

6-24-1971

June 24, 1971

Arkansas Baptist State Convention

Follow this and additional works at: https://scholarlycommons.obu.edu/arbn_70-74

 Part of the [Christian Denominations and Sects Commons](#), [Mass Communication Commons](#), and the [Organizational Communication Commons](#)

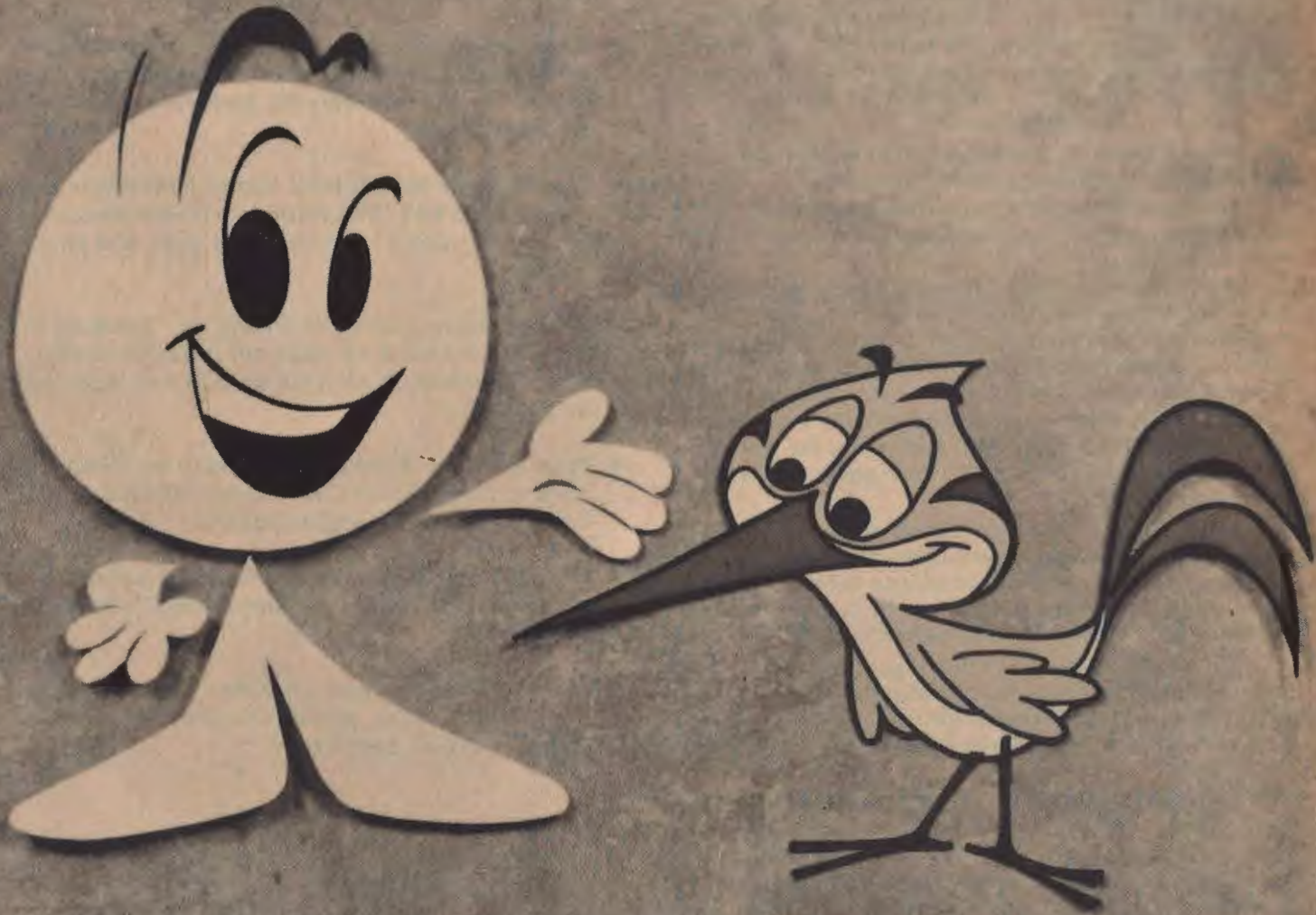
Recommended Citation

Arkansas Baptist State Convention, "June 24, 1971" (1971). *Arkansas Baptist Newsmagazine, 1970-1974*. 68.
https://scholarlycommons.obu.edu/arbn_70-74/68

This Book is brought to you for free and open access by the Arkansas Baptist Newsmagazine at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine, 1970-1974 by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact mortensona@obu.edu.

Arkansas Baptist

NEWSMAGAZINE



Witter Bird

June 24, 1971

Shaping our tomorrows



ELM

The father of a very talented son is concerned over the young man's lack of ambition. In a class in which the grading ranged from 1 to 9, with the best rating being 1, the son wound up one grading period with the rating of 9.

In a conference with the boy's teacher, the father had this incisive report: "Your son has a rare talent in this field, but he just does not apply himself."

Armed with this, the father had a further talk with the son. The next grading period, he rated 1.

No doubt many who have real potential for success in life never achieve success for no other reason than not trying.

But, of course, our "trying" needs to be both purposeful and systematic. I picked up some good tips recently from Tom Norfleet, assistant to the president of Success Motivation Institute, Waco, Tex., as he spoke at seminars in St. Louis on personal dynamics.

A part of achieving is being able to write down your goals, Mr. Norfleet said. And if you are not definite enough to be able to write your goals, you are too indefinite, he said.

He suggested that one's goals must be specific, they must be broken down into various categories of life, and they must be divided into short-range and long-range. One must start where he is and push out to his long-range objectives, he emphasized.

Mr. Norfleet said that one's goals must be personal and that they must be crystalized. And one of the big problems in achieving goals is that each of us has only one life to live and today is the only time we have to achieve.

Each one has to break through self-imposed success barriers, he continued. From the time we were babies we have heard "No, no!" And children grow up hearing from older advocates of the status quo such grave admonitions as, "Don't bite off more than you can chew," "Don't rock the boat," "Don't go where you are not welcome." And there are always far more people ready to tell you "It won't work" than there are those who will encourage you to try a new idea, said Mr. Norfleet.

So, many of us become negative thinkers. In the face of daring and progressive ideas, many a person will ask, "Who, me?" Or "In this town?" Or "With my education director?", etc.

People do not drift into much that is worthwhile. Today is the only time we have to plan for the future and to work. But today's efforts, or lack of them, will largely shape whatever tomorrows we shall have.

Erwin L. McDonald

In this issue

- Washington-Madison Association has a new Superintendent of Missions. A story about Mr. Petty is found on page 7.
- A Baptist pastor has a different view of the Convention's action on the Broadman Commentary. See "Baptists and 'book burning'" with this week's letters to the editor on page 5.
- A testimony on the fruits of the "WIN" approach for witnessing is submitted by an Arkansas pastor. The story of his success with the method is told in an article on page 6.
- The Board of the Arkansas Baptist Foundation has presented to Ed F. McDonald Jr. a plaque honoring him for 10 years of service. See a story and photo on page 8.
- The second in a series of articles on "Speaking in tongues" is found on page 10. Professor Millikin writes this week on what the Book of Acts has to say on the subject.
- What Southern Baptist editors had to say about the spirit at the St. Louis Convention is compiled in a Baptist Press story found on page 12.
- A sermon by Chaplain Jere Hassell is included in this issue. See "Substitute Christianity," beginning on page 14.
- A study of how Texas churches get along with newspapers might prove valuable to Arkansas churches as well. See page 17.

Arkansas Baptist

NEWSMAGAZINE

VOL. 70

JUNE 24, 1971

NO. 25

ERWIN L. McDONALD, Litt. D. Editor
 MRS. E. F. STOKES Associate Editor
 MRS. WILLIAM L. KENNEDY Managing Editor
 MRS. HARRY GIBERSON Secretary to Editor
 MRS. WELDON TAYLOR Bookkeeper
 MISS LINDA FLESHER Mail Clerk

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.

Kind words for Billy Graham and God

In a letter to the editor of the *Arkansas Gazette*, published in its issue of June 17, Rufus J. Womble, rector of Christ Episcopal Church, Little Rock, paid glowing tribute to Billy Graham, the distinguished Southern Baptist evangelist. Wrote Mr. Womble:

"The very fine article about Billy Graham in your June 12th edition was of great interest. Dr. Graham has been a friend of mine since I served as chairman of his prayer committee in the Greater Richmond, Va., Crusade in the early '50s. Dr. Graham is one of the most consecrated men alive today. I have been a great admirer of his for many years and have done what I could to encourage my fellow Episcopalians, both clergy and lay people, to listen to what he says and to support him prayerfully and financially. However there were two statements in the above mentioned article that should not go unchallenged. The first one was: "The war may be our punishment." The idea of God punishing us (or our enemies, either) by killing and wounding the very finest people of the land and by inflicting untold suffering and hurt to their loved ones is completely contrary to God as revealed by His Son Jesus Christ.

"The idea of a God of punishment is a primitive and inaccurate one and was corrected by Jesus Christ Himself who said: 'For God so loved the world that he gave his only Son, that whoever believes in

him should not perish but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through him' " (John 3:16-17).

The second inferred idea was the statement that God has chosen to "knock him down" by inflicting him with stones in his salivary gland, prostate gland and kidney. This too is unlike the God of love whom Christ revealed and proclaimed. The Bible says that God does not willingly grieve or afflict the children of men (Lamentations 3:33). If he did we would all be paralyzed or dead. I believe God in Christ loves Billy and is working night and day to keep him healthy and well. It is not God Himself but the enemy of God who seeks to make Billy ill and to send us into war with our fellow man. Jesus said, "I came to bring life and to bring it more abundantly." God is the author of good and not evil.

"Our beloved Billy jumps from the God of the Old Testament to the God of the New Testament without catching his breath. While they are both one and the same God, the portrayal is vastly different. The Old Testament God at times punishes and destroys. The New Testament God always loves and heals.

"May our admiration of Billy not blind us to the unchangeable love of God and His never failing goodness."

The problem of the tuition gap

The plight of church-related colleges and universities was the center of attention last week as Southern Baptist educators met in Nashville. The occasion was the annual spring meeting of the Association of Southern Baptist Colleges and Schools.

One of the speakers, Cameron P. West, director of the North Carolina Board of Higher Education, Raleigh, quoted some startling figures for his state. He said that in the past three years in North Carolina, 13,500 additional students have enrolled in colleges and universities, but only 125 additional students have gone to private higher education institutions.

The big differential, Mr. West concluded, is the great difference in tuition costs to students in private colleges as compared with the costs in state colleges. He said that the average tuition per student at North Carolina private colleges is \$1,358, compared with \$420 for state schools. These figures are for senior colleges. The gap in junior colleges is still greater, averaging \$867 per student in private junior colleges as compared with \$144 in community colleges.

The gap is increasing, West said, because private institutions must pass on to the students the tremendous increases in the cost of operating colleges, while the taxpayer absorbs the cost increases for public education.

A further interesting sidelight on Baptist support of Baptist education was brought out by Herbert Gabhart, president of Belmont College, Nashville. He said that if Baptists "are going to maintain church-related colleges, we must seek to have college-related churches." He said that while Baptists in Tennessee give \$1.74 per year per person for Baptist higher education, they pay \$44 per year each in taxes to support the state's colleges and universities.

Somehow, if we are going to continue to have our Baptist colleges and universities, we must find a way to bridge this cost gap for students that the educators were considering in the Nashville meetings. Meanwhile, the program for higher education support we are seeing initiated here in Arkansas is a big step for us in the right direction.

I must say it!

I like my job



Dr. Ashcraft

I am greatly indebted to the Baptists of Arkansas for allowing me to serve as their executive secretary. I like my job because it affords me a place of service which demands my total energy and my total resources. It gives me the privilege of serving with the great men of this generation and the tall leaders of Arkansas.

It allows me to see a great organization moving in certain paths for the greatest thrust they have ever attempted. I have the delightful honor of giving my best to solve the convention's problems.

I like my job because the laymen have felt welcome to cross my threshold. I am highly honored that this is true. We are in a day when the laymen will make a gigantic contribution in such wide open fields of maximum endeavors as evangelism and personal witness.

I like my job because Arkansas Baptists have provided me a strong, ample staff of highly trained, dedicated people to project our ambitious goals. God's people have provided worthy salaries for the financial needs of our Baptist Building family. I thank God and Arkansas Baptists for this.

I like my job because wiser men than I have set in order firm constitutions, exact job descriptions, excellent bylaws and principles of procedure so the whole organization could function in orderly fashion for God.

I like my job because of the brilliant work of my predecessor, Dr. S. A. Whitlow, under whose leadership the formula of 1964 was created as a safeguard against deficit spending. This contribution alone would have been worth the total salary paid to Dr. Whitlow for his 12-year administration.

I like my job because I have the best opportunity of any man in Arkansas to encourage appreciation and elevation of the image of the Baptist clergy. I thank God for this privilege as my highest delight comes when I can say nice and true things about the fine men who serve in the highest station of the highest calling.

I like my job because I am responsible to 1200 churches with 350,000 Baptist Christians. This is an ever present, therapy for maximum action. I like my job because so much is expected of me. This challenges me beyond my talents and abilities.

I like my job as I have the most pleasant relationships with the men of our academic fraternity, the leaders of our two schools of higher Christian education, Dr. Grant and Dr. Williams and their staffs.

I like my job because God has called me to this office and I am in God's good and perfect will.

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

Action halted on rewriting Broadman Bible Commentary

NASHVILLE (BP)—Action toward the rewriting of Volume I of the *Broadman Bible Commentary* has been halted by the Southern Baptist Sunday School Board here.

In a special called meeting, the executive committee of the elected board passed a motion requesting James L. Sullivan, executive secretary of the board, to "... instruct editorial personnel working with the *Broadman Bible Commentary* not to engage in any official discussions with any of the 11 writers of Volume I until the meeting of the full, elected board, July 21-22."

The action was taken to allow the full board the opportunity to consider a valid interpretation of the motion about Vol. I of the commentary, passed at the Southern Baptist Convention in St. Louis one week earlier.

"The motion on Vol. I passed at St. Louis," said Sullivan, "raises a question as to whether one writer or all the writers contributing to this volume are involved."

The St. Louis motion asked that "... the Sunday School Board be advised that the 1970 convention action regarding the rewriting of Volume I of the *Broadman Commentary* has not been followed and that the Sunday School

Board obtain another writer and proceed with the commentary according to the vote of the 1970 convention in Denver.

Sullivan said that the full board, in its July meeting, will be attempting to relate the motion's call for 'another writer' to all factors related to this complete volume and to the other volumes in the series."

Primary targets of those critical of the commentary have been chiefly certain interpretations in the treatment of Genesis. The commentary on Genesis was written by G. Henton Davies, principal of Regent's Park College, Oxford, England.

Davies, who has planned to visit the United States in July, was to have visited the Sunday School Board the week before the elected board meeting to discuss the rewriting of the Genesis commentary. He has accepted invitations for preaching engagements from several SBC churches.

In a telephone conversation on June 11, Sullivan told Davies that the executive committee action precluded the scheduled discussion about the rewriting of Volume I.

He also told Davies he would be

welcomed as a leader in the Baptist world fellowship. Davies is now serving as president of the Baptist Union of Great Britain.

Baptist 'integration' sought in Brazil

RECIFE, Brazil (BP)—Special two-day congresses are being held all over Brazil as part of the "Crusade of Denominational Integration," launched officially by Brazilian Baptists at their annual convention last January.

Primary purposes of the crusade are to integrate the individual member into the work and testimony of his church, to integrate the churches into the denominational plans and to solidify results of recent evangelistic crusades.

The idea of such a crusade was conceived by Joao Falcao Sobrinho, general secretary of the Executive Board of the Brazilian Baptist Convention.

Falcao has expressed the conviction that many of the nearly 2,500 Baptist churches knew little or nothing about denominational life, do not participate in the cooperative plan of giving, and go for years without winning anyone to Christ.

Baptists and 'book burning'

Perhaps the one single thing that Baptists did in their St. Louis meeting which illustrates best who and what Baptists are was in the debate over Broadman Press, the Sunday School and a projected commentary.

Southern Baptists have never been able to tamper with the Bible. Really, they have never been able to write a book. A few years ago they published a work called *The Baptist Encyclopedia*, but the only reason those two volumes got accepted was because we were at the time quarreling over other issues, and we did not read the books. Had we read them we would have voted to have them burned or banned. Perhaps we thought that as works of history they were harmless.

Certain individual Baptists have written books which usually have been published by a non-Baptist press. A few professors have tried it, and some of these have been exiled for their efforts.

Individual Baptists can do, preach or say most anything. Not so an institution operated by all the Baptists. These institutions can only do or write the innocuous. Certainly no Baptist-controlled press can publish anything on

Opportunities at Southern College

Recently, while visiting in a high school in our area, one of the teachers made this statement, "I have never visited the campus of Southern Baptist College and have known little about your program. However, one of our recent valedictorians chose to attend Southern Baptist College while many other colleges and universities were offering this student scholarships. I decided then that Southern Baptist College must have much to offer a student academically and in fine personal relationships."

I assured this teacher that this was very true of our college. She went on to say that in the future she would be recommending Southern Baptist College to many students.

Also, the same week one of our former students of ten years ago, who is now a successful businessman, established a yearly scholarship of \$400 for the next ten years and promised to contact other companies for scholarship aid. These two events during the same week gave me a deeper realization of the value of Christian education.—J. T. Midkiff, Southern Baptist College, Walnut Ridge

the Bible unless it is simply to repeat the words of the King James Version or Mr. Schofield or some simplistic Sunday School Commentary.

One has to laugh at the naivete of the Sunday School Board for *thinking* it could pull such a stunt.

But the funniest thing happened when conservative Baptists (There is no such thing as a liberal Baptist — if he is in good standing) demeaned the Sunday School Board for "promoting" W. A. Criswell's fundamentalistically titled book.

I said then, The heretics — they ought to let any Baptist have his say in any way he wants to. Those conservatives will be sorry for their heresy of "book burning" one day. The fundamentalists will burn a book too. They have.

Book burners are heretics, whether fundamentalist or otherwise. These people are heretics in that they act as if they believe that the Holy Spirit is dead.

But fortunately, whereas Baptists have the right to and can control their institutions, they still allow individual Baptists competency of soul under the Holy Spirit.—C. Earl Cooper, Pastor, Riverside Baptist Church, Jacksonville, Fla.

Posies from Nashville

This is a word to commend you for your good article opposing "easy abortion" in your May 20 issue of the *Arkansas Baptist*. I think it is very important for those of us in the church to sound this note concerning the sacredness of human life, including fetal life, in the midst of a wave of public sentiment that seems to be going in the direction of a brutalizing of life. Thank you for your help in that direction. I felt the resoluition adopted by the Convention (in St. Louis) at that this point was helpful.

After dictating the above paragraph I discovered your "Personally Speaking" reference in the same issue to some of the things I suggested we might do in observing soil stewardship week. Naturally I appreciate your plug at those important points.

The layout and the content of your paper have both been remarkably good in recent times and I have been wanting to congratulate you for the general excellence of your magazine. You are doing your job extremely well.—Foy Valentine, Executive Secretary-Treasurer, The Christian Life Commission, Nashville, Tenn. 37219

The Fields cover

(our issue of June 10)

Your cover story on me was most generous and I thank you for picking out the complimentary things to say. I am glad to be connected in the same issue with the excellent coverage which you did on the St. Louis meeting.

And thanks, too, for the honorific degree, Doctor of Southern Baptist Communications. A guy with my kind of name needs doctoring. The religion editor of the Dallas News recently sent me a bumper sticker which says, "W. C. Fields is Alive and Drunk in Oakland!"

When I was a boy growing up in North Louisiana I used to ride up into Arkansas with my father, often on the trains. In addition to being a deacon, which he always put first, he was the agricultural agent for the Louisiana and Northwest Railroad which extended to Magnolia and McNeil. That little boy's wonderment at the green pastures of Opportunity Land has never left me.

In those woods down there, I was surprised that the Lord called me into his service. I was more surprised that he found me! But it continues to be a great privilege and pleasure to be associated in some small way with the Baptist people of Arkansas, with the fine leadership, and especially with an editor of great distinction like you.—W. C. Fields, Public Relations Secretary, Executive Committee, Southern Baptist Convention, Nashville, Tenn. 37219

Thanks for prayers

Thank you every one who prayed for me to live. On April 13 my doctor told me that I could not live more than three days without major heart surgery and there was great danger even then.

We began to call on our friends for special prayer. Prayer meetings were held in homes, in churches, in the Baptist Building, in associations—all over Arkansas. God answered your prayers. He also answered mine. I prayed that God would let me live and be well enough to serve him; or, if not, let me die so I would not be a burden to my family.

Since God let me live, I know that he has answered our prayers. My husband, my mother and I thank you for your prayers.—Juanez (Mrs. E. F.) Stokes, 4309 Willow, North Little Rock 72118

'Witness Involvement Now' aid in soul-winning

It all started as the pastor of a mission in Northwest Arkansas urged his two sons to attempt to enlist a neighbor boy in the summer RA Program. Their efforts were then aided by two University students who were serving as leaders.

Through this young fellow's enlistment an entrance was gained into his home. Interest in the church grew until the newly enlisted RA urged his father to take him to Sunday School.

After this, only a few weeks passed until one Sunday morning the boy looked into his father's face and asked him to "go forward" with him during the invitation period. Dad shook his head "No."

Yet, upon getting back home, the boy persisted that he wanted to be saved. Visits into the home by interested laymen and pastor had planted the seed in the father's heart. It was not long

before the father was saved and united with the church by baptism.

Not long after, the pastor received a telephone call asking him to make a visit with the boy and share God's plan for saving him. The boy was saved and also united with the church.

Perhaps this part of the story is not too unusual, though so wonderfully glorious. However, God was not finished with his miracle of grace.

An uncle lived in a Western state. He came back "home" to undergo surgery for cancer. The father shared with him how he had been saved. About the same time, he revealed his conversion experience to an aunt who lived in the same town. This aunt and uncle (brother and sister) began to discuss their own need. While recuperating from the surgery, the brother was saved.

Yet another sister and brother were contacted and the good news was shared. Then, another telephone call was received by the pastor.

"Preacher, would you go with me to my aunt's house on Saturday to witness to members of my family?" It was almost unbelievable.

Upon entering that living room I found myself facing ten adults. Each of them had gathered with eager anticipation of being saved or, having been saved, to share in that gathering. The little WIN booklets were distributed. We read together "How to Have a Full and Meaningful Life".

A full discussion of salvation followed. Explanation of the purpose of baptism was given. Questions were answered. Then, I led in prayer. Those who would consider asking God to save them were encouraged to pray from their hearts akin to the sample prayer written in the booklet. How real was the Holy Spirit's presence.

After we had prayed, the invitation was extended for those who had earnestly asked God to come into their hearts to indicate it by the uplifted hand. Four adults, two brothers and two sisters, immediately responded. Next, the question was asked, "How many of you would desire to follow the Lord in baptism and become a member of our church?" Again, there were four uplifted hands.

The next morning, just before taking off for the Southern Baptist Convention in St. Louis, the pastor of that little mission congregation had the joy of leading these four adults, ranging in age from the mid-40's to past 60, into the waters of baptism.

Thank God for his saving grace! And thank God that Southern Baptist have now developed a tool which can be used as a person-to-person outreach. Yet, a tool which is so effective even in a group situation.—An Arkansas Pastor

Osceola Eastside dedicates building



BUILDING COMMITTEE: (left to right) Walter Garmer, Bernice Davidson, John Padgett, Pastor J. C. Nanney, Bill Blaylock, Johnny Carter, and Earl Duke.

Dedication services were held last month for the new facilities of the Eastside Church, Osceola. J. T. Elliff, who directs missions for the Arkansas Baptist State Convention, gave the dedicatory address. The new building is the result of urban renewal, State Missions assistance, help from state and S.B.C. architects, and the prayers and efforts of the 85 church members.

Some time ago the members were told that the old building used by the congregation was to be torn down through the work of the Osceola Urban Renewal program. This also meant moving the church site. Since the old church building was located near the center of a rather large low-rent project and near a convalescent center, there was need for a congregation to remain in the area for necessary spiritual and physical ministries.

Dr. Everett Sneed, of the state Missions Department, conducted a

special ministries survey and further confirmed the urgency for a program designed to work with people at the point of human need.

A corner lot was purchased as a building site and consultation began with Lawson Hatfield on the first unit building. The final outcome was the completion of a brick veneer building with a temporary auditorium seating 172 people with 8 Sunday School rooms. The cost of the building and furnishings was \$29,000.

Until 15 months ago, the church was a mission of First Church, Osceola. This is the second mission group to organize into a church from this area under the direction of First Church. The earlier congregation organized into the Calvary Church and then moved to another section of town where they now have 470 enrolled in Sunday School.

J. C. Nanney is pastor of the Eastside congregation.

New superintendent for Washington-Madison



Mr. Petty

Peter L. Petty, presently pastor of Immanuel Church, Norman, Okla., has been called to the position of Superintendent of Missions for Washington-Madison Association. He will begin his work July 1.

Mr. Petty is a native of Oklahoma,

where he graduated from Oklahoma State University with a degree in Sociology and rural life. He is a graduate of Southwestern Seminary, Ft. Worth, with the M.R.E. degree. His seminary studies were in preparation for work as an associational superintendent of missions.

He has pastored in Arkansas and Oklahoma. His pastorates in Arkansas were at First, Vandervoort, and First, Prairie Grove. He has held places of leadership in the associations where he has pastored.

His family consists of his wife, three daughters, and one son.



SOUTHERN BAPTIST COLLEGE DEDICATION: Participants in the dedication of the Addie Mae Maddox Memorial Bell Tower at Southern Baptist College recently were: left to right, Padgett Cope, president of the Board of Trustees and pastor of the Calvary Church, Little Rock, who gave the acceptance speech; Judge and Mrs. Edward Maddox, Harrisburg, who made the presentation of the gift in honor of Judge Maddox's mother; President H. E. Williams, who was master of ceremonies; J. I. Cossey (seated), who led the dedicatory prayer; and Harry G. Jacobs, who gave the dedicatory address.

Charles Covingtons take Memphis post



Mr. and Mrs. Covington

Two native Little Rockians, recent seminary graduates, have accepted positions on the staff of McClean Church, Memphis. They are Rev. and Mrs. Charles Covington, both of whom are Ouachita University graduates.

Mr. Covington, who was graduated this spring from Southern Seminary, Louisville, will serve as associate pastor. Mrs. Covington, the former Miss Betty Whaley, who graduated this spring from Southwestern Seminary, Ft. Worth, will serve as part-time minister of education. The Covingtons are newlyweds. They will begin their work in July.

Lloyd O. Barker is pastor of the church.

Woman's viewpoint

Hully gully was a game

By Iris O'Neal Bowen



Mrs. Bowen

Have you ever played Hully Gully? There must be many variations of the game, but the way we played it, as children, was to count out to each player an equal number of small objects such as marbles or stones that could be hidden in the closed fist. Then, taking turns, one of us would close his fist around an undiscovered number of the objects and ask, "Hully, gully, how many?"

If the guesser was able to come up with the correct amount in the hand it was his. Thus, the game continued till someone had all the tokens, the game played out, or Mama called us to dinner.

As the children of Hill-Country Preacher Walter O'Neal, we knew lots of games to play that took very little equipment, absolutely no money and not much imagination.

Yes, we have played up and down the dusty roads and among the rolling hills of North Arkansas. We have also labored in a few cotton patches and dragged sore, red knees along some strawberry rows. We have played in the backwaters from Little Red River and hunted mussel shells for hidden pearls in White River.

We even left Arkansas a time or two, but we couldn't stay away, for Dad loved his hills.

There were four of us children—I followed Mary, who was the oldest. Walter, Jr. came along after I did and little red-headed Bob made his late appearance when Walter was nine.

We followed Mom and Dad as they served the Lord in "divers places," and I have gathered together some of our experiences, which appeared as feature stories in the *Arkansas Democrat*, and have put them into a book. I called it *Hully, Gully, How Many?*

If you think you would enjoy reading it, the book is for sale for two dollars, and I will be glad to mail it to you.



PARKS CHURCH dedicated June 6 an addition to their building which includes this kitchen plus a dining area. The walls of the 16 foot x 32 foot addition are finished in birch paneling and fixtures in the kitchen are avocado green. The dedication message was by Elva Adams. Pastor John Savage reports that the church held a dinner prior to the ceremonies.

Beacon lights of Baptist history

Other denominations help Baptists

By Bernes K. Selph

Many would agree that there seems to be a general providence which gives an over-all guidance in the affairs of men, but see little relationship to specifics. Yet the specifics seem to be what we actually expect and, really, they are the basis for believing in general.

Incidents confirm this, and one in the last century forcefully illustrates the same. In Pennyan, New York, a man posed as a temperance lecturer. He secured the Baptist church house for an appointment to give his lectures. After getting permission to hold his lecture he announced he would speak on animal magnetism. In the course of his subject he proceeded to extol the beauties of infidelity.

At the close of his lecture he made an appointment for the next evening, but when he arrived found the doors locked. The infidels became furious. Knowing that the Baptists were poor and still owed \$3,000 on the building they vowed they would buy up the mortgage and turn the building into an infidel hall.

This threat awakened the sympathy and zeal of the Christians of other denominations and they stepped in at once with such liberal contributions that the Baptist church was able to free itself from debt. In order to do this, however, notwithstanding this outside help, nearly every male member of the Baptist church pledged one half of all he was worth in order to clear the indebtedness. A protracted meeting followed and hundreds of persons were converted, and infidelity lost its hold in that community.

Autobiography of Elder Knapp (New York, Sheldon and Co., Boston, 1869) p. 83.

Hundreds attend state music camp

ARKADELPHIA—More than 300 church music workers from throughout the state were on the campus of Ouachita University last week for the 20th annual Church Music Conference, sponsored by the Church Music Department of the Arkansas Baptist Convention.

The camp featured sessions for junior high and high school choir and ensemble members, as well as adult choir members and ministers of music.

Ural C. Clayton, secretary of the Church Music Department, served as camp director.

Classes were taught in voice, piano, organ, stage crafts, song leading, and hymnology.

Guest faculty for the camp included William Pickett, Southern Methodist University; William J. Reynolds, director of the Southern Baptist Convention's Church Music Department; Elwyn Raymer, adult and youth music editor for the Southern Baptist Sunday School Board; James Hill, Central Church, Hot Springs;

A. F. Thomas, Forrest City High School choral director; Robert Lewis, linebacker for the Arkansas Razorbacks, and Charles Wright, William Trantham, Raymond Caldwell, and Frances Scott, of the Ouachita University faculty.

NLR church calls two

Bethany Church, North Little Rock, has called two young men to positions on the staff. Danny Henderson will serve as youth director and Raymond Murry will be minister of music.

Mr. Henderson, who is from North Little Rock, is a graduate of Arkansas State University. Mr. Murry is a junior at the University of Arkansas at Little Rock, where he is a music major. He is from Little Rock.

Pastor of the Bethany Church is T. J. Richardson.

Gets seminary degree

Charles Draper, former Ouachita University student and son of the late James T. Draper, received the master of divinity degree from Southwestern Seminary in May. He has left the pastorate of Steep Hollow Church, Bryan, Tex., to become minister of evangelism at Faith Memorial Church, Houston, Tex.

Ed McDonald honored on 10th anniversary



Arlen Waldrup, board president of the Arkansas Baptist Foundation, recently presented a plaque to Ed F. McDonald Jr., Foundation executive secretary, in recognition of Dr. McDonald's ten years of service with the Foundation.

During the past ten years the assets of the Foundation have grown from \$82,000 to near \$300,000. Earnings paid out to Baptist causes last year totaled \$16,224.42, a return of 5.79 percent on the investment funds.

Foundation promotion stresses wills and estate planning. Seminars are conducted in various churches each year by professional men, sponsored by the Foundation.

In a series of seven articles beginning in this issue, Executive Secretary McDonald will deal with various aspects of the Foundation.

Baptist Foundation and the Convention

(First in a series)



Dr. McDonald

One of the primary needs of any Baptist Foundation is a proper relationship to the convention it serves. When this exists, the future of both the Foundation and the convention will be bright.

Several states set up their Foundations to handle all endowment funds of their institutions and instruct their institutions to turn these funds to the Foundation. Texas and Oklahoma are two classic examples of the wisdom of such action.

In Arkansas, the Foundation was created to serve the convention and its institutions, but no funds were turned over to the Foundation by the institutions. The Foundation board is striving to produce results that will induce our institutions to use their services.

A second part of our relation to the convention deals with Cooperative

Program funds allocated for the operation of the Foundation. An adequate allocation enables the Foundation to service the investments held, without charging a cent to the earnings. Thereby the institutions receive every bit of the earnings of the trust funds.

Closely related to the Cooperative Program allocation is the office space needed for operations. The charter and by laws require the main office of the Foundation to be located in Little Rock. It has always been in the Baptist Building. As a result, the Foundation has been thought of as another "department." Actually, it is not. It is a corporation. Its operations are directed by a board of nine, elected by the convention. The "departments" in the building are operated by the Executive Board of the convention.

Inasmuch as the Foundation is located in the Baptist Building, the Foundation executive-secretary has always cooperated in the policies for others in the building. We desire to assist and cooperate in every phase of the Baptist work in our convention.

Next week we shall look at our relationship to the institutions.

— Ed F. McDonald Jr., Executive Secretary, Arkansas Baptist Foundation.

Stewardship

A prayer request

This stewardship column is a prayer request for Paul Allison of the Stewardship Commission in Nashville.

Paul is seriously ill in a Nashville hospital with terminal cancer. He has been given only three to six months to live.

Paul has been in our state on several occasions. He has written much of the stewardship material that many of our churches have used in the past and will be using this year and next year.

He was giving outstanding leadership in several ways that would have directly benefited our churches in Arkansas during the next few years. These projects will undoubtedly be continued by his co-workers but his dynamic spirit and dedication to Christ will be sorely missed.

Pray that God's will may be done in Paul's life. Pray for Paul's family and loved ones that they may be sustained during these trying days. Pray for Paul's co-workers at the Stewardship Commission that they may have extra strength and time to carry on Paul's duties during his absence.

Pray for Southern Baptists in Arkansas that we may be better stewards of our talents so long as we live. Pray that we may be good stewards of the talents of others like Paul Allison, when those talents have been shared so unselfishly with us.—Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Nigerian missionaries to share experiences



Miss Henley

Sarah Lou Henley, religious education worker in churches and mission points in the area around Agbor, Nigeria, and Mrs. Harold Cummins, Nairobi, Kenya, will be missionaries for Girls Camp, Paron, July 19-24.

Miss Henley will share experiences she has had in training Sunday School teachers, encouraging organizations for women and young people, helping establish programs to train church members and assisting in revivals and Vacation Bible School.

Mrs. Cummins, who assists her husband in his preaching ministry in Nairobi, will tell experiences she has had through home and church work.

Any girl, fourth through junior high grades, may attend by making reservation through the State WMU Office.

— Julia Ketner, Camp Director



Fourth US Army Chaplains LTC Joe Ellison (left) and Col. William J. Higgins, from San Antonio, Tex., visited briefly with Charles Ashcraft, executive secretary of the Arkansas Baptist State Convention, recently, in the interest of the military reserve program. Chaplain Higgins, a Roman Catholic, is Deputy 4th US Army Chaplain and Chaplain Ellison, a Southern Baptist, is Director of reserve training for army chaplains in a seven state area.—R. H. Dorris

Second in a series

"Speaking in tongues" is mentioned in only three books of the New Testament: Mark 16:11; Acts 2:1-13; 10:44-48; 19:1-7; and I Corinthians 12-14. The authenticity of the passage in Mark has been questioned by the great majority of Bible scholars. This means that the primary sources for a biblical study of "speaking tongues" are found only in Acts and I Corinthians. This study is devoted to an examination of the passages in Acts.

Pentecost (Acts 2:1-13)

There are three occurrences of tongue-speaking recorded in Acts. The first instance is found in the historical account of Pentecost. Since modern tongue-speakers refer to Pentecost as the "pattern" for the experience today, an understanding of this passage is very important in evaluating the contemporary tongue-speaking experience. While space will not permit an extensive examination of the Pentecost narrative, the following points of analysis may be made.

First, it should be noted that "speaking in other tongues" is only one of three miracles which accompanied the Spirit's coming at Pentecost. There

come" (lit., "was fulfilled"). That is, like the birth and death of Christ (cf. Gal. 4:4; Jn. 13:1), Pentecost was in the divine plan of God and took place according to his own timing.

This fact has even been often overlooked by non-Pentecostals. The coming of the Spirit has frequently been portrayed as the result of the praying, seeking, and yielding of the disciples. But Luke does not say, "When the disciples had fully paid the price." Pentecost came because of the promise of God and not because of the efforts of man. It was the historic day on which the Spirit was given to all believers. As Christ died once (Heb. 9:26), so the Spirit has been poured out upon all believers once and is as unrepeatable as Calvary.

Cornelius and his household

(Acts 10:44-48)

The second account of tongue-speaking in Acts is in connection with the conversion of Cornelius and his household (Acts 10:44-48). The similarity of this account of the Spirit's coming to his descent at Pentecost is of special interest.

1. There is no indication that tongues were expected, required, or sought here.

The Ephesians (Acts 19:1-7)

The third and final reference to tongues in Acts is in connection with Paul's visit to Ephesus. This is probably the most difficult of all the tongues passages in Acts. Because of the King James Version of Paul's question ("Have you received the Holy Ghost since you believed?"), this passage is the one most often cited in support of a "second blessing" experience. While admitting the difficulties, the following points should be kept in mind in interpreting this passage.

1. Paul's question does not imply a Spirit-baptism subsequent to conversion. Paul's question in verse 3 is more accurately translated: "Did you receive the Holy Spirit **when** you believed?" The implication is that a person receives the Spirit when he believes and not sometime afterwards. As a matter of fact, Paul is not dealing here with people who had a full-orbed saving faith in Christ. These people were second generation followers of John the Baptist.

2. There is no suggestion here of unintelligible unknown languages. While the need for foreign languages is not as clear as in the other two cases,

'Speaking in tongues' in Acts

By Jimmy A. Millikin

Faculty Member, Southern Baptist College

were also the sound of wind and the appearance of the cloven tongues like as fire (vv. 2-3). To select speaking in tongues as the one evidence of the "Pentecostal experience" can hardly be justified by the biblical facts.

Second, it should be observed that nowhere does this passage indicate that the disciples expected, sought, or prayed for the tongues experience. On the contrary, the whole account indicates that tongues were unexpected and unsought.

Third, it is plain that Luke intends for us to understand that tongues are intelligible languages and not some ecstatic, unknown speech. The identification of "other tongues" in verse 4 with languages in verses 6, 8, and 11 makes this conclusion so certain that no reputable Bible student desires to challenge it.

Fourth, the "speaking in tongues" at Pentecost was a group phenomenon (v. 4). There is no record in the Pentecost experience of a seeking individual experience.

Finally, the most important single factor to keep in mind is the historical uniqueness of Pentecost. Luke states: "When the day of Pentecost was fully

2. Tongue-speaking is also here a group experience.

3. Tongues in this case are also to be identified with intelligible languages. This conclusion is warranted by the facts that the terminology is the same, Peter and his company were able to understand what was said (10:46), and Peter identifies tongues as the same experience as took place at Pentecost (11:15).

4. Like Pentecost, Cornelius' conversion was a historically unique event. It marked a new and startling development in the Christian mission—God's acceptance of the Gentiles in his plan of redemption. The skeptical men "of the circumcision" needed some convincing sign that salvation and the gift of God's Spirit was also for the Gentiles. Tongues were that sign.

There is one important point at which the speaking in tongues of Cornelius and his household differed from that at Pentecost. The experience here was at conversion and not subsequent to conversion. This is a significant fact to keep in mind when one seeks to use Acts as the "pattern" for the tongue-speaking experience.

there is no reason to conclude that they were otherwise.

3. Again, there is no indication that tongues here is an experience of a seeking individual. This was another group experience and tongues appeared undemanded, unexpected, and unsought. Paul does not ask, "Have you spoken in tongues as an evidence that you have received the baptism of the Spirit?"

Conclusions

While these three instances of tongue-speaking reveal some significant differences, there are several things they have in common.

1. In all three accounts, speaking in tongues was unsought, unexpected, and undemanded.

2. They were all group experiences and not the experiences of seeking individuals.

3. In each case the speaking in tongues was intelligible languages.

4. Finally, each instance had a special historical significance.

These common features allow us to draw two conclusions as to the contemporary significance of tongues.

First, the above facts are very detrimental to the contemporary

Pentecostal and New-Pentecostal doctrine of the **required** and **sought** tongues experience as the initial evidence of the Spirit-baptism. These three examples of tongues-speaking along with the multiplied scores of other New Testament examples of the work and gifts of the Holy Spirit is overwhelming against such an interpretation.

Second, the major significance of tongues in Acts is to be seen in its "sign" significance. The Pentecostals are right at this point. However, they are wrong in seeing tongues-speaking as a sign of an individual experience of the "Spirit-baptism." The fact that tongues appeared in all three instances as group experiences on occasions which were certainly historically unique events gives this writer reason to conclude that tongues-speaking was an evidential sign of something other than an individual experience.

God was introducing a new age—the era of the Spirit. Speaking in tongues, along with various other phenomena, was the objective verification of the Spirit's advent. Therefore, it is best to understand these experiences in Acts as introductory and transitory in character, not permanent.

Amis Award given to Ray McKissic

Ray McKissic, a senior from Pine Bluff, has been selected to receive the Velma Birdwhistell Amis Award at the University of Arkansas. This award has been established by Dr. Edward Amis, professor of chemistry, in honor of his wife, and is given to a Baptist student planning to pursue a fulltime church related vocation. The interest on the principal will be used for the award, with the University of Arkansas Endowment & Trust Fund, Inc., matching the amount up to a maximum of \$125.

Mr. McKissic is the son of Rev. and Mrs. James E. McKissic. The elder McKissic pastors the Mount Calvary Missionary Baptist Church, Pine Bluff, and Mrs. McKissic teaches in the elementary school system there.

A pre-med major, Mr. McKissic recently surrendered to the ministry, and plans to enter a seminary this fall. While attending the University, he has been active in various phases of the BSU Program and in University Church. A talented musician, he has been a member of two outstanding groups—The Black Gospel Choir and The New Creations.

The award was presented to Mr. McKissic by Jamie Jones, Director of the Baptist Student Union.

The chosen ones



Miss Green

A throng of children huddled on a grassy hill. Their small faces were contorted with grief, and their throats were choked with tears. "We were rejected by our mothers and our fathers!" they cried. "We were unwanted at birth; now we live with strangers. Whose misfortune is greater than ours?" The children's despair increased with the loudness of their cries.

At the edge of the crowd, a little girl was trying frantically to call attention to herself. She stamped her foot and waved her arms about her head. None of the others turned from their wailing to notice her. Finally, she scrambled onto a nearby rock and glared angrily down. She clinched her fist and cried, "Listen! Listen to me!" As the little girl persisted in calling out, the other children turned their tear-stained faces in her direction.

When all was quiet, the angry little one began to speak in a scolding tone. "Why are you pitying yourselves?" she demanded. "Of all children, we are the most blessed. Each of us was taken from people who were not meant to keep us. Each of us was given to strangers who wanted us. Because of their love for us, our strangers have become our true parents. They adopted us; they opened their arms to us and made us a part of themselves. We are not rejected—we are chosen!" The little girl hopped from the boulder and slipped into the crowd.

I am like that little girl. When I was five months old, I was adopted by a man and a woman who wanted a child. The man and woman chose me to belong to them, and they became my real mother and father. I am proud to be adopted; I am grateful for this priceless gift of love. I stand on my boulder and shout to the world, "I am of the chosen ones!"

Editor's Note: The writer of this article, Miss Alice Green, is the adopted daughter of Mr. and Mrs. Ray M. Green, North Little Rock. This article, submitted several months ago in the annual Achievement Awards competition conducted by the National Council of Teachers of English, won for her top national honors. A recent graduate of North Little Rock High School, Miss Green plans to attend Oklahoma Baptist University, Shawnee, beginning in September. She has received an academic scholarship and will major in music.



COLLEGE POETS: Buren Cullen, Richard Pope, and John Dority (far right) pose with Professor of English Roy C. Maddux, who announces that these three 1970-71 English students at Southern Baptist College have had poems accepted for the Spring Anthology published by the National Poetry Press, Los Angeles, Calif. Each of these students will receive a copy of the anthology.

Editorials on SBC praise spirit at St. Louis meeting

By the Baptist Press

Editorials in nearly two dozen weekly Baptist state newspapers praised the spirit of the messengers to the Southern Baptist Convention in St. Louis, with many of the editorials contrasting the attitudes at St. Louis to those displayed in Denver last year.

"There was none of the rowdiness that characterized so much of the business sessions at Denver," said the *Arkansas Baptist Newsmagazine*, in an editorial evaluation. "Even those who pressed for action on the Broadman Commentary issue, the one and only hot item, though determined, were, for the most part, Christian in their approach."

Last year, no less than 17 Baptist state papers criticized the attitudes of messengers to the Denver convention using such words as "unChristian," "bitter," "hostile," "vitriolic," "arrogant," "unforgiving," and "militant."

This year, however, the editorials heaped praise upon the convention messengers for acting, as the Oregon-Washington editor said, "in the spirit of Christ."

And nearly a dozen of the editorials gave much of the credit for the calm, peaceful and harmonious sessions to the convention's president, Carl E. Bates of Charlotte, N.C.

"The convention was not raucous," observed the *Baptist New Mexican*. "There were no temper flare-ups, that I saw, and the convention conducted itself with Christian dignity and serious purpose."

'I'm not mad'

Several of the editorials pointed to one classic example during the convention when President Bates asked one messenger speaking from a floor mike to repeat what he had said, and asked him, "Are you still there?" The messenger misunderstood Bates and replied, "No, I'm not mad."

The *Illinois Baptist* captioned its editorial with that quote, calling it "the best four-word speech at St. Louis." Observed the editor: "It illustrated that Baptists can disagree without getting angry at each other."

Searching for adjectives to describe the convention, the editors used such descriptive phrases as "peaceful,"

"harmonious," "calm," "cool," "routine," "good but not perfect," "unique—there's not another like it," "wholesome," "conservative," and "monotonous."

The *Baptist Standard* of Texas characterized the convention with the word "suppressed," observing that "the messengers allowed themselves to be suppressed in their quest for peace."

See 'growing maturity'

Both the *Alabama Baptist* and the *Christian Index* of Georgia said editorially that the lack of conflict and the spirit of the St. Louis meeting reflected "a growing maturity" on the part of Southern Baptists.

Almost all of the weekly state papers commented on the vote of the convention (2,672 to 2,290) to ask the SBC Sunday School Board to "obtain another writer" to rewrite the *Broadman Bible Commentary* volume on Genesis and Exodus, banned by the convention last year.

In an interpretation of the significance of that action, the *Mississippi Baptist Record* observed that "what is being said is far deeper than mere discontent with a commentary," and that "the messengers were speaking on a much larger issue.

"Southern Baptists are saying that they are determined to stay with the Bible believing conservatism which has characterized the convention since its beginning, and they are not willing to move toward a more liberal position," the Mississippi editor said.

"Changing one of the writers in Volume I of the *Broadman Bible Commentary* is not going to make it a conservative commentary which will please most Southern Baptists, since there are other sections and other volumes which are just as objectionable," said the Mississippi editorial. "Neither will it bring solution to the real issue troubling us."

The editors of the Virginia and District of Columbia papers, however, took a different view.

People 'the losers'

"The loser in this whole episode is . . . the people who are so unsure of their

own faith and whose understanding of the Bible is so shallow that they can't read another view different from theirs without feeling threatened," said the *Capital Baptist*.

The *Virginia Religious Herald* called the commentary action "disturbing," and observed that "dropping this pebble in the denominational waters could result in ever-widening ripples, affecting many, if not all, boards, institutions and commissions" (of the SBC.)

The *Religious Herald* cited the diversity within the SBC and added that such diversity calls for mutual respect and acceptance of differing points of view in the denomination. The action raised several difficult questions which Baptists must face in the future, the editorial said.

Both the Maryland and Louisiana papers said editorially that they did not believe Southern Baptists needed a Bible commentary anyway, and that any attempt by a Baptist publishing house to interpret the Scriptures in a scholarly fashion was bound to cause "a stirring in the nest."

'Not worth it'

The North Carolina *Biblical Recorder* observed that the "*Broadman Commentary* is really not worth all the division and misunderstanding it has caused," and that "this controversy will be resolved eventually just as others have in the past." The editor added that "there are still some ripples of discontent, but we do not view these as serious threats to the unity and progress of Southern Baptists."

Commenting on the emphasis on peace and harmony at the meeting, the *Texas Baptist Standard* wrote that the determination for harmony was so intense on the first day of the convention that the Sunday School Board possibly could have on that first day got an endorsement for its plan to have the original authors revise the commentary. "On this first day the determination for harmony would have endorsed almost anything other than sprinkling as a mode of baptism," the editor quipped.

"The desire for harmony did produce one action that is filled with unfortunate possibilities," said the Kentucky *Western Recorder*. "Based on unprecedented interpretation of Bylaw 16 by convention parliamentarian James Bullman, President Bates ruled that any motion affecting an SBC agency or institution . . . not printed in the report of that institution must be referred to the SBC Executive Committee."

Bylaw draws fire

The *Indiana Baptist* devoted its lead editorial to the interpretation of this

bylaw, charging that Baptists "paid a tremendous price for peace" at the convention by sacrificing "the time-honored Baptist principle of the autonomy of the convention in session.

"This was the first time in the memory of convention observers that messengers were denied the right to debate and to vote on motions presented during a convention," said the Indiana editorial. "This in essence denies the convention the power to be a convention, . . . and "means that the Executive Committee will be a filter of any motion by a messenger before the convention can discuss and act upon it."

The purpose of the bylaw, the editorial observed, is to protect the messengers from hasty motions by the agencies, but the new interpretation reverses this to protect the agencies from motions by the messengers.

"If we ever get to the place we do not trust this (democratic) process and the messengers themselves, we have ceased to be Baptists," said the Indiana editor. "The delay in considering this basic issue (bylaw 16 interpretation) meant that this year's SBC was devoid of any business initiated by the messengers. In this respect it was not a Baptist meeting."

The *Ohio Baptist Messenger* called the bylaw interpretation "a gag rule," and observed that the St. Louis convention "may go down as one of the most 'Presbyterian' meetings Baptists ever had."

None of the editorials in the Baptist state papers agreed with parliamentarian's interpretation of the bylaw. The *Arkansas Baptist Newsmagazine* said that the interpretation put the SBC in the "bizarre position of having refused itself the privilege of conducting its own affairs, and in effect, placing the Executive Committee over the Convention."

Bates highly esteemed

The Baptist paper editors, however, were not critical of the convention president for the ruling. More than a dozen of the editorials praised Bates as a president, and his "calm, low-key," "fair," "courteous," and "masterful" job of presiding.

Bates "brought a new dimension of understanding to the presidency," said the North Carolina *Biblical Recorder*. "He is God's man for the hour for Southern Baptists," chimed the *Georgia Christian Index*.

"There has not been a better presiding officer nor do we recall a better president," added the *Texas Baptist Standard*.

The editorials had no praise, however, and some criticism, for the selection of James Bulman of North Carolina as

parliamentarian. The *Texas Baptist Standard* called Bulman's appointment Bates' only mistake, and credited Bulman "for initiating the suppression" at the convention with "his innovative ruling" on bylaw 16.

The *Maryland Baptist* put it in stronger words: "Dr. Bates presided under great pressure from a parliamentarian who apparently wanted to run the convention and thought he could and should in his role.

Bulman rulings hit

"If Mr. Bulman's ruling had prevailed at Denver, there could not have been one word of discussion about the Sunday School Board or the Christian Life Commission," continued the *Maryland* editorial. "Messengers who felt as strongly as some did at Denver would have held a public burning of *Robert's Rules of Order* and the Convention's bylaws with Mr. Bulman tied to a stake in the center of the fire!

"We have always believed a parliamentarian was a resource person with recognized expertise in the field, but apparently Mr. Bulman felt he had a mandate to tell President Bates every move he could make. He popped up and down, paced the stage, counseled messengers on procedures and even talked to Dr. Bates while the president was addressing the body in his presiding," the editorial said.

"Mr. Bulman hasn't been to a convention since 1959, the year he insists he was bodily thrown out," the *Maryland Baptist* said. "It will probably be easier for the convention and Mr. Bulman if he doesn't show up again at the SBC annual meeting for the next 12 years."

The *Capital Baptist* of District of Columbia added the parliamentarian "did more to bottle up the convention actions than he did to keep it moving." The editor then made four suggestions for improving the convention next year.

The editorial suggested: "(1) get another parliamentarian; (2) eliminate floor mikes and make everyone come to the platform; (3) make sure . . . whoever plans the program is aware of previous convention actions and insists on reports where it is necessary; and (4) set up some better way of dealing with resolutions than the last-minute way we draft them now."

Resolutions praised

A half-dozen Baptist papers commented on the significance of the resolutions adopted in St. Louis. The *Louisiana Baptist Message* called them "some of the strongest resolutions in the history of the convention."

The *Georgia Christian Index* observed that the resolutions, "dealing with such vital issues as abortion, penal reform,

judicial overhaul, etc., showed in a dramatic new way that Southern Baptists are steadily becoming more and more concerned and involved with the workaday world where the gut issues of our times are so crucial."

The *California Southern Baptist* added that "there was no serious opposition to taking some pretty strong stands on some subjects that would not have stood a ghost of a chance of passing a few years ago."

Students are praised

About eight of the papers praised a presentation made by Baptist students, with the *Michigan Baptist Advocate* calling the presentation "without a doubt one of the highlights of the convention."

Some papers called the student presentation the most inspirational moment of the convention. One paper said there were not many "high hours of inspiration," while others pointed to an emphasis on reaching the cities of the world, the commissioning of 30 missionaries, and the president's address and annual sermon as the high points of the convention.

Several of the editorials said the convention was too short to do its business effectively, and the Mississippi and California papers said the denomination's agencies were hampered by not being able to bring full reports to the convention. The North Carolina *Biblical Recorder* countered, however, that the messengers liked the fewer speeches, the time-saving reports from agencies, and the shorter sessions.

Asking, "Where do we go from here?" the *Missouri Word and Way* urged all Baptists, including the boards, agencies and pastors, to "proceed to major on majors. We need to unite in a spirit of deep humility, relying upon the power of the Holy Spirit to reverse our downward trends . . ."

The *Illinois Baptist* cautioned future conventions against becoming so wrapped up in internal affairs that they are unaware of what is happening in the rest of the world. As an example, the editorial pointed to the need for penal reforms at the county jail located just across the street from the meeting hall for the convention.

The *Louisiana Baptist Message* concluded by looking to the convention next year in Philadelphia, "where hangs the liberty bell." The editor observed that "the crack in the bell is real, as is the crack in Southern Baptist fellowship." "Who knows," the editorial asked, "there could be a rebirth of liberty (soul liberty in Philadelphia). Soul liberty has always been a hallmark among Baptists. The day it dies, Southern Baptists will become passe."

'Substitute Christianity'

By Jerre R. Hassell
Text: Mark 10: 17-22

I wonder if you could use your imagination for a moment in this story. Can you picture Christ walking down a road? The roads of his day were not like the roads of our day. They were not the wide freeways with three and four lanes one way, and three and four lanes the other way, divided with a parkway, but rather, they were simple, crude, rough, worn hardened trails where packs of animals or caravans had moved for centuries. They took the easiest way to walk. The roads always went by a water hole somewhere. Jesus is walking down such a road.

His disciples have clustered around him to listen to him speak. They are listening for every new word that he will tell them—this one who speaks with authority like they have not heard before. They are listening very closely to every word that he says, in response to each question that is asked.

A group of women and children are following along behind Jesus and his disciples. The curious are just hanging on to see what is going to happen. There is always a crowd around to see what someone will do to someone else, as long as it does not happen to them. Perhaps it is one of the children in the crowd who first notices on the horizon a small speck. Maybe no one else pays any attention to it, but as a child will pick on something small and fasten his attention on it, he watches it until it becomes a cloud of dust. By now, others have noticed. This cloud of dust grows larger and as it grows larger, presently it is given sound. They can tell that this cloud of dust is being caused by a group of horsemen, who are apparently riding down or are close to this same road.

It does not take long until they know that this troop of horsemen is going to come right down to where they are. As the horsemen come into view, the crowd can see that the one who rides in the front is a man of obvious station, rank, affluence, and position. Those who ride around him are his servants.

At a certain point, not very far away from the crowd where Jesus is walking, one servant jumps from his mount and grabs the bridle of the beautiful stallion upon which the man of affluence rides. Another servant lets his mount go as he drops to the ground. He takes a robe out of his saddle that is very finely woven, very richly dyed, and runs to his master, who has now stepped from his horse. He takes from him his riding habit, and as is the custom in the Orient, the young ruler first makes himself presentable. The young man then runs to the feet of Jesus and kneels down and looks up into his face and says, "Good Master, I want to know what I have to do to have eternal life."

Jesus looked down at the young man and saw in him all the fullness that was there. And he said, "Do you know the commandments, 'Do not steal. Do not murder. Do not commit adultery?'" "As Jesus spoke, the face of the young man glowed. He could hardly wait until Jesus had finished what he was about to say. "Oh, all these things have I observed from the time I was a small boy," blurted the youth.

Now, I can picture Christ as he pointed his finger and said, "One thing ye lack."

"What is it?" asked the man. I would do it. What is it?"

Jesus, still pointing, said, "Go, sell all that you have, and come, take up your cross and follow me."

I can see this young man's eyes fall from the face of Christ to the rough garments which Jesus wore. I can see his eyes fall down to the feet of Christ, to the rough sandals and the dirty feet which Jesus had as he walked down a dusty road. I can see his eyes come across the sand and fall upon his own finely woven, richly dyed garment. I can see his eyes

fall upon the boots which are his, which have been made by a very fine bootmaker in a far-away city. I can see his eyes as they glance across the sand to look at the horses, and at all that is represented by his company of servants who stand to do his bidding. And I can see this young man's sadness, for he had great possessions.

Now for the theologians here. You would go on to read the rest of this chapter and to delve into the theology of riches, which is taught. This is why Jesus gave it. But I want to stop here and find my message today, which I have entitled, "Substitute Christianity."

I find in the person of this rich young ruler and in the presentation which he makes to our Lord on this road, a personification of what you and I are as Christians in the 20th Century.

I hear Jesus really saying to this young man, "I see what you intend to do with this gift of eternal life. You simply will add it to all the things that you have. You are going to make me another part of the baggage which is yours.

"You have horsemen and horses, and affluence, and power, and wealth, and position, but you don't have eternal life. You're simply going to add me to everything else."

Jesus is saying to this young man, "I do not intend to become just another part of your luggage."

I find a great deal of meaning in this in the 20th Century. I find a great deal of meaning in the modern day Christian, who somehow, rather than committing himself to Christ in order that Christ might be the center of his life, makes Jesus just another piece and parcel of luggage to all else that he has. I am weary of the busy-ness of all of us to the point where Jesus never counts in what we do, nor what we are, nor in what we think.

I am weary that we somehow have the money and the time and the opportunity to do anything that we want to do, and yet when it comes down to a committed church, committed to a risen Lord, somehow he must just take part of what is left over in our lives.

But you see, in order to make Christ just a "thing," we have had to develop for ourselves a substitute theology—a theology that will substitute for the real theology, which comes from commitment to Christ. Our tragedy is that our substitute theology is simply not working in the 20th Century.

Substitute theology will not work with a man on a hospital bed with a doctor standing over him and saying, "The diagnosis is cancer. We will operate tomorrow and take out a lobe of your lung." Suddenly this man's mind seeks in all the different areas to find some inner strength, and he does not find it in his theology of substitution.

Let me give you some examples of our substitute Christianity. We have substituted peace of mind for a pure heart, in our new theology. We live in a disturbed society, and it is getting more disturbed every day. All of us are a part of the disturbance and all of us know it. We are living in a day in which there is an emphasis on ultimates which is making wrecks out of all of us.

You simply cannot have just an ordinary house any more, but it's got to be a *Better Gardens* house. It's got to have a *Good Housekeeping* bathroom. It's got to have a *Ladies Home Journal* kitchen. It's got to have a *Modern Housekeeping* patio. It's got to have all the proper accoutrements so we can put it in the newspaper and have everybody look at it.

I noticed in the morning paper that the car dealers and the car manufacturers have run out of words for new

automobiles. The fastest, slickest, most powerful cars that exist today don't have new names to describe them. They are going to put all the most ultimate, descriptive words into the computer and see if they can't come out with some new combinations of words.

Everything is lived in terms of the ultimate. Everything has got to be—the zazziest, the zaniest, the greatest, the grandest, the most wonderful thing it can possibly be. It's no longer just tooth-paste, but it's got to be "sex-appeal" toothpaste. It's no longer just an automobile that you drive from place to place, but it's got to have four in the floor. It's got to have a 500 horsepower engine. It's got to have six carburetors. It's got to have eight tailpipes. It's got to have stereo inside with four-season air conditioning, so that we can drive along the road in style.

Our status symbols are money, houses, cars, and beautiful wives. Some old boy takes a beautiful girl home, and she hangs her hair in one place, and then she takes the other things that hold her in and up and out and around, and about, and puts them about in different places. This old boy wonders whether or not the deal he made is really worth it, now that he sees his honey come apart when he gets her home. And when we don't have the beautiful, sex appealing wives we thought we had, we want to swap them in on another model!

Tensions are arising in all of us because you and I are not ultimate people. When we get home and look at our blood-shot, tear-stained eyes in the mirror and realize that we are nothing but ordinary human beings, tragedy erupts and our solution to that is activity. Get busy! Do something! Get out and get going! There are a lot of people who simply will not go home, because if they do, they have to fight the problems there, and if they do not go home, they don't have to face them.

I was pastor of a church one time where I noted that two of the most active people in the church always came in separate cars. They were married to each other, but they never came to church in the same automobile.

Let me call her Mary. One day Mary was at church getting Vacation Bible School supplies. I called her into the study and said, "I have a personal question to ask. If it's none of my business then say, 'Preacher, it's none of your business,' but if I can help, I want to help."

"Well, what's your question?" she asked.

And I said, "I want to know what's wrong at your house?"

She said, "You've noticed it, have you?"

And I said, "Yes, I've noticed."

And this opened the gate for this woman to sit down and talk with me about all of the difficulties that she and her husband were having.

Over a period of several months, I saw this couple in counseling. The way that I could tell healing was taking place was that when they came to church, they came together. This couple had used church activity as a means not to go home and face their problems. When we don't have to go home and face the problem with the kids, and face the problem with the wife, and face the problem with the husband, and face everything that stares us in the face, then activity becomes an escape.

We have devised the cult of reassurance, the peace-of-mind clinic. One of the popular types of books that are sold in the book stores are those which deal with peace of mind. One such book a few years back was called, *How to Stop Worrying and Start Living*. I'm going to write a sequel to that if I ever can. I'm going to write a book on *How to Stop Living and Start Worrying*, because I think we need to be concerned about the world of which we are a part.

I had a man stand in my study one day with a page torn out of one of these books and underlined were these words, "Another day has begun. You can be what you have pictured

and accomplish what you want life to be." He said, "Preacher, I've thought about that for months and months, and it still has not happened. What's the matter?"

We calm our fears, ease our tensions, soothe our wounds, by trying to convince ourselves that things are not really as bad as they seem. I work in an institution where I see people all the time who think God is a bellboy. "Get me what I want and get it now, for I'm a busy man."

We make religion a hot-water bottle that we want someone to come and put on our aches and our pains. We make our Christianity some sort of a spiritual Novacaine that we can inject into a spot that hurts, but when we are not hurting, we simply do not want to be bothered. Peace of mind—just let me be in a place where I can live in peace and not be worried and manipulated by the world.

Jesus said in the 14th chapter of the Gospel of John, "My peace I leave with you. Not as the world giveth, give I unto you." Jesus was talking about a peace that is based upon a right relationship to God. He was talking about a peace that is free of guilt. He was talking about a peace that gives inward strength for these days.

"Blessed are the pure in heart, for they shall see God." Pure in heart? We're talking about peace of mind. Jesus is talking about pure in heart, for, you see, peace of mind is the by-product of a pure heart.

Paul said, "The peace that passeth all understanding will keep in your hearts and your minds through Christ Jesus." Aren't we living in a world in which hilarity and happiness are sought as ends in themselves? Don't we spend fantastic amounts of money on movies and entertainment of all kinds in order that we can have happiness?

But happiness is not something that a man says, "There's happiness; I will attain it." Happiness is a by-product. Peace of mind is also a by-product. You don't say, "I want peace of mind and I'm going to get it." You don't say, "I want a peace that passeth all understanding, and I'm going to get it." But Jesus said, "Seek ye first the kingdom of God. . . and all these things shall be added unto you." That's what he was talking about.

But you see, peace of mind is so easy. Purity of heart requires that we pay a price; that we commit ourselves. This costs us something! This we are not willing to do.

Let me point out something else. We substitute reform for regeneration. Now I found a long time ago the way to drive my wife crazy is to ignore her. I used to have a short-wave radio in the den. I said I *used to*. You'll know why in a minute. I could lay on the couch and put my headset on and leave it off of one ear, and watch TV, and read. The short-wave radio didn't demand all my attention, the TV didn't demand all my attention, and what I was reading didn't demand all my attention. But it drove my wife crazy, because when she would try to talk to me, she couldn't tell if I were listening in this ear to the radio, this ear to the TV, and with my eyes to the book whether I was hearing her or not. So I had to stop it, because she got to where she would come over and thump my earset. And that just killed my eardrums!

One of the idiosyncratic things I like to do is to read almanacs - statistical almanacs. They are nothing but facts and figures, but they are fun to read. One night, in my bed of leisure, watching TV and listening to my short-wave, I was reading some facts and figures when all of a sudden one stuck out very brilliantly to me. They made the statement in this particular almanac that 60% of the American people belong to some church, synagogue, or character-building institution. Now what they categorized in this was everything. They put in all kinds of churches, all kinds of religious persuasions, all kinds of character building institutions — Boy Scouts, Girl Scouts, fraternal organizations — they lumped them all together. They said 60% of the American people belonged to some church, synagogue, or

Continued on page 16

'Substitute Christianity'

character-building institution. The thought occurred to me that the millenium is around the corner.

That same almanac, though, went on to point out that the crime rate is rising at huge proportions over the population rate in this country. This same almanac talked about the hundreds of thousands of children born illegitimately in a particular period of time. It talked about the enormous number of people who commit suicide in a particular given time.

This same almanac that said 60% of us belong to some church, synagogue, or character-building institution, also asserted that there are more barmaids and prostitutes than there are girls enrolled in colleges in America.

It said we spent more on toys than we did on textbooks for public education; we spent more on dogfood than we did for Christian education.

You can prove out of these particular statistics that we spent more on bubblegum than three Christian denominations spent on foreign missions.

How is it possible we can live in a society in which we are having an increased number of people belonging to churches, synagogues, and character-building institutions, and at the same time have a rise in crime rate, a rise in prostitution, and a rise in rate of illegitimacy? For the very simple reason that we talk about reform rather than regeneration. We have taken our lives to the point of saying, "I will turn over a new leaf." But you see, it's not a question of turning over new leaves, it's a question of getting to the inside of a man's life. This is where the problem is.

The greatest mission field in the world sits in most congregations today across America. As we sit here this day and worship in this service, there are those of us who have never made a commitment of our lives to Jesus Christ. We've been trusting in some sort of reform.

If you want to deal with a man, deal with his emotions. Deal with a man's moods; deal with his purposes, and deal with his ideals. You don't deal with a man by asking him to be good for 24 hours. You don't deal with a man by asking him to behave himself for a year. But you get down in the middle of his life and you deal with his moods, and his emotions, and his ideals, and his purposes, and with the center of his life as he sees it, and then you're dealing with the man.

Isn't this what Jesus said in the whole third chapter of the Gospel of John when he said, "You must be born again"? And Nicodemus missed it. He said, "Do I become a baby and enter the second time into my mother's womb and then I'm born again like in the physical birth?" Jesus said, "No, that's not it at all." Then he told him, "Except you be born of water and the Spirit, you cannot enter the kingdom of God." He was talking about cleaning up the *inside* of a man's life.

When those who stand on the outside of the church today point their fingers at us and talk about our hypocrisy, they're right. When they talk about us going about with our coats of Christianity that we wear on Sunday morning and Sunday night and then becoming devils on Monday morning, they're right. And when the man stands outside and says, "I'm just as good as any members of your churches," he's right, because the church has no business dealing with good men.

There is no place for good men in church, but there is a place for redeemed men. Redeemed men, who recognize that what is needed is Jesus Christ as the center of their lives; to deal with the purposes and ideals of their lives; to deal with moods; to deal with what a man is when there is nobody else around. When Jesus said, "You must be born again" he was saying that a man must be regenerated from the inside—not reformed on the outside! It's easy to reform. It

requires a price to be regenerated.

We substitute hearsay for genuine religious Christian experience. I am surprised that we will do it in church, when we won't do it any place else. One day I was at the Southern Baptist Convention, sitting in a hotel with a group of about five preachers. It was a big city and I hadn't ventured out very much. Somebody came up and said, "I've found a restaurant about a mile from the hotel here, where they serve a steak about that big around and about that thick, with a baked potato and a salad, for \$1.97."

Well, every part of my anatomy that experiences a steak watered. I could hardly wait until things were just right so I could run down those twelve blocks, get into that place, and sit down and enjoy the steak. It's one thing to hear a man talk about a steak — it's another thing to eat one.

Then, why is it, today, that the theology of most people who sit in churches is nothing in the world but that which is reflected from the pulpit? If your theology is nothing more than just what you have heard from the pulpit, then you are a pauper spiritually. I'm persuaded that I know your pastor well enough to say that when he stands up here and preaches, he's saying to you, "I want you to experience it, not merely say, 'I heard it someplace.'" The theology of most of us is that I heard about somebody who did a certain thing, rather than to say I have experienced a certain thing.

The theology of most of us is only at the point of what we have read or heard somebody else say. When the evangelist comes to town and talks about the dynamic experiences in Jesus Christ, we run down the aisle, we rededicate our lives and go back just like we were to the old hear-say business again. Why is it that we can't say, "I know!" "I know! I've been there! I've experienced it!"?

Isn't this part of the problem with our witnessing? Aren't we trying to use terms we don't know the meaning of, to explain an experience we've never had? And people, that's so difficult to do. Trying to tell a man to go down a road and go some place where you yourself have never been is almost impossible to do. Unless you've been down the road, unless you've made the commitment of faith, there is no way in the world that you can ever reach the point of telling somebody else how to get down the road.

The word "salvation," the word "commitment," the words "giving of yourself, being saved, accepting Jesus"—these words don't mean anything to you unless you've been there, unless you've experienced it and you can say, "I know what they mean. I've been there. I know exactly what they are talking about, and I can tell you. I can point you the way."

Aren't we somehow trying to work ourselves into a theology of only listening to everybody else? This is the sophisticated thing to do. We sit on Mars Hill, and we listen to everybody's religious thing that comes along, but don't commit ourselves to any of them. We simply listen to everybody, because if we commit ourselves, it requires something of us. In John 17:3, it says, "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ." That word "know" in Greek means first-hand, experiential knowledge. If we wanted to describe the most intimate physical knowledge of somebody else, we would use this word. It is the same Greek word that is used in Matthew 1:25, "And knew her not till she had brought forth her firstborn son . . ." It is used here to express sexual knowledge.

When Jesus used this word, he said, "And this is life eternal - that you know God intimately, personally, first-hand, directly." It's not something you have heard about God, but it's something you have experienced with God. "I

know! I know!" But you see, merely to hear something is easy. I have to be committed. That requires something of me. I have to pay a price!

This young man walked back to his horse, and, I am persuaded in my imagination, that while he was having his presentation robe taken from him, and as he was putting on his riding robes, he turned back and looked at Jesus again and said, "Would you take me upon my terms?" And Jesus, loving this man and seeing all the potential that was in him, said "No, my terms."

As this man got up on his horse and prepared to give the command that would turn all of his horsemen who rode with him, he looked at Jesus again and stared him eye to eye, saying, "Would you take me on my terms?" Jesus said, "No, on my terms." And this young man gave the command that turned him and his entourage back across the desert. The crowd watched until presently the sound was gone, and the great bulk of the cloud of dust was nothing but just a speck

on the horizon. A hot wind on the desert suddenly whisked that speck and this man was gone.

I am persuaded that what he taught us is the lesson that you and I are going to have to learn if 20th Century Christianity is going to be vital and alive and meaningful. We're going to have to be a committed people. We are going to have to be committed to Jesus Christ. We are going to have to set some priorities in our lives. We are going to have to set some things that are first. We are going to have to make Jesus Lord in our homes and in our personal lives.

What this young man taught us by encountering Jesus Christ was this—if your Christianity hasn't cost you something, it's probably not worth very much!

Jesus said, "Come, take up your cross and follow me." Brother, that means commitment! Can we be committed to Jesus Christ, to be involved in a world that needs to see a risen Christ in the lives of those of us who call ourselves church members and Christians?

Survey discloses PR evaluation of Texas churches, evangelists

DALLAS (BP)—The credibility of individual Baptist evangelists could stand some improvement, according to a survey conducted among editors and reporters on key newspapers in Texas.

Opinions of the public relations practices of Baptist churches and Baptist evangelists rated no better than fair in the survey, even though Baptists were ranked first in comparison to similar representatives of other denominations.

A number of criticisms in response to the survey pointed to the need for improvement. "Your PR (public relations) is stronger, but this is not to say necessarily that it's that much better," one newsman wrote.

Representatives of 16 key Texas newspapers, including editors, managing editors and religion writers, responded anonymously to the questionnaire circulated by the public relations department of the Baptist General Convention of Texas.

Purpose of the survey was to surface communication problems faced by individual evangelists and churches which the convention and the Texas Baptist Public Relations Association hope to help solve.

Part of the credibility gap, in the opinion of several newsmen, involved what one called "the numbers game."

"When it comes to playing the numbers game," he said, "I'm not about to accept their claims . . . so many this, so many that . . . the real test is how many stay won, after the evangelist has gone. If they stay, then yes, this is valid. If not, something isn't right somewhere."

In response to a question, 61.4 per cent said PR programs of Baptist churches were fair in their experience, 23.6 per cent, good; and 7.6 per cent each, fair to good and poor.

"The PR program of the Baptist General Convention of Texas or the

Southern Baptist Convention is great, but the individual church's program varies from church to church," one writer responded. "Some are PR conscious. Others have no programs at all in this area."

Another said, "Most individual churches have no apparent PR programs, unless they want to push some revival meeting they're planning. Then they can be a little too insistent in wanting coverage. Unfortunately, they do not wish to reciprocate if an issue comes up and they are called on for an interview, particularly if the issue is close to home."

Nearly 42 per cent rated the public relations of individual evangelists as fair, 33.3 per cent, good; 8.3 per cent, fair to good; and 16.7 per cent, poor.

Comments ranged from "they come on too strong" to "unimaginative—sole purpose is to get a notice of a meeting in the newspaper."

Over 66 per cent had only a "fair" personal opinion of Baptist evangelists and more than 33 per cent had a "good" opinion.

Enlarging on this ranking, one writer said, "I have mixed emotions here. Some evangelists have a good approach, not just to religion but man to man." He added that some "thump the Bible" when they should be proving their faith.

The newsmen ranked Southern Baptist churches and evangelists first in Texas in rating 10 different denominations from 1 to 10 in PR effectiveness. And 69.7 said "good" when asked how they would compare Baptists with other denominations. Twenty-three per cent said "fair" and 7.7 per cent said "fair to good."

In probing for basic weaknesses in the PR programs of the churches and the evangelists, the survey elicited a wide range of comment.

One newsman observed that Baptists often miss the point of offering something unique, stressing in their promotional pieces the personalities of revival leaders, rather than what they are trying to do for God.

Other criticisms included, poor editing and writing of copy, bad timing of publicity, too much "pulpit jargon," lack of professional touch, too much emphasis on personalities of little-known speakers and not enough on substance; lack of knowledge in dealing with the press, lack of concern for deadlines, failure to localize news releases, failure to organize and delegate overall PR responsibility to one person, poor personal contact with papers, failure to recognize novel and newsworthy elements, failure to speak to the "gut issues of the day and try to relate the Christian faith in a way that is truly convincing," and tendency to exert overbearing pressure to print items.

On the last point, one religion editor cited a call-in harassment campaign during a revival designed to coerce the paper into printing what the particular church wanted. It failed and probably has "blown it" for some time to come with that particular paper, the writer said.

Although the newsmen freely expressed criticisms, the overall tenor of their response was constructive.

Said a managing editor: "Look up something of general interest and concentrate on that. It doesn't do any good to write for the benefit of preachers and choir members. The object is to attract the attention of those who would otherwise have no curiosity about an evangelistic endeavor and therefore not otherwise attend."

Another urged: "Public relations ought to be defined to all pastors as a far broader thing than printed material, ads, radio-TV spots, etc. But when these media are used the space ought to be used well."

Bears Are Fun

By Grant Madison

ALMOST anything can happen in the mountains where I live. For instance, the only bridge can go out as it did ten days ago. We who live on the banks of the Teal River are then left with only a cage and a cable to get us across that wild mountain stream.

The cable is a heavy wire rope. Its ends are fastened securely to big fir trees standing on either bank of the river. The cage consists of two wide boards connected by wires to roller bearings. These run on the rope. When not in use, the cage is hooked to one of the trees. To go somewhere, I release the cage, sit on the boards, and pull very hard until I reach the other side.

A couple of days ago I decided to cross the river to see whether the black currants were ripe in my favorite patch. Just after I unhooked the cage, I remembered I needed a saw to cut up a downed tree for the fireplace. I left the cage swinging free, for I knew it couldn't slide away by itself when empty.

As I was coming back with the saw, I noticed that the cage was some twenty feet out along the cable. Now how had that happened? I wondered. Someone or something must have given it a push.

Taking another look, I glimpsed a black object on the cage boards. I raced down the steps and across the river flat, only to come to a sliding stop when I saw a mamma bear right in front of me.

The black object on the cage was her cub. His curiosity had put him aboard. Then his weight—though he was only about the size of two of Mama's paws—had sent the cage skittering down the wire rope's slight incline toward a sag in the middle.

Mamma was mad. She tried to focus her weak eyes while she woofed at her cub to "come down out of that tree!"

He couldn't do that unless he was a tightrope walker or a channel swimmer. He just dug in his baby claws and clung, while the cage tipped dangerously with the shifting of his weight.

Mamma rushed down the bank and into the water. She tried to stand upright and get her front paws on the cage. The river current was too swift. She splashed down with a rolling lurch that almost threw her off her feet.

There was only one thing for me to do. I must go out on the cable after the cub.

I started hand over hand with my weight hanging from the wire rope. Then Mama Bear saw me and decided I had designs on her darling. She made a couple of lunges at my feet, which were well within pawing range.

After the second one, I forgot to be scared and became angry. I saw her third swipe coming just as I

reached the cage. Quickly I kicked her in the snout—the tenderest part of a bear—and swung on board.

The cub was too frightened to do more than squeak in a very mousy tone and dig his claws into my heavy wool shirt. I held him with one hand while I pulled us both back to the home platform with the other.

Mamma trotted anxiously through the water to the bank and formed a reception committee of one. But she didn't try to paw me again. She was too worried about her offspring. When I pushed the cub off on the platform, she grabbed him and sniffed him all over. Then she sat down right there, took him in her arms, and rocked him.

Just as I was beginning to feel a bit choked up about it all, the cub bounced awkwardly off Mamma's lap and tried to nip my ankle. That was just a few moments before his brother (or sister) came sliding down the hill, mostly on his fat little stomach—which, I discovered later, was probably full of the everbearing strawberries from my garden. Mamma has a couple of bright youngsters all right.

(Sunday School Board Syndicate, all rights reserved)



Available for pastorate



Mr. Conniff

Alfred Lee Conniff, Sebastian, Fla., whose wife is the former Miss Jewel Hannah of Jonesboro, was graduated recently from Southwestern Seminary, Ft. Worth, Tex., with the Master of Divinity degree.

The Conniffs have indicated an interest

in coming to a pastorate in Arkansas.

Mr. Conniff is a graduate of Baptist Bible Institute, Graceville, Fla.; and has the B.A. degree from William Carey College, Hattiesburg, Miss.

Mrs. Conniff received the Bachelor of Science degree from Arkansas State University, Jonesboro, the Master of Science degree from the University of Tennessee, Knoxville, and the Master of Religious Education degree from Southwestern Seminary, Ft. Worth, Tex.

The Conniffs have no children.

They may be contacted at 4040 Sandage Ave., Ft. Worth, Tex. 76110.

Wickliffe accepts Arkansas pastorate

Vernon Wickliffe, who for the past 19 years has been serving in pioneer mission work in California and Michigan, recently moved to Hope, where he is pastor of Calvary Church.

Wickliffe received his training at Ouachita University and Golden Gate Seminary, Mill Valley, Calif.

For the last 7½ years Mr. Wickliffe has served as superintendent of metropolitan missions in the northern suburban area of Greater Detroit. This area involved three counties and two associations. The number of congregations in the area increased from 19 to 42.—Reporter

Summer youth director



Mr. Smith

Gary A. Smith, a senior at Arkansas Tech, Russellville, will serve as youth director at Park Place Church, Hot Springs, this summer. He is the son of Mr. and Mrs. Tommy Smith, Hot Springs, and is married to the former Miss Sandy Jack-

son of this city.

Last month he was elected president of the Arkansas Baptist Student Union.

— Carl M. Deaton

Baptist beliefs

A midnight revival

By Herschel H. Hobbs

"And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them"—Acts 16:25.

Robert G. Lee says that if you put Paul in jail he would come out with the jail door under one arm and a convert under the other. This is in essence what happened at Philippi.

Unjustly beaten and imprisoned Paul and Silas, rather than to complain, at midnight held a service of prayer and praise. The prisoners, and probably the jailer, heard this. To say the least, it was an uncommon thing. Earthquakes were common in this area. But it was no common thing that one should occur in the midst of a religious jail service. One can understand how the doors of the prison might be thrown open by such a tremor. But not that "every one's fetters were unfastened" (v.26, RSV). It was an act of God.

Roman guards must forfeit their lives when prisoners escaped. Thinking that his had done so the jailer was about to commit suicide. But Paul stopped him, assuring him that no prisoner had escaped.

This series of events convinced the jailer that these were God's men and God's doings. So he asked, "What must I do to be saved" (v. 30)? Paul replied, "Believe on the Lord Jesus ("Christ" not in best manuscripts), and thou shalt be saved, and thy house." His "house" was not saved by his faith, but by theirs in response to Paul's message (vv. 32-33).

One might call this "Salvation Simply Stated." No ritual, rite, or legalism. Simply faith in the saving work of God in Jesus. The Jailer asked a simple question and received a simple answer. It should be ever thus.

Revival breaks out from youth program

One hundred decisions, including 35 first-time decisions for Christ, resulted from a special youth program presented Sunday night, June 6, at First Church, Ft. Smith.

The church's Chapel Choir, composed of young people, presented the folk musical "Natural High," beginning at 8:30 p.m., following the regular Sunday night service. According to Church Reporter Virginia Harcrow, the church was filled for the occasion.

Forty-four young people from the Ft. Smith church have been conducting Bible schools in the Newport area. They were also scheduled to present "Natural High" in Eureka Springs.

The young people are accompanied by Charles Collins, music minister of the church.

Ministerial students receive scholarships

Billy Dowdy and Larry Spencer, who will be sophomores next year at Southern Baptist College, have received scholarships of \$250.

The scholarships are given each year by William Dale Kirkland, Baptist layman of Plumerville, and his sister, Miss Glenn Kirkland, to worthy ministerial students who need financial help to return to Southern Baptist College for their second year of study.

The Cover



JOT aids ecology

JOT, star of Southern Baptists' successful TV children's cartoon, teams up with an Un-Litter Bird in a new series of religiously oriented ecology spots now appearing on the NBC Television Network.

Produced by the Southern Baptists' Radio and Television Commission, the spots are aimed at fighting litter and pollution by training youngsters in the importance of keeping God's world clean.

Simon Peter, the Boy Who Became a Fisherman, by Gerald N. Battle, Word, 1970, \$3.95

Mr. Battle, merchandising manager of Cokesbury Book Stores, Nashville, uses what the New Testament reveals about Simon Peter, plus the author's imagination, to construct a picture of what the beloved apostle may have been like as a boy in his ancient setting.

Dere Mr. President, edited by Hannibal Coons, with foreword by Richard Nixon and introduction by Art Linkletter, Doubleday, 1971, \$4.95

This is a collection of the funniest letters children have written to the President. Fourteen of them are portrayed in facsimile reproduction. The kids call the shots the way they see them, with some trying to cheer the President, but others being quite harsh, all of them funny and interesting.

At the Risk of Being a Wife, by Patti Bard and Maryanna Johnson, Zondervan, 1971, \$3.95

Two wives who have never met collaborate on the writing of this book. Dealing with their deepest feelings and most personal problems, they frequently clash in viewpoints, but both succeed in being very practical. Married women, especially young married women, will want to read this book.

Mission Control, by John Wesley White, Zondervan, 1971, \$3.95

Writing for people living in a turbulent world caught up in anxiety, worry, trouble and discord, Dr. White seeks to make the gospel of Christ relevant to the jet-propelled world. Since 1964 Dr. White has been an associate evangelist with the Billy Graham Evangelistic Association.

Simple Sermons on Evangelistic Themes, by W. Herschel Ford, Zondervan, 1970, \$2.95

Dr. Ford shares another in his long series of sermon volumes, presenting tried and proven messages on the theme of God's salvation as offered to man.

Look Away! Dixie Land Remembered, by Marion Cyrenus Blackman, McCall, 1971, \$5.95

Highlights of a boy's youth in the red hills of Louisiana under the benevolent watch of a kindly grandfather are related here. The sort of things included are reminiscent of Mark Twain's *Tom Sawyer*. The author is a former reporter on the staff of the *Arkansas Gazette*.

Deaths

Roy L. Bishop, 70, Ft. Smith, June 17. He was a retired construction superintendent and a member of Windsor Park Church.

Mrs. George Eberhart, 59, North Little Rock, June 20. She was librarian for Baring Cross Church.

Mrs. Icie Opal Green, 65, Rison, June 20. She was a member of the Rison Church.

Seth Slayton Bradley, 60, a member of First Church, Searcy, June 16.

Mrs. Birta Renfro Quinney, 93, June 16. She was a resident of North Little Rock and a member of Pike Avenue Church.

Joseph A. Veazey, 92, Warren, June 13. He was a retired millwright and carpenter, and a deacon at First Church.

Mrs. Dollie H. Goodwin, 40, Little Rock. She was a bookkeeper and a member of Geyer Springs Church.

Johnnie A. Donald, 48, Little Rock, June 10. He was the brother of Mrs. Willie Mae Hughes, an employee in the Division of Services at the Baptist Building.

Mrs. Eula Mae Sivils Summerford, 69, Monticello, June 14. She was a charter member of Second Church.

Noel R. Long, Little Rock, 72, May 31. He was a retired policeman, and was a deacon at Calvary Church. He had served as church treasurer.



- **SUMMER JOBS PLAN EXPANDED**—President Nixon has announced that federally sponsored summer job opportunities will be 30 percent greater than last year and at the highest level in the 7-year history of the program. The government will invest \$303 million in the effort. In making the announcement, the President said that of the 824,000 job opportunities being made available 674,000 would be through federal government programs and 150,000 through the efforts of the National Alliance of Businessmen. The National Urban League warned that unemployment among blacks could reach one million this summer and urged the President and Congress to designate 53 cities as disaster areas and provide federal funds to create jobs. "The number of unemployed black teens who will be looking for jobs after graduation, or for jobs to enable them to return to school in the fall, coupled with the large number of unemployed black Vietnam veterans, makes the situation particularly critical," Harold R. Sims, acting executive director of the league, said. (*Washington Post*, June 3, 1971)

- **WHO SHOULD PAY FOR STRIKES?** Henry Ford II and his experts are seriously exploring an idea that would, in effect, put a company in the position of helping to finance a strike against itself. He wonders whether corporations should not find a way to help strikers' dependents, either in money or in kind, during walkouts. Only a couple of states now allow strikers to draw unemployment benefits. Ford says his observations of strikes in Britain (where strikers' families do draw benefits) convinced him of the need for such action. ("The Periscope," from *Newsweek*, June 7, 1971)

i fire writers

...with enthusiasm for developing God-given writing talent and extending their ministry in this exciting profession. You can be "fired" too, with my **free starter kit**

OK, Norman Rohrer, I'm ready to be "fired." Send me your FREE Starter Kit. I understand I can sell right from the start.

MR. MRS. MISS _____
ADDRESS _____

Christian Writers Guild - La Canada, Calif. 91011

God requires personal righteousness

International
June 27, 1971
Micah 6:1-4, 6-8

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

Micah spoke straight out on the most practical problem of every human being: what are the prerequisites for good standing with God? The prophet has the finest statement in the Old Testament on the subject, one which needs to be studied with care by every generation.

Two developments are under way in the American society: one good, one bad. It is good that governments, industries, and institutions are developing social concern. Government, at its various levels, has usually been concerned about justice and fair play — though at times it seems to have been conveniently blind — but only during the last forty years has it shown concern for the actual well being of its citizens. Business and industry, especially the big corporations, which were once characterized by ruthlessness and oppression, have in recent years shown concern for people and their total well being.

The dangerous development is that increasing numbers of Americans seem to be looking to organized society to solve their personal problems and care for their needs.

The passage to be studied contains a pertinent message for us: we cannot hope to promote justice and public morality in a society which is made up of morally twisted individuals. Micah moved on the twin assumptions of man's competence and responsibility before God — his capability and accountability

An open hearing, 6:1-4

1. Micah called for an open hearing in which the case of God against his people might be presented (1-3). In this manner the prophet challenged the people to hear God's complaint against them and consider their own guilt. He called on them to formulate a charge against him, if they could, and asked them to explain why they had grown tired of him.

2. He charged that Israel had forgotten God's redemptive acts when he rescued their forefathers from the house of bondage in Egypt. It was that redemptive work which constituted the ground of his covenant relations with them (Ex. 19).

He did more than rescue them in miraculous power: he also raised up their great leaders, who led them through their wilderness experience — Moses, Aaron, and Miriam.

What the Lord requires 6:6-8

In ancient religions the worshipper felt that he must not come into the presence of the Lord without something to offer; and in Hebrew worship men

brought gifts and sacrifices when they went into the temple. The prophet raised the question of a satisfactory gift with which one might come into the presence of God; and then, having raised the question, answered it. His answer states precisely the consensus opinion of the Old Testament prophets and seems to be the final word of God to be found in the Hebrew Bible on the subject.

1. Will choice offerings suffice? The obvious answer is negative. Even though burnt offerings were most acceptable under the Mosaic law, and yearling calves were choice offerings, the passage makes clear that this is not the answer.

2. Will extravagant gifts satisfy? Again the answer is negative, even though a

thousand rams and torrents of oil are given.

3. Will suffering help? No, not even the sacrifice of that which one holds most dear, his own family. Human sacrifice was quite common among Gentile races, and was not unknown in Israel; but the prophet canceled out the sacrifice of children as an acceptable approach to God.

In short, the acceptable means of approach to God is not through choice sacrifice, extravagant gifts, or excruciating self-sacrifice of that which one holds most dear; a whole new approach is necessary.

4. Justice, kindness and humility are the prime requisites for attaining and retaining the approval of God. Justice is righteousness in action. A person does that which is right as a true expression of his righteous heart. Mercy or Kindness is the true expression of a loving heart. To walk humbly is to acknowledge the lordship and authority of God.

The Outlines of the International Bible Lesson for Christian Teaching, Uniform Series, are copyrighted by the International Council of Religious Education. Used by permission.

Church building is our specialty —



- Planning
- Building
- Furnishing
- Financing

R & W

Write or phone today . . .
Inquiries welcome
CONSTRUCTION COMPANY

709½ Main Street — 375-7032
North Little Rock, Ark.

Hope beyond tragedy

By C. W. Brockwell Jr.

Minister of Education, Calvary Church, NLR

Jerusalem fell in 587 B.C., the historians tell us. But to us the fall is just so many words for we cannot comprehend what it would be like to see our nation destroyed by angry hands. Thus, the difficulty in understanding Jeremiah's message.

However, two things help us out. One is the Holy Spirit. He first moved Jeremiah to write these things for our enlightenment and he now interprets the message to us. Then, too, nearly everyone has met personal tragedy and defeat if he has lived very long. Perhaps in remembering such experiences we can feel something of Jeremiah's heartbeat.

Jerusalem, the place nobody wants

Jerusalem was God's city. So it was more than streets and houses and buildings. It was the place of worship, God's sanctuary. One day it became desecrated and then desolate as if damned by the very God who gave it birth. All the sacred things became objects of greed and lust. People reeled in horror, some choosing to die rather than witness her destruction. Those who survived staggered in despair.

You see, they had forgotten the meaning of sin. Sin is a creature snubbing his creator. Sin is a child turned against his parent. Sin is being unfaithful to one's mate. Sin is betraying a close friend.

They saw sin as merely breaking a law and righteousness as obeying that law. They believed they had the substance of true religion when in essence they knew only the form of religion. But what are man's puny works when struck by the tornado of God's wrath?

Jerusalem shall live again

When strong winds sway the trees dangerously close to the ground and when thunder and lightning blasts the darkness from the sky, it is almost impossible to imagine a beautiful morning. Yet, Jeremiah had God's word that the storm would pass and morning would come. Immediately, Jeremiah planted the seed of hope in the minds of his people. Probably no one listened because they were in such deep shock.

"So don't be afraid, O Jacob My servant; don't be dismayed, O, Israel; for I will bring you home again from distant lands, and your children from their exile. They shall have rest and quiet in their own land, and no one shall make them afraid" (Jere. 30:10, *Living Psalms and Proverbs*).

Did ever a prophet of God speak with such tenderness and with such hope for the future? We will do well to examine what God said through Jeremiah.

1. God works with individuals. National and family religion has its place, but an individual relationship to God is most important. Now that family ties were broken and national government destroyed, the people of God would learn that God cared for them as individuals.

Fred Wood reminds us that the distinctives of Christianity (personal salvation, believers' baptism, autonomy of the local church, separation of church and state, priesthood of believers) are all based on the worth of the individual.

Jeremiah shared this ray of hope beyond the tragedy of defeat.

2. God gives his people an inward desire to serve him. There are no self starters when it comes to righteousness. We enjoy the pleasures of sin too much. Very quickly Israel tried to absorb the culture of her neighbors into her religious life.

The two did not mix and Jehovah worship lost its appeal before gods of wood and stone which demanded no moral purity. Why? Because the hearts of the people were alienated from God. God and Israel did not move together and soon had little in common. Many times the Israelites wished they were back in Egypt. Often they were cold toward God's mercies.

Jeremiah said what was needed was a new heart, an inward desire to do God's will. Was this not what Jesus came to do? Does he not give to every disciple an intense desire to love him and serve him? The new covenant is personal, inward, and eternal, too.

What a ray of hope from Jeremiah!

3. God uses his people to reach others. One consistent thread running through Judaism and Christianity is that of missions. Israel was first called forth to bless all nations. Only when she rebelled did God turn to someone else. Likewise, the early disciples were ordered to be witnesses for Christ throughout the world. The new covenant relationship is truly one of sharing. God chooses to work through his people to reach the entire world. How much we are willing

Life and Work

June 27, 1971

Jeremiah 30-31

to be used of God is most important to every Christian.

God has guaranteed our place in heaven but we will determine our rewards by our work for him. Indeed, the joy of sharing in God's work is a taste of heaven itself.

Hope: that is what we have in Christ!

2,336 'decisions' in Tarheel town

LINCOLNTON, N. C. (BP)—More than 2,336 public decisions for Christ, including 1,584 professions of faith in Christ, were recorded during an eight-day evangelistic crusade here led by Evangelist James Robison, Hurst, Tex.

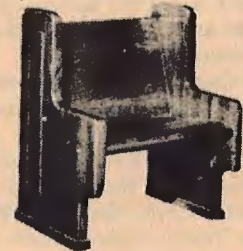
Crowds that nightly packed the high school stadium to hear the 27-year-old Baptist evangelist were estimated at 5,000—a figure equal to the total population of the Bible-belt town.

One local leader called the crusade the biggest thing to hit the county-seat town, just 35 miles east of Charlotte, since the days of "Cyclone Mac," a sawdust-trail evangelist of the 1920's.

No massive evangelistic effort had been made here in the 50-year interim, local leaders said.

The crusade was sponsored by the South Fork Baptist Association, comprised of 49 Southern Baptist churches in a countywide area.

CHURCH FURNITURE



At
A
Price

Any Church Can Afford
**WAGONER BROTHERS
MANUFACTURING CO.**

Write or Call
Phone OR 5-2468
BOONEVILLE, ARKANSAS

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

Index

A—adopted child as chosen one p. 11.
 B—Broadman Commentary, rewrite action halted p. 4;
 "Book burning (L) p. 5; "Beacon lights," other denominations
 help Baptists p. 8; "Baptist beliefs," revival in prison p. 19.
 C—Christianity, substitute p. 14; Covington, Mr. and Mrs.
 Charles, to Memphis p. 7.
 D—Draper, Charles, gets seminary degree p. 8.
 F—Fields, W. C., writes letter of thanks (L) p. 5.
 G—Goals in life (PS) p. 2; Graham, Billy, statements of
 challenged (E) p. 3.
 H—Hassell, Jere R., sermon by p. 14; Henderson, Danny, to
 NLR post p. 8.
 I—Liking Executive Secretary's job (IMS) p. 4.
 M—McKissic, Ray, gets award p. 11; McDonald, Ed Jr.,
 honored for service to Foundation p. 8; Murry, Raymond, to NLR
 post p. 8.
 O—Osceola Eastside dedicates building p. 6.
 S—SBC meet, editorials on p. 12; Speaking in tongues (II) p.
 10; Stokes, Mrs. E. F., letter from p. 5; Smith, Gary, takes summer
 post at Hot Springs p. 19.
 W—WIN testimony p. 6; Washington-Madison calls missions
 supt. p. 7; "Woman's viewpoint," childhood experiences p. 7;
 Wickliffe, Vernon, to Hope p. 19.

About people

William G. Tanner, president of Mary Hardin-Baylor College, Belton, Tex., for the past three years, has been elected president of Oklahoma Baptist University, Shawnee, effective Aug. 2. He will become the school's 11th president, succeeding Grady C. Cothen, who resigned last September to become president of New Orleans Seminary.

The 41-year-old Tulsa native was reared in Texas, where he graduated from high school, earned five degrees and held several pastorates before going to Mary Hardin-Baylor in 1968. He is a graduate of Baylor University, Waco, Tex., where he earned a bachelor of arts degree in English and religion, lettered in three sports, and served as Baptist Student Union president.

He holds a masters degree in administration and a doctor of education in administration from the University of Houston (Tex.) and bachelor of divinity and doctor of theology degrees from Southwestern Seminary, Ft. Worth.

Tanner is former pastor of First Church, Gulfport, Miss.; Broadway Church, Houston; West End Church, Houston; Field Street Church, Cleburne, Tex.; and Wheelock Church, Wheelock, Tex.

He is married to the former Ellen Sampey Yates, daughter of Kyle M. Yates of Baylor University.

OPPORTUNITY FOR YOUNG MAN or couple to attend 4 years at A.S.U. and work in our store or service department. Living quarters furnished. Reply to P. O. Box 850, Jonesboro 72401.

BAPTISTRIES — SPIRES



- Unit-Molded Fiberglass
- Accessories

Wiedemann Industries, Inc.
 Box 672 Dept. J5, Muscatine, Iowa

The unseamly

A smile or two

Two physicians met in the parking lot at the end of a long day.

"I'm beat," said one. "My patients chew my ear off by the hour. How come you still look so fresh?"

"I don't listen," smiled the other physician.

* * *

"He has a simply wonderful family tree. Indeed," she gushed forth, "he is the personification of fine stock."

"Sure," agreed her friend, "he's the sap of the family."

* * *

An earthquake hit the Indian reservation and the chief was asked why. He told them: "You dance Sun Dance. Get sunshine. Dance Rain Dance. Get rain. Dance Corn Dance. Get corn. He waved an impressive forefinger at them. "Now — what you expect when everybody dance Twist?"

* * *

Sitting on the veranda, the young engaged couple discussed the furniture they would need for their little dream cottage.

"Now, darling, regarding the living room," the young man ventured, "are you going to bring your piano to our home when we are married?"

"My goodness, yes!" the young woman replied. "That was the one thing Father made me promise before he would agree to let me marry you."

* * *

Two little boys kept after school for being naughty were requested to write their names five hundred times.

"It isn't fair," one of them protested. "His name is Fry and my name is Van Humpderingerklutzick."

* * *

Father was returning from his work to his happy little home. He greeted his family with, "What have you all been doing today?"

"I washed the dinner dishes," said Mary proudly.

"And I wiped them!" exclaimed Ann, just as proudly.

The only son was quiet, and so the father turned to him. "And you, Sam?"

"I picked up the pieces."

* * *

Teacher: "What is a vacuum? How would you define it?"

Student X: "It's a cleaner of some kind."

Teacher: "No. You're thinking of a vacuum cleaner."

Student Y: "A vacuum is sort of like nothing. You know — like in space . . . Well, I can't explain it, but it's in my head."

Attendance report

June 13, 1971

Church	Sunday School	Training Union	Ch. Adns.
Alexander, First	40	28	
Alicia	69	49	
Arkadelphia, Second	182	152	
Banner, Mt. Zion	40		
Berryville			
First	133	55	
Freeman Heights	100	42	
Rock Springs	88		
Blytheville, Calvary	177	71	2
Booneville, First	293	229	
Camden, First	385	159	
Cherokee Village Mission	122	24	
Crossett			
First	437	141	1
Mt. Olive	232	143	
El Dorado			
Caledonia	38	20	
Temple	38	26	1
Forrest City, First	447	190	
Ft. Smith			
Enterprise	35	25	
First	1172	430	11
Haven Heights	226	132	1
Gentry, First	153	67	
Grandview	68		
Greenwood, First	242	89	
Hampton, First	148	58	2
Hardy, First	34	19	
Harrison			
Batavia	60	37	1
Eagle Heights	201	47	
Helena, First	241	140	5
Hope, First	419	119	
Hot Springs			
Emmanuel	64	43	4
Lakeshore Heights	102	33	
Mt. Valley	80	36	
Jacksonville			
Bayou Meto	115	74	1
First	328	102	1
Lake Village, Parkway	49	29	
Lincoln, First	148	46	
Little Rock			
Geyer Springs	537	234	3
Life Line	535	143	2
Luxora, First	64	21	2
Magnolia, Central	560	191	
Melbourne			
Belview	105	71	
First	113	45	1
Monticello			
Northside	99	68	
Second	195	81	
Norfolk, First	96	77	5
North Little Rock			
Baring Cross	505	144	2
Southside Chapel	22	16	
Calvary	311	153	1
Gravel Ridge	137	79	3
Park Hill	673	156	6
Sixteenth Street	50	14	
Sylvan Hills	247	87	2
Paris, First	339	82	1
Pine Bluff			
Centennial	170	67	1
East Side	159	80	5
First	649	107	6
Green Meadows	67		
Second	168	83	2
Springdale			
Berry Street	97	40	
Elmdale	377	95	5
Mission	23		
Van Buren, First	461	190	4
Mission	58		
Vandervoort, First	47	22	
Warren			
Immanuel	224	62	1
Westside	62	39	
West Memphis			
Calvary	195	87	1
Vanderbilt Avenue	76	36	

Please remember . . .

postage for a
 post card is
 6¢ not 5¢

Few Presidents seen as church related

A sweeping study of U. S. Presidents shows that few had formal affiliation with any church or were in any sense devout.

George Washington identified himself with no religious establishment, says John Sutherland Bonnell in his book *Presidential Profiles*.

Thomas Jefferson also declined any links with a creed.

James Madison, another of the Founding Fathers, regarded discussions of religion as a strictly personal matter.

So did James Monroe, who did attend the Episcopal church, however.

Dr. Bonnell, former minister at Fifth Avenue Presbyterian Church in New York, broke down the affiliations or leanings of the 37 presidents: 11 in the Episcopalian tradition, 9 in the Presbyterian, 4 in the Methodist and 2 each in the Congregational, Dutch Reformed, Unitarian, Disciples of Christ, Baptists, and Quakers. John F. Kennedy was the sole Roman Catholic.

It was Rutherford B. Hayes who introduced religious services to the White House by scheduling Sunday evening

hymn sings. William McKinley, once a Sunday school teacher, quoted the Lord's Prayer as he lay dying of an assassin's bullet. He revived the Sunday evening practice.

Dwight D. Eisenhower began the annual Presidential Prayer Breakfast and requested that his Cabinet pray silently before each meeting.

Several presidents, Bonnell discovered, were avid Bible Readers. Abraham Lincoln probably was the best informed of Scriptural teaching. "I have often wished that I was a more devout man than I am," Lincoln allegedly told a delegation of Presbyterians. "Nevertheless, amid the greatest difficulties of my administration, when I could not see any other resort, I would place my whole reliance in God."

Andrew Johnson (the only President who was the object of impeachment, which was unsuccessful) frequently quoted the Bible.

McKinley kissed an open Bible at his first inaugural.

Wilson prayed on his knees and read the Bible so thoroughly that he wore out several copies during his lifetime.

Herbert Hoover, as a Quaker youth, read the entire Bible.

President Nixon, who has stressed worship more than any other President, is a birthright Quaker who prefers the Protestant style of worship.

The White House worship service of this administration "is now a truly ecumenical meeting," the noted author observes. — Norman B. Rohrer, Director, Evangelical Press News Service.

'Far-right' radio station silenced

NEW YORK (EP)—The decision of the Federal Communications Commission to deprive a Puyallup, Wash., radio station of its license was hailed here by the United Church of Christ, whose Office of Communication assisted in presenting the case to the agency.

Station KAYE, which has its headquarters in Tacoma, was charged with violations of the FCC fairness doctrine and accused of broadcasting right-wing propaganda, anti-Semitic and anti-Black attacks without granting proper time for contrasting viewpoints.

The case against the station was filed in 1969 by a group of prominent citizens of the Tacoma area. The Anti-Defamation League of B'nai B'rith also supported the petition.

In announcing the decision in Washington, FCC examiner Ernest Nash said that "it would not be in the public interest" to allow KAYE to continue broadcasting. The station's programming was "consistently one-sided and partisan in the views expressed," he said.

In the world of religion

Mormons begin largest temple

KENSINGTON, Md. (EP)—Construction has begun on what will be the largest Mormon temple in the world—a six-towered, \$14 million structure slated for completion in May 1974.

It will be the first temple built east of the Mississippi River in modern times.

Graham opposes postage increase

WASHINGTON, D. C. (EP)—An 11-page testimony by Billy Graham submitted to the U. S. Postal Rate Commission here, criticized a U. S. Post Office move to impose an ultimate "750 per cent" increase in religious press minimum postal rates. Speaking on behalf of his own association, the Catholic Press Association, the Associated Church Press, and the Evangelical Press Association, he specifically challenged the contention by postal authorities that all classes of mail, even non-profit, second-class, must pay their own way.

"This is a crutch used by the Post Office to tread its way through the maze of proposed second-class rates," the evangelist said.

Neglect blasphemous, Rabbi declares

DALLAS, Tex. (EP)—This country's failure to lift poverty-stricken old people to a minimum standard of decent living is "shameful and blasphemous," a Jewish leader declared here.

Rabbi Levi Olan, speaking to more than 300 Texans at the Texas White House Conference on Aging, dismissed the excuse that America cannot afford to help its elderly sick and poor.

"We have money for the young, the military, super airplanes, and football stadiums," he said. "It's almost indecent, certainly immoral, for me to sit down in comfort to a good meal, knowing an older person not far away is living in a shack with nothing to eat.

"When we read the morning paper reporting all the lush parties and sports events, how dare we say we haven't the money?"

Dr. Olan said the greatest single legislation in this country was the Social Security Act. Quoting several biblical admonitions on attitudes toward old age, Dr. Olan said this country was founded on the premise that all persons have worth and dignity.

In 14 workshops at the Dallas meetings, conferees are hammering out policy recommendations to take to the Washington conference.

Are You Moving?

Please give us your new address before you move! Attach the address label from your paper to a postcard, add your new address including the zip code, and mail the card to us.

ARKANSAS BAPTIST NEWSMAGAZINE
525 West Capitol Ave. Little Rock, Ark. 72201