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July 22, 1971

Arkansas Baptist State Convention

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Arkansas Baptist

NEWSMAGAZINE



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CONVENTION



July 22, 1971

A scrap-heap Bible



ELM

In 1961, "Mother and Daddy" gave a copy of the *New English Bible New Testament* to "Toby and Ray, With Lots of Love." Last week the gift New Testament showed up in a used book corner, at 29 cents!

The book had gathered some dust, in the intervening years, but it was as good as new. Except for some brief notes on three or four of its pages and a home-made book-

mark made from a sheet out of a Farm Bureau note pad, there was nothing to indicate the book had ever been used.

The bookmark bore the penciled notation: "Ephesians 6:11-13, Monday."

You cannot help wondering what has happened to "Mother and Daddy" and to their sons "Toby and Ray" that this gift Bible has wound up on the scrap heap, so to speak. Have the parents gone "to that realm from whose bourn no traveler returns"? If so, did the sons find solace in their sorrow in the pages of this prized book?

Just the last verse of the Ephesians reference would have helped: "Therefore, take up God's armour; then you will be able to stand your ground when things are at their worst, to complete every task and still to stand."

Did they turn for comfort to John 14? Here is how the *New English Bible* translates the opening verses of this great chapter: "Set your troubled hearts at rest. Trust in God always; trust also in me. There are many dwelling-places in my Father's house; if it were not so I should have told you; for I am going there on purpose to prepare a place for you. And if I go and prepare a place for you, I shall come again and receive you to myself, so that where I am you may be also"

Did they read again I Corinthians 15, with its inspiring climax: "God...gives us the victory (over death) through our Lord Jesus Christ....in the Lord your labour cannot be lost" (I Cor. 15:57-58)?

Have all four died and was there no relative or friend who cared enough for them or for God's word to want to keep and use the gift Bible?

What of your Bibles and mine? When we are gone, they will fall into other hands. They, too, may wind up on the discard. There may not be much we can do about this. But what about right now? Are our Bibles being treasured in their use?

If we have God's word in our hands but do not take it daily into our hearts, we are as misers who gloat over their gold but never actually benefit from it.

Erwin L. McDonald

In this issue

- The second article in a two-part series on religion and Supreme Court decisions is found on page 13. See "I'm for God—and the Supreme Court."
- More reports from student summer missionaries from Arkansas are found on page 9.
- A tough anti-smut measure has been passed by the House of Representatives and sent to the Senate. A Baptist Press story on page 4 gives the details
- The son of a Texas Baptist leader has told a youth convention how he turned from drugs to Jesus. The testimony of Skip Allen is reported in a story on page 24.
- Voluntary workers are needed for an expanding ministry to shutins in the Little Rock area. Plans for a meeting of interested persons are told on page 12.
- Southern Baptist churches can enroll their employees in a group insurance program during July and August, according to information from the SBC Annuity Board. More facts are found in an article on page 7.
- The *Arkansas Baptist Newsmagazine* goes into the home of every member of 780 of the Arkansas churches. A list of these well informed churches is found in this issue. See page 16.

Arkansas Baptist

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'I'd like to hear from you . . .' plight of shutins

"There is no one I would rather hear from right now than you."

This arresting statement at the beginning of a letter I received recently stopped me dead still in the middle of my daily routine. The missive was in an unfamiliar hand. It turned out to be from an aged friend of mine, Brother Lewis Spillman, in a nursing home operated as an adjunct to a Kentucky hospital. Now a semi-invalid, Mr. Spillman had enlisted the services of some one visiting him, to write the letter.

I remembered Mr. Spillman out of pleasant years of fellowship with him, back in the 1940's, when we served together, I as pastor and he as deacon, church clerk, etc., in his home church, Sligo Baptist Church, Pendleton, Ky.

In the intervening years, many of his close friends and relatives have slipped away to the Great Beyond. Among those who have gone on before him are his wife and son, who were a part of the happy and prosperous family circle when I first knew them. Now Mr. Spillman is in his upper eighties and for a long time has been confined to the nursing home.

Those in similar circumstances run into the millions. As M. E. Vaughter, pastor of the local Church for the Shutins indicates, in an article in this issue, there are 4,000 shutins in the nursing homes of the Little Rock area alone.

The note from my Kentucky friend and the work of Mr. Vaughter and his helpers are doing among

shutins points up one of the saddest things about old age and infirmity—the loneliness that comes from friends and loved ones being gone or out of touch. This is particularly true for those who are no longer able to have their own living places and to go and come more or less as they wish.

The development of nursing homes had to be. Nursing homes serve a vital need. But we friends, relatives and fellow church members should be careful not to leave sick and afflicted people to their rooms and their beds without our visits, our cards and letters, and other expressions of our Christian and loving concern. Many an aged parent can brag about the good jobs and the lovely homes their sons and daughters have, but can only shed tears when someone asks about visits from these loved ones.

One of the first things any visitor of shutins will learn is that many a shutin is pretty well left to himself once he has been put on the shelf by his age or infirmity. Many of the shutins actually suffer from physical need, but not a one of them is beyond the need for kindness and human companionship.

To close on a positive note, one of the brightest things in the life of any shutin is to have friends and loved ones, including, of course, fellow church members, who not only "care enough to send the very best," as one of the well-known greeting card manufacturers puts it, but make regular visits, as they have opportunity, to the rooms of the shutins.

Guest editorial

Have Baptist deacons assumed too much power?

When people ask the oft-repeated question, "Why do so many Baptist pastors have to resign with plans unannounced?" one has to be careful that he doesn't give a broad, categorical answer. Every church and every pastor must be evaluated on their individual merits.

However, one irrefutable fact is abundantly clear to those who deal frequently with "fired" pastors: a warped, exaggerated concept of the role and power of local church deacons is one of the major problems causing so many tragic ousters of Baptist church staff members.

Time and time again, story after story is repeated by bewildered Baptist pastors who are booted out of Baptist pulpits for no other apparent reason than a raw power struggle among power-hungry deacons who thought it was their God-given assignment to dictate to the preacher or, that failing, to get rid of him. It happens too often in Georgia to be an occasional accident; it is epidemic.

Through the years of abuse and ignorance, most Baptist churches have subconsciously allowed their deacons to acquire unto themselves awesome powers;

powers certainly not delineated in the New Testament and probably not delegated in church constitutions or by-laws. Deacons simply seize these "preacher-controlling" powers because they think they are the church's board of directors and nobody ever challenges them.

When such a power bloc develops in a body of deacons, woe unto the pastor who tries to exercise ecclesiastical democracy, or spiritual theocracy. Soon he is gone "with plans unannounced."

It's time—past time—for Baptists to take a new look at what deacons are supposed to be and do. And the best sourcebook is the Bible. Every biblical reference to deacons talks about ministry and service and compassion and humility and integrity and servanthood. No Bible verse gives a deacon authority or power or influence outside the realms of spiritual and physical ministry to human needs.

Most churches whose deacons follow the biblical patterns of service and witness have little trouble keeping preachers. Churches whose deacons think they are ecclesiastical boards of directors change pastors far too frequently for sensible progress.

Brother Deacon, look at your Bible and look at your church constitution. They might make a new deacon out of you—and help your church and pastor, too.—Jack U. Harwell, Editor, *The Christian Index*, Georgia

I must say it!

Color is the notion of God



Dr. Ashcraft

God has been very profuse in his disbursement of colors. His extreme extravaganza can be seen in the flowers, sunsets, rainbows and everywhere. The combinations and blends of colors seem to surpass even the chord combinations of the basic octave in music. There really seems to be no limit to his versatile choice and use of colors.

Colors have been used by humankind in so many meaningful

ways. Certain colors are used for certain values, virtues, and qualities. Other colors are used to depict evil, wrong and deprivation. It is interesting to observe that the philosophy of countries is often exposed in their choice of colors. Moods, dispositions and attitudes are often described with colors.

Our generation has been a runaway generation in color selection. A clergyman would hardly be shocked to see a coffin in bright psychedelic motif rolled out of the hearse on a cloudy Arkansas day. Lawson Hatfield will be listed among the great con-

noisseurs of this generation of color in his shirt and tie combinations.

All of God's creatures have been afforded a worthy share in His color notions. Often the color blends with the environment for protection and survival. Strangely, the male counterpart is more lavishly splashed with color in some of God's creations. This is not always so among people but no holds are barred in this mad but exciting circus of colors.

God must be most versatile and surely must abhor sameness as is expressed in his color selections. While all people are of common stock some have been made to be of darker hue than others. Yellow, black, red and white are further enhanced by the inbetweens of Polynesians, Hawaiians and other extractions of our commonality.

A few weeks back about 15,000 black Baptists came to our town for their Sunday School and Baptist Training Union Congress. Many of us who attended the sessions and entertained these delegates in our homes found that our lives were considerably brightened by the presence of our black brothers in Christ. Whatever may be the philosophy of man about it, one conclusion is inescapable, "Color is the notion of God."

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

Tough anti-smut measure goes to Senate after House passage

WASHINGTON, (BP)—The U. S. House of Representatives passed a tough anti-pornography bill and sent it to the Senate where a similar measure died in the previous session. The vote in the House was 356 to 25.

The new bill has three stated purposes: (1) It creates a new category of nonmailable obscene matter with respect to minors. (2) It defines, for the first time in law, the term "obscene." (3) It provides mail patrons with a means to reject unsolicited potentially offensive sexual materials.

The minors provision prohibits the use of the mails "to make a sale, delivery or distribution to a minor, or an offer for a sale, delivery or distribution to a minor of matter which depicts nudity, sexual conduct, or sadomasochistic abuse . . . or contains explicit and detailed verbal descriptions or narrative accounts of sexual excitement, sexual conduct or sadomasochistic abuse . . ."

The 15-page bill contains explicit definitions of the terms used. Some of the language of the bill, according to one member of the House, would in itself "be potentially offensive to some people."

Rep. Abner J. Mikva (D., Ill.) told his fellow Congressmen that the House had "created a dilemma . . . where in the very bill we pass we cannot notify our constituents about it because sending

that bill through the mails will violate the very act that we have enacted." Rep. Mikva was one of the 25 members voting against the legislation.

The definition of the general term "obscenity" in the bill is identical to that proposed by the minority of the President's Commission on Obscenity and Pornography.

The legislation reads: "(1) 'Obscene' includes matter which has its predominant appeal to the prurient interest when considered as a whole by contemporary community standards; and (2) 'prurient interest' includes a shameful or morbid interest in nudity, sex, or excretion which goes substantially beyond customary limits of candor in description or representation."

Under the privacy provisions of the bill, a mailer of potentially offensive sexual material is required to place a symbol on the envelope when he sends such material unsolicited to an addressee. Recipients of such material may either destroy it or send it back to the Post Office marked "refused."

The legislation also provides that mail patrons who do not wish to receive unsolicited mail bearing the symbol may notify the Postmaster General who under the provisions of the bill, will be required to devise procedures to

prevent delivery of such material.

The postal service objects to this section of the bill, arguing that carrying out such a procedure presents a considerable administrative burden on the service and introduces a delay at the point of delivery. The Nixon administration supports a different bill which would put the burden on the mailer instead of the postal service.

Laws which became effective last February permit individuals to place their names on lists indicating they do not wish to receive obscene mail. Persons or firms mailing obscene matter bear the responsibility for keeping these names off their mailing lists.

The new proposal would take the process one step further, calling for marked envelopes and requiring postal officials to stop delivery to persons who ask not to receive unsolicited "obscene" materials.

The legislation is also opposed by the American Civil Liberties Union (ACLU) and the Association of American Publishers. Both groups claim that the bill violates the First Amendment right to free speech. The ACLU also argues that the bill would likely create "a severe chilling effect upon the use of the mails to distribute constitutionally protected communication."

If the legislation becomes law, violators who send unsolicited materials that meet the definition of "obscene" described in the bill without the accompanying symbol on the envelope will be subject to up to \$50,000 in fines.

Woman's viewpoint It's got its works in a box!

By Iris O'Neal Bowen

One of our men-folk got that most exasperating (to us ladies) ailment common to the masculine side of the house—car fever—and came home with a neat little number he called a "fast-back."

We all went out and admired its various "now" features, and I headed for the front end when he said, "Let me show you how clean the motor is!"

By that time he was lifting the lid to the trunk, and when I reversed and looked in, all I could see was a small luggage compartment. Then the floor board was raised to reveal the motor compactly stashed away like neatly packed equipment.

"It's got its works in a box!" I breathed, borrowing from the commercials about the latest in television sets.



Mrs. Bowen

Although it is hard to get used to having the works in a box, and in the rear end of the car, at that, I suppose there are a lot of new things we have to agree might work better a different way than we are accustomed to.

However, when it comes to the way a Christian operates his vehicle on this road of life, I believe his works should not be hid away in a box under a lid, and covered up with baggage!

One way we are inclined to pack away our works is that, being so happy we are saved by grace through faith (which is, indeed, the greatest thing that has ever happened to us) we are inclined to make small of our good works.

Of course, a humble child of God does not go around pointing out all the good things he does, to get glory to himself, but works are evidence of faith, as the fruit is the proof of life in the tree!

One of the finest Christian ladies I ever knew insisted her life had no influence on anyone else, and I think she was sincere in her belief, and I never saw anything but the best of behavior from her. In being too self effacing, though, she may have been passing up countless opportunities to witness for the Lord.

Beside being pretty much afraid not to live right for fear some little feet might try to follow in my footsteps, I also am filled with joy just knowing Christ wants his life to shine through mine.

Lets keep those works of ours in good operating condition. Boxed or not, we will get a lot more mileage out of them!

New subscribers

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Cullendale pastor retires from Navy

Robert A. Parker, lieutenant commander, Chaplain Corps, United States Naval Reserve, retired July 1 after having completed 20 years and six months of federal service.

Chaplain Parker, pastor of Cullendale First Church, Camden, is a native of Morrilton. He entered the Naval Reserve on Jan. 4, 1943, via the V-12 program, as an apprentice seaman.

After 16 months at Arkansas A & M, he attended U.S.N.R. Pre-Midshipman school at Asbury Park, N. J., for three months, followed by four months at the U. S. Naval Reserve Midshipman's School at Northwestern University in Chicago. He was then commissioned as a line ensign, on May 24, 1945.

Subsequently, he attended Advanced Line School in Miami, Fla., and then

served aboard various amphibious vessels in the Pacific until July of 1946, when he was released from active duty.

Chaplain Parker completed his college work at Ouachita University in 1948, receiving a B.A. degree. In 1950 he received a bachelor of divinity degree from Southern Seminary, Louisville, Ky., and in 1951 received the master's degree in theology, also from Southern Seminary. In 1950, he was commissioned in the Chaplain Corps.

During his career in the reserve, Chaplain Parker has been a member of Naval Reserve units in Louisville, Ky., Little Rock, Ft. Smith, Camden, and Pine Bluff. During this period, he has held pastorates in Kentucky, North Little Rock, Ft. Smith and Camden.

Chaplain Parker is married to the former Thelma Miller of Fayetteville. They have five children: Robert M., David, Kathryn, Suzanne, and Ellis.

Annual 'prayer lift' held at Pine Bluff

South Side Church, Pine Bluff, held its sixth annual, city-wide military prayer lift Sunday night, July 4.

The prayer lift started six years ago when some of the church's members expressed a need for such a service during the July 4 weekend, reports Tal Bonham, pastor. "The first service started out to be a dedication service for new flags (American and Christian) which were purchased to be flown in the church's place of worship," recalls Dr. Bonham. "Before the planning was over, we realized that the entire community felt a need for such a religious-patriotic service. So we invited the community and were pleased that a large crowd attended."

A color guard from the Pine Bluff Arsenal opened the service this year, after which pledges of allegiance were given to the flags.

The South Side Youth Choir, under the direction of Richard Smith, furnished the special music for the occasion. Senator Knox Nelson and Representative Sturgis Miller, members of the church, offered prayers during the services in behalf of local, state, and national leaders.

The service also included "moments of meditation" in memory of those who lost their lives defending America in time of war. Dr. Bonham spoke on "Living with Confidence During Conflict."

Phoenix Village Church has new pastor



Mr. Milam

Billy Milam assumed the pastorate of Phoenix Village Church last month. Mr. Milam, his wife, June, and their three children, Ditzie Dee, 16, Billy Lee, 15 and Kimberly Ann, 13, moved to Ft. Smith from Texas, where Mr. Milam graduated from Southwestern Seminary in May.

Mr. Milam is a native of the Ft. Smith-Van Buren area, graduating from the Van Buren High School in 1951. He is the son of H. G. Milam, Ft. Smith, who is a longtime pastor of this area.

Mr. Milam entered the Air Force and served as a non-commissioned officer in the Air Police for 14 years. After discharge from service in 1965, he entered Ouachita University and worked toward a B.A. degree.

Other pastorates include Concord Church, Mena; First Church, Collins; and First Church, Strawn, Tex.

Article by Dr. Grant included in new book

ARCADELPHIA—An article by Dr. Daniel Grant, president of Ouachita University, has been published as part of a new book, "The Politics of Ecosuicide."

The article, "Carrots, Sticks and Consensus," deals with the basic political problems affecting environmental policy.

Dr. Grant's article analyzes the viewpoints of a number of political scientists and urban planners on the prospects for more effective public control over environmental change, taking a position in favor of stronger governmental and national leadership.

Dr. Grant is a former professor of political science at Vanderbilt University and a nationally-recognized expert on urban affairs. He is the author of several political science textbooks.

Gets seminary degree



Mr. Peoples

Ft. Worth, Tex.—Native Arkansan Nual G. Peoples, son of Mrs. Odis Peoples of Ft. Smith, received the master of divinity degree during summer commencement exercises at Southwestern Seminary July 16.

Mr. Peoples is a 1969 graduate of Ouachita University. He is married to the former Patsy Ruth Geren of Greenwood. He is pastor of Salt Springs Church, McDonald, Ohio.

Golden Gate gets new accreditation

MILL VALLEY, Calif. (BP)—Golden Gate Seminary here has received accreditation by the Western Association of Schools and Colleges, the accrediting agency for educational institutions in California, Hawaii and Guam.

Accreditation came after an examination team from the association visited the seminary last March, and after the seminary faculty had completed a year-long, self-study under the direction of Dean Elmer L. Gray and Professor W. A. Carleton.

Golden Gate previously had been accredited by the American Association of Theological Schools.

President Harold K. Graves said the seminary's relationships with the Western Association of Schools and Colleges had been "most profitable," especially in helping the seminary determine higher goals for learning.

Beacon lights of Baptist history

Mobs intimidate evangelist*

By Bernes K. Selph

In a day when so much is made of freedom of expression it is difficult to imagine a mob forming in an attempt to stop a revival effort. But evangelist Jacob Knapp often faced this in his revivals in some New England states 130 years ago.

His preaching was of such intensity, his remarks so cutting, and his exposure of error so personal that a mob formed to break up the services in the Bowdoin Square Baptist church in Boston. The members anticipated this effort because it had been announced. Some of the less hardy souls withdrew, but the more faithful stayed and prayed, many all night. For awhile it seemed uncertain which side would win but the faithful were rewarded and the meeting continued.

Still opposition stiffened. A number of gentlemen, not professors of religion, who contributed toward the erection of the building sought to intimidate the trustees. They threatened to close the doors by giving up the pews. A deacon, Asa Wilbur, learned of this and bought up all the pews of those who wished to dispose of them.

One who prided himself on his infidelity sat up all night with clubs to break the preacher's head and in the end found God broke his heart and became his follower.

The police officer sent to quell the riot confessed later to Knapp that his sympathy was with the mob but he resolved to discharge his duties. He became an inquirer after salvation.

On the last night in which the mob demonstrated they followed the evangelist to the home of the deacon where he lodged. The deacon invited the men in and told them the preacher would come out and address them if they wished otherwise. They did not relish this and retired.

The results of this revival were far-reaching. Two thousand were added to the membership of the Baptist churches in that area. Hundreds found their way into churches of other faiths. Many from neighboring towns attended the revival. During the meeting Tremont Theatre was sold and converted into the Tremont Temple church.

*Autobiography of Elder Jacob Knapp (New York, Sheldon and Co., Boston, 1868)

Book Stores to be closed for inventory

NASHVILLE—All Baptist Book Stores will close Friday, July 30, for annual inventory, according to Keith C. Von Hagen, director of the Southern Baptist Sunday School Board's book store division.

"The stores will open again during their regular hours the following day, Saturday, July 31," stated Von Hagen.

Licensed to preach



Mr. Monteith

First Church, Huttig, has licensed Robert Irvin Monteith to the ministry. The action was taken by the church last month.

Mr. Monteith, son of Mr. and Mrs. Monty Monteith, Huttig, is a 1971 graduate of Huttig high school, where

he was salutatorian of his graduating class. He plans to enter Ouachita University this fall.

A. Dale Floyd is pastor of the Huttig Church.

Geyer Springs Church ordains Steve Boehning

Steve Boehning was ordained to the ministry by Geyer Springs First Church Sunday, June 20.

The ordination was held during the regular worship service Sunday evening. Jerry Trantham, vice-chairman of deacons made the request for the ordination and Robert Bauman, manager of the Baptist Book Store at Little Rock, questioned Mr. Boehning. Dwight Linkous, Brotherhood director, gave the charge, and Winfred "Pick" Vick, chairman of the deacons presented the candidate with a Bible from the deacon body.

Following the laying on of hands, Dr. Tom Logue, Secretary of the State Baptist Student Department, led in prayer. Pastor Paul Sanders brought the message.

Steve and his wife, Susan are members at Geyer Springs where he was also licensed to preach. Steve has served with the B. S. U. for the School of Nursing at Baptist Medical Center and has been active in revivals and speaking to youth groups. He has just been called as interim pastor of Highway Church for the summer, and will be leaving for Southwestern Seminary, Ft. Worth, this September.

Giving vs. contributing

A family of four at Sunday dinner was discussing the morning service in their church. The father complained about the length of the sermon; the mother complained about the noise; the daughter complained about the choir's special.

After the three had voiced their negative comments, the fourth member of the family, a 10 year old boy, spoke up cheerfully and said, "I thought it was a pretty good show for a dime."

Apart from the humor, there is a tragic element in the boy's words. Too many people have developed the attitude in giving their tithes and offerings that they are buying from the church some personal service.

If they are not adequately fed in the preaching, or if the music is not up to par, or if they have not been sick enough lately to require a pastoral call, then there is little motivation for contributing cold, hard cash to the church.

But of course, there is the real problem — they should not be contributing to the church. The giving of tithes and offerings is an act of worship — due our Lord and the church is just the channel or storehouse through which our gifts are transformed into spiritual deeds.

Baptist beliefs

A small beginning

By *Herschel H. Hobbs*

"And on the sabbath we went out of the city by a river side, where prayer was not to be made; and we sat down, and spoke unto the women which resorted there"—Acts 16:13

Evidently there were few Jews in Philippi. Ten Jewish men were necessary to constitute a synagogue. And none is mentioned. So Paul's first recorded sermon in Europe was preached to a small group of women on a river bank. He had to begin somewhere. And this was his best opportunity.

Usually where there was no synagogue Jews made a place for prayer either by the sea side or on a river bank. Water was necessary for ablutions or ceremonial cleansings. Robertson cites Juvenal as making a sneering reference to the Jewish place of prayer.

Evidently Paul and his group had noticed this place near Philippi. So on the sabbath day they went there in hopes of finding an audience. They found no men but a small group of Jewish women. Inscriptions show that women enjoyed greater liberty in Macedonia than elsewhere. One of these women was Lydia, a seller of purple, from Thyatira in Asia Minor, a place famous for its purple dyes. Only the wealthy and royalty could afford purple cloth, which speaks for the wealth of Philippi. She was a Gentile who had become a God-fearer or one who "worshipped" God. She had not become a full Jewish proselyte.

Paul and the group preached to these women. At least Lydia, perhaps others, was saved and was baptized (vv. 14-15). Therefore she opened her home to these Christian missionaries. It was a small beginning, but it was a beginning. Lydia was the firstfruits of what was to be an abundant harvest in Europe.

In his early ministry the writer thought that he should have a large crowd to hear him preach. But his seminary professor, W. Hersey Davis, humbled and straightened out his thinking when he reminded his class that Paul launched his campaign to take Europe for Christ by preaching to a small group of women on a river bank. It is ever God's will to give the kingdom to his "little flock."

Our people should learn that the giving of money is a means of ministering to others rather than purchasing something for themselves. When a missionary vision permeates the church program, and the weekly announcements, and the pastor's sermons and remarks, then the people's eyes are taken off themselves and directed towards others. Stewardship then becomes a joy, not a drag.—Roy F. Lewis, Secretary, Stewardship — Cooperative Program Department.

Enrollment open for group insurance program

DALLAS—Southern Baptist churches are enrolling their employees in the Annuity Board's Group Insurance Program during July and August.

According to Ransome W. Swords, Annuity Board vice president in Insurance Services, the current enrollment period closes Aug. 31. Employees enrolled will have life insurance, dependent life insurance and long-term disability income protection after Oct. 1.

Swords said churches are enrolling their employees in one of two schedules of benefits. The amount of coverage is determined by the employees salary and may range from \$5,000 to \$60,000.

During this enrollment period, there is one procedural change for churches applying for group insurance coverage for their employees. Each employee must complete, and file with his application, an evidence of insurability form.

If 5,000 or more applications are received, evidence of insurability will not be required and all applicants will be insured, regardless of health.

The current enrollment period is the first one for this year and only the second since the program was initiated in October, 1969.

"In the short time it has been in force, the Group Insurance Program has proved to be extremely beneficial to the families of a number of employees of churches," Swords said. Almost \$2 million has been paid on the lives of 151 participants since the program began.

In addition, 42 persons are receiving a total of \$15,364 in monthly benefits because of disability, Swords said.

Details of the Group Insurance Program and the necessary forms for application may be obtained by writing Insurance Services, Annuity Board, SBC, 511 North Akard Building, Dallas, Texas 75201.

Deaths

Mrs. Cleta Mae Colvett, 44, Clarksville, a member of Clarksville First Church, drowned July 7, in Lake Dardanelle, near the Spadra Recreation Area. She was the wife of Fred Colvett.

Steve Hudson, 23, son of Mr. and Mrs. Doug Hudson of Harrison and a senior at Baylor University, Waco, Tex., was killed July 10 by a shot that first injured another man, according to police. Hudson, with four college friends, was approaching an entrance to the Three Palms Lounge, Waco, when a brawl broke out among a group of men in the area and one of them pulled a pistol and shot John Carter, 29, of Waco, according to Detective Dennis Kidwell of the Waco police. Kidwell said the bullet passed through Carter's neck and then struck Hudson. Hudson died two hours later and Carter was reported in satisfactory condition. Hudson was a member of First Church, Waco.

Mrs. Lena Goodwin Moses, 82, widow of C. Hamilton Moses, died July 13. She was a member of Immanuel Church, Little Rock.

J. F. Byrd, a member of Markham Street Church, Little Rock, died July 11. He was 75 and was a retired yard clerk for Rock Island Lines.

Mrs. Luese Dodd Bowden, 53 Benton, died July 11. She was principal of Westside Elementary School and a member of First Church.

(Continued on page 12)

A report on R. A. camps

"Praise God from whom all blessings flow," could well express the joy of the results of the state Royal Ambassador Camps in June.

God richly blessed the efforts of the camp staff during the four weeks of camp. Although the attendance was slightly less than last year the camps were excellent.

Visible results of the camps show 19 out of 20 lost boys saved. Fifteen boys made a full commitment of their lives to the Lord for Christian vocations. Two young men surrendered for mission service and one to preach. Rededications of life to Christ totaled 46. The presence and power of the Lord was felt in every service and activity. The

Lord used the fine Christian staff and counselors in a very marvelous way. Only eternity will reveal the lasting value of the camp experiences in the life of each person attending.

Boyd Baker served as camp pastor for all four weeks. As usual, he did an excellent job in presenting the message of Christ to the boys. Blake Western, missionary from Japan, served as camp missionary for the first two weeks. He did an excellent job in presenting the work of missions to the campers.

Beryle Lovelace, also from Japan, served as camp missionary for the final two weeks. He also blessed the campers with a fine challenge of missions at home as well as in other parts of the world.

Staff workers were Russell Grigson,

Steve Fawcett, Bobby Cooper, David Bauman, Keith Strickland, John Grammer, Keith Holleman, Larry Surguine and John Savage. Counselors included William Allen, R. H. Royce, Joe Young, Ralph B. Shaddux, Lynn Gaines, Jr., Billy G. West (two weeks), Jerry Lawson, (two weeks), Elmer Griever Jr., Joel Moody, James Pounders, Leslie Davis, Dave Moody, Jerry Brown and Edward McKinnon. To these men, who gave of their time and ability, we say thanks for a job well done. Without them camp would be impossible and many boys would miss a real blessing.

Boys lives need to be changed for Christ and his work. State Royal Ambassador camp is the ideal place to change and mold a life for Christ and world missions. Make a place for State Royal Ambassador camp in your plans for 1972 now.—C. H. Seaton

State-Wide

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Foundation Relationship to the Baptist public

(Another in a series)

Our program of work, like other state Foundations, is centered mainly in services to individual Baptists. We are responsible to the convention, the association, the church, and the individual. It is on the individual level where "the water hits the wheel" as far as our work is concerned. It is at this level we serve all our Baptist causes, agencies and institutions.

The method of operation is counselling and enlisting the best available help for meeting the needs which are as varied as the individuals. Seminars on Estate Planning are promoted in various sections of the state. Proper planning can conserve much of an estate and eventually help the Lord's work. Parents need to plan for their children to have an education, a proper guardian if both parents should be killed, and the best use of such estate as they might leave.

Through proper planning a person can establish a trust to provide for loved ones for life, and the remainder to the Lord's work. Often this results in a saving of taxes. Most important, it provides a means for a continuing witness until Jesus comes again.

A properly drawn Last Will and Testament is a basic need for every adult. The Foundation urges you to take this step. If you would include our Baptist causes, please contact the Foundation at 525 West Capitol Avenue, Little Rock, Ark. 72201—Ed. F. McDonald Jr., Executive Secretary, Arkansas Baptist Foundation.

Next week: Our relation to other professions.

Student summer missionaries report success on the field



Mr. Bunn



Miss Jeans



Miss Allison



Miss Shaddox

Dana Bunn, a student at Henderson State College, is serving as a summer missionary in Minnesota.

"Dear Dr. Logue, For the past two weeks I have been in camps. We had about 90 teens there. The camp itself was a very meaningful experience for me, not counting the rest of the kids. I was counselor for 16-17-18 year olds. There were 10 in my cabin. Some were Christians before we started, some had heard the gospel but had not accepted, and one of the guys in my cabin didn't believe in God. But before the week was over, every single person was a Christian at that camp. It was the most exciting time I've ever spent working for Jesus.

Can you believe it? There were 18 decisions for Christ and 24 rededications, and there were other decisions made that weren't public. As for myself, it was the most spiritual uplifting time in my life. There were several things in my Christianity that became a reality. The devil, for the first time in my life, became a real personality. My faith was deepened in growth thru the realization that God really does answer prayer. Of course, I always knew He did, but I never thought you could pray for something and actually believe it could happen and it would. Wow!

What I'm trying to say is I never realized the explosive power of prayer. It's really great to be able to sit down and pray to God and really mean it and know that he means it. The second week of this report I was a staffer at Kid's Kamp. As a staffer I was working as a crew member in the kitchen. My job was washing all the pots and pans and cooking some of the food. For instance, I made mash potatoes for 60 people twice, cooked 140 pieces of toast one morning, etc, but it was the greatest fun. It really was. I really enjoyed washing those pots and pans for Jesus.

Sincerely, Dana Bunn"
* * *

Brendene Jeans, a student at Arkansas State University, is serving as a summer

missionary in Canada.

"Dear Arkansas BSUers, What a thrill to be serving God in Canada!

The Young seem to be completely "turned off" by the adults who are Christians only on Sundays. It is very difficult to reach these young people. I am presently working with a young man who is a member of the church but has not accepted Christ as his Saviour. He is having a difficult time understanding that eternal life is a free gift rather than something you earn.

Thursday and Friday of every week we pass out handbills inviting people to church. The Baptist Church here is struggling to survive because most people think that the Anglican and the United Churches should be the only church.

The people of the church have been marvelous, and the fellowship has been good from the beginning. We had a Sunday School picnic yesterday afternoon, and we had an opportunity to get to know the people better. However, as I said before, the door is just now opening. It may open completely by the time we leave, and it may not; but with God's help the door to their hearts can be opened.

Thank you for giving me this opportunity to help others find Christ as their Saviour and at the same time growing myself in Christian faith.

May God bless you is my prayer.
Sincerely, Brendene Jeans"
* * *

Jean Allison, a student at Southern Baptist College, is serving as a summer missionary, the first half as youth director at Woodlawn Church in Little Rock and the last half at Girls' Camp at Paron.

"Dear Arkansas BSUers, I have really enjoyed this first month here at Little Rock. I think that more of the young people have become interested in the things of the church. All four of the choirs I had organized sang Sunday night. About 30 were present. They really did a wonderful job. They seem to

enjoy this type of worship. Our recreation day every Wednesday is really growing. We're bringing in a lot more kids that aren't in the church families. I am looking forward to Girl's Camp next month. Continue to pray for me and Woodlawn Church.

In Him, Jean Allison"
* * *

Tommie Shaddox, a student at Ouachita University, is serving as a summer missionary, the first half as youth director at Remount Church in North Little Rock and the last half at Girls' Camp at Paron.

"Dear Arkansas BSUers, Last night was the close of Remount's Vacation Bible School. We had an enrollment of 26.

One of our largest classes was our 13 and up age group. Instead of working on a craft, these kids worked to improve the church building. Windows that would not open were unstuck, curtains were washed and ironed, windows cleaned and plans made for the replacing of a dead cedar and broken window panes.

The youth have set a time for a revival. In a way it will be sad to leave these people in a week. I have found among their friendship and kindness that is not present everywhere.

This morning we had 45 in Sunday School, an increase over last week's 25. Jim made his profession of faith at services this morning. He's at a crossroads in his life where the church can be a blessing to him and he can be a blessing to the church.

Sincerely, Tommie Shaddox"

Mission pastor called by Batesville church



Mr. Bass

Calvary Church, Batesville, has called Paul Bass as pastor for their Northside Mission. Mr. Bass, a Missouri native, is a graduate of Southwest Baptist College, Bolivar, Mo. He holds the M.R.E. degree from Midwestern Seminary. He served as a summer

missionary in 1965, and has done music, education, and youth work in Kansas and Missouri.

Mr. Bass' wife, Janet, will teach elementary school in Batesville this fall.

The Northside Mission, originally Pfeiffer Church, came under the sponsorship of Calvary Church in 1963. A new building was recently constructed to house the mission. Built with the help of the State Missions Department, the \$18,000 structure is located three miles north of Batesville. R. A. Bone is pastor of the Batesville church.

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Dr. Charles Wright
Choral Professor, OBU
Music Director, First Ch.
Arkadelphia

Speaking in tongues at Corinth: ecstatic speech or intelligible languages?

By Jimmy A. Millikin

Faculty member, Southern Baptist College

(Fourth in a series)

One of the most difficult problems in interpreting tongue-speaking at Corinth is to determine its precise nature. In the case of tongues in Acts, it can be determined with some degree of certainty that tongue-speaking was speaking in intelligible foreign languages. The tongue-speaking at Corinth cannot be so identified as easily.

Basically, there are two major positions as to the form which tongues took at Corinth. Some understand the gift to be the ability to speak in intelligible languages previously unlearned by the speaker. Others see the gift as a kind of tranced utterance or ecstatic speech.

The case for ecstatic speech

The great majority of biblical scholars today hold that the Corinthian tongues undoubtedly took the form of ecstatic speech. So certain, for instance, are the translators of the *New English Bible* of this view that they consistently translate "tongues" in I Cor. 12-14 as "ecstatic utterances."

The reason for this certainty is that Paul seems to be describing tongues as ecstatic and unintelligible. He states that no one could understand without an interpreter (14:2). He appears to identify tongues with irrational speech in which the reason was transcended and the unconscious was in control (14:2, 14-17).

He compared the speech with indistinct notes of musical instruments poorly played (14:7-8). The content of tongue-speaking consisted of prayers, praises, and thanksgivings (14:15-16), which are said to have the character of a state of spiritual exhilaration. In addition, tongue-speaking could give the impression of mass hysteria (14:23).

The above description is thought to be overwhelming evidence that intelligible languages formed no part of tongue-speaking at Corinth. It therefore shows that the phenomenon must have been incoherent ecstatic utterances.

The case for intelligible languages

The view of tongues at Corinth which appears earliest and has persisted the longest in biblical interpretation is that they were the same as the Pentecostal tongues—that is, intelligible foreign languages. This view was so universally held by biblical scholars of the past that it has been called the common view.

While this position is not widely held in modern scholarship, it seems to this

writer that the old interpreters were right. There are several reasons for still maintaining this view.

Terminology—First, Paul uses the same terminology as in Acts, where Luke specifically identifies tongues with languages.

The reader should not be misled by the adjective "unknown" used in the King James Version of I Corinthians 14. The word is in italics, which means that it is not in the original manuscripts but is supplied by the translators. Actually, except for minor differences in grammatical construction, Paul's vocabulary for tongues is the same as found in Acts.

Indeed, if one omits the word "other", Luke's term in Acts 2:4 is identical in the Greek language to that used by Paul in I Corinthians 14:5. Therefore, there is no compelling reason to understand Paul's usage of the term in some other sense than Luke's.

Furthermore, this conclusion is strengthened when it is remembered that Luke and Paul were constant companions and would have probably used the same terminology in the same sense.

A Genuine Gift—A second reason for identifying tongues as intelligible languages is that Paul discusses the phenomenon as a genuine spiritual gift and not, as is so often done by modern interpreters, as a religious experience.

The very nature of a spiritual gift makes it inconsistent with the idea that the gift of tongues was only ecstatic utterances. A spiritual gift is not for the inner benefit of the individual upon whom it is bestowed but for others (12:7). This purpose is hardly compatible with making tongues simply a mystical ecstatic experience.

Added to this is the fact that a spiritual gift is supernaturally bestowed; thus, it is reasonable to assume that the gift could not be duplicated by human means. However, if tongues were ecstatic utterances or gibberish, they could be uttered by anyone, and a second person could fake interpretation.

Capable of Translation—Another factor on the side of intelligible languages is that tongues could be translated. The Greek word for "interpretation" in I Corinthians 12-14, and its cognates, are used 12 times outside I Corinthians. With only one possible exception (Lk. 24:27), in each

case it means translation of one language into another (cf. Jn. 9:7; Mk. 15:34). This is enough evidence to warrant the conclusion that the word used by Paul of interpreting tongues carried with it the idea of translating a foreign language.

Capable of Rational Control—Another point to keep in mind is that Paul obviously thought that tongues were subject to rational control. He limited the number of speakers, and prohibited the use of tongues altogether if there is no interpreter present (14:27-28). He states that "the spirits of the prophets are subject to the prophets" (14:32). Though the principle is stated in reference to prophecy, it probably is to be taken as applying to tongues also.

The meaning, then, is clear. Prophecy and tongues were not irresistible divine compulsions which came upon a man and destroyed his self control.

Identified with a foreign language—A final point in favor of intelligible languages at Corinth is that Paul specifically identified the Corinthian tongue-speaking with a foreign language. In loosely quoting Isaiah 28:11, he indicates that tongues at Corinth were similar to the "strange tongues" which God used to speak to the Israelites. The "strange tongues" obviously refers to the uncouth language of the Assyrians which would be heard by the Israelites as a judgement on them for their rejection of the clear and intelligible message of the prophet in their own language.

Conclusion

The conclusion drawn from this study is that the genuine gift of tongues at Corinth consisted of a supernaturally-endowed ability to speak in intelligible languages previously unlearned by the speaker. This is not to deny the presence of ecstasy or unintelligibility in the Corinthian tongues. It is admitted that the advocates of unintelligible, ecstatic speech have a very strong case. However, it seems to me that the ecstatic, unintelligible element in the Corinthian experience is best explained by three factors.

1. The genuine expression of tongues as intelligible languages could very well have been accompanied by ecstasy or a state of emotional exhilaration. This element seemed to be present even at Pentecost (Acts 2:12-13). It is difficult to

(Continued on page 12)

Voluntary church workers needed for expanding ministry to local shutins

Church members in the Little Rock area who would like to help in the ministry of the Church for the Shutins are invited to attend a meeting Monday night, July 26, at Gaines Street Church, 1601 Gaines Street, Little Rock.

The invitation is extended by M. E. Vaughter, North Little Rock, pastor of the Church for the Shutins.

Since this ministry was started, more than four years ago, it has had a substantial growth in the numbers of people reached by its program, Mr. Vaughter reports.

Approximately 20 Baptist churches, including both Southern Baptists and Missionary Baptists, are now helping with the work, in the 28 nursing homes of the area, in the Pulaski County jail, and in the Arkansas Children's Hospital, Vaughter said. But more volunteers are needed. In the nursing homes alone are 4,000 elderly people in varying stages of disability and many of these seldom if ever have visits from any one, Mr. Vaughter said.

Through the ministry of the Church for the Shutins, a worship service is held each Sunday afternoon at all of the nursing homes, at the County jail, and at the Arkansas Children's Hospital.

Each Saturday morning, from 9 to 10 a.m., the Church for the Shutins has a special religious program over Radio Station KGMR, Jacksonville.

The purpose of the meeting Monday night will be to hear reports from coordinators of the ministry to shutins and to tell any interested prospective workers in attendance how they can

help, Mr. Vaughter said. The meeting will be in the Music Room of the church, on the second floor; from the 16th street entrance.

Ouachita composer to give concert

ARKADELPHIA—Gregg Greenway, Ouachita University's popular young composer featured in last week's *Arkansas Baptist Newsmagazine*, will present his first concert of his own works Thursday, July 29, at First Church, Lewisville.

Greenway, a sophomore choral music major at Ouachita, is youth and music director at First Church, Gravel Ridge.

The concert will feature selections from Greenway's new folk musical, "Stone."

The program will begin at 7:30 and admission will be free. A reception will follow in the church social hall.

The cover



Missions begins at home and reaches around the world. This week's cover features the many-faceted ministry of the Southern Baptist Convention's Home Mission Board, a ministry sustained by prayer and the gifts by the churches through the Cooperative Program.

Deaths

Charles Walp Gordon, 65, Little Rock, died July 12. He was a furniture manufacturing representative and a member of Nalls Memorial Church.

George W. Barner, 79, Brinkley, a retired merchant, died July 13. He was a member of First Church.

Garrett Hobart King, 74, Warren, died July 13. He was plant supervisor for the Warren Waterworks and a deacon at First Church.

Tongues

(From page 11)

imagine the apostles giving an unemotional address as they "spoke with other tongues."

2. One form of tongues at Corinth could have been a heavenly language (13:1). It must be insisted, however, that this was a real language, not gibberish. A language perhaps "unknown," but a real language which linguistic experts could recognize as being articulate sounds characteristic of true languages.

3. The uncontrollable, over-emotional aspect of Corinthian tongues was a foreign element and was quite likely borrowed from the pagan background of the Corinthians (12:2-3). This was not a part of the genuine scriptural gift and Paul wrote to correct this perversion of it.

Next week: "Tongues at Corinth: Some Biblical conclusions."

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I'm for God — and the Supreme Court

Part II

By Gioele Settembrini

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

Editor's Note: Part I of this feature was carried last week. This concludes the article.

3. Opposition to the Court is prompted by a variety of motives.

A look at the thousands of pages of testimony from witnesses appearing before the House Judiciary Committee in support of a religious amendment reveals many motives for opposing the Court. In our republic, with its system of checks and balances between the legislative, executive and judicial branches, each branch tends to be jealous of the power of the others.

Many witnesses, it is evident, believed that the judicial branch has gained too much power, and used the unpopular prayer and Bible-reading decisions to attack the Court and bring it "under control." In some cases it is obvious that the Court's 1954 decision striking down segregation motivated the attacks. Its insistence on the principle of one man, one vote, which upset rural domination of State legislatures, figured prominently in the opposition.

It may be surmised that guilt on the part of many Americans who do not attend church and do not pray with their children motivated attempts to make the Court the scapegoat for national woes. And, as we have seen, misunderstanding of what the Court really said incurred the wrath of many sincere but misinformed citizens.

Another factor appears to have triggered attacks on the decision by the Roman Catholic hierarchy, which for nearly 100 years had sought to remove religion from American public schools. In fact, the refusal of public schools to discontinue religious services was instrumental in the founding of the Roman Catholic parochial school system. In 1840 Bishop John Hughes said:

"Let not Protestant versions of the Scriptures, prayers and hymns be forced upon Roman Catholics. Let us establish our own parochial schools and in due time we will demand recognition."

Now, however, with public schools becoming religiously neutral, as they should have been all along, Roman Catholic leaders oppose the Court decision. Why? The answer is evident: A Supreme Court decision favoring religious observances in public schools, supported by public tax dollars, would have annulled the argument that it is illegal to give public tax dollars to parochial schools, where devotional exercises are conducted. With billions of dollars of tax aid for its schools at stake, the Catholic hierarchy did not hesitate to throw its weight behind religious

observances in public schools.

4. Opposition to the Court may be based on a faulty understanding of what worship is.

The Scripture insists that true worship of God must be "in spirit and in truth" (Jn. 4:23,24). That is, it must come from the heart and not be simply a matter of outward show. Christ condemned the prayers of the Pharisees, who prayed to be heard of men (Lk. 18:9-13), and suggested that prayer from one's closet (Mt. 6:6) devoid of "vain repetitions" (Mt. 6:7) was more meaningful.

Prayer is basically communion with God—an earnest request, a heartfelt thanks, a searching of motives. There is a great deal of difference between "saying" and "praying" a prayer. It is a source of wonder to me that any Christian could believe that God would be impressed by a watered-down, secularized, neutralized prayer composed by a school board made up of a Baptist, Methodist, Episcopalian, Catholic, Jew, Unitarian and an agnostic!

I marvel at the suggestion by a prominent spiritual leader before the House Judiciary Committee that all school children be required to recite "In God We Trust." Can you imagine the tremendous spiritual uplift that would come to our children as they, with bowed heads and folded hands, repeated in unison "In God We Trust, Amen"?

As we have observed, Scripture places no premium upon legislated prayer, or the formal recitation of ceremonial phrases. Rather, it emphasizes the merit of soul liberty in praying with freedom under the guidance of conscience and the Spirit of God. You are not to tell me what to pray or when. I am not to tell you what to pray or when, and government is not to tell either of us or our children what to pray or when.

Prayer, meaningful prayer, must come voluntarily from the heart of a person as he faces God, whether it be uttered in private or at a public gathering. And whenever it is proposed that a public official be given the right to require prayer or worship, we must protest. This is not one of the rights delegated to government either by man or God. Prayer must remain free and wholly voluntary. For rather a prayer bursting from a student's lips in a hallway or in study hall than a thousand required recitations of "In God We Trust" during assembly.

We must ask ourselves, "What is it that makes a nation truly righteous?" Is it

acknowledgment of God in the Constitution? Is a hotel with a Gideon Bible in every room a Christian hotel? Does the inscription "In God We Trust" on our money make it righteous money? No. Nor will state-sponsored prayer or a religious amendment to the Constitution make our schools or our youth or our nation righteous.

We need a revival of religious faith that will put prayer back into our homes and our hearts. The need is urgent. When religious faith turns to government for artificial respiration, it is well nigh unto death.

5. The Court's action was in harmony with, not contrary to, our religious heritage.

We might ask ourselves, "What is our nation's religious heritage? Is it government-sponsored religion? Or is it religious freedom through separation of church and state?"

Have we forgotten that many of our forefathers fled to this land because governments sponsored religion? Many of them had learned by sad experience that any form of government interference with, or control of, religious conscience and activities is to be feared.

If we have become so spiritually flabby that we must ask government to secure a captive audience for us, where youth can mouth a hurried government-composed prayer, we are indeed in desperate straits. Public officials should not be expected to do for us what we do not do for ourselves in our homes and in our churches. The job of the public schools is education, not religious indoctrination or worship. The American heritage places responsibility where it belongs.

President John F. Kennedy, in approving the Supreme Court prayer decision, described it as:

"... a welcome reminder to every American family that we can pray a good deal more at home and attend our churches with a good deal more fidelity ... I would hope that as a result of this decision ... all American parents will intensify their efforts at home, and the rest of us will support the Constitution and the responsibility of the Supreme Court in interpreting it."

As a man who has lived where church wishes were enforced by the state, I can affirm on the basis of experience and observation what most Americans know only by hearsay: religion on a government platter has never provided spiritual nourishment for a hungry soul. Let government be government; let churches be churches. Let neither attempt to use the other. Let each stand separate and free. This is our glory and freedom! This is our American heritage!

News from the Baptist Medical Center System

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



In the 1920's this is how the Baptist Medical Center's X-Ray Department looked.



Today this is just one of the many specialized X-Ray units available in the hospital.

Hardly a day goes by that the public is not exposed to a newspaper, radio or television feature discussing "the high cost of medical care." There's no denying that good medical care is expensive. But is it really as-out of proportion as these features might seem to indicate?

In order to place the cost of medical care, and in particular the cost of hospital care in the proper perspective, we need to take a look at some of the factors that make up the costs involved in a hospital bill.

First let's examine the term "daily care." This is the item that most people refer to as the room rate. In reality the daily care rate includes much more than just a room charge. All meals, around-the-clock nursing care and other routine treatment are all included as a part of this charge.

In addition, unlike industry, hospitals can't be selective. They must provide care for those who need it regardless of ability to pay. There are many "charity" patients who can neither pay hospital bills, nor qualify for welfare help in paying them.

Medicare also contributes to the cost of hospitalization, since there are a number of expenses involved in operating a hospital that are not repayable to the hospital under Medicare regulations.

Last year the Baptist Medical Center System provided over one and one-half million dollars in charity and free service to the community. Since our hospital receives no tax support the charges to pay these expenses must be passed on to those who pay their hospital bills, if the hospital is to remain in operation.

At one time or another most people try to compare the cost of a hospital with that of a hotel. A few months ago The Buzzer featured an article on a hospital administrator who decided to charge on the same basis as a hotel. By the time he had added all of the special services that are available in the hospital the cost had gone far above what is now charged. A hospital is a special place providing room service meals, special diets, twenty-four hour nursing care, drugs and medication, supporting medical services and huge inventories of life-saving equipment. Comparing it to a hotel is like comparing apples and oranges.

Hotels average one employee for every six guests. To provide round-the-clock patient care, hospitals must have 2.46 employees for each patient. This means that it takes 14 times as many people to run a hospital as it does a hotel.

Another factor to consider in the cost of hospitalization is wages. Salaries and wages make up over 60 percent of the system's

total operating costs. There is an acute shortage of trained hospital employees. Not only do hospitals have to compete with each other for this limited supply of trained people, but also with industry, clinics, doctors' offices and many other government and private agencies. This means that wages must be competitive in order to provide the services that may mean the difference between life or death.

Technical and medical advances have also boosted costs. A piece of X-Ray equipment may cost as much as \$250,000. To

**"Why does it
cost so much
to be sick?"**

prepare for the opening of a two bed renal dialysis unit, Baptist Medical Center invested over \$30,000 in equipment and remodeling. Additional expense was incurred in the training of the personnel to operate this complicated equipment. Yet each day this equipment saves lives.

The cost of this sophisticated equipment must be spread among all of the patients in the hospital or else it would be so expensive that none but the rich could afford to live.

Another way to place medical costs in their proper perspective is to examine the way other costs have risen in the past 50 years. One-half century ago a car might have cost \$600. It didn't have automatic transmission, power steering, air conditioning, heater or radio. There were no bucket seats with foam padding, no safety window glass, and there was no assurance that once you got where you were going, you would be able to get back again.

Today your car will probably cost around \$4,000. It will have

Why? *-(Continued)*

all of the comforts mentioned. It's designed for speeds that were not even considered possible 50 years ago, and there is a much smaller chance of breakdown. If trouble should occur, there are repair departments available nearby.

Now let's contrast this same situation with the hospital of the 20's as compared to the hospital of today. Then, you could get a hospital room for about \$4.50 a day. The entire Arkansas Baptist Hospital, which was brand new, cost only \$500,000 to construct. Today, your daily care will average about \$40, and the Baptist Medical Center has facilities with an investment of approximately 16 million dollars.

To look at it another way, 20 years ago a hospital stay for appendicitis averaged 14 days; however today the stay for this same operation averages only four days.

When you consider the loss of earning power that this additional ten days can mean, as well as the increased total hospital cost, the difference between today's and yesterday's prices becomes smaller.

There is no question that health care today is more expensive than in the past. However the care you receive is better than it has ever been. Your chances for recovery are tremendously greater than ever before. Who could justify the elimination of even one piece of lifegiving equipment just to save a few dollars? When equipment is needed to save a life, the cost is not important.

There are many other factors to consider in evaluating the cost of health care. The cost of training personnel to operate the complex equipment, training doctors to treat the patients through an intern and residency program, and training nurses to provide the care for the patients are all functions that Baptist System hospitals must provide. They must be paid for in some way or else the hospitals will cease to exist.

Add to this the staggering cost of replacement of facilities as they become obsolete, the addition of "extras" such as television sets, telephones and attractive surroundings, which the public has come to expect and demand, and the ever increasing cost of labor and you have a small idea of the problems that face a hospital.

Next time you are tempted to complain about the high cost of medical care, stop and consider these points. The cost of living is always a bargain.

- Photos courtesy Arkansas Blue Cross/Blue Shield



The Renal Dialysis Unit, above, and the Coronary Care Unit, below, are two of the specialized areas of the hospital required for complete care of patients.



An automobile in the 1920's similar to those shown in the photo at the left would have cost about \$600. Today the cost of the average auto, complete with all of the extras, will run approximately \$4,000. This same comparison can be made in the cost of medical care.



These churches send state paper to all their families through budgets

The *Arkansas Baptist Newsmagazine* salutes the 780 churches of the Arkansas Baptist State Convention that currently send the state paper to all of their families. Following is the list of these churches, by local associations:

Arkansas Valley

Brinkley, First
Brinkley First Mission
Chatfield
Elaine
Friendship
Helena, First
Helena, Northside
Hughes First
Lexa
Marianna, First
Marvell, First
Monroe, First
Moro
Pettys Chapel
Turner
West Helena
West Helena, Second

Ashley County

Corinth "A", Hamburg
Calvary, Crossett
Crossett, First
Crossett, Mt. Olive
Crossett, Second
Crossett, Temple
Eden
Fellowship
Fountain Hill, First
Gardner
Hamburg, First
Magnolia
North Crossett, First
Sardis
Shiloh

Bartholomew

Antioch
Cominto
Corinth "B"
Enon
Florence
Hermitage
Ladelle
Macedonia
Marsden
Monticello, First
Monticello, Second
Northside
Old Union
Pleasant Grove
Prarie Grove
Selma
Warren, First
Warren, Immanuel
Warren, West Side

Benton County

Bentonville, First
Bentonville, Park Street
Centerton, First
Central Avenue

Decatur, First
Garfield, First
Gentry, First
Gravette, First
Gum Springs
Harvard Avenue
Highfill First
Immanuel, Rogers
Lakeview
Lowell
Mason Valley
Monte Ne
Pea Ridge, First
Pleasant Hill
Rogers, First
Siloam Springs, First
Sugar Creek
Sulphur Springs, First
Sunnyside
Trinity
Twelve Corners

Big Creek

Elizabeth
Enterprise
Hardy, First
Mammoth Spring, First
Mt. Zion
Saddle
Spring River
Viola, First

Black River

Alicia
Amagon
Black Rock, First
Diaz
Grubbs, First
Imboden, First
New Hope No. 1
New Hope No. 2
Newport, First
Newport, Immanuel
Old Walnut Ridge
Pitts
Ravenden, First
Sedgwick
Smithville
Spring Lake
Swifton
Tuckerman, First
Walnut Ridge, First

Boone-Newton

Batavia
Bear Creek Springs
Bellevonte, First
Burlington
Cassville
Deer
Grubb Springs
Harrison, Emmanuel

Harrison, First
Hopewell
Jasper, First
Lead Hill, First
New Hope
Northvale
Omaha, First
Oregon Flat
Parthenon
Southside, Harrison
Union
Valley Springs
Western Grove, First
Woodland Heights

Buckner

Abbott
Bates
Clarks Chapel
Evening Shade
Fellowship
Hartford, First
Haw Creek
Huntington, First
Ione
James Fork
Mansfield, First
Midland, First
New Home
New Providence
Parks
Pleasant Grove No. 2
Temple
Union Hope
Waldron, First

Buckville

Cedar Glades
Rock Springs

Caddo River

Black Springs
Caddo Gap
Glenwood, First
Mount Ida, First
Oden, First
Pencil Bluff, First
Pine Ridge
Refuge
Sulphur Springs

Calvary

Antioch
Augusta, First
Beebe, First
Bethany
Central
El Paso
Good Hope
Grace
Gregory
Griffithville, First

Hunter, First
Judsonia, First
Kensett, First
Liberty
McCrary, First
Midway
Morrow
Morton
Mt. Hebron
Pangburn, First
Patterson, First
Pleasant Grove
Pleasant Valley
Raynor Grove
Rocky Point
Rose Bud
Searcy, First
Temple
Trinity
Tupelo, First
Union Valley
West Point

Carey

Bearden, First
Calvary, Camden
Dalark
Faith
Fordyce, First
Fordyce, Southside
Hampton, First
Holly Springs
Manning
New Hope
Ouachita
Prosperity
Sparkman, First
Tinsman, First
Tulip Memorial

Caroline

Austin Station
Baugh Chapel
Biscoe, First
Cabot, First
Carlisle, First
Carlisle, Immanuel
Chambers
Cocklebur
Coy
Des Arc, First
DeValls Bluff, First
Hazen, First
Humnoke, First
Keo
Mt. Carmel
New Hope
Old Austin
Toltec
Ward, First

Carroll County

Berryville, First

Blue Eye, First
Eureka Springs, First
Freeman Heights
Grandview, First
Rock Springs
Rudd

Centennial

Almyra, First
DeWitt, First
Eastside, DeWitt
Gillett
Gillett, First
Hagler
North Maple
Reydell
St. Charles
Stuttgart, First
Stuttgart, Southside
Tichnor

Central

Antioch
Benton, Calvary
Benton, First
Benton, Gravel Hill
Benton, Highland Heights
Benton, Old Union
Benton, Ridgecrest
Bryant, Second
Buie
Gilead
Hot Springs, Emmanuel
Hot Springs, Fairdale
Hot Springs, Grand Avenue
Hot Springs, Harvey's Chapel
Hot Springs, Lakeshore Heights
Hot Springs, Memorial
Hot Springs, Millcreek
Hot Springs, Park Place
Hot Springs, Rector Heights
Jessieville
Lake Hamilton
Lakeside
Lee Chapel
Mountain Pine
Owensville
Pearcy
Riverside
Salem
Sheridan, First Southern
Shorewood Hills
Trinity, Malvern
Walnut Valley
Vista Heights
Lake Hurricane Mission

Clear Creek

Alma, First
Batson
Cedarville
Clarksville, First
Clarksville, Second
Coal Hill, First
Dyer
East Mt. Zion
Hartman, First
Lamar
Mulberry, First
Oak Grove
Ozark, First
Ozone
Shady Grove
Spadra
Van Buren, First
Webb City
Woodland

Concord

Bloomer
Booneville, First
Booneville, Southside
Branch
Burnsville
Charleston, First
Ft. Smith, Bluff Avenue
Ft. Smith, Calvary
Ft. Smith, Enterprise
Ft. Smith, Immanuel
Ft. Smith, North Side
Ft. Smith, South Side
Ft. Smith, Spradling Avenue
Ft. Smith, Phoenix Village
Greenwood, First
Memorial
Mixon
Palestine
Paris, First
Ratcliff, First
Roseville
Scranton, First

Conway-Perry

Adona, First
Bigelow
Nimrod, First
Perryville, First
Plumerville, First

Current River

Biggers
Columbia Jarrett
Corning, Calvary
Corning, First
Hopewell
Moark
Mount Pleasant
Oak Grove
Pettit
Shiloh, Corning
Witt's Chapel

Dardanelle-Russellville

Bakers Creek
Centerville Mission
Dardanelle, First
Dover, First
East Point
Kelly Heights
London
Moreland, First Southern
New Hope
Ola, First
Pittsburg
Pleasant View
Pottsville
Rover
Russellville, Second

Delta

Arkansas City
Bayou Mason
Bellaire
Daniel's Chapel
Dermott
Eudora
Jennie, First
Jerome
Lake Village
McGehee, First
Montrose
New Hope
Portland

South McGehee
Tillar, First
Wilmot

Faulkner County

Beryl
Brumley Chapel
Conway, First
Conway, Second
Emanuel, Conway
Friendship
Happy Hollow
Harlan Park
Holland
Mayflower
Mt. Vernon
Naylor
New Bethel
Pickles Gap
Pleasant Grove
Wooster

Gainesville

Brown's Chapel
Emmanuel, Piggott
Knobel
Nimmons
Piggott, First
Rector, First

Greene's County

Brown's Chapel, Paragould
Center Hill, First
Clark's Chapel
Delaplaine
Fairview
Finch
Light
Marmaduke, First
Mounds
New Friendship
New Liberty
Nutt's Chapel
Oak Grove
Paragould, East Side
Paragould, First
Paragould, Immanuel
Paragould, West View
Pleasant Valley
Robbs Chapel
Stonewall
Unity
Vines Chapel
Walls Chapel

Harmony

Altheimer, First
Anderson Chapel
Douglas
Dumas, First
East Side, Pine Bluff
Forrest Park
Greenlee Memorial
Green Meadows Chapel
Hickory Grove
Humphrey
Immanuel, Pine Bluff
Kingsland, First
Lee Memorial
Plum Bayou
Rankin Chapel
Second, Pine Bluff
South Side, Pine Bluff
Star City, First
Sulphur Springs
Watson Chapel

Yorktown

Hope

Anderson
Bronway Heights
Calvary, Texarkana
Central
Fouke, First
Fulton
Genoa
Harmony Grove
Hickory Street
Hope, First
Magnolia, Immanuel
Magnolia, Westside
Macedonia No. 1
Mandeville
Memorial
Mt. Zion
Piney Grove
Shiloh Memorial
South Texarkana
Stamps, First
Silverino
Tennessee
Texarkana, Immanuel
Trinity

Independence

Batesville, Calvary
Batesville, Emmanuel
Batesville, First
Cave City, East Side
Cord
Marcella
Mt. Zion
Pilgrims Rest
Rosie
Salado
Sulphur Rock
West Batesville
White River

Liberty

Buena Vista
Caledonia
Camden, First
Camden, Grace
Camden, Hillside
Camden, Sylvan Hills
Chidester
Cross Roads
Ebenezer
El Dorado, East Main
El Dorado, First
El Dorado, Immanuel
El Dorado, Marrable Hill
El Dorado, Parkview
El Dorado, Trinity
El Dorado, West Side
Felsenthal
Galilee, El Dorado
Harmony, El Dorado
Huttig, First
Knowles Chapel
Lapile
Liberty
Midway
Norphlet, First
Salem
Smackover, Maple Avenue
Stephens, First
Strong, First
Temple, El Dorado
Union
Victory

Village
Wesson
Wildwood

Little Red River

Arbanna
Center Ridge
Concord, First
Heber Springs, First
Lone Star
Mt. Zion
Palestine
Pleasant Valley
Post Oak
Quitman
Westside, First

Little River

Ashdown, First
Ben Lomond, First
Bingen, First
Central, Mineral Springs
Chapel Hill
Columbus
De Queen, Kern Heights
Horatio, First
Liberty
Lockesburg, First
Lone Oak
Mt. Moriah
Murfreesboro, First
New Home
Oak Grove
Ogden
Ridgeway
Washington
Wilton
Winthrop

Mississippi County

Blackwater
Blytheville, Calvary
Blytheville, First
Calvary, Osceola
Etowah
Joiner
Keiser, First
Leachville, First
Leachville, Second
Luxora, First
Manila, First
Mary's Chapel
Memorial Chapel
Osceola, East Side
Osceola, First
Ridgecrest
Rosa
Trinity
Wardell
Westside
Wilson, First
Woodland Corner

Mt. Zion

Bay, First
Bethabara
Black Oak
Brookland
Caraway, First
Dixie
Egypt
Friendly Hope
Jonesboro, Central
Jonesboro, First
Jonesboro, Walnut Street
Lake City, First
Lunsford
Monette

Mt. Zion
Needham
Nettleton
New Antioch
New Hope, Jonesboro
Philadelphia
Providence
Strawfloor
University
Westvale
Wood Springs

North Pulaski

Amboy
Baring Cross
Bayou Meto
Berea
Calvary
Central
Cherokee Village
Gravel Ridge, First
Graves Memorial
Harmony
Highway
Hilltop
Indian Hills
Jacksonville, First
Jacksonville, Second
Marshall Road
Morrison Chapel
North Little Rock, First
Park Hill
Pike Avenue
Remount
Runyan
Sherwood, First
Sixteenth Street
Stanfill
Sylvan Hills, First

Ouachita

Acorn
Bethel
Board Camp
Calvary
Cherry Hill
Concord
Cove, First
Dallas Avenue
DeQueen, First
Gillham
Grannis
Hatfield, First
Hatton
Lower Big Fork
Mena, First
New Hope
Salem
Two Mile
Vandervoort, First
Wickes
Yocana

Pulaski County

Alexander, First
Archview
Baptist Tabernacle
Brookwood First
Calvary
Crystal Hill
Holly Springs
Immanuel
Ironton
Life Line
Little Rock, Second
Martindale
Nalls Memorial
Natural Steps
North Point

Pine Grove
Plainview
Pulaski Heights
Reynolds Memorial
Rosedale
Shady Grove
Shannon Hills, First
Sheridan, First
Sunset Lane
Tyler Street
Vimy Ridge, Immanuel
Wakefield, First
Welch Street
West Side
Woodlawn

Red River

Anchor
Antoine
Arkadelphia, First
Beech Street, Gurdon
Beirne, First
Bethel
Cedar Grove
Center Point
Emmett, First
Marlbrook
Mt. Zion
Okolona
Richwood
Shiloh
Unity

Rocky Bayou

Belview
Calico Rock
Finley Creek
Franklin
Melbourne, First
Oxford
Sage
Sidney
Wiseman
Zion Hill

Stone-Van Buren-Searcy

Clinton, First
Half Moon
Leslie, First
Morning Star
Mountain View, First
New Hopewell
St. Joe, First

Tri County

Burnt Cane
Calvary
Cherry Valley, First
Colt
Crawfordsville, First
Earle
Fair Oaks
Goodwin
Harris Chapel
Hydrick
Marion
Parkin, First
Pine Tree
Tilton
Togo
West Memphis, First
West Memphis, Second

Trinity

Bethel
Black Oak
Calvary, Harrisburg
Corner's Chapel

Faith
Greenfield
Harrisburg, First
Maple Grove
Marked Tree, First
Pleasant Grove
Pleasant Hill
Pleasant Valley
Red Oak
Trinity
Tyronza, First
Valley View
Waldenburg
Weiner

Van Buren

Bee Branch
Friendship
Plant
Pleasant Valley
Rupert
Scotland
Shady Grove
Shirley
Standley Memorial

Washington-Madison

Berry Street, Springdale
Black Oak
Brush Creek
Caudle Avenue
Combs
Elkins
Elkins Chapel
Elmdale
Farmington, First
Fayetteville, First
Fayetteville, Immanuel
Fayetteville, Second
Fayetteville, Southside
Friendship
Greenland Mission
Hindsville, First
Huntsville, Calvary
Huntsville, First
Johnson
Kingston, First
Liberty
Lincoln, First
New Hope
Oak Grove
Prairie Grove, First
Providence
Ridgeview
Silent Grove
Sonora
Springdale, First
Spring Valley
Sulphur City
University
West Fork
Winslow

White River

Bruno
Bull Shoals Mission
Cotter, First
East Oakland
Hopewell
Midway
Mountain Home, First
New Hope
Norfolk, First
Peel, First
Pilgrim's Rest
Summit
Tomahawk
Whiteville
Yellville, First

Nature's mimics

By James Edward Meek

HUMAN beings are not the only creatures that are constantly passing themselves off as wolves in sheep's clothing. Nature has many creations which are hiding behind the identity of other creatures. The mimic takes advantage of the other creature's weapon, coloration, or action to help in his own fight for survival.

One conflicting case is that of the robber fly. A robber fly looks like and even acts like a bumblebee. Since his prey includes the bumblebee, his appearance helps him to get near that insect. The robber fly will even go so far as to pretend to sting a person just as a bee would do.

In southeast Asia is found a bluish-black beetle which does look like a beetle while he is resting on a limb or leaf. Once the beetle takes to flight, however, his body takes on the appearance of a wasp. His natural enemies immediately think he is a wasp and give him a wide berth for fear of being stung.

Another confusing creation is the spider that poses as a ladybug. Ladybugs are highly distasteful. This spider manages to pass itself off as a ladybug even though it has no bad taste and does have an extra pair of legs. The spider's resemblance to the ladybug is enough to remind a predator of the last time he tasted a ladybug.

Insects and spiders are not the only creatures that have masqueraders. The higher animals also have their share of mimics. One is the blue eel which lives in the ocean.

The blue eel has dark bands around its body and a mouthful of fierce-looking teeth. His appearance is like a poisonous snake which has similar color bands and horrible teeth. Although the eel is not poisonous, he manages quite well to scare off natural enemies with his mimicry.

In the southern and southwestern parts of the United States live the harmless scarlet and scarlet king snake are so that the black band borders the yellow the deadly coral snake, which lives in the same area.

Like the coral snake, the harmless snakes have red, yellow, and black bands around their bodies. The arrangement of the bright-colored bands on the coral snake are so that the black band borders the yellow band. On the harmless snake, the black band borders the red band. This similarity in coloration enables the harmless snakes to take advantage of the deadliness of the coral snake, increasing their chance of living longer.

Of course, the best policy to follow when encountering a snake with red, yellow, and black bands is the same as the natural enemies of the coral snake will do—leave it alone.

Mr. Wasp—papermaker

By Doris Taylor



THE first piece of real paper is believed to have been made in China by Ts'ai Lun in A.D. 105. He made it by pounding wood fibers and strips of mulberry tree bark into a pulp. He then rolled the mixture flat and allowed it to dry. An addition of powdered rice starch produced a smooth surface.

The very first papermaker was not man at all. It was the wasp. Many hundreds of years before Ts'ai Lun invented papermaking, the clever little wasp was making his paper nest from decayed wood. In fact, the wasp's nest suggested the modern methods of making paper from wood pulp.

The art of papermaking did not reach England until the fifteenth century. Even then, paper was not made there in any great quantity until the eighteenth century. In those days, England and America made paper mostly from rags. Because of a serious shortage of rags in the latter part of the eighteenth century, some other way of making paper had to be found. At this point Mr. Wasp came into the picture.

A Frenchman named Reaumur had been studying the wasp and his habits. In 1719 this scientist wrote a treatise on "Papermaking by wasps when making their nests."

He said, "Wasps make a very fine paper from the fiber of common wood showing that paper can be made from fibers of plants without the use of rags or linen."

Later, a Dutchman named Koops produced paper made only from wood. In 1867 an American chemist named Tilghman further developed the idea of paper from wood pulp by using sulfurous acid to dissolve the wood into pulp.

Today whole forests are converted into wood pulp to satisfy the universal demand for paper. The process began as men noticed the wasp and his snug little nest of wood paper. Clever Mr. Wasp!

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The bookshelf

The Pathology of Leadership, by Hugh L'Etang, Hawthorn, 1970, \$6.95

Applicants for many jobs are now routinely required to undergo physical examinations to determine if they are fit to undergo the stress and strain of the positions. Dr. L'Etang asks in this study if it is not even more important for the leaders of nations, responsible for millions of lives, to be subjected to medical scrutiny before assuming office.

Young's Literal Translation of the Bible, by Robert Young, Baker, paperback, \$4.95

A literal translation of the Bible takes on additional significance in this day of numerous modern versions and paraphrases. Here is the literal translation, by Mr. Young, of a favorite passage, Romans 8:28: "And we have known that to those loving God all

things do work together for good, to those who are called according to purpose."

This is Young's John 3:16: "For God did so love the world, that His Son—the only begotten—He gave, that every one who is believing in him may not perish, but may have life age-during."

Still Hungry in America, text by Robert Coles, photographs by Al Clayton, introduction by Edward M. Kennedy, World, \$6.95

The authors present conclusive evidence here, in text and in picture, to substantiate their claims that hundreds of thousands of American families continue to exist in life-crippling poverty and deprivation.

The Revelation of St. John, one in the Tyndale Bible Commentaries series,

edited R.V.G. Tasker, Eerdmans, \$4.50. This is designed to be "a concise, workable tool for laymen, teachers and ministers."

Black and White Power Subreption, by Joseph R. Washington Jr., Beacon, \$6

Subreption is defined as "the act of getting something by hiding—even fraudulently hiding—the facts. The author is a black intellectual. He contends that civil rights for all Americans is a white idea, and, therefore, "a test of White Power." He reviews the current Establishment arguments and proposals on this problem and concludes that—from a black and an ethical point of view—the history of White Power and civil rights so far has been largely one of subreption.

JULY: TIME FOR BUDGET WORK!!

July is the month some churches start work on their new budgets. It's also the month enrolment for Group Life Insurance opens.

Now through August 31, your church may enrol all staff members in the low cost plan with coverage to begin October 1, 1971.

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Why the family

By Vester E. Wolber

Religion Department, Ouachita University

The first and most important human institution is the family: it had its origin at the commencement of the human race and is the foundation for all other units of the social order.

In this lesson we concentrate on the significant accounts of man as seen in the first two chapters of Genesis. Some scholars feel certain that the author of Genesis followed separate sources in writing these two accounts; but, even so, the genius of his work is sure in his ability to blend two views of creation in such manner as to produce a complementary and composite record.

In and over God's creation (1:26-31)

The first account of human creation presents man as the climax and capstone of God's creative work. In five successive phases of creative work the Lord called into existence the physical universe, the heavens and the earth, and then created on earth lower forms of plant and animal life. The record of man's creation is set in a separate category as indicated by God's announced intention and purpose to create man in the divine image, and to set him in authority over lower forms of creation.

Just as the human species is divided into male and female, so also does the sexual cleavage extend down through the various species of animals and plants; but it is only in the case of man that the record states that God made them male and female.

Searching for companionship (2:18-25)

The supplemental account of creation (2:4-25) concentrates on man as a Lord-like creature as related to his environment. Having made man in his own image God placed him in a garden and instructed him to cultivate and care for the garden. Adam reviewed all the animals that God had made but found no mate for himself, none capable of companionship with him.

1. From this strange passage it can be established that man was incomplete until the Lord made a woman for him (18-20). From such passage of scripture we are not justified in jumping to the conclusion that until a man or woman marries he or she is never complete: We are justified in saying marriage is a normal means to help most people find the fulfillment of their true selves.

2. God's answer to Adam's first need was to make for him a woman. He put the man to sleep, extracted a rib and made it into a woman. Adam recognized the woman to be of his own species and therefore his intellectual and spiritual

equal. The text indicates that the first man got his joy turned up when he saw the first woman: he recognized her to be the object of his blind search and rejoice. When men are released after having been held for long periods as prisoners of war they become exotic with joy upon seeing a beautiful woman. Their excitement is more than sexual stimulation for young men who have not had sex experiences react much the same way: it indicates that men need female companionship.

What then shall we conclude are the purposes of sexuality in the human race? Since the Bible assumes that sexual activity is normal between man and wife, and forbids sexual acts that occur outside the confines of marriage or that cross marital ties, we can discuss marriage and sex together as one and the same.

1. The first purpose of sex is for procreation after creating fish and sea monsters, God directed them to "be fruitful and multiply, and fill the waters" (1:22); after creating man he told him in the same language to "be fruitful and multiply and fill the earth" (1:28).

But there is a difference: in animals the sex drive seems to be solely for propagating the species and for that reason is seasonal or periodic; but in the human species the sex drive far exceeds the need for procreation, a fact which indicates a second purpose for sex.

2. Another purpose is physical satisfaction: Just as the body hungers for food and is not satisfied until food is supplied, so the bodies of most people hunger for sexual expression. There is this difference, however: sex can be postponed, even indefinitely; and Paul directed that under certain circumstances it be eliminated altogether (1 Cor. 7).

But the sex drive is stronger in most adults than any will to control it; therefore God has provided marital ties which are intended to confine it within responsible bounds.

3. The third and highest purpose of marriage and sex is companionship. The text pictures Adam as lonely and in search of a companion. God said that it was not good for him to be alone and for that reason he made him a wife.

The central idea in the passage is not that God provided the institution of marriage as a means for legitimizing sex,

but that he provided the sex drive as a means of binding and making permanent the bonds of companionship.

It seems then that God wants children to be conceived and born within the confines of marriage fences where they can be welcomed and nurtured in an atmosphere of responsible love.

In the statement that a man leaves his parents and cleaves unto his wife the text means that he breaks off his old home ties in order that he may establish new ones. The ties that bind one to his mate must be stronger than all other ties, except those that bind him to Christ (1 Cor. 7:12-16); and the love that flows between the members of the family ought to be purer and more genuine than any other love, except their individual love for God.

WANTED

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

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The Christian response

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

Today's lesson is the final one of four studies of "Bible Teachings on Poverty." This lesson emphasizes application. There is little point in studying about the Biblical teaching on poverty and then doing nothing about it. Exhortation should be followed by practical application. Rhetoric should be followed by action. Our response to this study should be one of sincere determination to help those in need.

The ministry of Jesus (Lk. 4:18)

This is one of the greatest verses, stating the work and ministry of our Lord. The reason this verse is presented in today's lesson is the phrase, "because he hath anointed me to preach the gospel to the poor." The poor were Christ's special concern. Men through the years have been so motivated by money until the poor have been neglected even in many of the churches.

One evangelist, who is sponsored by a trust fund from a non-profit foundation, has written into the agreement by those who set up the fund that he will preach a certain number of revival meetings each year in the smaller churches. This is very commendable, for many of the smaller churches over the years have been bypassed by prominent ministers and evangelists.

It is true that evangelists who are totally dependent upon love offerings have a right to make an adequate income; also, the poor need the gospel preached to them. To a certain extent we all must plead guilty to the sin of having neglected the poor.

Christ made no distinction in regard to persons. He treated all men equally. He showed as much interest and concern toward the poor as he did toward the wealthy. Jesus was interested in all individuals because he believed in the worth and dignity of all men. Should we do any less than this?

Note also as part of the ministry of Jesus the healing of the brokenhearted, preaching of deliverance to the captives, recovering of sight to the blind, and the setting at liberty those that were bruised. Please note that Jesus regarded his ministry as the fulfillment of Isaiah 61:1-3.

Respect of persons (Ja. 2:1-5)

Nothing more clearly indicates the depravity and selfishness of man than the way in which we show favoritism toward the wealthy while neglecting or ignoring the poor. Against this tendency James speaks out vigorously. How

despicable it is to see Christians show scorn for the poor even in the setting of worship.

To profess commitment to the One who, although the Lord of glory, became so poor while in the world that he had no place to lay his head, and yet have respect of persons in this way, is most clearly inconsistent. All are alike precious to him, but the poor are in a very special sense the objects of his love, compassion, care, and concern. God has chosen the poor of this world, made wealthy by faith, as heirs of his kingdom which includes all who love him. Often the rich led in opposition to the gospel. Historically, the poor were the first to accept the gospel in every country and culture where Christ has been proclaimed.

Ministry to those in need (Mt. 25:37-40)

This is one of the most often quoted passages in the New Testament. Christ was interested in his disciples' putting their faith into action. Christ asked his followers to hear, then heed, his words. As he concluded the great Sermon on the Mount, Jesus stated, "Therefore, whosoever heareth these sayings of mine, and doeth them. . ." (Mt. 7:24a). In the Matthew 25 passage Jesus instructs us to meet the needs of suffering, hurt, hungry, needy humanity. Christ promised to reward us accordingly. When we minister to one of the least of human strata we minister to Christ. One of the great evidences of our faith is our willingness to minister to needs of those about us.

Christians will inherit the kingdom with full rewards to the degree in which they have done good works, such as feeding the hungry, giving water to the thirsty in the name of Christ, clothing the naked and visiting the sick or imprisoned. One cannot be rightly related to Christ and ignore his brethren who are in need.

The great testimony of Zacchaeus (Lk. 19:8)

Could anyone doubt the conversion experience of Zacchaeus with its drastic change in the life of the tax-collector? A person's attitude toward his material possessions is a real gauge that relates to one's degree of commitment to Christ. Upon his conversion Zacchaeus declared that he would give half of his

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.

Life & Work

July 25, 1971
Luke 4:16-20; James 2:1-7;
Matthew 25:37-40; Luke 19:8.

goods to the poor. The principle of his life had changed from "How much can I get?" to "How much can I give?"

Any man who will not come to Jesus is robbing himself and is much poorer.

The man who lets money stand in the way of his coming to Christ is poverty stricken. On the contrary Zacchaeus came to Christ for salvation and then bore a great testimony for Christ through his material possessions.

Conclusion

What is our response to the poor? Let us do more than donate a food basket to a poor family on Thanksgiving or Christmas.

Church dissolves, gives scholarship

LOUISVILLE (BP)—Virginia Avenue Baptist Church here is dead, but its ministry to the troubled West End of Louisville will live on during years to come.

Forced to abandon its own ministry to the inner city by radical shifts in urban development, members of the church voted to sell the property and set up a scholarship fund to aid a seminary student assigned to Christian ministries in the area the church once served.

Members of the congregation voted to give \$15,000 to Southern Seminary as an endowed scholarship to aid a student assigned to minister in West Louisville.

The scholarship recipient, to be selected by the seminary's director of field education, will report to the field education director on the ministry the recipient gives to the area.

In addition to the endowed scholarship, the church also made smaller grants to other Baptist agencies in the area.

Say life origin traced to chemical

MOUNTAIN VIEW, Calif. (EP) — Scientists who discovered the same chemical formations of amino acids in separate meteorites have called the finding "conclusive proof" of a chemical origin for life on earth and for the existence of life elsewhere in the universe.

A spokesman for the National Aeronautics and Space Administration said the significance of a NASA scientist's report was great concerning amino acids, the so-called "building blocks of life."

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A college football coach, being interviewed, was asked how he felt about all the publicity his star halfback was receiving. "Won't it go to his head?" "It would," sighed the coach, "if the boy could read."

The unseamly

A smile or two

An earnest young minister, eager to improve his sermons, bought a tape recorder and recorded one of his Sunday morning services. After supper that evening he set up the recorder, seated himself in an easy chair and awaited the playback.

The opening prayer, scripture reading, and matters of the day all came forth just as he would have wished them. Then came the sermon.

When he awoke some time later, the choir was starting the closing hymn.

Attendance report

Church	July 11, 1971 Sunday School	Training Union	Ch. Adns.
Alexander, First	41	17	
Arkadelphia, Second	165	147	3
Banner, Mt. Zion	36		6
Berryville			
First	137	26	
Freeman Heights	116	31	
Rock Springs	91	52	
Blytheville, Calvary	176	93	
Booneville, First	262	209	
Cherokee Village Mission	106	20	3
Crossett			
First	455	146	2
Mt. Olive	262	138	1
Dumas, First	231	60	2
El Dorado			
Ebenezer	135	57	
Caledonia	34	19	1
Forrest City, First	443	250	4
Ft. Smith			
Enterprise	40		
First	1148		2
Grand Avenue	692		8
Moffet Mission	28		
Haven Heights	232		2
Gentry, First	162	69	
Greenwood, First	241	91	
Harrison, Eagle Heights	194	53	
Helena, First	258	140	1
Hope, First	387	118	6
Hot Springs			
Emmanuel	82	34	
Lakeshore Heights	111	30	
Mt. Valley	62	52	
Jacksonville			
Bayou Meto	125	74	
First	341	58	1
Marshall Road	271	100	3
Lake Village, Parkway	50	23	
Little Rock			
Geyer Springs	615	255	12
Life Line	507	152	2
Luxora, First	53	17	
Melbourne			
Belview	149	89	
First	119	40	
Monticello			
Northside	111	64	1
Second	180	62	
North Little Rock			
Baring Cross	563	160	2
Calvary	352	118	
Gravel Ridge	171	93	7
Levy	390	78	6
Park Hill	800	165	3
Sixteenth Street	53	34	
Paris, First	322	57	
Pine Bluff			
East Side	185	97	
First	642	105	1
Green Meadows	66		
Second	166	56	
Springdale			
Berry Street	110	49	
Elmdale	401	126	
Mission	20		
Texarkana, Beech Street	414	107	2
Van Buren, First	402	140	1
Mission	48		
Warren, Immanuel	237	70	1
West Memphis			
Vanderbilt Avenue	102	60	

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With a sign of exasperation, Mother looked at the kitchen door. It was a mass of tiny fingerprints. She called together her three children and demanded to know whose dirty hands had marred the door. "Was it you, Billy?" she asked. "You've been in and out all day, and just look at your hands."
 "Oh, those can't be my finger marks," the boy declared, "I always kick the door open."

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Baptist leader's son turns off drugs, on to Jesus

FORT WORTH, (BP)—The teenage son of the president of the Baptist General Convention of Texas told 14,000 young people here that before he turned off drugs and on to Jesus, he rode a roller coaster of despair that led him twice to attempt suicide.

Seventeen-year-old Skip Allen of San Antonio said he now gets his highs from Jesus instead of from marijuana, mescaline, and LSD.

The 14,000 young people from throughout Texas attending the Texas Baptist Youth Evangelism Conference here rose to their feet, cheering and applauding as Allen said: "I blew off of LSD and turned on to Jesus."

Sitting behind the teenager on the platform was his father, Jimmy R. Allen, pastor of First Church, San Antonio, and president of the Baptist General Convention of Texas.

"I loved LSD," the youth admitted. "I was happy as long as I was stoned—and I was stoned a lot."

But depressions followed the drug-induced highs. He said he had difficulty getting along with people at school and deliberately broke the rules. He tried to kill himself by an overdose of tranquilizers.

"I was afraid of the world and everything around it, and I didn't want to die because I was afraid of death too."

After his second attempt at suicide, Allen said, "I was placed in a school with pregnant girls and dope addicts."

During a Barry Wood crusade in San Antonio, young Allen was deeply moved by a talk with Justin Tyne, a former drug addict who operates a Christian coffee house in Los Angeles.

"I'm tired or running," he told his father, and he "turned it over to Jesus who caused an amazing transformation in my life."

Often the meeting here turned into a spontaneous old-time revival in modern garb as both long and short-haired youth praised Jesus pep-rally style: "Jesus, Jesus, Jesus," they yelled, one finger pointing skyward to signify "one way in Christ."

In two decision services, 655 youth made decisions for Christ. Included were 158 professions of faith, 40 special service volunteers, 404 rededications and 53 other commitments.

Former Cleveland Browns football star told the youth that Skip Allen earlier had "put his finger on the problem when he said, 'Sin is pleasurable.'"

"The Bible says the sinner may have pleasure for a season, but sin, like a boomerang, will come back swift and

unseen, and it'll clobber you," Glass said.

"In the middle of one of the most tremendous spiritual awakenings I've ever seen are some of the most heinous sins I've ever seen," Glass said.

He noted that Joe Namath, famed quarterback of the New York Jets, says free love is all right. "But that's just your problem, Joe Namath. You just don't see at all. You're blind," Glass declared.

"Love is neither free nor love, if it's free love," the ex-Cleveland star said.

Another Christian athlete, Terry Bradshaw, quarterback of the Pittsburgh Steelers, told the young people that he would take Jesus with him as he returned to training camp in July.

Bradshaw, one of three Pittsburg players who reportedly read their Bibles regularly and witness, told the young people, "You'll have no real joy, no real excitement till you really learn who Jesus Christ is."

The former all-American star at Louisiana Tech told the young people that he gave his life to Jesus as a high school senior and gave Christ the credit for his success as a professional athlete.

"I realize that my right arm and all the talents I have were given to me by God, but let me tell you something else. He can take them away as quickly as he can give them," Bradshaw said.

"I might never throw another pass, but no one is going to stop loving Jesus Christ for this. It's not going to change me one bit," he added.

The conference soloist, Myrtle Hall of the Billy Graham evangelistic team, told the youth, "My love for Jesus grows deeper and deeper. He's given me an opportunity to communicate with people and to go out and sing my love for him," the Negro soloist added.

Special music, in both traditional and Christian-folk style, were presented by youth choirs of First Church, Dallas, which will tour Canada this summer, and by Trinity Church, San Antonio, which will tour the Soviet Union.

The youth choir of First Church, San Antonio, presented a new folk musical, "Real," written by Bob Oldenburg and Lanny Allen of the church's staff.

Another speaker, Peter McLeod, pastor of First Church, Waco, Tex., said most people make Jesus "a passenger in their lives instead of the captain."

He urged the youth to let the spirit of God dwell in them.

About 10,000 young people from 450 churches took part in a spiritual "blitz" of Ft. Worth, singing and telling about Jesus over a wide area of the city.

New appointments at Southwestern

FT. WORTH (BP)—The trustees of Southwestern Seminary here have elected a new faculty member, at almost the same time seminary president Robert Naylor announced the appointment of a coordinator for the use of the seminary's media equipment.

Elected assistant professor of childhood education was Hazel M. Morris, director of children's work for First Church, Jackson, Miss.

Appointed to the newly-created position of media coordinator was Bill C. Langford, a recent graduate of the seminary. Langford will be responsible for maintaining and supervising the use of all media equipment used by the seminary.

A graduate of Eastern Kentucky University, Miss Morris earned the master of religious education degree from Southwestern Seminary. She taught in Ohio public schools for five years, and was director of a day nursery program in Louisville before joining the Jackson church staff.

Langford is a graduate of Baylor University, Waco, Tex., and Southwestern Seminary. He has worked as an electrical technician, and was the audio technician for the seminary's School of Church Music while a student at the seminary.

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