letters and appeals for unsaved friends, and I am going to answer every one of them in my own handwriting before I reach Alpine, Tex., tomorrow."\*

\*The Quarterly Review, (The Sunday School Board of the Southern Baptist Convention, Nashville, Tenn., October, November, December, 1941) p. 64

### 60th anniversary

Steele Bridge Church, Lonoke, will observe their 60th anniversary Aug. 6, 7, and 8. For Sunday they have planned activities throughout the day, including dinner on the ground.

Dennis Tyner, pastor there for the past two years, has announced that revival services will begin Aug. 9. The evangelist will be Ralph Douglas, and the singer will be Royce Privitt.



# Arkansas students report from fields near and far

**Martha Gail Blanchard, a student at Southern State College, is serving as a summer missionary in California. She reports:**

"My second two weeks have been so filled that I can hardly believe the short time they took. After leaving my first assignment in Cloverdale on June 27 and picking up some of the other summer missionaries, we were off to camp in the Redwoods. That evening we drove to the ocean. This scene was one that will never leave my memory—white, foamy waves rolling continually over the sharp rocks and icy sand—day after day, year after year, and century after century. Untouched by human hand it continued as it has since the dawning of God's first day.

"The next day, the campers arrived—75 for a 1st-3rd grade camp! What a challenge! And I found out that I was to be the director for the camp. What an experience!

"But when they hug you and say 'Good night, Miss Gail,' and you realize that the one who talked during the singing is the same one that brings you a big bouquet of clover, it makes the profit 100%.

"When I see how intently these small ones listen as I tell them who Jesus Christ is to me, I pray that in some way the Lord can use this experience to influence these young lives for him.

"After this camp we had the college-age camp. With a small group of about 25, we sang, swam, rapped, and had some stimulating speakers. But it was on Sunday morning that the spirit filled us all, through the sermon. I know the Lord was at work when one of the boys I had been praying for left the service with tears in his eyes. I am praying that he lets the Lord continue working.

"That afternoon we all split up to go to our new assignments. I arrived in Santa Rosa with another girl, a summer missionary from a nearby area. We had a holiday on Monday, but Tuesday morning we started to work.

"First, there was planning and laying out the area we were to survey. That afternoon we began the survey. Three days of door-to-door visiting can be

very discouraging when all seems unprofitable. But, suddenly, you meet a family that just moved in and needs a church or a mother who wants direction for her children. This erases the tired feet and thirsty lips. When you know that one family can be reached, all is worthwhile. But I pray that these records we made will be helpful in starting a mission in this area.

"One of the highlights of my summer thus far was the youth rally at Camp Cazadero on July 10. The day we met our supervisor, we five in this area knew we had charge of the rally, but we were not able to get together until the Friday before the rally. Friday night was supposed to be spent planning and practicing but was quickly used in sharing our past weeks and just cutting up.

"Dreading a fatal evening, we dragged out of bed at 10 a.m. to start practice. When the kids arrived at 2 p.m., we were still at work. We knew how easily it could flop.

"After a break to eat and relax, we gathered in a corner of the barn-chapel for a short prayer asking God to take the little we had and use it. He did!

"They laughed at the jokes and skits, joined in the songs. But more important, some were reached by the drama on Christian concern for others. The Lord truly used us in spite of ourselves.

"But all of this is only possible through the prayers of you back home. It is your summer too."

**Alana Fletcher, a student at Henderson State College, is serving with the Migrant Team in Oregon. She writes:**

"I don't know you well or how what I'm going to say will affect you, but I want you to know how I feel at exactly the middle of our summer.

"I applied for summer missions because of noble reasons. I thought this would be a great opportunity to do something really fantastic for my Lord. It seems that instead of giving of myself I have received in every way.

"We have had a few problems among the members of the team, but in spite of

this past month I have been happier than I have ever been. I have learned to live for today instead of always looking ahead. Life in a migrant camp brings this about.

"I have never known such love and complete acceptance as I feel from the group. I think this is the fellowship of Christian peers.

"I have been as intellectually stimulated this past month as I was my whole past year of college. I'm now believing ideas that I'd never thought of before. I've also had a lot of time away from my family, friends, and the pressures of home to think things out and to make some important decisions in my life. If you want privacy, you have to work a little bit harder in the fields to stay ahead of everyone else.

"I have learned to love people—all kinds of people. This has been the easiest thing to learn. Members of the group have also taught me how important it is for a Christian to be a real person, not to put up a phony 'holy' image.

"Working physically and being without luxuries has given me a new awareness and appreciation of middle-class America. I wish all of my friends at home could experience this.

"Thank you for helping to make possible summer missions. It has been the greatest experience of my life next to accepting Christ as my Savior."

**Bill Briant, a student at Hendrix College, is serving in Oregon with the Migrant Team. He writes:**

"I am ripping off this letter to get across just one idea. I think it would be quite beneficial to each of us if you Xerox-ed a copy of our application and sent it to us. It would be advantageous if we compared our practices of July with our ideals professed in the spring as our reasons for coming.

"It seems as if we are living for the time we leave this place. We are missing the people. We know the poverty is temporary, and we will return to 'civilization' in August. This work should be either extended or done by a US-2-er. It is too easy to rationalize away or become complacent with our situation."

**Margaret Passmore, a student at Southern Baptist College, is serving as youth director and Girl's camp counselor in Arkansas. She writes:**

"On Friday, July 2, I reported in for pre-camp training at Camp Paron. During the week-end I learned about everything that would be going on during the following weeks as well as the fellow staffers.

"Then, during the week of July 5-10, I was counselor of 14 of the younger G.A.



Miss Blanchard



Miss Fletcher



Mr. Briant



Miss Passmore

girls. On Tuesday night things really broke open in our cabin. I talked to ten of the girls, and three of them made professions of faith in Jesus Christ as Savior. The next night, two more were saved. I am proud to say that I think all of the girls in my cabin were Christian when they went home at the end of the week.

"What really touched me most was that for the first time in my life I actually led someone to accept Christ as personal Saviour. With five accepting Christ, it really made me feel high and floating on 'cloud nine.'

"During the week, 99 girls attended camp with 21 staffers and two missionaries. There were 17 saved, two for Christian service, and 10 rededications. All in all, it was a great week, with many enriching blessings. I just thank God for letting me be a part of this camp."

## Foundation Management and accounting

(Another in a series)

Experience through the years has taught us that the status of the Foundation depends largely on procedures of management and accounting. Then we must get this information to our Baptist people. For that reason, we have carefully kept records of every gift or bequest. We are able to answer questions from people about the gift made by one of their loved ones.

In future years, these who ask questions may become donors. If they are convinced that the Foundation is dependable to carry out their wishes, they will be more inclined to call upon us for our services.

The management of funds is handled by the board, upon recommendation of the investment committee. This committee is composed of some of the best men in the fields of banking and business. They know how to make money and are dedicated to God. They feel the responsibility of the sacred trust placed upon them. Every investment is weighed as to its yield, growth and stability. One has well expressed their feelings in saying they were even more cautious with the Lord's money than with their own. No speculation is considered.

An annual audit is made of the Foundation. We are proud to account for every penny entrusted to us in trust, as well as operation expense. This is in keeping with the old adage that good public relations results from doing a good job and letting the people know about it.

Next week: *Types of trusts and annuities handled.*—Ed F. McDonald Jr.

## Sunday School

# Is your pulpit too big?

Pastor, is your pulpit too big?

Some pulpits serve as a king-size console for electronic equipment with dozens of control panels for speaker systems, radio, T. V. and lighting systems. Some have a large surface where one may place notes, newspaper articles, encyclopedias and a volume or two of the Broadman Commentary along side a Bible. Often there is a clock ticking or buzzing away the precious minutes.

Some pulpits, from the speaker's side, look like the control panel of a jet airliner, or a magnificent computer. Some giant-size pulpits are like Fibber McGee's closet, a storage place for lost and found articles, chalk, erasers (except when you look for one), several Bibles, quarterlies from 1964, stacks of music from Lorenz, six copies of *Singspiration* (all different editions), a broken extension cord and a pulpit Bible dated from the first building constructed on the site many years ago. A closer examination reveals paper clips, dried ball-point pins, a bouquet of plastic roses, a toy bell, and three varieties of offering plates.

In one corner is a faded R.A. emblem and in another is a brittle straw hat left by Mrs. Smith's sister-in-law who was a missionary to China. She spoke to an associational youth group once.

A "reserved" sign from the Ajax Funeral Home is there, resting like a paper weight on a stack of birth announcements. And would you believe, a vanilla wafer box on the

bottom shelf?

If you can't believe these things, look in your pulpit some day when no one is around.

How big should a pulpit be?

Should it be big enough to hide behind?

Some pulpits need risers behind them so the speaker will not have to peep over in order to see his congregation.

Should a pulpit be a walled fortress for the preacher to defend?

A pulpit, in my opinion, is too big if it hides most of the preacher from most of the congregation.

A sermon delivered in public is as effective as its content and its delivery. Delivery of a sermon involves something more than the face and an occasional raised hand. Sermon delivery really involves the whole man. This does not mean the gestures must be often, fast, vigorous or exaggerated. However, any gesture either natural or cultivated, is effective only if it can be seen.

Is your pulpit too big? If it is, your preaching may be less effective than it should be.

A narrow-stem pulpit should mark the place where the gospel is proclaimed in public. It could be at the same time both simple in design and graceful in appearance. The pulpit is a place of exposure, not a fortress.

Is your pulpit too big?—Lawson Hatfield, State Architectural Consultant, Sunday School Department

## Your state convention at work

### Evangelism

## Revival breaking out among youth



Mr. Reed

Join me in praising God for revivals breaking out all over the United States among the youth. No one is pushing or promoting this movement. No particular denomination is backing it or taking credit for it. Throughout the history of Christianity this is the way revivals and religious awakenings have come about.

Time is running out on us. These young people believe the doctrine of the second coming of Christ. Let's strike while the iron is hot and not be passed-up by this great movement.

There are some interesting and exciting things planned that could evan-

gelize America in 1973 if Jesus delays his coming: the "Jesus Movement" among the youth; Campus Crusade's Evangelism Explosion - 1972; and our Baptist Lay Witnessing Schools. It will be possible for any local Baptist church in our Southern Baptist Convention to have a Lay Witnessing School in 1972.

73 Key Evangelism will be a thrust of 75 evangelical denominations working in their own way to help evangelize America in 1973.

Bus Evangelism and Lay Witnessing Schools are going great among Southern Baptists.

Last year Southern Baptist churches baptized 368,863. This was 638 more than in 1969. Arkansas Baptist churches baptized 11,197 in 1970, or 464 more than in 1969. We almost provided the difference in the Southern Baptist Convention! This year looks good, also.

Keep in mind the Pastors' Witnessing Retreat, Camp Raron, Sept. 2, 6 P.M. supper to noon, Sept. 3. Price: \$4.75. Send \$2.50 reservation fee.

—Jesse S. Reed



J. T. Elliff

# STATE MISSIONS

## The Program of the Missions Department Arkansas Baptist State Convention

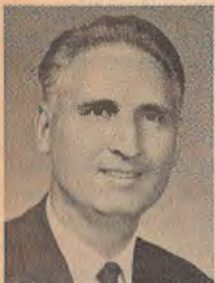
J. T. Elliff, Director

It is my privilege to present the staff and program of your State Missions Department in this and five succeeding issues. On this page you will see the department personnel which serve our mission program. This work is made possible through the Cooperative Program and the Dixie Jackson Offering. — J. T. Elliff

### Work with National Baptists

### Deaf Ministry

### Special Ministries



Robert Ferguson  
Director



Lacy K. Solomon  
AM&N College



C. F. Landon



Mrs. Landon



J. Everett Sneed  
Director



Harry Woodall  
Central Association

### Chaplaincy



R. H. Dorris  
Director



E. A. Richmond  
Boys Training  
School



David Purkiss  
Childrens Colony  
McRae Unit



Marion O. Reneau  
Girls Training  
School



Ralph Shaddox  
Craighead County  
Jail



Dewey Williams  
Cummins Prison



W. H. Heard  
Booneville  
Sanatorium

Next week: Direct Missions Program.



Pictured above is a part of the group from Arkansas attending the second Church Training Conference at Ridgcrest, July 15-21. Over 100 from our state attended the conference, which attracted over 3,000 church training leaders and youth from across the Southern Baptist Convention.

**Brotherhood**  
**Many opportunities for interested men**



Mr. Seaton

Are you a Baptist man concerned about the Lord's work and what men can do in helping the cause of Christ? If you are, this is for you.  
 Men concerned about the work of Christ through their church can find

ample opportunities of service in their church community. A Baptist Men's organization can provide unlimited opportunities for men to work through mission action projects. Mission Actions are simply ministries to meet the needs of people in a church community. This may be a one-time need or on a continuing, week-to-week basis.

Pictured here are just a few of the various guides available to assist men in planning activities to minister to the needs of people. There are several other books covering almost every type of ministry and mission actions that might be needed in any community.

Baptist men have ample materials available to help them in ministering to every need people may have in any church community. In every church community there are plenty of needs to challenge every concerned man and keep him busy week after week. For men really concerned about becoming involved in the work of the church, a Baptist Men's organization will provide the know-how and the basis of operation.

Concerned men, look about you. See the needs in your community that need to be and can be met through your church. The work of the church and the Lord waits on men.—C. H. Seaton

**Deaths**

**Roy Mabrey**, Leslie, a member of First Church, died July 19.

**Grant Henderson**, 74, North Little Rock, died July 19. He was a member of First Church there, and a retired employee of Missouri Pacific Lines.

**Carl Howard Stinson**, 53, Little Rock, a member of Immanuel Church, died July 19. He was a body and fender repairman.

**Mrs. Louise Pierce Medlock**, 75, North Little Rock, died July 19. She was a member of Second Church.

**Orian Sal Guffey**, 58, Alicia, July 18, when struck by a freight train. He was a member of First Church and a farmer.

**Mrs. Callie Stingley**, 82, Hope, July 25. She was a member of First Church.

**Lyman L. Hinson**, 58, a member of Zion Hill Church, near Cabot, died July 23. He was a brother of Pastor Thomas A. Hinson, of First Church, West Memphis, former president of the Arkansas Baptist State Convention.

**Mrs. J. J. Freeman**, 79, Little Rock, July 25. She was a member of First Church, where she taught the Ruth Class for more than 35 years. She also taught Bible classes in her home.

# The march of the seasons

By Dr. Gaines S. Dobbins



Dr. Dobbins

Some of us old-timers may recall the weekly radio news review, the recurrent theme of which was, "Time marches on!" Really, it is not time that marches on—we do! The seasons change—and so do we. Life has its seasons, as does the year.

Which one of the seasons do you now like best? The pessimist would say, "The one just past." The optimist would say, "The one just begun." An interviewed author was asked which one of his books he liked best. He replied, "The one I am writing now; if it isn't better than anything I have already written, I have no right to write it!" Should not this be the optimistic Christian's attitude: if the season just ahead cannot be made better than the one just ending, has he the right to enter it?

The recurrence of the seasons in our American temperate zone is a blessing that we often take for granted. Residence in equatorial Africa made us aware that there are parts of the world in which summer, with variations, is the only season. A visit to Northern Sweden and Finland made us vividly conscious of the two seasons in the polar region—long dark winters with temperatures 40 degrees below zero and lower in January and brief summers with mid-night sun in June, and the thermometer rising to a comfortable 65 degrees in July.

In our blessed Southland, we have four distinct seasons of about equal length—autumn, winter, spring, and summer. Each season has its desirable and undesirable qualities. The gift of the seasons has caught the imagination of poets who in their poems have given

insight into the positive and the negative aspects of these periods of the year.

In the main, each season has drawn from the poets expressions of appreciation and delight, contributing to the reader some deeper meanings that might otherwise have gone unnoticed.

**Autumn brings mixed emotions.** William Cullen Bryant wrote with a note of sadness:

**The melancholy days have come, the  
saddest of the year,  
Of wailing winds and naked woods,  
and meadows brown and sere . . .**

There is a tinge of sadness as leaves and flowers are touched by frost and migratory birds begin their southward flight. Yet there is a glory that glows from trees as their leaves change from green to red and gold and the crisp morning air replaces the heat of the summer sun.

William Herbert Carruth gives voice to a deeper insight:

**A haze on the far horizon,  
The infinite, tender sky,  
The ripe, rich tint of the corn fields,  
And the wild geese sailing high;  
And all over the upland and lowland  
The charm of the golden-rod;  
Some of us call it Autumn,  
And others call it God.**

**Winter brings a new world of experiences.** Often we dread its coming—the shorter, dark days; the cold, icy winds; the dangerous, slippery roads; the barren trees and fading flowers; the silent reminders of our mortality. Yet winter brings beauty, challenge, invigoration, anticipation. Percy Bysshe Shelley says it beautifully:

**Make me thy lyre even as the forest is:  
What if my leaves are falling like its  
own!  
The tumult of thy mighty harmonies  
Will take from both a deep, autumnal  
tone,  
Sweet though in sadness. Be thou,  
Spirit fierce,  
My spirit! Be thou me, impetuous  
one!**

**Drive my dead thoughts over the  
universe  
Like withered leaves to quicken a new  
birth!  
And, by the incantation of this verse,  
Scatter as from an unextinguished  
hearth  
Ashes and sparks, my words among  
mankind!  
Be through my lips to unawakened  
earth  
The trumpet of a prophecy!  
O wind, if Winter comes, can Spring  
be far behind?**

**Warm spring always follows cold winter.** Often imperceptibly, sometimes with gusty suddenness, perhaps with fickleness that deceives the buds and blooms into appearing, only to be nipped by winter's quick return, spring comes to gladden the earth. How welcome the first crocus, the early violet, the dogwood blossoms, the redbud tree whose blooms make come alive the forest that just awhile ago seemed dead!

Ted Robinson replies to winter's doubt with spring's confident assurance:

**Father of the bare boughs and the  
leaves that die,  
Father of the beaten grass, where  
dead flowers lie,  
Father of the pale fields where the  
snow has lain.  
Are you always very sure  
Spring will come again?  
Father of the gray world, sick for  
spring's return,  
Father of the dark damp, where the  
willows yearn,  
Father of the cold wind and the  
haunting rain,  
Are you sure that after March,  
April comes again?  
Father of the bare heart and the  
dreams that yearn,  
Father of the gray soul and the  
thoughts that burn,  
Father of the beaten hopes and the  
haunting pain,  
Are you sure that after death  
Life comes again?**

And Spring answers with calm and confident certainty, Yes!

**Summer rounds out the seasons with its fulfillment of autumn, winter, spring.** Summer may be ushered in with the storms that sometimes seem as if nature were seeking revenge; and the hot sun scorches and the long days seem as if they will never end; in the city's asphalt jungle, children wilt as they play and tired workers stifle in fetid air. It is then, as Walter Winthrop Stuart aptly says it, that we need to get back to

The seasons change  
and so do we.  
Life has its seasons  
as does the year

nature, go to the country, watch the farmer at work, to rediscover the summer:

**Who reaps the grain and plows the sod  
Must feel a kinship with his God:  
For there's so much on earth to see  
That marks the hand of Diety.  
When blossom springs from tiny shoot:  
When orchard yields its luscious fruit;  
When sap is running from great trees—  
On all occasions such as these  
The man who breathes fresh country air  
Must know full well that God is there.**

Let us then welcome the march of the seasons, for each season has its dark and its bright side, and each in time must pass and give place to its successor. He who has eyes to see and ears to hear will find "sweet the uses of adversity," but will also find "tongues in trees, brooks in running brooks, sermons in stones, and good in everything" (William Shakespeare).

Frances Whitmarsh Wile thus sums up the lessons and blessings of the march of the days and the gift of the seasons:

**All beautiful the march of days,  
As seasons come and go;  
The hand that shaped the rose hath wrought  
The crystal of the snow;  
Hath sent the hoary frost of heaven,  
The flowing waters sealed,  
And laid a silent loveliness  
on hill, and wood, and field.  
O thou, from whose unfathomed law  
The year in beauty flows,  
Thyself the vision passing by  
in crystal and in rose:  
Day unto day doth utter speech,  
And night unto night proclaim,  
In everlasting words of light  
The wonder of Thy Name.**

And the Lord said . . . : While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease (Genesis 8:22).

(From *The Alabama Baptist* July 22, 1971).

## New lease on life provided for African mothers, babies

By R. J. Derwent

NAIROBI, Kenya (BP)—In the edge of a valley of mushrooming slum villages in Nairobi, Kenya, three Southern Baptist missionaries are trying to offer a better and healthier life to thousands of African youngsters.

Twice a week dozens of mothers, dressed in the colorful robes of several tribes, wait their turns outside the clinic under the scorching East African sun. On their backs or in their arms, snugly wrapped, they carry their babies. Once inside the tiny bare-walled room, the babies are given vitamins and, if they are ill, medicines or other needed treatment. Some of the mothers receive vitamins, too.

Since it opened in January, the clinic has treated many hundreds of tiny patients, despite a pressing shortage of time and money. Whenever it is open, at least 50 mothers with their children squeeze into the room, three at a time. Sometimes the daily tally of patients is as high as 80, and it is not difficult to see why the number is growing.

Here in Mathare Valley, 65,000 people are crowded into a straggling series of mud-walled villages where the houses are separated by alleys so narrow that the passerby is in danger of injuring both shoulders on opposite rows of jagged-edged tin roofs. This slum valley is estimated to be the home of more than 30,000 children, many of them young babies. The clinic is the only one in the 2 1/2 miles of village communities.

The Mathare Valley shows symptoms of one of "new" Africa's toughest problems: the influx of county-dwellers into towns where there are no houses or jobs for them, and the gradual disappearance of the old rural way of life with the lack of a substitute way.

The missionary women who are trying to teach mothers how to give their babies a healthy start in life are doing an essential job. Until they came, nobody did it.

Facilities are poor. The lack of hygiene is appalling. Flies and dirt abound. Until recently the people drew their water from open streams running down through the villages; in the dry season there was sometimes no water at all.

The clinic is housed in a center, built by self-help workers, which includes a sewing room and a toy workshop. Each Wednesday and Friday the missionaries dispense medicines and vitamins supplied by the local Baptist association. They also offer something no less vital—advice to the young mothers.

The women who have cheerfully taken on this job are Mrs. Davis L. Saunders from Charleston, S. C., Mrs. Thomas A. Jones from Toccoa, Ga., and Mrs. Milton E. Cunningham Jr., from Texas City, Tex.

Mary Saunders went to Africa in 1951, Barbara Cunningham in 1957, and Nancy Jones, in 1969. Mrs. Saunders and Mrs. Jones are registered nurses.

When I called at the clinic, the trio was struggling to cope with a room full of squalling infants and long-suffering mothers. Outside, a line of others waited in the fierce heat. Youngsters at one of the valley's do-it-yourself primary schools romped in the dust nearby.

The clinic was so cramped that the nurses could scarcely avoid jostling one another. When they opened the medicine cupboard door, it would bang against a heap of cardboard boxes full of packets of dried milk. The boxes were the only available seats.

As the mothers filed into the chaotic little room, Mrs. Cunningham weighed the patients. Across the room, but still within touching distance, the other two missionaries worked furiously with bottles, spoons, syringes, eyedroppers and other paraphernalia.

Mrs. Saunders, feeding a week-old infant with an eyedropper, said: "We're trying to get new mothers to bring their babies here once a week for vitamins. We often have to give the mothers vitamins, too, to help their milk. In a place like Mathare Valley, mothers' milk is the safest and best."

She broke off to advise a mother concerning the care of her baby. Then as the table at her side was crammed with bottles, measuring vessels, glasses, plastic containers and other equipment—she went down on one knee to record details of the baby's condition and the treatment given.

Upon leaving, each mother paid a nominal fee of one East African shilling (about 14 cents). Those who cannot pay, and there are quite a few who cannot, may have their babies treated free.

Soon it was time for the clinic to close. "I have one o'clock," said one of the missionaries, glancing at her watch. But outside, a crowd of mothers still waited patiently, keeping off the sun with umbrellas.

The clinic was very late closing that day.

**EDITOR'S NOTE:** R. J. Derwent is a young English journalist who has been working in Kenya for four years.

# Tongues at Corinth: common errors of tongue-speakers

By Jimmy Millikin

Faculty member, Southern Baptist College

(Sixth in a series)

It is all but universally acknowledged by biblical scholars that Paul is dealing with a problematic form of tongue-speaking at Corinth. In fact, a careful study of I Corinthians 12-14 reveals that the over-all purpose of the three chapters is to correct the abuses or errors existing among the tongue-speakers there. (See article in issue of July 15.)

While Paul does not explicitly list the errors being committed by the tongue-speakers at Corinth, the nature of the abuses may be detected by a close examination of his treatment of tongues. It appears that the errors which had crept into tongue-speaking there were of two kinds—errors in its estimation and errors in its use.

## Errors in estimation

Various statements in Paul's discussion of tongues show two primary errors which the Corinthians made in their estimation of the gift.

First, they had apparently exalted tongues to first place among the gifts. A number of factors concerning Paul's discussion lead us to this conclusion.

The very fact that he singles out the gift for elaborate discussion indicates that it was given a prominence beyond its due. The general disparagement of Paul toward the gift as it appeared at Corinth seems to indicate that one of his primary aims was to show that tongues was not nearly as important as some of the Corinthians thought it was.

The thesis of Paul in chapter 12, concerning the unity and diversity in the work of the Holy Spirit, shows that some had emphasized tongues at the expense of other gifts. The intentional placing of tongues last in the lists of gifts suggests that many Corinthians were inclined to place the gift first.

Finally, Paul's exhortation to "desire earnestly the greater gifts" (12:31) implies that some of the Corinthians had formed a wrong estimate on the value of tongue-speaking.

The second error in the Corinthians' estimation of tongues was that they made it an evidence of a higher spiritual life. The primary basis for this conclusion is found in chapter 12. This entire chapter may be viewed as a direct attack against those who were demanding tongues as an evidence of the Spirit-filled life.

Paul's emphasis on the "diversities of

gifts" (12:4), his insistence that all the Corinthian believers are recipients of the Spirit (12:13), and that "to each one is given the manifestation of the Spirit" (12:7) are all reasons enough to suppose that some at Corinth were insisting that only those who spoke in tongues were spiritual.

## Errors in its use

The second type of errors which the tongue-speakers were making was in the use of tongues in public worship. Paul's plea for decorum (14:23), his command that all things be done in "decency and order" (14:40), and the restrictions he placed on the use of the gift (14:27-28) are clear indications that abuses had entered into the practice of the gift at Corinth.

The nature of the abuses in the use of tongues at Corinth may be seen from Paul's rather indirect criticism.

The gift apparently took on an over-emotional character which resulted in disorderly ecstasy and irrational speech, some of which may have bordered on blasphemy, and as such it may have become shockingly similar to their past heathen worship (12:2-3).

It is clear, furthermore, that several were speaking in tongues at the same time (14:27), creating confusion in the assembly (14:33), and leaving the impression of madness (14:23).

The gift was apparently used frequently without the presence of an interpreter (14:28); thus, the gift was used without any thought of others (Ch. 13).

Paul's stress on the purpose of the gifts as being the edification of the whole church indicates that tongues may have degenerated into a showy exhibition at Corinth. It could very well be that this

exhibitionism was the primary abuse involved in the Corinthian tongues.

Because of the high value placed upon tongues as a manifestation of the Spirit, it is quite possible that tongue-speaking began to be artificially and mechanically produced for its own sake instead of what it originally was—a genuine, spontaneous, supernatural gift of the Spirit of God.

## Conclusion

The tongue-speakers at Corinth were almost certainly guilty of errors in their view and use of the gift. It is not difficult to demonstrate that these same errors are common to tongue-speakers in other periods of Christian history. Without any desire to be judgmental or unkind, the evidence demonstrates that much of modern tongue-speaking is characterized by the Corinthian errors.

It is tempting to conclude that there is something inherent in tongue-speaking which lends itself to excesses and abuses. This temptation, however, must be resisted.

There is no evidence, for instance, that tongue-speaking presented the same problems in other churches of the New Testament. Neither must it be supposed that it was all madness at Corinth. It is quite possible that only a minority group was causing the disturbance and that the majority were given to more sensible and fruitful expressions of the Spirit's presence. Paul seemed to be concerned that these not let the errors of some lead them to deny the genuineness or the value of the gift (14:39).

**Next week: "Tongues at Corinth: how to deal with tongues."**

## State Convention Nominating Committee invites suggestions

It is the earnest intention of the Convention Nominating Committee to perform the greatest possible service in the nominating of persons to serve on Convention boards.

Your Nominating Committee will welcome and prayerfully consider any suggestions that may be made by moderators, Superintendents of Missions, or Associational Executive Committees in making its decision.

In order to expedite matters it is suggested that you contact:

Padgett C. Cope, Chairman  
1901 N. Pierce  
Little Rock, Arkansas 72207

# First Baptist astronaut leaves 'witness' on moon

CAPE KENNEDY, Fla. (BP)—Astronaut James B. Irwin, expected to be the first Southern Baptist to walk on the moon, blasted off from Cape Kennedy in Apollo 15 with plans to leave a witness for his church on the moon.

Lt. Col. Irwin, a member of Nassau Bay Baptist Church near the Manned Spacecraft Center in Houston, took with him in Apollo 15 two photographed copies of a banner from his church. He planned to leave one on the moon and return the other for reproduction and distribution to church members.

The banner includes a picture of the church; the slogan, "Things Happen at Nassau Bay Baptist Church;" the inscription, "Our prayers go with the crew of Apollo 15;" the crew members' names; and the signatures of all those present at the church on James Irwin Day.

On that day at the church, Irwin gave his testimony four times—three times to Sunday School assemblies and once before the entire church. Mrs. Irwin, an active Seventh-Day Adventist, also gave her testimony, asking for the congregation's prayer.

Standing in the V.I.P. viewing stand outside Mission Control here as the 36-story spacecraft blasted off were W. H. (Bill) Rittenhouse, pastor of the Nassau Bay Church, and Jack U. Harwell, editor of the *Christian Index* in Atlanta, Ga.

"As Apollo 15 broke loose from its umbilical cord and supporting gantry and slowly began to mount toward the heavens on its tremendous cushion of flame and smoke, Dr. Rittenhouse and his wife were openly weeping in prayer and compassion that everything would go right for the moon mission and for the three men sitting atop the giant missile," Harwell wrote in a first-person editorial following the blastoff.

"You could actually feel the concern and pastoral care emanating from this man of God as he begged the Lord out loud to 'get Apollo going,'" Harwell observed.

He added that the Houston pastor shouted, as if Irwin and the crew could hear, "Do it well, Jim," and "Be A-OK, you big bird."

At one point during the launch, Harwell said, the voice of Mission Control instructed the astronauts to cut free a safety mechanism, telling them to "abort the safety mechanism." Rittenhouse's face suddenly went pale, thinking that something had gone wrong and the mission had been aborted.

"Tears streamed down the face of almost everyone in our group," Harwell wrote. "We had agonized with a compassionate pastor for his parishioner and his teammates in a moment of indescribable danger and tension."

In an interview with the *Baptist Standard* before the blastoff, Rittenhouse called Irwin "one of the most dedicated, solid Christian men you'd find anywhere. He is dedicated to the study of God's word, faithful in his testimony and witness," the pastor said.

Upon his return from the moon mission and subsequent assignment to NASA headquarters in Houston, Irwin will witness the baptism of his 10-year-old daughter, Jill, who made a profession of faith on "James Irwin Day" at the church.

Her baptism is scheduled Oct. 24, the first day Rittenhouse is sure that Irwin will be back. Jimmy R. Allen of San Antonio, president of the Baptist General Convention of Texas, is to speak, and Metropolitan Opera star Jerome Hines is to sing on that Sunday.

Irwin is one of two astronauts who are members of the Nassau Bay Baptist Church. Lt. Col. Bill Pogue, also a member of the Houston church, is scheduled to participate in the Apollo 17 Sky Lab project in early 1973, when the United States puts a scientific laboratory into orbit.

It was Pogue who obtained the official invitations to Rittenhouse and Harwell to attend the launching of Apollo 15 and watch it from the V.I.P. viewing stand.

Harwell called the experience of watching Irwin and the crew blast off, and his pastor's reactions, as "one of life's unforgettable moments."

"We later thought and talked of all the pastors we had known across the years who also cared deeply and continuously for all the sheep and their flocks and who weep and agonized daily for the earthly dangers faced every hour by their congregations," Harwell wrote in the editorial.

"In that moment, we sensed anew something of the purpose of God as he sent his own caring and sharing Son down to this busy planet to weep and suffer and die for his sheep who so desperately need a shepherd in their many moments of uncharted adventure across the planet earth.

"In that precious moment which is burned into our souls for eternity," Harwell concluded, "we made a new commitment to the God of the universe, the earth and the moon and everything around them; and to the pastors and churches who serve that God here on

our unit of the solar system; and to the millions of hurting souls around this planet who are in daily danger of eternal damnation or temporary aloneness without our Saviour or without a compassionate pastor or Christian friend."

Meanwhile, Irwin and David R. Scott, a lay reader in the Episcopal Church, were preparing for a ride in the lunar dune buggy called Rover 1 during three days of exploration. Alfred M. Worden, a Catholic, will orbit overhead.

Scott and Irwin, who have been nicknamed "the Rover boys," will drive a total of 22 miles on the lunar surface during the three days, Saturday, Sunday and Monday, July 31, Aug. 1 and 2.

"It will be quite an interesting day in our church Sunday," Rittenhouse quipped. "One of our members will be out for a Sunday drive—on the moon."

(Compiled from reports by Larry Jerden of the *Baptist Standard* and Jack Harwell of the *Christian Index*.)

## Accepts pastorate of First, Trumann

Nodell Dennis has assumed the pastorate of First Church, Trumann.

Dr. Dennis is a graduate of the University of Corpus Christi with the bachelor of arts degree and of Southwestern Seminary, with the master of divinity degree.

He has served churches in Weatherford, Tex., Stuttgart, and Atkins.

Mr. Dennis and his wife, the former Carol Sue Doyle, are natives of Texas and have lived in Arkansas for three years.



Mr. Dennis



Mr. Gorham

## Licensed to preach

Palestine Church, Quitman, licensed Chuck Gorham, 15 year-old son of Mr. and Mrs. Charles Gorham of Rt. 3, Quitman, to preach. Mr. Gorham is a junior at Quitman High School.

Frank Jones is pastor of the Quitman Church.



# 'Why can't our church keep a pastor?'

By Hal D. Bennett

Baptist Bible Institute, Graceville, Florida

Some day I want to observe a congregation in a self study. It should be a church that feels a need to do better in some major function than it had in times past.

For instance: some churches can't keep a pastor. I know of many congregations who hardly get acquainted with a man and his family before he is gone.

Many members of these churches blame the pastors. No doubt in some cases we preachers ought to accept the blame. In others, though, the people either run off or squeeze out men who succeed on other fields.

I talked to a gracious lady recently, a retired grammar school teacher.

## "They won't stay"

"We have had two BBI pastors and they were the best we ever had (in her more than 50 years there). But we don't intend to call any more of them. They won't stay with us," she said.

Their current pastor had been there seven months. I do not know the man. But she said that the church was going down and down. And, "I don't know what we can do."

"Well, lady, maybe you ought to call another BBIer the first chance you get."

"But they won't stay with us. They leave as soon as they graduate."

I have to admit that to be generally true. Larger churches usually want them. But I had another question:

"Wouldn't you folks rather have a man for only six months if he would build up the church, than one who stayed six years, all the time letting it go down?"

It seemed to her a new thought. Not to me; I go over that ground often. A nearby associational missionary related a similar complaint from people in his county. Only a little research in the annual minutes proved that in fact our student-pastors had a better stay-put record than the non-students serving there.

I was surprised that she hadn't recognized the psychology of rejection in her complaint. "We loved Brother Blank and his family. How could they leave us?" They resented his going; they would have been glad for him to have stayed after graduation on their \$50 a week and no house.

## Time for a self study

Take another congregation. They ran off four men in less than five years. In every case they blamed the pastor. Finally, as they told me about all this, I

had to ask, "Who called all these losers, anyway?"

It was a fair question. How can the same set of members go through normal procedures and select four men in a row who did not fit their needs, their desires, their community, or their church?

Wouldn't it be well for such a congregation to talk things over among themselves, publicly, openly, and in a way to involve everybody?

A small to medium-sized congregation could divide into groups of ten or so at a night service. These could turn their heads together all over the auditorium; that way members who never dare to talk in public would have say; and would like it.

Just pose some answerable questions and let everybody consider them. Or perhaps groups in one row of pews might take certain questions; the other pew — sitters in their groups could take other subjects. Give them a set time to talk, knowing that at the end each group's spokesmen would report their conclusions.

You might be surprised how well this works. I have done this in several interim pastorates, with numerous groups working on this one proposition: "What three things should our church do now that it can do?" Every time we have done this we came up with something we did right away to the advantage of the whole church.

## Decide on your questions

If you do a self study in the absence of a pastor, the church council, the deacons, or both might settle upon some questions the membership should consider. For instance:

1. What sort of a congregation are we (average age, education, and living standard)?

2. What are the major occupations?

3. What considerations affected our call the last three times we selected a pastor?

4. What do we expect of a pastor (Shall he supply his own car to do the church calls, go to meetings, etc? Will we supply an official car? What would it cost the church? Or the pastor?)

5. What do we expect of his wife (church work, helping support the family, manner of dress, visiting members, counseling)?

6. What would it take to pay for the pastor's necessities for transportation? tithes? social security? income tax? hospital insurance? other medical bills? life insurance? clothing? professional

books? food? recreation for self and family? retirement income and home? and other?

7. Have we been as interested in meeting these needs as we have in getting a preacher at some fixed price, and why?

8. Do we lay people take our elected church jobs seriously, learn how to do them, and carry them out the best we can?

9. Who can the pastor depend upon to help visit the sick, witness to the lost, teach or lead a class, work with the young folks?

10. When a new pastor asks us to consider some new thing, do we help him see if it would work, or do we veto it either by vote or by footdragging it to death?

11. What other questions should we consider?

## Commentary

(From page 24)

Enoch Brown of Columbia, S. C., called for responding "affirmatively to the owner of this board, the Southern Baptist Convention, trusting the judgment of the administration in carrying out our action."

The phrase "to seek to secure" a new author was explained during the discussion as being necessary because of the practical difficulty of obtaining the services of a competent scholar to do the job in view of the history of the entire project thus far. Author of the original work on Genesis was G. Henton Davies, principal of Regents Park College, Oxford, England.

Much of the debate covered expressions which had been voiced at the meeting of trustees following the Denver Convention. The trustees noted a considerable amount of duplication of expression in the Ridgecrest meeting.

In informal conversation after the meeting, Executive Secretary-Treasurer Sullivan spoke of the eagerness of the administration to implement the actions of the convention and of the trustees.

"We are interested in doing what is right," he said. "This includes placing high priority on promoting harmony among those in our convention with varying points of view. I plan to seek out further expression of varying viewpoints as I work toward carrying out this board action, and am pledged both to the preservation of our fellowship and to the production of useful and effective materials."

# Trustees establish names For divisions, departments

RIDGECREST, N.C. (BP)—Official names for all departments and divisions of the Southern Baptist Sunday School Board were established by action of the board's trustees in the semi-annual meeting at Ridgecrest Baptist Assembly.

Five divisions were established, effective Oct. 1. They are to be known as the Assembly division, Book Store division, Broadman division, Church Services and Materials division and Management Services division.

The executive office and offices of personnel and public relations will retain present organizational names.

Names for three groups were included under the Church Services and Materials division: Church Program Organizations group, Church Program Services group, and Central Support group.

National Student Ministries was included under the Church Services and Materials division.

Official names of departments of the Church Program Organizations group were established as Sunday School department, Church Training department and Church Music department.

An earlier announcement, which proved to be premature, had disclosed plans to change the name of the Sunday School department to "Bible Teaching department," but the trustees decided to retain the department's original name.

Four departments—Church Architecture, Church Administration, Church Library and Church Recreation—were named under the Church Program Services group.

Included under the Central Support group were Art Services department, Materials Services department, Promotional Materials department, and Research Services department.

Glorieta Baptist Assembly and Ridgecrest Baptist Assembly were included in the Assembly division.

Book Store division established official department names as Advertising and Sales Promotion department, Campus Stores department, Central Stores department, Eastern Stores department, and Western Stores department.

Four official department names were designated for Broadman division: Broadman Products department, Broadman Consumer Sales department, Broadman Trade Sales department, and Broadman Marketing Services department.

Under the Management Services division, the trustees established the Systems department, Property Management department, Procurement

department, Manpower Development department, Dargan-Carver Library department, Administrative Services department, and the Accounting and Control department.

## Set new designation

Trustees voted to change the designation of elected board members to "trustees of the Sunday School Board." Clarification in communication was given as the reason for this change. The trustees had previously been designated as "elected board members of the Sunday School Board."

The new title is designed to help clarify the thinking of Baptist people by making a clearer distinction between the persons elected by the convention to direct the affairs of the agency and the persons employed to administer the agency.

## \$43,786,684 budget

A record net sales budget of \$43,786,684 for the year 1971-72 was adopted. This is an increase of \$418,314 over the present budget.

Regarding church literature, the trustees voted to combine several periodicals and drop two items. Those affected are:

1. Combine: *Source for Leaders*, *Skill for Leaders*, and *Now for Leaders* into one periodical to be named *The Adult Church Training Guide*, issued quarterly effective with the April-May-June, 1972 issue.

2. Combine: *Preschool Guide*, *C* and *Preschool Bible Teacher C*, into one periodical to be named, *Guide C for Preschool Teachers*, to be issued quarterly effective with the October-November-December, 1972 issue.

3. Combine: *The Collegiate Teacher* and *Context*, into one periodical to be named, *Context*, and issued quarterly effective with the April-May-June, 1972 issue.

4. Drop: *Uniform Lesson Recording*, effective April, 1972.

5. Drop: *Test Your Knowledge*, (both Convention and Life and Work), effective Jan. 1972.

## Name department heads

The trustees approved three persons to head departments, effective immediately. Ray Conner, church music department, was named secretary for the church recreation department. Don Early, manager of administrative services staff, was named manager of the newly created manpower development department. William S. (Bill) Graham, manager of campus stores department, was elected manager of the Eastern Stores department of the Book Store division.

Official names for all departments and

divisions of the board were established by trustee action. These become effective Oct. 1.

Only minor changes were made in the names of most departments. The trustees did not change the name of the Sunday School department, although it had been previously announced the department name would be changed to Bible Teaching department.

On recommendation of the Book Store committee, the trustees authorized a pilot test of a new retail sales channel to the general public.

The test will include a selected book inventory designed to help people to grow. Much of the material will be unapologetically Christian, board officials said.

Two stores will be established in high traffic areas such as shopping centers. Approval was given for the first such store to be located in Birmingham, Ala.

Another part of the new retail sales concept of the Book Store division will include the placement of 100 to 200 book racks in outlets now owned by the board.

W. O. Thompson, director-elect of the Book Store division, said of the new sales outlet, "We want to help people grow like Christ in their entire way of life. The Baptist Book Stores reach many Southern Baptists, some of other denominations, and perhaps some with no church affiliation. However, we believe we must use an additional channel for reaching those who do not shop at a book store bearing the Baptist name."

## Commend retirees

In other action the trustees expressed gratitude and appreciation for W. L. Howse and Keith C. Von Hagen for their long service to the denomination.

Howse, director of the board's Education division, and Von Hagen, director of the board's Book Store division, will retire in September.

Conrad R. Willard, Miami, Fla., was elected to serve a second term as president of the trustees. Roy W. Babb, Nashville, was elected chairman of the executive committee. Norris G. Hite, Nashville, was elected recording secretary.

The next meeting of the trustees will be held in Nashville, Tenn., next Jan. 24-25.

## About people

**Donald H. Watterson**, pastor of Cottage Hills Church in Mobile, Ala., has been elected director of the Sunday School department for the Alabama Baptist Convention, with offices in Montgomery.

Watterson has been pastor of the 3,200-member church for the past seven years. He was previously pastor of churches in Atmore and Headland, Ala.; Durant, Okla.; and Denton, Tex.

# Long ago keys and locks

By Enola Chamberlin

You consider the key to your locker or your house very necessary. Do you ever wonder what people did before there were keys? Do you speculate about how long keys and locks have been in existence? You may be in for a surprise.

Metal keys and locks are of fairly recent date. But at least two thousand years before the birth of Christ, an effective wooden lock and key had been invented. Researchers have found an ornate key used by the Persians in about 330 B.C.

Another interesting wooden lock is the one which the crusaders installed on the West Gate of the Church of the Holy Sepulcher in Jerusalem. This lock was made from what was called wood of the desert. Time had little effect on this wood. Nor could the wood be eaten by insects, as other wood might have been. This lock remained on the church for six centuries.

When it was removed, the Turkish Government took it and cared for it. In 1908 this Government gave it to James Creelman, a noted journalist. He brought it to America.

Researchers, digging in the rubble of ancient Nineveh, found a key which is no doubt four thousand

years old. This key and lock resemble designs of locks drawn on the walls of the great temple of Karnak on the Nile. Although this lock was of wood, it used the same principles as our locks of today.

We do not know how old the art of lock-making is. But there were lock shops hundreds of years ago.

Pompeii was destroyed by earthquake sixty-four years after the birth of Christ. Excavators found the ruins of what must have been a locksmith's house on a Pompeii street. This shop or house contained various door locks, padlocks, and keys. There was even a skeleton key. These locks were of metal which was in existence as far back as 230 B.C.

Wooden keys have been found in Asia, India, Arabia, and China. To China goes the credit for developing the combination lock used in our banks and vaults today.

So keys and locks have been with us for a long time. They were probably not taken for granted years ago as they are now. But then there were not so many places to use them.

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# Another pair of eyes

By Mary C. Lane

Her master, Peter, stands about six feet tall, but she, Geb, is only two feet in height. They are two separate personalities, yet their strides match, and their dispositions are similar. In a true sense, they are one for they love each other and depend upon each other completely.

Peter is blind and Geb is his dog. Geb provides a seeing pair of eyes for Peter, who lost his sight from glaucoma when he was six years old. After finishing college and working for several years, Peter became the student information director of Guiding Eyes for the Blind (GEB).

His work demands that he travel throughout the country helping the sightless to obtain guide dogs. Guiding Eyes, with headquarters in Yorktown Heights, New York, has produced about 650 guide dogs in the ten years since it was started.

Peter Campbell says that, contrary to rumors, guide dogs do not bite, nor are they expensive to acquire or maintain. Only certain breeds are usable as guide dogs. Of one hundred animals being considered, only about twenty are potential guide dog

material.

Among the usable breeds are German shepherds, weimaraners, Labrador and golden retrievers, short-haired collies, and boxers. Temperament, intelligence, and strength are further consideration factors.

Guiding Eye dogs are in training for three months before they meet a blind master. It takes another month of working before the two of them can work harmoniously.

It takes about ten dollars monthly to maintain the dog after the training. This is a small price to pay for unworried independence and confidence on the part of a sightless person. The Guiding Eye dog enables his master to travel, work, and live in a harmonious manner. Steps, street crossings, and obstacles on sidewalks no longer present a nightmare of worry.

As Peter Campbell picked up Geb's harness, she immediately stood. Geb was ready for her responsibilities. She loves to work and to please her master. These two really are one—with one good pair of eyes to share between them.

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# Move for prayer amendment gains momentum in Congress

By Beth Hayworth

WASHINGTON (BP)—Efforts to adopt a constitutional prayer amendment, much like the proverbial "cat with nine lives," is experiencing another revival in Congress.

This time observers in and out of Congress, including those who support and oppose the movement, see the prayer amendment as a live issue.

*Editor's Note: For other articles on this subject, see our issues of July 15 and 22.*

In the House of Representatives, where the powerful House Judiciary Committee has succeeded in stopping the movement in the past, a "discharge petition" to bypass the committee and get a resolution on the prayer amendment to the House floor is gaining momentum. Emanuel Celler (D., N.Y.) is chairman of the House Judiciary Committee.

The discharge petition, to date signed by 180 Congressmen, was started by Rep. Chalmers P. Wylie (R. Ohio). The petition needs 218 signers to bring Wylie's resolution past the Judiciary Committee to the House floor for a vote.

Wylie's resolution on a prayer amendment is the same as the Dirksen Amendment, which was gaining popularity prior to the death of Sen. Everett Dirksen (R., Ill.) during the previous session of Congress. It reads:

"Nothing contained in this Constitution shall abridge the right of persons lawfully assembled, in any public building which is supported in whole or in part through the expenditure of public funds, to participate in nondenominational prayer."

The resolution, if it passes the House and Senate, would have to be ratified by the legislatures of three-fourths of the states within seven years for it to become an amendment to the U.S. Constitution.

The Baptist Joint Committee on Public Affairs, made up of representatives from eight Baptist denominations in the United States, has warned repeatedly against any effort to change the meaning of the First Amendment to the Constitution.

A number of Baptist conventions, including the Southern Baptist Convention and the American Baptist Convention, have passed resolutions affirming their support for the concepts and the vocabulary of the First Amendment and appealing to the Congress to let the First Amendment stand as it is "as our guarantee of

religious liberty."

John W. Baker, the acting executive director of the Baptist Joint Committee, warned that any new constitutional amendment dealing with religious activity could "circumvent the First Amendment freedoms." (See Editor's page, our issue of July 15.—ELM)

Specifically, Baker said that such an amendment could "alter existing church-state relations, and lead to a series of cases affecting such sensitive areas as aid to religious education, taxation of church property and forms of religious worship."

The revival of the prayer amendment in the House of Representatives is credited mainly to the zeal of an attractive young mother, Mrs. Ben Ruhlin, from Cuyahoga Falls, Ohio.

At present, Mrs. Ruhlin and a group of 35 are lobbying in Congress for additional members to sign the discharge petition. Mrs. Ruhlin, from Rep. Wylie's home district, is operating out of the Congressman's office on Capitol Hill.

In an interview with Baptist Press, Mrs. Ruhlin identified a number of local and state groups which are putting the pressure on their Congressmen to sign the discharge petition. Among the groups she named are Veterans and American Legion groups, the Retired Teachers Association, the Back to God Movement, Citizens for Public Reverence, Project Prayer, National Parents for Prayer, the National Association of Republican Women, the National Grange, and the National Association of Evangelicals. Also, Mrs. Ruhlin said that "teachers, Jaycees and letter carriers" are involved in the movement in each state.

One Congressman who is a direct object of the lobbyists' efforts is Rep. Fred Schwengel (R., Iowa). Schwengel, who describes himself as a "devout Christian Baptist," is a lay leader in the North American Baptist General Conference and a member of the Calvary Baptist Church here.

Schwengel told Baptist Press that when he was approached by one of the lobbyists, he related his convictions on the adequacy of the First Amendment to protect the religious freedom of all citizens. When he finished giving his side of the issue, the lobbyist, Mrs. Virginia Pruitt, a Baptist lay worker from Washington, D. C., said, "Well, it looks like I am campaigning for the wrong side."

## The bookshelf

*Does the Bible Really Work?* by David A. Hubbard, Word, 1971, \$2.95

Tracing the pattern of God's revelation of himself, Dr. Hubbard examines the Bible's special role in human experience. He reaffirms the permanence of its transforming power and illumines the uniqueness of its message.

\* \* \*

*Ordinary Days with an Extraordinary God, Prayerables II*, by Irene Harrell, Word, 1971, \$3.95

Mrs. Harrell, the mother of six, believes that if you try to look for God in everything, you will be able to heighten and increase all that is happy and comfortable in human life.

\* \* \*

*The Cross and the Scalpel*, by James Hefley, Word, 1971, \$4.95

Native Arkansan Hefley, a full-time writer-traveler, gives the stories here of 14 medical missionaries and offers helpful information on how those interested in careers of medical missions can get started.

\* \* \*

*Rebels in the Church*, Ben Campbell Johnson, Editor, Word, 1970, \$3.95

This is a collection of the personal narratives of eight rebelling ministers who have pitted themselves against denominational authority, traditional images and forms, materialistic standards of success, and lack of congregational involvement "in doing God's work."

\* \* \*

*I Met a Man, Imagined Remembrances of Jesus*, by G. Curtis Jones, Word, 1971, \$3.95

These imaginative narratives of Jesus are from the points of view of ten biblical characters, each involved in some way with Christ's last week in Jerusalem.

\* \* \*

*Neither Black Nor White, the Whole Church for a Broken World*, by David O. Shipley, 1971, \$4.95

The author, a Negro Presbyterian minister, purposefully mixes the autobiographical and the practical as he outlines a program for a church-related ministry designed to serve the individual, black or white, through his whole life cycle.

\* \* \*

*The Right, the Good, and the Happy*, by Bernard L. Ramm, 1971, \$5.95

This is a practical book in which the author concentrates on specific moral and ethical issues, after dealing briefly with general ethical theory. Dr. Ramm presents arguments for and against given positions. Sometimes he takes sides, but he frequently lets the reader draw his own conclusions.

# Criswell visits Pope, urges no rancor toward Catholics, Jews

DALLAS, (BP)—In a sermon relating his recent visit with Pope Paul VI and two high-ranking Jewish rabbis in Jerusalem, former Southern Baptist Convention President W.A. Criswell told worshippers here they should extend their open arms of love and fellowship to Catholics and Jews alike.

Declaring that Baptists should have "no rancor, no bitterness, no condemnation, no vengeance" in their relationships with Catholics and Jews, Criswell told the Sunday morning crowd that this "is not the way of Christ, the way of our Lord, the way of God.

"Can we not in true faith hold our arms like the arms of the cross, out, and embrace all mankind, not in hatred or in bitterness, but in love and prayer and invitation asking them to share with us the life we have found in Christ Jesus?" Criswell asked.

Criswell related his own personal experience and that shared by 413 participants in a tour he led to the Holy Land and the seven churches of Asia Minor during the Sunday morning sermon entitled, "The Pope, the Rabbi and the Pastor."

In an unprecedented development, the group was invited by Pope Paul VI to the Vatican for a personal audience with the Roman Catholic ruler. They were escorted into the papal chambers where, according to Criswell, "he receives only kings and queens and presidents and heads of state."

As the large Baptist group waited in the Sala Clementina (Pope Clement VIII Hall), the pope entered and bowed. Dressed in white robes, his arms were outstretched in welcome. An interpreter and two cardinals accompanied him, Criswell said.

## New spirit lauded

Pope Paul, in a prepared address, called the visit of the Baptist group to the Vatican "a striking and perhaps unique illustration of a new spirit of friendship among those who call upon the name of Christ.

"We are pleased to encounter, under such a distinguished leader as Dr. W. A. Criswell, members of a Christian communion which since the foundation of your great nation has played so full a part in the development of the evangelizing and Christian education ... of America, he continued.

The pope concluded by expressing hope that the visit would be "an effective sign of a new effort at mutual understanding and cooperation."

After his brief address in English, Pope Paul presented to Criswell a "beautifully bound leather copy of Simon Peter's

letters to the churches," and warmly greeted the Baptist pastor with both hands.

## Criswell given medal

Later, in Jerusalem, Criswell and members of the tour group attended a state dinner for the general director of the ministry of religious affairs and spent an evening with Rabbi Shmuel Nathan, chairman of the advisory committee for the department of tourism. Rabbi Nathan presented to Criswell Israel's State Medal.

In his sermon, Criswell asked his congregation: "When Pope Paul offered his hand to me, did I compromise the faith when I offered my hand back again in love and friendship? When Rabbi Nathan offered his hand to me, did I repudiate my Baptist faith and heritage in offering my hand in love and friendship in return?"

He answered his question with more questions: "What is it to be a Baptist? Is it that I find myself in some corner and there I bite and snarl and cut and with all the language at my command, with vitriolic and acrimonious speech, I denounce and condemn? Or is it somebody who has found the Lord as his Savior and in love and in prayer and in sympathy and intercession seeks to hold up the cross of Christ and to invite all men everywhere to find in him life eternal?"

Criswell quoted former Baylor University President W. R. White as saying that fundamental, Bible-believing Baptists have the best doctrine and the worst spirit of any group in the earth. "They have the truth of God but present it in anger and criticism, caustic, vindictive, vitriolic, condemnatory, full of judgment and condemnation."

## 'Enough bitterness'

This is not the way of God, however, Criswell said. "Have we not had enough on the pages of bitter and bloody history of hatred and bitterness and conflict?"

Although he did not refer to it in his sermon, Criswell also visited in the Vatican with Jan Cardinal Willebrands, president of the Roman Catholic Secretariat for Christian Unity.

Catholic officials said that the visit with the pope was set up in record time after a telephone call three days before the meeting from a Catholic priest in Dallas. Most audiences with the pope are arranged weeks, even months, in advance, they said.

Criswell told his congregation that there are "hundreds of thousands who go to Rome every year who would give their right arms for an audience with the pope," and yet he and his tour group were granted an audience without even

seeking it.

It was reportedly the first time such a large group of Southern Baptists had ever met with the pope in his chambers, although the pope has received individuals, including Baptist evangelist Billy Graham, former SBC President Brooks Hays, and others.

In this visit with Cardinal Willebrands, Criswell reportedly asked him what could be done to develop better understanding and closer cooperation between Catholics and Baptists. The cardinal replied that such efforts must come at the "grass roots" level, rather than being dictated from the top echelon of church structure.

## Meets with bishop

Immediately upon his return to Dallas, Criswell met for the first time in his 27 years as a Dallas pastor with the bishop of the Roman Catholic Diocese of Dallas.

Criswell met with Bishop Thomas Tschoepe and with Michael Sheehan, a Dallas priest recently named assistant general secretary of the US Catholic Conference, who was in Rome at the time of Criswell's visit and was instrumental in arranging the audience with the pope.

Criswell's plane did not arrive until 3 a.m. from Zurich. So the bishop suggested that they meet at Criswell's home rather than at the Catholic chancery. They talked of Criswell's visit with the pope and the Baptist pastor asked both Catholic officials to write a personal message in the leather-bound volume the pope had presented him.

But the writing didn't stop there.

The religion editor for the Dallas *Times Herald*, Martha Man, who accompanied Criswell on the trip to Rome and covered his visit with the pope, asked the bishop, the priest and Criswell for their autographs.

She had broken her foot getting off one of the Criswell tour buses in Turkey and wanted them to autograph her cast. She asked them to sign it alongside the autograph of Bob Hope, whom she had interviewed at the Dallas airport only a few days earlier.

## Regional seminars set for October

NASHVILLE—Three regional seminars for volunteer and professional youth workers have been announced for the month of October by the Sunday School department of the Southern Baptist Sunday School Board.

The seminars, on the theme, "Youth: Today's Imperative," are slated for Oct. 11-15 at Glorieta Assembly, Glorieta, N. M.; Oct. 18-22 at Lake Texoma Lodge, Kingston, Okla.; and Oct. 25-29 at Lake Junaluska, N. C.

# Healing broken family relationships

By Vester E. Wolber, Th.D.  
Religion Department, Ouachita University

International

Aug. 8, 1971

Genesis 27:1-28; 5; 33

Matthew 21:28-31a

The title of this lesson is based on the valid assumption that there are strained relationships within the family and that these tensions need to be relaxed. In many instances these stresses have severed family ties, and these need to be repaired.

Although the family is the smallest organized unit of society, its inner relationships make it highly complex. The primary relationship of the new baby is with its parents; but its new life in the family will involve relationship with brothers and sisters, if any; and grandparents, aunts, uncles, and cousins in varying degrees. When the child comes to adult life the primary relationships will be with a wife or husband, and then with children. The life of a human being involves constantly changing roles of responsibility.

## Background passages (Gen. 25:22-27; 42)

All members of Isaac's family had serious aberrations of character which, because they were unrestrained, gave rise to broken relations within the family. Isaac himself, though morally and spiritually upright in his personal life, could never make a firm stand against evil inside or outside his family. As he moved toward senility, the love of Rebekah for him gave way to ambition for Jacob. Esau was by nature coarse and vulgar and there is no evidence in his early life of any refining influence in his life. Jacob was from the first a self-serving cheat who could devise nefarious schemes for exploiting others and execute them without remorse of conscience. He learned well from his mother the art of deception and developed great skill in the art of intrigue.

The Bible record of family life in Isaac's home is not a happy one, and the reader might well conclude that here was a family made up of moral cripples. But God can repair broken homes and can heal broken lives.

## The flight of Jacob (Gen. 27:43-45)

1. The crookedness and deception of Jacob, as tutored by his mother, had created a situation fraught with hatred and threatened violence; therefore, Rebekah wisely sent Jacob away while Esau cooled his wrath. She should have helped to bring harmony between her sons—and one would like to think that during the long years while Jacob was away that she did try to repair the

damage she had done—but the record is silent on that matter.

2. The same dishonesty which had characterized his dealing with his father and brother continued with Jacob in his new home. He cheated Laban, but for the first time in his life he had met up with a man who knew how to cheat back. It was a stalemate; the two of them made peace in Gilead.

3. Jacob sought to make use of the same methods in appeasing the wrath of Esau as he prepared to meet him. He tried to impress Esau with reports of his prosperity and greatness (32:3-5) and he tried to appease him with lavish gifts.

4. But the really effective preparation which he made was at Jabbok, where he wrestled all night with the angel of God (33:22-31). The reason why this experience was influential is that it resulted in a transformation of Jacob's character.

## Forgiveness and reconciliation (Gen. 33:4-11)

1. Having lost his arrogant spirit, Jacob showed genuine humility when he bowed himself to the ground seven times before the approaching brother (v. 3). Nothing else is quite so effective as an humble spirit in divesting an adversary of his anger.

2. Esau responded with characteristic enthusiasm once he had forgiven and accepted his brother. He ran to him, hugged him, kissed him, and cried with him.

The manner in which the brothers were reconciled shows that they were not altogether bad, and never had been. Each man had good qualities along with the bad, but in their early years they had elected to exercise and express their bad ones.

3. For the first time in more than 20 years—perhaps since early childhood—Jacob and Esau were relaxed in their relationship; Esau was gracious, even magnanimous, in welcoming his wayward brother; and Jacob was liberal to the point of extravagance in his gifts to Esau.

4. The most meaningful passage in the record is Jacob's exuberant statement to Esau, "To see your face is like seeing the face of God." The first meaning is that there was in the forgiveness which Esau

offered a spirit of grace which is like the grace of God that forgives guilty men. There may also be a secondary meaning, an experiential meaning for Jacob; in experiencing Esau's forgiveness Jacob experienced the forgiveness of God. Jesus said that if one were in the act of offering a gift to God when he remembers that he has wronged another he should leave the sacrifice unoffered, go find the brother and set things right between them, and then return to complete the offering. A man cannot be in good standing with God while he is in poor relationship with a brother. Jacob made it right with a brother and in doing so came to realize his good standing with God.

## Conclusion

God works to bring people together to settle their differences and make reconciliation; therefore, a person cannot be pleasing to God so long as he refuses to be reconciled to another.

It is not enough for one to confess to God that he has wronged a fellowman, he must also confess to the fellow.

## Youthful chaplain serves race track

OCEANPORT, N.J. (EP)—As the result of a brief ad on a school bulletin board, a young seminary student has brought a non-denominational program of worship services and counseling sessions to the Monmouth Park Race Track here.

John Koopman, second-year student at Eastern Baptist Theological Seminary in Philadelphia, feels strongly the need for a "chaplain" at a race track—especially for the trainers, jockeys and stable workers.

"These people work seven days a week and sometimes don't have the time to go to church," Koopman said. "The problems they have are ones which anyone would have. They are no different from people in the outside world."

The young minister stays away from the grandstand, concentrating his efforts toward people in the stable area.

Cooperating in the venture are Salty Roberts, an exercise rider who has been campaigning for a chaplain at Monmouth, and the Rev. Homer Triculles, minister at the nearby Long Branch First Baptist Church.

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## Overcoming prejudice

By L. H. Coleman, Th.D.  
Pastor, Immanuel Church, Pine Bluff

Life and Work

August 8, 1971

Deuteronomy 7:1-8; Acts 10

Last week's study emphasized the unity of the human race and the fact that all mankind is the creation of God. Also, through a study of the parable of the good Samaritan we noted the need of being a neighbor to all other men with whom we come into contact.

Today's lesson deals with the hard (and for some few people the nearly impossible) task of overcoming our prejudice. The word *prejudice* means pre-judgment. A sign read in a printer's shop "My mind is already made up; don't confuse me with the facts." The sad truth is that practically all of us are filled with prejudices, to varying degrees. Are we guilty of preconceived judgment about certain individuals simply because of their race, color or creed?

### Israel, chosen for mission (Deut. 7:1-8)

Deuteronomy 7 basically is a warning against idolatry. Israel of all people should not be guilty of this great sin, but should be signally dedicated to the service of God. Please note the verse: ". . . the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth" (v. 6). Israel was to be the Lord's "peculiar treasure" (Exodus 19:5). What was the main reason God chose the nation of Israel as a peculiar people? Please keep in mind that Israel was to become a channel of blessing for God. God did not want only Israel. He desired that this grace and love would begin with this single nation and never would end. The Israelites were to receive God's grace and then become instruments through which God's grace could flow to all the peoples of the earth.

Later the people of God became selfish and felt they were God's pets. Never did God intend for them to believe that they had a monopoly upon God's grace.

The Saviour would come from the nation of Israel as the fulfillment of the Abrahamic covenant. Israel was chosen for a mission, service to God and a holy purpose. God chose Israel to be his light for the nations. Israel in a sense was a privileged people, but with privilege goes responsibility.

Israel in due time felt superior to other peoples. For example in Jesus' day the Jews felt superior to the Gentiles in general and the Samaritans in particular. Inherently, they were not better than other people. Actually God had one

plan of salvation in the Old Testament which was faith in the one true Jehovah God who later would send his Son Jesus into the world. The people of Ninevah, for example, were saved no differently from the people of Jerusalem. God loved all nations with his great everlasting love. Today God loves all men equally and all men are under the same condemnation of sin and need of grace found only in Christ Jesus.

### Peter's experience with Cornelius (Acts 10)

Some of the labors of Peter are recorded in Acts 9:32-11:18. First Peter heals Aeneas, a palsied man, at Lydda (Acts 9:32-35). Then Peter, through the power of God, restores life to Dorcas (9:36-43). Then Luke, the writer of the book of Acts, relates the conversion of Cornelius. In Acts 10:1-8 Cornelius had an experience with an angel. Cornelius was a man of good moral character from the city of Caesarea. He was the commander of 100 soldiers. While in prayer he had a vision. Cornelius was seeking light from God.

God usually works on the heart of the Christian who witnesses and also upon the one who will be presented God's plan of salvation. So while Cornelius was struggling to find genuine faith in the true God, the Lord began working upon the heart of Peter. Peter, upon the housetop praying, received a vision from God. Being a strict Jew, he could not find it within his heart to kill an unclean animal. He wanted to obey the law relating to the eating of clean meat and not eating unclean meat (see Levit. 11). Basically the strict Jew would eat beef, but not pork. The application of God's lesson to Peter however was the fact that God wanted Peter to remove his prejudice toward the unclean Gentile. God was preparing Peter for the visitors who would come.

In Acts 10:17-33, we read about the meeting of Peter and Cornelius. In the meanwhile Peter met the soldiers of Cornelius (vs. 17-23). Then Peter arrived in Caesarea and met Cornelius (vs. 23,24). Consequently, Cornelius related his experience with Peter (vs. 30-32) and told Peter the purpose of the visit to the home of Cornelius (v. 33).

Peter then gave a great witness for Christ and probably one could call Peter's remarks in Acts 10:34-43 a sermon. The theme of the message was "Christ's Resurrection and Christ as Judge." Cornelius and his household accepted Christ as Saviour and the Gentile converts were baptized.

Peter was reluctant to carry the gospel to the Gentiles. Please note three things that helped to remove Peter's prejudice:

1. He stayed in the home of a tanner (a Gentile).
2. Three Gentiles spent the night with him.
3. The response of Cornelius to the simple gospel was genuine.

### Conclusion

Overcoming prejudice is a difficult problem because most of us will not admit our prejudices. We rationalize. We hedge. What we should do is admit them to God, ask for his help, then forsake and renounce them.

## Family consultant named by mission board

LOUISVILLE, Ky. — An administrative staff member of the Southern Baptist Foreign Mission Board has been named by that agency to fill its newly created position of Missionary Family Consultant.

Truman S. Smith, who has served as an associate secretary for missionary personnel since 1964, was elected to the new post during a semiannual meeting of the full board membership here.

Smith said his new position will entail a "pastoral role." He will have no regular field assignment although the job will require some sporadic traveling.

He said he will be involved mainly in the "exploration of resources to assist in missionary family life." This includes finding resource materials and specialists that can be related to specific problems, such as those involving missionary children, dormitories, etc.

Retreats for missionary children enrolled in U. S. colleges will probably be under his jurisdiction also, Smith added. The first such retreat was held last fall as an effort to help children of missionaries become reoriented to the U. S. culture after living abroad. He would begin dealing with problems related specifically to missionary children at the time they are in orientation, prior to going overseas.

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A—Academic freedom, risk of (IMSI) p. 4.  
 B—Broadman Commentary, new writer sought p. 24; Bruce, Mr. and Mrs. Joe W., appointed missionaries p. 6.  
 C—Change in our world (PS) p. 2.  
 D—Deacons and power (L) p. 5; dogmatism in choosing a preacher (GE) p. 3; Dennis, Nordell, to Trumann p. 15.  
 G—Gorham, Chuck, licensed to preach p. 15.  
 H—Hicks, Dr. W. Harold, to serve church in Belgium p. 6; Humphrey, Mr. and Mrs. R. D., appointed missionary associates p. 6.  
 M—Moon, Southern Baptist on p. 15.  
 P—Pastor, on keeping p. 16; prayer in public schools (L) p. 4; parking lots of churches and city (E) p. 3.  
 R—Reed, Mr. and Mrs. Don W., appointed missionaries p. 6.  
 S—Speaking in tongues VI p. 14; seasons of life; p. 12; Southern Baptist on the moon (E) p. 3; Spann, Dr. and Mrs. C. Edward, appointed missionaries p. 6.

## Burton Mileys back in Springdale

Burton Miley has resigned the pastorate of the Cherokee Village mission of Park Hill Church, North Little Rock, and, with Mrs. Miley, has moved back to his home in Springdale, at 2706 Morland.

### WANTED

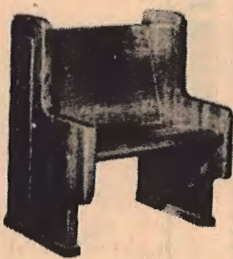
**Minister of Music, Education and Youth. Interested persons may contact Dean E. Newberry, Jr., pastor, First Baptist Church, Rogers, Ark. — Tel. 636-3451**

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## The unseamly A smile or two

Wife to aspiring politician: "How was the applause after your speech?"  
 Husband: "It sounded like a caterpillar in sneakers romping across a Persian rug."

\*\*\*

To handle yourself, use your head; to handle others, use your heart.

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The wildest colts make the best horses. — Plutarch

\*\*\*

Lame duck — a politician whose goose has been cooked.

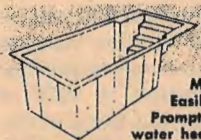
## Sees vital role, for World Council

ALBANY, N. Y. (EP)—Despite critics from within and without, the World Council of Churches is alive and well.

So said WCC's General Secretary, Eugene Carson Blake, at the closing session here of the U. S. Conference of the WCC.

He said the 23-year-old ecumenical organization "is the center of the most exciting and promising life of the Church and the churches. Without the World Council of Churches...the churches would be irrelevant, separated fraternities of pious people," Blake said.

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**Hully-Gully, How Many?**  
 by Mrs. Iris O'Neal Bowen

A book of human interest, Arkansas stories about the family of Rev. W. B. O'Neal, may be obtained from Mrs. Bowen, 4115 Ridgeroad, North Little Rock, Ark. 72116.

July 25, 1971

Church	Sunday School	Training Union	Ch. Adns.
Alexander, First	48	29	
Alicia	73	53	
Arkadelphia, Second	196	160	5
Banner, Mt. Zion	43		1
Berryville			
First	153	36	6
Freeman Heights	113	33	
Rock Springs	97	52	5
Booneville, First	219	170	
Cherokee Village Mission	116	26	6
Crossett			
First	448	68	
Mt. Olive	240	135	1
Dumas, First	235	54	1
El Dorado			
Caledonia	44	32	
Ebenezer	122	52	
Forrest City, First	475	195	
Ft. Smith, Grand Avenue	732	269	2
Moffett Mission	39		
Gentry, First	149	56	4
Grandview	54	31	
Greenwood, First	272	130	4
Hardy, First	33	23	
Harrison, Eagle Heights	206	81	
Helena, First	237	115	4
Hot Springs			
Emmanuel	84	26	1
Lakeshore Heights	94	39	1
Mt. Valley	52	39	
Hope, First	393	135	1
Jacksonville			
Bayou Meto	149	71	1
First	293	52	
Marshall Road	371	126	5
Jonesboro, Central	484	149	1
Lake Village, Parkway	44	34	
Lincoln, First	147	40	1
Little Rock			
Geyer Springs	635	250	5
Life Line	537	159	8
Luxora, First	51	20	
Magnolia, Central	519	169	3
Marked Tree, First	152	52	
Melbourne			
Belview	138	56	
First	121	41	
Monticello			
Northside	100	58	
Second	209	83	2
North Little Rock			
Baring Cross	541	204	20
Calvary	334	115	
Gravel Ridge	176	87	1
Park Hill	682	150	3
Sixteenth Street	53	32	
Paris, First	347	75	
Pine Bluff			
Centennial	172	62	
East Side	188	100	4
First	635	138	
Green Meadows	73	45	
Springdale			
Berry Street	105	46	1
Elmdale	424	85	2
Missions	29		
Strong, First	147	47	2
Warren			
Immanuel	256	93	1
Westside	66	37	
West Memphis			
Calvary	198	91	
Vanderbilt Avenue	96	57	

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## Sunday School Board to seek new writer for Genesis commentary

By Gomer Lesch

RIDGECREST, N.C. (BP)—The elected trustees of the Southern Baptist Sunday School Board voted here to comply with the action of the Southern Baptist Convention at St. Louis with regard to Volume I of the *Broadman Bible Commentary*.

In semi-annual meeting at Ridgecrest Baptist Assembly, marked by prayerful and conciliatory deliberation, the trustees approved by a vote of 34-21 this motion:

"In response to the action of the Southern Baptist Convention in St. Louis regarding Volume I of the *Broadman Bible Commentary*, we request and authorize the administration to seek to secure a new author for the commentary on the text of Genesis, also to report to the January meeting of the board the progress achieved and any developments or complications calling for further direction or authorization by the board."

Trustee president Conrad Willard of Miami, Fla., occasionally loosened parliamentary procedure during the five-hour discussion by the full board in order to give trustees an opportunity to express their thinking as fully and as freely as possible. Several motions and substitute motions were presented, though not necessarily voted upon. Most of these were variations on the motion finally passed, stated in an attempt to make the most positive response to the convention action.

The motion which was adopted was essentially the same as the recommendation made by a committee consisting of the plans and policies and Broadman committees of the board. The joint committee met for about four hours before the convening of the full board.

In taking the action, the trustees responded to a motion adopted by the Southern Baptist Convention in St. Louis in June which stated that "the Sunday School Board be advised that the vote of the 1970 convention regarding the rewriting of Volume I of the *Broadman Commentary* has not been followed and that the . . . board obtain another writer and procede with the commentary according to the vote of the 1970 convention in Denver."

The Denver action by the SBC in June 1970, adopted by a vote of 5,394 to 2,170, stated that Volume I of the *Broadman Commentary* "is out of keeping with the beliefs of the vast majority of Southern Baptist pastors and people," and requested that it be withdrawn from

distribution and rewritten "with due consideration of the conservative viewpoint."

### Sullivan reports

Executive Secretary-Treasurer James L. Sullivan presented to the joint committee a lengthy paper giving a summary narrative of the development of the commentary from its inception to the present time. In the paper, he pointed out several perplexing factors in the situation, including the following:

" . . . The board, through the elected trustees and administration, honestly felt that it was carrying out the expressed wishes of the Denver Convention, but was faced with a motion in St. Louis which denied that this was being done;

" . . . The literal carrying out of the St. Louis action would require selection of one writer to rewrite the entire volume, including all the general articles as well as the Genesis and Exodus comments. This would take three to five years of work by a competent scholar. Convention discussion indicated that this was not the will of the body, although the motion did not make the matter clear.

" . . . Because of the rotating system of board members, three sets of trustees have taken office and new men are constantly dealing with this project started by predecessors of their predecessors;

" . . . Some Southern Baptists oppose any type of commentary published by their own publishing house regardless of content;

" . . . The *Bible Teachers Commentary*, designed for study by large numbers of individuals including teachers and laymen, is now in production and will be available in 1972 as a one-volume commentary. The volume was requested by vote of the convention in 1965 in Dallas. This commentary has been in the process of development simultaneously with the *Broadman Bible Commentary*;

" . . . Criticism of the *Broadman Bible Commentary* has come before all the volumes have been printed and distributed, making impossible an objective evaluation in the proper perspective;

" . . . Failure of many to understand the target group for this commentary: the serious Bible scholar who is prepared to deal with such depth study;

" . . . Inability of the Sunday School Board to secure the privilege of making comprehensive oral annual reports to the convention in session;

" . . . Changes of leadership and

organization in Broadman Press during the period of development of the commentary."

### Lengthy discussion

The trustees pondered the complexities of the situation along with possible alternate courses of action during a discussion which consumed about four hours during the first night of the meeting and an additional hour the following morning. The night session was marked by openness on the part of trustees and a desire to find the best possible solution to the complex problem. At one point, a call for prayer in the midst of deliberation seemed to add a further meaningful dimension to an already spiritual session. A number of the trustees spontaneously sought the guidance of the Holy Spirit in a special way in the continuance of the discussion.

Two points of view prevailed in the discussion. One of these was to the effect that the convention had acted in a manner that required further interpretation before responsible action could be taken by the trustees. The other suggested that the trustees were under a clear mandate of the convention, and that this mandate should be followed.

Trustee Stuart Grizzard of Washington, D. C., protested the concept which calls for the suppression of expression of opinions. In dealing with a matter such as a commentary, he said, "we need to remember that it's the Bible that is infallible, not the interpretation." He further acknowledged that the board is obligated to take action consistent with what the convention requested.

(See commentary on page 16)

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