

7-29-1971

July 29, 1971

Arkansas Baptist State Convention

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Arkansas Baptist

NEWSMAGAZINE



July 29, 1971

Life's human element



ELM

"Nothing human is indifferent to me."

This personal motto of a Latin playwright is worthy of becoming the motto for all of us.

Still another has said, "I can learn something from every person I meet."

We are living in a day of un-paralleled specialization. And this is not just the case with medicine, where it is so evident when you or someone near you becomes afflicted with a bodily ailment. It is true generally. How many different kinds of lawyers are there now? How many kinds of merchants? How many kinds of agriculturalists?

Most of us must depend upon some speciality of service or product for our living. And if we should suddenly find ourselves out of job or business, we might discover that vocational readjusting might be pretty difficult.

But the very fact of our specialization should serve as a warning of the danger of one-sidedness. I am thinking now of a family who grow broilers for the market. Every hour of every day is consumed in producing, feeding, and caring for chickens. Whatever else is planned must fit around the chicken routine. And let a little something go wrong, such as some of the chickens getting sick, and all hands and the cook are likely to be up day and night. It is not that they care that much about chickens; it is all a matter of dollars and cents. And the result of the chicken business for them is that they make a real good living but have not time, really, to live.

(I could have taken my own situation, or yours, but let's not get too personal!)

Whatever our specialty, if we are going to live, we need the depth of a liberal education. A steady diet of reading good books on varied themes can greatly deepen our appreciation for life.

Says T. T. Munger: "I distrust the man of one book, or of one class of books. A lawyer may get no direct aid from Tennyson, but you may more safely trust your case with him, because the fact of reading such an author indicates that he covers more space in human thought. A physician cannot study human nature in Shakespeare without getting a conception of man helpful in his practice. Nor will a preacher be any worse, but all the better, for not confining himself to works of theology. The men who think and read in various directions are the better entitled to their opinions."

Erwin L. McDonald

In this issue

- A group from a Hazen church have helped conduct a school for people in the Ozarks. A story and photo are found on page 5.
- The story of Southern Baptist College and its success in Christian education is told in an article this week found on page 6. See also an editorial on page 3.
- The amazing spiritual statistics from this year's encampments at Siloam Springs are reported on page 7.
- Dr. and Mrs. S. A. Whitlow in retirement is the story featured on this week's cover. See an additional photo of the former Executive Secretary, his wife, and their home on page 13.
- A report of contributions to the Cooperative Program from each church in the state begins on page 14.
- A pastor from West Germany visited last week in Arkansas. On page 9 is found a photo of Pastor Mueller taken when he spoke to Baptist Building employees.
- The fifth in a series of articles on speaking in tongues by Dr. Millikin is found on page 19.

Arkansas Baptist NEWSMAGAZINE

VOL. 70

JULY 29, 1971

NO. 29

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

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

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

Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press; LC Local Correspondent; AB Associational Bulletin; EBPS European Baptist Press Service.

Thirty years at Southern Baptist College

Elsewhere in this issue is an article by J. T. Midkiff highlighting some of the remarkable achievements of Southern Baptist College, Walnut Ridge, over the thirty years since its founding, at Pocahontas, by its one and only president, to date, H. E. Williams.

For the most of its existence, Southern Baptist has been an independent institution—it was not until November, 1968, that it was received by the Arkansas Baptist State Convention as a full-fledged institution of the Convention. But for many years prior to this, it received regular support through the Convention's Cooperative Program budget. And it has never been accused of being anything less than Baptist. Its teachers, its administrative staff, its students, and its sustaining constituency all have been Baptist.

The wisdom of President Williams in seeing the need for just such an institution in Northeastern Arkansas as he has helped to bring to pass is reflected in the unparalleled support Southern Baptist College has received across the years, and in the life and work of the great stream of young men and women who have studied in its halls. There is no way of estimating how much Southern Baptist College has been worth to our Baptist churches alone, in the educating of pastors and other church leaders. And it is a strong point in the college's favor that it continues to contribute to the preparation of those who have dedicated their lives to church and denominational work.

Another special category in which the college has been and continues to be outstanding is that of teacher training. But the real strength of the college is not in any one department, but the fact that the two-year course is designed to provide a broad, general-education base for the students. Regardless of their vocations and avocations, the graduates of Southern rate with the best wherever they go, whether to continue their education at Ouachita or at other institutions of higher learning, or to enter into occupations.

The fact that the federal government was closing out a military base at Walnut Ridge just at the time that the young college was looking for a site to relocate after the loss by fire of its first building, at Pocahontas, and that the college was able to secure its beautiful campus complete with an elaborate layout of usable buildings, was more than just a streak of good luck, in the opinions of many. It was as if God had spoken all of this into existence for just such a purpose as it has since filled.

But even with this remarkable base of operation from the early days of the school, the school never would have survived but for the personal sacrifices of Dr. Williams and his associates, matched by a remarkable liberality of gifts from the school's constituency. (A number of these supporters are named by Dr. Midkiff in his article.)

For sometime now Southern Baptist College has been fully accredited by the North Central Association of Colleges and Secondary Schools. Its stellar faculty of approximately 40 members assures that no one need apologize for the quality of the work offered.

Arkansas Baptists are most fortunate in having both Southern Baptist College and Ouachita Baptist University. The junior college and the four-year institution of higher education complement each other. Either one would be poorer without the other.

Likewise, we are fortunate to have at the helms of the two colleges at this strategic time men of the caliber of H. E. Williams, at Southern, and Daniel Grant, at Ouachita. W. O. Vaught Jr., chairman of the current campaign to raise \$4 million for the colleges—\$3 million for Ouachita and \$1 million for Southern—spoke for many in something he said recently. Speaking at a meeting of pastors, Dr. Vaught said: "We are most fortunate in having Dr. Grant and Dr. Williams as the presidents of our colleges. If we could go out and choose any two presidents in the whole nation, we would not swap off the men we have."

The current fund campaign gives all of us opportunity to invest in life itself as we give to provide Christian education for the steady stream of young people attracted to the campuses of our two great colleges.

Guest editorial

Threat To Missionary Work

A news item out of New Delhi, appearing elsewhere in this issue of *Baptist And Reflector* should serve as a somber warning to Southern Baptists. The story notes that the number of foreign Christian missionaries in India is now less than half of the number in 1954. We have heard recurrent rumors from several sources that the Indian government planned to "rid itself" of foreign Christian missionaries. The story tends to substantiate this fact. It also notes that observers in India are forecasting that all foreign Christian missionaries would be eliminated from that country within the next decade.

We are reminded that in 1945, the late General Douglas MacArthur called for one thousand Christian missionaries for Japan. We responded with a few, really a handful compared with the need.

Emerging nationalism around the world may, in the long run, damage severely the cause of Foreign Missions. We still have time to enter many fields, and train nationals for leadership positions. But, one by one, the doors are closing. There is an imperative about our Foreign Mission endeavors in 1971 which probably has not been as real in recent memory.

The cause of foreign missions must be not only in our hearts and prayers, it must be a cause which we support generously through our Cooperative Program that while it is yet day, we may labour effectively. If we do our best now, if and when doors are closed, nationals trained by Southern Baptists can bridge the gap and provide leadership for the continuing advance of the cause of Christ.—Editor James A. Lester, *Baptist And Reflector* (Tennessee)

Academic freedom — the awesome implication

(First of a series)



Dr. Ashcraft

The awesome implication of the term "academic freedom" and its current meaning is that nothing is yet final, absolute, fixed, constant or completely settled. The idea that all things are still open for further investigation and that no cases are exactly closed leaves many people at loose ends in their Christian faith.

After almost 2,000 hours of Bible study, church history and scientific discovery some things are considered final, exact, fixed, set, absolute, infallible and not open to further debate, such as in the field of science, the ever present reality of gravity. The law of gravity appears to be real, has been accepted by scientists and we are operating with security on the concept. One may have a theological stance about it but if he jumps from the top of the Empire State Building or the Washington Monument he will confront the true reality of it upon landing. Both he and his theological stance will be flattened.

Southern Baptists who do not consider themselves and wish not to be considered a credal people have set in order, however, a brief statement of their basic Bible beliefs. These are considered to be Bible truths and are divine revelations, not human inventions. Divine revelation is not open to debate, manipulation, alteration or private interpretation. One may have a theological stance about this body of revealed

truth but he has no rebuttal against divinely inspired scripture.

The statement, *Baptist Faith and Message* (available free from the Baptist Building) gives the general truths which most Baptists accept. It does not claim, nor does it presume to be, the final word or a complete statement of all of the Biblical revelation. Only the Bible really qualifies as the statement of faith for Baptists.

Such things as the infallibility of the scriptures, salvation by grace, the security and priesthood of all believers, and many more, are considered final and absolute. Some things such as the exact year, day, and hour of our Lord's second return are not included but are left open for further examination.

The Baptist Faith and Message goes about as far as it can as an instrument in Baptist life because we are not a credal people and had much rather say, "We have no creed but Christ." Baptists, however, are not afraid to lay it on the line in bold print. So the document, earthly made and claiming no infallibility, remains as a simple statement of a profound faith.

All seminaries, state convention staffs and institutions of the Southern Baptist Convention are required to give evidence of their acceptance of *The Baptist Faith and Message* or similar instrument. The limit to academic freedom may be said to exist at the exact point where human thought leaves off and divine revelation begins. Human thought may be considered a theological stance but divine revelation admits to no human adjustment.

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

The people speak

Sees Arkansas Baptists' camping as great boon to churches

Most pastors will read the July issue of *The Commission*, devoted entirely to the place of Christian camping in the world mission enterprise, and they will rejoice that God is doing so much through Baptist camps the world over.

Perhaps we might take note that God is also doing much through Baptist camps right here in Arkansas. Excuse me for saying it, but I firmly believe that if we would get behind our Baptist camps, we could do more in the area of evangelism to many groups than we can ever do through revival meetings, etc., ad infinitum.

Think of the many camping opportunities that Baptists have. The state assemblies at Siloam, the associational camps, Royal Ambassador and G.A. Camps all provide tremendous opportunity for leading persons to commitment to Christ. These facilities are also often available to individual

churches for retreats. Think of our outreach potential through our camps.

In the past few months our church has held two retreats. On neither of them were there "public" decisions, yet today there is "public" evidence that commitments were made. One of our teenager's attitude seems completely changed, and one of our junior high girls is active in our church fellowship for the first time in her life. I wonder, what if there had not been a retreat?

Now we are at the time of R.A. and G.A. camps. Last year these camps not only helped us to reach young men and women, but whole families. From last year's R.A. Camp every area of our church program profited. One family has been active for the first time in many years, several were gained for our Bible teaching and church training programs, and the church choir gained a valuable new member, one of the boy's father.

After G.A. Camp last year I overheard one of our junior highers commenting that one of our girls was "different now." G.A. Camp made the difference. Because of this year's R.A. Camp there is hope that a family of four will be reached for Christ—reason enough for supporting R.A. Camp.

I really wonder what would happen if all of our pastors and other church staff members would support our camps (as well as the youth programs they represent). We visit for revivals. Why not visit to encourage camp attendance? We can lead our churches to support the camping ministries. Because our church has found this venture to be so profitable for the cause of Christ, we have gone all out to support them. We encourage our young people to attend. Then we pay half their expenses. We have found that more will attend if a church staff member is along on the trip, so we pay one of our staff members to spend a week as a counselor in camp. In addition, we also encourage our laymen

(Continued on page 8)

Hazen church young people conduct Ozark mission school



A youth group from Hazen's First Church recently completed a Mission Vacation Bible School in the Ozark Mountains of North Central Arkansas.

The group received a warm welcome from the close-knit mountain community of Lurton. Using a small community church building, the young people enrolled 41 pupils and had an average attendance of 17.

Serving on the faculty were: Cathy Stallings, Delilah Warren, Brenda Hurst, Sherri Templeton, Paula Blaylock, Danny Rieke, Beth DeVorak, Gary Stallings, Kay Patterson, George Hite, Mark Hickey, and Mike Patterson.

They were teaching children that had never attended a Vacation Bible School. They were also responsible for the music in the revival services led by their pastor, Hilton Lane, each evening.

State Missions Director J. T. Elliff and Boone-Newton Association Superintendent John Finn made the initial contact. Youth council members and their pastor, visited the area in April.

The group camped for the week in a recreation area near Lurton. Morris Mitchell was the chief cook. Assisting him were Mr. and Mrs. Joe Rieke, and Mr. and Mrs. Hilton Lane.

Numerous members of the Hazen

church visited during the week. A total of 43 people from Hazen were there at some time during the week.

This mission project was an outreach to teach boys and girls that God loves them. It was also an opportunity for the young people to share Christ with others in the area. The young people and the church are convinced of the value in this type of extended ministry. Already the young people are planning a similar project for next summer.—Church Reporter.

'Singing Churchmen' perform at Glorieta

GLORIETA, N.M.—The Singing Churchmen of Arkansas, directed by Ural C. Clayton, secretary of the Church Music department of the Arkansas Baptist State Convention, performed on two occasions during the Church Music Leadership Conference at Glorieta Baptist Assembly, July 15-21.

Cecil Sherman, pastor of First Church, Asheville, N.C., was conference pastor. Sponsoring the conference was the church music department of the Southern Baptist Sunday School Board, Nashville, Tenn.

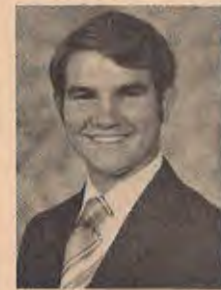
John Mark Terry ordained

John Mark Terry, minister of music and education of First Church, Bentonville, was ordained to the ministry Sunday, July 11, by the church.

Harry Wigger, Supt. of Missions of Benton County served as moderator.

The examination was led by Dr. L. A. Thomas, Dean of Students of John Brown University, Siloam Springs. Ordination prayer was given by Winfred Bridges, pastor of the First Church, Bentonville. The father of the candidate, Dr. John Terry, Director of Development of John Brown University, presented the Bible on behalf of First Church. The ordination message was by Bill Bruster, pastor of First Church, Siloam Springs.

Mr. Terry has been serving First Church, Bentonville, as minister of music and education since January of this year. He graduated with a B.S. degree from John Brown University in May, and plans to enter Southwestern Seminary, Ft. Worth in the fall of 1972. He is married to the former Barbara Whittle of Dallas, Tex.



Mr. Terry



Mr. Dickerson

Watson Chapel has summer youth worker

Watson Chapel Church, Pine Bluff, has had the services of Jerry Dickerson as summer youth director to oversee all activities for youth in the church.

Mr. Dickerson is a native of Ft. Smith and will be a senior this fall in Arkansas State University, Jonesboro. He is active on the ASU campus in various activities and serves as BSU president.

Leaves Arkansas for Oklahoma pastorate

Calvin C. Ussery has resigned as pastor of Hickory Street Church, Texarkana, to accept a call to the pastorate of First Church, Bristow, Okla., effective Aug. 1.

Hickory Street Church has received 170 members during the last 14 months, 70 of them by baptism.

Southern Baptist College: a 30 year success story!

By J. T. Midkiff



Dr. Williams

Southern Baptist College, Walnut Ridge, recently completed 30 years of ministering to students of North-east Arkansas, Southeast Missouri, and from many other parts of the world.

President H. E. Williams, founder and the only president of the college, commented that over 1300 students have been served this year by Southern in its campus and off-campus program. The founding year of 1941 had 42 students and six part-time faculty members.

One of the outstanding achievements, according to President Williams, other than growth of the large student body, has been the enlistment of a well-trained, student-centered faculty of approximately 40 members.

The present location was a "God-send," with the acquiring of over 150 acres of land, buildings, paved streets, and utilities which originally constituted a World War II Marine Air facility. A lovely campus has been developed on this property.

The first permanent and modern structure to be completed was the H. E. Williams Administration and Classroom Building, erected in 1956. The largest contributor to this structure was the late Claude Layne, Malden, Mo., a prominent Baptist philanthropist.

In 1964, Mr. and Mrs. W. Clement Stone, Chicago, presented the college with a \$100,000 gift which was used to help build the large and beautiful Felix Goodson Library. This building is the academic center on the campus, housing over 30,000 volumes.

The Fred Carter Fieldhouse was built by the late Fred Carter, Jonesboro. Mr. Carter was a member of the board of trustees of the college for many years. He also established the Fred Carter Mission Fund, which was used to support ministerial students as they preached in the mission points.

Another highlight, according to President Williams, was full accreditation by North Central Association, in 1963. Since that time the faculty, curriculum, and student body have been upgraded. Regularly, members of the faculty are enrolled at several universities, pursuing higher degrees. Others are involved in

workshops during the year and in summer institutes, which result in more effective teaching as well as keeping abreast of current educational trends and needs.

For the past three years, Southern has been a participant in programs with other junior colleges in the nation interested in further development and improvement of their institutions. Areas of concern have been Student Personnel Services, Facilities Planning, Faculty Development, Curriculum Innovation, and Instructional Methods and Techniques.

Currently, Southern is the coordinating institution for a consortium of four Arkansas junior colleges which will engage in a year's effort to improve educational opportunities for disadvantaged and underachieving students.

Southern Baptist College has a good record of students enrolling and graduating from senior colleges and graduate schools after finishing two years of junior college work at Southern. There are now three former students on the teaching faculty of Southern Baptist College who have earned doctorates.

Two other alumni completed their doctorates within the past year. Kareem Assal, an Arab student from Nazareth, Israel, who was given a scholarship to Southern Baptist College, is a professor

of mathematics in the Ft. Lauderdale, Fla., Community College. William Hedspeth has recently joined the faculty of Union University, Jackson, Tenn., as a professor in the Elementary Education department. Both of these young men were outstanding students academically, spiritually, and socially while at Southern.

Southern could not have developed and ministered to students as she has, continued President Williams, without the financial support of many people. Other major contributors have been J. K. Southerland, Batesville, who is responsible for Southerland Hall (Men's Dormitory); former Governor Winthrop Rockefeller contributed \$50,000 toward the new large, functional, and well-equipped Science and Classroom building; Edward Maddox, Harrisburg, a long-time friend of President Williams and supporter of Southern Baptist College, contributed \$10,000 toward the Science Building, which was dedicated in 1968 by former Governor Winthrop Rockefeller.

More recently, Judge and Mrs. Maddox presented a bell tower and carillon to the college as a memorial to his deceased mother, Mrs. Addie Mae Maddox. This bell tower and chimes, which play each hour, has added beauty and dignity to the campus, according to



H. E. Williams Administration was the first permanent building to be completed.

Padgett Cope, president of the board of trustees and pastor of Calvary Church, Little Rock.

The bell tower is located in a park area which is being developed as a part of the overall campus beautification under the direction of J. T. Midkiff, chairman of the Campus Beautification committee. During the last three years, several hundred trees and shrubs have been planted on the campus. Approximately 2500 linear feet of sidewalks have been built.

However, the main purpose of Southern Baptist College is to minister to students, states President Williams. During the 30 years, a student has never been denied admission because of lack of money. The faculty and administration are committed to assisting students in securing two years of liberal arts education in a Christian environment, regardless of hardships and deprivations.

There are many activities for the religious-oriented students. E. Fred Savage, chairman of the Religion department, states that there are more preaching opportunities in the area for ministerial students than in any other Baptist College area of his knowledge. One of the original purposes of the college was to supply ministers for the churches. As a result of ministerial training, many outstanding pastors are in the area, churches have grown, and many new churches have been organized.

As a result of the preaching and mission activities of the ministerial students, faculty, and other religious organizations on the campus, such as the Baptist Student Union, Life Service Band, and the Baptist Young Women, President Williams states that there have been added approximately 50,000 new church members in Southern's service area.

President Williams states that Southern Baptist College is a result of the concern of many individuals, businesses and industries, churches, and the Arkansas Baptist State Convention, which has contributed to the support of the college since 1948 and received the college into the Convention in 1968.

"Every time a worthy student is aided in securing two years of sound education in a Christian environment and goes on to finish his education and serve God and his fellowman, Southern Baptist College is made stronger," the president said.

W. O. Vaught, pastor of the Immanuel Church, Little Rock, has stated that Southern Baptist College is one of the greatest missionary institutions of Southern Baptists anywhere. "This shall continue to be our goal," states President Williams, "as we continue to educate young people."

Total of 1,094 decisions recorded at Siloam Springs in three weeks

Decisions for Christ during the three-week encampments at Siloam Springs this summer totaled 1,094, or 45 per cent of the 2,416 in attendance, Lawson Hatfield, secretary of the Sunday School department of the Arkansas Baptist State Convention and assembly director, reports.

Professions of faith totaled 117, volunteers for church-related vocations, 58; and rededications, 919.

Official registrations for the three one-week encampments were: 733, 1,006, and 677.

All decisions were in writing, Mr. Hatfield reports, except for some of the rededications on the final night. He said that the cards of those making

professions of faith, and those making vocational decisions had been sent to the pastors of the respective churches.

"The grounds and facilities were never more attractive," said Mr. Hatfield. "New buildings, fresh white paint and lovely green grass and trees greeted the visitors with a 'just beautiful' welcome.

"Family units had new comfortable beds and a few units were air-conditioned for the first time.

"The preaching, singing, praying and testifying proved to be an abundant blessing for receptive hearts.

"Many are making plans now to attend one of four weeks next summer."

Woman's viewpoint

Correct me if I'm wrong

By Iris O'Neal Bowen



Mrs. Bowen

Something good has virtually disappeared from our way of life, or at least I have become aware of its scarcity around these parts. And I am wondering if any of you have noticed.

This something was an enjoyable art—or pastime—or accomplishment. (If you were good enough at it, you might get put on the last-day-of-school program.) And nearly everybody has practiced it at one time or another.

It was something, and still is, that could be done for self-entertainment while washing dishes or mowing the yard, or even bringing in wood, in case you remember back that far.

This art took no special equipment that people were not already endowed with, and the practice of it produced a joy of fulfillment and expression that helped keep a lot of people happy!

Yes, dear friends, it looks like the fine art of whistling has about met its demise—and without plans for a decent funeral!

Maybe we do not have enough to "make a joyful noise unto the Lord" about, for it seems to me that the happiest mortals went about their work with a tune between their teeth all the time!

During the "back-thens," if my dad was in ear-shot of the house—in the barn, garden or playing horseshoes—we could always hear music of some sort from him, and all the great old songs he constantly sang just naturally called for an extra bar or two of happy whistling.

My mother also spiced her days with bits of humming and whistling, as did her mother before her. Their whistling efforts were rather muted, though, influenced, perhaps, by the old saying,

"A whistling girl and a crowing hen
Always come to some bad end!"

I never learned to whistle, even though I admired those who were able to perform so beautifully. I practiced, too, over the dish water, and alongside the old cow, with the streams of fresh, warm milk hitting the bucket as my lively accompaniment. My middle teeth were too far apart, I guess, and for that reason I never had much of a chance to jeopardize my ultimate outcome!

It could be I just have not been listening for that whistling. I have not heard any crowing hens lately, either!

New subscribers:

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Letters

(From page 4)

to serve as counselors and staffers in camps, and this year we have four of our young people on camp staffs. We wish we could do more. Not everyone can even do this much. But every church, every pastor, every Christian, can do something to promote God's work through camps.

Monday morning we left to take our G.A.'s to camp. Three of the girls weren't Christians. We are praying that next Saturday they'll come back to us safely—and saved.—Joe Young, Minister of Education and Youth, Second Baptist Church, Arkadelphia

Wants alumni addresses

Will you please appeal to former students of Southern Baptist College, Walnut Ridge, Ark., who live in your state, to send us their current address in order that we may send them materials from the Alumni Office at Southern Baptist College.

I appreciate your publication very much.

J. T. Midkiff, DHm.
Director, Public Relations
Southern Baptist College
Walnut Ridge, Ark. 72476

Hattons on furlough

I would like to inform you that the Alvin Hatton family, SB missionaries to Brazil since 1948, are due on a short furlough the first of August.

They will be residing at her mother's home—(Mrs. T. H. Jordan Sr., Rt. 1, Box 297, Warren, Ark. 71671)—Mrs. Alvin Hatton

A teenager looks at war

Editor's note: The following was written for a Newport High School English class and was published in the school paper.

War is:

- a wildflower nourished by human blood.
- a boy who comes back a man but no longer laughs.
- the sun glaring on the metal roof of a headquarters building.
- rows of long, thin bags.
- having to buy a black dress.
- not receiving a letter from home.
- dogtags on a rosary.
- a noise, a blackness, and helicopter blades whirling.
- a wounded soldier screaming so hard that he cannot think.
- a gun that misfires.
- dropping a bomb and not seeing who is killed.
- a television news report followed by a John Wayne movie.
- the body of a Vietnamese bar girl found in the rubble.
- a young child looking at a picture on his mother's bureau and wondering.
- an air-conditioned office with a map with pins stuck on it.
- a small, slant-eyed boy holding a grenade pin in his teeth and smiling.
- An American mother and a Vietnamese mother crying for the same reason.

— By Ann Guthrie, 14,
daughter of Rev. and Mrs. Cecil Guthrie, Newport. (Mr. Guthrie is missionary of Black River Association.)

Choir ministry in Canadian area results in 150 accepting Christ

The High School choir of First Church, Fayetteville, accompanied by Paige Patterson, pastor, and Don Edmondson, minister of music, recently returned from a missions trip to the Saskatchewan, Canada area.

In five days of singing and giving their Christian witness, the Arkansans saw a total of 150 persons make public professions of faith in Christ.

A focal point was Faith Church, Saskatoon, Saskatchewan, Henry Blackaby, pastor. Other points visited included Saskatoon, North Battleford, and Prince Albert.

The youth sang and witnessed in parks, shopping centers, restaurants and in an Anglican parish hall.

The trip was made by bus. At one point the bus itself was made the object of prayer when it stopped and all efforts of its driver to start it again failed.

At the suggestion of one of the choir members, a prayer was said. The driver, still dubious tried the starter again—and it worked. And the bus delivered the singers, on schedule, to the point for their evening concert.

In a North Platte, Nebr., restaurant, the manager appeared as the youth were sharing their faith with employees and customers. Far from being displeased, the manager asked them to sing gospel songs, which they did.

At one stop, in North Battleford, marijuana-smoking young people

derided the choir. But at the conclusion of the service, 35 people, including one who had been a heckler, made professions of faith in Christ.

A total of 47 made public professions of faith at a service held in the Anglican parish hall, Prince Albert, out of an attendance of 300. Among the converts was a young engineer.

A young poetess was another among those becoming Christians.

Pastor Patterson said that he returned "with the conviction that our churches—particularly the larger ones—who contemplate choir tours ought seriously to consider the making of tours to the real pioneer mission areas, with a view to strengthening the work there." He said that the visit of the Fayetteville choir to Saskatchewan had given new courage to the church leaders in that area.

Honored for 25 years in music program



Park Place Church, Hot Springs, has presented a love offering to Miss Lillian Rutherford in honor of her 25 years of service directing children's choirs in the church.

Miss Rutherford, a teacher at Park Elementary School, also organized the youth choir, directed the five-choir program for several years, and served as educational director for 10 years.

The presentation to Miss Rutherford was made by Jim Butler, music director. O. Damon Shook is pastor of the church.

Homecoming planned

Plainview Church, Little Rock, has scheduled homecoming activities for Sunday, Aug. 15. Following the morning service the church will begin the observance with a basket lunch. Music by the church choir and other groups will be featured during the afternoon.

The services are open to all members, former members, former pastors and friends of the church. This invitation includes the members and former pastors of the Riverside Church which merged with Plainview Church a few years ago. Homer Haltom is pastor of Plainview Church.



Wolfgang Mueller, German Baptist pastor, right, was a visitor in Arkansas recently. Here he was being introduced as the speaker at mid-week prayermeeting in the Baptist Building by his personal friend Alvin (Bo) Huffman Jr., director of Higher Education Development, Arkansas Baptist State Convention.—ABN Photo

Conway pastor takes post in Virginia



Dr. Flynt

William T. Flynt, pastor at First Church, Conway since January, 1962, has moved to Danville, Va., to accept the pastorate of First Church there.

Dr. Flynt, a native of Lonoke, has served churches in Arkansas, Kentucky, and Tennessee. He

has been a member of the executive board of the state convention in each of these states, and also served on the finance committee in Arkansas.

He attended Ouachita University and the University of Arkansas, where he received a B.A. degree. He holds the B.D. degree and the Th.D. degree from Southern Seminary. He was president of the student body at the U of A, and an All-Southwest Conference basketball player.

Dr. Flynt and his wife, the former Carolyn Simmons, are the parents of four children, Tommy, Kay, Richard, and Dale. Kay and Richard are students at State College of Arkansas.

Dedication, homecoming set by Nalls Memorial

Nalls Memorial Church, Little Rock, will have a homecoming and dedication service Sunday, Aug. 8. The homecoming will feature dinner on the grounds, messages by former pastors, music and fellowship.

The dedication service will be hosted by the pastor, Carl Lansford. Charles Whedbee, pastor at the time the building was built, will deliver the morning message. Dr. Charles Ashcraft, Executive Secretary of the Arkansas Baptist Convention, will be on the program.

The dedication service is being held to mark the pre-payment of the bonds.

Covered-dish lunch will begin at 12:30. All former members and neighbors are invited to attend.



HOMECOMING: Woodland Heights Church, Harrison, will hold homecoming services Sunday, Aug. 1, marking 13 years as a church. During the past year the entire church plant has been bricked, the parking lot has been paved, and the grounds have been landscaped.

Activities include preaching by former pastors and an old fashioned dinner on the ground. J. D. Passmore has been pastor of Woodland Heights for the past two years.



Nalls Memorial building

PASTORS' PERSONAL WITNESSING RETREAT

Camp Paron

September 2, 6:00 P.M. Supper — September 3, Noon

Send \$2.50 For Reservations To
EVANGELISM DEPARTMENT

Baptist Building, 525 West Capitol, Little Rock, Arkansas 72201

Total Fee — \$4.75



Bill Powell

Bill Powell Will Speak On
"The Telephone Survey"
and
"Bus Evangelism"

Cliff Brannon Will Speak On
"The Secret Of Successful
Soul-winning"



Cliff Brannon

The Program Is Built Around Personal Witnessing
Open To Anyone — Jesse S. Reed, Director

Brotherhood Leadership Training set for Sept. 24-25

Summer is half over. A look into the last half and the first weeks of fall reveal some exciting events for Brotherhood officers and leaders.

Sept. 24-25 are the dates for Leadership Training at Camp Paron. This training will be for associational officers and district workers. A full-scale training session will be held for Brotherhood directors, Baptist Men's leaders and Royal Ambassador leaders. District workers will be trained in these three areas of work.

All associational Brotherhood officers should make plans to attend the sessions. The cost will be \$5 per person and will include instructional material.

By the end of July, all associational officers should be selected and enlisted for each position so that they may make plans to attend training sessions. They should make plans to attend the district meetings scheduled for October.

The October District Training meeting

Your state convention at work

Arkansas Baptist Foundation Relation to professions

(Another in a series)

During the past ten years, we have learned of people who made bequests to the Lord's work through the Foundation without our knowledge or assistance. In some such cases we could have helped to clarify the wishes of the deceased, had we been consulted.

It then becomes clear that it is important for attorneys to know and understand the nature of our work. They need to know that we are an incorporated, non-profit trust agency for the agencies and institutions of the state and Southern Baptist Conventions.

We have prepared a brochure, "The Lawyer and His Baptist Client," for the attorneys. This helps the attorney to properly word the bequest or trust to see that it gets to the right place and does what the client wants done.

In our seminars on estate planning we use bankers, insurance men, accountants and attorneys. These professional men give advice to those attending, without fee or favor. We do appreciate their willingness to assist in this part of our work. We have a fine relationship with all these and are called by them, at times, to assist with one of their clients.

"A penny saved is a penny earned." Likewise, an estate saved for a family can mean stewardship saved for Christ.

Next week we will discuss management and accounting.—Ed F. McDonald, Jr., Secretary, Arkansas Baptist Foundation

is the next challenging event for Brotherhood officers, Baptist Men, and Royal Ambassador leaders and counselors. These meetings will include a period of instruction and an inspirational message. Within the next few weeks information regarding the meetings will be mailed to all officers of record and pastors.

Well trained leadership is the key to a good program of missionary education for Baptist men and Baptist boys.

Missionary-minded men and boys involved in mission activities is the key to a dynamic, Spirit-filled church with an outreach for people in the local church community and a genuine concern for the needs of people at home and around the world.

Make plans now to provide an adequate program of missionary education and involvement in mission activities for the men and boys in your church and association.

Free materials to assist you are available from the Brotherhood Department. We stand ready to assist you in any way possible. Call on us if we may be of service to you.—C. H. Seaton

Cooperative Program and world missions

"The best defense is a good offense." I have found those words to be good advice both in military strategy and in spiritual warfare.

In a previous pastorate, I had called at a home by invitation where the lady of the house was a member of an independent Baptist church. She made some critical remarks about the Southern Baptist Convention and, in particular, the Cooperative Program.

Refusing to be defensive, I chose to take the offense. I asked her to tell me about the mission program of her church. She enumerated a few mission activities and named a few missionaries that her church partially supported.

Then, very gently but very pointedly, I asked, "Why doesn't your church practice the Great Commission?"

"Why, what do you mean?" she asked in astonishment.

"The Great Commission says we are to take the gospel into all the world," I responded, "and you have mentioned only a few places."

Then, in rapid fire succession, I began to tell her of our home mission work, foreign mission work, state mission work, educational ministries, and a few others just for good measure. I concluded with, "My church takes Jesus' words in the Great Commission both seriously and literally and our Cooperative Program is our way of doing something about it. When your church has discovered a more effective

Girls accept Christ at 'Hart of the Hills'



"What this country needs is . . ."

How often have you heard this statement as the prefix for someone's favorite idea?

The country does have needs. The needs are human needs. You help the country in its need through the humans who populate it. Humans meet human needs or the needs go unmet.

Pictured above are 11 of 13 young ladies who accepted Christ as their Lord and Savior at "Hart of the Hills" encampment near Ferndale the week of June 28 - July 2.

The camp pastor, E. M. Smith of Ft. Smith, who is pictured with the girls, counseled with each one to determine the seriousness of their decisions.

We of the Arkansas Baptist State Convention believe the deepest of all human needs is to be rightly related to God and to one's fellowman, and every aspect of our work with National Baptists is designed to meet this need.

Do you see a talented Bible teacher, or pastor's wife, or church musician, or leader in civic righteousness in the picture? Look closely, now—for the words of the poem and the statement of Jesus are both apropos:

I saw tomorrow look at me
in little children's eyes

And thought how careful we
would be if we were
truly wise!

and "He that hath eyes to see!" — Robert U. Ferguson, Director of Work with National Baptists.

way to take the gospel into all the world, we'll be the first to want to know about it."

The Cooperative Program does not need to be defended. It needs to be explained and interpreted and, most of all, to be supported and used.—Roy F. Lewis, Secretary, Stewardship-Cooperative Program Department.

BSU summer missionaries share field experiences

Mike McCulley, a student at Arkansas State University, is one of eleven Arkansas students serving among migrant workers in Oregon. He writes:

"Dear Arkansas BSUs, I apologize for my delay in writing. I found report #1 two days ago. I thought it had been mailed a week ago. I'll just combine these two.

"The newness of the group and camp life is beginning to wear off. I feel like I've known the team much longer than three weeks. I think the greatest burden so far is lack of privacy. I do everything with somebody. I seem to manage it, but I miss time alone more than I do indoor bathrooms. It appears to me that most have adjusted well to this life. Sharing a room with six guys is an experience that takes some adjustment.

"The people in the camp have received us pretty well, especially the kids. Harold Hitt has been out to see us several times. He and his family have been very kind to us. We're very fond of them.

"C. W. Martin was a good choice for leader in my opinion. He's very responsible and in decisions where the group may be divided in opinion, he's always as fair as possible."

Glenda Monk, also a student at Arkansas State University, is serving as a summer missionary in North Dakota. She writes:

"Dear Arkansas BSUs, I spent the week of June 7-11 in Minneapolis, Minn., at Southtown Church for orientation. The orientation was to a fairly new project that has been proven highly successful in Minneapolis, and those here in North Dakota wanted to try it also. The project is known as Backyard Bible Clubs, which are held in backyards for 1½ hours a day, five days a week. I will be reporting more concerning these clubs after I have participated in them.

"The weeks of June 14-18 and 21-25, I worked with 6th graders in Vacation Bible School at Calvary Church, here in Emerado, N. D. This week, June 28-July 2, and following, I will be working in Backyard Bible Clubs.

"I'm living in the home of Rev. and Mrs. Bobby J. Bundick and family. We get along just great! I'll be here all summer and will be working with Brother Bob and Calvary Church.

"My spiritual growth has been tremendous these past few weeks. I've met people who have inspired me a great deal and am involved in a church that is going and growing for the Lord! Bible study is an active part of their

program and I have learned a great deal.

"Last week and the week before I was also involved in Teenstitute, a Vacation Bible School at night for teen-agers. Its success was larger than I expected. I suppose it depends on the area and the interest of those participating. The fact that it was well planned and carried out also helped.

"I hope you are able to get a glimpse of what I'm doing here. Personally, with the Lord's help, I'm thoroughly enjoying my work. Pray for the work here, especially that on Grand Forks Air Force Base, which is actually the area of concentration. Calvary's outreach is to the military; so I will be chiefly working on and around the base."

Ellen Gates, a student at University of Arkansas at Little Rock, is one of eleven Arkansas students serving among migrant workers in Oregon. She writes:

"Dear Arkansas BSUs, We have spent three nights in the camp. So far I think we have made a pretty good impression on the people around us. They really seem to watch us. I fed a little boy's three dogs our pork chop bones last night. I couldn't believe that he was so pleased (so were the dogs). I put road maps on the walls to cover up some of the things that couldn't be washed off the card board on our walls.

"This summer is really helping us to grow. I only hope we are helping these people around us to see a bit of Christ in us. If not, at least we are learning to love and feel for other people by seeing how others who live in this camp, live. Last night we were riding down to the Belden for Sharon's call home on her birthday and we were discussing how at least we can see the end but most of these will have this for the rest of their life.

"Yesterday, when I started this, was the first day we picked. So I am sore. No work today. We only made \$24.80. I sign off for now. Real peace in Jesus."

Sandra Gray, a student at Southern Baptist College, is serving as a summer missionary at Arkansas Children's Home in Monticello. She writes:

"Dear Arkansas BSUs, I arrived at the Home, June 2, and was received with open arms. Within a few days, I had learned most of their names and was beginning to associate with them. Everyone has really been good to me, and the kids are great.

"The kids have begun to open up to me and I thank God for it. They have started coming to me with problems and especially questions about God. The ones I least suspected to be concerned enough to talk to me about things have been the ones to come through first.

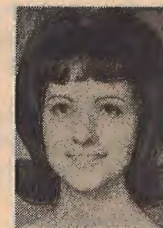
"My work has already been very rewarding; however, there are low spots, too. As soon as I start feeling useless, one of the kids will want to share something with me. In this way, I have found strength and courage through Christ. I know I am one of the least capable, but I'm trying my best to share myself with these kids, and most of all to share Jesus Christ."

Sarah Shumpert, a student at Arkansas State University, is serving as a summer missionary in Virginia. She writes:

"Dear Arkansas BSUs, since I have been working at Westminister Church here in Norfolk I have met many different and interesting people of the younger and older age groups. My first two weeks here at Westminister have been concerned with special recreation and recreational trips.

"One of the most interesting characters that I have come to know is a young retarded man. He has a tremendous musical ability in spite of his handicap. He is very eager to play the piano whenever he gets a chance at our church. He is also one of the most eager students in our junior department. He arrives early for every recreation period and wants to help with anything that needs to be done. My supervisor and I can depend on seeing him almost every day. He asks us almost every day when we will start Bible School so he can come. We have a schedule that permits the youngsters to come every other day, and on Friday afternoons we have the four and five-year old group.

"We have had a wonderful time with these people here at Westminister and the other churches, telling them about God's love for them and for us. We try to let them see Jesus in us. We are eagerly preparing for Bible School."



Mr. McCulley

Miss Monk

Miss Gates

Miss Gray

Miss Shumpert

Two years after retiring, the Whitlows 'live it up'

By the Editor



Whitlow home

"The greatest thing about being retired is being able to do, most of the time, just what you want to do and when, without the pressure of meeting somebody else's schedule".

That is the way S. A. Whitlow put it recently, in an interview at his home, near Hope, nearly two years after his retirement from the position of executive secretary of the Arkansas Baptist State Convention.

"That's right!" responded Mrs. Whitlow. "It's worth so much knowing that you do not have to get up early in the morning unless you just want to."

But, Dr. Whitlow added, he still is an early riser, getting up when he awakens, anywhere from 5:30 to 7:30 in the morning.

For the former Baptist executive, most days begin about the same. "I get up and plug in the coffee perculator that Lorene has gotten ready the night before, and then I go 1½ miles to pick up the morning paper—that's how far we are from the city limits and the end of the paper route. Then I go back to the house, have a cup of coffee, read the paper, and we have breakfast."

The Whitlows feel that one of the most essential factors in assuring happiness in retirement is the making of "a good ready." They carefully planned their own retirement well in advance. Their brick-veneer, cedar retirement home was built just out of Hope—three miles from downtown—to be near their daughter and her family, who are in business in Hope, and to be near friends they came to have years ago while Dr. Whitlow was pastor of First Church, Hope.

They have found plenty to do carving their place out of a two-acre tract on which their home was built, where they now have a beautiful lawn, a large garden, and are surrounded by thickets profuse with animal and plant wildlife.

"We have a great variety of birds, many rabbits and squirrels, occasional deer and foxes," said Dr. Whitlow. "A young deer came to the edge of our yard just the other day to lick a block of salt I had placed in the edge of the thicket."

Down to a trim 160 pounds and suntanned, he said that he had done more physical work since retiring than in all of the past 40 years put together. Many a happy hour he spends gardening, producing an abundance of such vegetables as tomatoes, okra, squash, beans, onions, carrots, beets, rhubarb, asparagus, eggplant, turnip greens, and corn. This year he has had a phenomenal yield of strawberries. The harvest started in mid-April and on July 9, the day of this interview, the plants were still bearing.

Dr. Whitlow has served as pastor of the Anderson Church, "just seven miles from my front door, on the Spring Hill Road," since his retirement. "We have anywhere from 35 to 65 in Sunday School," he said. "In addition to two worship services on Sunday, we have a brief prayermeeting on Wednesday night and then go out to visit in the community."

A feature of the Whitlow setting is the wide variety of trees in the yards, dominated by three pines in the front yard measuring nine feet in diameter.

The Whitlows like their privacy but they also like to have "company." "But when our friends are coming to see us, they better call us ahead," grinned Dr. Whitlow. "A big part of the time we just about go 'native' out here!"

Their home totals about 1400 square feet of floor space. It has two bedrooms, one on each end of the house and each with its bathroom. And it has a large den, dining area, and kitchen. Their pride and joy is a spacious patio on the back side of the house, where they often take a meal or sit and let the birds watch them. Sometimes, late in the day, they will have up to two dozen cardinals feeding in their back yard at the same time.

There was every evidence that they are "living the life of Riley."

"We enjoyed very much our 12 years with the Convention," Dr. Whitlow said. "We remember prayerfully all our friends in the Baptist work."

The cover



Dr. and Mrs. Whitlow—"Jack and Lorene"—at the entrance to their home in retirement. Below, in the front yard of their home.

Little Rock church plans homecoming

Woodlawn Church, Little Rock, which was organized in 1926, will have its first homecoming, on Aug. 1.

An invitation is extended to all former members and friends to attend this occasion. Pot-luck dinner will be shared immediately following the morning service.

The pastor, Herman D. Voegele Jr., will speak in the regular morning service. The afternoon service will begin at 1:30 and will include a singing group from Calvary Church, North Little Rock, with Horace G. Grigson Jr., who was pastor at Woodlawn for 15½ years, from 1951 to 1967, as the speaker.—Church Reporter

Arkansas Baptist State Convention

CONTRIBUTIONS

Total Cash Contributions Received in Office of Executive Secretary of Executive Board During the Months of January Through June, 1971.

Notify Charles H. Ashcraft, 525 West Capitol, Little Rock, Arkansas, if any errors are found in this report.

Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated
ARKANSAS VALLEY			BIG CREEK			CAROLINE					
Barton	662.93	114.93	County Line	.00	.00	Pleasant Grove No. 2	24.00	.00	Austin Station	600.28	102.16
Brickleys	25.24	.00	Elizabeth	12.00	.00	Pleasant Grove No. 3	.00	.00	Baugh's Chapel	566.52	.00
Brinkley 1st	3,280.72	2,226.50	Enterprise	30.00	12.00	Rock Creek	68.50	.00	Biscoe	316.28	67.55
Chatfield	99.15	.00	Flora	12.58	.00	Shiloh	.00	.00	Brownsville	249.77	195.92
Clarendon	1,224.02	327.18	Gum Springs	18.00	.00	Temple, Waldron	214.20	40.53	Cabot 1st	4,847.95	1,249.86
Elaine	4,616.62	522.95	Hardy	90.24	15.00	Union Hope	10.00	.00	Caney Creek	370.70	.00
Friendship	262.11	65.54	Mammoth Spring	209.70	34.46	Unity	36.95	.00	Carlisle	4,442.14	912.51
Helena 1st	6,649.47	920.84	Mt. Calm	.00	.00	Waldron 1st	3,404.14	1,134.36	Chambers	12.00	.00
Hughes	2,700.00	1,531.51	Mt. Zion	38.85	28.02	West Hartford	69.06	219.00	Cocklebur	110.22	25.43
Lambrook	346.45	.00	Saddle	18.41	.00	Winfield	86.30	.00	Coy	730.49	332.00
Lexa	1,010.13	601.11	Salem	240.00	.00	Crumpton Mssn.	13.77	.00	Cross Roads	.00	.00
Marianna 1st	6,000.00	2,717.26	Spring River	261.89	110.00	Misc.	.00	32.05	Des Arc	5,087.64	413.50
Marvell	2,010.52	385.63	Viola	74.54	156.29	Total	8,813.54	2,409.76	DeValls Bluff	.00	.00
Monroe	198.51	15.00	Total	1,006.21	355.77	BUCKVILLE			England 1st	3,645.17	1,460.50
Moro	418.56	306.92	BLACK RIVER			Cedar Glades	84.00	.00	Hazen	2,618.35	573.96
North Side, Helena	10.00	.00	Alicia	299.00	163.45	Concord, Aly	15.00	.00	Humnoke	284.76	.00
Pettys Chapel	162.01	.00	Amagon	20.00	.00	Mt. Tabor	72.50	65.50	Immanuel, Carlisle	71.03	338.80
Rehobeth	18.00	.00	Banks	.00	.00	Mountain Valley	231.00	635.66	Keo	349.99	448.71
Snow Lake	.00	.00	Black Rock	882.19	180.32	Rock Springs	115.69	100.00	Lonoke	5,189.78	2,573.65
Turner	482.78	.00	Campbell Station	.00	.00	Total	518.19	801.16	Mt. Carmel	1,033.16	951.00
West Helena	7,085.97	3,040.18	Clear Springs	.00	.00	CADDO RIVER			New Hope	80.91	.00
West Helena 2nd	2,232.04	1,700.18	College City	583.00	280.25	Amity	203.87	157.00	Oak Grove	.00	.00
Brinkley Mssn.	300.76	20.00	Diaz	120.00	100.00	Black Springs	30.00	.00	Old Austin	206.47	14.00
Total	39,795.99	14,495.73	Grubbs	243.93	54.35	Caddo Gap	25.00	83.26	Pleasant Hill	96.63	24.00
ASHLEY			Horseshoe	.00	.00	Glenwood	1,533.93	464.72	Steel Bridge	115.51	151.00
Calvary, Crossett	.00	.00	Hoxie	546.00	350.00	Hill Side	.00	.00	Toltec	1,768.28	597.00
Corinth A	378.72	210.30	Imboden	252.63	1,163.56	Little Hope	.00	.00	Ward	854.70	258.03
Crossett 1st	15,303.55	4,153.65	Immanuel, Newport	480.00	580.43	Mt. Gilead	138.31	.00	Wattensaw	489.87	93.55
Crossett 2nd	183.84	.00	Jacksonport	149.10	.00	Mt. Ida	1,662.46	1,343.10	Mt. Springs Mssn.	204.70	25.00
Eden	30.00	.00	New Hope No. 1	178.10	150.00	Murphy	15.00	.00	Total	34,343.30	10,808.13
Fellowship	260.00	83.98	New Hope No. 2	72.81	.00	Norman	668.48	585.16	CARROLL		
Fountain Hill	787.41	1,018.81	Newport 1st	4,871.76	1,248.62	Oak Grove	.00	.00	Berryville	2,049.72	1,093.61
Gardner	399.71	69.50	Old Walnut Ridge	112.84	74.00	Oden	452.00	304.00	Blue Eye	194.66	10.00
Hamburg 1st	6,559.13	792.41	Pitt	25.29	13.03	Pencil Bluff	278.38	83.85	Eureka Springs	1,097.42	311.30
Jarvis Chapel	50.00	.00	Pleasant Ridge	.00	.00	Pine Ridge	8.00	.00	Freeman Heights	1,604.93	436.59
Magnolia	916.08	479.29	Pleasant Valley	.00	.00	Refuge	42.00	.00	Grandview	457.82	121.13
Martinville	81.32	.00	Ravenden	159.44	97.00	Sulphur Springs	97.78	300.00	Green Forest	1,920.12	485.22
Meridian	60.00	.00	Sedgwick	96.00	.00	Total	5,155.21	3,321.09	Rock Springs	482.37	83.72
Mt. Olive	2,843.90	1,237.15	Smithville	431.09	20.00	CALVARY			Rudd	77.37	15.00
Mt. Pleasant	60.00	70.77	Spring Lake	250.00	154.52	Antioch	100.00	.00	Total	7,884.41	2,556.57
North Crossett	1,077.73	723.29	Swifton	231.06	163.15	Augusta 1st	4,114.17	3,973.67	CENTENNIAL		
Sardis	.00	.00	Tuckerman	350.00	175.00	Beebe 1st	1,620.75	1,345.00	Aberdeen	225.47	154.01
Shiloh	185.31	60.21	Walnut Ridge 1st	4,593.95	2,854.87	Bethany	36.00	.00	Almyra	4,607.09	1,396.81
Temple	2,740.83	1,276.79	White Oak	.00	.00	Central, Bald Knob	1,714.55	742.75	DeWitt	2,573.16	2,968.79
Unity	.00	.00	Baptist Chapel	68.26	.00	Cotton Plant 1st	401.00	167.50	East Side, DeWitt	286.00	59.68
Total	31,917.53	10,176.15	Total	15,016.45	7,823.35	Crosby	100.00	.00	Gillett	.00	.00
BARTHOLOMEW			BOONE-NEWTON			El Paso	108.00	28.00	Gillett 1st	121.47	60.20
Antioch	.00	.00	Alpena	158.47	164.75	Good Hope	120.91	.00	Hagler	.00	25.00
Cominto	2.00	.00	Batavia	277.53	52.07	Grace	251.60	288.45	North Maple	578.94	89.00
Corinth B	64.72	16.50	Beat Creek Springs	228.78	49.05	Gregory	25.00	.00	Reydel	90.00	211.00
Eagle Lake	.00	.00	Bellefonte	.00	.00	Griffithville	62.50	.00	South Side, Stuttgart	954.02	254.25
Ebenezer	450.82	553.00	Boxley	200.00	304.00	Higginson	419.17	592.72	St. Charles	651.90	223.00
Enon	286.28	.00	Burlington	112.23	25.00	Hunter	460.28	86.50	Stuttgart 1st	11,157.96	4,818.41
Florence	30.00	86.45	Cassville	46.81	.00	Judsonia	1,190.00	1,270.36	Tichnor	30.00	60.00
Hermitage	341.75	25.00	Deer	131.30	45.00	Kensett	579.43	265.67	Misc.	.00	120.00
Immanuel, Warren	3,410.90	1,193.19	Eagle Heights	1,902.53	1,099.73	Liberty	18.00	.00	Total	21,276.01	10,440.15
Ladelle	60.07	.00	Elmwood	30.00	.00	McCrorry	925.19	914.90	CENTRAL		
Macedonia	70.00	.00	Emmanuel, Harrison	30.00	.00	McRae	50.00	79.50	Antioch	262.26	242.75
Marsden	.00	.00	Everton	132.68	.00	Midway	25.00	.00	Benton 1st	11,256.50	4,634.20
Monticello 1st	5,436.25	1,811.35	Gaither	25.00	.00	Morrow	60.00	79.08	Bryant 2nd	363.70	95.90
Monticello 2nd	1,602.98	688.56	Grubb Springs	199.50	100.25	Morton	131.83	32.50	Buie	50.00	.00
North Side, Monticello	477.06	249.65	Harrison 1st	11,002.73	5,161.79	Mt. Hebron	111.95	.00	Calvary, Benton	2,737.33	1,233.08
Old Union	.00	.00	Hopewell	68.55	35.00	Pangburn	245.32	.00	Central, Hot Springs	3,778.55	3,152.57
Pleasant Grove	25.00	.00	Jasper	1,093.78	280.00	Patterson	10.00	.00	Emmanuel, Hot Springs	264.13	358.05
Prairie Grove	30.00	.00	Lead Hill	233.36	242.60	Pleasant Grove	160.01	.00	Fairdale	208.38	44.00
Saline	.00	.00	New Hope	175.49	100.00	Pleasant Valley	80.67	26.50	Faith	92.32	.00
Selma	57.78	.00	Northvale	1,094.74	769.70	Raynor Grove	.00	.00	Gilead	142.19	109.50
Union Hill	.00	.00	Omaha	201.21	181.00	Rocky Point	124.98	.00	Grand Avenue, Hot Springs	1,944.00	441.25
Warren 1st	9,901.99	2,692.64	Oregon Flat	237.55	87.00	Rose Bud	128.75	.00	Gravel Hill	207.55	13.00
West Side, Warren	238.28	14.36	Osage	84.81	30.00	Searcy 1st	.00	.00	Harveys Chapel	993.55	294.27
Wilmar	251.45	331.26	Parthenon	248.39	.00	Searcy 2nd	109.53	157.50	Highland Heights	1,521.26	2,251.24
Total	22,737.33	7,661.96	South Side	60.00	78.35	Temple, Searcy	903.39	137.10	Hot Springs 1st	2,900.00	3,103.03
BENTON			Union	109.92	116.21	Trinity, Searcy	963.53	668.96	Hot Springs 2nd	7,475.17	4,499.04
Bentonville 1st	3,650.28	2,330.55	Valley Springs	65.00	.00	Tupelo	96.00	187.70	Jessieville	258.49	42.11
Centerton 1st	360.00	401.00	Western Grove	27.11	.00	Union Valley	55.20	.00	Lake Hamilton	497.33	655.27
Central Avenue, Bentonville	241.52	163.19	Woodland Heights	475.00	148.63	West Point	93.26	.00	Lakeshore Heights	793.79	687.03
Decatur	1,195.78	542.26	Total	18,652.47	9,234.50	White Lake	.00	.00	Lake Side	706.74	107.44
Garfield	75.06	153.25	BUCKNER			Total	24,076.88	13,406.46	Lee Chapel	586.77	58.41
Gentry	3,637.45	2,311.83	Abbott	86.20	.00	CAREY			Lonsdale	159.90	.00
Gravette	989.55	486.99	Bates	57.51	.00	Bearden 1st	1,122.39	316.54	Malvern 3rd	5,123.52	867.17
Gum Springs	230.74	187.75	Calvary, Booneville	61.47	.00	Bethesda	.00	15.00	Memorial	7,750.54	27.00
Harvard Avenue	.00	3,411.30	Cauthron	10.00	.00	Calvary, Camden	525.39	321.29	Mill Creek	.00	.00
Highfill	683.72	1,341.67	Cedar Creek	38.00	.00	Dalark	80.16	.00	Mountain Pine	1,282.77	1,256.30
Immanuel, Rogers	2,197.63	1,694.79	Clarks Chapel	25.00	.00	Eagle Mills	.00	.00	Mt. Vernon	311.69	.00
Lakeview	434.46	100.35	Dayton	99.51	.00	Faith	.00	.00	Old Union	306.16	77.00
Lowell	481.52	32.70	Denton	.00	.00	Fordyce 1st	9,872.82	4,376.11	Mt. Vernon	306.16	77.00
Mason Valley	351.19	184.58	Evening Shade	138.74	.00	Hampton	2,185.77	361.80	Owensville	440.00	.00
Monte Ne	698.39	45.00	Fellowship	221.19	198.29	Harmony	9.00	.00	Park Place	6,266.69	2,484.66
Park Street	37.50	126.50	Friendship	.00	13.00	Holly Springs	10.00	.00	Pearcy	90.00	45.00
Pea Ridge 1st	2,162.41	590.55	Hartford 1st	959.00	122.50	Manning	133.67	.00	Piney	810.14	581.91
Pleasant Hill	132.24	.00	Haw Creek	300.76	.00	New Hope	123.25	25.57	Pleasant Hill	266.99	160.00
Rogers 1st	9,795.54	2,240.88	Hon	132.62	.00	Ouachita	63.05	52.00	Reactor Heights	216.00	125.66
Siloam Springs 1st	6,382.34	2,337.72	Huntington	109							

Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated
Hurricane Lake Mssn.	281.34	.00	Ravenden Springs	68.50	29.33	Browns Chapel	456.78	765.95	Trinity	2,049.58	539.74
Misc.	56.63	.00	Reyno	65.66	224.00	Calvary, Paragould	806.83	259.40	Troy Bethel	.00	.00
Total	58,660.57	29,923.21	Shannon	319.11	212.80	Center Hill	466.23	147.86	West Side, Magnolia	.00	.00
CLEAR CREEK			Shiloh, Corning	93.55	38.00	Clarks Chapel	150.00	151.10	Total	58,786.73	24,703.13
Alma 1st	2,669.98	3,700.95	Shiloh, Pocahtontas	.00	.00	Delaplaine	50.04	97.47	INDEPENDENCE		
Batson	166.49	24.10	Success	328.30	144.85	East Side, Paragould	1,371.56	232.39	Batesville 1st	2,482.15	3,259.00
Cass	12.00	.00	Witts Chapel	450.46	93.50	Fairview	.00	.00	Calvary, Batesville	4,434.20	2,464.16
Cedarville	268.66	183.43	Total	6,248.48	4,902.93	Finch	187.45	126.47	Cord	239.63	.00
Central, Altus	5.00	13.86	DARDANELLE-RUSSELLVILLE			Fontaine	12.00	.00	Cushman	39.23	.00
Clarksville 1st	2,863.73	1,136.98	Atkins	755.44	429.25	Immanuel, Paragould	1,021.75	147.18	Deshs	323.48	.00
Clarksville 2nd	184.87	6.06	Bakers Creek	235.30	70.00	Lafe	24.00	.00	East Side, Cave City	143.36	.00
Coal Hill	119.65	29.97	Bluffton	18.90	.00	Lake Street	60.00	.00	Emmanuel, Batesville	415.21	215.75
Concord	537.89	563.21	Danville	500.00	834.29	Light	138.00	.00	Floral	479.40	677.75
Dyer	339.07	93.08	Dardanelle	1,566.00	756.50	Marmaduke	322.75	153.00	Marcella	75.78	40.00
Hagarville	99.50	21.00	Dover	191.44	75.41	Mounds	206.36	.00	Mt. Zion	79.00	.00
Hartman	142.35	1,279.37	East Point	315.19	117.75	Mt. Hebron	48.39	.00	Pilgrims Rest	134.60	213.40
Kibler	295.60	80.00	Fair Park	259.80	95.00	New Friendship	174.29	172.56	Pleasant Plains	185.06	.00
Lamar	198.41	118.00	Grace Memorial	107.81	55.97	New Liberty	48.00	.00	Rehobeth	160.71	131.36
Mountainburg	1,835.74	935.00	Havana	116.04	23.00	Nutts Chapel	187.12	100.00	Rosie	629.00	50.16
Mulberry	1,452.00	657.50	Hector	115.93	23.00	Oak Grove	163.47	95.65	Ruddell Hill	797.06	92.67
Oak Grove	3,310.05	969.84	Hopewell	40.00	.00	Paragould 1st	13,716.14	3,925.29	Salado	124.88	66.80
Ozark	25.00	.00	Kelley Heights	228.78	88.56	Pleasant Valley	15.00	.00	Sulphur Rock	124.86	88.30
Rudy	54.10	.00	Knoxville	479.33	145.60	Robbs Chapel	165.00	.00	West Batesville	3,235.15	3,369.00
Shady Grove	110.84	43.19	London	299.50	90.91	Rock Hill	.00	.00	White River	87.38	39.02
Shibley	.00	329.57	Moreland	24.24	.00	Stanford	45.00	103.48	Total	14,191.14	10,707.37
Spadra	.00	.00	New Hope	232.87	31.66	Stonewall	.00	.00	LIBERTY		
Trinity, Alma	.00	60.00	Ola	864.60	224.38	Third Avenue	15.00	25.00	Buena Vista	60.30	.00
Trinity, Clarksville	350.60	30.00	Pittsburg	15.00	.00	Unity	75.00	.00	Caledonia	141.42	159.00
Union Grove	210.40	286.08	Plainview	76.18	82.00	Vines Chapel	.00	18.49	Calton	649.38	44.94
Uniontown	170.65	.00	Pleasant View	120.59	15.07	Walcott	745.05	60.00	Camden 1st	17,124.42	6,421.25
Van Buren 1st	8,335.00	2,289.85	Pottsville 1st	119.82	34.50	Walls Chapel	26.40	.00	Camden 2nd	1,351.89	705.96
Van Buren 2nd	.00	.00	Rover	206.75	.00	West View	644.60	170.17	Chidester	278.77	236.91
Webb City	370.32	225.25	Russellville 2nd	2,906.00	1,298.18	Total	21,819.03	6,857.86	Cross Roads	1,084.00	.00
Woodland	50.00	50.00	Centerville Mssn.	60.00	.00	HARMONY			Cullendale 1st	3,811.27	941.58
Total	25,655.90	13,126.29	Total	9,855.51	4,491.03	Alzheimer	734.48	122.00	East Main	4,416.56	1,362.34
CONCORD			DELTA			Anderson Chapel	60.00	.00	Ebenezer	1,634.64	838.31
Barling	305.40	137.25	Arkansas City	1,162.57	1,016.81	Bethel	.00	.00	El Dorado 1st	8,723.35	19,124.58
Bethel	402.24	215.34	Auld	.00	.00	Centennial	3,319.52	957.45	El Dorado 2nd	8,345.47	4,198.73
Bloomer	.00	.00	Bayou Mason	170.00	.00	Central	1,953.54	89.00	Elliott	1,309.62	368.02
Bluff Avenue	1,710.27	741.56	Bellaire	731.81	657.99	Dollarway	270.44	11.00	Felsenthal	171.87	.00
Booneville 1st	3,488.81	1,505.05	Boydell	12.00	.00	Douglas	168.60	196.00	Galilee	210.00	312.92
Branch	592.86	271.10	Chickasaw	387.37	81.35	Dumas 1st	5,677.87	3,446.74	Grace	858.54	625.23
Burnsville	.00	100.00	Collins	260.00	50.00	East Side, Pine Bluff	2,305.93	608.39	Harmony	430.61	51.74
Calvary, Ft. Smith	3,119.86	2,123.59	Daniel Chapel	.00	.00	Forrest Park	3,338.00	1,376.08	Hillside	546.00	82.00
Charleston 1st	2,461.53	1,569.64	Dermott	2,899.76	2,127.09	Gould	558.32	502.76	Huttig	1,388.13	1,004.35
East Side, Ft. Smith	120.00	305.01	Edwoda	2,400.00	2,030.61	Grady	14.00	.00	Immanuel, El Dorado	5,171.33	3,210.52
Enterprise	208.58	64.90	Gaines	.00	.00	Greenlee Memorial	1,537.30	469.76	Joyce City	1,133.28	211.44
Excelsior	282.68	.00	Jerome	105.00	24.11	Hardin	1,035.71	530.81	Junction City	1,699.12	648.50
Ft. Smith 1st	29,558.00	16,090.00	Kelso	.00	253.26	Hickory Grove	72.34	.00	Knowles	175.24	.00
Glendale	185.76	70.77	Lake Village 1st	1,270.27	910.85	Humphrey	544.48	405.00	Lapile	.00	237.53
Grand Avenue, Ft. Smith	20,445.23	11,912.61	McArthur	.00	.00	Immanuel, Pine Bluff	5,572.65	5,039.80	Lawson	204.35	119.00
Grayson	25.00	50.00	McGehee 1st	7,084.62	2,588.01	Kingsland	328.58	236.06	Liberty	213.04	27.00
Greenwood 1st	2,695.00	1,494.00	Montrose	150.00	371.65	Lee Memorial	2,941.24	510.00	Luonn	42.50	.00
Hackett	134.40	22.17	New Hope	480.01	130.00	Linwood	257.84	428.22	Maple Avenue	2,936.91	790.88
Haven Heights	3,197.15	1,700.89	Omega	134.26	.00	Matthews Memorial	537.54	1,093.44	Marrable Hill	557.63	259.51
Highway 96	.00	.00	Parkdale	200.00	.00	North Side, Star City	.00	.00	Midway	158.00	.00
Immanuel, Ft. Smith	7,083.20	2,604.97	Parkway	154.80	165.48	Oak Grove	397.37	52.25	New London	243.17	.00
Jenny Lind	745.44	400.04	Portland	1,094.61	794.99	Oakland	310.26	.00	Norphlet	3,307.49	1,129.68
Lavaca 1st	3,987.58	1,615.22	Richland	62.43	.00	Pine Bluff 1st	14,997.39	7,400.49	Park View	2,245.40	375.29
Magazine	928.21	160.53	Shiloh	13.95	.00	Pine Bluff 2nd	2,997.39	4,308.66	Philadelphia	178.00	.00
Memorial	71.60	46.28	South McGehee	.00	.00	Plainview	154.24	.00	Salem	522.00	*100.00
Mixon	172.86	206.00	Temple	.00	69.10	Plum Bayou	.00	.00	Smackover	5,185.53	2,088.86
Mt. Harmony	.00	.00	Tillar	660.45	938.50	Rankin Chapel	56.11	3.16	South Side, El Dorado	234.23	12.00
Mt. Zion	.00	.00	Watson	115.16	168.00	Rison	2,100.00	1,541.16	Stephens	4,284.42	1,457.68
North Side, Charleston	361.00	286.00	Wilnot	775.00	888.20	Shannon Road	58.17	.00	Strong	2,501.56	1,373.00
North Side, Ft. Smith	30.79	168.97	North Side Mssn.	150.00	251.00	South Side, Pine Bluff	9,963.36	2,068.33	Sylvan Hills	66.00	123.00
Oak Cliff	1,340.13	1,250.00	Total	20,931.07	13,687.00	Star City	6,524.68	1,104.62	Temple, Camden	506.50	113.00
Palestine	158.38	233.73	FAULKNER			Wabbaseka	.00	.00	Temple, El Dorado	.00	.00
Paris 1st	3,401.94	1,037.40	Beryl	627.02	268.70	Watson Chapel	4,012.66	2,256.25	Three Creeks	422.69	339.19
Phoenix Village	968.72	816.01	Bono	18.00	.00	White Sulphur Springs	1,112.68	355.66	Trinity	2,195.53	1,263.40
Pine Log	.00	.00	Brumley Chapel	195.04	128.60	Yorktown	250.00	56.50	Union	1,931.07	213.00
Ratcliff	222.16	88.88	Cadron Ridge	199.98	104.25	Green Meadows Mssn.	150.00	.00	Urbana	163.59	142.36
Roseville	96.00	43.85	Conway 1st	5,833.35	2,827.88	Misc.	.00	312.50	Victory	165.25	210.69
Rye Hill	236.72	445.87	Conway 2nd	6,449.03	823.95	Total	74,312.69	35,482.09	Village	468.46	178.90
Scranton	165.35	48.09	Emmanuel, Conway	30.32	.00	HOPE			Wesson	298.06	.00
South Side, Booneville	357.89	289.00	Enola	84.86	28.69	Anderson	200.00	25.56	West Side, El Dorado	6,485.99	2,367.09
South Side, Ft. Smith	2,938.87	1,392.12	Formosa	.00	75.00	Arabella Heights	523.44	230.91	White City	3.00	.00
Spradling	1,619.00	581.42	Friendship	85.16	74.00	Beech Street	9,000.00	4,114.00	Wildwood	123.00	29.00
Temple	678.69	590.14	Harlan Hollow	104.73	25.00	Bradley	760.00	390.00	Cook Street Mssn.	104.89	.00
Trinity	350.54	837.50	Harlan Park	1,270.14	576.10	Bronway Heights	.00	.00	Total	96,463.47	53,498.38
Union Hall	.00	.00	Holland	74.33	14.75	Calvary, Hope	2,061.01	1,841.91	LITTLE RED RIVER		
Vesta	.00	.00	Mayflower	429.00	215.00	Canfield	3,378.32	566.13	Arbanna	90.00	37.00
Windsor Park	.00	1,543.17	Mt. Vernon	177.28	150.67	Central, Magnolia	15,564.88	5,341.44	Brownsville	30.00	28.57
Total	95,047.84	53,059.07	Naylor	.00	.00	Doddridge	30.00	.00	Center Ridge	60.00	.00
CONWAY-PERRY			New Bethel	10.40	184.72	Evergreen	15.00	.00	Concord	242.13	82.26
Adona	35.00	.00	Oak Bowery	372.98	253.00	Fouke 1st	658.68	276.00	Harris Chapel	18.00	.00
Bigelow	60.00	.00	Pickles Gap	2,025.13	186.77	Fulton	230.00	20.00	Heber Springs 1st	5,563.59	2,947.38
Casa	150.00	33.00	Pleasant Grove	639.79	275.00	Garland	.00	.00	Lone Star	.00	.00
Harmony	.00	313.50	South Side	253.76	191.87	Genoa	63.95	.00	Mt. Olive	.00	.00
Houston	15.00	.00	Union Hill	50.00	.00	Guernsey	.00	.00	Mt. Zion	37.50	14.90
Morrilton 1st	3,192.93	1,333.64	Wooster	100.00	50.00	Haley Lake	.00	.00	New Bethel	13.50	42.00
Nimrod	257.97	150.00	Total	21,030.30	6,453.95	Harmony Grove	.00	.00	Palestine	219.83	212.30
Perry	.00	.00	GAINESVILLE			Hickory Street	2,086.22	301.94	Pleasant Ridge	.00	97.5

Baptist pastors, missionaries experience begging for food

By James Lee Young

SAN FRANCISCO (BP)—Thirty Baptist pastors, laymen, missionaries and students from Golden Gate Seminary near here found out personally how it feels to beg for food, and see a person pass by as if you weren't there.

The 30 participants in the Institute of Urban Studies sponsored by the seminary were dropped on the streets of San Francisco without money and asked to obtain food and transportation any way they could.

It was probably the most "devastating" experience of the institute, according to Francis M. DuBose, director of the institute and professor at Golden Gate Seminary in nearby Mill Valley, Calif., and George A. Torney III, pastor of First Southern Church in San Francisco.

The institute offered a variety of learning experiences in an effort to communicate what is happening in America's cities and how the church can minister to the needs of people living in urban centers.

Institute participants encountered leaders in the black and Mexican-American struggles on their own home turf, participated in "rap" sessions on urban life with experts in the field, worshipped in widely-divergent churches seeking to reach urbanites, and toured trouble points in the city where the needs are overwhelming.

One of the participants, Joseph C. Strother, pastor of Immanuel Church in San Bernardino, Calif., described the impact of being a "beggar" during the institute.

"As I walked down Market Street in old clothes, unshaven and broke, I looked the people over," he said. "All my pride, personality and previous conditioning were pulling me back as I approached the first person and asked, 'Excuse me, will you share a quarter to help me get a meal?'"

"The man went on by as if I didn't exist, just as I have done a thousand times," Strother said.

As he walked around the city, Strother met a man named Bob who had just been discharged from the Merchant Marines. "He was drinking and had no money, so I tried to give him something—the encouragement to trust Jesus Christ, the only person who would not let either of us down," he added.

Begging in the park

"In the park at Union Square, there were a lot of people begging—a few for money but most of them for attention and love. It saddened me to sit on benches next to retired, elderly men all

dressed up in their blue suits, white shirts and outdated ties... with no place to go and no one who cares about them.

"As I ambled out of Union Square," Strother continued, "I overheard a familiar quotation: 'Silver and gold have I none; but such as I have I give thee.' Turning quickly, I watched a man extend a wine bottle to his brother."

In begging for his supper, Strother collected about \$2.50. "Fortunately some people did care... It gave me a great sense of security," he said.

Walking into a dingy cafe, he bought a 99-cent chicken dinner. "The waitress grumbled about having to work there," he observed. "A young but tired-looking brunette walked out with \$7 she had won playing the pinball machine. Upon leaving, a young blonde in the corner asked me crisply, 'Do you want a date?'"

The experience of being a beggar was not the only personal encounter with people of the city during the institute.

An art teacher from San Jose, Calif., Bob Mestemacher, staged an experiment with the pastor of a Bay area Baptist church that, according to Torney, "really caused some of the people in our group to think."

Unshaven and dirty-looking, Mestemacher sat on the steps of the church as members entered for the Sunday evening service. In his hand, he held a brown paper bag that looked like it might contain a bottle of wine. Actually, inside the bag was a Bible.

Shunned by Christians

No one asked his name as he sat on the church steps. Indeed, few took notice that he was there, but passed him by, sitting on the steps. Later, he slipped into the church and sat down on the back pew.

After a few introductory remarks by the pastor, the service was opened to anyone who wanted to speak.

Mestemacher stood up, identified himself and talked about whether or not the church was really meeting needs, or "whether we were just trying to get numbers and people into the church."

The pastor later said that at the moment Mestemacher stood, the reaction seemed to be, "Oh, my goodness, how did this guy get in here?"

There were other experiences aimed at allowing the participants to get the feel of the needs of the city. The group took in a drama session at "The Intersection," where the use of four-letter words offended some, but painted

a clearer picture of the city and its grim harshness.

Mestemacher was one of those offended by the use of four-letter words in the drama. Later he told the group, "You know, I really don't understand myself. Here I can get so upset over a four-letter word and look at a ghetto and feel nothing."

Participants in the institute agreed, however, that they often for the first time felt deeply about the needs of the city.

'The living dead'

"Nothing could make you more aware of what it is like to be without hope than to wear old clothes and see yourself melt into the crowd of hopelessness in a matter of a few minutes," Mestemacher said. He called it an experience of "the living dead."

John Click, pastor of Immanuel Church, Wichita, Kan., said he found himself "feeling the frustrations of Mrs. Rogers at WAPAC (Western Addition People's Action Community), a black group... as she waged a lonely battle against entrenched power structures in the city.

"I felt her powerlessness," Click continued. "If I had been in her place, I wonder how long I would have remained off the streets and refrained from violent demonstrations."

DuBose and Torney said they felt the Institute, co-sponsored by the seminary and the Southern Baptist Home Mission Board, has far-reaching possibilities for methodology in theological training,

It means less lecturing and more getting into the middle of what's happening, DuBose said. "If we don't have this dimension, then we're going to miss something very vital and basic... if seminary training is to be meaningful," he said.

'Encounter' needed

The emphasis was on less lecturing and more encounter. Participants played a simulated game, building an entire city on paper, and the players discovered some startling facts about themselves, Torney said. "We found we messed up the city worse than the politicians."

The group also visited the Mission Coalition Organization, where a political force of Anglo, Mexican-American, Oriental, and black groups works for the mission district in the corridors of city government.

They saw a multi-media view of San Francisco which Torney prepared "not for tourists but for missionaries." They also visited the Christian World Liberation Front at the University of California in Berkeley and toured the North Beach area where barkers and hustlers vie for paying customers at nudie shows.

(Continued on page 18)

SBC National Bible Conferences slated in Denver, Richmond in '72

They engaged in dialogue with the author of *Black Rage*, Price Cobbs, a psychiatrist at the University of California. Other resource personnel included Robert Lee, professor at San Francisco Theological Seminary and author of *Cities and Churches*, and Wendell Belew, director of missions for Southern Baptist Home Mission Board.

Impact of the overall experience was expressed by Golden Gate student William H. Smith, Owensboro, Ky., who said that for the first time he felt he really was being prepared "for the job of ministry I want to do."

Church Architecture plans seminars

NASHVILLE—The church architecture department of the Southern Baptist Sunday School Board has announced three regional seminars on "Fundamentals in Planning and Leading a Church Building Program" for the fall and for 1972.

Seminar sites and dates are: October 25-29, 1971, Church Program Training Center, Nashville, Tenn.; February 14-17, 1972, Golden Gate Seminary, Mill Valley, Calif.; and September 11-14, 1972, Gardner-Webb College, Boiling Springs, N. C.

The seminar will offer information on planning church building programs and special attention will be given to relating planning to problems resulting from curriculum and organizational adaptations.

Personal consultations also will be provided for individuals bringing information relating to building needs in their churches.

A registration fee of \$20 will be charged to provide notebooks, two luncheons and other conference materials.

Report shows increases in study course awards

NASHVILLE—More Southern Baptist churches requested a larger number of study course awards from October, 1970, to May, 1971, than for the comparable period a year ago, Philip B. Harris, secretary, church training department, Southern Baptist Sunday School Board, has announced.

A total of 2,708 more churches have requested 39,510 more awards for members, the report shows.

The gain in the number of churches participating, from 11,771 to 14,479, represents an increase of about 23 per cent, Harris said. Total awards requested, which is up from 409,190 to 448,700, shows an increase of 9.6 per cent.

NASHVILLE (BP)—Two National Bible Conferences—one at Richmond, Va., and one at Denver, Colo.—have been announced for 1972 by the Sunday School department of the Southern Baptist Sunday School Board.

The Richmond conference will be held April 24-27, at First Church, Richmond. The Denver conference is scheduled for March 27-30, at Denver Hilton Hotel, Denver.

Theme for the conferences will be, "The Bible—Message of Joy and Hope."

The conference will feature morning, afternoon, and evening sessions each day, led by 20 outstanding Bible scholars, according to Sunday School Board officials.

The Denver conference, designated National Bible Conference—West, will feature expositions from nine different books of the Bible and biblical studies on six different contemporary concerns.

The National Bible Conference—East, at Richmond, will feature ten different expositions and six biblical studies on contemporary concerns.

Some of the featured book expositions and their titles include:

The bookshelf

The Real Majority, by Richard M. Scammon and Ben J. Wattenberg, Coward-McCann, 1970, \$7.95

The authors speak from unique vantage points—Scammon, as one of the nation's elections experts, and Wattenberg, from his experiences as a White House aid during the Johnson administration. They "dissect" that enigmatic and elusive group, the American electorate, and paint a portrait of the average voter. Their conclusion: "Any candidate who foolishly wanders in the hinterlands of the extreme left or right must ultimately be defeated."

* * *

All the Children of the Bible, by Herbert Lockyer, Zondervan, 1970, \$5.95

Mr. Lockyer's purpose here is to classify all that the Bible has to say on the care and conduct, traits and training of children, and to interpret for the children of today some of the outstanding pictures of child life in the Bible.

* * *

God's Turf, a paperback by Bob Combs, published by Revell at \$1.95, tells the story, in picture and caption, of the ministry of Teen Challenge, Inc.

* * *

The Broadman Bible Commentary, Vol. 11, 2 Corinthians-Philemon, Broadman, 1971, \$7.50

Writers for this volume are: G. R. Beasley-Murray, 2 Corinthians; John

Genesis 1-11, "Beginnings with God"; Isaiah, "Judgment and Hope"; John 1-3, "Joy and Hope in New Life"; Ephesians, "Heavenly Places in Christ"; Revelation 1, 3, 21-22, "Messages to Churches"; Psalms (selected), "Faith and Hope"; Matthew 16-18, 28, "The Church and Its Glorious Mission"; Romans 5-6, "Sin, Grace, and Hope"; and 1 and 2 Thessalonians, "The Lord Will Return."

Contemporary concerns to be studied include: "The Bible Speaks on Human Worth," "The Holy Spirit and Tongues," "The Bible Sees Churches in Action," "Biblical Studies on the Holy Spirit," "The Bible and Religious Liberty," "Biblical Concepts and Responsible Citizenship," and "Morality and Biblical Precepts."

Special evening Bible studies on the same topics also are scheduled for persons living in the Denver and Richmond areas who can attend only the evening sessions.

Registration fees for the conferences will be \$10 for persons attending all sessions and \$5 for those attending the evening sessions only.

William MacGorman, Galatians; Ralph P. Martin, Ephesians; Frank Stagg, Philippians; R.E.O. White, Colossians; Herschel H. Hobbs, 1-2 Thessalonians; E. Glenn Hinson, 1-2 Timothy and Titus; and Ray F. Robbins, Philemon.

* * *

Was Jesus a Pacifist?, by Chester Russell, Broadman, 1971, \$2.95

Dr. Russell, a consultant in General Field Services of the Sunday School department of the Sunday School Board of the Southern Baptist Convention, focuses on what the Bible has to say about war and peace. He concludes by counseling Christians: "Do something good for your country . . . Avoid short-term or hasty decisions concerning peace and war . . . Be known as a Christian. Avoid being known as a 'hawk' or 'dove', a 'militarist', or a 'pacifist.' The world needs to know of the Lord and his reconciling love."

* * *

Learning Is for Life, by Raymond M. Rigdon, Broadman, 1971, \$1.50

In this Broadman Inner Circle Book, Dr. Rigdon, director of the Seminary Extension Department of the Southern Baptist Convention, insists ". . . Learning is imperative for today's adult . . . the average adult has far more learning opportunities each day than he realizes." He advises making life "a classroom."

Tongues at Corinth: some Biblical conclusions

By Jimmy A. Millikin
Faculty member, Southern Baptist College

(Fifth in a series)

Only in I Corinthians is there found anything in the New Testament which amounts to a biblical teaching on tongues. In Acts Luke merely narrates the events in which speaking in tongues occurred. While a great deal may be learned from these historical accounts, it must be admitted that most of the information is gained by way of deduction or implication and not from any definite teaching on the subject.

At this point I Corinthians is unique in that here Paul specifically discusses tongues, giving evaluations and instructions concerning their use. Consequently the apostle makes some definite statements from which we may form the biblical teaching on tongues.

A genuine spiritual gift

One of the most obvious conclusions is that the Bible presents the gift of tongues as a valid gift of the Holy Spirit. In what amounts to three lists of spiritual gifts (I Cor. 12:8-10, 28-30), Paul lists tongues as one of the gifts in all of them. Furthermore, in all that Paul had to say in a negative way about the wrong use of tongue-speaking at Corinth, he nowhere denies the genuineness of the gift.

From this fact three important deductions must be drawn. First, the biblical view of tongue-speaking is that it was a supernatural bestowal by the Holy Spirit, and any interpretation of tongue-speaking in the New Testament which denies its supernaturalness must be rejected. This means that the genuine expression of tongues was not mere gibberish, nor must it be explained simply as a human emotional response to a genuine spiritual experience.

Second, the biblical view of tongues is that it is a *gift* and not an *experience*. Probably no other facet of tongue-speaking in the New Testament is more overlooked in modern biblical interpretation than this. Tongue-speaking should not be looked upon as an experience any more than the gift of prophecy and teaching, or the use of knowledge and wisdom.

Third, as a spiritual gift the primary purpose for tongues was for the edification of others. Paul plainly states that spiritual gifts are given to benefit the whole church and are not for personal possession or profit (I Cor. 12:7).

It is generally thought that Paul commends the private use of tongues for personal edification (I Cor. 14:4). The very nature of a spiritual gift makes this

seem to me improbable. In reality, considered in light of its context, Paul's statement was made to discourage the public use of uninterpreted tongues rather than to commend the private use of the gift.

A secondary gift

While acknowledging that tongue-speaking was a genuine spiritual gift, it must be also recognized that Paul considered it a secondary gift. This conclusion is unavoidable since Paul appears intentionally to place tongues at the bottom of the lists of gifts (cf. 12:8-10, 28-30).

Added to this is the fact that the entire argument of chapter 14 is to relegate tongue-speaking to a lower position of importance for the church than prophecy. In his argument Paul seeks to show that tongue-speaking has a limited usefulness to others (14:2-13), a limited value for public worship (14:14-19), and a limited value for evangelism (14:21-25). One gets the impression that the aim of Paul in this whole chapter was to convince the Corinthians to abandon the use of tongues altogether (cf. 14:19), or at least to minimize their importance (cf. 14:5).

Not for all Christians

Another definite conclusion to be drawn from I Cor. 12-14 is that tongue-speaking was not a gift which every Christian was expected to have, nor was it a gift which every Christian should even desire.

While this conclusion may easily be drawn from the whole discussion in Chapter 12, Paul explicitly states it in verses 29 and 30. In these verses Paul asks a series of rhetorical questions, one of which was, "Do all speak with tongues?" The way he introduces these questions indicates that in each case the answer "No" is expected.

Not a sign of a deeper spiritual experience

Not only does Paul teach that all believers do not have the gift of tongues, he also insists that those who do possess the gift are in no way in possession of a higher spiritual experience than those who do not have the gift.

Paul very plainly states that all the spiritual gifts were manifestations of the work of the Holy Spirit (12:7-11). Among these gifts are included those of an in-

ward quality, as well as those which had a more outward manifestation. The presence of these inward qualities was just as much an evidence of the Spirit's presence and working as those gifts of a more outward and spectacular nature.

The most convincing proof of this conclusion, however, is Paul's insistence that all believers have been "baptized into one body" by the "one Spirit" (I Cor. 12:13). It is quite likely that this statement was intended to be an attack against the opinion of some that only those who spoke in tongues were baptized in the Spirit, or were Spirit possessed.

Permitted in the public assembly

A final conclusion, and a rather clear one, is that tongues are not to be forbidden altogether (14:39). The gift may be used in the public assembly, however, only under careful restrictions. In I Corinthians 14:27-35, these restrictions are set forth. There are four.

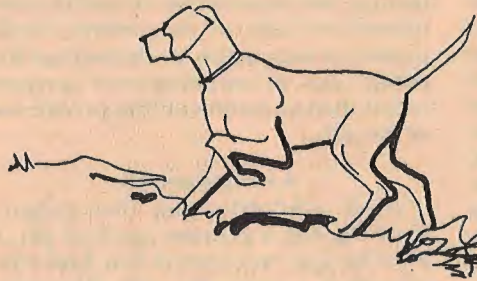
1. No more than three are to use the gift in any one meeting (14:27a).
2. All three must not speak at the same time, but one at a time in turn (14:27b).
3. There must be an interpreter present; if not, the tongue-speaker is to keep silent in the service (14:27c-28).
4. Women are forbidden to speak in tongues in the public assembly (14:34).

Postscript: tongues and women

Many would no doubt question the restriction above dealing with women. It is based on Paul's instruction to women to keep silence in the congregation "for it is not permitted for them to speak" (14:34).

While there is a great deal of debate concerning the interpretation of this prohibition, it can mean only one of two things. It must be taken in an absolute sense, thus excluding women from any vocal participation in the public assembly; or it means that Paul is here only forbidding women to use tongues in the assembly. In either case women are forbidden to speak in tongues in the public assembly.

However, it seems to this writer that the prohibition deals primarily and perhaps only with the matter of tongues. To take the prohibition in an absolute sense would mean that Paul contradicts a previous statement in I Cor. 11:5, in which he sanctions women praying and prophesying if the head is covered.



She made her dream come true

As soon as Rosa Bonheur's chubby fingers could hold a crayon, she began drawing the likenesses of any animal she saw. By the year 1826, when she was four years old, she had covered the lower parts of the walls of her home with sketches of dogs, cats, and cows.

When she was old enough to go to school, she showed little interest in anything except animals and her drawing materials. If she were late in coming home, her family had only to search the pastures. There she would always be found among sheep, horses, cows, geese, or goats. Rosa wanted more than anything to own a farm where she could keep any animal she wished.

Rosa's father ran a select ladies' drawing school in Paris. But when Rosa was 18, her father put her into a dressmaking establishment. He wanted Rosa to become interested in things in which other young ladies were interested. But Rosa cared nothing for clothes. She was so miserable trying to make them that her father relented. He let her stay at home, study art, and collect animals.

Then Rosa's real life began. She was on the steps of the Louvre early every morning. As soon as the doors were opened, she rushed in. She sat all day painting copies of the masters. At night she painted and cared for her animals.

These animals, her original models, nearly drove her family crazy. The people in the block of flats where she lived protested at the noise and smell. And well they might. Rosa housed hens, ducks, pigeons, rabbits, caged birds, sheep, and a goat. Her animals were a nuisance to other people. And her driving desire to paint animals was as great torment to her.

By the time she was nineteen, Rosa had two pictures hung in the Paris Salon. When she was 23 years old, 14 of her pictures had been accepted. At 25 she was awarded the salon's first-class gold medal.

About this time she began to frequent the horse fairs. She started to work on her greatest picture, *The Horse Fair*. She was 31 years old when she finished it.

This picture created a sensation without precedent in the art world. The painting showed horses two-thirds their actual size. They were the largest animals ever painted. They were so lifelike—even to the sheen on their coats—that they look as if they might gallop right off the canvas. This picture sold immediately for \$55,000.

With this money Rosa could realize her life's ambition. She set out to make her dream come true. She bought a country estate and stocked it with animals from everywhere. She had doves and deer, a marmoset, and a gazelle. She had beautiful Arabian and wild North American horses. She had tiny Shetland ponies and anything different she could find. At one time she had a lion, but it became vicious and she gave it to a zoo.

Having the animals did not keep Rosa from painting them. Her work went on and her pictures sold. Several are in American art collections.

When Rosa was 43 years old, Empress Eugenia of France called to present her with the Grand Cross of the Legion of Honour. Rosa was at work, so the empress pinned the cherished medal on her paint-smearred blouse. This, to the woman who lived to paint, was an appropriate place for such a symbol of her greatness.

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By Enola Chamberlin

Family roles and relationships

By Vester E. Wolber

The scriptures to be studied in this lesson came to us through Moses; the greatest of Old Testament characters, and Paul, the greatest of New Testament men.

Background passage (Ex. 20:12)

In the Ten Commandments the requirement that one honor his parents comes immediately following the laws which command that he reverence and worship God. Its position at the head of the list of social laws indicates its importance.

In the process of interpreting this law and the attached promise it can be seen that the historical method of interpretation is not only a good method but the only right one: unless the promise is interpreted in the light of its historical setting it will be misunderstood.

Taken out of its historical context the passage might easily be understood to promise long life to those who honor their parents. Such an interpretation would be obviously wrong because those who respect their parents do not seem to be much healthier than others; and some die young.

The law was spoken to a young nation which God was preparing to occupy a new land. It means that respect for one's parents, and the resultant integrity of the family, gives stability to the social order and longevity to the nation. The requirement that the people honor their parents, which is the first commandment with a promise attached, was to be built into the structured society of Israel and was to be the mortar to hold the nation together.

There are strong evidences that the disintegrating forces at work in the American society gained their initial momentum from the loss of integrity in family life. The first laws which the child comes in contact with are family laws, and when those laws are not carefully drawn and properly enforced the developing youth may adopt a perverted attitude toward the laws of God and the laws of the land.

The Christian household (Eph. 5:21-6:4)

Paul begins his discussion of family relationships with a general admonition for all members to have respect for and be concerned about the rights and needs of each: "Be subject to one another." In adding that one is moved to adopt this attitude "out of reverence for Christ" he probably meant that a Christian's loving concern for another

Christian in that person also. We can recognize all men as fellow human beings for whom Christ died and we must acknowledge every Christian as a fellow believer in whom Christ dwells.

1. Paul assumed that his readers knew more about the lordship of Christ over their lives than they knew about the husband-wife relationships, which assumption he indicated by attempting to explain the marriage ties in terms of their known relations with Christ (22-24). Out of this assumption, as amplified throughout the New Testament, two deductions can be drawn: (1) The most understandable relationship in a Christian's experience is that between him and his Lord; and (2) The Christian experience enhances and solidifies all interpersonal relationships between Christian disciples.

2. The apostle accepted the social customs of the day (22-24). In the Roman world as well as in the Hebrew, the husband was head of the household and the wife was subject to him. In advocating that this system be perpetuated was Paul simply complying with the custom of his day, or was he laying down permanent and universal principles? It may be that man's greater strength and endurance, which enable him to assume the role of provider and protector for his wife, may also qualify him for the leading role in the family; but in a modern society, with women also working outside the home, marriage becomes more of a partnership.

3. Paul was laying down a universal obligation when he directed that husbands love their wives "As Christ loved the church and gave himself up for her" (25-32). From his pointed message to men the following deductions have been drawn: (1) The responsibility to love his wife and give himself for her supercedes and overrides all his privileges as master over her. He must take care that he fulfills his obligations and responsibilities before laying claim to his privileges. Ray Summers said that where husbands meet Paul's demands in verse 25, their wives will be happy to comply with verse 22.

(2) The husband is to consider his wife as a part of himself, although a man


and his wife continue to maintain separate centers of consciousness, they are to strive for a mysterious joint occupancy of their two bodies and a fusion of their two wills. (3) It is for the purpose of bringing about this union and fusion of mind and body that a man leaves his parents and is joined to his wife (v. 31).

4. He directed that children obey their parents (6:1-3). In quoting the decalogue he conflated the two statements of the law (Ex. 20:12 and Deut. 5:16). (1) He laid down the general rule that it is right for children to obey their parents. It was God's purpose that children be nurtured and disciplined in homes in which love abides so they will know how to disciple themselves as they mature. (2) He leaves room in extreme cases for older children to depart from parental commands when these conflict with the will of the Lord. It is "in the Lord" that they are to obey.

5. Finally, he cautioned fathers to exercise restraint in disciplining their sons and daughters. He is not to rule over them with heavy-handed force which incites them to wrath and rebellion; but he is to nurture and instruct them in the way of truth and right.

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Foundations of racial harmony

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

Last week we completed the quarter's first unit, "Bible Teachings on Poverty." There is definitely a connection between that study and the second unit, "Bible Teachings on Race Relations" because the poor in our land includes those of all races. We thought beyond just the poverty within the caucasian race.

One of the objectives of today's study is the examination of our hearts regarding hatred, ill-will, and prejudice. Perhaps most of us will find a difference between what's inside our hearts and what ought to be inside our hearts. The ideal of the Christian always is Jesus. If we would ask ourselves, "How would Jesus act in a particular situation?", then we might ask that we become more like Jesus in our attitudes, thoughts, and behaviour.

Man made in the image of God (Gen. 1:26-27)

The beginning point of our study is the creation of man. Man was the goal or climax of creation. He was made life out of non-life. Man was made in the image of God his creator. Please note Genesis 1:26: "and God said, Let us make man in our image, after our likeness." The words "us" and "our" perhaps are the first references in the scripture to the doctrine of the Trinity. God did not say "Let us make a one cell ameba, which later will evolve into man." Man was created as man, life out of non-life. He was made for God, made for fellowship with God. Only man is a living soul. The spirituality of man is part of what is involved in being made in the image of God.

Exactly what else is meant by the phrase "in the image of God?" Another way of asking the same question is "How does man differ from lower animal creation?" Man is a rational, thinking, moral, spiritual being. He is equipped with intuitive knowledge and reason, conscience, free moral agency, dignity of presence, immortality (a soul which never dies), capacity for constructive labor, marriage, communion with God and speech, which in itself is a great chasm between us and the beasts of the field.

The reason this passage is a part of this particular study is the fact that there is one and only one human race. The earth's entire population came from one couple. The unity of the human race is a fundamental Biblical doctrine (see Gen.

9:19; 10:32 and Acts 17:26). The entire matter of the redemption of man is based on or presupposes the unity of the race (see Rom. 5:12-21).

Meant to be a neighbor to all men in need (Luke 10:25-37)

Man's relationship to his fellowman is extremely important. Did not the Levitical law teach that man was to love his neighbor as much as he loved himself? (See Levit. 19:18). In fact Christ used this verse to sum up the second table of the law (See Matt. 5:43; 19:19; 22:39,40; Mk. 12:31; Lk. 10:27). All of us who are followers of Christ, therefore, are to be good neighbors to all.

The parable of the good Samaritan reads more like an actual incident than merely an earthly story with a heavenly meaning. The road from Jerusalem to Jericho even until this very day is treacherous and dangerous. The 20 mile journey records a drop of more than 3,500 feet in elevation. Between the two cities is the wilderness of Judea and the road was very dangerous, more so than today. The traveler we assume was a Jew. Nonetheless Jesus addressed his remarks in the passage to an expert in Jewish law.

The traveler fell among thieves and robbers who left him half-dead. A priest came by and went on past the wounded fellow. Maybe the priest remembered Numbers 19:11 and did not want to touch a dead man because he would then be unclean for seven days and would lose his turn of duty at the Temple. We do not know if he thought the man was dead but we know the priest offered no help. A certain Levite came closer to glance at the wounded man, then passed on. Perhaps the Levite thought of his own personal safety and did not want to take any chances of being attacked himself. The hero of the story is the lowly, despised, half-breed Samaritan. He evidenced compassion. He proved to be the good neighbor.

What is the point of the parable? If you really love God, you also will inevitably love your fellowman and you will show genuine love to everyone in need of your help, no matter who that person may be. You will see your neighbor in everyone, regardless of race

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Life & Work

August 1, 1971

Genesis 1:26-27; Luke 10:25-37; Acts 17:22-31

or color of skin, with whom you come into contact.

One human family (Acts 17:22-31)

This passage relates a highlight in the ministry of the apostle Paul. He is preaching his famous sermon on Mars Hill just outside the city of Athens. The theme of the sermon is the doctrine of the true God. Paul discusses the character, nature, and providence of God and His claim on men.

This passage has been selected for study in this lesson because of the meaning related in verse 26. Please note the phrase "hath made of one blood all nations of men". As already noted in the Genesis passage all people go back to one original family. There is a unity running throughout all mankind. All nations have a unity from God the creator of all mankind. The Chinese cannot tell the Indian, "One God made me and another God made you". God is the Father of all mankind.

Incidentally life is in the blood and blood types regardless of race are universal. Usually the man in a hospital receiving a blood transfusion has no idea who was the donor of the blood he is receiving into his veins.

The Acts passage therefore bears the same basic idea found in the doctrine of the creation of man.

Conclusion

We should now search our hearts to determine if we have hatred or prejudice within. Nothing, not even the worst dope addiction, is harder to overcome than fear, distrust, and prejudice. All of us need God's help at this point. God loves all of us equally. He sent his son to die for all mankind. Those who trust Jesus, regardless of race, will some day reign with Christ in the place called heaven.

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Living

Life is not simply living
Each day from sun to sun
Without a thought of giving
Our help to anyone.

We owe our God above
More than we can repay
And we should show our love
By serving him each day.

I think it is a shame
When sin has such control
That for great wealth and fame
A man will sell his soul.

Rich and poor are all the same
When it comes time to die
And all that they can claim
Is where their bodies lie.

—Carl Ferrell

'The Student' wins national award

NASHVILLE (BP)—*The Student* magazine, publication of National Student Ministries, Sunday School Board of the Southern Baptist Convention, has been presented a "National Award of Excellence," in the National Graphic Arts Award Competition.

The competition is sponsored by the Printing Industry of America and this year drew 3,400 entries.

The award, presented for the April 1971 issue of the publication, was based on "printing excellence, creativity, layout, design and its overall visual effectiveness." The entry was in the magazine and house organ category.

Hully-Gully, How Many?

by Mrs. Iris O'Neal Bowen

A book of human interest, Arkansas stories about the family of Rev. W. B. O'Neal, may be obtained from Mrs. Bowen, 4115 Ridgeroad, North Little Rock, Ark. 72116.

The unseamly

A smile or two

"I must be getting absent-minded," said the old gentleman, "whenever I get to complaining that things aren't what they used to be I always forget to include myself."

* * *

One reason there were fewer wrecks in the old horse and buggy days is the driver didn't depend wholly on his own intelligence.

* * *

Confidence in the government means going ahead and sending a deposit for vacation reservations before your income-tax refund comes through.

* * *

"As I see it," he told the insurance agent, "this policy will, if I die first, make it unnecessary for my wife's next husband to have to work."

* * *

Even the astronauts probably have friends who would make some excuse for not coming over for an evening of home movies showing their pictures of the moonwalk.

* * *

The teacher asked the class how Noah spent his time on the Ark. Seeing no response from the tots, she added, "Do you suppose he did a lot of fishing?"

"What!" jeered little Freddie, "with only two worms?"

* * *

The church usher was instructing a youthful successor in the details of his office.

"And remember, my boy, that we have nothing but good, kind Christians in this church — until you try to seat someone else in their pew."

* * *

The young lady visitor to the zoo stared at the sign on the kangaroo cage in stunned silence. The sign read simply: "NATIVE OF AUSTRALIA."

Finally, she turned away from the cage and shrieked: "My sister married one of them things!"

Attendance report

July 18, 1971

Church	Sunday School	Training Union	Ch. Adns.
Alexander, First	41	25	
Alicia	64	55	
Arkadelphia, Second	203	196	
Banner, Mt. Zion	30		
Berryville			
First	130	42	
Freeman Heights	118	35	4
Rock Springs	92	69	1
Grandview	67	38	
Blytheville, Calvary	173	87	
Booneville, First	258	205	5
Cherokee Village Mission	107	28	
Crossett			
First	447	92	
Mt. Olive	224	118	
Dumas, First	209	52	
El Dorado			
Caledonia	40	17	
Ebenezer	138	47	
Forrest City, First	423	101	
Ft. Smith			
Enterprise	30	18	
Grand Avenue	676	230	10
Mission	31		
Gentry, First	153	63	
Greenwood, First	252	87	1
Hampton, First	122	34	4
Hardy, First	25	21	
Harrison, Eagle Heights	184	60	
Helena, First	241	95	4
Hope, First	387	104	3
Hot Springs			
Emmanuel	75	36	
Lakeshore Heights	103	41	
Jacksonville			
First	424	60	1
Marshall Road	277	134	5
Jonesboro, Central	430	154	4
Lake Village, Parkway	42	23	
Lincoln, Parkway	131	39	
Little Rock			
Geyer Springs	620	258	8
Life Line	493	130	1
Luxora, First	59	21	
Magnolia, Central	545	168	1
Melbourne			
Belview	117	76	
First	132	45	2
Monticello			
Northside	99	74	1
Second	204	79	2
North Little Rock			
Baring Cross	533	170	4
Gravel Ridge	160	111	2
Levy	358	76	
Park Hill	684	152	2
Sixteenth Street	54	35	1
Sylvan Hills	258	103	2
Sherwood First	184	89	
Paris, First	324	72	
Pine Bluff			
Centennial	201	62	
East Side	172	90	1
First	638	142	2
Green Meadows	56	23	1
Second	147	78	
Springdale			
Berry Street	109	51	2
Elmdale	350	105	7
Mission			
Texarkana, Beech Street	444	107	7
Vandervoort, First	62	23	
Warren			
Immanuel	213	81	
Westside	62	48	
West Memphis			
Calvary	183	68	6
Vanderbilt Avenue	92	58	2

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Baptist hospital packed after Middle East clash

By Frances Fuller

AJLOUN, Jordan (BP)—Casualties flooded the Southern Baptist hospital here, and a missionary nurse, Miss Lois Calhoun, narrowly escaped death during recent fighting between the Jordanian army and Palestinian commandoes.

For two days, the battle raged in the hills encircling the hospital in Ajloun. When the Jordanian army's field hospital was filled to capacity, 68 injured Jordanian soldiers were brought to the Baptist hospital here.

Dr. Dean T. Fitzgerald Jr., and a national physician were the only doctors present when the crisis occurred. Both Dr. John A. Roper and Dr. L. August Lovegren, two other Southern Baptist missionary physicians stationed here, were away on vacation.

On the second day of heavy fighting, a shell believed to be a tracer bullet whizzed "like a ball of fire" just in front of Miss Calhoun as she walked between the hospital and the nurses' residence. The shell struck a small tree and ignited it. Miss Calhoun was unhurt and returned immediately to duty in the hospital.

Many wounded were placed two-in-a-bed in the 50-bed facility, already occupied by a large number of patients. Others were confined to mattresses on the floor, which were borrowed from Baptist campground equipment. Most of the seriously injured were evacuated to other hospitals after receiving emergency treatment.

The Jordanian army loaned several doctors to the hospital staff the most difficult hours of the emergency.

Late in the first day, several civilians wounded by stray bullets arrived. They were victims of a battle which developed between army and commando forces firing from opposite hillsides which rise on either side of the village of Ajloun.

While the hospital staff worked to save the lives of the wounded, the battle raged in all the hills encircling Ajloun. Artillery, mortars, rockets, tanks and machine guns roared on all sides, rattling windows of hospital buildings. Columns of dust and smoke rose from the forest slopes.

One shell exploded on hospital property so near that plaster fell from the ceiling of the operating room where Dr. Fitzgerald was performing surgery on an injured soldier. No one was hurt in that explosion.

Fighting continued for several days throughout the hills of Gilead and in the

Debbin Forest, where Baptists have property. On the hospital compound itself bullets tore through the pine trees and ricocheted between buildings.

Ajloun was cut off from the rest of Jordan. Both military and civilian casualties, 80 in three days, continued to come to the hospital.

On the afternoon of July 15, Dr. Fitzgerald labored most of the afternoon over a 12-year-old boy who had stepped on a land mine. With one foot gone, an arm in shreds and multiple wounds all over his body, the child's survival was doubtful. But the morning following surgery, the boy sat up in bed, said he felt good and asked for food.

Numerous casualties previously treated at the Baptist hospital had been commandoes, but this time circumstances prevented them from reaching Ajloun. One commando was already a patient at the hospital when the fighting began.

Dr. Fitzgerald, a native of Springfield, Mo., worked in Tulsa, Oklahoma City, and Memphis before appointment as a missionary in 1966. Mrs. Fitzgerald, a registered nurse, is a native of Oklahoma.

Miss Calhoun, a native of Lexington, Ky., was employed as a missionary associate by the SBC Foreign Mission Board in July, 1970.

In addition to the Fitzgeralds and Miss Calhoun, Southern Baptist missionaries present at the time of the battle were the J. Wayne Fuller family of Beirut, Lebanon. Fuller is a former California pastor. Mrs. Fuller, press representative for the Lebanon Baptist Mission, is a native of Wynne, Ark.

The Fullers had gone to Ajloun from Beirut "for a nice quiet vacation."

Atheists permitted to adopt child

CARTERVILLE, Ill. (EP)—A couple here officially listed as atheists, who were ordered earlier to give up their adopted daughter, may keep the two-year-old child by order of court. The ruling came from the New Jersey Supreme Court.

Last November a judge had ordered Mr. and Mrs. John Burke to give up the child, Elinor Katherine, because the adoptive parents had no religious affiliation and did not believe in a supreme being. But the Supreme Court ruled 7 to 0 that adoption cannot be barred on those grounds.

The Burkes lived in New Jersey when they adopted Kathy. The tot has lived

with her adoptive parents since she was eight days old.

The Burkes said their four-year-old adopted son was seriously effected by the ordeal because he was afraid the court would snatch him away from his parents too.

Chief Justice Joseph Weintraub said the lower court's inquiry into religious beliefs was "as offensive as it is meddlesome and irrelevant to the true issue."

Clergy prejudice seen by book

NEW YORK (EP)—An extensive study of preachers and anti-Semitism released June 29 reveals that few ministers take a stand in the pulpit on social issues, preferring to remain neutral and silent.

The survey, interpreted by Frank A. Sharp, director of information for the American Baptist Convention, said the study contends that the Christian religion plays a crucial role in generating anti-Semitism, particularly among those who are more conservative theologically.

He said clergymen in his own denomination, and those of the Southern Baptists, are more conservative and therefore have more anti-Semitism than clergymen of other denominations.

The study, volume six in a series on the University of California five-year study of anti-Semitism, is titled, *Wayward Shepherds: Prejudice and Protestant Clergy*.

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