

7-15-1971

July 15, 1971

Arkansas Baptist State Convention

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Recommended Citation

Arkansas Baptist State Convention, "July 15, 1971" (1971). *Arkansas Baptist Newsmagazine, 1970-1974*. 70.
https://scholarlycommons.obu.edu/arbn_70-74/70

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Arkansas Baptist
NEWSMAGAZINE

July 15, 1971

Personally speaking

On seeing and telling



ELM

This is another Jay-Jay story. So, pull up a chair, turn your TV down, and listen closely. (And when you meet me, I'll sit still and let you tell me about the cute things your own grandkids pull.)

At 2½ now, Jay-Jay is a rather fluent speaker, and his fluency is artesian. But something happened to him the other day that had never happened to him before. One of his whole sentences came out in a thorough scramble. It was as if he not only had spoken the words in reverse but with the very syllables scrambled. A look of bewilderment swept over his face. Then he exclaimed to me, "I didn't say anyting! What's wyong wif me?"

How perceptive, I thought. At such a tender age this young man has discovered what some of us preachers never learn in a lifetime—that when one talks and says nothing, something is wrong!

And speaking of speaking, a young minister said to the noted Dr. Andrew Thompson: "With your ready speech, I wonder why you spend so much time on your sermons. Many's the time I've written a sermon and caught a salmon before breakfast."

To which Dr. Thompson replied: "All I can say is, I'd rather have eaten your salmon than listened to your sermon."

In this day of the ubiquitous wristwatch, when every worshiper has time on his cuff, the length of a sermon is frequently more noteworthy than the content. There is some evidence that this was true even in the day of the pocket watch. A young preacher who was to preach his first sermon is reported to have called on British Prime Minister Disraeli for some pointers on public speaking.

"It's not so much what you say that counts," cautioned the noted statesman. "It's how long it takes you to say it. If your sermon lasts an hour, you will never be heard of again. If it takes 30 minutes, your congregation will snore. If it lasts 15 minutes, you may eventually become a success. But if you preach five minutes only, you will be a bishop in three years."

Let us call on John Ruskin for the benediction: "The greatest thing a human soul ever does in this world is to see something, and tell what it saw in a plain way. Hundreds of people can talk for one who can think, but thousands can think for one who can see. To see clearly is poetry, prophecy, and religion, all in one."

Erwin L. McDonald

In this issue

- Camping at the state assembly at Siloam Springs is in its third week. A report on the assembly in pictures and statistics is found on pages 6 and 7 of this issue.
- An Arkansas church has pledged \$250,000 to aid Arkansas Baptist schools. A story on page 9 tells how Immanuel, Little Rock, came to undertake this project. See also a letter, found on page 4, which commends the church.
- A student at Ouachita University is in demand for writing religious songs. A feature story on Gregg Greenway is found on page 10.
- The third in a series of articles on "speaking in tongues" appears on page 11.
- Two Southern Baptist missionaries have been murdered in the Dominican Republic. A Baptist Press report, found on page 16, relates the preliminary details of their deaths.
- A writer who is in the forefront of a campaign for separation of church and state gives his views on the U.S. Supreme Court and its effect on religious practice. See "I'm for God—and the Supreme Court" on page 18.

Arkansas Baptist

NEWSMAGAZINE

VOL. 70

JULY 15, 1971

NO. 27

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525 West Capitol Avenue, Little Rock, Arkansas 72201. Published weekly except on July 4 and December 25. Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$3 per year. Church budget, 18 cents per month or \$2.16 per year per church family. Club plan (10 or more paid annually in advance), \$2.52 per year. Subscriptions to foreign address, \$5 per year. Advertising rates on request.

Opinions expressed in editorials and signed articles are those of the writer. Member of Southern Baptist Press Association, Associated Church Press, Evangelical Press Association.

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.

Is this 'wall of separation' eroded?

In the light of recent rulings by the U. S. Supreme Court on whether or not tax funds may be expended for parochial education without violating the principle of separation of church and state, the issue appears to be far from settled. Chief Justice Burger's statement that the line of separation between church and state ". . . far from being a 'wall,' is a blurred, indistinct and variable barrier depending on all the circumstances of a particular relationship" reflects the unsettled state of affairs.

In a news analysis recently, John W. Baker, acting executive director of the Baptist Joint Committee on Public Affairs, Washington, D. C., expressed the opinion that the high court, in its recent decisions on state and federal aid to religious education, "made only a tenuous beginning at a solution to this problem which has divided the nation for years."

Dealing at some length with the wide variation of opinions among the members of the Supreme Court themselves, Dr. Baker pointed out that in the particular case of *Tilton vs. Richardson*, testing the validity of the Higher Education Facilities Act of 1963, "only four of the justices could agree on a single statement." The one thing on which the four—Chief Justice Burger and Justices Harlan, Stewart and Blackmun—agreed was that buildings involving the expenditure of tax funds must always be used for strictly secular purposes, not just for the first 20 years of the existence of such buildings.

Southern Baptist reading habits

The latest Baptist VIEWpoll conducted by Martin B. Bradley, of the staff of the Sunday School Board, Nashville, indicates that Southern Baptist pastors and Sunday School teachers "read books all the way through much more frequently than does the U. S. adult population."

"When, as nearly as you can recall, did you last read any kind of book all the way through—either a hard-cover or a paper-bound book?"

This was the question put to a select panel of pastors and teachers. The majority of the pastors (61.6 per cent) and 49.5 per cent of the teachers reported having read a book all the way through "in the past month." This compares with 26 per cent of the adult population who, according to a Gallup Poll, read a book all the way through during approximately the same one-month period (mid-December to mid-January).

Almost a third of the pastors (31.6 per cent) and 33 per cent of the teachers reported having read a book all the way through during a period "one month to one year ago."

Sixteen per cent of the teachers and 5.1 per cent of the pastors reported it had been "longer than one year ago" since they had read a book all the way through.

Only 1.3 per cent of the pastors and 1.5 per cent of the teachers indicated they had never finished reading a book all the way through. Not even the Bible!

Dr. Baker feels that proponents of public aid to parochial schools view the recent decisions "as a setback but not a defeat." He feels that many favoring public funds for parochial schools are looking, with hope, "to the various voucher systems which have been proposed or for a state income or property tax write-off for parents who send their children to parochial schools."

Writes Dr. Baker: "As the court membership changes, so will its interpretation of the Constitution. The lack of clear decisions and the lack of substantial laws developed by these cases indicates that the proponents of the principle of religious liberty must not be lulled into thinking that this segment of the struggle is won."

Dr. Baker warns that "supporters of religious liberty must work on the state and national levels for programs which do not compromise religious liberty and must actively oppose those which do. They must be concerned about future presidential appointments to the courts," he said. "They must be willing to sacrifice if they hope to achieve and maintain religious liberty in the United States."

With so many different views among Americans—and among Baptists—on what does and what does not compromise religious liberty, there is little to indicate that the days ahead are likely to be less than turbulent.

It is encouraging that so many of the leaders contacted feel there are still books being published that are worthy of being read all the way through.

Cooperative Program gifts increase

The latest report, from the office of Porter Routh, executive secretary of the Executive Committee of the Southern Baptist Convention, indicates that Cooperative Program giving of Southern Baptists was up 5½ per cent for the first half of 1971 as compared with the first half of 1970.

Cooperative Program gifts totaled \$15 million, for 19 agencies of the denomination. This was an increase of \$783,387 over total CP gifts for the corresponding period last year.

Total gifts to Southern Baptist Convention causes for the first half of the year, including \$21.8 in designated giving for specific missions causes, was \$38.8 million. Designations were up 6.15 per cent, or \$1,263,990 over the corresponding period last year.

The combined total gifts to SBC causes from January through June showed an increase of \$2,047,378, or 5.88 per cent.

Dr. Routh indicated a need of a 7.72 per cent increase for the year "to pay the 1971 operating budget and the balance due on the 1970 capital needs." He said an increase of 11.48 per cent would be required to pay the 1971 operating and both the 1970 and the 1971 capital funds budgeted.

I must say it!

Closing the generation gap



Dr. Ashcraft

There is a generation gap. There is and always has been such. Generations do not come in pairs and are never a seamless situation. There is always a shifting of gears in forward stages of motion and progress.

How can we close the gap? How can we lessen the jolt, wear, tear, and fuss about it? The answer is easy. We can prepare our youth for participation in such fine mis-

sion programs as summer missions, US-2, and Journeyman service. Those just out of high school represent the most difficult problem.

Dr. Darwin Welsh, executive secretary of the Utah-Idaho Southern Baptist Convention, Salt Lake City, Utah, has in his heart an even more intense mission concept for youth who are seeking their identity and place in the world. In this program students do not go out for one or more summers but for one full year at their own expense or at the expense of their families. They do mission work under the guidance of some superintendent of missions, mission pastor, or as a helper in an institutional church.

All summer missionaries testify that their summer as a missionary was one of the most meaningful experiences of their whole lives. Many find God's will

for their lives during this intense period of service for Christ. It helps bridge the period from youth to adulthood and provides field testing for current philosophies.

The new generation and the previous one find themselves hand in hand and often arm in arm doing the real things which bring real help to real people. They soon find the gap was not so big, has been reduced considerably, and, finally, that it exists no longer. Kids coming out of high school are faced with military service, college or some sort of employment, if college is not in their plans. Not every high school graduate knows what he wishes to do or be yet in life. The one-year period as an apprentice missionary or helper would allow time for thought and a good platform upon which to form a good decision.

This is the way many young people find their way into special and church-related vocations. This will provide more volunteers for God's enterprises now and would assure us of our personnel needs for future generations. We should allow God at least as much consideration as we allow our Federal government in planning the lives of our children.

Problem children would soon become the answer kids and problem parents would be back on the team again. The expenses of a kid on such a mission project would still cost less than the same kid in college who doesn't know why he is there. A kid who knows where he wants to go has a better chance of getting there. If you are interested, write me.

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

Football quarterback averts plane crash

LUBBOCK, Tex. (BP)—Terry Bradshaw, quarterback for the Pittsburgh Steelers professional football team, used his strength to force down an airplane's landing gear and save himself and fellow passengers from a possible crash landing here.

Bradshaw, a Baptist, and Debbie Patton, Miss Teenage America of 1970, were being flown in a private plane to Hereford, Tex., to speak in an evangelistic crusade called, "Encounter '71." Miss Patton, whom Bradshaw dates, is a Baptist from Odessa.

When the plane's engine started sputtering near Lubbock, Pilot James Gentry, a Baptist layman from Hereford, barely had time to alert the Lubbock Municipal Airport for a possible crash landing when the radio went dead. Gentry was unable to lower the landing gear.

While Miss Patton and Mrs. Gentry prayed, Bradshaw wrestled the landing gear loose and manually lowered it into position.

Miss Patton said she had never been as scared in her life.

"I was a little nervous," Bradshaw said, "but the girls were doing the praying. I was just up there doing what the pilot told me to do."

The people speak

The Immanuel Church pledge

Those of us who have the privilege of leadership for the Ouachita-Southern Advancement Campaign are greatly inspired and encouraged by the pledge of \$250,000 made recently to the Campaign by Immanuel Church, Little Rock.

This tremendous pledge, which is more than 50% of Immanuel's annual budget, will challenge every member and every church in the Arkansas Baptist State Convention to do the utmost for the ministry of Christian Higher Education during this campaign.

Baptists over the state are saying, "We can do it" and "Now is the time for the churches to give the necessary support to our University and College," and the challenge provided by the worthy early commitment of Immanuel will add greatly to the impetus.

I warmly commend Dr. W. O. Vaught Jr., pastor of this great church, and its people, for sensing the urgency of this opportunity and moving in to meet it in such a magnificent way. Dr. Vaught, as you know, is chairman of the Campaign Steering Committee, and in this capacity he is leading with conviction and courage!

I am deeply grateful for the enthusiastic spiritual response being given to the Campaign in all areas of Baptist life of our state and the fine support you are giving personally and through *Arkansas Baptist Newsmagazine* has contributed materially to this response. Denominational leaders, pastors, associational missionaries, lay leaders, and the wonderful people in the pews are uniting in one great thrust for this cause!—Alvin Huffman Jr., Director, Higher Education Development, Arkansas Baptist State Convention

Liked Fields article

I want to take this opportunity to thank you for the *Arkansas Baptist Newsmagazine* featuring the article on my good friend, Dr. W. C. Fields. I congratulate you for writing about him in the manner in which you have. I concur in everything that you said about our mutual friend.

At the same time I read with deep interest the other material you presented in the paper.

Congratulations on the excellent job you are doing—B. C. Tschudy, Pastor, College Avenue Baptist Church, Lenoir, N. C.

Says authoritarianism threatens our historic Baptist freedom

Reflecting upon the St. Louis convention actions, I become depressed. My mood is produced by the willingness of the messengers to establish an official interpretation of the Bible, contrary to our historic Baptist opposition to authoritarianism. And this, at the expense of humiliating our Sunday School Board scholars. It was in the face of an honest effort by the board to comply with the 1970 convention's desire to adopt a conservative approach to an understanding of the scriptures.

It is obvious now that we are headed for trouble if we do not find a way back to the right course for Baptists. I have resolved to do what I can to achieve this. I respect my conservative brethren and I am glad for them to have Baptist forums to state their views, but they have no right to stifle the opinions of others, particularly those of carefully selected scholars. We should place love of truth above any particular philosophy, conservative or liberal.

This is a controversy we now know cannot be lightly disposed of. I am pained by its persistence but I will not sit on the sidelines. I share the feeling expressed by one of my contemporaries, "I am too old to get involved in anything that is not controversial."

It is ironic that in this current struggle, "the Nashville establishment" is getting its best support from some who feel that, over the years, the board has erred, not on the side of freedom, but on the side of the literalists. At times, I too have been critical on that score. But the issue is now cast in different terms. It is professionalism versus traditionalism. It is freedom versus dogmatism. It is confidence that the quest for

knowledge is divinely ordained versus a blind insistence that we not be disturbed by new ideas.

The unfortunate motion to rebuke the board and suppress certain writings does not, in my judgment, represent the views of a majority of Southern Baptists, though this would be difficult to prove. I do concede, of course, that the action was quite legal under our arrangements for representative democracy, but those arrangements are antiquated and illusory. Our modern conventions are invariably weighted on one side or the other of issues to be considered. This should be corrected by procedural changes so that we do not find ourselves victims of a local mood, or caught in a time squeeze that obstructs deliberation.

Time after time at St. Louis the messengers had to shut off debate in order to conclude the business sessions. We need not continue to tolerate such barriers to the democratic process. In 1970 I outlined some suggested changes in convention procedures and structure (*The Baptist Program*, April 1970.) The Convention actions of 1970 and 1971 have confirmed my fears. Consequently, I urge our Executive Committee to proceed quickly to recommend basic changes in structure and procedure.

This is the most urgent question that Southern Baptists must deal with in the immediate future, for substantive questions can never be satisfactorily answered unless our procedures are sound and equitable.—Brooks Hays, former SBC President and consultant, Wake Forest University, 314 Second Street, S. E. Washington, D. C. 20003

On forcing religion

I look forward to receiving your *Arkansas Baptist* week after week. I am very much interested in your editorials which, to my mind, hit the nail on the head every time.

I was interested specifically in your latest editorial, "Religion Cannot Be Forced", as it appears in the June 17 issue. I think you are rendering a great service not only to your people in Arkansas, but also to our family of Southern Baptists all over the country.—Gioele Settembrini, Assistant to the Executive Director, Americans United for Separation of Church and State, Silver Spring, Md.

'A memorable week'

What an honor it was to participate in the state music conference at Ouachita Baptist University last week.

Ural Clayton and his committee did an excellent job and it was a joy to share in this experience. How fortunate indeed is your state to have this dedicated man as your state music secretary.

The young people (junior and senior high ages) were superb. If they are representative of the youth in Arkansas Baptist churches, the future is indeed brilliant.

The gracious hospitality of the Ouachita music faculty and the wonderful spirit of the ministers of music at the conference made this a memorable week for me.—William J.

'Kind words for God'

After reading your "Kind Words for Billy Graham and God" on page 3 of the *Arkansas Baptist* for June 24, I find myself wondering why such a piece is rated as an editorial. Did you mean to give the impression that you agree with Mr. Womble? Or do you disagree?

I take it that since you are silent, you must agree with him. If you do not, what other reason could you have for printing this?

Mr. Womble, if I read him right, believes God does not punish sin and does not correct His children. He rejects the God of the Old Testament in favor of the New Testament God.

Do you believe with Mr. Womble that "The idea of a God of punishment is a primitive and inaccurate one and was corrected by Jesus Christ?" If you do not, why did you not say so?

—Harold O'Bryan
Pastor, First Baptist Church, Cabot

REPLY: Thank you, Pastor O'Bryan, for reading us and for being on your toes.

The editor does not restrict to this paper only the views with which he happens to concur. This is true of guest editorials carried on this page as well as signed articles carried elsewhere. It was our feeling many would like to see the Womble item, since this Episcopal rector was writing favorably about our Southern Baptist Billy Graham.

It is true that God, being just, must punish evil-doers. But as an all-loving God, he has provided a way of escape through Jesus Christ. And "God is not willing that any should perish, but that all should come to repentance."—ELM

I've never written before but after reading in the 24 June issue about "Kind Words for Billy Graham and God," the quotes from the Episcopal rector made me go back and read Scriptures in the New Testament that lead me to believe that the New Testament God not only loves and heals, but judges too.

The Parable of the Talents in Matt. 25:14-30 is what I am referring to.

It wasn't what Mr. Womble said about Billy Graham that stirred my dander, it was what he said about God.

Does he think Judgment will be a time of love and healing? I wonder about that Mr. Womble.—Margaret Robertson, Box 171, Arkadelphia, Ark. 71923

Reynolds, Church Music Department, The Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.

Record enrollments and new facilities highlight Siloam Assembly sessions

— By the Editor —

The largest attendance in recent years turned up last week for the second of the regularly scheduled three weeks of Arkansas Baptist State Convention assemblies at Siloam Springs. With a total registration of 1,006, a new record was set for the time since the summer program was scheduled for three consecutive, one-week camps, starting several years ago, according to Assembly Director Lawson Hatfield, State Sunday School director for Arkansas Baptists.

Another highlight of the week was the dedication, with Ralph Douglas as speaker, of a newly completed, \$11,000 concrete-block dormitory. Occupying the new building for the week were 100 girl campers, with their counselors.

Promised Executive Secretary Charles H. Ashcraft, of the State Convention, as he spoke at dedication exercises: "We hope to have two more new dormitories like this one, ready for use next summer."

Statistics for the first week's assembly, June 28-July 3, included: 733 registered; 51 professions of faith; 21 volunteers for church-related vocations; and 225 rededications. Decisions during the second week were 40 professions of faith, 21 for church-related vocations, 384 rededications.

Enrollment for the closing week, July 12-17, was expected to reach 800. This would mean a total increase in over-all attendance for the summer of about 600 above the total a year ago.

The cover



Weighing in at a total of more than a quarter of a ton—short ton, that is—Pastor Bob Courtney of First Church, Dumas, left, and State Convention President Tal D. Bonham, right, were undisputed heavyweights last week at Siloam Springs Baptist Assembly. Guess which one outweighs the other by seven pounds.



Newly dedicated D-35 dormitory, this \$11,000, concrete-block structure, in use this summer for the first time, has accommodations for up to 120 campers. Promised for next summer, two more similar buildings.



Participants at the dedication of new D-35 dormitory, left to right: Executive Secretary Charles H. Ashcraft, State Convention President Tal D. Bonham, Siloam Springs Assembly Director Lawson Hatfield, and former Assembly Business Manager Ralph Douglas.



Snack Shack continues to be the focal point for campers at break time. This is what it was like at mid-morning last Thursday.—Photos by Editor Erwin L. McDonald



Assembly Building and Grounds Superintendent Gene Devor "shop talks" with Assembly Director Hatfield.



Bookstore shoppers, left to right: Stephen Fawcett, West Helena Church; Joy Deckelman, First Church, Crossett; and Mary Jane Crutchfield, Anita Bonham, and Pam Boozer, all of First Church, Jacksonville.



Brenda Devor and Clifford Wilson, both of Siloam Springs, operate a newly installed doughnut mixer-maker.



Visiting during refreshment break, left to right: Mrs. Bob Humbard, of First Church, North Little Rock, an Assembly counselor; Mrs. James A. Clark, wife of the pastor of Central Church, Bald Knob; and Minister of Education and Mrs. Freddie Pike, of First Church, North Little Rock. (The apparent cross growing out of Mrs. Humbard's cup is a distant light pole.)



On the theory that "the best way to a camper's heart is through his stomach," the Assembly Kitchen Corps last week succeeded in keeping the most of the 1,006 campers reasonably nurtured and happy.

Arkansas all over

Six Arkansans to get degrees from Southwestern Seminary

Six students from Arkansas are scheduled to receive degrees from Southwestern Seminary at summer commencement July 16.

Jimmy H. Cobb, whose hometown is McGehee, will receive the doctor of theology degree. He is a graduate of Oklahoma Baptist University and holds the B.D. degree from Southwestern. He is presently a pastor in Seattle, Wash.

Jim L. Barnes will get the M.R.E. degree at the exercises. A graduate of Ouachita University, he is from Hartford. Mr. Barnes is a US-2 appointee for work with deaf students.

Receiving the master of divinity degree will be Richard Alan Boyles, North Little Rock. He is a graduate of State College of Arkansas.

Also receiving the master of divinity degree will be William Rex Holt Jr.,

whose hometown is Bay. He holds a degree from Arkansas State University. He serves as associate pastor at Fairway Church, Wichita Falls, Tex.

Benny Mac McCracken is a candidate for the M.R.E. degree. He is a graduate of Ouachita University, and his hometown is Flippin.

Herman D. Voegele Jr., pastor of Woodlawn Church, Little Rock, will receive the bachelor of divinity degree. He is a native of Hot Springs, and a graduate of Ouachita University.

Seminary President Robert Naylor will present degrees and diplomas to approximately 100 candidates from the seminary's three schools. Jesse C. Fletcher, director of the mission support division of the Southern Baptist Foreign Mission Board, will deliver the commencement address.



Mr. Cobb

Mr. Barnes

Mr. Boyles

Mr. Holt

Mr. Voegele

Beacon lights of Baptist history

The Shucks of China

Bernes K. Selph

John Lewis Shuck and his wife, Henrietta Hall, both of Virginia, sailed for China in September of 1835, under the Triennial Convention Board. They landed at Singapore and after four months sailed to Macoa in southeastern China. Because of the opposition to foreign women no Chinese boatman would take them to shore. Finally the captain of the English vessel sent them to land in his own private boat.

In 1842 the Shucks moved to Hong Kong. With two other missionaries they set to work and in a short while organized two churches. Thirteen native preachers were engaged with the missionaries. Here Mrs. Shuck organized the first school ever opened for girls in China. On Nov. 27, 1844, Henrietta died, leaving a distressed husband with five children. He brought his children home to relatives the following year.

The Southern Baptist Convention was organized the year he returned home. He attended the meeting of the Foreign Mission Board, March 27, 1846, and was appointed, with I. J. Roberts, as missionary to China. Keen interest was manifested in this mission field, partially due to Chinese convert Yong Seen Sang, whom Shuck had brought to America. They travelled extensively in the South among the churches, raising money for the chapel Mr. Shuck had organized in China.

Upon returning to China, John Lewis was transferred to Shanghai, where he labored six years before returning to America after his second wife died. Back home he was appointed by the Home Mission Board to serve in California among the Chinese. After about six years he returned east and served the remainder of his days as pastor in South Carolina.

*T. B. Ray, *Southern Baptists in the Great Adventure* (Nashville, Tenn., The Sunday School Board, 1934) pp. 117-122

Area director for Child Care named



Mr. Gary

The Board of Trustees of Arkansas Baptist Family and Child Services has appointed Gary Gray an area director. He will work out of an office at the Children's Home at Monticello.

Mr. Gray, who has been with the

agency since April, 1967, has recently completed work on a master's degree in social work at Arizona State University. He will supervise foster homes, work with the children at the institution, and work with families and children in their own homes.

Mr. Gray is a native of Kensett. He is a graduate of the University of Louisville, Louisville, Ky. He has been a child welfare worker in White, Lonoke, and Faulkner Counties, under the Arkansas Department of Public Welfare.

He served four years in the Navy. While in service, he married Adella Dozier. The Grays have two children, Kent Alan, 6, and Joel Aubry, 2.

The Grays are members of First Church, Monticello.

Winfred Bridges returns to Arkansas



Mr. Bridges

Winfred Paul Bridges, a recent graduate of Southwestern Seminary, Louisville, Ky., has accepted a call as pastor of First Church, Bentonville.

Mr. Bridges received the bachelor of science degree from Arkansas State University, Jonesboro, in 1967, and the master of divinity degree from Southern Seminary, Louisville, this spring.

Before accepting the Bentonville pastorate, he was pastor of Baptist Temple, Louisville, for three and one-half years. Prior to the Louisville pastorate he served as pastor of New Antioch Church, Brookland, Ark., for one and one-half years.

Both he and his wife, the former Miss Adell Bowman, are natives of Arkansas.

Little Rock church pledges \$250,000 to Baptist colleges

Immanuel Church, Little Rock, pledged to raise \$250,000, an amount equal to 52 per cent of its annual church budget, as part of a special fund campaign during the next three years for two Baptist colleges in Arkansas.

W. O. Vaught Jr., pastor of the church, is chairman of the statewide fund campaign to raise \$4 million for Ouachita University, Arkadelphia, and Southern Baptist College, Walnut Ridge.

Dr. Vaught and his committee had decided earlier to propose that each Baptist church in Arkansas with operating budgets over \$50,000 accept as campaign goal 20 per cent of the amount of their annual budgets.

Instead of a goal of \$93,500, 20 per cent of the church's budget, Vaught and a group of the church's leaders proposed to the deacons that the goal be set at \$150,000.

"Pastor, that's not enough," one of the deacons said when the goal was presented for discussion to the deacons.

He proposed that the goal be set at \$250,000 "out of appreciation for our pastor, who heads this campaign; and because of the great need and worthy

cause of our Baptist colleges; and also, in gratitude for God's rich blessings upon us."

The goal was unanimously adopted, both by the deacons and the church in business conference.

The \$4 million fund campaign among Arkansas Baptist churches seeks to raise \$3 million for Ouachita University, and \$1 million for Southern Baptist College.

Shortly before Immanuel Church's pledge was announced in the *Arkansas Baptist Newsmagazine*, trustees of Ouachita University authorized architects to proceed with plans for the first two units of a new building complex.

The action was taken after Ouachita President Daniel R. Grant gave an "encouraging report," indicating that \$272,024 had already been pledged to the school during a preliminary canvass of the university campus and the greater Arkadelphia area.

A new student center and classroom buildings would be the first step in the construction, with completion expected by 1974. The unit when completed would also include another classroom

building and a fine arts building.

Ouachita trustees voted to apply two-thirds of undesignated funds received in the campaign to building projects and campus improvement, and one-third to endowment, instructional improvement, and student financial assistance.

The year 1973 has been designated for special emphasis in the state convention for Southern Baptist College, Walnut Ridge, where the top priority need is an adequate auditorium, convention officials said.

Southern College grad gets his doctorate

William C. Hedspeth, son of Mr. and Mrs. Linnes Hedspeth, Williamsville, Mo., received the doctorate of education degree at the University of Mississippi recently.



Dr. Hedspeth

Dr. Hedspeth graduated from Southern Baptist College in 1959 and

received the B.S.E. and M.S.E. degrees from Arkansas State University. He did additional graduate work at the University of Missouri, Kansas City, and Central Missouri State College.

He has taught in the public schools of Butler County, Kansas City, and Lafayette County, all in Missouri. He served as principal of the elementary school at Parma, Mo.

While working on his doctorate at the University of Mississippi, Mr. Hedspeth served as a graduate assistant and instructor in elementary education. This summer he will teach in the second summer session at Arkansas State University.

Dr. Hedspeth has been appointed assistant professor of education, Union University, Jackson, Tenn., beginning September 1971.

Dr. Hedspeth is married to the former Nancy White of Manilla, also a 1959 graduate of Southern Baptist College. They have two daughters: Holly, nine, and Carol, three.

Directs youth at Booneville First

First Church, Booneville, has as its youth director for the summer James C. Pruitt of Little Rock, a junior at Ouachita University.

His parents are Mr. and Mrs. E. L. Pruitt, Little Rock, members of Gaines Street Church.

Modern version of 'Good Samaritan'

Editor's note: Miss Mongkolcheep and Mr. Boonsuwan would like very much to know the name and address of the young truck driver who rescued them. This information may be conveyed to Mr. Smalley, at the Baptist Student Union, University of Arkansas Medical Center.)

Phensiri Mongkolcheep and Boonlert Boonsuwan were going down the road to Memphis and at Forrest City they fell among thieves who took their car, tied up Boonlert, and threw Phensiri off a bridge and left them.

After Boonlert had untied himself and had found Phensiri, he stood over her unconscious form for an hour and a half as many, many of us passed by on the other side of the road in our cars.

But a certain young man in a pick-up truck stopped, picked them up, and took them to the hospital in Brinkley where medical care started. Then they were transferred to Little Rock. It was touch and go with Phensiri's life for a couple of days and she is still in a spike body-cast which she hopes to lose in middle July.

Yes, it is similar in many ways to the story our Lord told in answer to the question "Who is my neighbor?" These two bright young graduate students from Houston were the victims of two escaped convicts from Mississippi who ravaged through our state, stealing several cars in early May. The students, after a stay in the hospital, were taken in by some of the nursing students and are living on the fifth floor of the Residence Hall at the U. of A. Medical Center until Phensiri is recovered and can return to Houston.

One of the differences is that the young man who saved her life by taking her to the hospital could not pay the bills, which will total about \$1900 (This does not include any doctors' fees since they gave their services.) Some \$1200 of this amount still needs to be raised and contributions can be sent to the Thai Medical Fund, Union National Bank, or in care of the BSU at 323 S. Elm, Little Rock, 72205.

These two students were close friends of Clifford Smylie, a Baptist pastor in Houston, who has traveled to visit them in Little Rock. Dr. Smylie was a classmate of W. O. Vaught Jr., pastor of Immanuel Church, Little Rock, and it was a call from Dr. Vaught which alerted me to their needs, which I have in some little way tried to meet.—James A. Smalley, Director, Baptist Student Union, U. of A. Medical Center, Little Rock

Ouachita student in demand for his original religious songs

By Tommy Thomason
OBU News Bureau Director

Gregg Greenway is fast becoming one of Arkansas' best known young songwriters—but he steadfastly refuses to take credit for his increasingly-popular songs.

"They're not mine, they're God's," says Greenway. "He gave me the talent. More than that, he actually writes the songs. I just sort of take them down."

Greenway, who just completed his freshman year at Ouachita University, is now youth and music director at First Church, Gravel Ridge. He is in wide demand for revivals and youth retreats, with the result that his songs are now being sung by church choirs and youth groups throughout the state.

Greenway's interest in songwriting began a few summers ago, at Glorieta Baptist Assembly, where he had a class in composition under Phillip Landgrave, composer of the folk musical "Purpose."

"During that week I just started humming this tune over and over," he says. "The words didn't come until December, and I didn't perform the song until six months later."



Gregg Greenway
"They're God's songs."

—Photo by Eddy Stover

But since then the songs have been coming a little more freely. One was written on ten minute's notice last year while he was music director at Third Street Church in Arkadelphia.

"It was almost time for the Sunday morning service and I didn't have the special music ready," Greenway explains. "Then I sat down and wrote some words only ten minutes before the service started—the Lord just gave them to me, almost like dictation. I didn't even realize what I'd done until the song was finished.

"Later on in church I explained to the congregation what had happened and told them the message of the song. Then I started a chord progression on my guitar and the melody came to me as I sang it. I haven't changed either the words or the melody since then."

Greenway says that about half his songs have come just like that, all at once with no effort on his part. However, he occasionally gets them over a period of a few days, a verse at a time.

"Sometimes someone will say something that will begin to echo in my mind for several days," he says. "Then a tune will come along and God will fit it all together.

"When I sit down and try to write a song by myself I can't do it," Greenway points out. "It's only when I turn it over to God that he can do something through me."

Despite the wide use of his songs, Greenway has not yet had anything published. And he says he is not really concerned about the prospects for publication of his work.

"I know it isn't natural not to be concerned with what happens to my songs," he explains, "but God has given me assurance that he will take care of that part of it.

"I would like to see them published, of course, but I'm not going to worry about it. If the Lord can write them, he can get them where he wants them.

"After all," he notes, "they're God's songs, not mine."

Following is one of Greenway's songs:

It Is Impossible

It is impossible, to be a Christian.
It is impossible, all I can do is fail.
In me there is no good, and till it's understood,
It is impossible, to be a Christian,
It is impossible, all I can do is fail.

God's son was all my life, but my life was not His son.
Till I laid my ego down, my life had not begun.
In me there is no good, and till it's understood,
It is impossible, all I can do is fail.

How can I love the Lord, when I show hate to all my friends?
I can't believe His Word, if my heart won't let it in.
There is no earthly way, Lord show me this today,
And make it possible, for self to die for thee.

O God please make me real, in me your face reveal,
And make it possible, for self to die for thee.

Speaking in tongues at Corinth: the background and context

By James A. Millikin
Southern Baptist College
(Third in a series)

In the last article we examined the occurrences of tongues-speaking in Acts. With this study we begin an examination of tongues in I Corinthians.

I Corinthians 12-14 has always been the focal point of any discussion of the biblical view of tongues. It is only here that the subject is discussed in any detail in the Bible. In the main, the Acts passages only record the historical occurrences of the phenomenon, with little or no comment. In I Corinthians Paul specifically discusses the subject, giving an evaluation of its worth and instructions for its use.

In understanding I Corinthians 12-14 it is first necessary to consider the background and context of the passage. This is an important principle in interpreting any biblical passage, but it is especially important in interpreting I Corinthians.

The church at Corinth

There are three important factors in the background and context of I Corinthians 12-14 which the reader should keep in mind in interpreting the passage. The first of these is the condition of the church at Corinth.

Only a casual reading of the Corinthian letters reveals that the church at Corinth was a problem-ridden church. The church was plagued with divisions (I Cor. 1:11ff.) They tolerated and perhaps gloried in a scandalous case of immorality (5:1-13; cf. 6:1-11). Church members were suing one another before pagan law courts (6:1-11). There were serious marital problems in the church (ch. 7).

Some members were even reverting back to pagan practices (10:14-21). Public worship services were disorderly and disrupted (11:1-16). The Lord's Supper was shamefully abused (11:17-34). Spiritual gifts, especially tongues, were enviously sought and selfishly used (Chs. 12-14). Some denied the bodily resurrection (Ch. 15).

In a word, the Corinthian church was a classic example of spiritual immaturity. It may be more than a coincidence that of all the churches to whom Paul wrote that tongues was most prized at Corinth.

This does not mean, of course, that tongues-speaking caused the immaturity at Corinth. It does mean that tongues and spiritual immaturity are compatible. In fact, Paul seems to hint that a seeking after the gift of tongues is a sign of immaturity (13:11; 14:20).

The corrective nature of I Corinthians

A second factor to keep in mind is the corrective nature of I Corinthians. I Corinthians is a diverse document. There is, however, one element which gives the book a unity of theme and purpose — the corrective nature of its contents. The entire book consists almost wholly of a consecutive treatment of the problems which existed in the church at Corinth. The bearing that this fact has on interpreting Paul's treatment of tongues must not be overlooked.

There are at least three points to be made from this observation. First, Paul is dealing with a problematic, distorted form of tongues-speaking. It becomes necessary, therefore, to distinguish between what the Corinthian Christians were experiencing and what the true Scriptural teaching of the gift is.

Second, since Paul is writing to correct an abusive use of tongue-speaking, he deals with the gift from a practical rather than a doctrinal standpoint. This means that we must not use this unhealthy development at Corinth as the standard for determining the nature of nor the prominence of the tongues-speaking experience in early Christianity.

Third, as was noted above, tongues-speaking at Corinth appeared among what was apparently a very immature group of believers (I Cor. 3:1-3). Thus, speaking in tongues cannot be interpreted as an evidence of a superior Christian experience.

The Corinthians' question

The final factor to be noted about the background and context of Paul's treatment of tongues is that he is answering a question asked by the Corinthians themselves. Note the formula with which Paul introduces the subject: "Now concerning spiritual gifts" (12:1).

This formula occurs periodically throughout the second half of I Corinthians (see 7:1; 7:25; 8:1; 12:1; 16:1, 12). Most scholars conclude from this that the Corinthians wrote Paul a letter in which they asked him a number of questions about different problems existing at Corinth. Speaking in tongues was one of the problems about which they wrote.

While it is not possible to reconstruct with any certainty the question asked by the Corinthians, the direction of Paul's

treatment indicates it must have been something about the importance and use of the gift.

The implications of this fact are more important in interpreting the tongues phenomenon at Corinth than what it might appear. In the first place, it indicates that the Corinthians themselves were divided on the significance and place of tongues among the spiritual gifts.

There is also a strong implication here that Paul said little or nothing about tongues during his eighteen months stay at Corinth. This quite likely indicates his opinion of its little importance in the scheme of Christian values. It certainly means that Paul did not demand the experience of tongues as an evidence of the Spirit's working. This silence of Paul at Corinth is in keeping with the total absence of any reference to tongues in any of his other epistles.

Conclusion

The primary point to be made from this study of the background and context of the tongues passage in Corinthians is that tongues was very definitely a problem at Corinth. The context and direction of Paul's discussion reveals that the over-all purpose of all three chapters is to attack the notion that speaking in tongues was the single or the best manifestation of the Spirit at work in the church.

Next week: "Tongues at Corinth: Intelligible Languages or Ecstatic Speech?"

Lake City calls assistant pastor

First Church, Lake City, has called Tommy Gerrish as assistant pastor.

Mr. Gerrish was born in Rahger, Tex. He moved with his family to Paragould in 1962. He graduated from Oak Grove High School in 1970 and is currently a sophomore at Southern Baptist College, Walnut Ridge.

He served as pastor at Pettit Church, Pocahontas, before coming to Lake City, City.

Mr. Gerrish and his wife, Brenda, are now living on the field in Lake City. He also serves as pastor of Cothorn Mission.

Jimmy Davis is pastor of Lake City First Church.

SBC honor students for spring semester

The President's List, Southern Baptist College, Walnut Ridge, for the spring semester includes the following, all with "A" averages, according to Registrar Jim Vickery:

Jennifer O. Baker, Walnut Ridge; Anna Mae Brinkley, College City; Betty Jean Dail, Ravenden; Sheri Pickett, Black Rock; Sharon Rogers, Batesville; Patricia A. Shelton, Rector; Bonnie S. Spencer, Paragould; James E. Starnes, Sikeston, Mo.; Nancy Lee Thompson, Pocahontas.

Twenty-six people made the Dean's List for the spring semester, with grade point averages of at least 3.5:

Ronnie Lee Alford, Biggers, 3.58; John Roger Baxter, Rockford Ill., 3.60; Jeanette Bedwell, Piggott, 3.82; Cora E. Bennett, Wynne, 3.81; Mohammad Bodaghi, Tehran, Iran, 3.75; Glenda Bush, Lilbourn, Mo., 3.53; Patricia Cannon, Walnut Ridge, 3.80; Marilyn Chester, Dalton, 3.80; Louise Davis, Walnut Ridge, 3.80; Barbara Dethrow, Alton, Mo., 3.62; Gary D. Heral, Pocahontas, 3.83; Ronnie Joe Holden, Calico Rock, 3.50; Bonnie Sue Jackson, Pocahontas, 3.60; David K. Jeans, Jonesboro, 3.69; Bobby Joe McMillion, Walnut Ridge, 3.50; David A. Midkiff, College City, 3.63; Kerry Lee Noble, Etowah, 3.60; Susan Reich, College City, 3.75; Donna E. Roden, Blytheville, 3.84; Jerry D. Rogers, Batesville, 3.75; Linda D. Simpson, Flint, Mich., 3.50; Terry S. Simpson, Flint, Mich., 3.60; Earline Smith, Hallsville, Mo., 3.80; Kenny Thomas, Walnut Ridge, 3.94; Lynda S. White, Walnut Ridge, 3.62; and Elaine Wilson, Pocahontas, 3.60.

Serves Star City as youth director



Mr. Leagans

Ellis Leagans, president of the student council at Southwestern Seminary, Ft. Worth, Tex., is serving this summer as youth director and pastoral assistant at First Church, Star City.

Mr. Leagans, a master of divinity student, is a native

of Mocksville, N. C., and a graduate of Wake Forest College. He received a Rotary scholarship to attend National University of Cuyo, Mendoza, Argentina, 1970, and an undergraduate exchange scholarship at the University of the Andes, Bogota, Colombia, in 1968.

William Kennedy is pastor of the Star City church.

Stewardship

Sees no place for negative thinking as Arkansas faces bright prospects

A recent Gallup poll survey reported that 75% of adults think religion is losing its influence on life in this country and stated, "This is a 10% increase in negative thinking in one year."

Editor Jack Harwell of Georgia, editorializing on this report, pointed to the phrase, "increase in negative thinking," as being one of the major factors. He stated, "Religious spokesmen at all levels of leadership have majored on the problems and obstacles facing Christianity and have given little attention to the positive prospects for Christian churches everywhere."

Negative thinking itself is dangerous enough, but when it is verbalized it becomes even more contagious and influential.

In recent months I have heard much complaining and expressions of pessimism from both denominational leaders and pastors. If continued, it can have only dire results.

Dames honored by Philadelphia Church



Mr. and Mrs. Dame and gifts.

On a recent Sunday morning, the members at Philadelphia Church, Jonesboro, used Larry Dame and his wife Kelly for human pin-cushions, to pin currency gifts on them.

Mr. Dame is minister of music and education of Philadelphia Church. Philadelphia had just completed a Vacation Bible School under his supervision, achieving a record enrollment and record attendance.

In appreciation, the church asked the Dames to stand at the front of the auditorium after services on a Sunday morning as members passed by and pinned money to their clothing.

If the man in the pulpit continually harps on failures and shortcomings, he will develop a congregation of brow-beaten, discouraged, and miserable people. The pastor who can lift his people to heavenly places will develop a congregation of people who will climb over their failures in achieving success.

"Poor-mouthing" has no place among God's leaders. We in Arkansas have much for which to be grateful. God has blessed us and will continue to bless us as we seek his will. I would even dare to predict that in the immediate future God will use the Southern Baptist churches in Arkansas in a marvelous way for his glory as we become better stewards of all that we are and all that we possess.

I am committed to a program of positive, victorious, Scriptural stewardship and there is no place in it for negative thinking or failure. Will you join me in this undertaking?—Roy F. Lewis, Secretary, Stewardship — Cooperative Program Department.

Ouachita professor attends summer school

ARKADELPHIA—Jack Estes, chairman of the Department of Modern Foreign Languages at Ouachita University is attending the Middlebury (Vt.) College Summer School of French, July 2 — August 19.

Estes received a special grant administered by the National Defense Education Act.

Estes holds a B.A. degree from Washburn University in Topeka, Kans., and an M.S. degree in French from Kansas State College. He has also studied at the Sorbonne, in Paris.

He joined the Ouachita faculty in 1965.

Monticello reception to honor Caldwell

Julius Miller, president of the board of trustees of Arkansas Baptist Family and Child Care Services, has announced a reception honoring Mr. and Mrs. Maurice Caldwell, at Arkansas Baptist Children's Home, Monticello, Tuesday, July 20, between 1 and 3 p.m. The public is invited.

Mr. Caldwell recently resigned as executive director of Arkansas Baptist Family and Child Care Services. He and Mrs. Caldwell have been appointed Southern Baptist missionaries. After orientation studies at Calloway Gardens, Ga., they will be stationed in Peru.

Students write of summer work on Baptist mission fields

Janet Hubbard, a student at Arkansas State University, is serving as a summer missionary, the first half as youth director at Bellaire Church near Dermott and the last half at Girls' Camp. Following is a report from her.

"Dear Dr. Logue, I arrived here in Dermott, on May 26. Since it was Wednesday, I went to prayer meeting that night and met many of the people of the church.

The next Friday was preparation day for Vacation Bible School. The next Monday was the first day of our V.B.S. Each day was a real experience, because Brother Harris, the pastor, let me be the director of it, at least directing in the joint services.

"The attendance for our first day was 73, and on our last day the attendance was 75. The average attendance was 73. The last day, at 12 noon, we had a picnic lunch, on the grounds of the church. Friday night our commencement exercises were held. Naturally, a lot of the children forgot what they were suppose to do, but it was still very good and the parents enjoyed it.

"The following Wednesday at 7, I met with children 6-9 years old to arrange a choir. Eight children came and they were very enthusiastic. Two other girls helped me with the children. We hope to get some together to sing before the whole church and through the songs help them to learn more about God.

"Since Brother Harris is the founder of Kyles' Boys Home in Jasper, I have spent some time there helping do different things. Anywhere or anything Brother and Mrs. Harris want me to do I try to do. I want to do anything to try to serve my Lord and Saviour.

"The people here in the Bellaire community outside Dermott are very kind to me. I feel at home all of the time.

"I deeply enjoy staying with Brother and Mrs. Harris. I have received many, many blessings and expect to receive many more. Remember me in your prayers."

* * *

Randy Harbour, a student at Southern

State College, is one of 11 Arkansas students serving among migrant workers in Oregon. He recently sent the following report:

"Dear Arkansas BSUs: First of all, I guess it would be appropriate to begin with the trip up here. The beginning of the trip was fine, except for a little trouble in getting out of Little Rock. But once we got rolling, everything was okay. We had no mishaps on the way, other than one student leaving his billfold at a KOA camp and a Texas windstorm nearly blowing us away.

"We arrived at the camp on a Saturday afternoon. Wish you were here! The people here showed real interest in us, and were curious as to why we are here. The smaller children were very well-mannered, considering the lack of discipline-love shown them.

"Saturday was a day of unwinding for us and a chance to realize finally that we were really here and would stay for ten weeks. Sunday we had a small service on the grass with about 15 people, mostly children attending. Joe Rhodes preached a short sermon on the miracle of Christ feeding the five thousand.

"Sunday night we had a service in an old barn with about 40 people, excluding summer missionaries, attending. This number was amazing so soon. The children were taken into one room and told stories, and asked questions, while the older people heard a sermon by Joe.

"Somehow in the course of the service, an older man took the floor, and captivated the congregation with his Bible knowledge, particularly scriptural memorizations.

"Today, Tuesday, we picked strawberries for four hours, and averaged 50¢ an hour. That was all the work necessary for the day.

"The general attitude of the group is good. Everything is about what I expected. Tempers are a little short, but that is to be expected until we get used to each other and realize we're here to stay."

* * *

Henry Robinson, a student at University of Arkansas at Little Rock, is serving as a summer missionary in the Bahama Islands. Following is a recent letter from him.

"Dear Arkansas BSUs: I arrived here in the Bahamas, Saturday, June 12. We are working with some of the students from Southwestern Seminary. There are eight BSU students from the states, five guys and three girls. Saturday night we got acquainted with everybody and ate supper. I wish I had eaten a good hamburger or hot dog before leaving the states! It is going to take a little while to get used to this water.

"I thought I would tell you all the complaints the first week, so the rest will be smooth. (Smile).

"Sunday morning we went to Sunday school and church. I was somewhat put in a position to teach a junior class. The Lord blessed me with something to say. The people like to say "Amen" after every statement you make. They seem to be a very religious people.

"Monday morning we had somewhat of an orientation. Miss Bickerstaff told us of some things to expect. For instance, we are never to use the word "sweetheart" because it means some girl you are living with.

"Around here they drive on the wrong side of the street, and everybody is in a rat race. Monday night one of the local pastors came and spoke to us a little bit about the Holy Spirit and Vacation Bible School.

"We leave for far-out islands next week. I'll write again about them. Pray for us."

Ouachita professor visits 50th country



Dr. Sutley

Cecil Sutley, professor of religion at Ouachita University, will return from a three-week tour of South America on July 31st. He and the twenty members of his party are visiting Baptist missions and doing general sight-seeing in Colombia, Ecuador, Peru,

Chile, Argentina, Uruguay, Brazil, and Venezuela.

Since beginning his travels between terms at Ouachita in 1959, Dr. Sutley has conducted 19 tours over many parts of the world and was to visit his 50th country upon reaching Uruguay.

He conducted a South American tour in 1965 but did not include Uruguay.

Dr. Sutley is planning his 13th Bible Lands visit as a ten-day tour leaving Dec. 27, and he will conduct a motorcoach tour of Europe next June.



Miss Hubbard



Mr. Harbour



Mr. Robinson

Foundation Relation to the churches

(Another in a series)

The Arkansas Baptist Foundation is supported by the local church through its gift to the Cooperative Program. In turn, the local church is supported by the Foundation in its promotion of total stewardship. We do not wish to take away one cent that should go to the local church. As the church grows, the Cooperative Program grows and the Foundation is stronger.

To promote total stewardship, the executive secretary of the Foundation tries to get into every church to preach stewardship. Naturally, he must be invited. When possible, he tries to preach in two neighboring churches on the same Sunday. Since he is just one man, it will be impossible for him to get before every church in the state.

In September, Foundation month, we hope every pastor will take a few minutes on a Sunday morning to tell his people about us. Information will be furnished about our work. The Foundation can serve the local church and the denomination.

Pastors have helped us to meet individuals who have remembered the Lord's work in their wills. Sometimes the bequests are for the local church as well

Sunday School

Local and associational help available on 1971-72 program

Two projects are suggested to assist churches in launching their programs for 1971-72. One is a local church project and the other is an associational project. Each project will involve all program organizations.

On Sept. 14, in most associations, Associational Launching Night will be conducted. This activity will replace Sunday School Action Night.

The purpose of this special event is to help program leaders to have a better understanding of the assistance available through the denomination. The major portion of the program will be given to a presentation of associational projects which are planned to help each church conduct its program.

as other causes. A properly worded trust can provide for both and be a continuing witness for Christ.

We believe the local church is the "headquarters" and we are servants to it and its people.

Next week we shall look at our relationship to the public.—Ed F. McDonald Jr., Executive Secretary, Arkansas Baptist Foundation

Associational Launching Night should be planned by the associational council, with the Sunday School director being assigned the basic responsibility for planning and conducting the activity.

Church Launching Week, suggested for Sunday, Sept. 26 through Sunday, Oct. 3, is designed to rally the members of the church, to inspire them, to inform them of their church program for 1971-72, and to secure their commitment to that program.

Since Sunday School is responsible for leading church members to perform the functions of the church, the Sunday School director probably will be asked to take the responsibility for planning and coordinating the activities of the week.

Suggestions for planning Church Launching Week can be found in the July and August issues of *Outreach* and in *The Church Launching Plan*, a booklet available through the Church Literature department in Nashville.

Both of these projects will help boost Sunday Schools to a wonderful year in 1971-72. —Pat Ratton, Sunday School Department.

Area Special Missions Ministries Workshops

Places:

July 19 — Baptist Building, Little Rock

July 20 — Calvary Church, Ft. Smith

July 22 — First Church, Camden

July 23 — First Church, Newport

Day Meetings — 3:15-5:30

Night Meetings — 6:30-8:45

Conferences:

Weekday ministries

Day care

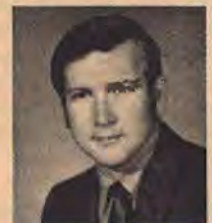
Adult and juvenile rehabilitation

Drug abuse

Resort ministries



Clinton Watson



Rawles



Millikin

Sponsored by: Missions Department

Results at RA camps termed 'wonderful'

As this is being written the last of four weeks of Royal Ambassador Camps is just beginning.

The three preceding weeks have been excellent. The attendance has been less than in preceding years but the results have been wonderful. In these three weeks 12 lost boys have attended and the Lord has blessed the camp efforts by saving all 12. In addition many have surrendered to full-time Christian vocations and others have made rededications of their lives to Christ.

The value of these decisions will be revealed only in eternity. However, the lives dedicated during these weeks will have a valuable influence in the promotion of the cause of Christ at home and around the world.

Missionary Blake Western, who served the first two weeks, and Beryle Lovelace, who served the last two weeks as camp missionary, have made a deep impression for missions in the hearts of all the campers. They have stressed the total program of missions and not just their own field.

Boyd Baker, serving as camp pastor, has done a tremendous job in presenting the claims of Christ on the life of each boy.

More detailed information about camp will be presented in the next week or two.—C. H. Seaton

13,716 messengers attended convention

NASHVILLE (BP)—Final registration at the Southern Baptist Convention in St. Louis totalled 13,716. Only 21 more registered than for the 1970 convention in Denver.

The number of registered messengers ranks the 1971 convention in St. Louis as the fifth best-attended in Southern Baptist Convention history.

Record attendance was at the 1969 convention in New Orleans, when 16,678 messengers registered.

The 1965 convention in Dallas ranked second, with 16,053 messengers, the 1968 convention, in Houston, was third with 15,071. The 1967 convention in Miami Beach, with 14,794 messengers, ranked fourth.

The final count of 1971 convention messengers, including a breakdown by states, was tabulated by the Southern Baptist Historical Commission here, which microfilmed each of the registration cards.

Of the 13,716 messengers, Missouri claimed the largest number, with 1,760. Second largest number of messengers, 1,260 came from Texas.

Girls in Action invited for visit

We are "aware" that your *Aware*, G. A. leaders' magazine, suggests that you take a field trip to your Baptist Book Store, 408 Spring, Little Rock. We extend a cordial welcome to all Girls in Action, to visit us and be informed about our Baptist Book Store operation.

For those groups who cannot come, send for our free filmstrip, "Service with a Christian Distinction." We pay postage, just return the filmstrip to us after showing. —Baptist Book Store, Robert Bauman, Manager

Tennesseans assist in Ravenden revival

Mr. and Mrs. Malcolm Sample and 10 youth from Leewood Church, Memphis, Tenn., conducted a Vacation Bible School and assisted in a revival meeting at Ravenden Church, in Black River Association, June 21-25.

There were 64 enrolled in VBS with an average attendance of 49. There were eight professions of faith and the missions offering was \$15.70.

George Head of Connecticut was evangelist for the revival. Mr. Sample, minister of education of Leewood Church, led the singing and directed the youth group in witnessing.

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- Contains daily Bible readings and missionary prayer calendar
- Dated sessions and numbered parts
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Preview of First Two Quarters

October-December, 1971

Unit I: When Christians Pray	
October	3 What Is Prayer? 10 Jesus Set the Example 17 Does God Answer Prayer? 24 The Fellowship of Prayer 31 Power of Prayer for World Missions
Unit II: Doctrines for Every Day	
November	7 He Careth for you 14 Every Man a Priest 21 Safe and Sure
Unit III: Seeking the Lost	
November	28 My Place in God's Plan
December	5 The Bible Explains God's Plan 12 Presenting God's Plan 19 Dealing with Difficulties 26 Witnessing While We Work

January-March, 1972

Unit I: Contend for the Faith	
January	2 The Power of the Cross 9 What Does It Mean to Accept Christ?
Unit II: Strengthened by Christian Convictions	
January	16 Beliefs Make a Difference 23 Who Are Saints? 30 Can Saints Be Sinners?
February	6 Are We Ready for Christ's Return?
Unit III: Deepening the Spiritual Life	
February	13 Walking with God 20 Giving Thanks Always 27 Times of Testing
March	5 The Life of Love
Unit IV: Training in Soul-Winning	
March	12 The Difference Christ Makes 19 Making Friends for Christ 26 Witnessing to Persons We Love

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106 Baptist Building

Little Rock, Arkansas

Supreme Court asks state court to reconsider college bond aid



Mr. Potter



Mrs. Potter

SBC Missionaries slain

RICHMOND (BP)—Two Southern Baptist missionaries were found murdered in their residence in Santiago, Dominican Republic, on the morning of July 7, the Southern Baptist Foreign Mission Board here learned.

The bodies of Mr. and Mrs. Paul E. Potter, 38 and 36, both natives of Marshfield, Mo., were discovered in bed by their children, Susan, 12, and Paul, 10. They had been beaten and stabbed to death.

While investigations were still underway, motive for their deaths was not known. Potter had reportedly cashed a large check the previous day in order to purchase a motorcycle for his work on the day he was killed. It was not immediately known if anything was stolen, however.

Missionary Howard Shoemake, who flew to the site of the tragedy from Santo Domingo, reported that there was no sign of a struggle and that the pair had apparently died without waking. The children, who were not harmed, were asleep during the assault. The bodies were being flown to Marshfield, Mo., for burial later in the week. The children planned to return with Mrs. Potter's parents to Marshfield.

The murders were the first within the 2,500-missionary Southern Baptist Foreign Mission Board since a missionary doctor died in a Communist prison in China in 1951. A missionary was killed in the Taiping Rebellion in 1861, and another was killed in Mexico in 1880.

Appointed by the Foreign Mission Board in 1965, Mr. and Mrs. Potter studied the Spanish language in San Jose, Costa Rica, for a year before going to the Dominican Republic.

The Potters returned to the Dominican Republic in June after a furlough in the United States.

Deaths

Neal Howard Bickerstaff, Moro, 79, June 19. He was a farmer and a member of Moro Church.

John C. Hendricks, 55, Gurdon, June 21. He was a member of First Church and an electrician.

Cecil E. Johnston, 73, Arkadelphia, June 27. He was a retired furniture

WASHINGTON (BP)—The United States Supreme Court, in a case involving the Baptist College of Charleston, asked the South Carolina Supreme Court to reconsider its earlier decision declaring the sale of tax-free revenue bonds for the Baptist school as constitutional.

The high court judges asked the South Carolina Supreme Court to reconsider the ruling based on guidelines set forth in decisions the court handed down a few days earlier involving government aid to private institutions.

In one opinion, the U. S. Supreme Court ruled that construction grants to church-related colleges do not violate the U. S. Constitution. In a second ruling, the high court limited the types of aid that are constitutional to private institutions because of "excessive entanglements between government and religion."

In Charleston, the president of the school, John Hamrick, said he considered the ruling to be very favorable to the college. Hamrick reasoned that if the U. S. Supreme Court would approve direct grants for building construction at church-related colleges, then surely loans would be all right.

Both the General Board of the South Carolina Baptist Convention and the full convention approved of the \$4 million bond issue by the school in a tax-free category and at a low interest rate.

Under the unique arrangement, the college agreed to deed to the state certain buildings and lands not otherwise encumbered, with two stipulations—that the college be permitted to lease the property for 30 years at no charge, and at the end of the period to repurchase the property for \$1.

After the suit was filed to test the constitutionality of the proposed arrangement, the college obtained \$2½ million in five-year church and institutional bonds to finance building construction until the long-term, tax-free bonds could refinance the buildings. The \$2½ million in short-term bonds were due on the day following the Supreme Court ruling.

Two Charleston banks agreed to a 10-year loan to the college for \$2½ million to pay off the short-term bonds until the court case is settled. The case now goes back to the South Carolina Supreme Court for reconsideration.

The lower courts in South Carolina had upheld the constitutionality of an act whereby the state budget and control board, acting as the state's Educational Facilities Authority, could issue and sell the tax free bonds for the Baptist College of Charleston.

Under the South Carolina law, which the state declared "is essential . . . for private institutions for higher education," the Baptist College of Charleston would be the beneficiary of bonds totalling \$3.5 million to refinance its outstanding indebtedness in construction of buildings and to build new facilities. None of the buildings financed under the program was for religious purposes, in keeping with guidelines set forth in the state's law.

The appellant in the case, Richard W. Hunt, identified as "a resident and a taxpayer," argued that in such a transaction between the state and a private institution, the state "would become involved in the affairs of the Baptist College in seeing that the buildings and facilities are not used for religious instruction and purposes."

Hunt also said the state would hold title to the buildings and facilities and to a portion of the properties of the Baptist college campus. Such titles, he argued, would give the state "the right and duty from time to time to direct the operation and fix fees and charges for the use thereof when needed to secure the payment of the bonds."

The attorney for the state government argued that the act "merely provides banking services for a public purpose and any sectarian benefits which result therefrom are incidental."

The U. S. Supreme Court was not unanimous in refusing to hear the case. Justice Hugo L. Black and William O. Douglas were of the opinion that the high court should note "probable jurisdiction" and set a date for an oral hearing, but the majority voted to refer the case back to the state Supreme Court.

executive and a member of Richwoods Church.

William B. Martin, 72, Mena, June 27. He was postmaster for more than 30 years. He was a member of First Church.

Ernest E. DeVore, 75, North Little Rock, June 27. He was a member of Pike Avenue Church.

Mrs. Lena Gately Wilson, 70, North Little Rock, May 17. She served 35 years as superintendent of the Primary Department, Central Church, North Little Rock.

Rayford T. Carter, 69, Lonoke, July 2. He was a retired fish culturist and a member of Lonoke Church.

- The film review boards of both the National Council of Churches and the Roman Catholic Church in the U. S. have withdrawn their support of the film rating system by the Motion Picture Association of America declaring: "We can no longer commend this plan to the public." The statement charges that the MPAA system has become unreliable and that "the public's confidence in the plan has already been seriously eroded." Maintaining that "the basic criterion for evaluating the program is whether it protects the young from material beyond their ability to cope," the religious groups singled out the "GP" rating (all ages admitted, parental discretion advised) as a "catch-all" category for films which, though aimed at a wide audience, increasingly contain "overt visual sex."

(*The Christian Century*,
June 2, 1971)

- If and when the Twenty-sixth Amendment becomes law, can we expect violent change in the American way of life simply because the young have been given the vote? Probably not, if history can be believed. It is likely that the young new voter will vote more or less the way his family votes, with geography, background, religion, color, and income more decisive than age. Just the same, the intense interest the young have in halting war, any war, since they are the ones who must put their lives on the line, will shape many an electoral battle from 1972 onward. The electoral values will stay pretty much as they are, but issues and men will find themselves under far greater scrutiny, especially in the fields of foreign policy, civil rights, and general awareness of the have-nots, which are special concerns of this young, often irritating, but undeniably socially conscious new batch of voters.

(Editorial by Richard L. Tobin,
Saturday Review,
May 29, 1971)

The bookshelf

New paperbacks recently published include:

Science Returns to God, by James Jauncey, Zondervan, 95¢

The Lamp of Prophecy, by H. A. Ironside, Zondervan, \$1.95

Easy to Live With, by Leslie Parrott, Baker, \$1.95

Tables of Stone for Modern Living, by Randal E. Denny, Baker, \$1.95

Heredity, A Study in Science and the Bible, by Wm. J. Tinkle, Zondervan, \$2.45

I Wish I Had Known..., by Thirteen Christians, Zondervan, 95¢

Studies in Problem Texts, by J. Sidlow Baxter, Zondervan, \$1.95

Cannibal Valley, by Russell T. Hitt, Zondervan, \$1.95

Witness and Revelation in the Gospel of John, by James M. Boice, Zondervan, \$2.95

The Cure of Souls, An Anthology of P. T. Forsyth's Practical Writings, edited by Harry Escott, Eerdmans \$1.95

St. Matthews, Bible Study Books, by F. F. Bruce, Eerdmans, \$1.25

Paul's Joy in Christ, Studies in Philippians, by A. T. Robertson, Baker, \$2.95

The New Testament Image of The Ministry, by W. T. Purkiser, Baker, \$1.95

Jesus and His Contemporaries, Biographical Preaching from the Gospel of John, by Everett F. Harrison, Baker, \$2.95

The Public Worship of God, by John R. P. Sclater, Baker, \$2.95

Family Problems and What To Do about Them, by Wallace Denton, Westminster, \$2.85

The Story of Dr. Carl K. Becker of the Africa Inland Mission, by William J. Petersen, Zondervan, \$1.95

Pulpit in the Shadows, Freddie Gage with Stan Redding, Zondervan, 95¢

Pollution and the Death of Man, The Christian View of Ecology, by Francis A. Schaeffer, Tyndale, \$1.95

Children's Church Handbook, by Jessie P. Sullivan, Baker, \$2.95

Springboards for Discussion, by John H. Bratt, Baker, \$1.25

Isaiah, by W. E. Vine, Zondervan, \$1.95

Tradition: Old and New, by F. F. Bruce, Zondervan, \$2.95

Signs of the Times, A. Skevingtonwood, Baker, \$1.25

Bible-Centered Crossword Puzzles, by C. E. Whitlow, Baker, \$1.50

Object Lessons from Nature, by Joseph A. Schofield Jr., Baker, \$1.50

Bible Key Word Quizzes, by J. G. Malphurs, Baker, \$1.50

Profit for the Lord, by William J. Danker, Eerdmans, \$3.95

At Least We Were Married, by Terry C. Thomas, Zondervan, 1970, \$3.95

From newlywed bliss to stark tragedy—all within the span of 24 hours. That's the sensitive narrative Mr. Thomas tells in this book. A moving, true story of tender love and true courage, this is a powerful Christian witness.

Installation Services, by Thelma B. Wilkerson and Joy B. Crain, Baker, 1970, \$2.95

The installation services can be adapted to suit the particular type of organization or local needs or customs.

The Bible's Secret of Full Happiness, by Joseph F. Green, Broadman, 1970, \$3.95

Dr. Green, for many years now an editor of religious books for Broadman Press, shares here an intimate experience of his own that helped his to discover the Bible's secret happiness. His purpose is to help other Christians really rejoice in the Lord.

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I'm for God — and the Supreme Court

Part I

By Gioele Settembrini

Assistant to the Executive Director, Americans United for Separation of Church and State

Nine years after the Supreme Court ruled against officially sponsored prayer in public schools, public disapproval of the decision still is widespread. A commonly expressed opinion is that the court "kicked God out of the public schools." One hears that it was the "Communists" who "did this to us." One of my church deacons told me recently that "our country is going to the dogs" as a result.

Angry congressmen have introduced more than 200 religious amendments to the Constitution since the Court's decision, all intended to undo the "damage." One of them, by Senator Hugh Scott (R.—Pa.), has drawn considerable support in the current session of Congress. School districts have acted in defiance of the Court (See *Liberty*, September-October, 1969, "Reading, Rioting, and 'Rithmetic," p. 25) urging students to "strike a blow for free exercise of religion."

As a Baptist minister, I am all for advancement of the gospel. And I am all for free exercise of religion. But I have become convinced that the gospel is not best advanced by officially sponsored prayers and Bible reading in public schools. I'm for God — and the Supreme Court!

Let it be emphasized that my support of the Court does not stem from anti-religious motives. Rather it comes out of concern for true religious values. I have never found state-sponsored religion to be productive of true piety; in many centuries it has been productive instead of persecution.

More than most clergymen, I have had personal experience with state-sponsored religion. As a child, before coming to America, I had to undergo indoctrination in the public schools of Italy. Every day I was required to recite a Roman Catholic prayer. Every device was used to get me and other children to participate in "voluntary" acts of worship conducted in the public schools by priests and nuns.

I have come to know human nature too well to believe that so-called "voluntary" religious observances in American public schools would not develop their own pressures to conform. As an enthusiastic citizen of America I applaud the wisdom of the Court in striking down statutes out of harmony with the unique concept on which America has established religious freedom—separation of church and

state. As a clergyman, I am unwilling to allow politicians on school boards to take over my responsibility.

I sincerely believe that most Americans who oppose the Court's decisions are either (1) misinformed on what is said, (2) using an emotional issue to blacken the Court for their own purposes, or (3) failing to think through either the consequences of a decision for enforced religious observance or the spiritual and constitutional values involved.

Here are five conclusions that have shaped my support of the Court's action.

1. *Contrary to what most Americans believe, the Supreme Court did not place a ban on religion in public schools.*

The Supreme Court opinions are clear. In 1962 the Court struck down as unconstitutional a New York statute requiring recitation of a 22-word "official" prayer in public schoolrooms. Such a law, the Court held, represented an establishment of religion by civil authorities and was a clear violation of the First Amendment to the Constitution. Again, in 1963, the Court ruled that compulsory Bible reading and recitation of the Lord's prayer in public school classrooms, "prescribed as a part of the curricular activities of a student," were in violation of the First Amendment.

On the other hand, the Court made it evident that teachers could teach about religion with no danger of incurring judicial wrath. In precise language the Court defined what is permissible, but reporters found it easier to see God "out" than to write clarifications "in." Said Justice Black:

"There is, of course, nothing in the decision reached here that is inconsistent with the fact that school children and others are officially encouraged to express love for their country by reciting historical documents, such as the Declaration of Independence, which contain references to the Deity, or by singing of officially espoused anthems, which include the composer's professions of faith in a Supreme Being, or with the fact that there are many manifestations in our public life of belief in God."

Added Black: "Such patriotic or ceremonial occasions bear no true resemblance to the unquestioned religious exercise that the State of New York has sponsored in this instance."

In all fairness, is this the version of the

Court's action that has excited you?

2. *Proposed religious amendments to the Constitution are not only unnecessary but dangerous.*

A representative example of the more than 200 prayer amendments introduced into Congress since the Court acted is the newly proposed amendment sponsored by Senator Hugh Scott (R.—Pa.). His proposal reads: "Nothing contained in this constitution shall abridge the right of persons lawfully assembled in any public school or other public building which is supported in part or in whole through the expenditure of public funds, to participate voluntarily in non-denominational prayer or meditation."

Senator Scott has said that his amendment "would permit voluntary prayer, now forbidden by a controversial Supreme Court ruling." But the Supreme Court ruling did not, in fact, rule out voluntary prayer. Youth daily pray in class — with algebra and physics probably encouraging the most fervent versions. And it is a safe conclusion that such spontaneous prayers are of more spiritual value than the 22-word non-denominational spurious "masterpiece" concocted by New York officials and struck down by the Court. That version, as a Lutheran pastor pointed out, in calling it "sacrilegious," did not even mention the name of Christ.

Confusion on whether voluntary prayers are permitted arises because of the way voluntary is being defined by some school systems and reporters. Newspapers in March reported that the Supreme Court let stand a State Supreme Court decision against "voluntary" prayers in Netcong, N. J. There students were beginning the day by reading prayers from the *Congressional Record*. Those who did not want to participate did not have to, therefore "voluntary" prayer. *But the State was still the originator and perpetrator of the worship!* The service did not originate voluntarily with students, it was done by "design or intention" of the State. "Voluntary," says Webster's *Seventh New Collegiate Dictionary*, "Implies freedom and spontaneity of choice or action without external compulsion." This element of voluntarism was not present in Netcong, thus the Supreme Court let the lower Court decision stand.

Nothing in any of the Supreme

Court's decisions would seem to rule out a student's praying or reading the Bible, on his own initiative, during a quiet period, study hall, or at any other time during the day. In two recent instances the right of youth to witness for Christ during school hours, on their own initiative, was affirmed by Boards of Education and legal officials after school administrators banned such action.

Two observations might be made concerning Senator Scott's amendment: First, and the kindest observation, is that it is unnecessary. If offers nothing the Court has not offered. Indeed by specifying "voluntary" participation in only "non-denominational" prayer, it would seem to circumscribe the Baptist youth's right to pray his Baptist prayer, the Catholic youth's right to pray his Catholic prayer, the Jewish youth's right to pray his Jewish prayer . . .

Second, by amending the Constitution, the distinguished Senator would bring into question a whole train of Supreme Court decisions affirming separation of church and state, with what potential consequences we can only conjecture. It was partly this concern that motivated officials of some 28 denominations, including most of the major Protestant bodies, to endorse the Court's decision during Congressional hearings on proposed amendments.

The confusion behind many of the religious amendments was shown during testimony by Congressman Frank Becker (D.—N.Y.), appearing in support of his version before the Judiciary Committee. Mr. Becker was asked, "You would require prayer and Bible reading in the public school room? What prayer shall the pupils pray?" He answered, "Let the majority in the community decide." The Committee then observed, "That means in Honolulu you will have a Buddhist prayer and the reading of the Buddhist scripture; in some school districts in New Orleans, 'hail Marys' and a Catholic devotional service; in Utah, the reading of the Book of Mormon; in New York City, Old Testament passages only, and a Jewish prayer! Is that what you want?" Becker replied: "OH, no, that won't do!" His second thought was to "let each school board write a non-denominational prayer for that school." That is just what the Supreme Court said the New York Regents could not do with equal justice to all.

At the peak of the drive to secure a religious amendment, 223 constitutional lawyers and teachers of constitutional law pleaded with Congress:

"Don't tamper with the Bill of Rights. Don't change the First Amendment, for to do so is to tamper with the very soul of freedom."

(To be concluded next week.)

Don't lower bars on moral behavior at school, Bates warns

NASHVILLE (BP) — The president of the Southern Baptist Convention cautioned Baptist educators here against imitating public colleges and universities that have lowered the bars against drugs, sex, and alcohol on the campus.

Carl E. Bates, pastor of First Church, Charlotte, N. C., and president of the 11.6 million-member convention, issued the warning in a major address to the annual Association of Southern Baptist Colleges and Schools meeting here.

"Great pressure is already being brought to bear on some of our (Baptist) institutions for unrestricted drinking on the campus, and for open dormitories . . . , and there may be increasing pressure for a more tolerant view of the use of drugs," Bates said.

He commended at least three Baptist university presidents for their strong stands on such issues, saying they and others like them "are offering an option to a large number of the American public who are rightly fed up with the contemporary note of permissiveness which has created so much moral chaos, and which has wrecked the lives of so many of our young people.

Bates noted there has been a general loss of confidence in higher education, which could be attributed to campus disorders, extremist groups on the campus, the failure of many administrators to act decisively, and a general lack of communication.

He said that the 43 Baptist colleges and universities and 11 junior colleges have been "comparatively calm" through the period, but they have been troubled with some attacks of militant anti-intellectualism. They have also suffered from decreasing enrollments caused by escalating costs and lack of scholarship programs.

Bates observed that it would be difficult to over-estimate the importance of the contribution of these schools to the growth and development of the nation's largest Protestant denomination.

He cautioned the Baptist college presidents attending the meeting against talking about how little Baptists give to support higher education programs, but to emphasize instead why the denomination should put more funds into their schools.

Baptists must be convinced their schools operate with a Christian purpose, and that they uniquely offer high moral standards coupled with instructions by dedicated Christian teachers, Bates told the educators.

"I am for Christian higher education because I know personally what it means to have been able to attend a Baptist college and a Baptist seminary," Bates said. "I know it is expensive to maintain schools, but have we stopped to count the cost to the denomination if we should move out of this area?" he asked.

Baptist church youth slated to replace Carol Burnett on TV

HOLLYWOOD, Calif. (BP)—When the "Carol Burnett Show" goes off the summer television schedule, a variety show featuring a musical group from the Lemon Grove Baptist Church near San Diego, Calif., will take over as the summer replacement.

"The Newcomers," a program hosted by TV personality Dave Garroway, will both open and close with music by 10 talented Baptist youth who call themselves "The Californians." The show is slated on CBS stations at 9 central time, Monday nights.

The group was organized three years ago by Bill Hawes, minister of music and education for the Lemon Grove Baptist Church, by selecting some of the top singers from his 75-voice church youth choir. Appearing on national television, before an estimated viewing audience of 40 million people, is something the

group never dreamed of, Hawes said.

"The Newcomers" will include not only the singing group from the church, but two other dedicated Christian teenage soloists, Hawes said.

Another Baptist to appear regularly on the show is vocalist Cynthia Clawson, 22, of Dallas. An active church member, Miss Clawson is a graduate of Howard Payne College, Brownwood, Tex., a Baptist school, and has appeared as a soloist in evangelistic crusades sponsored by James Robison.

Another young Christian, Peggy Sears, the daughter of the head of the radiology department for Baylor University Medical Center in Dallas, a Baptist hospital, is also a featured soloist on "The Newcomers." Miss Sears, a Presbyterian, was named Miss Teenage Dallas last November and has sung in several Dallas Baptist churches.

THE BEST DAY



By Grayce Krogh Boller

SALLY and Joe thought they just could not wait for Saturday to come. Daddy was taking them to the shore for the day. Mother was planning a wonderful picnic lunch.

"Best of all, we each may invite a friend," Sally reminded her brother. "I'm going to invite my best friend, Ella. Whom are you going to ask, Joe?"

"Maybe Peter," Joe mentioned his school friend, "but I haven't decided yet. Come on, Sally; Mom wants us to go to the store for her."

Joe took the money and the list Mom had given him. Sally skipped happily beside him. She was thinking of Saturday. She thought of the food Mother was planning—fried chicken, salad, cake, and many other goodies.

"Here comes Allen." Sally suddenly stopped skipping because Allen wore a brace and was lame. "I like him, don't you, Joe?"

"I like him a lot," said Joe, "but I don't know him very well. Hi, Allen."

"Hi," the lame boy smiled happily. "You two surely look happy."

"We're going to the seashore on Saturday," Sally told him gaily.

"Oh, that's wonderful!" Allen looked happy for them. "I've never been there. Have a good time."

Joe was quiet as he and Sally went on to the store. Sally kept on skipping until she saw a girl sitting on the lawn of a newly built house.

"She's blind," Sally whispered after she and Joe had passed. "Her name is Lucy. I think she looks sweet."

"I'm going to invite Allen to go to the shore with us," Joe planned.

"But, Joe, he can't go swimming or run on the beach or anything like that," Sally protested. "I thought you were going to ask Peter."

"Allen hasn't been to the shore," Joe explained. "He will like seeing the ocean. He can walk enough to hunt shells. He can build sand castles."

Sally was quiet as she went on to the store with her brother. She didn't say a word in the store. On the way home they passed Ella, who was Sally's friend.

"Hi, Ella," the two said happily.

"Hi," Ella smiled. "I heard you're going to the shore on Saturday. Have fun. I've been there six times this summer. It's the same old ocean, same sand."

With a laugh, Ella skipped away. Sally stared after her.

"Joe," Sally whispered then, "do you think Lucy would like to go to the shore with us?"

"Lucy?" Joe stared. "She's blind, Sally. She can't see the ocean or look for shells or anything like that."

"But she can hear the roar of the waves," Sally planned. "She can feel the shells that we find for her. She can build sand castles, and she can smell the good salt air. I'm going to invite her."

When Mom heard about their plans, she smiled happily at the boy and girl.

"You have planned well," she smiled. "You'll have a fine time, I know."

Allen and Lucy were glad to be invited to the shore. The day was beautiful and sunny. In the car going along, all enjoyed singing songs and playing games. Lucy was fun to be with, and so was Allen. Both were excited about going to the shore. They had never been there.

Lucy was the first one to smell the salt air. Allen was the first one to hear the ocean waves crashing against the pilings of the pier.

Lucy and Allen built a wonderful sand castle. They enjoyed the smells Sally and Joe pointed out for them. All talked and laughed. They ate ice cream and enjoyed the rest of Mom's picnic lunch. They had a wonderful time.

"This is the very, very best day of the whole summer," Sally declared on the way home.

"For me, too," Joe nodded.

"Me, too," Allen and Lucy said together.

"I think that's because it was a shared day," Sally decided. "You shared being friends and we shared the trip"

"A sharing day is always the best day," Joe smiled happily.

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God, the Christian, and civil law

By Vester E. Wolber

Religion Department, Ouachita University

This lesson was designed as a counterbalance to previous study. These passages, which were studied last week, stress the place of civil government in God's purpose and emphasize the obligation of Christian citizens to live in subjection to the laws of the land. But the Scripture to be studied in this lesson teach that bad laws must be challenged and tested — even defied in some instances.

Background passages

1. The law of Moses provides that righteous judges be selected and installed in office, men who will judge all cases impartially (on their own merits) and will not accept bribes (Deut. 16:18-20).

2. The ancient law also provided a system of higher courts in which difficult, border-line cases could be passed up to the highest and best judges (Deut. 17:8-11).

3. In the case of Daniel, we have a man of God caught up in a foreign intrigue under another culture. In order to understand the plot to destroy Daniel one must know that kings of Persia were considered divine, and that the decree of the king could not be reversed. Knowing these two facts, the enemies of Daniel devised a scheme to induce the king to issue a decree which Daniel would be certain to break.

Daniel did not deliberately break the law as a test case: he only kept up his prayer life as he had been doing. The passage teaches that bad laws which have been designed to oppress individuals or groups must be challenged and tested.

The Law and God (Acts 4:13-20)

The classic case of Christian civil disobedience developed in Jerusalem. There the Jerusalem Council, with the permission of Roman authorities, exercised full authority in religious affairs. Therefore, since civil authority supported the decisions of the council, for Peter and John to defy the council was to defy civil authority as well.

1. Peter had in the name of Jesus healed a man who had been a cripple all his life (3:1-10). The religious authorities could not afford to knock a deed such as that, but were filled with jealous rage because the apostles had demonstrated a source of spiritual authority which they did not have. They correctly interpreted the situation and concluded that if this sort of thing were allowed to continue the people would recognize Peter and John as superior to themselves.

2. When Peter and John were called before the council, it was the council and not the apostle that was really on trial. The men on the council were caught in a dilemma: they could not deny that the man standing with the apostles had been healed; they could not afford to acknowledge and thus endorse the deed; and they could not do violence to the apostles who were suddenly very popular with the masses.

They decided to hush up the story and silence the chief witnesses. Therefore, they ordered Peter and John not to speak anymore in the name of Jesus. It was not the healing which disturbed the council, but the preaching in the name of Jesus which resulted from the healing.

3. Peter and John cited a higher law which renders civil law subordinate: they said that they must obey God rather than man (see 5:29 also). They challenged the council at the point of their authority where their orders conflicted with directives from God, and said flatly, "We cannot but speak of what we have seen and heard."

Civil laws must be tailored to fit with divine law—that is a clear implication of the scripture under study—but the application of this principle is not that simple. Obviously, Civil Authorities cannot permit every citizen to decide for himself which civil laws are good and which ones are bad; such an arrangement would bring a total breakdown of law and order and cause society to revert to conditions of chaos similar to those in Palestine when "every man did that which was right in his own eyes" (Ju. 21:25).

On the other hand, the Christian citizen must not permit bad laws to curtail his basic rights as a human being made in the image of God; and must not allow such laws to silence his Christian witnessing; such acquiescence would destroy religious freedom which is the fountain of all other basic freedoms.

What, then, is the Christian citizen to do about laws which inhibit his rights? First, he must engage in prolonged and serious study until he is permanently convinced that the law is bad. Second, he should explain his views to other citizens, especially politicians and public officials, and seek to enlist their efforts to get the law changed. Third, if all such

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International

July 18, 1971

Deut. 16:18-20; 17:8-11;

Daniel 6; Acts 4:13-20;

1 Peter 2:13-17

efforts fail, he should ignore the law as Daniel did and accept the consequences. If he is an exemplary Christian citizen his suffering may do more to call attention to the badness of the law than all his previous efforts.

But Peter did not have time for much deliberation: he was confronted with an on-the-spot ruling and he made an on-the-spot decision: he would obey God.

Freedom and Responsibility (1 Pet. 2:13-17)

Peter's directive helps to clarify the issue: the citizen is to be submissive to the law of the land and is to honor the officials of the land. He joins with Paul in assuming that the man who does that which is right in God's sight will be well within the laws of the land which were designed to quell those who do wrong.

The Apostle Peter lays down a great principle which, if complied with, will prevent confusion and strife: live as free men but do not make use of freedom as a pretext for evil. The exercise of freedom must ever be restrained by the consciousness of responsibility.

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Ways to help

By L. H. Coleman, Th.D.

Pastor, Immanuel Church, Pine Bluff

Today's lesson is the third of four lessons on "Bible Teachings on Poverty." The first two were factual and theological. Today's lesson is in the realm of the practical.

How easy it is to make official pronouncements and utter pious platitudes. How difficult it is to put into practice the teachings of the Bible.

All of us are convinced that we need to help the poor. Could anything less than genuine concern and help for the needy and underprivileged be considered Christian? Today's study involves us in specific ways to help those who are caught in the throes of poverty.

Man's humanity to man

(Deut. 24:10-15)

The world today is characterized by man's inhumanity to man. In many ways we live in a cold, ruthless, cruel world. However, Christians are to be different from the world. Paul instructed the Christians at Rome not to "let the world around you squeeze you into its own mold" (Romans 12:2, Phillips' Translation). Man's treatment of man should find expression in active good will.

The above-mentioned passage in Deuteronomy admonishes the Israelites to have respect for the feelings of others. The home of the debtor was not to be entered by the creditor to select a pledge for a loan. If he was a poor man and gave some garment as a pledge, this should be returned by nightfall in order to protect him from the cold weather.

The clothing referred to was a peasant's outer robe, which he did not wear while working but customarily used in sleeping. The phrase "when thou dost lend," in verse 10, usually referred to money but it might be a slave, a working animal, plough or another instrument.

In verses 14 and 15, please note the law for payment of the wage earner. If a man be poor, his wage was to have been paid the day he earned it. In verse 15 note how dependent his life was on his wage. Being poor he could hardly be indifferent to it.

In summary, the poor was to have certain protections. A hired servant was not to be oppressed. His right to a fair treatment was to be granted him. The best word to describe the right attitude toward the poor is the word concern.

Love that leads to sharing

(Isa. 58:6-7)

If we love our neighbor supremely we will share our material possessions with

him. Genuine Christian love will lead to sharing.

The epistle of I John states the case in a marvelous way. John said, "But whose hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and truth" (I John 3:17, 18).

The Isaiah 58 passage specifically mentions three vital areas where we can help: food, shelter, and clothing. Is there anything more vital to the sustenance of life than the great essentials?

Isaiah cries out against disregard for righteous, consistent living. He proclaimed that the people of Israel scored high on external worship ("The fast") but failed in the realm of proper regard for the neighbor. Ostensibly the people were ever so devout and religious. Evidently worship services were well attended. However the services were meaningless and void. Uppermost in their minds was personal gain. They oppressed their workers and took advantage of the poor on every hand. How could they expect the blessings of God if they did not have clean hands and pure hearts?

If they were really sincere in their worship, then true righteousness demanded that the people "loose the bands of wickedness" (v. 6), lift heavy burdens placed on the poor, give deliverance to the oppressed, and break the yokes around the necks of the poor. They must evidence concern for the less fortunate.

We would do well to take inventory of our worship experiences. Do we live a life that gives credence to our praise and expression of adoration to God? Do we actually love our neighbor as we love ourselves?

Using our wealth to help the needy

(Eph. 4:28)

Christ in-dwells the believer. As such the power of Christ brings change in the complete life of the believer and makes him a new creation in Christ Jesus. If a person has been redeemed by Christ, his life will be living proof of union with Christ. This relationship will express itself in principles of Christian living.

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Life & Work

July 18, 1971

Deuteronomy 24:10-22; Isaiah 58:3-7;

Ephesians 4:28

Ephesians 4:28 states several truths:

1. The principle of the dignity of work;
2. Teaching against dishonesty;
3. Sharing with those in need.

Stealing is definitely not Christian. This also includes stealing from God in the matter of the tithe. We are not to steal from God or man.

More should be said about the matter of work. God intended man to work. Even before man sinned in the Garden of Eden he was to work in the garden. Work is no curse nor punishment; it is enjoyment and a blessing. Man needs fulfillment that work can give. Recently I read a sign: "Join the war on poverty; go to work." There are instances where some individuals could be removed from the poverty rolls if they would renounce laziness and just go to work.

The third emphasis of the verse involves sharing with those in need. This is in keeping with the entire emphasis and thrust of the first four lessons for the quarter.

Conclusion

The poor should be helped by the Christian brother "who hath this world's goods." If we have the resources and we take note of those in need, then we need to extend help. Also the poor ought to help themselves. They should have enough self-respect to try hard to better their own misfortune. When these two things are done, happy are we.

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Everything gets easier with practice — except getting up in the morning.

Assistant: "No, madam, we haven't had any for quite a long time."
 Manager (overhearing): "Oh, yes, we have, madam; I will just send to the warehouse and have some brought in for you." (aside to assistant): "Never refuse anything; send out for it."
 As the lady went out laughing, the manager demanded of the assistant: "What did she say?"
 Assistant: "She said, 'We haven't had rain lately.'"

The unseamly A smile or two

A sign reading "Ole Oleson's Chinese Laundry" bothered a curious tourist and finally he went in and asked to talk with the proprietor. Finding him to be a genuine Chinaman, the tourist asked how he had acquired such an unlikely name. The reply: "When I came to this country I lined up behind a Norwegian at the immigration window. When the Norwegian was asked his name, he replied, 'Ole Oleson.' When I was asked my name, I said, 'Sam Ting'."

A businessman had finally retired after 40 years of catching the 7:30 a.m. train. The first morning after his retirement he complained to his wife that he didn't like the way she fixed his eggs.
 "My dear," she exclaimed, "I've been frying 'em 'once over light' all these years. Why didn't you ever complain before?"
 "I just never had the time!" he replied.

To take a great weight off your mind, try discarding your halo.

Attendance report

July 4, 1971

Church	Sunday School	Training Union	Ch. Adds.
Alicia	74	51	2
Banner, Mt. Zion	51		
Berryville			
First	129	34	
Freeman Heights	113	28	
Rock Springs	100	56	
Booneville, First	185	133	
Cherokee Village Mission	108	19	
Crossett, Mt. Olive	227	107	
El Dorado			
Caledonia	45	24	
Ebenezer	126	35	2
Ft. Smith, Grand Avenue	657	204	2
Mission	18		
Gentry, First	155	64	1
Greenwood, First	202	88	2
Hampton, First	107	24	
Hardy, First	28	19	
Harrison			
Batavia	70	28	1
Eagle Heights	147	68	
Helena, First	215	130	
Hope, First	382	81	
Hot Springs			
Emmanuel	72	25	
Lakeshore Heights	101	23	
Mt. Valley	45	33	
Jacksonville			
First	317	81	
Marshall Road	223	71	3
Lake Village, Parkway	52	45	
Little Rock			
Geyer Springs	441	150	6
Life Line	402	127	3
Luxora, First	55	23	
Marked Tree, First	132	58	
Melbourne			
Belview	128		2
First	100	31	
North Little Rock			
Baring Cross	462	119	
Sixteenth Street	42	22	
Park Hill	544	124	3
Paris, First	351	57	4
Pine Bluff			
East Side	169	91	
First	582	83	1
Green Meadows	41		
Springdale			
Berry Street	98		6
Elmdale	293	83	2
Mission	29		
Vandervoort, First	38	14	
Warren, Immanuel	218	54	
West Memphis			
Calvary	200	67	2
Vanderbilt Avenue	67	23	

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Scholars scan the centuries

Bible first among greatest books

In 1937 a survey was made by a man named Daniel Starch who interviewed 100 distinguished men of letters to determine which books are the greatest of all time.

No books written since 1900 were included in the list, since a century had to pass before a volume of literature could have weathered enough time to test its worth, they decided.

In order of importance, here was Starch's list of the greatest books ever written—a list still popularly used as a guide.

Heading the list was the Bible—a book written by many authors from several millenia ago to approximately 200 A.D., under inspiration of God. Number Two: Shakespeare's *Hamlet*, written about 1,600 A.D. Three: the works of Aristotle, written about 350 to 325 B.C. Four: Homer's *Iliad*, written about 800 years before the birth of Christ. Five: Charles Darwin's *Origin of the Species*, written in 1859.

Six in the list is Dante's *The Divine Comedy*, written about 1300 A.D. Seven: Plato's *Republic*, written about 400 to 350 B.C. Eight: Goethe's *Faust*, written, or rather finished, in 1808. Nine: *The Confucian Classics*, written by Confucius about 525 to 480 B.C. Ten: Milton's magnificent *Paradise Lost*, completed in 1667. Eleven, Cervantes' *Don Quixote*, written in 1605. Twelve: the *Koran*, by Mohammed, about 610 to 632. Thirteen: Chaucer's *Canterbury Tales*, written in 1386. Fourteen: Newton's *Principia Mathematica*, completed in 1687.

Fifteen: *Critique of Pure Reason*, by Kant, 1781. Sixteen: Virgil's *Aeneid*, written about 70 to 19 B.C. Seventeen: the world's great novel, *War and Peace*, written by Tolstoy in 1866. Eighteen: *Das Kapital*, written in 1867 by Karl Marx. Nineteen: Homer's *Odyssey*. Twenty: Bunyan's *Pilgrim's Progress*, written in 1678.

Twenty-one: Gibbon's *The Decline and Fall of the Roman Empire*, 1772. Twenty-two: Bacon's *Novum Organum*, 1612. Twenty-three: Sophocles' *Oedipus Rex*, written about 468 to 406 B. C. Twenty-four: *Buddhist Sutras*, which the great Buddha wrote about 480 B.C. Twenty-five: Adam Smith's *The Wealth of Nations*, 1776.

Number 26 of the greatest books of all time: Aesop's *Fables*, written about 570 years before Christ. Twenty-seven: Montaigne's *Essays*, 1580. Twenty-eight, Victor Hugo's *Les Miserables*, written in 1862. Twenty-nine: Plato's *Phaedo*, written about 400 to 350 B.C. Thirty: the great *Principles of Heredity*, written by Mendel about 1850 to 1854. Number thirty-one: Burton's translation of the *Arabian Nights*, 1885. Thirty-two: Shakespeare's *King Lear*, 1600 or thereabouts. Thirty-three: St. Thomas Aquinas' *Summa Theologica*, 1265. Thirty-four, and finally: Aeschylus' *Prometheus Bound*, which he wrote about 500 to 456 B.C.—Norman B. Rohrer, Director, Evangelical Press Association

Missionaries serve two-year terms

NEW YORK (EP) — Missionary history's largest shuttling of personnel by air was completed June 17 with the arrival here of Sudan Interior Mission workers from Africa.

In five days the mission moved 502 people — missionaries, children and summer missionaries — between New York and several points in Africa.

The charter flights marked the second such move by SIM under its experimental short-term, short-furlough plan which gives missionaries the option of a two-year term in Africa followed by a three-month furlough, or a four-year term and a six-month furlough.

The two-year plan, explained North America Director Rev. Ian M. Hay, makes for greater continuity in the work on the field, obviating the necessity for furlough replacements, and avoiding disruption to established programs.

Presbyterians plan Atlanta convention

ATLANTA (EP) — A convention of the Southern Presbyterian Church is planned for this city, Oct. 14-17.

Former Secretary of State Dean Rusk and four southern governors — all Presbyterians — are scheduled to participate in the lay-clergy-youth convention.

The Presbyterian Church U.S. (Southern) also is co-sponsoring a "celebration of Evangelism" in Cincinnati Sept. 20-24. Joining in the nationwide effort for evangelicals will be the United Presbyterians, Associate Reformed Presbyterians, Cumberland Presbyterians and the Reformed Church in America.

Thursday is 'Sunday' for Dallas church

DALLAS, Tex. (EP) — St. Andrews United Methodist Church here has joined other congregations in this city by switching its worship service from Sunday morning to Thursday evening.

Church school begins at 6:45 p.m. and worship service at 8 p.m. each Thursday until Aug. 19.

Pastor Donald G. Coke said the church will be open also on Sunday morning for meditation, and a host couple will meet visitors.

A large number of St. Andrews' membership uses the summer week-ends as a recreative time, the pastor explained. "Rather than keep the spiritually recreative time of our worship services in competition with the physical recreative time of the week-ends, we want to offer our people both possibilities," Coke said.

Publishes guide for 'Jesus People'

GLENDALE, Calif. (EP) — David Wilkerson, a young Pentecostal preacher who pioneered in efforts to preach to drug-oriented youth and became a leader in the so-called "Jesus Revolution," has written a maturity manual to guide new converts to Christ.

"Make no mistake about it," Wilkerson says in his book, titled, *David Wilkerson's Jesus Person Maturity Manual*, "we are in a genuine Jesus Revolution. It goes deeper than anything we have ever known."

Regal Books, a division of Gospel Light Publications, will issue the manual Aug. 1. It is described as a straight-forward challenge to study God's Word, to memorize it and to obey it without compromise.

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