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Arkansas Baptist State Convention

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# Arkansas Baptist

NEWSMAGAZINE

**Compassion**

**Confidence**

**Concern**

Before mission gifts can help the cause of Christ, cold cash must be converted into warm spiritual ministries. Each week the task of the Southern Baptist Convention Executive Committee is to quickly, yet carefully, channel all Cooperative Program funds received at its Nashville office to the SBC agencies so the money can be put to work without delay. Distribution of funds is in keeping with the budget adopted by the Southern Baptist Convention.

Public Affairs Committee

Foreign Mission Board

Home Mission Board

Annuity Board

Golden Gate Seminary

Midwestern Seminary

New Orleans Seminary

Southeastern Seminary

Southern Seminary

Southwestern Seminary

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Seminary Commission

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Brotherhood Commission

Christian Life Commission

Education Commission

Historical Commission

Radio and Television Commission

Stewardship Commission



SOUTHERN BAPTIST  
CONVENTION

SBC EXECUTIVE COMMITTEE

**C**  
cooperative  
program



OF THE  
SOUTHERN BAPTIST  
CONVENTION

August 19, 1971

'A man's gift . . .'



ELM

One of the interesting things at a trade fair in Chicago recently was a little gadget for shelling pecans, one at a time. There was a place to put the pecan to be hulled. Then you would pull back the "hammer" part of it, which was attached to a big rubber band, and turn it loose. It would always shatter the pecan shell completely, leaving the kernel intact.

The lady in charge of the pecan-shelling exhibit said that she and her husband and a physician friend had devised the item. Almost over-night they found themselves in big business. Now they are having a hard time keeping up with orders totaling hundreds of thousands a year and coming from all over the country.

This is another illustration of the truth of the old saying, "Build a better mousetrap and the world will beat a path to your door."

The writer of Proverbs put it: "A man's gift maketh room for him, and bringeth him before great men" (Prov. 18:16).

Was the wise man who first wrote this thinking of a material gift, a God-given talent, or both? The truth is the same. If you have a desirable product or talent, you are in business. Wasn't it Peter Stuyvesant who, flashing \$24 worth of glass beads, bought Manhattan from the Indians? Of course, that was a pretty high price to pay at the time!

The successful salesman is one who can show his customer that the item he is offering is something the customer needs, or something that it will be profitable for the customer to own. This is not the only way to sell, but it is better in the long run than pleading with somebody to subscribe for your magazines and help you work your way through college. Or buy that new, super deluxe touring car and help you win the prize for producing the most business.

Each one of us has from God his own talent or talents. These properly used can be a blessing not only to ourselves, but to others. Your talents certainly can bring you "before great men." And not the least of the value to you individually is the buttering of your bread.

Remember this when you thank the Lord for your daily bread.

*Erwin L. McDonald*

In this issue

- Want to know the best ways to get news of the work of your church to the public? See a guest editorial, found on page 3, which gives some tips on dealing with news people.
- Letters this week take both sides on a series of articles on "academic freedom." Read these in the feature "The people speak" found on pages 4 and 5.
- Three Arkansans have received degrees recently from New Orleans Seminary. A story and their pictures are found on page 6.
- From chicken coop to prayer chapel is the way Baptist students in California transformed an eye sore on their campus to a place of worship. See an article on page 11.
- The last in a series of eight articles on "speaking in tongues" by a Southern Baptist College professor is found on page 12.
- "How does God speak?" is the question answered by a seminary professor in an article by the same name. See page 14.
- A strong supporter of Ouachita University still works as a newsman at an age when most men would have retired. A feature on W. H. Halliburton is on page 7.

Arkansas Baptist  
NEWSMAGAZINE

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NO. 32

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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.

## Baptists set new giving record

Arkansas Baptists set an all-time record for July giving through the Cooperative Program, during the past month, with the total for the month standing at \$1,605,437.21. According to Roy F. Lewis, secretary of Stewardship-Cooperative Program for the Arkansas Baptist State Convention, this represents a 10.38 percent increase over the total for July a year ago and is "the most ever received in a summer month, and the second highest amount ever received

in any month."

This large total went far toward wiping out a \$47,674.17 deficit for the year's total budget through June, leaving a deficit for the year as of Aug. 1 of only \$6,698.07

Executive Secretary Charles H. Ashcraft will be giving an appraisal of the record July giving in his column, "I Must Say It," in next week's paper.

### Guest editorial

## Publicizing your church

1. Do something in your church worth telling.
2. Publish a good newsletter or bulletin. Print factual material—not filler. Many church bulletins take too much for granted. The writer assumes the reader knows as much as he does. So he uses only last names, and deals in generalities.
3. Get acquainted with your local news media people—radio, TV, newspaper.
4. Put your local newspaper, radio, TV on the mailing list for your bulletin.
5. Short, regular news stories are better than the occasional big "splash."
6. Don't get belligerent with the news media. Don't accuse them of bias. Make friends, not enemies.
7. Respect their deadlines. They have a job to do, and a deadline to meet. Keep a jump ahead of their deadline.
8. When you furnish copy, type it on plain, white paper. Double space; leave generous margins at top, bottom, and sides. Use short sentences (about 14 words). Don't use more than 2 commas per sentence. Use only one adjective per noun. Don't use the same

word twice in a sentence, if it has more than three letters. Hold the rein on use of "that."

9. Newspapers want sharp, B and W photos. Make several, so you will have a choice. Avoid large groups. Make photos of 2 or 3 people in action. Don't "pose" pictures. Do you merely want your picture in the paper? Or a picture that tells a story?

10. Keep a supply of attractive postcards on hand. Use these to send brief announcements to radio "bulletin boards."

11. Also use these cards to write "Thank You's" and congratulations to news people. Newspapers get tons of mail—they appreciate a card that can be read quickly. Congratulate them on good stories they print about other faiths. Use every chance to build good will.

12. Share your ideas with the public through letters to the editor. But keep these letters short and to the point, if you want them read.

13. Remember your six best friends: WHO, WHAT, WHEN, WHERE, WHY, and HOW.

—Robert J. Hastings in the *Illinois Baptist*

### Guest editorial

## Pray for public schools

There are many different concepts relating to the operation of the public school system today. We would not presume to dictate, or even suggest how Baptists throughout Tennessee feel or should feel about the public school system—or anything else!

However, this one thing we do know: The public school system in the state of Tennessee is in a difficult situation at the present time because of court rulings which have—from the political aspects—satisfied neither white nor black. Intensified forced desegregation and intensified busing scheduled in many areas of Tennessee this month and in September will not provide all the answers concerning basic problems of racial balance.

We do know also that the strictures under which school systems operate place mental and emotional strains upon teacher and pupil alike. We are interested in the public schools of our state because our chil-

dren attend them, and are to a frighteningly large degree the product of what they learn in the public schools.

We have taken note of the fact that Nashville pastors have asked candidates in an election scheduled this publication date not to play political football with the public school system in Davidson county. We could hope that the same would apply where applicable across the state.

Teachers in our school system need our prayerful concern and sympathetic understanding. The same applies to students in our schools. It should not be forgotten that in the changing society of which we are a part that the spirit of the Living God still is the answer to our problems, and that His Spirit alone can provide us with patience, understanding, and, most of all, Christian love.

—*Baptist and Reflector* (Tenn.)

I must say it!

## We can help you



Dr. Ashcraft

The experience of the Baptist Building staff equals 1,356 years of Christian witness, 356 years of pastoral ministry, 56 years as associate pastor, 446 years in denominational service, 52 years as youth director, 170 years in secular trades, 172 years on major boards and a total of 334 years service in the Baptist Building in Little Rock. These staff people are qualified by training and experience to serve the best interests of church life.

There is no facet of our personal, church, or denominational life lacking in the ministries of these dedicated servants of God. Interested in reaching people, building a new church, setting up a music ministry, operating a bus ministry, special ministries to the unfortunate, running a camp or assembly, prison ministry, increasing cooperative giving, organizing a Bible conference, working with blacks, counselling,

## The people speak

### Academic freedom: terms and meanings

With all due respect to Dr. Ashcraft, if I understand him correctly, I am constrained to disagree with his July 29 column. Is the "current meaning" of "academic freedom" that *nothing* "is yet final, absolute, fixed, constant or completely settled," or is that merely Dr. Ashcraft's understanding of the term? Meanings do not exist in terms; they exist in the minds of the people who use terms. There is a world of difference between saying " 'academic freedom' means . . ." and saying "by 'academic freedom' I mean . . ."

Further, the case by which Dr. Ashcraft sought to prove his point is not analogous. Scientific laws are not analogous to spiritual laws. Even were that not true, in the case of "the ever present reality of gravity," the astronauts have clearly demonstrated that the laws which are in effect at the Empire State Building and the Washington Monument are not in effect inside a space capsule at certain positions between the earth and the moon. The law of gravity is not "absolute"; it is relative. The "law" which declared that "everything which goes up must come down" was "repealed" by Sputnik. And, by the way, even "up" is relative. What happened to the law of gravity on the Mount of Ascension? It seemed to be binding upon the disciples, but not Jesus.

Surely Dr. Ashcraft can recognize the difference between so-called "scientific laws" and "Bible beliefs." One exists

as a summer missionary, attending college, learning to teach, laymen's witnessing or learning a trade? There is someone in the Baptist Building who can help you and who would welcome an invitation to do so. Try us sometime and give us the opportunity of doing the things we love to do.

Our ministries include consultants on family budget planning as well as church and association budgets. Our staff people are provided to the churches without obligation. From the family planning conference to the probating of the will; from the Cradle Roll to the realm of a continuous witness after death we can help you.

Some of our staff people are prettier than others, but the hearts of all are beautiful. There is hardly a decent fisherman, hunter, or golfer in the Baptist Building. There is one good sailor, another has a doctor's degree in sacred tambourine, and another consults a hair stylist, but the crew loves the Lord and wishes to serve the churches. By the way, our humility is also something of which we are humbly proud.

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

"laws" and Bible beliefs." One exists externally to man; the other exists internally to him. There could be a multitude of "scientific laws" with no human life. Could there be "Bible beliefs" without such life?

Consider these three propositions:

1. No two objects can occupy the same space at the same time.

2. Christ died.

3. Christ died for our sins.

It should be obvious that the evidence required to prove each of these propositions in turn is clearly different from that required to prove the others. The first is a statement about an objective and verifiable condition. It can be proven (or disproven) by experiment in the physical realm. It relates to a "scientific law."

The second, "Christ died," may be merely a declaration of historical event, or it may be a declaration of faith. As a declaration of historical event it requires authoritative evidence: testimony or documentation. So-called "historical evidence" should be adequate for proving it, but the absence of such evidence does not necessarily disprove it. However, neither the presence nor absence of such evidence can alter the "fact" of Christ's death! He either did or did not die, and the presence or absence of the evidence cannot change the event; it can change only our knowledge about the event.

The third statement, "Christ died for our sins," adds an additional dimension to the event. It relates to purpose. Those

who stood by the cross may well have been able to testify to the historical event, "Christ died," without being able to testify to the spiritual construction placed upon that event, "Christ died for our sins." One statement refers to an external, objective, verifiable event; the other refers to man's interpretation of that event. One is history; the other is "holly history."

For me, each of the previous propositions is "true," but there is a great difference among the three kinds of "truth" involved. I am not certain that I have the right to impose any one of these three "truths" upon anyone else. If I have the right to come to these three "truths," why hasn't someone else the right to come to some other "truths"?

The astronauts demonstrated that the law of gravity is neither ever-present nor universally applicable. I am not certain but that Jesus demonstrated that the law which declares "two objects cannot occupy the same place at the same time" is neither ever-present nor universally applicable when He entered the upper room where the disciples had shut themselves for fear of the Jews.

If we cannot with certainty and finality declare the "laws" which exist in the external, physical, observable, verifiable world, how can we with such great certainty and dogmatism declare the "laws" which exist in the spiritual, unobservable, to-some-extent "internal" world?

The "infallibility of the scriptures" represents man's belief about the scriptures. Although a person may reject

the proposition, "the scriptures are infallible," the nature of the scriptures is not affected. "Salvation by grace" involves man's belief about a spiritual relationship. Whether a man accepts or rejects the proposition, "salvation is by grace," does not alter God's way of saving people.

Man's understanding may change, not the laws. These, and other, spiritual "truths" are final for me. But then, so was the law of gravity. If God should present evidence that I have been mistaken on these propositions, I am ready to relinquish them. Not to be so would be to live with a closed mind: "My mind is made up. Don't confuse me with the facts."

"Academic freedom" is not merely a philosophical abstraction for me; it is the orientation within which I work as a college professor every day. If academic freedom seems to entail an "awesome implication," consider its alternative: To deny academic freedom is to assert that "I" have the truth, all the truth, and nothing but the truth on a given issue, and "you" have no right to seek any other truth, hold another position, or to challenge mine. Of this attitude are inquisitions born.

Of course, "academic freedom" itself is not absolute. It has numerous limitations imposed upon it, especially those which stem from its correlate, academic responsibility. Even the man who is academically free to search for truth—any kind or degree of truth in any sphere—is bound by his academic responsibility not to declare as true that which he views as falsehood. Freedom no more constitutes license in this realm than it does in any other.

If the limit to academic freedom exists "at the exact point where human thought leaves off and divine revelation begins," pray tell *who* is to designate the location of that point? Revelation cannot exist without a receiver. That means that God's revelation is limited in that it must be received, understood, and interpreted by men. Now, just *how* is that revelation to be separated from human thought? God cannot reveal himself to a mindless creature, can He? Is Dr. Ashcraft's understanding of God's revelation something apart from his thoughts? If so, how did he receive it? And how does he understand it?

Any discussion of academic freedom almost inevitably ultimately leads to a basic question: If the academician is not free to seek and to declare truth as he understands it, who is to determine the limits of his freedom? In his 1960 Convention presidential address, Ramsey Pollard, speaking of certain college professors, declared, "Your academic freedom stops at a certain point." The question is, who has the

authority to determine that point? Has the executive secretary, or the Convention president, been granted the authority or been endowed with the divine wisdom to set the bounds of academic freedom, to tell us all what is and what is not true?

Who takes to himself the responsibility to set the boundaries of God's revelation, or to look into another man's mind and tell him what is revelation and what is his own thought? Who contends simultaneously for the priesthood of the believer and the right to circumscribe what that believer can believe, and proclaim? Who has God appointed to censor the Sunday sermon? If the Holy Spirit does not do it, should the deacons, or the executive secretary? Is truth so fragile and error so strong that one must be protected from the other by arbitrary stipulations?

Just for the record, I was at the Kansas City Convention in 1963. I read the proposed "Baptist Faith and Message," and I voted for its adoption. Even so, I would defend to the death the right of any man to question or reject any statement in it. And I would contend to the death for my own right to seek God's light on any and every statement in it. For me it is final, but if God sees fit to shed additional light, I hope to have my eyes open. "None are so blind as those who will not see."

At one point I do heartily concur with Dr. Ashcraft: "I must say it!"—Robert L. Hartsell, Magnolia

## Beacon lights of Baptist history

### Baptist beginnings in Brazil\*

By Bernes K. Selph

Rather than surrender at the end of the Civil War, Confederate General A. T. Hawthorne and a number of friends fled to Brazil. Here they hoped to find a more congenial environment to recuperate their fortunes. Quite a large number of Southerners followed them and founded a colony of considerable size in the state of Sao Paulo.

Among these emigrants were a number of Baptists, some of whom organized into a church in Santa Barbara. Correspondence sprang up between this church and the Foreign Mission Board. In 1879 this church was adopted as a station of the Board, with the understanding that the church would provide its own finances.

In the meantime, General Hawthorne returned to the United States. He was converted under the influence of evangelist Major Penn in Texas. Immediately, he became zealous for the spiritual welfare of Brazil, where he had been so kindly received and where he had many friends.

After he entered the ministry, he was appointed agent of the Foreign Mission Board in Texas. He travelled across the state for the cause of missions. About this time Anne Luther, the first Texas volunteer for foreign missions, was appointed. She and W. B. Bagby married and left for their field in Brazil.

In 1907, when the Brazilian Baptist Convention was organized in Bahia, a large portrait of General Hawthorne was unveiled. Among the eulogistic things said of him were that he was the founder of the work in Brazil and during his eight years work in Texas he sent 15 missionaries to Brazil.

\*

T. B. Ray, *Southern Baptists in the Great Adventure* (Sunday School Board, SBC, Nashville, Tenn., 1934) pp. 151-3

J. M. Carroll, *A History of Texas Baptists* (Baptist Standard Publishing Co., Dallas, Texas, 1923) pp. 856-7

## The people speak \_\_\_\_\_

### Likes Ashcraft articles

(This letter was sent to Dr. Charles Ashcraft and a copy to the editor.)

Dear Dr. Ashcraft:

Thank you so very much for your splendid article appearing in the last issue of the *Arkansas Baptist* concerning the subject of academic freedom. I do not think I have ever seen an article which expressed so precisely the exact viewpoint which I hold concerning this important issue. I was deeply moved not only by comment of the article but also by the fairness with which you treated the subject and the Christian generosity that you showed on every hand. Only as we do things in this spirit can we afford to take a stand as firm as the one you have taken.

I thank God that you wrote this article and that you did it in the way you did. It is a tremendous pleasure to be able to work with a man whose beliefs are those which you expressed in the article whose courage is evident in the writing of such an article as this.

Thank you again for this outstanding article. It is my hope that several of the state papers will pick this up and use it. I am considering seriously the possibility of reading it to our congregation in the pulpit on Sunday.

—Paige Patterson, Pastor  
First, Fayetteville

## Three Arkansans get seminary degrees

Three Arkansas men were awarded the master of theology degree last month by New Orleans Seminary.

William Stewart Pickle, a participant in the honors program for his degree, grew up in Siloam Springs. He attended John Brown University and received the B.S. degree in chemistry from Oklahoma University. He and his wife, the former Clara Louise Smith, have two sons and a daughter. Mr. Pickle has been called as pastor of First Church, Grand Isle, La.,

Bobby Joe Barnett, pastor of Chester Church, Ackerman, Miss., is the son of

Mrs. J. B. Barnett, Marked Tree. He attended Southern Baptist College and holds the B.S.E. degree from Arkansas State University. Mrs. Barnett is the former Mary Alice Pierce. They are the parents of two daughters.

Floyd E. Hughes holds the B.A. degree from Ouachita University and has attended Southern Seminary. He is the son of Dovie D. Hughes of Arkadelphia, and is pastor of Ball Church, Ball, La. Hughes and his wife, the former Wana L. Caldwell, are the parents of four daughters.



Mr. Pickle



Mr. Barnett



Mr. Hughes

## Woman's viewpoint

### Pangs of adulthood

By Iris O'Neal Bowen



Mrs. Bowen

Youngest has inadvertently gotten herself full-time employment, but is reluctant to advance into her assigned role as a mature adult!

Her initial plans had been to work for her father in the grocery store all summer—that way she could, she thought, do as her mother does and work when it was convenient. She could, say, take time off for a trip to Six Flags or Siloam Springs and participate in such activities as swimming parties and youth car washes. All meals would be provided by her employer, as would be vital necessities like cold drinks, snacks, nail polish, make-up and hose.

She wouldn't be making very much, but she was supposed to save it all for college, anyhow, so why worry?

Then BANG! out of the blue, or more literally, Ding-a-ling, out of the employment office came this eight hour-a-day, five day-a-week job. She has to be at work at seven in the morning, so she must do most of her getting ready the night before and relinquish her dreamstate at five-thirty A.M. to make it to her field of endeavor on time!

When she drags in from work, I remark, "Well, you're home! How was work?"

Her answer is nearly inaudible: "Hard!"

Yesterday payday arrived and after our jubilation at the size of her check, we set about telling her what to do with it. Naturally, after tithe, our first concern was to regain the outlay we had furnished all week for gasoline and lunches.

Child was astonished to find I had kept it all down, and although she agreed she should repay her lunch monies, she couldn't see why she should pay for her gasoline!

"How come," she asked, "just because I got a job and am making some money, I've got to suddenly become a mature adult and pay for everything?"

"Sis," I told her, "everybody has to eventually make his or her own way in this old world, and as your Grandma O'Neal used to tell me, 'you'll never learn any younger!'"

Well, she didn't really agree, but she acquiesced, and I was so pleased that I told her if she would pay me the five she owed me, we would just forget the four she owed the store—and I have a feeling somebody got took!

## 40-years service by deacons noted



Mr. Day



Mr. Fugatt

Pickles Gap Church, Conway, has honored two deacons for more than 40 years service. Clarence Day and Bob Fugatt, who were ordained by the church February 9, 1930, were recognized by the church on Aug. 8.

More than 250 persons were present to honor the two. The service included the reading of congratulatory messages from former pastors, and greetings from Faulkner County Baptists by Missionary J. A. Kuehn.

Pastor John Evans brought a special message and recognized the children of the two deacons, all of whom were present.

## Dorsey Crow resigns Marshall pastorate



Mr. Crow

Dorsey L. Crow, pastor at First Church, Marshall, for the past three years resigned as of Aug. 15.

In a letter to the church, Mr. Crow said that his immediate plans are to serve as juvenile probation officer for Baxter County. A-

side from his regular duties, he plans to serve as director of music and education for East Side Church, Mountain Home.

Accomplishments of the Marshall Church during Mr. Crow's pastorate include the erection of a new two-story educational building and the remodeling of the auditorium, including installing new furnishings.

## Homecoming at Luxora

First Church, Luxora will have its' second annual homecoming Sunday, Aug. 29. Jimmy Stevens, a former pastor, will be guest speaker at the worship hour. At 12:30 there will be a dinner on the pastorium lawn and the day will be concluded with a brief memorial service at the church at 2:30 P.M.

## 'Pushing 90,' newsman ready for upcoming grid season

ARKADELPHIA—It was 1904 when W. H. Halliburton covered his first football game at Ouachita.

Sixty-seven years later, he's still at it. Despite failing eyesight and advancing age (he says he's "pushing 90") he covers all home games at OBU's A. U. Williams Field.

Halliburton, who claims to be the oldest sportswriter in Arkansas, was recently presented Ouachita's Purple and Gold Heart Award for "distinguished service to the University."

The award cited Halliburton for being "an expert craftsman in the art of journalism and a warm and encouraging friend to the University."

"In Mr. Halliburton we have seen the true embodiment of the spirit of Ouachita," the award noted. "We have seen the deep intellect and Christian character that is symbolic of this institution."

Although he also covers games at Henderson State College, Halliburton says his "biggest thrill is still in writing about Ouachita." He has a plaque given him by Henderson which acknowledges his "fine coverage of Reddie athletics, though his heart is on the other side of the ravine."

Halliburton covered his first game for the *Memphis Commercial Appeal*. Since that time he has worked for the *Arkadelphia Southern Standard*, the *Hot Springs Sentinel Record* and the *Arkansas Democrat*. He has been the *Arkansas Gazette's* Arkadelphia correspondent since 1917.

He is presently with the *Daily Siftings Herald* in Arkadelphia, where he handles the city hall and police beat.

Halliburton says that despite almost 70 years of covering football, basketball, baseball and track, he has not lost his enthusiasm for sports.

"I still enjoy covering football games as much as I ever did," he explains. "I don't suppose I'll ever lose my love for athletics."

Halliburton covered his first football game while still a student at Ouachita.

"I was so interested in football that I even went out for the team, though I weighed only 125 pounds," he remembers. "The coach put me in at defensive tackle and the quarterback decided that he'd take advantage of my size. He ran the fullback over me several times.

"I may not have been the best player on that team but I was the smartest," he laughs. "I quit. And since then I've been covering football instead of playing football."

Looking back on more than a half-

century of football, Halliburton says that he does not think that the players in the early days of the game were tougher than today's players.

"Athletes are better taught now, because there are more coaches than there used to be," he says. "The morale of the modern players is no better, but the techniques are better."

With no plans for retirement, Halliburton expects to be back in the press box for the upcoming football season at Ouachita.



Unfagging Tiger enthusiast  
Mr. Halliburton

## Crusade at Star City

First Church, Star City was the scene of a Weekend Youth-Led Crusade Aug. 6-8. The crusade was the climatic event of a summer for Christ which began with a week-long retreat at Kiska Beach, Florida of 126 youth and counsellors from First Church, Star City, and Second Church, Monticello. The results were an estimated 50 commitments for Christ. The crusade team consisted of Ellis Leagans, summer assistant at First Church, Star City, evangelist; Glynn Stewart, Minister of Music and Youth at First Church, Ozark, music director; and Ann Landes of Magnolia, Arkansas 1969 Junior Miss, as soloist. William Kennedy is pastor at First Church, Star City.

## Pastors' packet produced on helping drug abusers

NASHVILLE (BP)—An intense reading program designed to train Southern Baptist pastors how to help people with drug problems has been produced by the Seminary Extension Department of the six Southern Baptist seminaries.

The packet includes a dozen different books, brochures and periodicals plus an organized reading guide on how to study the materials for best results. It is part of the newly-designed continuing education program to help Baptist pastors study issues and problems faced by churches that might have developed or intensified since they attended seminary, according to Raymond M. Rigdon, director of the Seminary Extension Department.

The drug-education program was prepared by Harry N. Hollis Jr., director of special moral concerns for the Southern Baptist Christian Life Commission who formerly taught Christian ethics at Southern Seminary, Louisville.

Rigdon said that increasing numbers of Baptist pastors have faced problems and not known how to respond when drug users have been converted to Christ, many of them through the current Jesus Movement, and have come into the church.

He added that the study was also designed to help pastors counsel with teenagers who have been experimenting with drugs and are members of Baptist churches, as well as with members of the families of such teenagers.

The reading program is designed especially to help the pastor understand the scope of the drug problem, ways to identify specific drugs and their symptoms and results, ways to help the family of the drug user, assistance provided by community resources and a biblical understanding and theological perspective of drug abuse.

Rigdon said that the packet, entitled "Helping People with Drug Problems," is the first of a series of non-credit guided reading programs on the "Problems Pastors Face" offered as a continuing education program by the department.

### New subscribers

New budget after free trial:

**Church**  
Faith, Benton

**Pastor**  
Carl Chote

**Association**  
Central



# Summer missionaries report

**David Humble, a student at Southern Baptist College, is one of eleven students working among the migrant people in Oregon. He writes:**

"Dear Dr. Logue, I've really enjoyed this experience. The people are great, and I really don't mind the surroundings anymore. I'm really not sure whether I want to leave if you can believe that. Hooray for middle-class America! Things have been going pretty smoothly. We're out of strawberries, and the raspberries are good. The weather is finally getting hot and man it's about time! This 35° at night just doesn't cut it with me. At least there aren't any mosquitoes like back home.

"We had a rummage sale yesterday and sold clothes for 10¢ or 15¢ so the people would maybe have some pride in ownership instead of using them, throwing them away, and coming back for more. We've had a few problems within the group, but I think we're learning to talk them out either in the "gripe sessions" or with each other. Everyone's been working hard and sharing the load well. Our trips to Mt. Hood and other places around here have been enjoyable. Last week we visited our supervisor, Harold Hitt, in Portland and went to part of their revival. We're having the team come out here this Sunday. It ought to be great.

"I've been doing quite a bit of thinking about this trip. I'm more or less satisfied with the summer as a whole, but I wonder how long range it is. After the summer is over, what will we have left behind? I'm really not sure what to do to reach the people. It's hard to know how far to go, where to draw the line and how to measure success because there are so few guidelines. I guess I just want this summer to mean so much to these people as it does to me. I just hope I care enough to make it work.—Sincerely, David Humble"

**Joe Rhodes, a student at Arkansas College, is one of eleven students working among the migrant people in Oregon. He writes:**

"Dear Arkansas BSUers, During the last of June and the first of July we had a Bible School for the migrant children.

On Sunday, July 4, we went to Albany and had services at Calvary Church, and two made professions of faith.

"The next week we started picking raspberries, having finished picking strawberries. We also had a second week of Bible school.

"This week our supervisor, Harold Hitt, brought a young evangelist and song leader from his church and held a service here at migrant camp. Two were converted. Beautiful! A girl about 12 years old and a boy about 11.

"The people here have become personalities. More than this, they have become our friends and neighbors. The Elliots have developed a very close relationship with our group. Mr. Elliott, a stern and wise Baptist grandfather, has become almost like a second father to me. A boy named Kent has become a friend of mine also.

"Not only have relationships become closer and dearer with the people, but we have been able to share Christ.

"We have had some misunderstandings and hurt feelings within the group. We have had some spiritual problems. But the Lord has used many of these things to unite us. Every day people in our group get more honest. Every day there are new problems to demand group solutions.

"God is blessing, Christ is leading and love is growing—Sincerely, Joe Rhodes"

**Sharon Pegg, a student at Arkansas State University, is one of eleven students working with the migrant people of Oregon. She writes:**

"Dear Dr. Logue, I suppose since the summer is more than half over that I should drop you a few lines. I've been waiting for something or someone to tell me exactly what's happening. However, since I've had no great revelation I'll just tell you a few daily happenings.

"I think probably the most rewarding part of this work is the response from the young children. We've handed out several "Good News" translations, and the children delight to either read them to us or let us read to them.

"I'm really excited about a Spanish-American family — Lizzy, Ted and two small children. They seem to be

interested in the Lord. Lizzy comes over to talk about the Bible quite often. Maybe we can share Christ with her and then be able to watch her accept him and grow as a Christian. I'd love that.

"Dr. Logue, this is one summer I'll never forget. The people here are really persons who feel, want, and love. I wouldn't exchange places with anyone.

"Remember us. We need your prayers.—Sincerely, Sharon Pegg"

**Alice Todd, a student at Arkansas A&M, is serving as a summer missionary at the Arkansas Baptist Home for Children in Monticello.**

"Dear Arkansas BSUers, Things are happening fast here as usual. Last week we all went to the special service and reception for Mr. Caldwell and his family. For the first time I realized how much we are a family. There are only about 24 kids out here this summer. We've had about 10 new kids to come in. It's interesting to see how the kids adjust. They all seem to go through the same stages and made the same mistakes until they catch onto the routine.

"Last Friday a group of 50-60 youth from Dumas came down to spend the afternoon with us and present the musical "Life" to us that night. We all ate sack lunches with them that night and talked to the various members of the group.

"I am really learning responsibility this summer. Now only responsibility for taking care of my girls and making sure they don't get hurt, but to be consistent in everything I do. Most of all I've felt the responsibility to understand my girls. Continue to pray for us.—Sincerely, Alice Todd"

## 'About people'

**Kenneth R. Mullins**, pastor of Eastwood Church, Tulsa, Okla., for the past nine years, has been named consultant in endowment and capital giving service for the Southern Baptist Convention's Stewardship Commission, Nashville.

Mullins has been a part-time consultant for the commission for about three years. He will have primary responsibilities in conducting capital fund raising campaigns for local Baptist churches through the "Together We Build" fund raising service.

**O. Norman Shands**, Kansas City, Mo., has been named co-ordinator of development services at Southern Seminary, Louisville Ky., effective Sept. 1.

He will be responsible for all current funds of the seminary, including student aid, alumni giving, parents' fund and general solicitation of funds for operating expenses, according to Duke K. McCall, the seminary's president.



Mr. Humble



Mr. Rhodes



Miss Pegg



Miss Todd

## Keys to a successful Brotherhood program

Two keys are necessary to unlock the door to a really successful Brotherhood program, in either a church or association.

Key number one is good leadership. The Brotherhood director is the key man. He must be a man interested in promoting the work of Christ in his church community. He should have a keen interest in missions as taught in the Bible and be able to see the world through the eyes of Jesus. A good Brotherhood Director must be willing to study and prepare himself to lead in missionary education and activities. He must be willing and able to devote some time to the work. These qualifications are necessary for all officers of Baptist Men and the Royal Ambassador Leader and Counselors.

Key number two to a successful program of Brotherhood work is planning. This, of course, involves the Brotherhood director in the overall guidance and planning for the organization of Baptist Men and Royal Ambassadors. The planning for the unit organizations rest with the officers and leader of each unit.

The key planner for Baptist Men is the president. He must, of necessity, take the lead in planning for a successful program of study and activities. His qualifications must include a love for and belief in missions. He must be capable of planning and leading and willing to learn about his work.

In planning he is assisted by the other officers. These include a vice president, secretary, missions study leader and missions activities leader. Each of these officers must be willing to learn about his work and responsibilities. They should have ability in leadership and planning.

The Royal Ambassador leader, his committee, and counselors should be the best qualified possible to obtain. They, too, must believe in missions, but also be able to plan and work with boys. They must be willing to study and plan if they are to lead boys to become the kind of boys they should be and the kind of men the world needs. Dedicated, trained leadership plus proper planning will produce a worthwhile program of missionary education for Baptist Men and Royal Ambassadors. That is a successful program of Brotherhood work.

Materials and assistance to help you prepare for a successful Brotherhood program is available from the Brotherhood Department.—C. H. Seaton.

## Solving financial problems

Recently a pastor sat in my office and told me of the financial problems of his church. A new building was just recently dedicated, but the new auditorium is about three times as large as the church needs at the present time. The building indebtedness requires over half of the church's income.

The church had built more than it needed and obligated itself financially for more than it could afford. Then the inevitable happened. The church's entire ministry was hindered because of lack of funds, and the constant pressure for money has begun to weigh heavily on both pastor and people.

Such a story is all too familiar in Arkansas. The tragedy is that it need not have happened at all. Any church can secure professional counsel on its proposed building through the state Sunday School Department. It can also secure counsel about the cost and financing of a building program through the state stewardship office.

Another tragic result in most such cases is that the church reduces or eliminates its contributions to world missions in order to meet its obligations on the new building. Then the missionary spirit of the church is damaged and its missionary vision becomes distorted. Some of God's blessings are then withheld from the church, not because God is vindictive or parcels out His blessings on a mathematical basis, but simply because a church that is not completely missionary in every sense of the word does not have the capacity to receive the blessings of God. This only compounds the problem by discouraging the people and further reducing the income.

## Baptist beliefs

### A blessed beating

By Herschel H. Hobbs

"Then all . . . took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat"—Acts 18:17

"The Greeks" does not appear in the best texts. It simply reads, "They all laid hold on Sosthenes, and beat him before the judgment seat."

When Crispus became a Christian evidently Sosthenes was made ruler of the synagogue. And most likely he was the one who presented the Jews' case against Paul. When Gallio threw it out of court, the crowd had to take its wrath out on someone. In view of Gallio's decision they dared not touch Paul.

Some see those doing the beating as being Greeks; others Jews; others both. Any or all could be true. The point is that the crowd took out its frustration on the ruler of the synagogue.

Nothing is said here about it, but later in I Corinthians 1:1 Paul included "Sosthenes our brother" in his address. Was this the same Sosthenes mentioned in Acts 18:17? Probably so. If so, then this beating was turned into a blessing. It probably caused him to have further thoughts about the matter. And like his predecessor Crispus he also became a Christian.

God causes even the wrath of man to praise him. And in the case of Sosthenes his "blessed beating" led him to Christ. Untoward experiences can truly become blessings if we experience them in God's grace and love.

Out of these circumstances a vicious cycle can emerge. The pressure for money discourages the people; their lack of enthusiasm and the financial burden adversely affect the pastor's preaching; the pastor's despondent preaching hinders new members from joining; failure to grow and the loss of a few older members increases the financial pressure; round and round the cycle continues until the pastor resigns and then sometimes the discouragement is accelerated.

Fortunately, in the case cited, the pastor is not discouraged and has not resigned. Instead, he is taking positive, constructive steps to lead his church in an intensive program of growth and outreach. He has sought and will receive assistance from a number of departments of the state convention.

If your church has such problems, don't be hesitant about asking for help. Better still, seek help early before the problem ever develops.—Roy F. Lewis, Secretary, Stewardship-Cooperative Program Department.

## HMB personnel director suffers heart attack

ATLANTA (BP)—Glendon McCullough, director of the Division of Personnel for the Southern Baptist Home Mission Board, suffered a mild heart attack while preparing to leave Atlanta to attend the board's annual trustee meeting in Glorieta, N. M.

Although placed in intensive care at the Georgia Baptist Hospital here, McCullough's brother-in-law, Frank Kirkland of Missouri, said he was much improved, was resting comfortably, and even reading a newspaper.

# STATE MISSIONS

Through your gifts to the Cooperative Program and the Dixie Jackson Offering, you support a vital cooperative effort with National Baptists. There are 600 National Baptist churches with 140,000 members. Our ministry is through: Camp Hart, Vacation Bible schools, Student work, Joint Committees, leadership institutes, and fraternal exchanges. This is a joint ministry with the Home Mission Board.

— Robert U. Ferguson, Director  
Work with National Baptists



Mr. Ferguson

## Associational Joint Committee



Dr. John Maddox, chairman of Camden Joint Committee, talks to two National Baptist leaders.

## Extension Center — Pastor's Class



Rev. W. R. Rogers, pastor at First Church, Bearden, (third from left) Instructor.

## Camp Hart — Ferndale



"Thou shalt love the Lord thy God . . . And thy neighbor as thyself."

## B.S.U. Center — A.M.&N., Pine Bluff



Rev. Lacy Solomon (right) talks to students about the National Baptist Student Retreat.

Next week: Deaf Ministry

**Dixie Jackson goal: \$80,000**

## Music

### Children's choir clinics

Six One-Day Leadership Clinics for workers with Children's Choirs are being held Aug. 23-28 in the following areas:

Aug. 23 - First Church, El Dorado (evening)

Aug. 24 - First Church, McGehee

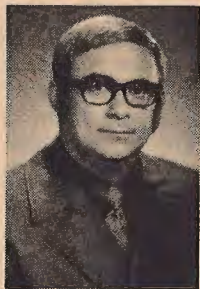
Aug. 25 - First Church, West Memphis

Aug. 26 - Walnut Street, Jonesboro

Aug. 27 - First Church, Rogers

Aug. 28 - Second Church, Hot Springs

The only night meeting is on Aug. 23 from 7:15 - 9:30 p.m. The other five meetings are 9:30 a.m. - 2:30 p.m.



Mr. Ham

Richard Ham, children's music consultant, Church Music Department, Sunday School Board of the Southern Baptist Convention, will be the clinician for these meetings.

A native of Louisville, Ham was graduated from George-

town (Ky.) College, and attended Southern Seminary, Louisville.

Before joining the staff of the Board's Church Music Department, in January 1968, Ham served as minister of music of three churches—Walnut Street, Owensboro, Ky.; Immanuel Church, Lexington, Ky.; and First Church, Pine Bluff.

The author of several articles in *Church Musician* and *Youth Musician* magazines, Ham served in Kentucky as associational music director, and in both Kentucky and Arkansas as a state approved music worker. Ham is the author of the Convention Press book, *Church Music for Children*.

—Ural C. Clayton, Music Secretary

### Witnessing at assemblies

During the second week at Siloam I saw some beautiful things happening. Young people were witnessing to other young people with tracts. I am thinking of one case in particular where a young lady was witnessing to a young man concerning the spirit-filled life.

Personal witnessing and the spirit-filled life take longer to catch on than revivals and mass evangelism, but when our people realize witnessing should be the natural thing for the Christian, then we can do it in a great way. Successful witnessing is simply witnessing in the power of the spirit and leaving the results with the Lord. Evangelism is the function of the whole church the year around, and we should not wait for a revival to get under way before we witness.

## Students remodel chicken coop into prayer chapel



**CHICKEN COOP TO PRAYER CHAPEL:** As a gift to California Baptist College, the senior class has rebuilt completely what once was an unsightly chicken coop on the campus, converting it to an attractive prayer chapel. Only the tile roof resembles the eyesore that once blighted the area between several main buildings on the campus and a parking lot. (BP) photo

RIVERSIDE, Calif. (BP)—Where chickens used to roost, Baptist college students here will soon kneel to pray.

The 1971 graduating class at California Baptist College has remodeled a chicken coop into a prayer chapel. The students gave their time, money and work to completely renovate an old eyesore on the campus as their senior gift to the college. Keys to the new prayer chapel were recently presented to President James R. Staples.

Not more than two years ago, the little shed housed bantam chickens, doves, rabbits and a monkey. Students and visitors who parked in a back parking lot had to pass by the dilapidated building. Stucco was falling off the sides of the building, and rotted beams held up what

was left of the rusty chicken wire.

Only the original tiles on the roof seemed to have any value when Frank Hall, a senior, realized the potential of the small building. At his suggestion, the entire senior class voted to make a place of beauty out of the unused building.

The class contributed \$1,200 to the renovation and worked long hours to complete the project. Some of the graduating seniors continued to work on the project during the summer to complete the chapel for use in the fall.

The tile roof is the only remnant of the original facade. The stucco walls were replaced and painted, and a concrete porch added. A carpet covers the floor which only a few months ago held sacks of grain and tools.

There were 1,094 decisions at Siloam. Of this number 117 made professions of faith. I am persuaded some of them were saved because they were witnessed to by someone else.

Today there is so much pressure on the home that our home life is disintegrating. So many wives work away from home. It is difficult to find anybody at home when we visit in the name of our church. This makes it necessary that we learn to witness on the job or wherever we find people. We must learn how to create a situation where we can witness. God is not shut-up to any certain method of working on the hearts of people.

Thank God for the people who have been saved in the assemblies and camps this summer.—Jesse S. Reed, Director of Evangelism.

### \$400,000 for 'common Bible'

ROME (EP)—The International Catholic Federation for the Biblical Apostolate (ICFBA) has set a \$400,000 goal as its share in helping predominantly Protestant United Bible Societies to translate, publish and distribute versions of a common Bible throughout the world.

# A Biblical evaluation of modern tongue-speaking

By Jimmy Millikin

Faculty member, Southern Baptist College

(Last in a series)

In the first article of this series it was noted that tongue-speaking is experiencing something of a revival today (June 17, 1971). Many Christians in non-Pentecostal churches, including Baptists, are wanting to know how to evaluate this new outbreak of tongues. After devoting several articles to examining the Biblical teaching regarding tongues we are now ready to return to the modern tongues movement to make some final comments.

## Mistakes to avoid

In seeking to evaluate the tongues movement there are some mistakes we must avoid. The foremost of these is that we must not deny the Biblical record concerning tongues.

The Biblical record clearly justifies the claims of tongue-speakers concerning the facts of God's miraculous works in the churches. It plainly states that tongue-speaking is a genuine spiritual gift, supernaturally bestowed by the Holy Spirit, and was permitted and used in the New Testament churches. Our evaluation of the modern tongues movement must not therefore be based upon an unbelief which repudiates the teachings of the Bible and seeks to explain these miraculous workings of God simply as psychologically induced experiences.

In addition, our response to the tongues movement must not deny the possibility of experiencing the miraculous workings of God today. Some have sought to totally reject modern tongue-speaking on the basis that God intended for tongues, along with the other miracles, to cease after the apostolic age. Based strictly on Biblical exegesis, this is a difficult position to maintain.

Historically, it is possible to show that tongues did in fact cease in the life of the church for a long period of time. Theologically, it may be possible to show that there is no longer any need for tongues to continue. From the standpoint of Biblical interpretation, however, it is impossible to state dogmatically that the Bible clearly teaches that tongues were only a temporary gift limited to the first century Christians. In our evaluation of modern tongue-speaking therefore the door must be left open for the sovereign Spirit to bestow the gift of tongues today (I Cor. 12:11).

To accept the Biblical facts concerning God's miraculous workings and to admit the possibility of experiencing them

today does not mean however that all or even the majority of the tongues experiences are valid expressions of the New Testament gift. The question of whether modern tongue-speaking is the genuine New Testament gift can only be determined by a careful study of the reports of contemporary cases and an evaluation of them in the light of Biblical teaching.

When modern tongue-speaking is brought under the careful examination of the Scriptures it is difficult to avoid the conclusion that in most instances it does not meet the scriptural test of genuineness.

At the same time, it would be neither charitable nor wise to conclude that all tongue-speaking is false. Neither must we infer that most tongue-speakers are insincere or dishonest in their claims. There is evidence to suggest that a great many of the experiences with tongues are psychologically produced, and consequently those receiving the experience are sincerely convinced that they have the genuine New Testament gift.

However, the sincerity of tongue-speakers must not blind us to the scriptural teaching on the subject. The Bible, inspired by God, contains a deposit of revealed truth by which all claims to truth or spirituality must be tested. The experiences of Christians, however real and precious to them, must never be permitted to establish or govern Christian truth.

## The crucial issue

The crucial issue involved in an evaluation of modern tongue-speaking however is not at the point of its genuineness. The main issue strikes at the very heart of the modern tongues movement. It has to do with its doctrine of the Spirit, particularly with its doctrine of the Spirit's baptism.

Without doubt, the heart of modern tongues movement is the doctrine of the baptism in the Holy Spirit. This dogma contains three important characteristics upon which most tongue-speakers would agree: (1) The baptism is a crisis experience usually distinct from and subsequent to the conversion experience. (2) Speaking in tongues is the one initial, physical evidence of this baptism. (3) This baptism with the accompaniment of tongues should be earnestly sought by every believer.

Evaluated in the light of Biblical teaching this aspect of the modern tongues movement must be seen as containing the seeds of serious doctrinal

error and a harmful practice. It must be rejected on the following Biblical and theological grounds.

First, nowhere does the New Testament command either to be baptized with the Spirit or to seek the gifts of tongues. Paul does not make such commands in his lengthy discussion of tongues. The reasons are quite simple. He did not demand that the believers at Corinth be baptized with the Spirit because they had already been baptized with him (I Cor. 12:13). It happened at the beginning of their Christian lives. He did not ask them to seek tongues because the spiritual gifts were sovereignly given (12:7, 11), and no single gift was given to all Christians (12:30).

Second, the dogma of the Spirit-baptism as generally held by the tongues movement denies the completeness of the salvation experience by faith in the work of Christ. According to tongue-speakers, believers who do not speak in tongues have not received the "baptism" and thus do not have the "full gospel."

This demand that believers receive the "baptism" and thus speak in tongues actually becomes a law. It is contrary to the New Testament teaching of full salvation by grace through faith in the finished work of Christ. Any gospel which implies the salvation we receive through faith in Christ is incomplete until a separate act of faith in the Spirit is exercised is not a "full gospel" but a false gospel.

Third, the dogma of the Spirit-baptism of the tongues movement unscripturally differentiates between believers. Believers are divided between those who have the Spirit by means of the "baptism" and those who have only Christ. The New Testament will not allow us to separate the work of Christ from the work of the Spirit in this fashion.

Paul reminds the Christians at Rome that "the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us (Rom. 5:5b). He further states that "if any man hath not the Spirit of Christ, he is none his" (Rom. 8:9).

## A truth needing emphasis

The dogma of the Spirit-baptism as commonly held by people involved in the tongues movement is a serious error and should be rejected. However, it does remind us of a Biblical truth which needs more emphasis in Christian circles than it gets. It has to do with the need

for every believer to be Spirit filled.

Too often Baptists, along with other non-Pentecostal Christians, have limited the work of the Spirit to that of regeneration and sanctification, and many have limited his work to regeneration. The modern tongues movement has reminded us that the New Testament teaches a third dimension in the activity of the Spirit.

Paul calls this activity of the Holy Spirit "the filling with the Spirit" (Eph. 5:18). This work of the Spirit has to do with more than what is expressed in sanctification which causes us to grow in grace and Christlikeness. The fullness of the Spirit gives victory and vitality to our Christian lives (Eph. 5:19f.), and power to our Christian witness (Acts 4:31).

The tongues movement can prove to be a blessing to us if it will cause us to begin experiencing this third activity of the Spirit. Who can deny that we need it? Our churches are dry and barren, and many believers are thirsty. Let us not be frightened away from seeking this work of the Spirit by the errors and excesses of others. After all, it is a scriptural command to "be filled with the Spirit" (Eph. 5:18).

## Westmoreland pastoral consultant for seminary

LOUISVILLE (BP)—E. Hermond Westmoreland, pastor of South Main Church, Houston, for the past 33 years, will serve as pastoral consultant in residence at the Southern Seminary here during the second semester of 1971-72.

Seminary officials described the appointment as an attempt to help faculty and students focus upon the role of the pastor as the seminary makes preparations for the doctor of ministry degree in 1972 with an emphasis on practical dimensions of the ministry.

Mr. Westmoreland, who holds the master of theology degree from the seminary, was a member of the board of trustees for nine years and served as national president of the seminary's alumni association in 1951-52. He was also chairman of the trustees of Golden Gate Seminary for 12 years, has served as president of the Baptist General Convention of Texas and was president of the Southern Baptist Annuity Board until 1968. In 1970 Southern Seminary granted him its highest accolade, the E. Y. Mullins Denominational Service Award, in recognition of his role in Baptist life.

The native Arkansan has been pastor of the Houston congregation since 1938 and has announced his intention to retire from that post in December, shortly before he assumes the Southern Seminary post.

## Christian Service Corps worker gives Irontown church strength

IRONTOWN, Ohio (BP)—When Lamar O'Bryant came to Irontown Baptist Chapel two years ago, four members made up the congregation. He and his wife Joyce and their two sons doubled the congregation.

Now the church membership has nearly quadrupled to 31 members, and its recent Vacation Bible School enrolled 141 persons. Other church activities have grown rapidly, with 70 attending Sunday School, 38 involved in Royal Ambassadors and 26 in Achteens.

O'Bryant, now pastor of the church, came to Irontown as a Christian Service Corps Volunteer through the Southern Baptist Home Mission Board. The Christian Service Corps, a completely volunteer program, is designed to involve laymen and women in mission work on either a short or long-term basis.

O'Bryant left a prosperous position as superintendent of a building construction company in Atlanta to go to Irontown, an industrial town of 16,000 people.

As a CSC (as they are usually called) volunteer, O'Bryant provides his own livelihood and his own transportation to and from his mission field.

### Widely varied ministry

The O'Bryants are two of 70 concerned Southern Baptists who have volunteered as Christian Service Corpsmen. These volunteers participate in every area of Baptist work—survey workers, Vacation Bible School directors, interim pastors, evangelism leaders, literacy workers, recreational leaders, construction workers—the list goes on and on.

Fifty-five layworkers are involved in the CSC short-term program in which a person serves on a mission field from two to ten weeks anytime during the year. Twenty-three layworkers are active long-term corpsmen. The volunteer moves to a mission field, takes a job, and remains as long as he wishes, from one year to a lifetime.

The department of special mission ministries of the Southern Baptist Home Mission Board processes the applications of volunteers. Information is sent to a missionary contact who then helps the volunteer secure secular employment and housing.

Most of the CSC workers go to the Northeast. Although the volunteer may request a certain area, volunteers, especially long-term, are encouraged to work in the pioneer mission areas—the Northeast, Midwest, Northwest, Alaska and Hawaii.

"There is no one geographic location where we assign people," said Don Hammonds, secretary of the board's special mission ministries. "If they have a preference we try to locate them there. We encourage the volunteers to go to areas where leadership is needed."

### Summer workers needed

Volunteer leadership also is needed in the area of summer missions, Hammonds said. Each summer the special mission ministries department involves more than 850 college students for ten weeks in work on mission fields.

"An older CSC volunteer can sometimes add maturity to summer mission work," Hammonds said. "Where there is a need for student summer mission work there is also a need for other volunteers like the CSC."

"Really, we are in an area that is untapped—the area of laymen," he said. "They don't have to be highly educated and in many cases don't have to hold important places in their home church."

Hammonds said the possibilities of volunteer service is endless.

"Lawyers could go into an area and be available for legal aid; journalists could go into an area and provide skills in communication; a movie producer could film an area and through television make the local situation known; pastors could spend a week or two as evangelists. There are sources of people seldom thought of," he said.

"The sources of the Christian Service Corps—laymen—is indeed untapped," said Hammonds. "And the source of his ministry—the mission field—is just as untapped."

## Billy James Hargis sued for taxes

TULSA (EP)—The Internal Revenue Service has decided to ignore a June 24 court ruling which returned tax-exempt status to Christian Echoes National Ministry (Christian Crusade).

Judge Allen E. Barrow of the U.S. District Court here said the original ban on tax-exemption by the IRS in 1966 was illegal, denying the organization its rights.

Billy James Hargis, founder and director of the Christian agency, is appealing the decision, which he calls unfair and a harassment.

The IRS is suing for \$218,481.09 in back income taxes for 1964, 1965, and 1966—taxes, Hargis says, on gifts and offerings by Christians to build the Cathedral of the Christian Crusade here.

# How does God speak?

No doctrine has been more tenaciously held in the long history of man's religious pilgrimage than the conviction that God, somehow, leads human beings along. It's almost universally believed by adherents of all faiths. Disagreement about this concept arises only when some persons try to make their understanding of this strange thing the criterion for judging all other views of it.

For instance, once I was vigorously challenged by a young minister who insisted that God had audibly called him into the ministry.

"Audibly?" I responded, unbelievably. "Do you mean you actually heard him speak to you?"

"Certainly," the young man replied.

"Incredible!" I retorted. "What was God's voice like? Could you have recorded it for a playback?"

This momentarily rebuffed the young man. But then he blurted, "This indicates that you don't believe God calls men to do his work."

Of course, it meant nothing of the sort. But because I myself had never heard God's voice audibly or met anyone else who claimed to have done so, I wondered about his understanding of the nature of spiritual guidance. We were both agreed that God does indeed "call" human beings to do his work, and guide them in it, but we weren't together about what each of us meant by that term.

Although it is often described so, to say that God guides a person does not mean, I think, that one hears an audible voice. If so, this implies that God speaks in sounds that physical ears can hear. But God is Spirit — the Holy Spirit. Jesus plainly taught this. So God's guidance must be of a spiritual kind. It arises out of many experiences and gets to us through our minds, memories, and imaginations.

Sometimes God's "voice" is dramatically "loud," in that the circumstances out of which the impression comes are cumulative and strong. But usually God's "voice" is gentle and whispery. It's not irreverent to say that most of the time God "nudges" us, or takes us by the lapels of our minds, or stirs the water in the well of our emotions, or flies into our consciousness on the wings of memory. Whatever metaphor you use to say that God communicates to man — an angel speaking, the Spirit alerting, the Bible talking — when this occurs you are at the heart of life's greatest moment of existence.

But some people who have rigid, literalistic concepts of this experience, will be unhappy with any contention that symbolic language is used to describe it. They say they believe that angels — actual creatures — convey God's messages, although I've never known anyone to have had such an encounter himself. But their retort is that "the Bible says it, and I believe it," although privately they may admit that neither have they ever met such creatures as the biblical language mentions, or known anyone else who has.

I have no complaint about such a view, if, in fact, these people need to talk about it in terms of physical encounter in order to feel certain about God's leadership. But multitudes of other pious folk believe that it's metaphorical language that refers to God "speaking." To them, it simply means that somehow, though mysteriously varied, God conveys his intentions and purposes to men's reverent, listening mind and heart. This is the communicative process that we designate as God's leadership, his call, his process of telling us of his will.

Who has not had moments when this kind of event has broken into his consciousness? It's the surest guidance available to man's moral nature. But one must listen carefully to such a "voice," for it rarely "shouts" or "screams," or "yells." Rather, it slips in like a fog, "on cat feet," or penetrates like the sun's rays, almost imperceptibly, into one's awareness. But such impressions linger in the mind, fill the memory, and emerge in current moments of trial, indecision, and guilt.

To say, "I heard God's voice," then, doesn't mean that ears heard physical sound, but that spiritual awareness and sensitivity were mediated through physical circumstances, such as impressions from the Bible and other noble literature, or a friend's persuasiveness, or other surrounding conditions that "speak." For God who is Spirit communicates himself by making spiritual impressions. As far as we are able to determine, man is the only creature that can respond to such stimulations. But without them, he descends to the animal level, bereft of light for his stumbling feet and nourishment for his famished soul.

Beauty may assist God's "voice" to get through. Tragedy and misfortune may also create conditions in which God is "heard" more clearly. Joy, too, can open

our ears to "hear." Many experiences "tune" us to the heavenly melody. But, like poetic images, these impressions are etched on the mind, stir the emotions, and prompt the will to action. Although an audible voice is not heard, being "open-doored to God" may convey the Almighty's intentions. Here Jesus performs a vast service for Christians in their understanding of God's guidance if they see in him God's will for themselves, personified in his life, his teachings, his death and resurrection. He, then, is God's clearest "voice" to us and all echoes from him across the years are the most dependable signals to follow.—C. DeWitt Matthews, Professor of Preaching, Midwestern Seminary

## The cover



This week's cover lists the agencies of the SBC through which Cooperative Program funds pass in providing a ministry to the world.

## Buddhists parade in Seattle showing

SEATTLE (EP)—An Americanized Buddhist sect called the Nichiren Shoshu took to the streets here 3,000 strong July 25.

The Buddhists noisily and enthusiastically staged the parade to carry their "human revolution" religious philosophy to the people.

A dozen marching units and 10 floats participated in the parade on the last of a three-day convention. Some 6,000 to 7,000 people watched as spectators.

# Liberian president's relative pastors small Tennessee church

By W. A. Reed

NASHVILLE (BP)—The brother-in-law of the new president of Liberia is pastor of a Baptist church in Tullahoma, Tenn., and works as a nurses' aid at Hubbard Hospital here.

He is Eric David, a May graduate of American Baptist Seminary, a school operated here jointly by the Southern Baptist Convention and National Convention, USA, Inc. He plans to enter Vanderbilt Divinity School here and pursue a master of divinity degree.

David's brother-in-law is William R. Tolbert, newly-installed president of the Republic of Liberia and the immediate past president of the Baptist World Alliance. Tolbert became president of the African nation following the death of President V. S. Tubman.

Mrs. David, in an interview with the *Nashville Tennessean*, said, "Our life has been that of the average couple on a college campus. We don't want to impress people that we are so high," she said modestly. "We are just ordinary people."

Although she stressed that they have not tried to use the fact that her brother-in-law is a high-ranking African official for personal gain, Mrs. David acknowledged that being in the president's family has advantages.

"You can get in and out of the country when you wish, with visas, and, perhaps, there are other advantages," she said. She added that she and her husband met in Monrovia, Liberia, but were married in Nashville.

At the time of their wedding, about three years ago, members of First Church here gave them a shower. One of the church members who met Mrs. David there described her as "a charming, attractive lady."

David, tall and light-skinned, was described as having the appearance of an African prince.

Tolbert, who was vice president of Liberia for 20 years (since 1951), is now in the presidential palace, reportedly a \$6 million structure.

## 'We're not wealthy'

In contrast, the David's home is typically American. It is an un-numbered cottage on the campus of American Baptist Seminary overlooking the Cumberland River here. Mrs. David stressed that they did not want people to think they were wealthy.

American Baptist Seminary students and some of the seminary's top officials did not know that the Davids are related to an African president, and are the equivalent of royalty.

David's sister, the former Victoria A. David is the wife of the new Liberian president. Mrs. Tolbert and David are the daughter and son of a distinguished Liberian jurist.

Ironically, David was working in the emergency room of Hubbard Hospital as an orderly when Meharry Medical College, a Negro institution connected with Hubbard Hospital, signed an agreement to help train Liberian and other African physicians. Meharry officials did not know David was the brother-in-law of the Liberian leader.

Five other Nashville colleges are participating with Meharry in the five-year program set up by the U. S. State Department's Agency for International Development (AID) Bureau of Africa. The program is designed to develop and strengthen mother-child health services in Africa, and will be directed by James Carter of Meharry.

In addition to his work at Hubbard Hospital, David preaches at the Mt. Zion Baptist Church in Tullahoma, Tenn., about 65 miles southeast of Nashville.

Tolbert also is a Baptist pastor. Since his ordination at age 40, he has been pastor of the Zion Praise Baptist Church in Beasonville, Liberia, and Mount Sinai Baptist Church in the Todee District of Liberia.

Tolbert is also president of the Liberian Baptist Missionary and Education Convention and was president of the 31-million-member Baptist World Alliance, 1965-70. Mrs. Tolbert is president of the Baptist women's work in Liberia.

Tolbert was in Nashville in July of 1967 for the Baptist World Alliance Executive Committee meeting, about a year before the Davids moved to Nashville to attend American Baptist Theological Seminary.

## Deaths

**Lowery Dunn**, 70, Little Rock, died Aug. 6. He was a retired printer and a member of Pulaski Heights Church.

**Albert H. Plant**, 40, Ft. Smith, died Aug. 6. He was a member of First Church, and was a machine operator for a woodwork manufacturing company.

**Paul R. Velasco**, 60, Little Rock, died Aug. 12. He was a member of First Church.

## Deaths

### Stewardship Commission development head dies

NASHVILLE (BP)—F. Paul Allison, 50, director of stewardship development for the Southern Baptist Stewardship Commission here, died Aug. 9 after a three-month battle with cancer of the liver.

Allison had been a member of the SBC Stewardship Commission staff since 1969, serving as director of communications before assuming responsibility for the development of stewardship promotion materials for SBC churches on Feb. 1, 1971.

Before joining the commission staff, Allison was field services consultant for the Education Division of the Southern Baptist Sunday School Board for two years. Previously, he had been associate executive secretary of the Kansas Convention of Southern Baptists, Wichita, Kan., and editor of the *Baptist Digest*. He served in Kansas for nine years and was responsible for stewardship promotion in the state most of that time.

He was pastor of Baptist churches in Columbia, Independence and Kansas City, Mo., from 1943-1958. Allison attended Central Baptist Theological Seminary, Kansas City, Kan., and was a graduate of William Jewell College, Liberty, Mo.

The family requested that in lieu of flowers, contributions be made to the Paul Allison Parabolani Memorial Fund in care of the First Baptist Church, Nashville. The fund would be used to aid in Christian world relief efforts following natural disasters.

Allison had for many years urged Baptists to do more in world relief efforts, especially following the Pakistan cyclone, news of starvation in Biafra and the earthquake in Peru.

He had outlined a complete program for world relief efforts, calling it "parabolani," a Greek word used in Philippians 2:30 to describe a first-century Christian who risked his life to help others in need. Allison wrote that the word "parabolani" was used to refer to those early Christians who would risk their lives to help people in natural disaster. He cited an historical account of a plague that hit the city of Carthage in 252 A.D. The accounts said the city was saved from the plague by the work of the "parabolani" called out by the Bishop of Carthage.

He had urged Baptists to develop "Parabolani Corps" and a "Society of Parabolani" to work in meeting needs of people in emergency disaster situations and a "Parabolani Fund" to provide financial aid, food, clothing and necessities for disaster victims.



# Baptist-Jewish dialog seeks freedom for citizens of Soviet Union

CINCINNATI, Ohio (BP) — Approximately 40 Jewish and Baptist scholars closed a four-day dialog at Hebrew Union College here with a call for religious freedom for citizens of the Soviet Union. The adopted statement noted the conferees' deep concern over the "denial of fundamental human rights of Baptists, other Christians, and Jewish persons in the Soviet Union."

Specifically mentioned was Ruth Aleksanderovich, who is confined to a labor camp. The statement called for amnesty for her and "other dissenters of conscience who have been repressed."

The scholars called on President Nixon and other government officials to intercede on behalf of these persons in order to bring about their releases and restoration of their full human rights.

The dialog participants also asked the Southern Baptist Convention and the American Jewish Committee "to carry forward vigorously a joint effort of intercession in behalf of their persecuted brothers in the Soviet Union."

The dialog was the second such event between Baptists and Jews jointly sponsored by the Department of Interfaith Witness of the SBC Home Mission Board and the Interreligious Affairs Department of the American Jewish Committee.

In introductory remarks, Rabbi Marc Tanenbaum, national director of Interreligious Affairs for the American Jewish Committee, stated, "The symbolism of Baptists and Jews meeting together annually in fellowship and mutual respect in itself is as meaningful as the subject matter we choose to discuss.

"In the past we have denied one another, negating the value of one another as religious beings," he continued. "Now we are attempting to foster mutual understanding and mutual affirmation."

In a major address, Rabbi Samuel Sandmel, professor of Bible and Hellenistic literature at the host college, said, "Two hundred years ago when a Christian persecuted a Jew he did so because he was a Christian. If he does also in our times, it is despite him being a Christian. Such Christian persecution, as distinct from hostility or discrimination, has disappeared almost entirely from the modern western world."

Sandmel recalled the persecution his father has known in Eastern Europe from Christians. "His (the father's) misfortune was that his encounter was with ignorance, not with Christianity," the noted scholar declared. "My encounter

has been what has seemed to me authentic Christians — men who have been gentle — and because they were Christians."

Jewish historian Ellis Ridkin, Hebrew Union College, noted that while certain Christian scriptures have hostile indications for Jews, they do not have to have hostile consequences.

On the Baptist side, seminary professors present stated that courses in Old Testament and New Testament help produce a better understanding of the Jews as does exposure to seminarians to Jewish lecturers. Also, courses in Christian ethics help combat anti-semitism, they noted.

Sandmel reminded the scholars that "if we achieve understanding, even sympathetic understanding, our respected theologies are no less than irreconcilable to each other. One cannot blend belief in Jesus as the Messiah with unbelief in him as the Messiah, the abrogation or annulment of the laws of Moses with their eternal validity or atonement as brought by divine grace with atonement by men or one single act of atonement by the Christ with man's need for annual atonement."

In outlining plans for the future, the participants suggested that regional dialog be held for seminarians of both faiths as well as for laymen and clergy of each group.

Other plans call for a joint study project among Baptists and Jewish scholars, and a third scholars' dialog in two or three years.

Areas where Baptists and Jews may work together were listed as social justice and personal moral and ethical conduct. Topics such as church separation, religious liberty, drugs, alcohol and prejudice were all listed for possible study and action.

## Charges Israelis 'boot out' Christians

AMMAN, Jordan (EP)—If the world powers fail to halt soon Israel's "extreme injustice" to Christians living in Jerusalem, the historic character of that city will change complete from what it was prior to the six-day war in 1967.

This is the view of King Hussein of Jordan. He told reporters Rowland Evans and Robert Novak that 30,000 Christians have been "pushed out of that city, driven out," since 1967, leaving only 10,000 there now.

He said Israel is making room for large numbers of immigrants—particularly from the Soviet Union.



CHRISTIAN LIFE COMMISSION, SBC

- A new and potent force is taking shape in private education. Ten religious and other groups, representing almost all 5.6 million students in private and parochial primary and secondary schools (close to 11% of the U. S. total) have started work on a new federation. Should the plan prove out, the outlook is for fresh, powerful lobbying for government funds to offset the aid just barred by the U. S. Supreme Court. ("The Periscope," Newsweek, July 12, 1971)
- Washington (AP)—Fewer than 1% of the nation's welfare recipients in 1970 were suspected of fraud by state agencies, the Department of Health, Education and Welfare said recently. State welfare officials were able to document alleged fraud in about one-half the 33,900 suspected cases, according to a report by HEW's National Center for Social Statistics. The report said the 33,900 cases amounted to 7/10 of 1% of the average monthly case load in federally assisted welfare programs. The incident of suspected fraud was higher, 1.7%, in the family program than in relief programs for the aged, blind and disabled—where the rate was 0.2%—HEW said. Welfare fraud usually involves deception about income, need or financial resources. The 33,900 cases represented an increase of 200 over 1969 but a decrease of 5,500 from five years ago. The report said that of the 15,500 cases where sufficient facts to support a question of fraud were available, state agencies referred 8,600 for prosecution. HEW said the remainder were not referred because the money involved was small; recipients repaid the questioned sums; the persons had a mental or physical limitation, or a special hardship existed. Because of the same circumstances, the report said, only 3,000 of the referred cases were actually prosecuted. (The Nashville Tennessean, July 8, 1971)

## Stewardship Commission urges seminary stewardship courses

OKLAHOMA CITY (BP)—The Stewardship Commission of the Southern Baptist Convention, meeting here for its annual session, urged each of the six Southern Baptist seminaries to investigate the possibility of establishing a chair of Christian stewardship by 1975.

The action came in approval of a resolution which stated that "there exists a crucial need for a deeper theological understanding of the doctrine of Christian stewardship by ministers and other vocational church leaders."

The commission also took actions calling for plans for the celebration in 1975 of the 50th anniversary of the Cooperative Program, the denomination's unified budget plan which supports financially each state convention and 19 agencies of the SBC.

Commission staff members were requested to work with the SBC Executive Committee and its executive secretary in selecting a planning committee to initiate plans for the 50th anniversary celebration, and to request sufficient funds to carry out the plans from the SBC Executive Committee.

Another proposal called for a feasibility study on holding a national seminar related to a biblical study of mission support, no later than 1975, the anniversary year. Such a seminar would be planned in conjunction with other SBC boards and agencies related to missions.

A recommendation from the commission's Cooperative Program promotion committee suggested that recognitions be made on both national and state levels to state conventions that have shown a significant increase in Cooperative Program giving over a three to five year period, to the top 25 churches in the SBC in dollar giving through Cooperative Program, and to the top 25 churches in the SBC in percentage of budget to the Cooperative Program.

Each of the recommendations adopted by the commission came from one of three new committees set up by the commission to coordinate the three major programs of the commission—a stewardship development committee, a Cooperative Program promotion committee, and an endowment and capital giving committee.

Elected new chairman of the commission was A. Rudolph Fagan, pastor of Delaney Street Church, Orlando, Fla. He succeeds Joe L. Ingram, executive secretary-elect for the Baptist General Convention of Oklahoma and

host for the meeting.

New vice chairman is W. R. Roberts, SBC Annuity Board representative for Mississippi, and secretary is William J. Purdue, pastor of First Church, Kingsport, Tenn.

A recommendation from the stewardship development committee called for an expanded commission emphasis on tithing, including Bible study materials. It said the suggestion was made in the light of recommendations from the commission adopted by the Southern Baptist Convention in St. Louis in June.

In other actions, the commission approved a 1971-72 operating budget of \$236,500 and voted to request a Cooperative Program allocation of \$250,000 for 1972-73.

The commission also asked its staff to work closer with the SBC Education Commission in offering assistance to Baptist institutions in the area of development and to study the need for foundation trustee orientation provided by the commission's endowment and capital giving office.

Sessions for the meeting were held here at the Hilton Hotel. Previous action of the commission had provided for meeting at some city outside Nashville every other year.

Next year the commission will meet July 6-7 in Nashville. In 1973, the meeting is scheduled for July 12-13 in Orlando, Fla.

## Scripture translations seen as causing some confusion

NASHVILLE—Recent mail to the Sunday School department of the Southern Baptist Sunday School Board has indicated some confusion concerning translations used in Sunday School periodicals.

The trend was noted by A. V. Washburn, secretary of the Sunday School department. He said many letters received recently by the department concerning adult periodicals mentioned the problem.

Dr. Washburn said some churches prefer the King James Version while others prefer contemporary translations. He also indicated that the different series of quarterly publications of the board use different translations.

The printed lesson passage of Convention Uniform Series literature is from the King James Version. The Life and Work Series uses both the King James translation and/or a contemporary translation. The Forefront Series does not quote a specific version as a printed passage and any translation can be used as a reference in studying the materials as long as it is true to the original language.

The Foundation Series, in which all preschool and children's materials appear, use the King James translation as a basic text for content development.

Dr. Washburn added that churches should keep Bible translation preferences in mind when choosing literature for the new church year.



'HOME LIFE' ARTICLES— Joe W. Burton (right), editor of 'HOME LIFE' discusses new manuscripts with Lee Sizemore, assistant editor. Published by the Sunday School Board of the Southern Baptist Convention as a Christian family magazine, 'HOME LIFE' receives more than 1,000 unsolicited manuscripts each month. Of these poems, cartoons, short items and full-length articles submitted by writers from across the nation and abroad, approximately three per cent are purchased for publication.

# Says Arkansas hill people speak Shakespearean English

By John Pope Matthews Jr.

Travel Writer, Arkansas Department of Parks and Tourism

If Shakespeare were alive today, he would be most at home in the Ozarks. There in the no-places of Arkansas, he would find his language sounding closer to his English than any part of America or England. Only he would be familiar with the original speech patterns of English as "spake" in early 17th Century England.

Depending on your ear, the language of the Ozarks is neither a dialect nor an idiom. But don't make fun of our hill folk! They do not talk "country" or

"hillbilly," but a more refined distillation of pure English.

How and why did this happen in the Boston Mountains? Why is this not also true of Kentucky, Tennessee, or the Catskills?

When the Arkansas Ozarks were settled by our foreparents in the early 17th Century, their only books were the Bible and favorites by Chaucer, Defoe and Shakespeare. When English made important improvements in the 18th Century, they were unlearned by those immigrants who lost themselves in the Ozarks.

The language of those who settled more accessible lands evolved as newcomers introduced new words, expressions and speech rhythms into America's cultural melting pot. Even the more open hills of other states were influenced.

Not the Ozarks. Up until the score of years preceding this century, like a modern Brigadoon the Ozarks did not exist for the rest of the world. Isolated,

their language did not evolve. Instead, it devolved, turned inward.

Talking about this past winter, a hillman told me, "Sure am glad that ramping winter's quit its contrarious ways. Spent so many nights setting up for to mend my fire, thought them days would never pass over my head."

However strange such expressions might sound to us, they are natural to Ozarkers. "Ramping" for raging comes from Shakespeare's *Henry IV*; "contrarious" is right out of Chaucer's *Good Women*; "to mend my fire" is found as far back as 1480; and the last expression is derived from Defoe's writings.

I well remember the first time I asked a favor of a Baxter County guide. He answered, "I don't care to do it." Before I could ask why not, he pitched right in, doing what I asked. Checking, I found his peculiar use of the word "care" was very common in 16th Century England.

So, if that is the way you speak, or if you feel put down by the way your Arkansas cousins reflect on you by their speech, don't. The folk talk of the Arkansas Ozarks is a colorful and beautiful way of speaking our language which has its roots smack dab in the writings of the greatest English authors of all time.

## Annie Armstrong Missions offering exceeds 1970

ATLANTA (BP)—By early August, the Southern Baptists had given more to support the work of the Southern Baptist Home Mission Board here through the Annie Armstrong Easter Offering than they gave during the entire year of 1970. SBC Home Mission Board Executive Secretary Arthur B. Rutledge reported that Annie Armstrong gifts had reached \$5,014,469 in early August, compared to \$4,679,175 at the same time in 1970.

"This increase of more than \$335,000 is seven per cent above last year's gifts at this date," Rutledge said. "We are very encouraged about the prospect of setting a new record in our giving." He added, however, that Home Mission Board officials expect the total for the year will be short of the \$6 million goal.

"Frankly, we were worried knowing that inflation had made everyone's budget difficult to meet with expenses often exceeding budget funds," he said. "There was concern that without an increased (Annie Armstrong) offering, we were faced with the necessity of cutting back mission work."

Rutledge said there is a new note of optimism being sounded on every hand and that he was grateful Southern Baptists were providing the resources to enter many new doors now opening in Baptist ministries and missions in the United States.

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# THE BIRTHDAY SONG

By Frances Altman

Judy sat at the piano, practicing her finger drills.

"I could write a tune as good as that one," interrupted her brother Mike.

Mike sat next to Judy on the piano bench and began tapping out a song. "Happy school days are here happy school days are here," he sang.

"Hear the song Mike has written," Judy called to their mother.

"It doesn't sound very much like an original one." Mother came in to listen. "It sounds more like 'Happy Birthday.'"

"Oh, Mother," Mike frowned. "'Happy Birthday' has been around forever. No one wrote it!"

"Are you sure?" Mother's question caused Judy to wonder. She was still curious the next day when she went to study in the school library.

"Happy birthday to you," she hummed under her breath. It was not an easy task to find the answer. After looking through dozens of books, Judy found the "Happy Birthday" story.

"Can you imagine George Washington or Benjamin Franklin celebrating their birthdays without singing the birthday song?" Judy asked Mother and Mike.

"How do you know they didn't?" demanded Mike.

"Because the song was not written until the year 1893," explained Judy. "A kindergarten teacher by the name of Miss Patty Smith Hill wanted to write a song for her pupils to sing every morning."

Judy sang Miss Patty's song. Instead of singing, "Happy birthday to you," she sang, "Good morning to you."

"But that's the same tune as my song," spoke up Mike.

"Later, one of Miss Patty's young pupils sang the 'Happy Birthday' words to the 'Good Morning' tune. After that, many other people began singing it, too."

"What ever became of Miss Patty?" inquired Mother.

"Oh, she kept on teaching kindergarten and writing songs for children. She lived to be seventy-eight years old and became a professor at one of our great colleges."

"Let's remember to tell everyone this story when we go to Billy's birthday party," suggested Mike. "It will be our birthday surprise."

(Sunday School Board Syndicate, all rights reserved)

## The animal flower

By Thelma C. Carter

If you have ever held a piece of coral in your hands, you know that it is hard, strong and sharp to the touch even though it is beautiful to see.

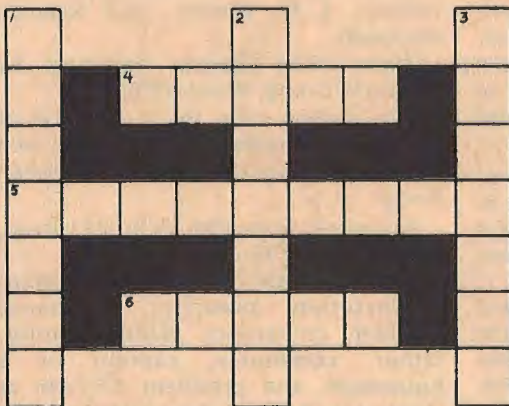
At one time, all corals were living animals. Hard skeletons formed protective covering for soft parts of live corals. Coral, as we see it most often, is simply the skeletons of many thousands of dead corals.

The flowerlike shape and brilliant coloring of the soft parts, as well as the skeletons of corals, remind one of flowers. The skeletons of dead corals retain their colors of pink, crimson, rose, purple, orange, and green. Men who dive to the coral villages or colonies say the different corals—with their shapes of tree trunks, branches, ferns, thistles, and honeycomb—remind them of a fairyland of rainbow colors.

Corals grow best in the warm, tropical ocean waters. Great villages of coral are found in the West Indies Seas, around the tropical islands and in the warm areas of the Pacific and Indian Oceans.

Corals are members of the animal kingdom, but are low forms of life. They do not have ears or eyes. However, they do have mouths, necks, and bodies. When corals are alive, they have bright green tentacles around their tubelike mouths. The tentacles help them to suck in their food of plankton (sea food) and small fish. The warm sea water is full of calcium needed by the corals to form their skeletons.

The people of the ancient Holy Land considered the red coral of the Mediterranean Sea to be a precious gem. It was strung with diamonds and pearls to make necklaces and bracelets.



## A Bible Relation Crossword

By Fay Blodgett Shores

### ACROSS

- 4. Brother of Rebekah
- 5. Mother of John the Baptist
- 6. Son of Sarah

### DOWN

- 1. Wife of Isaac
- 2. Uncle of Lot
- 3. Son of Noah

### Answers

DOWN: 1. Rebekah, 2. Abraham, 3. Japheth  
ACROSS: 4. Laban, 5. Elizabeth, 6. Isaac

## Baptist colleges urged to greater SBC involvement

NASHVILLE (BP) — Baptist higher education institutions and their leaders were challenged here to put their influence more fully into the mainstream of the Southern Baptist Convention.

In the closing address to the annual meeting of the Association of Southern Baptist Colleges and Schools, W. C. Fields, public relations secretary of the SBC Executive Committee, issued a plea for Baptist school personnel to "enter more forcefully and constructively into the affairs of the denomination."

Fields told the educators their background and skills uniquely qualify them to help the denomination to carry on the convention approved theme for this year, "Living the Spirit of Christ in Openness and Freedom." He also urged them to help Baptists to conduct "a searching analysis of the faith we profess."

"There is a lot of counterfeit religion which needs replacing with the real thing," Fields said.

"In our land there is a lot of self-reliance posing as faith, a lot of shrewdness labeled as wisdom, a lot of

anthropology going under the name of ethics, and a lot of conscience which is construed to be God," he said. "Our malady in this country today is partly too much religion and too little faith, and not enough wisdom to know the difference."

Dr. Fields called for Baptists to work together as the churches "face harder times ahead."

With regard to the future, Fields identified the denomination's biggest problem as a reluctance to change.

During the two-day meeting, the Baptist educators heard addresses by the board of education directors for the states of North Carolina and Illinois on enrollment and financial trends and spent one afternoon discussing student recruitment.

The association is made up of 72 schools, which enrolled 109,098 students in the school term just closed.

Ben C. Fisher, executive secretary of the SBC Education Commission, announced enrollments of 83,993 for senior colleges; 10,130 for junior colleges; 10,992 for seminaries; 3,112 for academies, and 871 for Bible schools.

## Southwestern Seminary adds five new faculty members

FT. WORTH (BP)—Five new faculty members have been added to the staff of Southwestern Seminary here.

Three will join the seminary's School of Religious Education; one will teach in the School of Church Music; and the fifth will be a guest professor in the School of Theology.

Appointed to the faculty of the School of Religious Education were L. William Crews of the Southern Baptist Home Mission Board staff; Alva G. Parks, minister of education at First Church, Montgomery, Ala.; and Philip H. Briggs, professor at Midwestern Seminary, Kansas City, Mo.

William Colson, candidate for the doctor of musical arts degree at the University of Illinois, was named to the music faculty; and Marion G. Fray, a Southern Baptist foreign missionary to Rhodesia, was appointed 1971-72 guest professor of missions.

Crews, elected associate professor of social work, has been assistant secretary of the department of Christian social ministries of the SBC Home Mission Board, Atlanta. He is a graduate of Oklahoma Baptist University, Shawnee, and the University of Kansas with the master of social work degree. He has also done graduate study toward the

doctor of education degree at New Orleans Seminary.

Parks, minister of education at Montgomery's First Church for 13 years, is a graduate of Southern Seminary, Louisville; Troy State University, Troy, Ala.; and Georgetown College, Georgetown, Ky. He is a candidate for the doctor of education degree at Southwestern Seminary.

Briggs, who has taught religious education and church administration at Midwestern Seminary since 1965, is a graduate of Hardin-Simmons University, Abilene, Tex.; and Southwestern Seminary where he earned the master and doctor of religious education degrees. He has also been minister of education at several Texas and Oklahoma churches.

Colson, named assistant professor of theory and composition, is a graduate of Oberlin College, Oberlin, Ohio, and a candidate for the doctor of musical arts degree at the University of Illinois.

Fray, missionary to Gwelo, Rhodesia, appointed by the SBC Foreign Mission Board in 1962, is a graduate of Ouachita University, Arkadelphia, Ark., and holds a doctor of theology degree from Southwestern Seminary.

Association officers for the coming year are: president, Gordon W. Blackwell, president of Furman University, Greenville, S. C.; vice president, James E. Southerland, president of Baptist Bible Institute, Graceville, Fla.; and secretary-treasurer, H. I. Hester, retired Baptist educator, Liberty, Mo.

In a related meeting, the Southern Baptist Education Commission re-elected its current officers. These include: chairman, William K. Weaver Jr., president of Mobile College, Mobile, Ala.; vice chairman, Randall H. Minor, president of Shorter College, Rome, Ga.; and secretary, James E. Tanner, professor of English, Oklahoma Baptist University, Shawnee.

## The bookshelf

*His Stubborn Love*, by Joyce Landorf, Zondervan, 1971, \$3.95

This is a story of Joyce and Dick and their failing marriage that was saved through a new love in Jesus Christ. God's love is the theme—penetrating, preserving, stubborn.

*When the Walls Come Tumblin' Down*, by Gordon C. Hunter, Word, 1970, \$3.95

The author shows why and how the Bible is God's master strategy for reconciliation. He contends the people of the earth must learn how to live together or face the very real prospect of having no place to live.

*Radical Voices in the Wilderness*, by Robert Sanders, Word, 1970, \$4.95

Can the modern church demonstrate that its presence in a given community makes any real difference in the quality of the corporate life? This is one of a number of pertinent questions discussed by Dr. Sanders, chaplain at State Vocational Training School, Pikesville, Tenn.

*Voices above the Crowd*, by Daniel R. Taylor, Word, 1970, \$2.95

This book deals with the life-styles of 15 outstanding Americans, including Pat Boone, Conrad N. Hilton, J. Edgar Hoover, J. C. Penney, and Norman Rockwell.

*Three Who Dance Together*, by Robert B. Doing, Word, 1970, \$3.95

The author calls for a renewal of personal commitment to Christ and points the way to positive Christian living.

*No Longer Strangers*, by Bruce Larson, Word, 1971, \$4.95

The author is a fisherman, Presbyterian preacher, husband, snorkler, conference planner, writer, father, commuter, captain of a houseboat, and president of Faith at Work. He discusses here what it really means to be a Christian.

# Alcohol and society

By Vester E. Wolber

Religion Department, Ouachita University

America's number one health problem—reports the Health, Education, and Welfare Department—is alcoholism, which claims as its addicts perhaps nine million Americans, with many additional millions on the verge of becoming uncontrolled drinkers. One-half of the highway deaths are caused by alcohol. The movie and television industries hold first and second positions in any line-up of the guilty in popularizing strong drink by purveying its daily consumption as a normal way of life.

The American people, by popular vote, have banned the federal government from exercising any effective controls over the consumption of alcoholic beverages: by the end of this century, if present trends prevail, the problem will be so acute that society will have to take stringent measures for its control.

## Background passages

1. In the Song of the Vineyard (Isa. 5) the Lord expressed his disappointment with the house of Israel: he had cleared the land by driving out earlier inhabitants, settled Israel in the land, cultivated and protected his chosen people; but when he came to gather a harvest of justice and righteousness, he found only bloodshed and violence.

Therefore, as an expression of judgment on his people, the Lord through Isaiah pronounced a series of six woes upon the wicked elements of their wayward society. Two of the six woes deal with strong drink (vs. 11, 22-23). Other woes are directed against covetousness and oppression (8-10), blasphemy and defiance of God (18-20), depravity and inverted moral standards (20), and conceit (v. 21). The force of Isaiah's blasts at drunkenness is seen in its association with such basic evils as oppression, rivalry, bribery, and infidelity. They were "heroes at drinking wine" and their only claim to greatness was their adeptness in mixing cocktails.

2. The Apostle Paul contrasted drunkenness with love and with conduct in keeping with the armor of light; he associated it with debauchery, licentiousness, quarreling and jealousy.

## The sleeping conscience of Israel (Amos 6:1-8)

During the second quarter of the eighth century B. C. the nation of Israel went to sleep with its conscience button turned off, until Amos was sent out of Judah to awaken the complacent society.

1. The society was "at ease" while its vitals were being gnawed away by internal problems. It was not a case of open-faced sadism of fiddling while Rome burned, but an equally disastrous case of sleeping while Israel rotted.

2. The nation felt "secure" while their enemies were marshalling their forces to move against them.

3. They "put far away" the day of judgment upon the nation, probably telling themselves that judgment would not come in their day. In their complacency and false sense of security they really put their problems far away by putting them out of mind: the nation refused to take an honest look at its problems within or its danger without.

There are evidences that America has been trying to make an honest appraisal of some of its inside problems, and to find the proper medication for its ills. It may well be that some of the internal writhings are normal reactions to our experimental medication. But there is one problem which the nation has steadfastly refused to examine: the alcohol problem.

Nobody seems to know just how vast the drug problem is in America. In scope it is certainly not as broad as the drink problem, but in intensity it has to be far worse. But the two problems grow from the same type of soil: undisciplined indulgence, irresponsibility, and a desire to escape reality.

4. The affluent society of Bethel lived it up in luxury, idleness, entertainment, drunkenness without concern for the needs of those who served them, and without regard for him who had made them.

A affluent or semi-affluent American who, by reason of tax write-offs and other tax loopholes, lives a year without paying income-tax must be brazen-faced—the prophets called it the harlot's brow—to face other Americans who have carried the load. What such Americans need is a prescription of moral vitamins to help them regain their self-respect.

The nadir of degradation according to Amos was their unconcern: they were "not grieved over the ruin of Joseph" (Israel). The person who turns to drink to escape the hard facts of reality—and

there is some degree of escapism in all drinking—demonstrates his lack of love.

5. God abhorred the false "pride of Jacob" and announced his determination to permit the nation to go into captivity. There was real justice in that the affluent leaders of that ancient society were the first to be carried into captivity (v. 7) and their lot was far worse than that of those who had served them.

## Baptist girls win in Illinois contest

AURORA, Ill. (BP)—An American Baptist who says she is "high on Jesus" and a Southern Baptist refugee from Cuba who hopes to do mission work with Spanish-Americans won top honors in the recent Miss Illinois competition here.

Anita Pankratz, 21, Chicago, was named Miss Illinois and will represent her home state in the Miss America pageant in Atlantic City. A member of Foster Avenue Baptist Church in Chicago (American Baptist), she said she participated in a "Jesus demonstration" last spring which gave her "a real high."

"The greatest thing about being high on Jesus," she said in an interview with the *Illinois Baptist*, "is that you don't have to come down."

Named first runner-up in the Miss Illinois competition was Olga Alfonso, 19, who teaches a class of 13-year-old girls at Second Church, Marion, Ill., and is a sophomore at Southern Illinois University, Carbondale.

A refugee from Cuba, she and her parents came to the U.S.A. in 1961 under the sponsorship of Twelfth Street Church, Paducah, Ky. They moved to Marion, Ill., in 1967.

Her parents, Mr. and Mrs. Pedro Alfonso, were married by former Southern Baptist missionary to Cuba, Herbert Caudill. The Alfonsos were members of First Church.

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## Christian love and race relations

By L. H. Coleman, Th.D.

Pastor, Immanuel Church, Pine Bluff

Today's lesson is the final of four studies on the subject, "Bible Teachings on Race Relations." These four lessons have not been difficult from the standpoint of biblical exegesis; but they have been painfully difficult from the standpoint of attitude and practical application.

We gave the warning in the first lesson this quarter which would bear repeating: these will be extremely hard lessons to present because practically everyone already has his own pre-conceived ideas on these subjects and is tempted to give his opinions priority over what the Bible says. Certainly, the race issue is a classic example for most of us. We act, generally speaking, upon the basis of prejudice and preconceived ideas rather than basing our attitudes and conduct upon what the Bible teaches. Christ loves all men equally; we certainly do not.

### Loving our brothers

(1 Jn. 4:20-21; Jn. 13:34-35)

Those who are sincere disciples (born-again believers) of Jesus Christ will manifest the love which God imparts to them. The love of the Christian arises as a natural, inevitable fruitage of God's love. The believer's love for God is basic; this love is not to be identified exclusively with the love man has for man. Man's love for his fellowman conditions his love for God. The love a man has for God, however, transcends the love a man has for his fellowman.

The great point made in these verses is the fact that love for God and hatred (outright contempt) for one's brother in Christ cannot dwell in the same heart. The same love which links God with believers also links believers to fellow believers.

Please take another look at John 13:34-35. The great distinguishing mark of a Christian, according to the teachings of our Lord, is love. How much are we to love others? Jesus taught that we are to love others as He has loved us!

### Loving our neighbors

(Mt. 22:36-40)

This is a passage which has been presented many, many times over the years, beginning in the pre-school Sunday School departments. "Thou shalt love thy neighbor as thyself" is as familiar to most of us as John 3:16 or Psalms 23. Yet with all our familiarity with the truth of the passage we still do

not love our neighbors as we love ourselves. We might love a few individuals supremely but to love others as we love ourselves is a big order.

Someone has said that keeping this commandment implicitly is impossible. We need to believe its relevancy. We must attempt to keep the command and ask for God's help. Yet, there is a sense in which we would not see after the needs and cares of those about us like we take care of our own personal desires. It is possible to love another person as we love ourselves! Is there any length to which we would not go in expressing love for ourselves? To be sure the only way we can love our neighbors correctly is with God's help.

### The golden rule

(Mt. 7:12)

No greater rule for conduct has been given in history than this command of Christ. Treat others as we want others to treat us. Love others as we would be loved. This, actually, is the greatest solution to the race question. If we could only put ourselves in the position of those of other races and discover how we would want to be treated, then act accordingly, would we ever be in question about our conduct? In my opinion, the Golden Rule is the greatest passage in the entire Bible relating to the race issue. We are not in need of a theologian's explanation of the passage. The great need is simply to *practice* this rule.

### Loving our enemies

(Mt. 5:43-47)

This passage certainly would cover anything that might not have been mentioned previously. We are to love even our enemies. Please note in verse 43 that Christ was not quoting any scripture about hating one's enemies. He was quoting either a popular saying or confirming a common practice or both. In verse 44 the word love is the Greek word *agape*, the same word used in John 3:16. How much am I to love my enemies? To the extent that Christ loved. To *agape* one's enemies is to love to the fullest expression. How many of us do this?

Are you aware that a person can love his enemies with the wrong motive? In

### Life & Work

August 22, 1971

1 John 4:20-21; John 13:34-35;

Matthew 22:34-40; 7:12; 5:43-47

Romans 12:20 we have the following injunction: "Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." We are not to help or do good to our enemies in order to see coals of fire heaped upon their heads. We are to love and serve in the spirit of Christ because Christ's great love constrains us.

In the Matthew 5 passage, Christ emphasized the great truth that if we love only those who love us (and that is the extent of some individuals' love), then we have done no more than a non-Christian. No one must become a Christian in order to join the mutual admiration society. But only a Christian holds membership in the "love your enemy" club. Oh, the truth of Christ's teachings!

### Conclusion

In these four lessons we have taken a look at biblical teachings on race relations. Have we taken a personal inventory of hatred, malice, and prejudice that might exist in our hearts? Have we resolved to ask for God's help in overcoming our prejudices?

## Mennonites react against swank hotel

HARRISONBURG, Va. (EP)—Because it had one of the few auditoriums in the Midwest that could seat Mennonites gathering next year for the All-Mennonite Consultation on Evangelism, Chicago's Conrad Hilton hotel was selected as the site.

But some members with intense views on simple life style have objected to the plush quarters.

"The Conrad Hilton was chosen because it is one of the few places with a meeting hall large enough to hold more than 2,000 people and because we could use the Hilton convention hall free," Executive Secretary Eugene Witmer explained.

Probe '72 Chairman Myron Augsburg responded mildly to the surge of criticism: "We are brothers in the Lord," he said, "and we will do everything possible to find an appropriate setting for Probe. It has not been an easy decision to make. I am not sure the brethren know all that is involved in a large scale, inter-Mennonite meeting like this."

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## Rogers to Heber Springs

Leroy Rogers, pastor of First Church, Magazine, for the past three years, has resigned to accept the call of Southside Church, Heber Springs.

During Mr. Rogers' pastorate at Magazine, the church received 139 members, 101 by baptism.

## Spiritual anchorage seen as youth need

MINNEAPOLIS (EP)—In an evangelical appraisal of the counter-cultural youth revolt, Carl F. H. Henry said the modern phenomenon "will burn out like a fallen meteor unless it finds intellectual coherence, moral stability, and adequate spiritual anchorage."

The editor-at-large of *Christianity Today* and professor-at-large at Eastern Baptist Theological Seminary addressed the Fellowship, which is a loose-knit movement of pastors in the American Baptist convention affairs for historic Christian commitments.

The well-known evangelical theologian said that full return to God's truth and the biblical faith is the best hope for mankind.

Concerning the "Jesus Freak" movement, he was less than confident that it holds the key to spiritual needs. "The Jesus freaks have tasted only a snack, whereas the times call for a balanced meal," he said.

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# The unseamly

## A smile or two

Drought struck the countryside and the parson of the church prayed for rain. Rain came in such torrents that a flood followed.

A rescue party in a boat spied the parson sitting on the roof of his house watching the current swirl by.

"Your prayers were sure answered," shouted one.

"Yes," said the careful stranded one. "I figger it ain't bad for a little church like ours."

\* \* \*

A candidate who had spent over a million dollars campaigning was confronted just two days before Election Day by an old character who demanded, "Say, Mister, ain't I seen you some place before? "You certainly must have," replied the candidate. "My picture's been all over TV and in every newspaper."

"I knowed it," crackled the old man, then added, "I don't want to be nosey, but just what was you cured of?"

\* \* \*

One thing that's hard to keep under your hat is a big head.

## 'Muscle' and faith erecting building

SANTA MARIA, Calif. (EP)—A new sanctuary for the Church of God in Christ here isn't being built by borrowed money, hired help or a blueprint. Instead, says Pastor Orie Johnson, this one is being built with donated materials, volunteer labor and "faith in muscle."

The skeletal frame is up, and with a little more help and between \$8,000 and \$10,000 it should be completed for services by the fourth Sunday of June, the Mr. Johnson said.

The name of the new church is "Johnson's Temple, Church of God in Christ." The pastor said it would help people find jobs, help shoulder problems of the city, and "encourage people to do things for themselves."

# Attendance report

August 8, 1971

Church	Sunday School	Training Union	Ch. Adns.
Alexander, First	53	64	
Arkadelphia, Second	167	150	
Banner, Mt. Zion	33	18	
Berryville			
Freeman Heights	125	32	5
Rock Springs	101	63	
First	136	41	3
Blytheville, Calvary	170	99	3
Booneville, First	250	200	
Cherokee Village Mission	110	17	
Crossett			
First	437	137	
Mt. Olive	241	149	
Dumas, First	220	46	4
El Dorado			
Caledonia	40	27	
Ebenezer	140	51	
Forrest City, First	148	116	
Ft. Smith			
First	1188	340	5
Grand Avenue	628	206	1
Moffett Mission	32		
Haven Heights	226	141	2
Gentry, First	194	120	17
Greenwood, First	254	113	
Hampton, First	148	45	
Hardy, First	22	19	2
Harrison, Eagle Heights	163	50	
Helena, First	236	120	
Hope, First	394	125	2
Hot Springs			
Emmanuel	83	36	
Lakeshore Heights	103	43	
Mt. Valley	75	35	1
Jacksonville			
First	329	74	
Marshall Road	353	123	7
Lake Village, Parkway	58	23	
Little Rock			
Geyer Springs	619	250	7
Lifeline	526	160	3
Luxora, First	50	22	
Magnolia, Central	563	186	1
Melbourne, Belview	122	81	
Monticello			
Northside	105	67	2
Second	196	67	
North Little Rock			
Baring Cross	488	135	2
Calvary	355	124	5
Gravel Ridge	166	92	
Levy	412	87	2
Park Hill	697	171	2
Sixteenth Street	54	41	
Paris, First	335	60	
Pine Bluff			
Centennial	178	69	1
First	592	136	
Green Meadows	84	48	
Second	162	84	
Springdale			
Berry Street	103	43	
Elmdale	269	70	
Texarkana, Beech Street	432	100	4
Van Buren, First	391	143	8
Mission	53		
Warren, Immanuel	181	67	
West Memphis			
Calvary	191	73	1
Vanderbilt Avenue	79	41	1

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## In the world of religion

# Is United States to collapse? yes, say people polled

NEW YORK (EP)—Is the United States going to collapse?

A national public opinion poll last month shows that 47 per cent of all Americans believe the civil order may indeed collapse.

Among the most acute problems cited are persistent inflation, persistent unemployment, radical division, the growth of business enterprises larger than any states and international in operation, political corruption, and war in Southeast Asia.

## China not expected to open soon to Christian missions work

HONG KONG (EP)—A return of Christian missionaries to mainland China appears to be "improbable" in the foreseeable future, according to the Raymond Whitehead, consultant to the Hong Kong-based East Asia department of the U.S. National Council of Churches (NCC).

Mr. Whitehead was interviewed upon his return from a month's visit to China with a group of 13 American students and graduates belonging to the Committee of Concerned Asia Scholars. The group, as guests of the government, were received by Premier Chou En-lai.

The group's visit marked the second time that an American delegation had set foot in Red China since Mao Tse-tung wrested control of the mainland from Chiang Kai-shek 22 years ago. The first American delegation—15 table tennis players and three journal-ists—visited mainland China last April.

Mr. Whitehead told newsmen that his

group visited Peking, Shanghai, Canton, Soochow, Hangchow and various rural areas. "Everywhere we went," he said, "we were received with great warmth and enthusiasm."

Although Mr. Whitehead was listed only as a "graduate of Columbia University," he said the China Travel Service, the official bureau which organized the tour, was aware that he was a clergyman. He said his affiliation with the Union Theological Seminary in New York and his work as consultant to the East Asia department of the NCC were listed on his application form.

The guides and interpreters assigned to the group were also aware of his being a clergyman, he said, and he was able "to talk with them a little about Christianity."

He said he found that they, and others he met, had "some knowledge of Christianity, although they were puzzled by the difference between Protestantism and Roman Catholicism."

## Cites 'lobby' power of Michigan churches

LANSING, Mich. (EP)—Michigan's most powerful lobby, according to the representative of the 88th District in this state's House of Representatives, is not the automobile companies, labor unions, highway construction industry, teachers or farmers.

"It's churches," says Richard J. Allen, in a weekly newspaper column for his district.

"Naturally, the lobby effort of most organizations varies from year to year depending on the issues before us. But through the peaks and valleys for year-in, year-out top effort, I'll pick. . . Michigan's churches."

He said General Motors may buy more lunches, but only the churches have caused him to receive as many as 75 personal phone calls at home on a Sunday afternoon.

He said the political power of churches lies not so much in the money spent but in the zeal of their members and their willingness to write, call, speak to on the street and otherwise communicate with their representative.

## Quality apartments provided by church

TYLER, Texas (EP)—A concerned Baptist pastor and community need were the twin elements in producing here the first church-sponsored apartment project.

The housing unit is called the Liberty Arms Apartment Complex. It is a comfortable, carpeted, 100-unit brick veneer building. Its backers hope it will elevate living standards and provide a pleasant atmosphere for people who may never have seen any kind of floor covering, or a dwelling with more than one or two doors.

The sponsoring body is the congregation of Liberty Baptist Church. S. K. Bizzell, who recently resigned from the church, was the moving force behind the apartment plan.

The minister's concern for parishioners earned him a Fred D. Patterson Leadership Award for his "outstanding work as a pastor and citizen in his community."

Pastor Bizzell received the award through the United Negro College Fund.

## California authorizes public funds to schools

SACRAMENTO (EP)—The State Assembly here passed 48 to 15, July 26, a bill authorizing public support for private schools.

Assemblyman John Vasconcellos, author of the measure, maintained: "Children in private schools have a right to education . . . They have a right to some assistance."

He added that taxpayers would save "literally hundreds of millions of dollars" by making sure private institutions remain open to relieve the crush on public facilities.

Private schools, church schools included, will have access to buses, free books, and shop classes if the Senate passes the measure.

## Graham crusade set for Sept. 17

DALLAS (EP)—At least 50,000 Northeast Texans are busily engaged in preparation for the Billy Graham Crusade which opens here Sept. 17.

A 75-mile radius around Dallas-Ft. Worth has been divided into 12 areas for pre-Crusade development. Each area has a chairman and is sub-divided further into six districts headed by captains.

A mailing list of 90,000 laymen and 3,000 clergymen has been compiled from a master list of those who receive the monthly magazine *Decision*.

The budget for the 10-day crusade at Texas Stadium is set at \$400,000.

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