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Arkansas Baptist State Convention

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Lay renewal
page 18

August 12, 1976

Arkansas Baptist

NEWSMAGAZINE



I must say it

Charles H. Ashcraft / Executive Secretary

Where are the giants?

At certain intervals in time a special kind of man is needed to "save the day." There are a lot of men out there but the sort needed may not comprise an overage. I believe there are enough giants and I am betting my life they can be found and they can be challenged to the bigness of the time.

Let us sound the call and see indeed if there are those kinds, sorts, breeds and types who will answer muster in our troubled times. (1) Can there be found a certain breed of man who will stand squarely before the tidal wave of pornography sweeping this nation? (2) Is there anyone out there to champion the right of unborn infants to life? (3) Do I hear anyone who will rescue the great American principle of separation of church and state from its almost certain demise in our day?

(4) Is there one man anywhere who would come "front and center" calling for national repentance and reform? Do we have people like that? (5) Is there not a giant somewhere who will defend the weak and oppressed and who will restore sanity to our mad dehumanization of the human race? (6) Is there anyone yet who will initiate measures to solve the social ills and devastation caused by liquor and hard drugs?

(7) Do we have that peculiar sort of person who dares to implement the "whole counsel of God" in race relations and social indecencies? (8) Does the special kind of man still live who will challenge the "Goliaths" of sin in high places, power blocs in government, trial by public opinion, and the attendant ills of sheer bigness?

There are many giants in the land who can become intensely interested in a mumble-peg convention, a tic-tac-toe tournament, a scavenger safari, a costume carnival, a self-admiration seance, a seminar on how to balance a teacup on your knee as you sit on an uncomfortable chair, but where are the big guys who can be challenged, inspired, involved and motivated to something more substantive and relevant to the great issues of the hour?

There are giants about these days who are wearing their lives away uselessly, caught up in some "hang up" on the Bible. Will Rogers once said, "It is not what I don't understand in the Bible which worries me, it is what I do understand which troubles me."

God is looking for a very special sort of man. I think he can be found. (Jer. 5:1)

I must say it!

In this issue

Meanest man 6

He used to be the meanest man in town until he traded the depths of depression through alcoholism for the Christlife. Bill Cardwell will be a speaker at an Arkansas seminar in October which will help ministers help alcoholics.

Nominations needed 10

Arkansas Baptists are asked to send immediately to the state nominating committee the names of persons they want to be considered for state posts at the 1976 state convention.

Assn. meetings 12

Meetings in every association in the state are being planned for fall and dates and places are given.

Lay renewal 18

On the cover is a worker in a specialized area of the Lay Renewal program, "Cyndi Sunshine." With the aid of a clown costume, she shares about God's love with children.

Proper credit

The cover of the Aug. 5 issue was used with the permission of the Historical Commission of the Southern Baptist Convention.

Arkansas Baptist

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The importance of forgiveness

A basic part of our Christian faith is forgiveness. As believers, we are well aware that our own relationship with God and our fellowmen is based on the fact that "God for Christ's sake hath forgiven . . ." us. (Eph. 4:32) Yet, all too often, forgiveness becomes a difficult task. In the involvements of daily living we begin to ask ourselves, "How often am I to forgive? Under what conditions and to what extent should I forgive?"

On one occasion Jesus was asked by Peter, "Lord, how oft shall my brother sin against me, and I forgive him? Till seven times?" (Matt. 18:21) Peter felt that he was being exceedingly generous for the Rabbinic teaching placed a limit of three times on forgiveness. Rabbi Jose ben Hanina, for example, said, "He who begs forgiveness from his neighbor must not do so more than three times."

Jesus in his answer struck down all of the traditions of the past as he said, "I say not unto thee, until seven times: but, until seventy times seven." (Matt. 18:22) Obviously, a person would lose count long before the 490 times had elapsed. But an even more important truth is set forth in Jesus' story of the servant who was forgiven the great debt. The New Testament principle is that a man must forgive in order to be forgiven. Again Christ said, "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if you forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:14-15)

Jesus also indicated that a broken relationship

The editor's page

J. Everett Sneed



between Christians forms an insurmountable barrier to worship. The Master said, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (Matt. 5:23-24)

Jesus' meaning is clear that a person cannot be right with God until he is right with men. Even if someone has taken offense without due cause, we are to take the initiative to obtain forgiveness and restore the relationship.

Finally, a person is to forgive himself. First John 1:9 says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." When we ask God through Christ to forgive us, with a pledge by his help we will not commit that sin again, it is completely removed. When God forgives us for our mistakes we should forgive ourselves.

Often, it is helpful for a person to write down the sin for which he is asking forgiveness. He should ask God to forgive him, believe God's Word that he is forgiven, and tear up the paper to symbolize the fact that his sins are gone.

Forgiveness is important to a person's wellbeing. It is an essential of our faith. As we grow in our ability to forgive we will become more at peace with ourselves, our fellowman, and with God.

Guest editorial

Church care for the pastor

An information sheet has come to me summarizing the provisions a church has made for its pastor. This was an agreement voted on by a church and used by a pulpit committee in communicating with a prospective pastor.

It specified the number of weeks for vacation and how much of the vacation time could be carried over to the next year. It also indicated in which instances the church would pay for the pulpit supply and when the pastor would pay. It also stated the pastor would be responsible to arrange for pulpit supplies.

The pastor was encouraged to participate in associational work.

The pastor was given two days off each week and

the personnel committee was charged to see that he did it.

Budget allowances were made for attending the Southern Baptist Convention, the state convention, the Pastors' Conference, and the annual evangelistic conference.

The budget also provided for the pastor's home, car expense, medical insurance, and retirement.

The church allowed the pastor a limited educational leave each year. Some churches provide an allowance to the pastor for the purchase of books.

Blessed is the church that takes good care of its pastor. — Editor Elmer Gray in the "California Southern Baptist"



One layman's opinion

Daniel R. Grant / President, OBU

Are our pastors short-changing us?

A couple of years ago I was foolish enough to write a column on the proper length of sermons. Actually, I merely reported the opinion of Dr. Herschel Hobbs, distinguished Oklahoma pastor, that 20 minutes is long enough for any sermon. From the mail I received, it was clear that I had stopped my lay preaching and gone to meddling. In the interest of fair play and balancing the scale, I need to report my recent experience in attending a two-hour Sunday night service at the Moscow Baptist Church in the Soviet Union.

From others who had already had such an experience, Mrs. Grant and I had been given several warnings: "Go at least one hour early in order to get a seat," "Have the address typed in Russian to give to the taxi driver," and "Be prepared for a long service." We had received instructions for the taxi driver, typed in Russian, from Dr. Robert S. Denny, General Secretary of the Baptist World Alliance. Our Russian Intourist guide reluctantly gave us permission to

skip a Sunday night concert at Tchaikovsky Hall. Our taxi driver took us through increasingly narrow streets to the Moscow Baptist Church. We could see no sign over the entrance, although later we found a small sign at another doorway. Even though we arrived one hour before the service was scheduled to begin, an usher escorted us to seats in the balcony and we discovered the church was already one-third filled. In spite of two earlier services that day more than 1,000 worshippers crowded into the church building with more than 200 having to stand along the wall.

It is perhaps unexplainable to some that we enjoyed every minute of the two-hour service. We were caught up in the spirit of congregational singing and five or six choir members with unfamiliar tunes and words we could not understand. We were emotionally moved by several long prayers in words we could not translate. And we somehow caught the spirit of what were apparently three separate sermons in

strange Russian words, but which obviously followed closely to God's Word. I doubt if any were in the congregation who did not come for the purpose of worshiping. Many took careful notes on the sermons, some while standing the entire two hours. Many sat for half of the service and then stood so that someone else could sit. The service was interrupted once by the noise of an air hammer at work next door, but an usher simply closed the door that had been providing some much-needed ventilation on that hot Sunday evening.

As the time moved toward the end of the three hours we had been there, my thoughts were torn between the beauty and inspiration of the service and the abrasive impact of the hard balcony bench with the rigid straight back. On the one hand, I wondered whether our Southern Baptist pastors back home in the United States had been short-changing us all these years with brief sermons and short worship services. On the other hand, as I reflected on those hard benches, I wondered whether we should put this extra burden on our pastors to prepare longer sermons, as well as more sermons. The logic of this line of reasoning became more and more persuasive. I finally decided that it is commendable that Southern Baptist congregations are willing to make the sacrifice involved in short services, in order to not place more stress, tension, and emotional and intellectual burden upon our pastors. I resolved to tell my pastor, Dr. Nathan Porter, that the two-hour service is only appropriate to meet the highly special needs of Baptists in a Communist country.

I will not soon forget worshiping in the Moscow Baptist Church, however.



Woman's viewpoint

Iris O'Neal Bowen

The treasures of the cross

I sought after riches of silver and gold,
Of pleasures that money could buy.
I looked and I labored for prestige and fame,
As for rainbows that color the sky.

But somehow the riches did not satisfy
And fame became empty and cold,
And pleasures fell short of the need that I felt
As the days and the hours grew cold.

Now, I've found a new meaning to riches and gold
That I never supposed I would find,
And pleasures so precious I cannot contain
The joy that abides in my mind.

For I asked God to make me a child of his own,
And he gave to me treasures divine,
And he made me an heir to his glorious estate.
Unmerited favor was mine.

I came as an orphan — He made me his child;
Earth's riches I found were no loss.
My hands which were empty, he filled with his grace
And his wealth at the foot of the cross.

briefly

A total of 487 registered for the main encampment at **Baptist Vista**, July 12-16. George W. Domerese, pastor of Concord Church, served his second year as director. Missionaries for the week were the Edward Smith family of Botswana, South Africa. Jesse N. Sutton, minister of music and education, First Church, Van Buren, was in charge of the music program for the week. There were 22 professions of faith; 13 surrendered to special service, and there were 33 dedications.

Ron Cox is serving as music director of First Church, Brinkley. Cox, who comes to Brinkley from Tulsa, Okla., holds both a bachelor and master of science degrees in education from Arkansas State University, Jonesboro. For the past 15 years he has worked in public school band programs and served as part-time music director in churches. Cox, his wife, Joy, and son, Ernie, have been in Brinkley since June 1.



Cox



Wood



Hoggatt



Luck

Larry Wood, coach of the Brinkley High School football staff, and **Miss Lois Hoggatt**, student at Ouachita University, are serving as summer youth activities directors at First Church in Brinkley. Wood, a graduate of Ouachita University, has committed his life to a full-time Christian vocation. He, his wife, Betty, and son, Jason, live in Brinkley.

Joe Fred Luck, who is retiring after 28 years with the Memorial Hospital System in Houston, Tex., was honored with a combined retirement and birthday party recently. This party was given and attended by friends and co-workers. Luck was the first chaplain in a Houston hospital and developed the formal Clinical Pastoral Education program which prepares seminarians and ministerial graduates for an institutional chaplaincy. A graduate of Ouachita University and Southwestern Seminary, Luck's contributions to this field include past presidencies of the Southern Baptist Chaplain's Association and the College of Chaplains of the American Protestant Hospital Association. He was appointed assistant to the Executive Director of Memorial Hospital System in 1963 and to the President in 1971.

David G. Rouse, a native of Van Buren, became youth and outreach director of Mulberry, First Church, on June 22. Rouse, who was graduated from New Orleans Seminary in May, is married and he and his wife are the parents of four children. The Mulberry church ordained Rouse to the ministry on July 25. Bill Spears, pastor, brought the message and Jim Edwards, chairman of the deacons, served as moderator. Paul E. Wilhelm, Clear Creek Director of Missions led the questioning.

James A. (Jim) Downs has resigned as music and youth director of Magnolia Church, Crossett, to enter the ministry. Downs attended Missouri Baptist College and graduated from Oklahoma Baptist University. Before coming to Crossett he was associated with churches in Oklahoma. He and his wife, Vonna, are the parents of two children.

Walnut Valley Church, Hot Springs, ordained **J. W. Childs** and **Don L. Wilson**

as deacons Sunday, July 25th. Harry Woodall, director of Hot Springs resort ministries, led in questioning the can-

didates. Carl M. Overton, Director of Missions for Central Association, delivered the message.



Food and fellowship

Virginia Kirk and Jane Purtle

Ice cream festivals

Ninety-five years ago — Aug. 10, 1881 — this little note appeared in the *Batesville Guard*: "Remember the ice cream at the Baptist Church next Thursday evening will be ready at 8 o'clock." It had been a summer of ice cream festivals at the Batesville Baptist Church — functions to help finance the new building constructed earlier in the year. On June 29, this humorous cone-on had appeared in the *Guard*: "Go to the Baptist Church Thursday evening if you wish to quaff ice cold lemonade, enjoy a saucer of delicious ice cream, and be attended by beautiful and lovely girls. Who would not spend a dollar or two for the benefit of the church, surrounded by such luxuries?"

We can only imagine the fun and fellowship at a social gathering that probably drew most of the townspeople. Ice cream was a special treat in those pre-refrigeration days, and in Batesville large crowds came out for the ice cream, the pretty girls, and the support of the church. Today, we can hardly finance the construction of a new building with ice cream socials, but they're still favored by all ages.

In this Bicentennial year, perhaps your youth group, Sunday School class, or the entire church would like to celebrate with an old fashioned ice cream festival just for fun. We are offering two updated and dependable recipes.

Chocolate Ice Cream

This is the best chocolate recipe we've found.

- 6 rennet tablets
- 1/4 cup cold water
- 2 2/3 cups sugar
- 2/3 cup cocoa
- 1 1/2 quarts homogenized milk
- 3 cups heavy cream
- 1 tablespoon vanilla

Blend sugar and cocoa. Add liquid slowly, making a smooth paste. Dissolve rennet tablets in cold water. Heat other ingredients until lukewarm. Stir in rennet tablets and quickly pour into a gallon freezer. Let set for 10 minutes. Cool mixture by putting in refrigerator or pack freezer can in ice and allow to set for about 30 minutes. This step assures smooth ice cream. Freeze, using four parts ice to one part salt. Pack with ice and let stand one to two hours to harden.

Strawberry Ice Cream

- 2 cans sweetened condensed milk
- 1 cup sugar
- 1 teaspoon vanilla
- pinch of salt
- 1 package of strawberry gelatin
- 1/2 cup hot water
- 2 ten oz. packages of frozen strawberries or 3 cups fresh sweetened berries (Be sure frozen berries are thawed.)
- milk to fill freezer

Soften gelatin in hot water. Mix all ingredients except milk together and pour in gallon freezer. Add milk to fill container three-fourths full. Freeze. Pack with ice and let stand one to two hours to harden. Peaches and peach gelatin can be substituted for strawberries with delicious results.

The meanest man in town

by June King Finley

The "meanest man in town" was slouched against a street sign, too drunk to stand alone.

He shook his head to clear away the cobwebs, but couldn't remember why he was there. He wished his head would stop spinning, and that the world would quit looking lopsided.

Watching as the morning traffic whizzed by, he wondered how he could get someone to take him to the nearest bar. He knew the aching in his head would only be stopped by another drink.

Walking slowly and unsteadily to the middle of the street, he waved his arms to stop an advancing car. The car slowed and halted. The driver knew "the meanest man in town," and liked him despite his problems. He offered him a lift.

Suddenly, "the meanest man in town" went berserk. A sudden rage consumed him, and he saw not the familiar face of a friend, but a mocking face and heard embarrassing laughter.

Jerking open the car door, he pulled the startled driver out of the car. Amidst abusive language and deadly fists, he soon stopped the driver's laughter.

Soon the wail of a police siren promised help for the driver who lay bruised in the street. A short time later, "the meanest man in town" was headed back to jail again. But it took three policemen to subdue him.

A few hours later, he opened his eyes to see blood on the walls, the bed and the floor of his cell. He wondered who had been hurt. When he moved, he knew the answer. But he couldn't remember how or why.

His wife called to take him to the doctor, and he was released to her custody.

The "meanest man in town" had once again lived up to his reputation.

That was almost 15 years ago. Today, the "meanest man in town" has become one of the "nicest men in town."

Bill Cardwell, a Baptist minister, is now the director of Harbor House in Memphis, Tenn., a halfway house for alcoholics serving a five-state area in the mid-south.

Cardwell strongly feels that God is using his own personal experience to help others fight the battle against alcoholism. He never hesitates to tell his story to others, for he feels that it might help them to see that they, too, can change.

Cardwell, neatly dressed with every hair in place, hardly looks the part of "the meanest man in town." He doesn't even look like a former drunk. His soft-spoken ways are almost inconsistent with his former life as a tough-fisted, hard-fighting bar-room brawler.

How did a man like Bill Cardwell ever get the reputation as "the meanest man in town?"

It started when he was only 12 years old. Bill, then a dark-haired, slightly built boy, was sitting quietly in the backseat of the car while his two brothers-in-law drove down the highway, sharing a bottle of liquor. During the jovial, lighthearted mood of the trip, the two men jokingly offered the child a drink. To their surprise, the boy accepted their offer as a challenge to his manhood.



FROM THE MEANEST TO THE NICEST — Bill Cardwell, who turned from a life of alcoholism and constant barroom brawls, pours out a bottle of whiskey, symbolizing the change that has come in his life since he accepted Jesus Christ and prayed for God to take away his desire for liquor. (Jim Newton photo)

The bitter, burning taste in the boy's mouth was followed by a feeling that his insides were on fire. After the pain subsided, he discovered a warm, tranquil, feeling of well-being. That drink started young Billy Cardwell on a pathway leading to despair and misery.

By the age of 15 he was drinking every chance he got. When he was 16, he was hooked on alcohol. By the age of 18, it required a pint of bourbon a day to keep him safe and secure in his alcoholic world.

When he was 19, he fell in love and married a petite, dark-haired girl named Dorothy. Her background as a member of a strong Christian family became a major factor in holding their marriage together as Bill's drinking increased steadily. Years passed, and they had three children — Billy, Ronnie and Christopher.

During those early years of marriage, Bill managed to work and maintain a fairly normal family life. But part of his way of life was to buy liquor in half-pint bottles, so it could be easily hidden in his coat pocket.

By the time he was 28, Bill had to drink seven of these half-pint bottles of bourbon a day to obtain satisfaction.

A little liquor made Bill a cheerful, good-time Charlie. A lot of liquor released a violent, angry, uncontrollable side of Bill's nature.

There were numerous arrests, including one for armed robbery and assault (the robbery charge was later dropped). There were lost jobs, psychiatric wards, and a tarnished reputation — all stepping stones on Bill's downhill slide into the world of alcoholic despair.

The years spun past in a drunken whirl until ultimately, he was unemployable, and an outcast to his family.

He rightly earned the reputation as "the meanest man in town."

When Baptist evangelist Bob Harrington, the famed "Chaplain of Bourbon Street" in New Orleans, came to lead a revival at the First Baptist Church in Hayti, Mo., just a few miles from Cardwell's hometown in Caruthersville, Harrington asked his radio

audience to telephone him the name of "the meanest man in town" so he could pray for the man.

Cardwell's sister-in-law called and asked Harrington to pray for Bill.

The next morning, Cardwell sat alone in a sleazy, third-rate motel room, suffering from a hangover. His face was unshaven. His hands were shaking uncontrollably. At the age of 30, he had fallen to the bottom of his well of self-pity and frustration.

Seeking relief from a pounding headache, he went to the front office of the motel to the refrigerator to get some beer, the only headache cure he knew at that moment. The motel owners were eating breakfast, and the radio was blaring a sermon by Evangelist Bob Harrington.

"Turn that fool off," one of the owners said. "No," insisted Cardwell. "I want to hear what he has to say."

Harrington's message struck home. He poured out a story of God's love for all sinners. The compassion in his voice caught Bill's attention. They were like manna from heaven to a starving man.

Bill's early years of church training and Sunday School lessons about a loving, forgiving God, suddenly came full force to his memory. He recalled vividly that moment when he was 20 that he had given his life to Christ, and those moments when he had felt God wanted him to be a minister.

But he couldn't understand why God would let him sink so low. Even now he tried to blot out those memories and the guilt feelings connected with his refusal to respond to God's call to the ministry.

His thoughts were brought back to the present by the vibrant, pleading voice from the radio. The voice was appealing for people with drinking problems to seek God's help. A fleeting moment of hope filled his heart; perhaps he could conquer his drinking problem. His thoughts turned longingly to Dorothy and his three young sons. Tears, caused by love and remorse, rolled down his cheeks and fell on the trembling hand that held the beer can.

Throwing aside the empty beer can, Bill clumsily dressed and drove to the address suggested by the evangelist.

Harrington had just returned to his hotel room to rest before another service. When he answered the knock at his hotel room door, he found himself confronted by a tall, unshaven, shabbily-dressed man, permeating the air with the smell of alcohol.

The two men talked and prayed, and God's loving arms reached out and

Cardwell to speak in Arkansas

Bill Cardwell will be one of the speakers at a seminar on alcohol abuse to be held Oct. 4 from 9-12 a.m. at Little Rock's Immanuel Church. The conference is especially for Baptist ministers and is free. A free lunch is available to those who make advance reservations with Bob Focht, Pulaski County Baptist Association, 1522 W. 12th Street, Little Rock 72202, (or 374-0319).

Another speaker is William Swank, director of intercity ministries for Tarrant County Baptist Association, Ft. Worth, Tex.

The conference is sponsored jointly by Baptist associations of central Arkansas and the Office of Alcohol Abuse and Alcoholism of Arkansas Department of Social and Rehabilitative Services.

This article is reprinted with permission from the February, 1976, issue of "World Mission Journal."

embraced Bill Cardwell. That night at revival services, Cardwell walked the aisle to proclaim that God had changed his life, and he would not drink anymore.

Now, with deeper understanding, he almost regrets that he said so firmly he would never drink again. It is not that easy.

"I try to stay sober one day at a time," he said. "God gives me the grace and strength to stay away from alcohol one day at a time," he said.

But there is no doubt that God changed the life of the "meanest man in town."

He not only gave his life completely to God, but followed that call to the ministry. He worked for several years at the Mississippi County Union Rescue Mission in Blytheville, Ark., and later became pastor of Clear Lake Baptist Church in Blytheville.

Two years ago, he became director of the Harbor House in Memphis. He continues to serve as pastor of a country church near Blytheville, the Tomato Baptist Church.

Harbor House, a private, non-profit institution which receives city, county,

state and private donation support, is located on a beautiful 8½ acre tract of land on a hillside overlooking the Interstate 240 loop in South Memphis. Its tree-shaded, immaculate facilities provide a place of security and refuge for men who are trying to kick the alcohol habit.

Harbor House cares for about 35 alcoholics at a time, and there is never a vacancy. The men live in the halfway house for an average of 60 days, although they can stay for as short a time as 30 days or as long as 90 days.

When a man comes to Harbor House, he is not locked in. The grounds are always open. He stays or leaves under his own will. With one exception: if any man is caught taking a drink at Harbor House, he is immediately and automatically discharged.

The men have three meetings each day, sharing their common battle against alcoholism and hearing lectures and testimonies of others who have fought the same fight.

There is daily counseling, with three counselors on the staff, and two volunteer counselors. Much of Cardwell's time is spent in personal counseling.

Each Tuesday, there are meetings of Al-Anon and Al-Ateen, the groups for wives of alcoholics, and for teen-age children of alcoholics.

"We try to minister to the total person, dealing with family problems, health problems, job problems, financial problems, and spiritual problems," Cardwell said.

The success rate at Harbor House is high. They seldom lose a man back to liquor. Recently four men came back to celebrate their first birthday with cake and candles. It was their birthday of one year without alcohol.

Bill Cardwell feels that God has uniquely prepared him for the ministry he is now performing.

But he has no illusions about his past. And he knows that the road back to alcoholism for him is just one drink ahead.

He is convinced that "the power to stay sober comes from God."

And it is that power that changed "the meanest man in town" into one of the nicest men in town.

June King Finley is a housewife and freelance writer in Memphis, Tenn. She is an active member of Ardmore Church, Memphis.

Disaster at the crossing

by Walter H. Watts

When our neighbors, the Angel Nichols family, left home in their wagon that Sunday morning in June, 1922, no one knew that, within hours, five of the seven-member family would be dead. Our community, Hopewell, lay two miles south of Booneville, the County seat. Petit Jean River flowed west to east half-way to town and crossing was made at a shallow place known as 'The Ford'. Two miles upstream, a wooden bridge called 'Flatcher Bridge' was used for crossing when the stream was swollen.

The family spent the day with relatives north of Booneville and began the return trip home at sundown. Heavy rains during the day far upstream from the crossing had flooded the river and started a wall of water rushing downstream toward the Ford. The family arrived at the crossing long after dark and the team of mules, sensing danger, halted at the water's edge. Mrs. Nichols seated by her husband, and Harse 12, the oldest son, both urged him to detour by the bridge upstream.

Three of the children, Eugene 9, Earl 6, and Emma 4, were asleep on a quilt in the wagon as the father, believing the stream could be crossed, drove the team down into the water. Too late, he saw that he had mis-judged the depth and power of the current, and as he attempted to turn the team back, the wagon with its passengers was swept away.

Mrs. Nichols, holding on to her baby,

was borne by the swift waters into a small bushy willow tree in mid-stream. Grasping the branches with one hand, she managed by sheer will-power to pull herself and the infant in among the limbs of the tree to a position of temporary safety.

Then followed a long vigil of struggle, prayer, cries for help and waning hope, as the night wore on. Many hours later, young men in the community heard screams coming from the river at the



Rex Nichols and his wife

Ford, and believing it to be a panther, they rushed to the crossing with lanterns and guns to investigate. Using a row-boat, the youths took the mother and baby to safety and began searching for the other family members. The team of mules was found, still alive, in a drift and was rescued. The body of Mr. Nichols, 43, was recovered near noon. It was late afternoon, Wednesday, when the last body, that of little Emma, was recovered far downstream.

Due to delay in recovering the bodies and limited facilities of the funeral home, the services were held near midnight that night.

The headlights of cars parked around the cemetery furnished light for the minister to read his text, "I am the resurrection and the life, he that liveth and believeth in me, though he were dead yet shall he live." A chorus of ladies sang "Nearer my God to Thee," as the five caskets were lowered into the one long grave.

Mrs. Nichols, with her infant son Rex, moved from our community and later located in Louisiana where she married and remained until her death in 1974. In 1931 a bridge was built at the crossing and Petit Jean Ford disappeared forever.

On Sunday, May 2, 1976, a crowd gathered at the old Hopewell cemetery for a memorial service. The guest speaker for the service, by special invitation of community residents, was Rex Nichols of Pineville, Louisiana. Ordained a minister in the year 1950, at age 28, Nichols for more than a quarter century has served Southern Baptist churches as pastor — a bright footnote to the disaster at the Ford.

On that fateful night at the Crossing, God's angel came in the darkness and gave a valiant mother strength to escape death and save her little son for the service of the Lord!

Walter Watts is pastor of Charles Chapel near Greenwood.

Arkansas all over



Ernie Perkins, Associational Director of Missions for Concord Association, brought the dedication message when New Hope Church, Greenwood, held dedication services on July 25. The church, constituted on Sept. 29, 1974, has been meeting in office buildings in downtown Greenwood. Their new building consists of 14 Sunday School classrooms, a fellowship hall, pastor's study, office, printing room, two restrooms and an auditorium. It is valued at \$70,000. R. L. Hillerby is pastor.

buildings

Monticello Second Church held groundbreaking ceremonies on July 18. The ceremonies were held following the Sunday morning worship service and were on the sight of their proposed new education and office building complex. Participating were Leonard Polk, chairman of the deacons, John Robbins, pastors and Sam Powell, chairman of the building committee. The church has had previous building programs in 1932, 1934, 1949 and 1965.

Float the White River

Below Bull Shoals Dam for 18 miles in large rubber rafts or canoes. Take lunches, drinks and have fun. Discount for church groups. Call for reservations: Phone 431-5606, Gunga La Dock, Lakeview, Ark.

Danger ahead

Usually dangers that are expected can be handled adequately. It is the unexpected ones that create problems.

This is certainly true in the matter of family money management. Too often the dangers slip up on us unexpectedly.

The American Christian faces a most unusual problem . . . that of affluence. Possibly the greatest danger lies in the fact that we fail to recognize our affluence. A recent report indicated that there are currently 180,000 individuals whose net worth exceeds one million dollars. This compares to 67,000 in 1962 and 13,000 in 1948.

Although many of us have yet to reach the level of a millionaire, the fact remains that for most of us, we have much more than we did 20 years ago.

What then is the danger? First, the failure to recognize the source of this wealth. God's word reminds us, "For the Lord thy God, bringeth three into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; . . . But thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth, that He may establish His covenant which He sware unto thy fathers as it is this day." (Deut. 8:7-14; 18)

Another danger is our failure to use wealth properly. More often than not, it has been used selfishly. Because of our nature, we want more and more and suddenly we discover the luxuries of yesterday, are today's necessities. We need to hear again the words of Jesus, "to whom much is given, much is required." (Luke 12:48)

This is reflected in the giving record of Baptists. In the early 60's, Baptists gave on an average of 2.25 percent of every dollar earned. A decade later, this percentage had declined to 1.8 percent. Yet, we gave more dollars than at any other time in the history of the Convention. If we had given at the 2.25 percent level, in one year, we would have given 200 million dollars more than we gave. No wonder prosperity is listed as a major danger!

A second danger is credit abuse. When properly trained, credit can be as pleasing as a purring kitten. But, undisciplined, it can be as destructive as a roaring lion.

Again, the danger is not the use of credit, but the improper use of it. Little has been said to remind Christians that credit abuse is a form of covetousness and thus a sin.

Often we read of big government and national deficit. Yet, the total indebtedness of individuals exceeds 900 billion dollars. Not long ago, this statement was made in a Christian Family Financial Planning Conference. Almost in unison, a husband and wife ex-

Using \$\$ with Sense

by Harry Trulove



Arkansas Baptist
Foundation

A Guide to Christian Family Financial Planning

(second in a series of eight)

claimed, "Yes, and at least half of it is ours." Sometimes we feel that way when outstanding accounts are totaled.

Few recognize the cost of credit. One family discovered recently, that in one year, the wife could have had a new outfit, and the husband a new suit, just from the finance charges that were paid.

Often the danger lies in the complacency of good credit and a low percentage cost. During most any conference, someone will remind me that in Arkansas, we only pay 10 percent per year. While this is true, we forget that when a revolving charge account is used, most stores figure the average daily balance on the account. Thus, a charge made during a month is included in the total, resulting in interest being paid on an account less than 30 days old.

Possibly the greatest reason for credit abuse, is impulsive buying. Statistics show that a person tends to buy more frequently, and larger amounts when credit cards are used.

In your use of credit, watch for these danger signals:

1. Do you have less than the equivalent of three months take home pay in some asset that could be converted to cash?

2. Have your expenses increased while your income remains static?

3. Do you have enough reserve to carry you through an unforeseen expense, or a reduction of income?

4. Have you been forced to dip into emergency savings to pay bills and meet routine expenses? If so, are you able to replenish your savings quickly?

5. Do your installment loan payments add up to 20 percent of your monthly take home pay?

6. Does the installment debt continue to grow?

7. Are you constantly paying off a loan?

8. Do you have to arrange for a loan before old debts are paid off? Any one of these warning signals means you should take a hard look at your financial practices. Any three should result in a talk with your banker, or other financial advisor.

A third danger is the failure to prepare for the unexpected. One September, during a Church Training session on Christian Money Management, the statement was made, "the average American family has an unexpected expense each month . . . they just don't expect one this month." A lady seated on the second row asked that the statement be repeated, then she explained, "Thank goodness, this is just September, and we have already finished the year." Hopefully, this family did not have any more unexpected expenses, but the chances are, they did.

Most money managers suggest that a family should have from three to six months of their yearly income available in the event of an emergency. A small accident can become a mammoth problem when a family is already living to the maximum of their income.

As a result of money mismanagement, many of our families fail to enjoy the peace and tranquility that God intends for a Christian family. Sociologists tell us that 80 percent of the divorces stem from money mismanagement. The cover and lead article in the January issue of MONEY focused on family arguments on money.

In the coming weeks, suggestions will be offered, that when applied, will enable us to discover the adventure of a lifestyle that is distinctively Christian.

Nominations are requested by state committee

The nominating committee for the 1976 Arkansas Baptist State Convention desires to do the best job possible. Therefore, we are asking that all recommendations for committees and boards be made by a recommendation information form. This form will be available from all directors of missions, the office of the state Executive Secretary and the chairman of the nominating committee.

Our committee will have its initial meeting on Tuesday, Sept. 14. We ask that your recommendations be in by Sept. 6.

Committee: Cline D. Ellis, Chairman, Eugene Johnson, Johnny Jackson, Wayne Davis, Mason Craig, Joe Chumley Jr., John Maddox, and Kenneth Threat.

NOMINATIONS FOR 1977 COMMITTEES AND BOARDS
(For service as a director, trustee or committee member
on the Arkansas Baptist Convention boards or committees)

Believing in this person's moral integrity, spiritual commitment and other qualifications:

1. I recommend _____

Mailing Address _____

2. Approximate age _____ Occupation _____

3. Is person an ordained minister? _____

4. Name and address of church where the above is a member _____

Association _____

5. Give brief statement as to the past and present loyalty of this person to this church, and the programs of Arkansas Baptists _____

6. List service on boards or committees of the Arkansas Baptist State Convention _____

7. List training, skills, experiences, etc., which would qualify for service recommended _____

8. List the place where you think this person can best serve:

A. Trustee or director of an institution or agency or the executive board: (specify) _____

B. Convention committee: (specify) _____

Please understand that this recommendation does not assure nomination. However, your recommendation will be given serious consideration. No contact will be made by the committee on boards or committee on committees until nomination has been approved.

Signed _____
(name of person making recommendation)

_____ (mailing address)

_____ (occupation) _____ (date)

PLEASE RETURN FORM TO: Rev. Cline D. Ellis, P. O. Box 584, Fordyce, Arkansas, 71742

This form will be used to submit information to the nominating committee.

RIDGECREST
1976

AN
ADDITIONAL
SUNDAY SCHOOL
LEADERSHIP
CONFERENCE
IS PLANNED!

THE DATE IS
AUGUST 28 -
SEPTEMBER 2

Due to the sell-out crowds at the July Sunday School Leadership Conferences, this extra, special week is being offered. The week offers you these opportunities:

DYNAMIC INSPIRATION

Dr. Russell H. Dilday, Jr., Pastor Second Ponce De Leon Baptist Church, Atlanta, Georgia

Mr. John Condra, Minister of Music, Second Ponce De Leon Baptist Church, Atlanta, Georgia

IN-DEPTH LEADERSHIP TRAINING

Directed by **Dr. A. V. Washburn**, Secretary, Sunday School Department of the Sunday School Board, the morning leadership training sessions offer in-depth skill training for workers in all phases of Sunday School work.

The afternoon leadership training sessions offer workers a selection of subject areas of special interest from which to select.

SO ...
Write now for reservations for this special week of training.

Ridgecrest
Baptist Conference Center
Box 128
Ridgecrest,
North Carolina 28770

Boyce Bible School moves to new location

The State Missions Department is giving increasing concern to continuing education for pastors and other fulltime church workers and trying to provide a support system to meet their needs.

The Little Rock Center of the Boyce Bible School will begin its 1976-77 session on Aug. 27-28 at a new location. All classes will be held in the ground-floor educational annex of the Central Baptist Hospital. Entrance is at 12th and Wolfe Streets.

There will be typical classrooms, access to the library which will include stack space for the Boyce School books, a cafeteria, adequate parking space with security, and some dormitory space for a few students who will spend Friday nights.

The Boyce School will offer accredited courses through the Southern

Baptist Seminary, Louisville, Ky. These courses will be open particularly to those pastors and other fulltime church staff persons who have not had the privilege of college and/or seminary training. Classes for the first session will be held Aug. 27-Oct. 16 on Friday nights and Saturdays.

Director of the School is W. T. Holland, 60 Warwick Road, Little Rock, Ark. 72205. Inquiries should be addressed to him.

Seminary Extension work continues to be an emphasis of the Missions Department. It is developed in cooperation with the local association and offers excellent opportunities for study in the pastor's own community. Seminary extension and the Boyce Bible School complement each other in specific areas of accreditation. Contact the local

Director of Associational Missions for information.

Bible Conferences, presently on the associational level, are being encouraged by the Missions Department as a continuing education instrument. Several associations now have annual Conferences for the benefit of pastors and lay persons. The Missions Department will be pleased to work with any association in planning, promoting and, where possible, funding such a conference.

These opportunities for continuing education are not in competition with any college or seminary offering. It is the desire of this Department to be as supportive as possible to every pastor and church staff person who wishes to take advantage of such opportunities for spiritual and leadership growth. — R. H. Dorris, Director of State Missions

Boyce Bible School schedule

The schedule of terms follows: Aug. 27-Oct. 16 and Oct. 22-Dec. 18, 1976 (omit Nov. 25-27); Jan. 7-29; Feb. 11-April 2; and April 8-May 28, 1977.

If enough students enroll to justify it (15 per class), "J Terms" will be held in both June and July of 1977.

The schedule of classes for the first term, Aug. 27-Oct. 16, is as follows:

FRI	6:15-8:10 p.m.	TH 5262	Doctrine of the Holy Spirit	J. Everett Sneed
FRI	8:15-10:10 p.m.	NT 5045a	Introduction Greek	Ray Coppenger
FRI	8:10-10:10 p.m.	CPR 5080	The Preparation & Delivery of Sermons	W. T. Holland
SAT	8:30-10:25 a.m.	NT 5042	New Testament Survey III, Acts and Paul's Epistles	W. T. Holland
SAT	10:30-10:55 a.m.	CHAPEL		
SAT	11:00-12:55 a.m.	OT 5221a	Interpreting Genesis	W. T. Holland
SAT	2:00-3:55 p.m.	BI 5010	How to Understand the Bible	Ray Coppenger

Your state convention at work

WMU

Acteens camp '76

There is much to gain, but you may also lose something, according to Mary Doshier who served as a counselor at the 1976 version of Arkansas Acteens Camp. Mary, who is a college sophomore from Harrison, said she lost seven pounds trying to keep up with the girls at camp. Among the things she gained was a greater understanding of a combination of authority and responsibility.

Approximately 80 teenage girls from across Arkansas participated in a week of recreation, missions inspiration, and Bible study at Camp Paron. Betty Jo Lacy, Acteens director for Arkansas WMU, served as camp director and led a Bible study each day on the subject of gifts and discipleship.

Mrs. Ed Smith, missionary to

Botswana, and Anne Mosteller, MK from Thailand, shared their missions experiences.

The camp theme, "Free to Be," applied to everything from discovering and developing spiritual gifts to freedom of choice during recreational time. Something for everyone was included in the daily recreational time. Something for everyone was included in the daily recreation schedule: swimming, softball, volleyball, shuffleboard, scavenger hunts, drama, nature hikes, and a variety of crafts.

Other program features included a daily quiet time, flag ceremonies, praise sessions, vespers, unit activities, and a campfire service.

When asked why they came to Ac-

teens Camp, various girls responded with "I enjoyed it last year," or "One of my friends who came last year said it was real fun and she learned a lot."

What did they enjoy most? Swimming was ranked first. What was most meaningful for their Christian lives? Without hesitancy, the answer was "missionaries and quiet time."

Experiences in relationships were an important part of the camp scene. Pert and petite, with a ready smile, one Acteen said of another: "We all thought she looked like a 'snob,' but she's not at all. In fact, two of us are wearing her clothes!" Staff personnel, counselors, and Acteens alike developed a special kinship during the days of camp, as they studied, played, laughed — yes, lived together.

1976 association annual meeting schedule

Buckville	Sept. 25-26	Cedar Glades	Central	Oct. 14	Calvary, Benton
Van Buren County	Oct. 4-5	Shirley	Hope	Oct. 14	Calvary, Hope
Searcy County	Oct. 8	Snowball	North Arkansas	Oct. 14-15	St. Joe, First
Benton County	Oct. 11	Garfield	Red River	Oct. 14	Cedar Grove
	Oct. 12	Pea Ridge		Oct. 15	Bethel
Caddo River	Oct. 11	Amity, First	Rocky Bayou	Oct. 14	Wiseman
	Oct. 12	Norman, First		Oct. 15	Myron
Centennial	Oct. 11	Almyra, First	Arkansas Valley	Oct. 18	Helena, First
	Oct. 12	Eastside, DeWitt	North Pulaski	Oct. 18	Pike Avenue, NLR
Concord	Oct. 11	Greenwood, First	Black River	Oct. 18	Tuckerman
	Oct. 12	Oak Cliff, Ft. Smith		Oct. 19	Hoxie, First
Delta	Oct. 11	Parkway, Lake Village	Current Gains	Oct. 18	Piggott, First
	Oct. 12	Arkansas City		Oct. 19	Pocahontas, First
Little River	Oct. 11	Horatio	Greene County	Oct. 18-19	East Side, Paragould
	Oct. 12	Hicks	Harmony	Oct. 18-19	Star City, First
Ouachita	Oct. 11-12	DeQueen, First	Liberty	Oct. 18	Cullendale, Camden
Trinity	Oct. 11	Trumann, First		Oct. 19	Smackover, First;
	Oct. 12	Marked Tree, First			Norphlet, First
Calvary	Oct. 12	Union Valley	Mississippi County	Oct. 18-19	Gosnell
Carey	Oct. 12	Bearden, First	Mount Zion	Oct. 18	Jonesboro, First
Caroline	Oct. 12	Mount Carmel		Oct. 19	Cash, First
Clear Creek	Oct. 12	Oak Grove	Pulaski County	Oct. 18	Little Rock, Second
Faulkner County	Oct. 11	Mount Vernon, First		Oct. 19	Sunset Lane, Little Rock
	Oct. 12	Emmanuel, Conway	Tri-County	Oct. 18	Forrest City, Second
	Oct. 13	Mayflower, First		Oct. 19	Ingram Blvd., W. Memphis
Dardanelle-	Oct. 11	Hector	Washington-Madison	Oct. 18-19	West Fork
Russellville	Oct. 12	Dardanelle, First	Little Red River	Oct. 18-20	West Side, First
	Oct. 14	East Point	Ashley County	Oct. 19	Gardner, Hamburg;
Independence	Oct. 11	Sulphur Rock			Magnolia, Crossett
	Oct. 12	Floral	Bartholomew	Oct. 19	Saline, Warren;
	Oct. 14	Calvary, Batesville			Northside, Monticello
White River	Oct. 11	Mountain Home, First	Big Creek	Oct. 21	Cherokee Village, First
	Oct. 12	Norfolk		Oct. 22	Viola
	Oct. 14	Whiteville	Conway Perry	Oct. 21	Casa
Buckner	Oct. 12	Waldron, First		Oct. 22	Morrilton, First
	Oct. 14	Hartford, First			

Tape on state missions offered

A cassette tape has been prepared by the Missions Department to be used in the observance of the Season of Prayer for State Missions and promotion of the Dixie Jackson offering.

It will be distributed by the WMU Department and listed among materials available for the State Missions emphasis in September. It is a priced item and will sell for the actual cost of \$1.25. Checks should be made to the WMU Department.

The tape contains six recorded messages, each of approximately five minutes duration. A cassette player is all that is needed for its use.



Dorris

Side One of the tape includes a State Mission Overview and an up-to-date report on the status of the Small Church Revolving Loan Fund, both by the Department director. Also, Bob Gross, director of the Migrant Mission at Hope, gives a summary testimony of the very effectual ministry of the mission.

Side Two offers a glimpse into developing Language Missions which now includes the involvement of Arkansas Baptist churches with the deaf, the Spanish, the Indochinese, and the Indian, presented by Robert Parrish, director. This side also gives an interesting inter-faith witness experience with Mormons by Paul Bass and his youth group from Calvary church, Batesville, during a mission trip last summer. Human interest experiences by Chaplain Williams, Cummins Prison, reveal the effectual ministry of Arkansas Baptists in correctional and

rehabilitative work.

Each of these brief messages is so spaced on the tape that any one of them can be readily used as the program leader may desire. It can be used for the benefit of the entire church, the WMU organizations, Brotherhood and Royal Ambassadors, Sunday School and Church Training meetings, as well as other interested groups.

Though a portion of the material is somewhat dated, it can all be used very effectively as a special mission feature for next year's Vacation Bible Schools.

The tape not only shares a wealth of information, helping Arkansas Baptists get acquainted with their own state missionaries, but will be valuable in leading churches to become more supportive of all aspects of mission outreach within state boundaries. Arkansas is indeed a "Land of Mission Opportunity." — R. H. Dorris, Director, Department of Missions

Manpower bank for relief to be set up by Brotherhood

MEMPHIS — Wanted: Names of 5,000 skilled Baptist laymen interested in sharing their talents with victims of disasters and in special mission projects.

The names of these compassionate persons will go into a computerized manpower bank the Brotherhood Commission is starting to provide "instant" help around the world.

Norman Godfrey, director of the ministries section at the Commission, said one of the goals of the bank is to respond to the requests of Southern Baptist agencies and state Baptist conventions for emergency help within an hour.

The need for such a manpower bank became apparent during the aftermath of Hurricane Fifi in Honduras and the earthquake in Guatemala when the help of skilled Baptist laymen was requested, Godfrey said.

Godfrey reported volunteers for the bank are being enlisted through state Brotherhood departments, publications, and personal correspondence.

"Basically, we want men who can respond on short notice for disaster relief activities, men who can participate in mission projects, and retired men who will make themselves available for extended service."

The information will be coordinated

with state Brotherhood departments and made available to them on a regular basis or upon request, Godfrey said.

The skills survey that interested men are asked to complete requests them to identify the type of skill they want to offer such as construction, speaking, music, witnessing, medical, lay renewal, survey, ministry activities, Bible teaching, and recreation.

Then they get the opportunity to list their specific construction skill such as a brick mason, plumber, carpenter, painter, or electrician.

Persons with medical skills pinpoint their specialties as a doctor, dentist, nurse, pharmacist, paramedic, or public health.

The survey also asks for any language skills such as Spanish, French, Portuguese, and German.

Persons volunteering for disaster relief can be called on to respond with only three days notice, Godfrey said.

The survey also permits men to limit their services to their state, the United States, or overseas and to serve two weeks, a month, or for an extended time.

Persons who list their skills in the Brotherhood manpower bank will receive quarterly bulletins about needs

around the world.

Volunteers usually pay their transportation costs to the assignment and living expenses while there, Godfrey said.

Men may get survey forms by writing C. H. Seaton, Brotherhood Dept., P.O. Box 552, Little Rock, Ark. 72203.



Charles H. Brough, a Baptist layman, has been honored by the establishment of an award at the University of Arkansas at Fayetteville, where he had been a professor. The award went this year to Carol Roddy of Fayetteville, a May graduate, for outstanding academic and research achievement in sociology. She was presented a plaque by Stephen Stephan, emeritus professor and long-time chairman of the department of sociology. Brough was the first professor to teach sociology at the University. After leaving the school, Brough served as governor of the state from 1917-21, and later was president of Central Baptist College. (photo by Jamie Jones)



CATALOGUING BAPTIST MANPOWER — Making plans for listing the names of disaster relief volunteers in a computerized manpower bank are Norman Godfrey (right), director of the ministries section of the Southern Baptist Brotherhood Commission, and Turner Hopkins, former Southern Baptist missionary now a partner in a Memphis-based CPA firm of Cannon-Watts Co. SBC goal for the project is 5,000 names. Arkansas' goal is 200. (Photo by Jim Newton.)



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Three-state camp held for deaf young people

Sixty-eight boys, girls and staff members met at Beech Springs Camp, Louann, June 21-26, for the second annual Ark-La-Miss Deaf Youth Camp. The week was filled with Bible study, worship, recreation, fellowship, and an opportunity for deaf persons from Arkansas, Louisiana, and Mississippi to make new friends.

The camp was under the direction of Robert Parrish, missionary to the deaf from the Arkansas Baptist State Convention, and Hoyt L. Barnett, missionary to the deaf for the Louisiana Baptist Convention.

Gary Shoemaker, minister to the deaf at Dolphin Way Church, Mobile, Ala., led in the worship services. Pam Franklin from First Church, Lafayette, La., was the music director and drama teacher for the week. Mrs. Robert Parrish, missionary to the deaf, Arkansas, taught the

Bible study for boys and girls ages 10 through 12, and Pam Franklin taught those ages 13 through 20.

A Bicentennial banquet was held in the dining hall on Friday night with decorations in the Bicentennial colors, and trophies and awards were given to the campers. Four major trophies were given for honor campers. The junior girl's trophy was given to Debbie Parrish and the junior boy's trophy went to Chucky Williams, both from Arkansas. Jean Eislie from Arkansas was awarded the senior girl's trophy and Mark Corley from Louisiana won the senior boy's trophy.

The young people participated in volleyball, basketball, and softball, as team sports, and ping-pong for individual championship. Swimming competition, both relay and individual, was enjoyed. Many of the young people came away

with trophies and ribbons.

There were 36 decisions for Christ during the week, including professions of faith and rededications.

It was determined that the week was a tremendous success, and some of the young people said, "We cannot wait until next year." The 1977 camp will be held at Camp Tall Timbers, Forest Hills, La., July 11-16. Anyone wishing to provide a scholarship for a deaf boy or girl to attend camp may do so by contacting Robert Parrish, Director of Language Missions, Arkansas Baptist State Convention, P.O. Box 552, Little Rock, Ark. 72203. Scholarships are \$35 per student, and is perhaps the greatest endeavor ever undertaken to meet the spiritual needs of deaf boys and girls.

We are grateful to God for opening doors, and grateful to those who feel led to work and witness among the deaf. — Robert Parrish



ABOVE, LEFT: Bible storytime at Ark-La-Miss Youth Deaf Camp. Nancy Parrish, teacher.

ABOVE: Gary Shoemaker, camp pastor, leading the older youth in Bible study, "God's Plan of Salvation."

LEFT: Junior Bible study.

TWINS ON THE MISSION FIELD — Dean and Douglas Dickens, twin brothers who are Arkansas natives, enjoy a happy moment with Chairman Bob Nash (right) of the Philippine Baptist Mission. The twins, both preachers, have been pastors of two English-language churches in the Philippines this year. Dean and his wife, Karr La, career missionaries, are at Clark Field Baptist Church. Doug and his wife, Patsy, came to Manila to serve at the International Baptist Church for one year. Shown left to right are Pastor and Mrs. Dillard Miller of First Baptist Church, Mena; standing beside their daughter, Karr La Dickens; Dean; Doug; Patsy Dickens; and Nash. The Millers were visiting in the Philippines. Earlier in the year, the twins' mother, Mrs. Ida Mae Dickens of Booneville, also visited. (FMB photo by Bob Stanley)



Music leadership clinics for preschool and children

Monday: First Church
Rogers
Tuesday: First Church
Ft. Smith
Thursday: First Church
Pine Bluff
Friday: First Church
West Memphis



Joy Baker

Immanuel Church, Little Rock

Marsue Keathley

First Church, Little Rock



Get ready for fall!

Come and see . . .

Large display of choir materials and program helps

Demonstration rehearsals with older children

Schedule

1:30 Registration
2:00 Meet together for overview
2:15-5:00 First conference period
4:15 Demonstration rehearsal with older children
5:00 Supper — on your own
6:30-8:30 Second conference period

Nursery provided

Have a great choir year!

Learn about . . .

Basic curriculum materials
Activity teaching
Latest materials
Read through new music

Renewal evangelism Brotherhood officers clinic set

by Neal Guthrie
(third in a series)

Phase Three: Exploration

The exploration phase is a direct outgrowth of the Lay Renewal Weekend.

On Sunday night of the Lay Renewal Weekend, those interested in continuing on the journey into lifestyle evangelism and ministry are given opportunity to indicate their interest. They are assigned to small groups of eight of 10. The groups meet the following Saturday with the pastor to study the value and dangers of small groups. A specially prepared text is used for the study.

The groups meet twice a month for Bible study, prayer, and a sharing time on the inner life. This is the journey inward. The groups meet together monthly with the pastor for a study in renewal. The pastor fulfills his New Testament function as "equipper of the saints" (Eph. 4:11-12). Phase three requires four to eight months. Some persons will probably drop out of the journey during this phase. Contact Neal Guthrie, Arkansas Baptist State Convention, P.O. Box 552, Little Rock, Ark. 72203.



Guthrie

Church communications conference set

Arkansas' first Church Communications Conference will be held at the Baptist Building on Monday and Tuesday, Sept. 13-14. The conference, primarily for pastors and church staff members, will deal with all aspects of a church's efforts to communicate its message and ministry to the community.

The keynote speaker will be John Lee Taylor, pastor of First Church, Granada, Miss. The conference will deal with communications through the printed media, the church and secular press, and radio and television.

Other program personalities include George Clark, editor of *Church Administration* magazine; Pat Patillo, vice-president for development, Southern

The president of a successful business was asked what it took to get to the top. "The same thing it took to get started," he replied, "a sense of urgency about getting things done."

The same principal of business success is the key to being a successful Brotherhood director, Baptist Men's president, Royal Ambassador Leader or any other Brotherhood Officer.

No matter how intelligent or able you may be, if you don't have this sense of urgency, now is the time to start developing it. The world is full of very competent people who honestly intend to do things tomorrow or as soon as they can get around to it. Their accomplishments, however, seldom match those of less talented fellows who are blessed with a sense of the importance of getting started now.

Urgency, of course, is not enough to



Seaton

get the job done. There must be some knowledge of the tasks and methods to accomplish them.

This is especially true of men seeking to lead in providing missionary education and involvement in mission activities for men and boys in their church or association.

Realizing the need for all Brotherhood officers to become better prepared for their task, the Brotherhood Department provides a special "know how" clinic for all Brotherhood officers.

The clinic this year will be held on Sept. 17-18, at Camp Paron. The cost is nominal and information is being mailed to all association and church Brotherhood directors, Royal Ambassador Leaders and pastors.

A well trained team of leaders is being assembled to lead conferences for all officers in Brotherhood.

Recognize the urgency of the need for men and boys to become involved in the mission cause of Christ. Realize that more knowledge and ideas are needed to get the job done. Plan to attend the sessions on Sept. 17-18. — C. H. Seaton, Brotherhood Dept.

Ten commandments for stewardship visitation

The face-to-face encounter is just as important in stewardship as in soul winning. The influence of one Christian steward upon another cannot be over-emphasized.

For that reason, visitation is a vital part of any successful stewardship program. Perhaps the best known example of this is the every-member canvass used in the Forward Program, although there are many other variations and applications of the same principle.

The following are ten commandments for successful stewardship visitation:

1. Pray about and for your task — go in the spirit of prayer.
2. Know and believe the story of what your church is trying to do in the way of ministry through the budget.
3. Determine your personal commitment before you visit others.
4. Make a worthy commitment of which you are proud.
5. Attend all training sessions.
6. Plan to give sacrificially of your time.
7. Remember you are a team member.
8. Visit every home assigned. (By prearrangement if possible.)
9. Make your visit a face-to-face experience.
10. Visit with a smile.

While the above commandments were developed primarily for use in a budget promotion and subscription campaign, there is a spiritual dimension to these suggestions that warrants a wider use. Church leaders and teachers and pastors who are concerned about growing better Christian stewards would do well to incorporate these ten commandments into their leadership and teaching techniques. — Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Seminary; and John Cobb Smith, vice-president, Time-Rite, Inc., the advertising division of the Southern Baptist Radio and Television Commission.

The conference will begin on Monday morning with registration at 10 and will

adjourn on Tuesday at noon. For additional information about registration and motel arrangements, write Church Communications Conference, P.O. Box 552, Little Rock, Ark. 72203. — Robert Holley

"Cyndi Sunshine" communicates God's love to children at Lay Renewal Weekends while the adults go on a journey into a lifestyle of evangelism. Through the Lay Renewal program church members are taught to come alive in a spiritual awakening, discover a deeper and more meaningful life, live out the discovery in their church, and share the discovery through witness and ministry as they go into their everyday worlds. Arkansas churches interested in this program should contact Neal Guthrie, Evangelism Department, P.O. Box 552, Little Rock 72203.



On the cover



ABOVE: CYNDI SUNSHINE — Cyndi Bowman, with a little Clown White, becomes Cyndi Sunshine to communicate the love of Jesus Christ and the joy of Christian life to children at lay renewal weekends. Cyndi, a student at Mercer University in Atlanta, Ga., attends as many as eight weekends a year and may be the best known children's worker in lay renewal. (HMB Photos by Paul Obregon)

ABOVE, LEFT: LAY RENEWAL — A lion's roar, a butterfly's short life, a bird's off-key song help Cyndi Bowman — alias Cyndi Sunshine — convince children the best thing they can be is themselves. Cyndi is more than just a clown. She has heard the call to a specific ministry and has translated that call into a wide ranging ministry with impact on the lives of children.

LEFT: UNDER THE MAKEUP — Cyndi Bowman is a pretty college coed under the makeup. "I don't care how long the kids remember me, as long as they remember the things I teach them," she says.

Arkansas Baptists have a hole in their pocket!!

Since your state paper is supported by paid subscriptions by individuals and through church budgets, and by some money through the Cooperative Program . . . the cost ultimately comes from your pocket.

And the cost of producing a news publication for and about Arkansas Baptists is rising. It's no secret and it's not new!

If money is spent unnecessarily it's like having a hole in your pocket. So we're asking your help to sew up the hole.

The hole is the problem of undeliverable magazines. The U.S. Postal Service returns to second class mailers a notice that a magazine was not delivered because of incomplete address or the subscriber having moved. Your state paper gets from 600 to 700 notices each month and must pay a charge on each one. Until June 13, 1976, the charge was 10 cents each. On June 13 the cost went to 13 cents each, and on July 18 it jumped to 25 cents per notice. Simple arithmetic tells you the size of the hole in the collective pocket of Arkansas Baptists: at least \$150 per month or \$1800 per year.

Since the number of pages in the Newsmagazine already has been trimmed slightly for 1976, and similar space cuts are planned for 1977 just to maintain the current price, these increased postage costs are hard to absorb.

The solution could be to pass costs on to subscribers.

Or, with help from churches and individuals, we could sew up the hole in everyone's pocket.

We suggest these steps:

1. Subscribers should notify the Newsmagazine at least two weeks **before** they move. A stamp is cheap compared to 10 cents each week for forwarding, or the 25 cents paid by the Newsmagazine (many times 50 cents because notices are returned after the next week's list is prepared.)
2. When you notify the Newsmagazine of a change of address use your name label from the back page. Stick it on a post card, add your new address below it, and spend nine cents to save money.
3. Churches or individuals who send new subscribers or new addresses should give complete information: name of head of household, street address, including apartment number, (or P.O. Box or rural route and box number) town, and zip code.

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Cruz and Golonka recall Carter 'back when'

by Robert O'Brien

NEW YORK (BP) — Two immigrants — one Cuban and the other Polish — watched their television sets with a mixture of awe and excitement as Jimmy Carter, a man they first met in 1968 during a Southern Baptist evangelistic crusade to ethnics in New England, accepted the Democratic presidential nomination here.

Carter is believed to be the second Southern Baptist to win a U.S. presidential nomination. The other, Harry S. Truman, was less active in church and denominational affairs. The former Georgia governor is a deacon, part-time Sunday School teacher and serves as a trustee of a national Southern Baptist Convention agency, the Brotherhood Commission in Memphis, Tenn.

In November, he and his running mate, U.S. Sen. Walter F. Mondale (D.-Minn.), the son of a Methodist minister, may run against a Republican ticket including President Gerald R. Ford, an Episcopalian, and/or Ronald Reagan, a Presbyterian.

Eloy Cruz, pastor of Iglesia Bautista El Calvario (Calvary Baptist Church), Brooklyn, said in a telephone interview that the nomination of his fellow Southern Baptist evoked especially strong impressions.

Cruz, who came from Cuba 19 years ago, and Carter were among a group of men who took part in a multilingual evangelistic effort in Springfield, Mass., in November, 1968. Different teams went to different ethnic communities to discuss their faith with the residents. Carter, who speaks Spanish, and Cruz were teamed together.

When the two-week evangelistic effort ended, Cruz recalls, Carter personally drove him back to his home in Brooklyn, where Carter, then a Georgia state senator, planned to spend the night before returning to his home in Plains, Ga.

"We arrived in Brooklyn about 1 a.m.," Cruz said, speaking through an interpreter. "Before he went to bed, Jimmy went into the bedrooms of each of my three children and kissed them. That's when my heart really went out to Jimmy Carter."

Elias Golonka, now a Southern Baptist missionary to the United Nations, organized the Springfield crusade while he was assistant secretary of language

missions for the Southern Baptist Home Mission Board in Atlanta.

Based on his observations of Carter in Springfield, and during his term as Georgia governor, when both men lived in Atlanta, Golonka, who immigrated 26 years ago from Poland, commented in another telephone interview:

"The Jimmy Carter I saw on television during the Democratic Convention is the same Jimmy Carter I have always known. He has always impressed me with his concern for people, his honesty, his intellect and his ability to cross social, cultural, economic and racial barriers.

"He has shown increasing maturity and personal and spiritual growth over the years, but he is still a down-to-earth individual from the grass roots of American life."

Both Golonka and Cruz rate Carter highly as a Christian.

Cruz, who is mentioned in Carter's book, "Why Not the Best?" and has maintained fairly close contact over the years, says: "He is a man of God — a great Christian. He has a very high concept of the gospel of Jesus Christ and is not ashamed to admit he is a Christian."

Golonka noted that many in the media have seemed puzzled about the compatibility of Carter's political toughness and his stance as a Christian who believes in love and compassion.

"Anyone who thinks a Christian must be weak is operating under a stereotype," Golonka said. "His toughness can be explained in that he is a man of principle, convictions and discipline. And he comes from a farmer's background. In a farmer's life there is self discipline.

"He is a man with empathy — an ability to listen and identify with needs," adds Golonka. "I have already heard favorable response from representatives of several United Nations delegations about Carter as a man.

"They are impressed by his directness . . . that he is an ordinary man of the soil from a place called Plains, Ga.," added Golonka, who is fluent in seven languages and can communicate in five others. "The people in socialist countries will have a special interest that a man from such a background — a peanut farmer from Georgia — could be president of our 'capitalistic' country."

High Court

from page 24

decision declared that the conviction of a Maryland attorney for defrauding a client in the purchase of a piece of real estate is valid despite the fact that some of the evidence used against him at his trial had been seized by police who entered his office without a warrant for all the items taken.

That means police must be given wider discretion than in the past to search for evidence and may seize documents not directly related to the charge without violating the Constitution's ban on "unreasonable searches and seizures."

Another privacy case, this one from Louisville, Ky., was also decided in favor of police power and against individual rights. By 6-3, the high court rejected the appeal of an accused shoplifter who complained that publication of his photograph on a police flyer warning merchants of active shoplifters before he had been convicted violated due process of law. The court ruled, however, that since the accused could not demonstrate sufficient "liberty" or "property" interests, his claim was invalid.

The justices declined to hear a case from Louisiana brought by an affiliate of

the National Organization for Reform of Marijuana Laws which argued that adult possession of the drug is a matter of personal privacy protected by the Constitution.

The high court was active also in the field of sex discrimination, although it decided to hold over until its next term the key current case in the field. Despite hearing oral arguments last fall that the General Electric Co. discriminates against women by excluding pregnant women from an employee disability income protection plan, the court announced without explanation that the case will be reargued next term.

The court likewise reversed its field by announcing that it will not hear a Mississippi school board's argument that it should be allowed to deny employment to unwed mothers. The court had earlier said the case would be given a full hearing. The action means that all women, including unwed mothers, must be given equal consideration by school boards in compliance with Title IX of the education amendments of 1972 passed by Congress.

In other sex discrimination actions, the court let stand a lower ruling that an insurance company may pay women ac-

countants less than men in similar positions but also upheld another lower court's decision that a Houston, Tex., firm violated women custodians' rights by paying them less than their male counterparts.

In another area where litigation has flourished, the high court by and large stood by its 1973 decision to allow local communities to define standards of obscenity. The tribunal's newest justice, John Paul Stevens, announced that he would not join three of his colleagues on the court who want the court to restudy the whole obscenity field. Four of the nine justices must agree before any case can be heard.

The court, in other cases relating to sexual questions, upheld the right of states to prohibit sodomy, said that states may not prevent underage youth from obtaining birth control information without parental approval, upheld the federal Mann Act forbidding transportation of women across state lines for immoral purposes, refused to review California's sex education program for public schools, and declined to hear an Oregon school teacher's appeal that her dismissal for being a homosexual violated her civil rights.

First Baptist Church, Fayetteville



A WORD ABOUT THE PASTOR

Being pastor of a large church demands a person who can meet a large variety of people and minister to a great variety of needs. Dr. Baker is that kind of man. For me he has been an inspirational preacher, a personal friend, and a minister in the truest sense of the word. He has helped me in many, many ways as a growing Christian student. I encourage you to come to First Baptist Church, meet him, and find this out for yourself.

Raymond Higgins,
College Council President



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A WORD FROM OUR PASTOR.....

We at First Baptist church have something we want to share with you - - life in a Christian community that will enrich your life as a student. We do lots of things; but we think the most important thing is what we have - - a place for you. . . with a warm, personal touch. . . where people take you and your concerns seriously.

Here's what you'll find; open arms, listening ears, helping hands. You'll discover exciting worship, meaningful Bible study, and many other students just like yourself--All finding resources for living their faith.

Come! Share with us.

Larry Baker

Doers of the word

Aug. 15, 1976

James 1:22-2:20

Keep in mind that the aim of our study is to recognize and practice that relationship between faith and works that gives validity to the Christian life.



Eaker

James was the half-brother of Jesus. (Gal. 1:19) It is believed by many

that James was not saved until after the resurrection of Jesus. Paul tells us (I Cor. 15:7) that James saw Jesus after his resurrection. We know he was saved and at the time of the writing of this letter he was pastor of the church at Jerusalem so he is writing as a pastor. (Acts 12:17; 15:13) He wrote this letter to Christian Jews living in unspecified areas throughout the Roman world. He writes to encourage them in the faith and to challenge them to match behavior with belief. Belief in Jesus and behavior motivated by the written word and the Holy Spirit is always the will of God for his people.

Doers of the word (1:22-27)

The Christian must listen to God's word before he will know how to live and proclaim the way of the Lord. James says to these early Christians, as well as to us, that the Christian must not be a hearer of the word of God only but he must be a doer of the word.

Many Christians have been led by the Holy Spirit to be preachers and teachers of the word of God. The preacher and teacher must study the Bible and live by the teachings of the Bible before they can honestly and adequately explain the message of God to others. But those to whom the word is taught must hear and heed. Too often people hear the word of God but do as they please.

The will of God was revealed and the heart of James went out to his brethren as he wrote this letter. He is extremely concerned about the members of God's family and admonishes them to "count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience."

In verses 22-24, James uses an illustra-

tion to express his point of hearing only. He says that a person who hears without doing is like a man looking at his face in the mirror, sees the need for tidying himself up, but does nothing about the need.

Then he hastens to the position of the hearer and the doer of the word as recorded in verse 25. The true listener is one who takes time to look into what he hears and to consider its implications for practical living. What the true believer sees as he peers into "the perfect law of liberty" he will want to apply to daily life.

The injunction in verse 22 "be ye" has the implication of make sure that you are "doers of the word and not hearers only."

Three examples of practical living are seen in verses 26-27. The doers of the word will control their tongue, visit orphans and widows, and remain true to the word of God.

Christian conduct can be spoiled and Christian influence hindered when a believer fails to bridle or control his tongue. God, in Jesus, is the originator of the new birth the believer experiences. As a result the characteristics of the new life which the new birth inaugurates must be obedience to God. The concerned Christian will listen to the word of God and be "swift to hear" and "slow to speak" as James admonishes in 1:19-20.

The true believer must never be blind to his duty of expressing his faith and love toward the "fatherless and widows in their affliction." He must also keep himself from the desires of the flesh that he may walk in the spirit and present himself a holy and living sacrifice acceptable to God.

Without favoritism (2:1-7)

Christianity is essentially a life to be lived so the Christian does not show favoritism to the rich and look down on the poor and please God. In these verses of scripture James enjoins his readers

not to show "respect of persons."

He uses a specific illustration of a Christian in which the respect of persons expresses itself. Two visitors attend church. One is wearing "goodly apparel." The other is a beggar "in vile raiment." The Christian church member makes a big fuss over the rich man but has little to do with the poor man. James says this is showing partiality and should not happen in the Christian life.

Favoritism on the part of the Christian results in a divided allegiance and put one in the position of judge. Both of which reverse God's order for the Christian life. The will of God forbids his people from assessing a person's importance on the basis of physical appearance.

Furthermore, James says that the persecutors of the church and those who blaspheme the name of Jesus were drawn from the upper ranks of society. He reminds his readers of what is happening in the world and to the church as well as reminding God's people what God expects of them.

Faith and works (2:14-20)

All of my life I have heard some people discuss the possibility of a conflict of the teaching of Paul and James regarding faith and works. There is no conflict. Paul, James and all other Bible writers tell us that God's grace and our faith result in the salvation experience.

James does not deny the necessity of faith. Take a good look at verse 14. He does not say though a man has faith but "though a man say he hath faith." There is the distinct possibility of a difference in a man who has faith in Jesus and a man who says he has faith in Jesus. A person may say that he has faith in Jesus and he does. However, a person may say I have faith in Jesus and he has no faith.

In the scripture before us James is teaching that an individual who has a genuine faith in Jesus will produce good works. A valid faith in Jesus is a life of service to others for Jesus. James is encouraging these early Christians to be servants for Jesus. The message is the same for Christians of every generation.

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Prone to wander

Judges 2:7, 10-16
I Kings 11:1-4

A survey was taken several years ago among a class of seminary students concerning a salvation experience and life since the experience. The majority of the class reported a similar sequence. Salvation — going away from Christ — renewal or recommitment — call to the ministry. Tragically this sequence of events may describe the majority of Christians today. The tragic part certainly is not salvation nor recommitment but the "going away from Christ." The unit "Covenant Faith versus Pagan Culture" confronts us with the fact that genuine faith cannot be amalgamated with a pagan culture without a detriment to the Christian's life.

Our lesson penetrates two Old Testament examples of genuine faith being tainted by environment and culture. Perhaps these examples can serve as a warning to us.

Cycle to compromise (Judges 2:7, 10-16)

Israel had taken the land God had long promised to give them. After the final admonition from Joshua, "the children of Israel went every man unto his inheritance to possess the land." (vs. 6)

In just a few verses a summation of the book of Judges is given. This theme was the lifestyle of God's people for the next several decades. They were in the land. They relaxed into lethargy and picked up bad habits from their neighbors. They did evil in the sight of God. He brought judgment upon them. They would repent; he would deliver them. But as time passed, they vacillated back to sin. This rocking back and forth became the pattern of life for Israel.

The land was a new experience and at first the people awed by the mighty acts of God served him. They talked about the God of their history. A God of miracles had delivered their fathers from Egypt. He had caused the sea to part; the river Jordan opened for them. The sun stopped in its path for a battle to be won. Their God was great! But Joshua died and was buried "in the border of his inheritance." (vs. 9) The other older adults died until the entire generation changed. A new generation emerged that "knew not the Lord nor



Uth

yet the works . . ." The word knew refers to first hand experience. They knew about him but had had the form of religion passed on to them without the substance from their parents. Thus we have the first of two reasons for the recurring theme of doing evil in the sight of God.

The second reason of the continuing cycle was the influence of neighbors. Israel began to serve the gods of other people. (vs. 12) El, father bull, was the shadowy god of the Canaanites; Baal and Ashtoroth are named. (vs. 13) Baalism apparently appealed to Israel through the more elaborate and extensive rituals. What a commentary of today as the exotic forms call away young people from our churches! Have we passed on to them a form without power? Do we talk of ritual rather than the dynamic of a living vibrant Savior?

Israel had moved from a nomadic to a farming people. The Canaanites looked to Baal and Ashtoroth for bountiful crops. Israel was attracted to Canaanite worship especially after a poor harvest. Sex played a vital part in Baal worship also. Israel incorporated even this aspect while withdrawing farther and farther from God.

The second step in the cycle involved God's judgment. The "anger" or "flaring nostrils" of God was kindled. He will not permit backsliding. "Hot" is used to describe his anger. The word means burning or igniting. He delivered Israel into the hands of the enemies.

God's judgment upon Israel involved his using pagan nations and cities to bring Israel to her knees. He used these nations to chastize his wayward and wandering people. Some of the people he used were the Philistines, Abimelech, Midianites, Moabites and Canaanites. The spoilers or band of raiders would make occasional attacks and plunder Israel. God did nothing to prohibit the destruction until a lesson was learned by his people. Then he raised up a leader who would deliver Israel.

These leaders were known as judges (vs. 16) and usually led only a segment of the nation. Never did one judge lead the complete nation. The roll call of these leaders is familiar. Among these are Gideon as he led the small, selected three hundred man army in the defeat of the Midianites. (Judges 7-8) Other

judges include Deborah, Ehud, Othniel, and Jephthah. The word judge means one who dispenses justice, punishing the evil-doer, and vindicating the righteous. God raised them up and they did just these things.

A lack of oneness (I Kings 11:1-4)

The second Biblical example is drawn from the succeeding three centuries. Israel moved from the period of the judges to the time of a king. The king idea and concept had also come from pagan nations. Israel wanted a king and this example is from one of those kings — Solomon.

Two words used to describe Israel's third king help us understand the plight of Israel. "Not perfect" is the negated *shalem*, a word close to *shalom* meaning peace. Therefore Solomon suffered from a lack of oneness or peace with God as he is described as "his heart was not perfect with the Lord his God."

The word heart refers not to the physical organ but to the total being and personality of Solomon. The admonition in Deuteronomy was to "love the Lord thy God with all thy heart . . ." (Deut. 6:5) The idea involves the total will, being, and personality. All of life is to be committed to God.

Solomon led the nation to expand the boundaries and build a great economic power. He transformed Israel into a commercial and industrial center. As the economic structure changed so did the pattern of living. Forced labor on the king's building projects developed. Land grabbing and extortion of the weak brought to pass the wider division of the rich and the poor.

Spiritually Solomon led Israel on a downward plunge by incorporating paganism into the religious life. He did not abandon God, but he made strange alliances. He evidently saw himself as wealthy and powerful and wanting to depict his self-esteem greatness gathered seven hundred wives and three hundred princesses and concubines. These are described as "strange women." (vs. 1) They were from Egypt, Moab, Ammon, Edom, Zidon and Canaan. These were ethnic kinsmen to Israel and were similar in religion but God had warned Israel, "You shall not go in to them." (vs. 2)

It staggers the imagination at the influence these 1000 must have had upon Solomon. Some had become his in transactions with other nations. Treaties could be certified by a marriage involv-

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High Court rules on human rights

by Stan L. Haste

WASHINGTON (BP) — A series of significant actions relating to First Amendment freedoms and human rights marked the recently concluded term of the U.S. Supreme Court.

Besides several cases dealing with the

EDITOR'S NOTE: The U.S. Supreme Court took far-reaching actions in its recently-concluded term on a number of issues involving church-state relations and human rights, which were reported by Baptist Press. The following is a wrapup on the human rights opinions.

was "arbitrary" and "capricious" and therefore involved cruel and unusual punishment.

Three state laws were upheld entirely by the court's latest actions. Georgia, Texas and Florida were said to have met the court's 1972 requirements. But two other states, North Carolina and Louisiana, had their mandatory death penalty statutes invalidated by a slim 5-4 margin.

What the decision means is that those states which give juries and judges no options for mercy must enact new laws which include such provisions. But those states which pass the newest constitutional guidelines may now proceed to executive convicted first degree murderers in those categories covered by their laws. A majority of the 592 inmates on death row before the new decision have now lost their final appeal.

In another major decision announced during the court's last week of the term, the justices broadened their 1973 abortion ruling by holding that neither husbands nor parents may be given veto power over the decision of a woman in consultation with her physician to have an abortion.

The Missouri case involved a sweeping state law enacted in the wake of the 1973 action which held that states may not forbid a woman from obtaining an abortion within the first three months of pregnancy but may impose certain regulations over the last six months.

The new decision is really a logical extension of the earlier actions in that the court has now reaffirmed that government has only a limited interest in the matter. The justices continued to avoid deciding the question most often raised by anti-abortionists of when life begins, saying again that such a question is medical and theological rather than legal.

The court did uphold portions of the Missouri law, including a written consent requirement by the woman and certain record keeping regulations for physicians and hospitals. But the key portions of Missouri's anti-abortion law were struck down.

The high court also ruled on several other privacy questions. Another 7-2

publicized mass murder, violates the free press provision of the First Amendment.

Considered a major test by the news media, the case was an example of a classic confrontation of two constitutionally guaranteed rights — freedom of the press and the right to a fair trial.

What the high court decided was that the free press right takes precedence over a judge's decision to bar newsmen from covering the crucial pretrial stage of a criminal case. Chief Justice Warren E. Burger, however, did allow for the possibility of criminal cases where judges might, in extreme circumstances, impose a gag order.

The free speech case involved four candidates for President and vice president, including Dr. Benjamin Spock, who were denied permission in 1972 to make campaign speeches and distribute literature at Fort Dix, N.J., a military base. Two lower federal courts had earlier ruled on their behalf. The Supreme Court overturned those decisions in a 7-2 ruling, holding that military officials have no obligation to provide a political forum for candidates.

In the Illinois flag desecration case, the high court declined to hear an appeal for three women convicted in Rock Island, Ill., of burning an American flag near the federal building there. They were protesting American involvement in Vietnam and the deaths of four students at Kent State University in 1970.

Easily the most publicized decision by the court in its past term was its holding that the death penalty does not constitute "cruel and unusual punishment" in violation of the Constitution's Eighth Amendment.

In a complex series of opinions, the justices, by a 7-2 margin, declared that capital punishment is still desired by a majority of the American people, as evidenced by the fact that 35 state legislatures and Congress have written new death penalty laws since 1972. That year, the high court ruled that the death penalty, as it was then being imposed,

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First Amendment's religion clauses, the high court also ruled that judges may not forbid the press from covering the pretrial portions of a criminal case, held that military base officials may prohibit political candidates from making campaign speeches, and upheld Illinois' flag desecration law.

The justices also took significant actions dealing with capital punishment, abortion, privacy, sex discrimination, and obscenity.

In the free press case, the court unanimously decided that a gag rule imposed on the press by a Nebraska state judge in 1975, following a widely

See High Court

on page 20

Life and Work Lesson

from page 22

Attendance report

Aug. 1, 1976

Church	Sunday School	Church Training	Church Adds.
Alexander, First	101	36	
Alpena, First	58	15	
Bentonville, Central Ave.	73	30	
Berryville			
First	153	52	
Freeman Heights	159	50	
Rock Springs	52		
Bigelow, First	60	33	
Biscoe, First	104	45	7
Booneville, First	252	202	
Cabot, First	395	101	
Caledonia	45	35	
Camden			
Cullendale First	507	118	
First	439	100	1
Cash, First	115	37	
Conway, Second	296	110	1
Crossett, Mt. Olive	354	230	
Damascus, South Side	130	75	
Dell	109	54	
El Dorado, West Side	385	381	2
Elkins, First	88		
Forrest City, First	523	35	
Ft. Smith			
East Side	254	97	6
First	1357	97	5
Grand Avenue	824	172	2
Haven Heights	240	113	
Temple	139	66	
Trinity	152	55	2
Fouke, First	89	28	
Gentry, First	165	49	
Grandview	38	30	
Green Forest, First	163	53	
Greenwood, First	290	129	3
Hampton, First	136	73	1
Harrison			
Eagle Heights	263	108	1
Woodland Heights	95	61	
Hatfield, First	93	44	
Hope, First	377	96	2
Hot Springs			
Leonard Street	132	70	
Memorial	87	45	
Park Place	277	60	2
Hughes, First	171	55	
Jacksonville			
Bayou Meto	155	70	
First	431	91	
Marshall Road	126	43	4
Lavaca, First	298	108	1
Little Rock			
Crystal Hill	132	50	
Life Line	489	116	3
Martindale	93	51	2
Woodlawn	132		2
Magnolia, Central	576	136	6
Monticello, Second	298	68	4
Mulberry, First	186	82	3
Murfreesboro, First	159	37	
North Little Rock, Park Hill	763		2
Paragould			
East Side	233	88	
First	410	99	
Paris, First	323	57	
Pine Bluff			
Centennial	151	59	
East Side	139	75	
South Side	542	95	
Tucker	18		
Oppelo	30	15	
Rogers, Immanuel	446	73	
Russellville, First	465	5	
Sherwood, First	223	86	1
Springdale			
Berry Street	94	41	2
Elmdale	273	68	
First	1327		7
Texarkana			
Arabella Heights	90		
Highland Hills	159	58	
Shiloh Memorial	159	61	2
South Texarkana	92		
Vandervoort	88	39	
West Helena, Second	137	84	
Wooster, First	116	90	
Wynne, Harris Chapel	71	49	1

cause us to admit that as we omit God from our daily living we wander from him and his will. There must be a oneness between God and us in all aspects of life. We cannot neglect the letter or the spirit of his teachings. We must not ignore his claims upon our lives. Samuel had listed the bad conditions he believed a king would bring. (1 Sam. 8:10-18) Solomon brought them all. God predicted the decline of the religious fervor through pagan marriage partners. The decline came. Polygamy was the standard of excellence for Solomon's day. Monogamy applied not only to marriage but also a spiritual relationship to God. Fidelity to him will erase the "going away from Christ."

Conclusion

Israel is no different than we in the nature to wander. These two examples

A smile or two

A kind-hearted farmer came upon a young boy who had just lost a load of hay along the side of the road, and suggested that the boy come home with him and have dinner before reloading the wagon. The boy said he didn't think his father would like that, but the farmer persisted, and finally the boy agreed. After eating dinner and relaxing a bit, the farmer drove the boy back to the scene of the accident, and started to help him put the hay back on the wagon.

"By the way," the farmer said, "you're awfully young to be pulling this hay

yourself. Where's your dad?"

"He's under this hay," the boy replied.

□

A perfect example of minority rule is a baby in the house.

□

It is much more dignified to say we're moving in cycles rather than running around in circles.

□

In this age of inflation, only the coin-operated weight scale still gives you more for your money than you want.

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