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Arkansas Baptist State Convention

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Arkansas Baptist

NEWSMAGAZINE



August 12, 1971

Personally speaking

'... that he may run that readeth it ...'



ELM

In the day of Habakkuk, when eight miles an hour by camel was the fastest man could travel, the Lord said to his prophet, "Write the vision, and make it plain upon tables, that he may run that readeth it" (Hab. 2:2).

If the mobility of the people was a serious consideration for communicators in that distant day, how much more is that the case in the Space Age. With communicators

and those with whom they are seeking to communicate all on the run, never has there been so great a need to be able to read and comprehend in a hurry.

Today there is more knowledge available than ever before, and knowledge is increasing at ever faster rates.

Alvin Toffler, in the *Future Shock*, quotes Robert Hiliard, top educational broadcasting specialist for the Federal Communications Commission, as saying: "At the rate at which knowledge is growing, by the time the child born today graduates from college, the amount of knowledge in the world will be four times as great. By the time that same child is 50 years old, it will be 32 times as great, and 97 percent of everything known in the world will have been learned since the time he was born."

Dr. Toffler emphasizes that "new knowledge either extends or outmodes the old. In either case," he says, "it compels those for whom it is relevant to reorganize their store of images. It forces them to relearn today what they thought they knew yesterday."

In such a world, consider the plight of people who cannot read, or who can read only slowly and with great difficulty. On the modern freeways, where traffic directions must be read and taken instantly, the reading ability of a driver may be a matter of life or death for him and for those in his traffic pattern.

According to an editorial in a recent issue of *Nation's Business*, one out of every 20 American school children fails to make his grade in school because of poor reading skill. This is said to cost taxpayers alone an estimated \$1.7 billion a year.

Commenting further on the high cost of people not being able to read, *Nation's Business* says there are 25 million jobholders in the United States who do not read well enough to progress beyond their present levels of unskilled work. And "some 18.5 million adults cannot read well enough to fill out 'survival forms'—applications for Social Security, drivers' licenses, Medicare, bank loans, and the like."

One thing about communication remains unchanged from Habakkuk's day—it is always a two-way line. The modern prophet must write his message big and clear. But the people must be able to read him.

Erwin L. McDonald

In this issue

- A Little Rock pastor who has served one church for nearly 30 years tells about his upcoming assignment as pastor of a church in Belgium. For information on Dr. W. Harold Hicks, his family, and his church see the cover story on page 6.
- Baptist leaders around the nation, including Southern Baptist leaders, see harm in a prayer amendment to the U. S. Constitution. A story detailing their views is found on page 14.
- The seventh in a series of articles on "Speaking in tongues" is found this week on page 18. Dr. Millikin discusses how to deal with tongue-speaking in this article.
- Southern Baptists are viewed by a pastor from Scotland in an article on page 19. Alex Stewart, pastor of Lochee Church, Dundee, Scotland, summarizes the reply he gave to a group while in Arkansas recently.
- Reports from more student summer missionaries from Arkansas are found on page 9.
- The General Secretary of the Baptist Union of Ireland will make an official visit to Arkansas late this month. The itinerary of Mr. Thompson and his wife is told on page 7.

Arkansas Baptist

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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.

SBC mission gifts in big increase

Total mission gifts to Southern Baptist Convention causes during the month of July increased 13.8 percent for the highest rate of giving for any July in Southern Baptist history, according to a report by John H. Williams, financial planning secretary for the SBC Executive Committee.

Cooperative Program contributions for the year to date exceed gifts for the first seven months of 1970 by \$1 million, totaling \$17.7 million. This is an increase over the corresponding period for last year of an even six percent.

Designated gifts are up \$1.4 million, or a 6.85 percent increase, for a total of \$22.3 million.

Total Cooperative Program and designated gifts for the year passed the \$40 million mark by the end of July. The total of \$40,074,153 compares with \$37,638,052 for the similar period of last year, an increase of \$2.4 million or 6.47 percent.

For the month of July, Cooperative Program receipts increased 9.03 percent for a record \$2,639,022 given during July. Although this sets a new record for the month of July, it falls short of the record \$2.9 given

last January.

An even greater increase was reported in designated giving for July, with designated contributions showing an increase of 43.11 percent over designations for July of 1970, for a total of \$564,876 for the month.

Mr. Williams said that indications were that most of the state conventions showed increases for July, with only a few states having decreases.

Williams said that he did not know why contributions increased beyond expectations during July but that SBC officials were "very encouraged" over the report.

Of course, there is always the possibility that more Baptists are getting around to taking their Christian stewardship more seriously.

(The Southern Baptist Convention books close earlier than the books of the Arkansas Baptist State Convention. As this was written there remained a day or two of accounting for the Arkansas total for July. It appeared that the churches of Arkansas might have set a new record for the month. A completed report will be carried in next week's paper.)

Other Baptist editors said this on these topics:

Army chaplaincy, future of: James A. Lester, editor, *Baptist and Reflector* (Tenn.):

We note that Army supervisory chaplains soon will be led in a seminar to "provide them with psychological techniques to deal with new G.I. Tensions."

. . . Without endeavoring to be "picky" at any point, the historic function of a chaplain is to provide spiritual counsel and guidance, pointing to the power of God as the source for strength and help . . . The Army needs preachers of the Word. And, if the function of the chaplain is denigrated into that of helping men work out their own answers to problems, then the chaplain shall, in our judgment, have lost his usefulness to a large degree.

Church, criticism of: Irving Childress, editor, *Baptist Beacon* (Ariz.):

The church may have its spots, wrinkles, and blemishes, but is high time professing Christians quit playing the devil's advocate in adding to its struggles. Let the church be the church, glorifying the pre-eminent Christ and plunging into its program with whatever changes in methods the Spirit may dictate. But do so in the unshakable conviction that Jesus was not playing with platitudes when he said the gates of hell shall never prevail against it.

Annuity, church obligation to provide: John J. Hurt, editor, *Baptist Standard* (Tex.):

Any church which does not place its pastor and staff in the Annuity Board programs—all of them—is ignoring the danger signs which dot life's highways.

The Annuity Board has announced the enrollment period for group life and disability insurance is open until Aug. 31. Additionally, the Annuity Board has a

program of retirement benefits, of hospital and medical insurance. All are much like those provided by corporations.

Deacons and others in the lay leadership of the church must take the initiative. It is embarrassing to the pastor to suggest something from which he benefits although it is to the best interests of the church.

A church which claims it cannot afford these programs is flirting with disaster. Let disaster strike and the church is forced into a "love offering" plus a relief item for future budgets. It is much better to be prepared through participation in Annuity Board programs.

Billy Graham, threats to his life: Jack L. Gritz, editor, *The Baptist Messenger* (Okla.):

Increasing threats against the life of Billy Graham have forced the famous evangelist to take unusual precautions for the protection of his home in Montreat, N.C. In a recent interview Graham said, "I have been forced to fence my home with barbed wire and use patrol dogs day and night because of the number of threats." The secluded home is now surrounded with a 12-foot high chain-link fence topped off with barbed wire and entrance to the grounds is by means of a radio-controlled, electric-eye gate. Since the evangelist spends much of his time traveling, this protection is mainly for his wife, Ruth, and their two sons who are still at home, William Franklin, 18, and Nelson Edman, 13. Their three daughters, Virginia, 25, Anne, 22, and Ruth, 20, are all married. Graham said, "I will continue to preach as long as there is a pulse beat in my body. The word of God must go forward. I am not afraid of threats or death."

I must say it!

Academic freedom - an awesome responsibility

(Last of a series)



Dr. Ashcraft

Physicians who perform delicate brain surgery assume great responsibility for the lives of their patients. Theologians have an even greater responsibility for the souls of their constituency are at stake. If a physician makes a mistake the patient dies. If a theologian makes a mistake a soul goes to hell.

This is the reason prescriptions are dogmatic, uncompromising and exact. An ecumenical mess may

suffice for soup, hash or a stew but for a prescription or sermon, never. The gospel is a monologue, a one-way conversation from God which admits to but one response from man, yes or no. It is not dialogue and has no alternatives.

A prescription is not determined by democratic vote nor suggestion of the user. The directions from the bottle are no less dogmatic than the contents within. The patient does not prescribe nor does the sinner determine the terms of his salvation. In theology, the area of variance is remarkably small. What one be-

lieves and how much he believes it comprises the totality of his life. No one escapes the influence of the preaching and teaching to which he has been subjected.

A church assumes the complexion and stance of the preacher who stands before them Sunday after Sunday. One false prophet can plunge both the church and himself into the ditch while neither may be aware of their mutual blindness. Professors are strategic in that a generation can perish at their hands.

The responsibility upon those who claim, use and extend academic freedom is no less than the responsibility God puts upon them in I Corinthians 9:16-17: "Woe is me . . ." and in II Corinthians 4:31: "But if our gospel be hid, it is hid to them that are lost."

Innocent people suffer when responsibility breaks down. Hordes of lost people could not care less about the opinions, ideas, doubts and misgivings of the insecure prophets, but I am convinced they await but one sentence which is prefaced, "Thus saith the Lord."

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

The people speak

Baptist ministry at Naval Academy

The current U.S. District Court case concerning compulsory chapel attendance is but one of the problems facing the Baptist outreach at the U.S. Naval Academy, but the work goes on in Annapolis with surprising success.

The ministry to the Midshipmen is unique in several ways. Denominational groups are not recognized campus organizations, consequently the work is largely carried on without group gatherings. Time restriction is another problem.

The rigorous schedule of the academy allows only two afternoons of freedom each week and Sunday morning. Also, while worship attendance is required, the "mids" (not "cadets") may elect to attend a local church and one church of each denomination is so designated. This role has been filled since 1904 by the College Avenue Baptist Church.

These and other problems necessitated a coordinated ministry between the Church and B.S.U. The position of student minister is full-time and is ably filled by Dick Bumpass, who came to Annapolis two years ago after a seven year B.S.U. ministry at Arkansas State. The other strategic person in the work is "the midshipmen's pastor," David P. Haney, the pastor of College Avenue.

The coordinated programs include retreats, after-game fellowships, Bible

study groups, Sunday School and worship. The Church also has an "Adopt-a-Mid" program whereby church families adopt incoming "plebes" (freshmen) to provide local ties.

Due to the lack of campus recognition, one major problem is that of discovering the Baptist students. Therefore, parents and pastors are urged to contact the church with names and campus addresses of incoming midshipmen. Such information should be addressed to: Dr. David P. Haney or Dick Bumpass, 87 College Avenue, Annapolis, Md. 21401.—R. G. Puckett

Kidney machine secured

We would like to report to your readers that Mrs. Ruby Skinner, of Rialto, Calif., has reached her quota of 640,000 Betty Crocker Coupons necessary for her to secure a kidney machine. (The quota was reduced to 640,000 after the project was started.)

It is not possible to imagine the tremendous response that we received from all over the United States. Surely this project of loving concern was grasped by so many, from so many different places, and by those of many walks of life, that we are overwhelmed and astonished. God is gracious and his people are just wonderful.

May God be praised through the Lord Jesus for his abundant love and mercy, and may everyone who had any part in acquiring the machine for Mrs. Skinner be richly and gloriously blest.

We have sent and are sending, a personal note of appreciation to all of those from whom we have received coupons. Thank you so much for joining us in this endeavor by giving space in *Arkansas Baptist Newsmagazine*. You contributed immensely to the effort.

We will send all other coupons received to a needy recipient.—W. V. Garner, Pastor, Immanuel Baptist Church, Texarkana, Ark.

Seeks pastorate

I recently was separated from the U. S. Army Chaplaincy and am anxious to return to the pastorate of a Southern Baptist Church.

Please include the following information in your state paper.

Rev. Thomas H. Pulliam, 2913 Deeb Place, Augusta, Ga. 30906, (Phone 404-798-5959), who has served pastorates in Florida, North Carolina, and Virginia and recently separated from U. S. Army (served as chaplain) is immediately available for pastorate or other related church work with a church of the Southern Baptist Convention. If interested, please contact him for resume or experience and references.—Thomas H. Pulliam

Three churches call pastors; camp held

By Paul E. Wilhelm, Missionary
Clear Creek Association

Jack Ramsey has resigned as pastor of Port Admiral Church, Tulsa, Okla., to become pastor of Lamar Church. Mr. and Mrs. Ramsey have three children.

Bill Bullock of the Lamar Church announced his call to the ministry recently and has been licensed by the church.

* * *

William McIver, pastor of Cass Church, north of Ozark, since May, 1968, has resigned to become pastor of First Church, Coal Hill. Mr. and Mrs. McIver have five children.

* * *

Ivan Crossno, for the past year pastor of Cedarville Church, northwest of Van Buren, has resigned to enter Southwestern Seminary, Ft. Worth, Tex. Mr. and Mrs. Crossno have a daughter, Elizabeth Grace.

* * *

A total of 540 were enrolled in the regular encampment at Baptist Vista, July 19-24. Jan Warnock of First Church, Alma; Teresa Domerese, of Concord Church; Jim Good Jr., of Uniontown Church, and "Chip" Owens of Van Buren First were elected honor campers.

Jim Henley, pastor of Second Church, Clarksville, was camp pastor. Billy R. Usery, pastor of Clarksville First, was in charge of all tabernacle programs. George W. Domerese, pastor of Concord Church, was associate director in charge of security and special counseling.

Ivan Crossno, pastor at Cedarville, was the morning devotional speaker. Truett Thomas, music director of Alma First, was in charge of the music, and Mrs. Marian Thomas, also of Alma First, was pianist.

Mrs. Harietta Hunt, music director of Clarksville First, was in charge of the fellowship hour. W. H. Jenkins, pastor of Kibler Church, was concession stand director.

Mrs. A. L. Blackard, of Clarksville First, was dietician. Wayne Davis, pastor of Oak Grove Church, was training director. Edward Baker, pastor of Uniontown Church, and Edward Stockton, also of Uniontown, were swimming directors.

Jim Fryer, of Van Buren First, was recreation director. Loren Miller, of the staff of Baptist Book Store, Little Rock, was book store manager. Mrs. Richard Estes, Oak Grove member, was camp nurse.

Dr. and Mrs. T. L. Gambrell were representatives from Ouachita University. Mrs. Bryon Hawkins, McAlester, Okla., was missionary.

'Kinder Care' is new project of Arkadelphia First Church

By Claude Sumerlin

A Kinder Care Center designed to provide an all-day situation for children of working parents will be initiated this fall at First Church, Arkadelphia.

Dan Blake, pastor, said the new program would be offered by the church for pre-school children who will be four and five years of age before Oct. 1.

The center will continue its morning kindergarten from 9 a.m. to 12 noon as previously done. In addition, for those parents in need of all-day care for their children, there will be a hot lunch served and an afternoon of supervised rest, play, music, stories, and art.

"This service is being provided because we have become increasingly aware of a need in our community to provide an all-day situation for working mothers who want kindergarten for their children and a happy, meaningful afternoon," Mr. Blake said.

Kinder Care hours will begin at 7:45 a.m. and continue through the afternoon until the parent can come for his child, said Mrs. M. K. Wasson, director. The latest time for picking up a child will be 5:30 p.m.

Open five days a week, the center will

observe all public school holidays and schedules.

Mrs. Wasson, who has been in charge of the kindergarten program this year, is a graduate of Ouachita University and has done further work at the University of Louisville. She has taught school in Louisville and was responsible for the education of her children and other American children while she and her husband served as Southern Baptist missionaries to Nigeria.

Assisting Mrs. Wasson will be Mrs. Arliss Dickerson, who attended Southern Baptist College and holds a B.S.E. degree from Arkansas State University. She taught a year each in the public schools at Crawfordsville and Knobel, Ark., and assisted Mrs. Wasson in the kindergarten last year.

Mrs. W. C. Wofford, church hostess, will be in charge of the meals.

The Kinder Care Center will be operated through a church committee headed by Mrs. Virginia Wilmuth, associate professor of home economics at Henderson State College; Mrs. Richard Walls, Mrs. Jim Sawyer, Mrs. Don Dawley Jr., Miss Becky Neel, and Mrs. Frank Taylor.



KINDER CARE: Mrs. Charles Welch Jr. (left) brings her son Lyle to enroll in the new Kinder Care program at First Church, Arkadelphia. Greeting him are Dan Blake, pastor, and Mrs. M. K. Wasson, Kinder Care director. (Photo by Robert Porter)

There were 55 professions of faith; eight volunteering for special service;

and many dedications. Paul E. Wilhelm, missionary, was director.

The cover story

Harold Hicks to leave soon for assignment in Belgium

By The Editor

After nearly 30 years in Little Rock, as pastor of Pulaski Heights Church, W. Harold Hicks, with Mrs. Hicks, will fly to Belgium soon to begin a special, one-year assignment.

Dr. Hicks took his congregation by surprise on a recent Sunday morning as he read his resignation. His official retirement from the pastorate is to become effective as of Dec. 31. But, effective Sept. 1, he will become pastor in retirement of the International Baptist Church, in Casteau, near Brussels. He has been appointed to this position by the Foreign Mission Board of the Southern Baptist Convention.

"This is a new experience," grinned the veteran Baptist leader. "Always before, I had to preach trial sermons and be called by the churches. But now I am on my way to be pastor of a church I have never seen and which has never heard me preach."

The Supreme Headquarters of the Allied Powers in Europe is located in Brussels and the Casteau church ministers to many people connected with SHAPE. The Casteau church is an English-speaking congregation. Its membership of less than 100 is interracial and international. A plurality of the membership comes from the United States, including military and government personnel and businessmen.

The first three months of the Belgian assignment, Dr. Hicks will be receiving his regular salary from the Pulaski Heights Church, as pastor-missionary from the Little Rock church. After Jan. 1, his official title, by vote of Pulaski Heights Church, will be "pastor at large."

Dr. and Mrs. Hicks will have the use of an Opel station wagon belonging to the Foreign Mission Board, for the duration of their European assignment.

"We are going to do what we can to serve the church and help it become stronger," said Dr. Hicks. "We also plan to do some sightseeing."

"Both of us like history," said Mrs. Hicks. "We are already boning up on Belgium, which has a long and distinguished record."

As a going-away gift, Pulaski Heights Church is providing round-trip air fare for the couple for a visit back home at Christmas. The prospect of being back so soon is adding to the thrill of the assignment and should take the edge off of their homesickness.

The Hicks' son John and wife Nancy will live in the Hicks home while the

elders are away. John is health and social service planner for the Model Cities program in Little Rock.

The Hickses have three other children—a daughter, Mrs. William R. Lee, who teaches English at Louisiana State University; and two sons, Joe, who is a graduate of Southeastern Seminary, Wake Forest, N.C., has the Ph.D. degree from Yale, and teaches philosophy at Southern Methodist University, Dallas; and Bill, head defensive football coach at Baylor.

Mrs. Hicks, the former Maurine Beyer, is a native of Kansas. She moved with her family while a small child to Oklahoma. From teen-age days, she lived in Hereford, Tex., the native town of her husband. She received her education at Southern Methodist University and formerly taught music in the Hereford public schools.

Dr. and Mrs. Hicks will observe their 43rd wedding anniversary on Aug. 29. Dr. Hicks is a graduate of Baylor University, as are all of the Hicks children. In 1956, Baylor conferred on Dr. Hicks the honorary D.D. degree.

Dr. Hicks received the Th.M. degree from Southwestern Seminary in 1932, "in the heart of the depression." His first pastorate was of a little church that met in the basement of an unfinished building, in Wink, West Texas. As he and Mrs. Hicks look back, they agree that their time at Wink was "two of the happiest years of our lives."

Other pastorates included two in Kansas, in Northern Baptist churches: at Concordia and at First Baptist Church, Winfield. While in Kansas, Dr. Hicks served as president of the Kansas Baptist Convention.

Upon moving to Arkansas, Dr. Hicks was promptly introduced to state Baptist affairs by a seminary classmate, Robert Naylor, now president of Southwestern Seminary. At that time, Dr. Naylor was pastor of First Church, Arkadelphia. On his recommendation, Dr. Hicks was elected to the Executive Board of the Arkansas Baptist State Convention to fill an unexpired term. He was subsequently elected for several additional terms.

Dr. Hicks has served on the Southern Baptist Hospital Commission; as president of the board of Central Baptist College, North Little Rock (now defunct); and as a member of the Home Mission Board. He served at two different times as president of the Greater Little Rock Ministerial Association.

Incidentally, Dr. Hicks' classmates at

Southwestern Seminary included a number of men who were to go on to large places of service in the denomination. These included: J. D. Gray, pastor of First Church, New Orleans; T. A. Patterson and Perry Crouch, executive secretaries of Baptist state conventions in Texas and North Carolina, respectively; Baker James Cauthen, executive secretary of the Foreign Mission Board; Joe Burton, founding editor of *Home Life* magazine; and the late Kearnie Keegan, who was head of the Baptist Student department of the Sunday School Board at the time of his death.

Under Dr. Hicks' leadership, Pulaski Heights Church has grown from 600 to approximately 1600 members. The church budget has increased from approximately \$14,000 annually to \$220,000. The church has long ranked first in the state in per capita giving through the Cooperative Program and second in total gifts.

Dr. Hicks led in building programs for the construction of the present church sanctuary, its major educational building, and its children's building.

"Perhaps the greatest thing about the Pulaski Heights Church is its tremendous manpower and its great spirit of unity," Dr. Hicks said. The church is unusual in the fact that it has as many or more men in its services as women, he said.

The cover



Dr. and Mrs. Hicks

Baylor Medical gets State financial aid

HOUSTON (BP)—Baylor College of Medicine here, which was cut loose from the Baptist General Convention of Texas in late 1969, expects to sign a contract with the Coordinating Board of the Texas College and University System by early September.

Irish Baptist leader to visit in Arkansas



Mr. Thompson

Joshua Thompson, general secretary of the Baptist Union of Ireland, accompanied by Mrs. Thompson, will be in Arkansas for an official visit late this month. The Thompsons will arrive Aug. 25 and will be the house guests of Editor and Mrs.

Erwin L. McDonald of the *Arkansas Baptist Newsmagazine*.

On the night of Aug. 25, Mr. Thompson will be the speaker at the mid-week prayer service of Calvary Church, Little Rock, Padgett Cope, pastor.

On Sunday, Aug. 29, Mr. Thompson will be the pulpit guest in two other Arkansas churches. At the morning worship service he will preach at First Church, Springdale, where Clifford Palmer is pastor. At the evening worship service, he will speak at First Church, Russellville, Jack Clack, Pastor.

On their visit to northwest Arkansas, the Thompsons will be the guests of Dr. and Mrs. Alexander Best, Fayetteville. Dr. Best, who recently retired after many years as superintendent of missions for the Washington-Madison Association, is a native of Ireland.

This will be Secretary Thompson's second visit to Arkansas and Mrs. Thompson's first. Last year Mr. Thompson and John G. M. McCullough, treasurer of the Baptist Union of Ireland, spent several days in the state.

Dr. and Mrs. McDonald were the guests of the Irish Baptists on a visit to Ireland in 1964.

Conway church builds education addition

Construction is underway on an educational addition to the facilities of Harlan Park Church, Conway. The \$60,000 building, which will provide space for preschoolers and children, is expected to be completed by Oct. 1.

Pastor Gerald Jackson said the building will feature central heating and air conditioning and indoor-outdoor carpets, and will accommodate about 100 children.

The Harlan Park Church is five years old and has grown from 32 members to 200 members with an average of 100 in Sunday School. They moved into the present building in April, 1967.

D. H. Sanders is chairman of the building committee. Construction is by R&W Construction Co.



BEGIN BUILDING—Members of Harvard Avenue Church, Siloam Springs, broke ground last month for a new sanctuary. Pastor Bill Gray (left), Fred Olney, chairman of the Trustees, and Henry Hall, chairman of the deacons, took part in ceremonies. The building will contain 5800 square feet and seating for 330, plus a balcony. Plans call for exposed beams and decking with brick interior walls. Work is expected to be completed by the end of the year.

Beacon lights of Baptist history

Missionaries are human

By Bernes K. Selph

Missionaries know loneliness, fears, longings. All the heights and depths of the human heart are measured by them. This was brought home to me anew, recently, as I talked with a returned missionary. This impression was deepened as I looked through a collection of papers and memoirs given to me by Miss Amanda Tinkle, who first went out to Africa from Arkansas as missionary in January of 1939.

Here and there she had jotted down, or had clipped, expressions that must have meant something to her in her lonely vigils.

As a nurse, she could certainly say, "I am a part of all that I have met." Again, "Work is the method; let's work! Faith is the victory; have faith."

In strange places and in difficult days she must have learned the truthfulness of the following: "The Bible must be read as we read any other book, since that is the surest way to learn that it is not like any other book."

No doubt this speaks volumes: "When we are helpless we pray."

In an autograph book, a friend had written:

"Just where you stand in the conflict,

That is your place.

Just where you think you are useless,

Hide not your face.

God placed you there for a purpose,

Whate'er it be.

Think! He has chosen YOU for it.

Work loyally,"

Amanda would heartily agree with the one who wrote, "Get in the battle for God, the fighting is good all along the line."

Woman's viewpoint

Lo, the violin soundeth!

By Iris O'Neal Bowen



Mrs. Bowen

Music has always been a part of the lives of the O'Neal bunch ever since Dad made us whistles from green gourd vines and tried to teach us how to blow tunes on peach tree leaves. We have all tried our hands at various musical instruments, with everyone but me conquering some music maker.

Nearly miraculously, this musical talent by-passed me to show up in the children, and we have had many "pickin' and grinnin'" sessions when the boys are both at home.

Guitars, piano, banjo and the attendant amplifier, cry-baby and speaker are all employed and the musical choices range from Husband's "How I Love That Dear Old Picture On The Wall" through Country and Western, Rock and Roll, classic guitar selections, my favorite "Way-faring Pilgrim" to the boys'

original efforts at song writing.

Even Eldest Daughter has written a song and has been paying me back for all the original poetry I have forced upon her!

Now, however, there is a new voice in Music Land! Sunday we all had to bow low to our newest talent—seven year old Shannon—on the violin!

Six lessons, and she can saw out understandable "Oh, How I Love Jesus," "Mississippi Mississippi" and most any tune she has heard. Our son, her father, grinned proudly as she performed, bowing gracefully for the resulting applause, but he just couldn't let her up-stage him, and took the violin to prove his prowess.

Tucking the smallest violin I have ever seen under his big chin, he really tried, but much of the instrument was hidden under that chin somewhere; the bow ended long before he had reached his arm-span and his fingers were so big, it was impossible to depress only one string at a time!

By that time, the whole family was clamoring for turns and the little fiddle held up admirably well as Danny and Steven and even Father Bo fiddled while everyone else burned—with envy!

Oddly enough, no one asked me if I wanted to try my hand at it!

Baptist beliefs

A wise Roman

By Herschel H. Hobbs

"And when Gallio was the deputy of Achaia, the Jews made insurrection . . . against Paul"—Acts 18:12.

If one goes to Corinth today he will be shown the "Bema" or judgment seat where Paul was brought before Gallio.

Gallio was the "procounsul" of Greece. The date of his appointment to this office, probably July, 51 A.D., is the greatest help in establishing the chronology of Paul's ministry. Gallio was the brother of Seneca, Nero's tutor. His family background was Spanish. He was a man of culture and refinement. It is not known how long he had been in Corinth when this event took place. But it was of great importance in the Christian acceptance by the Romans.

The Jews charged Paul with teaching men to worship God contrary to Judaism. Paul was about to speak in his defense. But Gallio threw the matter out of court. He said that if this were a matter of Roman law he would judge it. But since it was simply a matter involving Jewish religion he would not exercise judgment. He told them to settle their own problem.

This did not give Christianity a preference over Judaism. It meant that as a form of Judaism it was legal under Roman law. This opened the way for the preaching of the gospel throughout the empire. Later Paul showed that Christianity is true Judaism (Rom. 9-11).

Gallio was unaware of the tremendous significance of his decision. But subsequent Christian history shows its vital importance. So God worked through this pagan to set forward the cause of Christ. Truly he is the God of history.

New subscribers

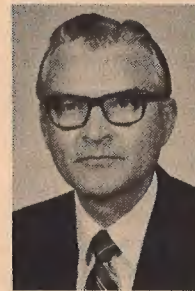
New budget:

Church
Spradling, Ft. Smith

Pastor
Charles H. Skutt

Association
Concord

Russell K. Hunt Assumes new pastorate



Mr. Hunt

Russell K. Hunt has begun his work as pastor of Ridgeview Church, Olathe, Kans. Before going to his new field he served four years as pastor of First Church, Batesville.

During his ministry at Batesville, 196 members were added to the church. The existing church building was completely remodeled and redecored, and a new educational building was constructed at a cost of \$235,000, with approximately \$100,000.00 being received during the four years to apply on the cost.

Mr. Hunt had served as a board member of the Arkansas Family and Child Care Service, a member of the State Convention's Committee of 25, and was an area consultant with the State Sunday School Department.

He had also served as moderator of Independence Association and had worked on numerous associational committees. In addition, he served one year as president of the Batesville Ministerial Fellowship.

Fordyce church choir on concert tour

The 27-voice youth choir from First Church, Fordyce, toured northern Arkansas and Missouri from Aug. 8-13.

Under the direction of Gary F. McKean, they sang in churches at Jonesboro, St. Clair and Springfield, Mo., and at Green Forest.

The choir also sang for the men in the Missouri State Federal Soldiers' Home, St. James, and the senior Baptists of Missouri, at the Missouri Baptist Home for the Aged, Ironton.—Church Reporter

Why?

Why should I live? What might I be?
Two trying questions facing me.
Why should a soul like me have breath
To bide a time and then meet death?
Was there no purpose in my birth
That I should stay a while on earth?
Is there no place for me to fill?
How may I find the Master's will?
By word of God, by faith and prayer,
As those who've tried will so declare.

— W. B. O'Neal

Summer missions workers on home fields report

Cheryl Sorrels, a student at Henderson State College, is serving as a summer missionary in Illinois. She writes:

"The Teen College, though it didn't start so well, has turned into quite a success. The kids wanted to keep having it. So we're continuing to meet every Friday night and they are also coming to church and Sunday School—only one went before. The young people in our church that didn't attend the Teen College have seen the enthusiasm and are wanting to come on Friday nights.

"The international work has kind of fizzled out. Door after door has been shut in my face at the University of Chicago. I'm still looking for open doors, though.

"My mind was kind of blown Friday night. There were two 14-year-old black girls that seemed extremely upset. I asked them afterwards if they wanted to talk about it. So we went out and talked for about an hour. After hearing their story, I'd never felt so utterly helpless or unable not only to do anything, but to say anything, and I thought I had heard everything before. Prayer was the only thing. Praise God, our prayers were answered that very weekend."—Cheryl Sorrels

Steve Sigsby, a student at Arkansas State University, has served on the work project at Arkansas State University, Beebe Branch, building a BSU center. He writes:

"I was happy to have been able to participate in this project and I know that the results of our efforts will be put to good use.

"Besides lacking meeting facilities for the BSU group at ASU-Beebe Branch there also wasn't any school student union for the students to gather between classes and during their free time. The building will help to fill these needs.

"The community was aware of the needs of the campus and made every effort possible to help in the construction of the building, despite the fact they weren't overly optimistic of the abilities of the three carpenters. Much of the materials were donated, the First Baptist Church members provided

meals, and several kids volunteered labor on several afternoons.

"I think the project was a success and should be tried again."—Steve Sigsby

Freddie Smith, a student at Southern Baptist College, is serving as a summer missionary in Florida. He writes:

"First let me bring my report on the Little River group. It was nice working with those kids, and I really enjoyed it. God really answered prayer with this group for us because there were so many kids that really needed love and had not gotten it at home. The kids had all kinds of family problems.

"There were some white kids, some black kids, and some Spanish kids, and they didn't like each other too much, but as we worked with these kids and prayed for them on the last night there were 18 kids saved and about 10 rededications. The number means nothing to me, but just to see these kids get right with God is great.

"I have now been at camp for three weeks, and there have been over 115 kids saved. The third week at camp was the best week so far because we had more kids and the best counselor for me to work along with. We had a great time all week, and God really worked with us. We had a young minister who preached for us the first three nights and God really used him.

"On Monday night we had a campfire service. It started at 10 p.m. and was to end at 10:30, but, instead, it went for about 1½ hours. Those kids began to tell how God had blessed them and how they thanked him. Later I sat up in my bed talking to some of the kids telling them how to be saved and urging them to give God all of their lives.

"On Wednesday night, Mike, the young preacher, started off by giving his testimony and asked any who would like to give their testimony to do so. Different kids began to tell what God had done for them, and it went on and on. When it ended, there were about 50 kids who accepted Christ, and some came for rededication. It was a blessing from God to see all those kids come and give their lives to God. I thank God for letting me come here."—Freddie Smith

Ikey Distretti, a student at Arkansas State University, is serving as a summer missionary in Nebraska. She writes:

"I got to Kansas and met the other 22 missionaries. We went through orientation and were separated into groups.

"I'm working in Nebraska. The first week four other summer missionaries and I helped at the Omaha Baptist Center. My partner, Deb Betts, and I helped with the music. I played the piano. I also helped teach the 7th graders.

"We have come to know many of the families in Omaha through eating with them and working with them. I've come especially close to Mr. McCormick, director of the Center, and his family, and the Lincolns, the people my partner and I are staying with. I'm also happy with my partner. She and I get along just fine so far, and I think we'll also be getting along by the end of ten weeks. Pray for us."—Ikey Distretti

Wilcox is new pastor for Little Rock church



Mr. Wilcox

Jerry Wilcox is the new pastor for Lakeshore Drive Church, Little Rock.

Rev. and Mrs. Wilcox, the former Linda Rollins of Little Rock, moved from Louisville, Ky., where he recently received his master of divinity degree at Southern Seminary.

Mr. Wilcox has served as pastor of Millcreek Church, Salem, Ind.; Roland Church, Roland; and Jacksonport Church, Jacksonport. He served as youth director at South Highland Church and Forest Highland Church, both in Little Rock, in his early years in the ministry.

He is a graduate of Ouachita Baptist University at Arkadelphia.

Bus outreach materials to be featured

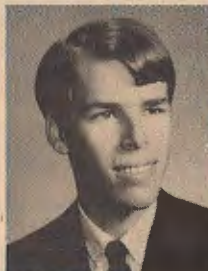
NASHVILLE—New curriculum materials on bus outreach, available this fall, will be interpreted during a national conference scheduled in Birmingham, Ala., Sept. 23-24.

Sponsored by the Sunday School department of the Southern Baptist Sunday School Board, the National Conference on Children Reached Through Bus Outreach will be at Dawson Memorial Church, Birmingham.

Featured during the conference will be churches successfully engaged in bus outreach and new materials produced by the Sunday School department.



Miss Sorrels



Mr. Sigsby



Mr. Smith



Miss Distretti

STATE MISSIONS

Through the Cooperative Program and the Dixie Jackson Offering, your State Missions Department offers church pastoral aid, building aid, building loans, missionary salary aid, student preaching aid, student summer missionaries, purchase of mission sites, assistance with resort missions, pastors' and missionaries' retreats. This is designated as Direct Missions. This is my assignment in addition to supervising the work of the entire department.

— J. T. Elliff



NORTHEAST CHAPEL, TEXARKANA — Assisting with building repair, pastor's salary and addition to property.



NORTHSIDE, BATESVILLE — Assisting with property, building aid and salary aid.

99



INDIAN SPRINGS, BENTON — Assisting with purchase of property.



HORSESHOE BEND ESTATES — Furnish portable chapel.

Next week:
Work with National Baptists

Dixie Jackson goal: \$80,000

Special Ministries workshops stir new missions interest

Recently a series of regional special ministries workshops were held in Little Rock, Ft. Smith, Camden, and Newport. There were at least four profitable results from these meetings.

1. Interesting churches in the importance and scriptural basis of ministering.

2. Providing additional know-how in ministering for churches that are already involved in special ministries.

3. A better understanding of the close relationship between evangelism and special ministries.

4. A clear understanding of the biblical conclusions concerning special ministries.

Following are some quotations from workshop speakers:

Charles McCullin, associate secretary, Christian Social Ministries Department of the Home Mission Board: "Ministry is witness, when, in day care, for instance, we let a child know there is someone who is interested in him and someone who loves him. When out on the campground, as our lives, as our beings interact with another life, this is a witness either for good or for ill. We cannot limit our witnessing to verbalization. The acting out of the gospel vindicates and makes alive our verbal witness."

Sees 'stooping' religion

Jesse S. Reed, secretary of evangelism, Arkansas Baptist State Convention: "Christianity must be a stooping religion, where people are willing to help in the name of Jesus. A Christian who ministers to people has an excellent opportunity to witness both in action and in words. People everywhere have needs. Evangelism discovers these needs and ministers to them."

Jimmy Millikin, professor of Bible, Southern Baptist College, gave three biblical guidelines for special ministries: The primary purpose for which Christ came into the world was to give God's solution to the sin problem with its resulting alienation of man from God and man from man. He came to enable those who repent and believe in him to become new creatures through regeneration. He came to present man an alternative from perishing in his sins. Some of the most relevant things our churches can possibly do is to proclaim Jesus Christ, crucified and risen, as man's one hope for eternity and his assurance of inner peace, he said.

"Special ministries always must be kept on a personal basis," said Dr. Millikin. "Without keeping this principle before us, it will be easy to become more interested in causes than people, more interested in becoming

political lobbyists than good Samaritans, and more interested in becoming known as social reformists and political revolutionaries than humble servants of Jesus Christ.

Theological emphasis

"Special ministries should not be an end in themselves. Practical special ministries must eventually have a religious or theological end. Just as we cannot divorce evangelism from social action, neither can we separate social action from evangelism."

Mrs. Noble Y. Beall and Charles McCullin from the Home Mission Board discussed the technical know-how of ministering.

Clinton Watson, Direct Missions Department, Texas Baptist General Convention, gave information on how to begin resort ministries. He pictured exciting possibilities in reaching people in a relaxed atmosphere.

Ideal day care

Mrs. Adalene Patterson, day care specialist of the Arkansas Welfare Department, gave technical know-how in providing an ideal day for a child in a day care center, as well as the licensing requirements in the state.

Examples of success in special ministries were shown by Harry Woodall, director of special ministries in the Hot Springs area, and Ed Onley, who discussed the 18 ministries in which Second Baptist Church, Little Rock, is currently involved.

Robert Ferguson, director of Work with National Baptists, stated that the nature of the gospel is to minister to all people regardless of station in life, race or background.—Everett Sneed

Brotherhood

Missionary education for men and boys

Are you ready for the new church year?

You and your church are not completely ready for the new year if adequate provisions have not been made for missionary education for men and boys. To provide for missionary education, a full program of Brotherhood work is needed. This includes a Baptist Men's unit and one or more Royal Ambassador chapters.

The key officer for a full Brotherhood program is the Brotherhood director. Working closely with the director would be the Baptist Men's president and the Royal Ambassador leader. Together these men would search out qualified men to complete the workers. The

Oklahoman to speak at Witnessing Retreat



Mrs. Herndon

Mrs. Elwood Herndon, a Sunday School teacher in a Baptist church in Oklahoma City, and the wife of a physician, will speak three times on outreach activities, at the Pastors' Personal Witnessing Retreat, Camp Paron, Sept. 2 and 3

She will discuss the following:

I. Activities in the home: weekly or bi-monthly tape listening sessions; informal coffee or tea; neighborhood Bible study following coffee; couples' Bible-study evening; book fair and luncheon; Christmas cookie exchange; Christmas dinner party; tasting luncheon.

II. General activities: family weekend retreat; family fun night; father and son campout and fish trip; spring revival—strength for family living; picnic, campfire and share; night class meetings; Christian women's club luncheons; take to A.A. or A1-non meeting.

III. Witnessing in the spirit: visitation (daytime for women, nighttime for couples); visiting newcomers in city; survey in apartment houses; visit each S. S. member and ask her to share her salvation experience; census and follow-up; give *Living New Testament*.

IV. Revival outreach activities: coffee; luncheon; night dessert; witnessing folder.

V. Summertime activities: couples Bible study; backyard Vacation Bible School.

The conference will begin with supper, at 6 p.m., Sept. 2, and close at noon, Sept. 3.

Send reservation fee of \$2.50 to Jesse S. Reed, 525 West Capitol, Little Rock, Arkansas 72201.

Baptist Men's president would seek qualified men to serve as vice president, secretary, mission study leader and mission activities leader.

The Royal Ambassador leader would seek three or more men to serve as resource persons or committeemen. Together they would determine the number of chapters needed to provide for boys in grades one through twelve. After determining the number of chapters needed, they would enlist qualified men to serve as counselors and assistants for each chapter.

Every church needs at least two chapters: Crusaders for boys, grades one through six, and Pioneers, grades seven through 12.

(Continued on page 12)

Brotherhood

(From page 11)

In most situations, Crusaders should be divided into groups for grades 1-3 and 4-6. Pioneers should be placed in chapters for grades 7-9 and 10-12.

Ample free materials are available from the Brotherhood department to assist in providing an adequate missionary education for men and boys. Write for a free packet of material for Baptist Men and/or Royal Ambassadors.

It will be my privilege to meet with your group to assist in any way possible. Call on me if I may be of service to you.—C. H. Seaton

Conference could aid Christian family finances

A recent survey reported that, "Seventy percent of all family worries are about money." Another survey said, "Money the source of 89 percent of all family discord." Still another source claimed, "Of all the divorces in America, 80 percent have money mismanagement at their source."

Some financiers who deal with consumers credit claim that the average American family annually obligates about 110 percent of its income.

No family, Christian or otherwise, is exempt from budget problems. But the Christian family has far more incentive than any other to work out a satisfactory solution. As a steward of all that he possesses, the Christian must learn how to manage his own money well.

A Christian Family Money Management conference is one way of attacking the problem. Such a conference can be held on a special occasion, or it can be done over a period of weeks during Training Union. Excellent materials for all age groups are published by the Stewardship Commission and are available from SBC Stewardship Services, 127 Ninth Avenue, North, Nashville, Tenn. 37219. Other curriculum materials have been prepared by Church Training Department personnel and are available on the regular church literature order form.

Many times the teaching and preaching of tithing and Christian stewardship receives no response from the hearer, not because he is unwilling, but simply because he cannot find any practical solution to his personal financial dilemma. The Money Management conference can be a very effective method of helping individuals or families implement their stewardship of possessions.

If you wish to have such a conference in your church and you need assistance in planning or leading it, you may

Baptist college to award scholarships to RA aides

HOUSTON (BP)—Houston Baptist College here will award scholarships to Texas Royal Ambassadors who have excelled in the Royal Ambassador service aid program, and a college official has urged other Southern Baptist colleges to consider awarding similar scholarships.

Troy Womack, vice president for financial affairs at the Baptist school, said \$600 per year will go to the top Royal Ambassador selected each year by Texas Baptist Men, Brotherhood (laymen's) affiliate of the Baptist General Convention of Texas.

Over a four-year period, each recipient would receive \$2,400.

In addition, \$300 per year (\$1,200 total) will go to each other Royal Ambassador who has completed as many as five service aid awards and is selected by Texas Baptist Men for the scholarships.

"A boy who excels in the Southern Baptist Brotherhood Commission's RA service aid program is the . . . kind of young man we pay money to get,"

Arkansans attend WCTU Chicago meet

Fifteen Arkansans, including several Southern Baptists, were among those attending the 25th triennial convention of the World Woman's Christian Temperance Union July 28th-Aug. 4, at Pick Congress Hotel, Chicago. They were: Mrs. Gladys Nelsen, Mrs. Mildred Kampbell, and Mrs. Mildred Wilkerson, all of Little Rock; Mrs. Ruth Hughes and Earl Hughes, both of West Memphis; Miss Glendolyn Ticknor, Miss Minnie Scott, Mr. and Mrs. Lones O'Daniels, Sherry, Philip and Sherlene O'Daniels, Dana McCoy, Sharon Harper, and Cecille Barris, all of Batesville.

The WCTU is interdenominational and international in its membership and its program.

New officers of the World WCTU are: Mrs. H. Cecil Heath, England, president; Mrs. Fred J. Tooze, U.S.A., vice president; Mrs. D. J. S. Sutton, England, corresponding secretary; Mrs. Herman Stanley, U.S.A., treasurer; and Mrs. Blanche Hermanson, S. Africa, recording secretary.

contact your state stewardship office; the services of your state stewardship secretary are available to every church.—Roy F. Lewis, Secretary, Stewardship-Cooperative Program Department.

Womack said. "It takes initiative and ability to excel in the program."

Womack added that other Southern Baptist colleges and universities would do well to consider a similar scholarship program for Royal Ambassadors who excel in the service aid program. "After all," he said, "we all want top-notch students."

The service aide program is part of the advancement plan for 15-to-17-year-old Royal Ambassadors (a Southern Baptist mission education organization for boys). A service aide award is given for each 150 hours of service a Royal Ambassador completes in one of five church functions—worship, witness, ministry, education, and application.

The Southern Baptist Brotherhood Commission, Memphis, gives national recognition to Royal Ambassadors receiving five service aid awards. Three boys were recognized this year at the Southern Baptist Convention in St. Louis—one from Illinois and two from Texas.

Deaths

Lawrence William Perry, 70, North Little Rock, died July 15. He was a member of Immanuel Church and a salesman.

Mrs. Samuel A. Poe, Little Rock, died July 14. She was 85 and was a member of Immanuel Church.

Mrs. Alta Deacon, a member of Forrest Park Church, Pine Bluff, died Aug. 1. She was 85 and was a former school teacher.

Mrs. Mary Pearl Alsop, 71, Pine Bluff, was killed in an auto accident near Villa Platte, La., Aug. 2. She was a member of First Church, Pine Bluff, and a member of the choir.

W. A. Rogers, 53, Tarry (Jefferson County), died Aug. 3. He was a member of First Church, Star City, and was a hardware salesman.

Bruce Magness licensed to preach

Bruce Magness, a member of Northvale Church, Harrison, was licensed to the ministry during a special ceremony on Sunday morning, Aug. 1.

Mr. Magness is 25 years old, married, and the father of three children. He is employed by Garrison Motor Freight Company of Harrison. He is available for supply preaching.

Anyone interested in contacting Mr. Magness should write him at 1224 Wilson Ave., in Harrison.

Charles R. Stanford is pastor of Northvale Church.



Hobby Fair held at DeQueen First

A Hobby Fair was held at First Church, DeQueen, on a recent Sunday night following the evening worship service. Featured were hobby collections by boys and girls from the third grade through the sixth grade.

On the invitation of the children, Pastor Joe Denton exhibited his collection of barbed wire, including 50 different specimens, patented from 1868 to the early 1900s. The collection also includes wire souvenirs from Egypt, Israel, and Cyprus, which Mr. Denton brought back last year from a trip to the Holy Land.

Exhibitors, top, left to right, were: Karen Jones, Poni Wilson, Roger Wilson, Lyn Wilson, Freddie Stanley, Ramona Wilson, Rebecca Reed, Kelly Davis, Jane Brakeville, and Susan Revels.

Right, Pastor Denton, with his wire collection.—ABN Photos



The bookshelf

The Discipling of West Cameroon: A Study of Baptist Growth, by Lloyd E. Kwast, a paperback by Eerdmans, 1971, \$3.45

* * *

The Philippine Church: Growth in a Changing Society, by Arthur Tuggy, paperback by Eerdmans, 1971, \$3.45

* * *

Theology and Contemporary Art Forms, by John P. Newport, Word, 1971, \$3.95 Painting, music, architecture, movies, philosophy, literature, drama—does the theologian have any business investigating what is going on in the world of the artists? Dr. Newport, professor of religion at Southwestern Seminary, Ft. Worth, thinks so. He shows how the works of artists "provide direct access to the distinctive tone, concerns,

and feelings of our late 20th Century culture."

* * *

The Unheard Billy Graham, by W. David Lockard, Word, 1971, \$4.95

Although Billy Graham is believed to have spoken to more people on the face of the earth than any other person, living or dead, Author Lockard says he has not been heard.

Lockard has included much of what Graham has said and written, as well as what others have said and written about him. There are also many interesting and readable anecdotes from the evangelist's sermons and life.

* * *

Splinters in the Quick, by Ronald E. Sleeth, Word, 1971, \$3.95

This book contains ten sermons which are "Christian affirmations—essentially

biblical—with relevant adaptation to our common experience." Dr. Sleeth brings the point home in many and varied ways that God is very much alive, active, and concerned for both the world and the individual.

* * *

Is Anyone for Real?, edited by Richard Engquist, with introduction by Gert Behanna, Word, 1971, \$3.95

In this collection of first-person stories, struggling Christians tell how they found the answer in their encounters with the living God. Each story relates how the writer discovered the meaning of being "for real." For some it was a painful experience. For others it meant years of searching. For still others, the answer came from helping someone else in need.

Baptist leaders say prayer amendment threatens liberty

WASHINGTON (BP)—A number of Baptist leaders in the nation have warned Congress against weakening or repudiating the First Amendment to the U. S. Constitution by passing a so-called prayer amendment to permit "non-denominational prayer" in public buildings.

The top executives and elected heads of six Baptist groups, in letters and statements to Congress, declared support for the Supreme Court decisions of 1962 and 1963 which prohibited government-sponsored prayers and devotions in public schools.

At issue now in the House of Representatives is a move to pass a resolution to amend the Constitution to read: "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 non-denominational prayer."

After going to Congress, such a resolution would have to be approved by a majority vote in both houses of Congress and by the legislatures of three-fourths of the states within seven years of its passage before it becomes law.

As of July 30, 190 members of the House of Representatives have signed a discharge petition to by-pass the House Judiciary Committee, which has not reported the bill to the House floor. Emanuel Celler (D., N.Y.) is chairman of the committee. The discharge petition is sponsored by Rep. Chalmers P. Wylie (R. Ohio).

Bates opposes changes

The president of the Southern Baptist Convention, Carl E. Bates, of Charlotte, N. C., charged that the proposed prayer amendment "could lead to excessive involvement of the state in religious matters." Bates cited, in a message to Congress, the recent action of the convention in St. Louis in which the denomination reaffirmed its belief in the adequacy of the First Amendment to protect religious liberty.

"A new amendment to the Constitution on the subject of religious liberty could seriously alter church-state relations," Bates said.

W. Hubert Porter, associate general secretary of the American Baptist Convention, in a letter to Rep. Celler, urged him to do everything in his power "to defeat all efforts to weaken or evade the First Amendment.

"Crusaders for an amendment to cut the heart out of the First Amendment by making constitutional the legislation of

religion can make their case sound deeply religious and superbly patriotic," Porter said in a letter entered by Celler into the July 27 issue of the *Congressional Record*, the official daily journal of Congress.

"They at times make it appear that the steadfast friends of the First Amendment are against God, country, and motherhood, but such an impression is a deception and a delusion," Porter charged.

Lauds First Amendment

"The truest friends of religion and the most constructive citizens of the state are those who support those First Amendment guarantees that have made possible in the United States of America a fuller measure of religious freedom than was previously known in the world," declared the ABC executive.

Other top Baptist executives opposing approval of the prayer amendment included S. S. Hodges of Washington, D. C., executive secretary of the Progressive National Baptist Convention, Inc., G. K. Zimmerman of Forest Park, Ill., the executive secretary of the North American Baptist General Conference; and Warren R. Magnuson, general secretary of the Baptist General Conference, Evanston, Ill.

The acting executive director of the Baptist Joint Committee on Public Affairs, John W. Baker, explained that the proposed amendment to the Constitution "could circumscribe" the First Amendment in ways that would alter its meaning. It "creates ambiguities which do more harm than good for people and institutions," he said.

Questions raised

Baker, a political scientist, explained that the proposal raises several questions: "Does it mean that only non-denominational prayers could be prayed in a denominational or public institution which receives public funds? Who decides for an institution what is a 'lawful assembly'? What problems are raised by the 'right of persons lawfully assembled'? Do others have the same rights? Who determines the content for a non-denominational prayer in a school—the school board, the superintendent, the principal, the teacher? If so, such a prayer becomes a government-prescribed prayer," he said.

The Progressive Baptist executive, S. S. Hodges, agreed that a prayer amendment "could becloud the clear statement of the First Amendment and afford an opportunity for courts in the future to interpret the First Amendment differently."

Both Zimmerman and Magnuson

voiced support for the Supreme Court decisions and their belief that no additional amendment pertaining to religious liberty is needed.

The Supreme Court decision against an "official" prayer "does not hinder individuals from praying or giving other expression of their faith," Zimmerman argued.

"Furthermore, we do not believe that the court eliminated God from our public life. It simply stated that the establishment of religion has a tendency to destroy government and to degrade religion," Zimmerman declared.

Sees people misled

The American Baptist executive, in his letter to Rep. Celler, noted that "it is understandable that many good people are tempted to yield to the idea that the church 'has it made' when Congress puts God's name in the pledge of allegiance or prints his name on postage stamps and engraves it on a coin or perhaps supports a 'Christian amendment.'

"But such a hope is really deceptive," Porter declared. "The idea of evangelism by legislation is nothing short of a dangerous illusion.

"Moreover," Porter continued, "it is quite clearly impossible for government to legislate religion without violating the rights of many citizens." If government gets into the business of sponsoring devotions on captive audiences, Porter wondered, whose religion will it be?

"Will it be Buddhism in the state of Hawaii? Or Mormonism in the state of Utah? Or a Baptist-oriented Protestantism in the state of Georgia? Or Roman Catholicism in the state of Massachusetts? Or Judaism in New York City?" Porter asked.

He declared that the welfare of religion in a pluralistic society "must lean heavily upon a strict interpretation of the First Amendment."

Favors voluntary prayer

Another staff member of the Baptist Joint Committee on Public Affairs, James M. Sapp, said he believed that "once the American people gain an understanding of the difference between true voluntary prayer, on the part of an individual or group, and official, prescribed prayers, they will reject the idea of government assistance to engage in prayer or religious exercises.

"The need for government assistance for a person to pray is unthinkable," Sapp argued.

"Prayer, as we understand it, is not prayer unless it is voluntary," he continued. "Such voluntarism denies to government the power to control the time, place or content of prayer . . . and government should never be given the authority 'to permit' or 'not to permit' prayer in the true meaning of the word," Sapp said.

Two human dramas unfold along Texas' Rio Grande

By Robert O'Brien and Orville Scott

DALLAS (BP)—Maria Rayita Garcia, tiny and tormented, has gone, leaving those who loved her tinged with aching sadness but bathed in the "rayita"—little ray of sunshine—which illuminated the end of her eighth year of life.

Javier Gomez, insulated in silence during his four short years, now has a passport, doctors believe, to a new and strange world of sound.

By medical, and human, standards these two children represent one success story and one failure for Texas Baptists from El Paso to Dallas who tried to help them.

A deaf boy will hear. A little girl died after brain surgery.

The results of these two human dramas, however, have changed the lives of many around them, and transcended the "success" or "failure" of a surgical procedure.

Javier lost his hearing as an infant when severe ear infection ruptured his ear drums in his mountain village of Creel, Mexico.

Missionary gives help

Three years passed before Mrs. Priscilla Gohman of the El Paso Baptist Association staff, found him during a mission trip.

She arranged for Javier's aunt, Julia, to bring him to an ear specialist in El Paso. During the succeeding year, Priscilla financed the 800-mile round trip each month to visit the specialist.

Texas Baptists raised funds for a tonsillectomy and adenoidectomy performed before Javier came to Dallas, at the expense of First Church, Dallas, for the delicate ear surgery.

A Christian physician, who performed the surgery at no cost, believes hearing will return completely to one ear and partial hearing to the other.

Churches finance aid

Sunday School classes at First Church here will pay hospital fees and First Mexican Baptist Church, Dallas, will provide lodging for Javier and his aunt during his recuperation.

It was while Javier recuperated from his tonsillectomy in Priscilla's home that two projects of the remarkable lady from El Paso simultaneously bore fruit.

Six-year-old Martine Madriles and his father, Pedro, arrived in El Paso enroute from Iowa where Christian surgeons had restored his sight.

Pedro and Martine had stayed with Mrs. Gohman during one stop on the 1,500-mile journey from Las Truchas, Mexico, to Iowa, and they visited again on the return.

Priscilla, who had constantly witnessed to the Gomez and Madriles

families, shepherded them to Trinity Baptist Church, where they attended two Sunday services with preaching by her pastor, David Rodriguez. Martine's father and Javier's aunt both accepted Christ at the evening service.

About the size of a four-year-old, Maria Garcia suffered from a brain cyst, which had caused her father to pass her off as a "demoniac."

A Baptist physician from Dallas first diagnosed her illness while spending his vacation working in one of four mobile medical clinics operated by the Texas Baptist River Ministry. The clinic, a refurbished school bus, had been outfitted and donated by First Church, Dallas.

Maria's expenses to El Paso were covered by Harold Scarbrough, El Paso Associational missionary; the Baptist physician and Jim Hill, pastor of First Church, Fabens, Tex., across the Rio Grande from Maria's home in Guadalupe del Bravo, Mex.

Hospital cancels bill

Although doubtful they could prolong her life, doctors in El Paso operated and removed the cyst. Within five days, Maria had died, leaving a \$1,100 medical bill which the hospital wrote off as charity.

"I was the first one to see Maria's mother after her death," Priscilla says. "She was distressed and upset, and I talked to her for about an hour.

"What helped the most," Priscilla says, "was a prayer led by my pastor, David Rodriguez, and the presence of Jim Hill. Jim could speak no Spanish and she could speak no English, but she clung to him for a type of reassurance not communicated by words."

The efforts of Texas Baptists, including coordination by the Rio Grande River Ministry, has opened wide an opportunity to minister to physical and spiritual needs of Maria's mother and her 10 remaining children.

Maria Rayita Garcia died. But her death softened the hearts of those she loved and opened their eyes to those who would shed a "rayita"—little ray of sunshine—through Christ on those she left behind.

About people

George W. Hill, 54, pastor of Lake Avenue Church, Rochester, N. Y., since 1954, has accepted the call of Calvary Church, Washington, D. C., to become its senior pastor, effective September 12.

Dr. Hill has been an active speaker and leader at many American Baptist programs.

FOREIGN MISSION news briefs

ISRAEL: An Arab Baptist layman has assumed official responsibility for developing Baptist community service and worship in the Galilean village of Tur'an. Suhail Ramadan, a graduate of the Baptist Theological Seminary in Ruschlikon, Switzerland, will spend weekends and evenings developing Bible study, worship services, cultural activities and sports in Tur'an. He will supervise the Baptist center in the village of 4,000 residents without taking a salary from Nazareth Baptist Church which formerly operated the center. Ramadan will support himself and his family by commuting daily to Nazareth to work in his family's hardware business. This is the first such tentmaker ministry by a seminary graduate among Baptists in Israel. Baptist work in Tur'an was begun by the Nazareth church as early as 1956, reports Mrs. Elizabeth F. Smith, mission press representative.

BRAZIL: Nearly 2,000 young people from 20 states attended sessions of the ninth Brazilian Baptist Youth Congress, July 16-23, in Goiania, 125 miles southwest of Brasilia, the nation's capital. Brazilian President Medici and several state governors sent greetings, reports Sistie Givens, Southern Baptist Missionary press representative. Missionary A. Amelio Giannetta, evangelism secretary of the Brazilian Baptist Convention, challenged the youth to give themselves to Christ to be soul-winners. "Today is your day in evangelism," he said, adding that the youth of today must reach out to their own generation. The 1971 graduating class of the Baptist theological seminary in Belem evangelized towns and villages enroute to the congress, recording 60 known conversions. The theme of the congress was "Completely Involved."

CLASS OF 1961 HOLDS REUNION



The June and September classes of 1961 of the ABH School of Nursing held a ten-year class reunion recently at BMC. Pictured above, seated, left to right are: Jenny Fortner (Mrs. Danny Duggar), Benton, Arkansas; Gaye Bachus (Mrs. Charles Graves), North Little Rock; Jim O'Lee Newton (Mrs. James R. Arrington), North Little Rock; Linda Vail (Mrs. Don Holbert), Little Rock; and Delores Madden (Mrs. Don Riffin), Little Rock.

Back row: Lavelle Goatcher (Mrs. Don Lewis), Memphis, Tennessee; Barbara Bright (Mrs. Charles Jones), Blytheville, Arkansas; Janell Prewett (Mrs. Wayne Flynn), Booneville, Arkansas; Lulu Hillman (Mrs. Allen Bedell), Fordyce, Arkansas; Janice May (Mrs. Rommy Bridges), Memphis, Tennessee; Annette Jones (Mrs. Kenneth Daniel), Camden, Arkansas; Nancy Veazey (Mrs. Gene Barrentine), North Little Rock; Georgia Shirley, Alexandria, Arkansas; and Peggy Lassiter (Mrs. Ray Hinchey), Alexandria, Virginia.



Other members of the class pictured above, seated, left to right are: Donna Womble (Mrs. Johnny Burns), Pine Bluff, Arkansas; Gwen Trawick (Mrs. Deno Pappas), Hot Springs, Arkansas; Rachel Boren (Mrs. Lash Frey), Dumas, Arkansas; Elizabeth Baumgardner (Mrs. Bob Schneke), Little Rock; and Patsy Ledbetter (Mrs. Don Rister), Hot Springs, Arkansas.

Back row: Pat Jackson (Mrs. Ed Price), North Little Rock; Janelle Carroll (Mrs. Tommy Tatum), Danville, Arkansas; Punkin Martin (Mrs. Elvis Wayne Smith), Pine Bluff, Arkansas; Ruth Kizzia (Mrs. T. J. Nelson), North Little Rock; Mary Ann Pennington (Mrs. Howard Cox), North Little Rock; Shirlene Robertson (Mrs. Everett Harris), Little Rock; Charlotte Cate (Mrs. Charles Nabholz), Conway, Arkansas; and Markleta Collier (Mrs. Bill Hamilton), Bryant, Arkansas.

Two at BMC Receive Promotions

Mrs. Helen Reynolds and Mrs. Corinne Langley have received recent promotions in the Baptist Medical Center System and at Baptist Medical Center.

Mrs. Reynolds, a Baptist employee since 1954, and Personnel Director since 1964, will become Assistant to Executive Director J. A. Gilbreath in the System Administrative Office.

Mrs. Langley, who formerly served as Assistant Secretary to the Medical Staff has been appointed an Administrative Assistant at Baptist Medical Center.

NATIVE OF WISCONSIN

A native of Madison, Wisconsin, Helen Reynolds served as Director of Volunteers for the hospital from 1959 until becoming Personnel Director. She is a member of the American Society of Hospital Personnel Directors, the American Society of Personnel Administrators, the Personnel Association of Arkansas and serves as First Vice President of the Arkansas Association of Personnel Directors.

TWO CHILDREN

Mrs. Reynolds and her husband, Roland C. have one son, Stephen, 25, a student in the Graduate School of Health Care Administration at Washington University, St. Louis and a daughter, Mrs. Stephen Sanford, 21, a junior at State College of Arkansas. The Reynolds are members of the Bible Church of Little Rock.

Mrs. Langley, a graduate of Ouachita Baptist University, is the wife of David Langley, a Little Rock Pharmacist. Prior to her employment with Baptist Medical Center she taught in the Tillar School System. She is a native of McGehee and a graduate of the McGehee Schools. They are members of Immanuel Baptist Church.

Current Magazines Needed

The BMC Auxiliary needs current magazines for distribution to patients and waiting rooms throughout the hospital. The magazines should not be more than two to three months old. Magazines should be brought to the north or south information desks in the hospital.

News from the Baptist Medical Center System

The information on this and the following page is provided and paid for by the Baptist Medical Center System

School of Physical Therapy at BMC

State College of Arkansas began their bachelor degree program in physical therapy recently at BMC. Dr. Silas D. Snow, President of SCA, said the program was the first in physical therapy to be offered at any academic level in Arkansas.

The program is a continuous fifteen-month course of study for senior level college students, and for students who already hold baccalaureate degrees. All students who successfully complete the program will receive a Bachelor of Science degree with a major in Physical Therapy from the State College of Arkansas. It will be administered by the new Department of Physical Therapy, a branch of the SCA School of Health Sciences.

The curriculum of the program covers the period from June through mid-August of the following year. The final four months are devoted to full-time clinical education at selected clinical facilities. These clinical affiliations are chosen from general hospitals, rehabilitation centers, children's hospitals, and other public agencies in Arkansas and surrounding states.

Program Director is Mr. Joe Finnell, former Assistant Educational Director of Physical Therapy in the Baylor University Medical Center in Dallas.

Sixteen students have enrolled in the program thus far. Those from Arkansas are: Ruth Ann Harris, Jacquelyn J. Mooty, Dennis L. Morris, Joe H. Smelser, Margaret Stokes, and Samuel E. Watson. From Mississippi, are Janet M. Marinelli and Ruth K. Malone. Rosann Jo Frasier, Gene M. Morris, and Richard C. Ortiz, are from Montana. Other students are: Jim R. Carpenter, Texas; Harry J. Foster, Louisiana; Ronnie L. Mendenhall, Utah; John M. Schruth, California; and John B. Risse, Washington.

PROGRESS REPORT



ABOVE — The building site for the new Baptist Medical Center complex, before construction was started.

BELOW — The same approximate area is shown, 25 days after construction began.



Practical School Holds Graduation



... Pictured above are members of the recent graduating class of the School of Practical Nursing. They are, seated, left to right: Kay White, Linda Matchett, Mary Bradshaw, and Joyce Streeter. Second row: Shirley Coulter, Linda Thomas, Pam Furrer, Diane Martin, Ann Lowman, Jan Terry, and Jo Ann Keys. Third row: Eloise Forte, Jean Wood, Celena Schnebelen, Gaynell Guenther, Carolyn Hobbs, and Debbie Turney. Graduation ceremonies were held July 8th in the Student Union Building, and Dr. H. A. Ted Bailey, BMC Chief of Staff, gave the address.

Tongues at Corinth: how to deal with tongue-speaking

By Jimmy Millikin

Faculty member, Southern Baptist College
(Seventh in a series)

What course of action should a church take if tongue-speaking breaks out among its congregation? Should tongue-speaking be encouraged, merely tolerated, or quickly stamped out? These questions have probably caused more anxiety in the minds of most serious-minded Christians and church leaders today than any other dealing with tongues.

The complexities of the tongues issue understandably create bewilderment in the minds of some as to what course of action to take.

There is, on the one hand, plain biblical evidence that there was a genuine gift of tongues in New Testament times. There is always the possibility that some current tongue-speaking is a genuine work of the Holy Spirit. No responsible pastor or Christian wants to quench the Spirit's moving.

On the other hand, there is the obvious problematic nature of tongues. Tongue-speaking was a problem at Corinth, and it is undeniable that it often (more often than not) causes problems when it appears in churches today.

The seriousness of the problem varies, usually depending on how widespread the practice is. In some churches it amounts to nothing more than an occasional disturbance or inconvenience. In others, however, it has resulted in pastors being dismissed and congregations split.

Fortunately for us, the problem of how to deal with tongues is not a new one. Paul faced the problem at Corinth. The way he handled the situation provides for us some scriptural guidelines as to how to deal with the problematic form of tongue-speaking today.

The indirect approach

Paul's approach to the tongues problem was indirect. He did not attack even the abusive form of tongues head-on. This indirect approach may be seen in two features of his discussion in I Corinthians 12-14.

First, it is seen in the gradual, almost inconspicuous way in which he builds his argument against some of the abuses of tongue-speaking at Corinth. In chapters 12 and 13 he lays the foundation for his more direct evaluation of tongues in chapter 14. While tongues are mentioned in these chapters, it seems to be only incidental to his discussion. Before he is finished,

however, it is clear that the central issue in the background of chapters 12 and 13 was the question of tongues.

Paul's indirect approach is also seen in the way he introduces into the subject other and more important matters. He adds to the discussion other considerations such as the diversity of the spiritual gifts, the unity of the body of Christ, the superiority of love, and his preference of prophecy over tongues. By this means Paul sought to discourage the practice of tongues by calling attention to other and better avenues of activity in the church.

A diplomatic approach

Paul's approach was also diplomatic. There is indication that, along with other issues, the church at Corinth was in danger of being divided over the question of tongues.

There seems to have been two opposing camps in the church at Corinth. There were the hyper-enthusiasts who insisted that all seek the gift of tongues as a sign of a higher spiritual life. Then there were the stoics who desired to delete all emotional elements from the public worship and wanted to forbid the use of tongues altogether.

To save the church at Corinth required all the diplomacy and statesmanship which Paul had. His decision concerning tongues was therefore made in view of both parties, the enthusiastic and the inexcitable. Paul's approach was both sympathetic and critical of tongues.

There is little doubt that dissension is the most serious problem which tongue-speaking causes in non-Pentecostal churches today. The division is often caused by wrong attitudes of two groups.

In the first place, it must be admitted that sometimes a belligerent and rigid attitude on the part of those who do not speak in tongues causes friction. Often unchristian actions have been taken to expel those who claim to have the tongues experience, even though they are not obnoxious in their claims or noticeable in their use of the gift.

Very frequently, however, the dissension results from the aggressive attempt of tongue-speakers to make converts for their cause. For some tongue-speakers the tongues "experience" is the most important thing in their Christian experience, and

with evangelistic fervor they insist that all should seek the gift in order to have the full gospel or Christian experience.

When dissension of this nature arises over tongues the pastor and church leaders must pray for the gift of diplomacy in handling the problem. This diplomacy will be both sympathetic and critical of tongues. It will be critical of any activity which results in disorder in the church, and which does not edify the entire body. It will be sympathetic toward all who have a sincere desire to experience the fulness of the Holy Spirit and a victorious life of Christian service.

A tolerant approach

Again, Paul's approach is one of tolerance. It is difficult to deny that Paul considered tongues as one of the lesser gifts, and one would not be far wrong in interpreting the facts to indicate that he wished that the practice could be eliminated altogether from the public assembly.

Nevertheless, he refuses to regard as enemies the group who exalted tongues. He expresses sympathy for their zeal toward spiritual gifts and urges them to continue in that zeal (12:31; 14:1). He is careful not to condemn tongues as holding no value at all and does not hesitate to point out the possible good which may come from their use (14:2-4). He allows the gift to be exercised in public worship under certain restrictions (14:23-33) and instructs those who might oppose the gift not to forbid its use (14:39).

In general, Paul simply tries gently and graciously to eliminate the false emphasis on tongues, and in this attitude he is merely practicing the love which he immortalized in chapter 13.

Paul's tolerance toward tongues should not be interpreted as a compromise on important truth. It simply means that he recognized tongues was a genuine gift which could be erroneously evaluated and abusively practiced. It was thus a two-sided issue.

It is helpful at this point to compare Paul's attitude toward the erroneous views of tongues and his attitude toward preachers of a false gospel. In the case of the latter, Paul was dogmatically intolerant (Gal. 1:6-9).

There certainly are biblical grounds for Christians to be intolerant of certain errors in the church (cf. I Tim. 6:3-5; II Jn. 9-11). However, tongues is not one of them. It is significant that Paul does not

Southern Baptists as seen by a Scot

By Alex M. Stewart

Pastor, Lochee Baptist Church, Dundee, Scotland

Editor's note: While he was in Arkansas recently on a preaching mission, Pastor Stewart was asked in one of our Training Union meetings for his criticism of our Southern Baptist churches. At our request, he has set down here the essence of his reply.—ELM

I was reminded of Robert Burns and his poem "To a Louse" when one Sunday at Training Union I was asked, "What would your criticism of our churches be?" Frankly, I had none nor did I want to have any, for I had not forgotten that it is much easier to be critical than to be correct."

Any constructive criticism I might offer, I knew only too well, must apply equally to Scotland. It was when I

treat tongues as a heresy.

A firm approach

If Paul's approach was tolerant, it was also firm. He was firm in insisting that tongues not be overevaluated. He was quick to point out that tongue-speaking is not the only gift (12:4-11), nor even the most important gift (12:12-28; 14:5). He makes it plain that the gift is not a sign of the Spirit's baptism (12:13). He unhesitatingly states his preference for speech that needs no interpretation (14:18-19).

Paul was also firm in insisting that tongues not be misused. All public tongue-speaking must be in keeping with the edification of the total body and also with decency and order. In order to assure that these principles will not be violated he places some rather stringent controls on the public use of the gift (14:27-33).

The same firmness must be employed today in dealing with tongues. No group must be allowed to exalt tongues as the supreme gift or experience to be sought. The theology of tongues as the evidence of the baptism of the Holy Spirit must likewise be rejected. The restrictions governing the public use of tongues must be rigidly adhered to.

Conclusion

What course of action should a church take toward tongue-speaking? In the light of Paul's approach it should neither be encouraged nor treated like the plague. It would be neither charitable nor wise to exclude the possibility that some tongue-speaking is genuine. Any abuses that might arise can be easily corrected by the exercise of love and courage in applying the scriptural teaching to all tongue-speaking. He that lacks this combination, let him ask from God who gives to all men liberally (Ja. 1:5).

Next week, in the concluding instalment, Professor Millikin will discuss "Biblical evaluation of modern tongue-speaking"

considered the situation at home, I recognized similarities which prevailed in churches in which I had been preaching in the States. This encouraged me to make some observations.

I first of all suggested the need to ask ourselves the question, "What are we Baptists trying to do in Sunday School and Training Union? There may be many answers to this question, but first and foremost this teaching program is planned to produce a certain kind of person. When we lose sight of this, no matter the enrollment, the equipment, or the material, we cannot succeed. To produce this certain kind of person will demand a number of basic requirements. Teachers must prepare themselves to teach, scholars must be willing to learn, and it must never be forgotten that the Bible is the textbook.

I am conscious that I may be saying nothing new, but I have observed that there have been occasions when teachers have not been as prepared as they should, and scholars had failed to do their homework. The Sunday School lesson may have been read, but there was little evidence that they had searched the Scriptures. Without a genuine effort to know the Word of God, we can never hope to be like the Son of God, and without likeness to Christ we will fail to produce the likeness of Christ in others. And this is our purpose in Sunday School.

I have heard of complaints about the material prepared by the Sunday School Board, but whether or not there was any justification for this, I was not the person to say. But there were two things I had to say. First, any materials prepared by the Board is expected to be nothing more than a help, and if for any reason it is found to be less helpful than it ought to be, there is a Christian way in correcting this fault. Secondly, if we are more dependent on such material than we should be, there is the danger of allowing others to do our religious thinking for us, and in so doing we might be coming near to denying the priesthood of all believers. Further, we could be encouraging a kind of hierarchy, which none of us want, and which some have suspected already exists.

Not one of us would send our children to schools, colleges, or universities which did not produce graduates. We expect from these institutions the academic standards



Pastor Stewart

which will provide our children with the best opportunities for learning. Should this principle not also apply to our Sunday Schools? And if it should, then all of us must be involved in making our Sunday Schools the kind of place where people can come with confidence, knowing that we produce the kind of person who bears a likeness to Christ.

This I know is a tremendous responsibility. But it was the command of the Master when he said, "Go—make disciples." A disciple is one who has been won for Christ, learns from Christ, and endeavors to become increasingly like Christ. Brethren, this is our task.

Such a criticism as I have ventured would not be complete without a word about enrollment. It is a compliment to a church when that church can say, "We run 600 in Sunday School. How hard some work to obtain targets and reach goals, and they must be complimented for all their effort. It can be really exciting when concerted efforts meet with success. There must, however, be deep regret if the enrollment is 1200 and the attendance 600.

Could it possibly be that many of those enrolled for Sunday School have never understood what they were letting themselves in for, or, even worse, could it be they were never told? If a university had such a fall out, serious questions would be asked and would have to be answered. Don't you think that such questions and answers are a bit overdue, in some of our churches about Sunday School Enrollment? How many we have is important, but what we do with those we have is of greater importance.

Having been asked for a criticism I have endeavored to offer such with profound appreciation for my friends and a love for their Lord and mine.

He lived to give

By Elizabeth Phillips

Three men huddled around a small fire alongside a railroad track. They were blowing on their hands and rubbing them together. Their conversation was more heated than the fire.

"Did you ever see such a stubborn young man?" asked the tallest of the group.

"Aye," answered his companion, "but 'tis fair indeed he is, full of justice and common sense."

"He is all the things you say and more," volunteered the third. "I don't know which is greater, his love for money or his love for education."

They spoke of their boss. A stranger might have thought they spoke from dislike, but nothing could have been further from the truth. They admired and respected the man greatly. He was


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truly a hardheaded, hardworking man. His name was Andrew Carnegie.

Born in Scotland in 1835, he came from a capable and fearless people. He came to America with his father. After their passage had been paid, there was not any money left.

While other boys were still playing with toy soldiers, young Andrew went to work in a cotton mill. Later he found a better job in a telegraph office.

When an official of the Pennsylvania Railroad saw the ambitious boy, he immediately hired him as a secretary. That was the beginning. Ten years later, when he was twenty-three years old, Andrew Carnegie was superintendent of a branch of that railroad.

From that time on, things looked up for Andrew. He went from one business to another, each one larger and bringing him more money.

The end of the Civil War found him in the oil business, but not for long.

"I think iron and steel have the answer to what I'm after," Carnegie said.

He bought a share in a small iron business. This venture soon gave him a capital of over two hundred and fifty thousand dollars.

What money! he must have thought. But it grew. Everything Andrew Carnegie took hold of grew. New methods and devices were studied to make use of all by-products. Nothing was wasted.

In another few years, he had made five million dollars!

Buying railway lines and steamship lines to cut shipping costs, he soon had a monopoly in the iron and steel business. Carnegie's corporation snapped up all the smaller concerns around it. By 1901, at the age of sixty-six, Andrew Carnegie was worth four hundred million dollars!

"This is enough," he said, "I am ready to retire. Time is needed if I am to spend my fortune wisely."

For the next twenty-two years, until his death, he did exactly what he said he would. He spent money.

"It is a shame for a man to die rich," was Carnegie's honest belief. His riches had been dug out of the earth by the people. He believed it was his duty to give back the riches. He felt that the money was in his trust for all the people of the earth.

Once he said, "It is harder to give money away wisely than it is to make it."

True to his hardheaded Scotch upbringing, he thought well and long before he made a decision. In the end, most of his fortune went for education.

Some funds were especially earmarked for rewarding heroes, educating Negroes, and paying pensions for teachers.

"I will give a library to any town in the world that will provide the land and keep the building going," he said.

Thus, three thousand new libraries sprang up around the world.

Next to education, Andrew Carnegie loved peace. He spent millions of dollars to spread peace and help rid the world of war.

Still there was money left—about one hundred thirty-five million dollars. This money is in trust in New York, controlled by a board of the wisest men who can be found. They are to spend the money for whatever the human race seems to need most.

When this uncanny Scot died in 1919, he had given back to the world about all that he had taken from it—four hundred million dollars!

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Alcohol and the family

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

This lesson is the first in a unit of three which deal with the racial results of the use of alcohol on the family, society and the local community.

Since about half of the members of Baptist churches, according to recent surveys, drink alcoholic beverages in varying amounts, it follows that we cannot present a united front against this problem of drinking. Although the incidence of drinking is not nearly so high among those who attend church services, it is obviously true that almost any large class of adults would offer a split decision on the question of social drinking.

But Christian standards are not determined by consensus opinion or by common practices. A common-sense application of biblical teachings would bring about radical changes in our views toward the use of strong drink.

The Rechabites (Jer. 35)

In the case of the Rechabites, we have a classic example of a clan standing by its convictions.

1. The Lord directed Jeremiah to gather the family of Rechabites in the house of God and offer them strong drink. God's purpose was not to tempt them but to make use of their example of fidelity to their convictions.

Jonadab, son of Rechab, lived during the time of Jehu, King of Israel, about two centuries before Jeremiah. He gave his support to Jehu in his harsh methods to exterminate Baal worship from the nation by killing, and in carrying out the orders of God by destroying the family of Ahab which had sponsored and subsidized Baal worship (2 K. 10:15-17). Jonadab was a man with strong convictions and these convictions were passed down through the culture patterns of his tribe.

2. The Rechabites refused to drink on the grounds of their tribal convictions against it. Their determination to abstain altogether from strong drink was one of several items in a set of convictions which characterized their clan. The set of convictions included the following: (1) They were not to drink wine; (2) they were not to build houses, but were to live in tents; and (3) they were not to sow seeds or plant vineyards, but were to live as nomads.

The last two items indicate that Jonadab and his descendants were afraid that settled life in a given community would cause them to lose their religious purity. They may have feared that they

would be tempted to plant vineyards and produce and drink wine if they settled down to farm. Anyway, their basic conviction was that it was wrong to drink wine.

One evidence that the convictions against strong drink was basic is that when the Babylonian armies threatened to overrun the land, the Rechabites gave up their convictions against settling down in a community and moved into Jerusalem (v. 11). They held onto their determination not to drink wine.

3. God said to the people of Israel that while the Rechabites had obeyed for more than two centuries the commands of their father, the people of Israel had not obeyed the commands of God. He announced his intention to bring his threatened judgment upon them because they steadfastly refused to listen to him or to obey him.

4. Jeremiah commended the house of Rechab for maintaining convictions in obeying the commands which had passed down to them by way of their tribal traditions.

There may be more for us in this scripture than meets the eye: the reason why the Rechabites refused strong drink was that the conviction had been planted in their tribal culture.

Somehow, I don't know how, we will have to inject into our culture a strong conviction against drinking. The real reason why we have been fighting a losing battle against the drink problem is that our culture has been saturated with the promotion of alcohol.

One encouraging sign of better things ahead is that the medical profession has begun to make some strong statements against the dangers involved in drinking. If we could get a few more such injections from the medical profession into the cultural streams of society we might be on our way toward a reversal of the culture-fed problem.

Paul's antidote for strong drink (Eph. 5:15-20)

The apostle saw no need for a Christian to depend on strong drink to get "high." He challenged Christians to

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Jeremiah 35; Ephesians 5:15-20

be filled with the Spirit rather than to be filled with strong drink, in much the same manner in which some modern believers have said that they can get "high" with Jesus in a far more satisfying experience than they can on drugs.

Named missionaries by SBC Home Mission Board

ATLANTA (BP)—Two couples, including a former national office staff member, were appointed as career home missionaries by the board of directors for the Southern Baptist Home Mission Board here.

Serving as home missionaries will be George A. and Barbara Torney, San Francisco, Calif., and Harold W. and Laverne Wilcox, Gate City, Va.

Torney for several years was associate secretary of metropolitan work for the Home Mission Board's national office here. The Torneys will work as directors in the First Southern Baptist Church in San Francisco, where he is presently pastor.

A native of Maryland, Torney is a graduate of William Carey College, Hattiesburg, Miss., and Southern Seminary, Louisville. Mrs. Torney is a graduate of Mobile Infirmary School of Nursing.

Mr. and Mrs. Wilcox, natives of Kentucky will serve as missionaries for social ministries in Gate City, Va. Wilcox is currently associational director of Christian social ministries for the board, in Gate City, Va.

He attended Campbellsville College and is a graduate of Georgetown College and Southern Theological Seminary, all in Kentucky. Mrs. Wilcox also attended Campbellsville College.

Educator stresses social commitment

BUFFALO, N. Y. (EP)—While the church cannot always take a stand on social issues, "it is the prerogative of the individual Christian to make a commitment," the president of Gordon-Conwell Divinity School, Wenham, Mass., said here.

Harold J. Ockenga, speaking to the Buffalo-Niagara Sunday School Association, said an issue such as capital punishment may be so divisive as to make a denominational stand inappropriate, "but it doesn't mean a preacher can't preach on it," he added.

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Race and Christian fellowship

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

Today's lesson is the third of four on the unit, "Bible Teachings on Race Relations." The other two lessons emphasized the unity of the human race, the need for demonstrating neighborly love to all men, and the fact that God is no respecter of persons. Today's lesson emphasizes the truth that in Christ there is neither Gentile nor Jew, bond nor free, male or female, and no racial distinction with Christ.

What the blood of Jews made possible (Eph. 2:11-13)

This passage states the condition of the Gentiles prior to the coming of Christ. In Christ, however, these Gentiles have equal status with everyone else. Paul is presenting the idea of salvation for all men through Christ without regard to race. All men participate in the glorious blessings of the fellowship of God as they come to acceptance of Christ as Lord and Saviour.

Verses 11 and 12 point up the utter contempt which the Jews had for the Gentiles. The Jews felt superior. They felt that they were better simply because they were Jews. The Gentiles were referred to as the *Uncircumcision*. Gentiles simply were hated and despised. Circumcision was given as an outward symbol of man's covenant with Jehovah God. It was meant to be a monument to faith and not a stumbling block towards unbelief.

Later circumcision became mere tradition with most Jewish males and became a source of division. Those who were circumcised came to feel they were automatically God's people regardless of faith or conduct. The Jews were not to feel they had a monopoly upon God's blessings; they were to be channels of blessing to all men. Their religion became an expression of exclusiveness whereby they shut themselves off from other people. In Christ we have an inclusive fellowship which includes all men, Gentiles and Jews alike.

Verse 13 emphasizes the doctrine of Christ's blood atonement for man's sin. Christ's death at Calvary makes possible man's redemption. Christ died for all men, not just the white man.

Reconciliation wrought through Christ (Eph. 2:14-19)

This passage graphically describes what Christ did for all men through His death. The middle wall of partition (that

which separated Jew from Gentile) has been broken down and we have direct access to God through Christ our mediator.

The reference to the middle wall of partition (v. 14) is a reference to the Jewish Temple. The temple was a series of courts:

1. Court of the Gentiles.
2. Court of the woman.
3. Court of the Israelites.
4. Court of the Priests.
5. Holy Place itself including the Holy of Holies.

A marble wall separated the court of the Gentiles from the rest of the temple. If a Gentile proceeded past this particular wall he did so at the risk of death. Gentiles were very familiar with temple rules and regulations and knew they were most unwelcomed. Gentile visitors emphatically were not admitted into the inner court of the temple. Imagine the transformation which resulted because of Christ! In Christ the separating wall has been torn down. All believers have been made into one new people. Christ, who is our peace, has made peace between two warring races, Jew and Gentile.

Please read I Peter 2:10. Please note that the Gentiles in former times were a "no" people ("were not a people") but now are the people of God. What a contrast! All the redeemed are the true people of God.

Made One in Christ Jesus (I Cor. 12:12-13)

This is a very familiar passage which discusses the unity of the church. The parts of the human body work in implicit cooperation with each other and are not jealous of each other. Each part fulfills its own function and this makes for the body's health. In the church we need to need, respect, pray for, and sympathize with each other.

Please note the reference in verse 13 to Jews and Gentiles. The mystical union of the body of Christ transcends all distinctions of caste or race. Both Jews and Greeks or Gentiles were members of Christ's church and discovered in their Christian faith a unity which transcended nationalism or race. Actually God is not at all interested in

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Life & Work

Aug. 15, 1971
Ephesians 2:11-22,
I Corinthians 12:12-13;
Galatians 3:26-28.

one's rank, nationalistic, spirit, status or race. God looks at the heart. He loves all humanity. All men are of equal value to God.

Conclusion

Today we do not have a big Jew and Gentile problem. We are surrounded by a race problem which is real and yet complex. Do we today as white American Christians feel superior to others? Do we feel we are inherently better than other people? Can we truly be Christians and hate others? What does God think about our prejudices? What will the day of judgment be like for those who despise others simply because of the color of their skin?

A filmstrip graphic with four frames containing text. The text is written in a hand-drawn, slightly irregular font. The frames are separated by black bars, and the entire graphic has a perforated edge on the left and right sides.

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The unseamly A smile or two

After striking an iceberg, a large passenger vessel began to slowly take on water and sink. The captain calmly addressed the assembled crew and passengers. Near the end of his speech the captain asked of the crowd; "does anyone here know how to pray?"

"I do," replied a small man in the back of the group.

"Good," said the captain, "you stay here and pray, we're one life jacket short."

* * *

"Something's wrong with me Grandmother," sighed a young lady. "I've been a bridesmaid twice; I caught the bride's bouquet, too, but I'm still single."

"Well, dear," advised Grandma, "next time don't reach for the flowers; reach for the best man."

* * *

The Sunday school teacher was describing how Lot's wife looked back and turned into a pillar of salt. Little Jimmy interrupted, "My Mother looked back once while she was driving," he announced triumphantly, "and she turned into a telephone pole!"

* * *

Wasted energy: Telling a hair-raising story to a baldheaded man.

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Attendance report

August 1, 1971

Church	Sunday School	Training Union	Ch Adds.
Alexander, First	51	26	1
Alicia	64	56	
Arkadelphia, Second	223	189	2
Banner, Mt. Zion	35		
Berryville			
First	144	36	
Freeman Heights	105	30	
Rock Springs	107	64	
Blytheville, Calvary	174	66	
Booneville, First	218	168	
Cherokee Village Mission	102	31	4
Crossett			
First	451	122	7
Mt. Olive	239	144	
Dumas, First	254	34	3
El Dorado			
Caledonia	43	32	
Ebenezer	139	51	
Forrest City, First	492	120	
Ft. Smith			
Enterprise	38	24	1
First	1213	375	6
Grand Avenue	655	241	1
Moffett Mission	27		
Haven Heights	205	129	5
Gentry, First	161	104	1
Grandview	61	30	
Greenwood, First	267	137	
Hampton, First	138	48	
Hardy, First	25	14	2
Harrison, Eagle Heights	210	46	
Helena, First	241	125	
Hope, First	387	96	1
Hot Springs			
Emmanuel	63	31	
Lakeshore Heights	99	34	
Mt. Valley	85	29	
Jacksonville			
Bayou Meto	128	81	1
First	336	74	
Marshall Road	301	135	2
Jonesboro, Central	405	147	3
Lake Village, Parkway	51	20	
Lincoln, First	155	51	
Little Rock, Life Line	524	104	
Luxora, First	64	24	
Magnolia, Central	564	180	1
Marked Tree, First	131	54	
Melbourne			
Belview	144	77	
First	112	30	
Monticello, Second	207	63	
North Little Rock			
Calvary	323	123	7
Gravel Ridge	150	91	
Levy	353	77	
Park Hill	689	107	
Sixteenth Street	56	33	
Paris, First	335	70	
Pine Bluff			
Centennial	179	62	2
East Side	171	103	4
First	629	113	5
Green Meadows	714	183	
Second	155	74	
St. Charles	70	31	1
Springdale			
Berry Street	120	67	2
Elmdale	321	80	1
Texarkana, Beech Street	418	118	2
Van Buren, First	350	133	1
Mission	57		
Warren			
Immanuel	248	71	
Westside	66	46	
West Memphis			
Calvary	187	83	1
Vanderbilt Avenue	83	49	

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Jackie: "My teacher said I would get along a lot better in school if I had more spunk. What is spunk?"
 Johnnie: "Well, I'm not quite sure, but I think it's the past participle of spunk."

W. R. Tolbert, former BWA president, installed as president of Liberia

WASHINGTON (BP)—William R. Tolbert Jr., a Baptist clergyman, was installed as president of the Republic of Liberia in Monrovia following the death of President William V. S. Tubman in London.

Tolbert, who had been vice president of Liberia since 1951, was president of the Baptist World Alliance, 1965-1970. The Alliance is a fellowship organization composed of Baptist groups in 124 countries, with a membership of 31 million.

As president of the worldwide Baptist organization, Tolbert travelled widely, touching every continent. He often combined official state visits with a strong Christian witness.

In July 1970, Tolbert presided over the 12th Baptist World Congress in Tokyo, Japan. He had been elected president of the worldwide Baptist organization in July 1965, at the 11th Baptist World Congress in Miami Beach, Fla.

At the time of his election as president of the BWA, Tolbert was vice president of Liberia. He was also pastor of two Baptist churches, president of the convention of Baptists in Liberia and the father of eight children. When the vote of Baptist Congress was announced, Tolbert said, "I commit myself as a servant of God and an instrument in his hands. I recognize my inescapable duty to do all that lies within my power to bring all men unto God through our blessed Lord and Saviour Jesus Christ."

'Christianity on trial'

At the same congress in Miami, Tolbert addressed the BWA Commission on Evangelism and Missions. "Christianity is on trial," he said. "The church must show its dynamic in modern life. One way we can do this is to let the gospel shine through the whole life. "Too often we have isolated Christianity into one area of our lives and operated on different principles in the areas of economics, politics and social life. Christianity must not remain outside; it must be a part of every area of life," he said.

Throughout the five years of his presidency, Tolbert travelled across his own African continent to both East and West Europe, to the islands of the Caribbean, to North and South America, to Asia and to the Southwest Pacific. It was unavoidable that a man of his political position must always wear the hat of his high office and newspapers everywhere took note of his visit to both state officialdom and Baptist church groups.

Witnesses to Israelis

When Tolbert visited Israel a few years ago in his official government capacity, officials of the Jewish state asked him what they could do to make his visit more interesting. "I would like to attend a Baptist service while I am here," He replied. So Israeli officials hurriedly contacted a Baptist missionary and set up arrangements to escort Tolbert to the next scheduled service. When he was asked to speak, he told the congregation—including his Jewish hosts—"I appreciate the opportunity to witness for my Lord in every place I visit."

Tolbert was born May 13, 1913, at Bensonville, Liberia. He received his education in the public schools and graduated from Liberia College in 1934. That same school, now the University of Liberia, made him a doctor of civil law, in 1952.

Tolbert entered public life at the age of 23, as disbursing officer in the treasury department of the Liberian government, and later served eight years as a member of the Liberian House of Representatives. He was elected vice president of Liberia and president of the Senate in 1951, and was re-elected in 1955, 1959, 1963, 1967 and 1971.

Ordained to ministry

Tolbert was 40 years old and already vice president of the country when he asked the Baptist church at Bensonville to ordain him to the ministry. He has since served two churches, the Zion Praise Congregation, at Bensonville, and the Mount Sinai Church, which he founded in Liberia's Todee District.

He was elected president of the Liberian Baptist Missionary and Education Convention, Inc., in 1958, and still holds that post. Before becoming president of the BWA, he served as vice president of that organization from 1960 to 1965.

Tolbert is married to the former Victoria A. David, daughter of a distinguished jurist. Mrs. Tolbert serves as president of the Baptist women's work in Liberia and frequently addresses international religious gatherings.

Tolbert had planned to attend the annual meetings of the BWA Executive Committee at Wolfville, N.S., Canada, Aug. 2-6. He notified the alliance office two weeks ago, however, that because President Tubman was making plans to be in Europe, he must therefore remain in Liberia during the president's absence. Death came to Tubman in London.



LARRY HUGHES, 24, has continually amazed doctors who said he could not live following a swimming accident which severely injured his spine, in Malawi last November. The missionary-journeyman was taken to Baylor Hospital in Dallas for treatment, paralyzed from his neck down. He left the hospital recently, able to walk with the aid of crutches. (BP Photo by David Clanton)

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