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January 2, 1969

Arkansas Baptist State Convention

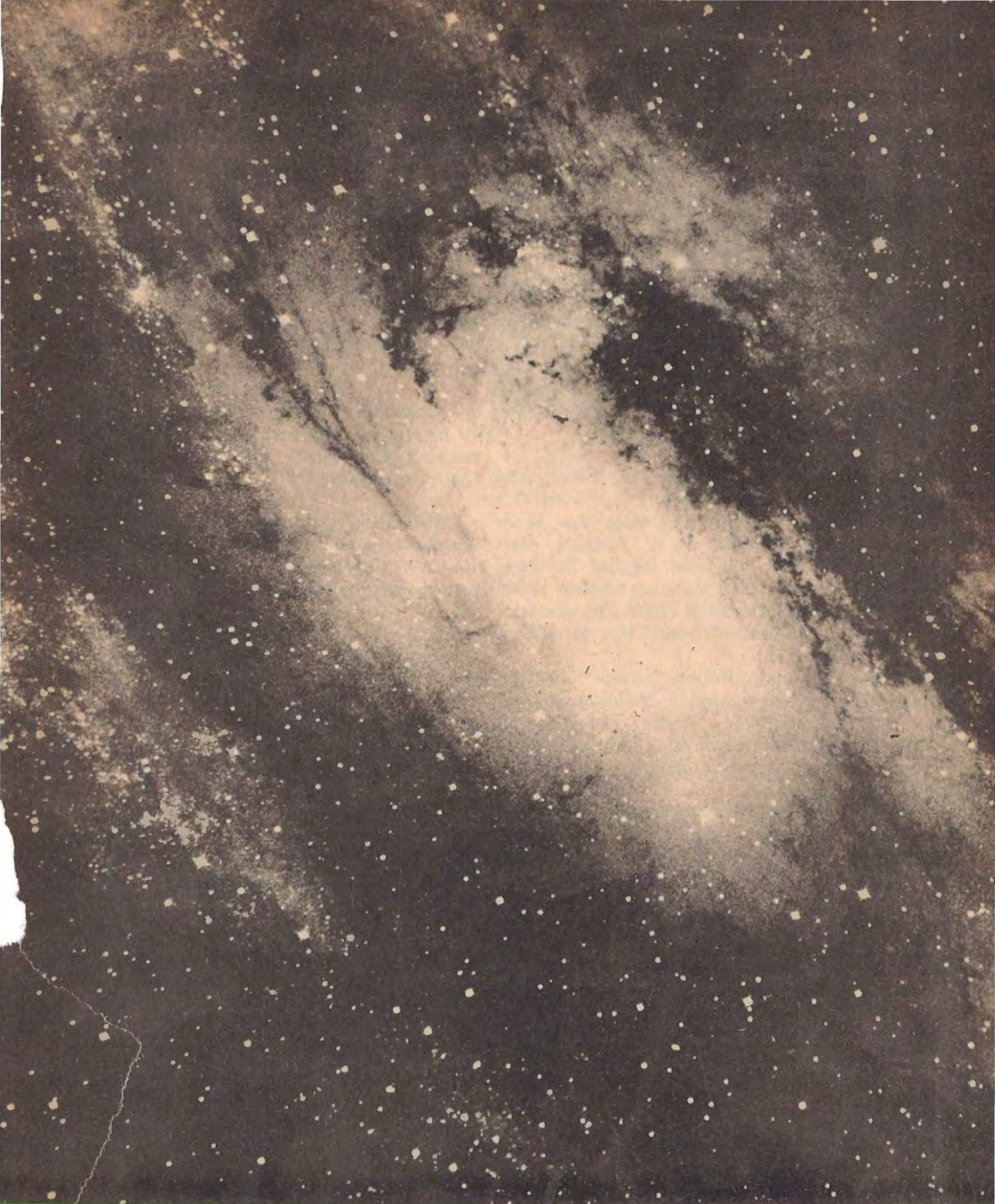
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Arkansas Baptist

newsmagazine

JANUARY 2, 1969

Baptist personnel complete big move



New Baptist Building

As American spacemen Borman, Lovell, and Anders circled the moon on man's first visit to a celestial body, Baptist Building employees, headed by Executive Secretary S. A. Whitlow, completed their move to the new Baptist Building. Effective now, the Baptist Building address is 525 West Capitol Ave., Little Rock 72201. The new telephone number, in case you would like to make a note of it, is 376-4791.

There are not many Baptist "firsts" involved in the move to the new Baptist Building as compared with the scientific "firsts" picked up by the moon trip, but the two events have something in common. Each marks in its own way the beginning of a new era.

The possibilities for space exploration in the '70's, as a result of the successful moon venture, stagger the imaginations of the scientists. And the outlook for Arkansas Baptists' greatly accelerated ministry of meeting human needs in the days ahead is challenging indeed.

Completion of the new Baptist Building, which with its parking lot and furnishings represents an investment of \$1,350,000, gives the Arkansas Baptist Convention, for the first time in its history, a new office building, designed specifically for its needs and built from the ground up.

The new building is a two-story, brick-and-concrete, contemporary structure 150 feet square. It has approximately 42,000 square feet of space on its two floors and about 1500 square feet of storage space in its basement.

This means that the office space has been doubled as compared to that in the old Baptist Building, at 401 West Capitol. The structure of the building is such as to make possible the addition of a third floor at any time in the future there is a need for the additional space.

The building was designed by Architect Scott Farrell, Little Rock. Baldwin Company, Little Rock, were the general contractors. The building was a little more than a year in construction.

See our issue of Jan. 9 for pictures and more details.

Erwin L. McDonald

IN THIS ISSUE:

"GHETTO" is an oft-heard word today. Few of us relate it to our own religion and churches. The letter on page 6 contends that the ghetto must go.

ARKANSANS are serving the missions fields in increasing numbers, page 7. They come from varying backgrounds, but share a common aim in their dedication.

SUGGESTIONS for 1969, page 9, are offered for churches and individual Baptists by the Christian Life Commission. This year can be a year of preparation, looking forward to the '70's.

WHO is the good Christian? If you have doubts, compare your own measurements against the standards presented on page 16.

YOUTH seeks honesty, relevance and participation, according to Paul Geren, president of Stetson University, De Land, Fla., page 17.

COVER story, page 18.

Arkansas Baptist newsmagazine

January 2, 1969
Volume 68, No. 1

Editor, ERWIN L. McDONALD, Litt. D.
Associate Editor, MRS. E. F. STOKES
Managing Editor, FRANKLIN I. PRESSON
Secretary to Editor, MRS. HARRY GIBERSON
Mail Clerk, MRS. WELDON TAYLOR

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

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

Call for unity

The issue of "alien" immersion and "open" communion were spotlighted in the December "Facing-the-'Seventies" conference of Southern Baptist leaders, in Nashville. This was to be expected in sessions studying Baptist polity. The fact that several associations had recently refused to seat messengers from churches on these practices and that the Arkansas State Convention had officially "withdrawn fellowship" from four churches added to the interest of the discussions.

Speaking out against permitting these issues to divide Southern Baptists were two of the program participants, Cecil E. Sherman, pastor of First Church, Asheville, N. C., and W. A. Criswell, pastor of First Church, Dallas, and president of the Southern Baptist Convention. (We here transcribe materials from a tape recording of one of the sessions.)

Elmer Thomas, of Statesville, N. C., questioned Dr. Sherman on what he had said against letting the immersion and communion issues divide the Baptist fellowship. He pointed out that the Bible calls for the teaching of doctrine.

Replied Dr. Sherman:

"The Bible does tell us to teach doctrine. But we [Baptists] do not agree on what is doctrine in a number of places. Does this disagreement become justification for any Baptist body—local association, state convention, or the Southern Baptist Convention—to put out a local church that at one point or another—and usually this is in that marginal area where the Bible says but little—does this become justification for the community of churches to discipline a church? I always thought that messengers went to the association, not churches. I guess I'm just naive at that point. I don't see that you have a base for this kind of activity. Baptist practices since the 17th and 18th centuries are really remarkable—the barnacles on our basic Baptist polity. We might do well to shave them off."

Replied Mr. Thomas:

"I am persuaded to believe that if we are going to have a denomination that will draw on the membership of the church for its officers—not just the messengers—we are going to have to respect the membership of those local churches and maybe we ought to tighten, if you want to put it

that way, the doctrinal positions of our units of our denomination. When I say the units, of course that will have to be agreed upon by all the units—which is a long thing, a long process. I think that is what we are coming to, to some extent in this conference and many others that are following. In other words, there is going to have to be more agreement in the units of the local church, the association, the state convention, and the Southern Baptist Convention."

Dr. Criswell, who has always had a personal policy against "alien" immersion and "open" communion, and whose church continues to have similar policy, nevertheless pleaded that this issue not be allowed to divide the Baptist fellowship. Asked by Arkansan John Gearing, Blytheville, missionary of Mississippi County Association, for his statement, Dr. Criswell said:

"From the beginning, I would suppose, the Baptist churches of Virginia and Maryland—the most of them—have been "alien" immersionists and "open" communionists. I suppose that practically all of the Baptist world is that way—English Baptists, Irish Baptists, American Baptists, the Federation of Baptists in Canada, and on and on and on. They are "open" communionists, and, I think, the most of them "alien" immersionists. That is the Baptist world.

"I have never lived in that world, nor have I ever ministered in it. From my youth up I have been in a world where our people were very strict in these doctrinal matters. And I minister in a church that is very strict in these matters. People who come to us from other denominations are baptised. I do it all. We have a baptismal service every Sunday night. Sunday nights without end, I baptise people who come from other denominations—sometimes whole families. I have never known anything else. It is my life now. I am like that.

"And yet, I am the president of a convention that has in it the Baptists of Virginia, the Baptists of Maryland, and, as you know, Dr. Sherman, these churches that you named that are excluded from—their members were denied seats at the associations—yet they cooperated with the Southern Baptist Convention, over which I am a presiding officer.

"And sweet, dear friend [Mr. Gearing] I have no other choice but to tell you that I am torn in

my heart over this. I am one way, I have lived one way, I minister in a church one way. But my brethren, these that I have spoken of, are another way in that. Well, God has to decide, to lead, to direct. There are some basic things that I have come to in my own heart about it:

"One is: If we divide over this, what are you going to do about Virginia, about Maryland, in our Southern Baptist Convention? I don't want us to divide. Oh, God, we are a drop in the bucket compared to the illimitable darkness and need of this world. We live in a floodtide of paganism and secularism. And if we start dividing over this, oh, it just kills me to think about it. I suffer in my soul as I think about it.

"So, the way I have done in the years past and the way I'm doing now, if Dr. Sherman, in his church, and the other churches, follow that doctrinal inclusiveness, openness, I pray the Lord's blessings upon them. He [Dr. Sherman] is my brother in the ministry, in these great mission commitments.

"But the First Church in Dallas will not go that way. We are not preparing to go that way. If you are a Presbyterian or an Episcopalian and you are coming to First Baptist Church, Dallas, you will have to be baptised. You just will. But I don't want us to separate on these great worldwide commitments that God has given us to do

and bog down in those doctrinal altercations that could literally destroy us.

"So I conclude, as I am now, First Baptist Church in Dallas will go this way. We have been and we will continue to pray God's blessing in this cooperative endeavor of ministering to the people and preaching the gospel. I will do my best to share in that common determination, even though they may go, in this doctrinal area, in another way."

Dr. Criswell concluded with a prayer, delivered open-eyed before the conference, for unity of Southern Baptists:

"Oh, Lord, I don't want us to divide over this. God, deliver us from it. We have too much to do to divide over it. And if they go this way—and they are sincere and love God as much as I do—if they go this way, I don't want to divide over this, even though I go another way."

It seems to us that Dr. Criswell is pointing the way for Arkansas Baptists to resolve their fellowship crisis. The most of us, as Dr. Criswell, have always been members and/or pastors of churches having policies against "alien" immersion and "open" communion. But with room for sincere differences of opinion, both from the standpoint of the Scriptures and over-all Baptist practice, why should we allow these matters to hurt our cooperative world missions ministry?

The people speak

An insider's view on Christian education

I was quite concerned with the letter to the editor from a state college professor who did not have the courage to permit his name to be included in the December 12, 1968 issue of the Arkansas Baptist. I seriously question the wisdom of publishing unsigned letters though that is a matter of your concern.

Let me first point out that the gentleman did not answer the article by Mr. Lendol Jackson but rather used his objection as a pretense to propagandize Arkansas Baptists with the old Marxist idea that the state should have a complete monopoly of the educational life of the people. How utterly regrettable that we should also have people such as Dr. C. Stanley Lowell stand before the Arkansas Baptist State Convention as a guest and assume such arrogant prerogatives as to tell Baptists to surrender to the government the right to train the minds of our people.

Dr. Lowell and the "no-name" gentleman will find many people in the Soviet Union who are in perfect agreement with their position. In fact that position is set forth clearly in Article 124 of the Constitution of the USSR. Karl Marx was the first proponent of such a movement. Lenin was the first to put it into effect when he issued the decree that the church and the school should be forever separated. I saw the very building in Leningrad where this sinister and hellish doctrine was first set forth in 1918. To me it was fiendishly ironical that the decree was issued from the front door of a famous private college for women. Like the Roman Emperor who humiliated the Jews by burning a sow on the altar of the Temple in Jerusalem, Lenin was telling the world his utter hatred for the role of the church in education.

All of the Marxists know that if they can get complete control of education

they can perpetuate the system. Whoever controls the education of a country controls the future of that country.

To be strictly true to the Marxist position why did these gentlemen not go on and say let us also close the youth organizations of our church such as Sunday Schools, RA's, GA etc.? If we deny the church the right of having a college, do we not logically have the right to deny the church all other educational functions? That is the full program of the Marxist. That is the way it operates when the Marxists get full control of the government.

Mr. "No-name" also made a very misleading statement when he indicated that 86 percent of the Baptist students being in state schools should therefore get all of the attention of the student ministry of Arkansas Baptists. Now let's be more realistic and more honest. First, let us realize that the student ministry on the state college campuses reach a smaller and smaller percentage of the Baptist students. Not one of student programs reaches, for active participation, as much as 10 percent of the Baptist student population on any cam-

pus. Most of them reach as little as 5 percent, or less, on the average state college campus in the entire southland. This number is reported to be growing smaller percentagewise on the large campuses.

The trend of the state controlled educational system is frightening to the mind of the dedicated Christian in this century. Any intelligent person can see that the public sector of education is drifting rapidly from any regard for the Christian viewpoints. If there is any regard for religion left on the state college campus, it is definitely slanted toward the ecumenical movement and is highly antagonistic to the strong Baptist doctrines set forth in the Bible. To me that was graphically illustrated in the fact that right under the letter from Mr. "No-name" a student from a state college was also taking the Arkansas Convention to task for taking a stand on doctrinal matters. Probably this should be taken as a warning that if we are to hold what many of our

people believe to be the teachings of the Bible, we will have to train people in our own Baptist oriented colleges. It is hardly to be expected that the State of Arkansas will turn out many people with strong Baptist convictions. In addition, the future indicates that the State of Arkansas is not likely to turn out people with even the faintest Christian convictions.

Let it be understood that I am not here entering the controversy on the action of the Convention but rather pointing out that the student took the Convention to task on the basis of personal and social opinions rather than scriptural positions. If there are scriptural positions on both or either of the sides the matter should be settled there. I doubt that persons oriented to the state school viewpoint would likely resort to scriptural authority as the only basis of belief and action. On this point the denominational college has a conscience and an obligation. The state col-

lege or university has neither and therefore could have no concern in the least.

Mr. "No-name" who feels so smug in his present situation should spend a little time in the USSR where I have been and see what it will be like when such Marxist doctrines are put into full practice. In that situation he would never dare state that "Many of my colleagues are outstanding Christians." Then Christians will be barred from admitting or practicing their religion on a college campus. In many state schools we are not far from that already in America.

Finally, let me say that I am a Baptist not an anti-Baptist. Neither am I an ecumenicist asking people to unite on their weaknesses and errors. I believe the Bible and consider it the final rule for faith and practice. Believing this I must differ with those who are anti-Baptist.—H. E. Williams, President, Southern Baptist College, Walnut Ridge, Ark.

W. C. Blewster expresses regret 'for disappointments I have caused'

In August of 1917 I claimed God's promise that "... as many as received Him to them gave He power to become the sons of God..." Since that time I have made mistakes and erred as a child of God, but He has been constant. During all these trials and tribulations He has held my hand.

As we begin this new year I wish to make this public statement and in my most humble manner try to express to the public—my church, Central Baptist of Magnolia (the greatest in the Southern Baptist Convention, in my opinion); my denomination; my family, friends and especially the members of my former profession—the regret I move in my heart for the disappointments I have caused. God alone knows the grief I have endured, and He was to ask to forgive me. I use this means by fellowmen to do the same.

Having this side the most wonderful family same God of Heaven, all trusting the forgiveness I do, of course they have by my side and have steadily stood life. To my church I owe my best side. To my pastor, to me God's greatest side, I owe a debt of gratitude and never repay.

I have a firm resolution in my heart to spend whatever remaining time God grants me in this life, with His help and grace, in proving the sincerity of my statement.



Mr. Blewster and his church

All the heartaches involved in my mistakes will not be in vain if young executives in the banking profession can look upon them and profit.

As I've stated, I have paid a dear

price for mistakes I've made. But to each person who reads this statement and especially to those who have now or have had problems, my testimony is this: God's grace is sufficient.—W. C. Blewster, Magnolia, Ark.

Says the ghetto 'must go' in Christian world witness

In the America of recent years we have become keenly aware of the term, ghetto. And when we hear the term, we automatically condemn the ghetto. Yet, in the makeup of our societies and individual lives we are composed of ghettos.

Principles of high standing and genuine spiritual convictions even fall to the ghetto, especially when we are in the minority. We sacrifice our moral and spiritual fibers rather than face determined opposition. When we do nothing when bad or separating issues erupt in our churches, we are also pointing our accusing and condemning finger toward other professing Christians and church bodies to say "Lord, we are not as they. We shall hate, dislike, or withdraw from these who are contaminating our religious ghetto."

Even our religious ghetto likes to separate and submit barriers to others in order to limit the quality of fellowship that is offered. Invitation is not extended to all Christians, much less the poor sinner.

Are America's churches really establishments of Jesus Christ? Are the functions within a church, association or convention really the functions of Christ? Are church laymen actually the followers of Christ?

Separation is the name of the game. Modern religion grows larger to separate and become smaller to grow larger again, usually under a different brand name. The tolerance level toward the parent group and the offspring, and vice versa, is the high point of the game.

Church members do not love one another, but the unbeliever is expected to believe that he is the center of love. But wait until he becomes a believer. It is only then that he is eligible for excommunication. Who is expected to swallow and digest this Puritan philosophy?

Christ did not say, nor did he intend to say, that he did not have compassion for the unbeliever. He proved his compassion by service to those unbelievers through acts of healing of their sick bodies, by understanding their problems and strengthening them to overcome them, by forgiveness and mercy for their sins and transgressions. This showed he cared. He taught those who sought his teachings. He never condoned religious ghettos. He condemned the Pharisees. He encouraged cooperative Christian efforts.

Christ showed Peter through Peter's vision on the housetop that Peter was to call no person common or unclean.

The little ritual of Jews having to be circumcised in order to become members of the early Christian church was soon stopped. Did Christ not make it clear that the rites which are formal in worship service do not have anything to do with the saving of one's soul and the cleansing of one's heart? Which is THE important act of salvation? Are the lonely, tired, and forgotten peoples concerned with the rituals or rules of the game? Is this what they need?

Ghettos are not what our modern twentieth century world needs today. It is not wise to shun the lonely and needful sinners who are groping for the little ray of light but cannot find it because of the condemnation of the so-called righteous. It IS time to cast hypocrites aside and face the true test of the Living Christ.

The ghetto will have to be broken if Christ prevails in the heart and soul of mankind. Yes, we will have to love and be concerned toward all our brothers—black, red, yellow, white, and half-and-half—who are all God's creation. Christian service with the personal concern to those who really need the care and genuine understanding is what it is all about. This is Christianity.—Roy A. Nelson, D.D.S., Russellville, Ark.

Arkansas all over

Seven OBU grads named outstanding

Carolyn Moffatt, instructor in physical education at Ouachita University, is among seven graduates of OBU who have been selected as outstanding young women of America for 1968 and will appear in the 1968 edition of Outstanding Women of America.

Others are Mrs. Elma White Mulkey, Hurst, Tex., class of 1957; Mrs. Joyce Pannell Buckner, Denton, Tex., class of 1959; Mrs. Carolyn Sloan Dillion, Alexander, class of 1956; Dr. Joan Gore Allen, Houston, Tex., class of 1955; Margaret Gillaspie, Indianapolis, Ind., class of 1960; and Mrs. Raynal Bell Barber, Dallas, Tex., class of 1956.

Each was selected for her outstanding accomplishments in community service, in religious and political activities, and in professional endeavors.

A 1965 graduate of OBU, Miss Moffatt is coach of the OBU Tigerettes, the nation's fourth-ranked girls' basketball team. She received her M.S. degree from the University of Missouri



MISS MOFFATT



MRS. JORDAN

in 1966 and is a member of the National Education Association, Arkansas Education Association, American Association of Health, Physical Education, and Recreation, and the Arkansas Personnel and Guidance Association.

Sponsored by the Outstanding Americans Foundation, a nonprofit foundation dedicated to recognizing and honoring outstanding Americans, the program was conceived by the leaders of the nation's women's clubs, who felt that young women who give their time for community projects should be recognized.

Piano presented to Camden First Church

A new Baldwin seven foot grand piano has been presented to First Church, Camden, for use in the sanctuary.

The piano was given in honor of Mrs. George Jordan "in deep appreciation for the fact that she has graciously given of her time and talent in playing the piano for the worship services."

The anonymous donor asked that it be thought of as an appreciation gift from the entire church membership.

The piano was dedicated during morning worship services on December 8. David Glaze, who for many years was a pupil of Mrs. Jordan, played several special selections during the service.

Pray for
"CRUSADE OF THE AMERICAS"

Former Arkansans slated for Kenya

With their only son away from home in college, a 56-year-old Florida couple have been employed by the Southern Baptist Foreign Mission Board for a three-year term as missionary associates for Kenya.

It is an opportunity for service that Mr. and Mrs. James M. Hill, of Fort Lauderdale, have long desired. In a commissioning service December 5 in Richmond, Va., they told the Foreign Mission Board that events in their lives have led them to seek a new career overseas.

Mr. Hill, whose employment background is largely in printing and publications, expects to serve as business manager for the Baptist publishing house in Nairobi, Kenya.

Born in Memphis, Tenn., Mr. Hill grew up in Little Rock, Ark., where he worked as a journeyman printer after graduation from high school. He received the bachelor of science degree, with a major in business administration, from the University of Illinois, Urbana.

He enlisted in the U. S. Air Force in 1943, serving in Assam, India. Before going overseas he married Elinor Easley, whom he had known for years while they were members of First Church in her native Little Rock. Daughter of a dental surgeon, Mrs. Hill attended business school in Little Rock.

Their son, Stephan, is in his second year at the University of South Florida, Tampa.

Arkansas teacher gets national award

Mary Margaret Haynes, a teacher of remedial reading in Washington, Ark., one of 135 men and women in the United States honored for her work with disadvantaged elementary age children.

Miss Haynes, a 1951 graduate of Ouachita University, was the only Arkansan to receive the honor in the December 1968 issue of "Grade Teacher."

Her special reading classes have an enrollment of 80 students from grades two through five. This is her second year to teach the course.

A member of Delta Kappa Gamma teachers society, Miss Haynes has taught in the Washington school system for 20 years and is active in church and civic affairs of Washington. She is a member of Washington Baptist Church.



DISCUSSING their December 5 employment as missionary associates by the Southern Baptist Foreign Mission Board are Rev. and Mrs. G. Dale Blackwood (left), of Raytown, Mo., for Costa Rica, Rev. and Mrs. Herbert T. Blanton (seated right), of Mansfield, Ark., for the Bahamas, and Mr. and Mrs. James M. Hill (standing right), of Fort Lauderdale, Fla., for Kenya.

Mansfield couple to serve in the Bahamas

In 1954 a young pastor and his bride of a few days began working as a team to tell people in St. Bernard Parish, Louisiana, about the love of Jesus Christ.

Now, Rev. and Mrs. Herbert T. Blanton, Mansfield, are preparing to share the same message with people in the Bahamas. They were employed as missionary associates on December 5 by the Southern Baptist Foreign Mission Board.

Mr. Blanton, currently a teacher of junior high school mathematics in the Mansfield public schools and pastor of Palestine Church, Greenwood, will teach in his overseas assignment.

Mr. Blanton, who teaches junior high school English in Mansfield, recently became school librarian as well.

The Blantons met while they were students at New Orleans (La.) Baptist Theological Seminary, from which he received the bachelor of divinity degree and both received master of religious education degrees. During their dating days they did mission work together in the Louisiana bayous.

Mr. Blanton also has the bachelor of arts degree from Stetson University, De Land, Fla., and Mrs. Blanton has

the bachelor of arts degree from Ouachita University, Arkadelphia.

During a missionary day service at New Orleans Seminary in 1952, Mr. Blanton surrendered his life to foreign mission work after hearing Dr. Baker J. Cauthen, now executive secretary of the Foreign Mission Board, stress the need for more workers around the world. Mrs. Blanton has believed since she was 14 that God wants her to be a missionary.

The Blantons have also served New Hope Church and Tomahawk Mission, St. Joe, Ark., Cedar Heights Church, North Little Rock, Emmanuel Church, Doniphan, Mo., and Alluvial City Church and Reggio Mission, Ysloskey, La.

He enlisted in the U. S. Navy in 1944, serving in the South Pacific for most of his 18-month term.

Mr. Blanton, born in Grover, N. C., the fourth of 14 children in his family, grew up in Miami, Fla. Mrs. Blanton, the former Betty Steely, is one of seven children whose father, a Baptist pastor, died when she was 12. Born in Almyra, Ark., she lived there, in Calico Rock, and in Mountain View as a girl.

The Blantons have three daughters, Sara Denise, 12, Anita Michele, nine, Laura Joann, one, and a son, Daniel Rene, seven.

Blackwoods appointed missionary associates

Rev. and Mrs. G. Dale Blackwood, Raytown, Mo., were employed by the Southern Baptist Foreign Mission Board on December 5 as missionary associates for Costa Rica. Pastor of High Point Church, Raytown, since February, 1964, Mr. Blackwood expects to direct the English-speaking department of University Church, San Jose.

"The years of my pastorate in Raytown have been marked by a growing awareness of missions and a steadily increasing interest in English-language pastorates overseas," he told the Foreign Mission Board.

Born and reared in Hominy, Okla., Mr. Blackwood attended Oklahoma Baptist University, Shawnee, and received the bachelor of arts degree from the University of Tulsa and the bachelor of divinity degree from Midwestern Theological Seminary, Kansas City, Mo.

He had student pastorates in Finey Church, Brownington, Mo., and Avant (Okla.) Church. He was in the U. S. Army two years (1952-53), spending part of the time in Korea.

Mrs. Blackwood, the former Sue Lakey, is a native Arkansan. Born near Casa, she grew up in Adona.

She told the Foreign Mission Board that she and her husband had discussed the possibility of becoming missionaries several times in recent years. "I had never felt so good as when I came to the point that I was willing to go anywhere God leads—about the same feeling as when I was converted," she said.

Mrs. Blackwood was employed by a Kansas City law firm and, earlier, by Midwestern Seminary, while her husband studied theology there.

The Blackwoods have two children, Mark, 10, and Beth Ann, seven.

Dr. Bates to do full time evangelism

Dr. B. Franklin Bates, pastor of Wells Station Church, Memphis, will enter the field of full time evangelism after Jan. 12, 1969.

Formerly pastor of First Church, Jacksonville, Ark., he has travelled extensively while conducting revivals. He describes his work with each church as an "in depth program" which will strengthen each church in its evangelistic work.

He has been pastor of Wells Station Church for four years.

Baptist beliefs

Jesus cleanses the Temple

BY HERSCHEL H. HOBBS

Pastor, First Baptist Church, Oklahoma City, Oklahoma,
past president, Southern Baptist Convention

"And he went into the temple, and began to cast out them that sold"—Luke 19:45

Some scholars insist that Jesus cleansed the temple only once. They insist that either John (Chapter 2) or the Synoptic writers have confused the time of the event. But there is no reason why Jesus could not have done this at the beginning and end of His public ministry. Indeed, Matthew 26:61 takes note of the cleansing reported by John (2:19). The condition which Jesus found in the temple at the beginning existed again at the close of His ministry. What was this condition?

At the Passover certain sacrifices were required of the people. The sacrificial victims had to be approved by the priests. Furthermore, pilgrims from afar, especially from outside Palestine, could hardly bring their sacrifices. So as a service to them arrangements had been made to sell the victims in the Court of the Gentiles. Also the annual temple tax had to be paid with the Jewish half-shekel. A service was set up to exchange foreign coins into this. A fee was charged for the exchange. The profits for these services were supposed to go into the temple treasury. However, the sellers and money-changers charged exorbitant prices and pocketed some of the money. It came to be an abused system of graft.

So Jesus cast out the *sellers*. The words "and them that bought" are not found in the oldest manuscripts. Then He quoted from the Old Testament. "My house is the house of prayer [Isa. 56:7]; but ye have made it a den of thieves [Jer. 7:11]" (v. 46). The grafters were robbing those who came to worship. Tradition says that in this commercial scene thieves actually met in the Court of the Gentiles to plot their crimes. Certainly any Gentile who came here for the purpose of worshipping Jehovah would be driven from Him by this scene in the Court of the Gentiles.

The Lord's work should be supported by tithes and offerings. Any other method of financing it bemeans the Lord, His house, and His work.



DR. BATES



MISS SINGLETON

Judy Singleton outstanding nurse

Judy Singleton, senior student nurse at Baptist Memorial Hospital, Memphis, has been selected by a faculty committee as this year's outstanding student nurse.

Judy is the daughter of Mr. and Mrs. J. W. Singleton of Jones Mills. She was in competition with 38 other seniors in her class and will now compete with representatives from other schools of nursing in the city on Jan. 15.

Covington receives Army commission

ARKADELPHIA—Second Lieutenant Robin Wynne Covington, son of Mr. and Mrs. John Mont Covington of 4317 West 10th St., Little Rock, received his commission at ceremonies Nov. 26 conducted at Ouachita University.

Lt. Covington was administered the oath of office by LTC Edgar G. De Jr., professor of military science Ouachita, while the ROTC Cadet Brigade of the University looked on. Lt. Covington's wife, Lee, pinned the gold bars of a second lieutenant on her husband.

A 1964 graduate of Central High School, Little Rock, Lt. Covington received his BS degree in psychology from Ouachita in August of 1968. While at Ouachita he was designated a Distinguished Military Student and was active in the Scabbard and Blade and Mental Health Association.

Lt. Covington plans to enter Southwestern Seminary in Ft. Worth before reporting for active duty.

Day of Prayer for Crusade

Sunday, Jan. 12, is designated as a Day of Prayer for the Crusade of the Americas. It is also Soul-Winning Commitment Day.

Brother Pastor, I challenge you to preach a warm-hearted message on personal witnessing. Order commitment cards from the Book Store and challenge your people to commit themselves to this important matter. Since Jesus "came to seek and save that which was lost," winning people to Christ should be our supreme service.

Follow Soul-Winning Commitment Day with three training sessions (see pamphlet mailed to you recently).

If several families will meet at a home in the afternoon of January 12 and pray for the Crusade, the day will be more meaningful. Do we really believe in prayer? Do we really believe 2 Chronicles 7:14? If so, let's go to God in confession of our sins and failures. Then intercede for God to give a revival. Call names of the lost and ask God to save them. January 12 should be truly a day of prayer and commitment for Southern Baptists.

Also remember in prayer our State-wide Evangelism Conference, Jan. 27-28, in Little Rock.—Jesse S. Reed, Director of Evangelism

Two OBU students head Academy

ARKADELPHIA—Two Ouachita University students are serving as president and president-elect of the Arkansas Collegiate Academy of Science.

Tom Goodwin, a senior chemistry and math major from Nashville, began his duties as president earlier this year and Cynthia Wilson, a junior chemistry major from Arkadelphia, is president-elect. She will serve as such for one year at the end of which she will become president of the Academy.

The Arkansas Collegiate Academy of Science is an organization consisting of students majoring in science or science related fields from the colleges and universities in the state. The members of the Academy research certain scientific problems, prepare papers and then present these papers to the other members during the meetings.

Miss Wilson will be installed as president at the 1969 meeting to be held during the spring semester at the University of Arkansas in Fayetteville.

Christian Life Commission offers suggestions for 1969

Members of the Christian Life Commission of the Southern Baptist Convention recommend that churches consider the following suggestions as they prepare for their participation in the Crusade of the Americas:

1. Lead the church membership to begin now to exhibit a witness of integrity, uncompromised by prejudice, injustice, materialism, and "respect of persons," understanding that a church must live the gospel where it is before it can project it effectively anywhere else.

For instance, such a church would refuse to practice "leap frog" visitation in which Negroes, Mexican Americans, the very poor, or the very rich are "passed by on the other side." It would be interested in all who are without Christ, whoever they are and wherever they live.

2. Expand regular revival plans to develop practical programs which demonstrate that the local church is not only concerned with a man's soul, but also with where he lives, the conditions in which he works, where his children go to school, and his other personal, social, and family problems.

3. Determine the most pressing social issues affecting human lives in the community on which the gospel should focus, before, during, and following the Crusade, and plan appropriate action.

4. Proclaim the lordship of Christ over all areas of personal activities, economic affairs, and social relationships for those who would accept him as Savior.

5. Encourage the evangelist to preach the worth and dignity of every individual, regardless of race or class, being careful to spell out the practical implications for employment, housing, schooling, and other aspects of daily life.

6. Find individuals and families within the church who will attempt to relate redemptively over a long period of time to people outside the church fellowship with a view to bringing them into the household of faith.

On the continuing national crisis, the CLC suggests:

In awareness of the continuing crisis in our nation, heightened by the interim of uncertainty between election day and the inauguration of our new president, we, the members of the Christian Life Commission of the Southern Baptist Convention, earnestly request our fellow Baptists to join us in the following endeavors:

1. With gratitude for all that has been done by the present administration, prayerfully support and cooperate with President-elect Richard Nixon in his efforts to form a morally responsible and socially sensitive administration which, with intelligently programmed concern for the needs of each segment of the population, will endeavor to bring us together as a nation.

2. Break out of our own ghettos of indifference and extend our Christian citizenship beyond the ballot box to responsible participation in community action through public meetings, party politics, civic associations, and other groups, that, as Christians, we may use our influence to be makers of peace through establishing justice and equal opportunity at home—in our own county, town, or city.

3. Follow through to translate love's word into love's deed by our personal willingness to risk something of value in reaching out to at least one alienated person in our own community whom we have heretofore ignored.

4. Celebrate Christmas with curtailed expenditures on ourselves and our loved ones lest we mock those tens of thousands who starve toward death each day, and by some certain sacrifice channel dollars of compassion from person to person and through appropriate agencies of church and society so as to share directly in healing the wounds of humanity.

5. Affirm through deed and word that the Prince of Peace is our only final hope of salvation from personal sin, human hatred, international war, economic chaos, and social despair: He is our peace and in him all things hold together.

Deaths

HEARD G. WILLIAMS, 68, El Dorado, died December 15.

He was a retired vice president and trust officer of the National Bank of Commerce, a veteran of World War I, a member of First Church, El Dorado,

a Mason and Shriner.

Survivors include his wife, Mrs. Pearl House Williams; a son, Heard G. Williams Jr., of Louisiana; a brother, Dr. Ralph C. Williams, El Dorado, and two grandchildren.

SBC membership estimated at 11.3 million in 1968

NASHVILLE—Statistical projections based on an early profile analysis indicate that 1968 Southern Baptist Convention church membership will be 11.3 million, Southern Baptist leaders were told here.

The statistical projection was based on the first 25,368 church letters received and processed by the research and statistics department of the Southern Baptist Sunday School Board here.

If the unofficial projections are correct, church membership would have increased about 180,800 over the 1967 total church membership.

Possible decreases were projected, however, in Sunday School, Training Union, Brotherhood, and Woman's Missionary Union enrollments, and also in the number of baptisms compared to 1967. An increase was projected in music ministry enrollments.

"The churches involved in this estimate are not completely representative of all Southern Baptist churches—some church size categories and state con-

ventions are over represented due in part to the sequence of associational meetings," said Martin Bradley, secretary of the research and statistics department.

"However," Bradley said, "in arriving at the projections, statistical adjustments were made to effect proportionate representation of churches according to size and location.

"For instance, most meetings in Colorado, Kansas, Illinois, Kentucky and Missouri are held in August or September. In a number of other states, meetings are held during the middle and latter part of October. Receipt of church letters is closely related in time to the associational meetings.

The estimate disclosed a possible decline in number of baptisms from 378,937 to 370,726. This would be a decrease of 8,211 from the 1967 total.

The system of reporting Training Union enrollments was changed this year, but the ongoing Training Union enrollment for 1968 was projected to be 2,

451,914 compared to 2, 514,165 in 1967, a decrease of 62,251. The new system of reporting will be further explained when final figures are released in February.

Sunday School enrollment was projected as 7,532,215 in 1968, a possible decrease of 46,888.

Woman's Missionary Union enrollments were projected to total 1,401,244 for 1968, an estimated decrease of 43,220.

Brotherhood, the men's and boys' mission education organization, was projected to decrease by 7,881 with a total possible enrollment of 449,889 for 1968.

Music ministry continued upward with an estimated total enrollment of 1,038,612, a projected increase of 19,482.

Total mission gifts were projected to be \$129,697,138 for 1968, a projected increase of \$9,242,269.

Final statistics based on church letters from more than 34,000 SBC churches will be released by the research and statistics department in February.

The preliminary statistical projections were released here during sessions of the Southern Baptist Planning and Promotion Conference.



MR. SEBASTIAN



MR. CROSSWHITE

Don Sebastian moves to Oak Cliff Church

Don Sebastian has been called as Music-Education Director of the Oak Cliff Church, Fort Smith.

He formerly served one year as pastor of the Lakeside Church, Hot Springs. During his ministry at Lakeside there were 59 additions to the church, 26 of these by baptism. A new parsonage was purchased and additional education space was built.

Prior to his Hot Springs ministry Mr. Sebastian served for eighteen months as Music-Education Director of the Calvary Church, Fort Smith.

Rick Ingle is pastor of the Oak Cliff Church.

Paragould East Side calls Don Crosswhite

East Side Church, Paragould, has called Don Crosswhite as its choir and youth director.

Mr. Crosswhite received his training at Southern Baptist College and Ouachita University. He is married and has two children.

Mr. Crosswhite has produced two long-play albums: "I Met the Master" and "I'd Rather Have Jesus."

Pioneer pastor and wife congratulated

Beryl Church, Vilonia, recently congratulated Rev. and Mrs. E. F. Simmons upon passing another milestone of service.

Mr. Simmons observed his 85th birthday on November 19, and Mrs. Simmons her 78th birthday on December 24.

Mr. Simmons assumed her first pastorate in 1916. He served many churches in Faulkner County, and did missionary work there. During this time, Mr. and Mrs. Simmons raised nine children, all of whom have now completed their college education.

Although he retired in 1959, Mr. Simmons remains active in Christian work.



MR. and MRS. SIMMONS

Licensed to preach

Kelly Wayne Pearson was licensed to preach Dec. 11, by Eastside Church, DeWitt. He is a junior in the DeWitt High School, and son of Rev. and Mrs. Paul Pearson.

The certificate was presented by Harold Greenhill, chairman of deacons at Eastside. The senior Mr. Pearson is pastor.

Darrell Stone now at Lake Hamilton

Darrell Stone, for the past two years pastor of the First Church, Kingsland, has accepted the pastorate of the Lake Hamilton Church, Hot Springs.

While he served as pastor at Kingsland there were 18 members received by baptism, and the church indebtedness was retired. Mr. Stone is a senior at Ouachita University and is married to the former Miss Judy Buchanan of Paragould.

Pastor available

Durward A. Bourns has announced that he is available for supply preaching, or as an interim pastor.

He is a graduate of Ouachita University, Southwestern Theological Seminary, and Southwest Texas State College.

He may be contacted at Route 4, Hope, Ark., 71801, or by telephone: 777-3061.

Lt. Charles Hatch in Army Finance

FT. BENJAMIN HARRISON, Ind.—2nd Lt. Charles Thompson Hatch, 21, has completed the Finance Officer Basic Course at the U. S. Army Finance School, Ft. Benjamin Harrison, Ind.

The purpose of this nine week course is to provide basic branch training for newly commissioned Army Finance Corps Officers.

A 1964 graduate of Little Rock Central High School, and a 1968 graduate of Ouachita University, the lieutenant holds a bachelor of arts degree. Prior to entering the Army in September 1968, he was a youth and music education director at First Church, Sheridan.

Lt. Hatch is the son of Mrs. Eva Thompson Hatch, Little Rock. He is married to the former Mally Shell, daughter of Mr. and Mrs. Freeman E. Shell, also of Little Rock.



NEW PARSONAGE, First Church, Beebe, was recently completed at a cost of \$21,500. The building committee members were Marvin Fisher, chairman, Euell Adams, Roy Showalter, Daisy Fisher, Grace Crouch, and Vernon Cole. Walter N. Hill is pastor.



MISSIONARY TRANSLATORS—Mr. and Mrs. W. E. Allen, retired in North Carolina after forty-one years as missionaries in Brazil, check with Mrs. R. L. Mathis (center) as they translate Pact applications from Portuguese to English. Hundreds of prayer partner requests from Brazil have begun to pour into the WMU office in Birmingham. When Pact workers had trouble reading Portuguese writing, the Allens came to the rescue. Pact applications now total more than 35,000, with more arriving daily.

Revivals

Nettleton Baptist Church, Dec. 1-8; Evangelist, Billy Walker, Walnut Ridge; Henry VanRavenswaay, Star City, singer; 4 by baptism, 2 by letter and 1 by statement. Harold B. Ray is pastor.

Antoine Church, Nov. 18-24; Theo Cook, North Little Rock, evangelist; Charles Nesbitt, Arkadelphia, singer; 7 professions of faith, 3 for baptism, 1 by letter. Don Varble is pastor.

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Southern Baptist datelines

London preacher takes Gospel to roughnecks and prostitutes

By ROBERT O'BRIEN

DALLAS—Vic Jackopson, a former London street gang leader with scars to prove it, has some very definite ideas about teenage "roughs" and how the church is failing them.

The 27-year-old Baptist minister from England, currently on a tour of churches and student groups in the United States, believes the church fails when it doesn't get outside its four walls and "get down where the people are and listen to what they are saying." It fails, he says, when it becomes more interested in numerical success and organization than in people.

"The only way a church can fulfill its ministry," he says, "is to relate to those who are disenchanting with it; those who wouldn't come to it on a bet."

Vic's experiences of witnessing to young roughnecks armed with "flick" knives, and to prostitutes in Soho (London) indicate that he practices what he preaches.

"I preach and I believe in preaching" he said, "but sometimes I have to give up preaching and listen. Half my work seems to be sitting with kids and listening—and preparing myself to give answers to the questions they are asking. Too many ministers are prepared to answer without listening."

If a person is to preach, Vic believes, he must do so in modern language that

people won't tune out "like a TV commercial."

Vic feels at home with the unfortunates of London's Soho District—because he was one. "I love those people and I believe I understand them," he says with a far-away look.

Vic's background in London uniquely qualified him for this kind of understanding. Before he became a Christian he led a life of house breaking, booze, fights with knives and broken beer bottles, jail, and loveless orphanhood.

Now as pastor of a 50-member church in the Wandsworth area of downtown London, the muscular, articulate young minister delights in working with youngsters who might never be as fortunate as he was when he read Matthew's gospel in a prison cell and accepted Christ.

His "kids" number three times the membership of his church, and the "roughneck group" alone numbers about 60. Some of the kids are reached by organized youth groups in his church. But the freewheeling, hard-to-discipline roughnecks are another matter.

"I hang loose with them" he chuckles, "and try to reach them in any manner that seems most effective wherever they are—in a pub or a Wimpy Bar" (hamburger stand). The kids "jolly well know" they can't "con" him and they respect him, paradoxically, because of what he used to be and what he is now.

"I never consciously try to attract the roughnecks to a worship service," he emphasizes. "First, I try to show them—out in the neighborhood—why Christ should become the center of their lives. Then, when friendship is built up and they know and respect the purpose behind my life, they come along to the church and make it their 'pad.' As the kids come, their parents begin to take an interest and ask questions."

Vic is a very convincing young man—whether he's talking to a sophisticated group at the 15,000-member First Baptist Church of Dallas or to a gang leader bent on his annihilation.

His closest call came once after he'd helped a 17-year-old girl break free of a life of prostitution. Her pimp—a young gang leader who had been making 30 pounds a week off her earnings—looked Vic up in the company of 20 others to "do him over."

Timing his moves perfectly, Vic went out to meet them. Before his surprised foes could react, he grabbed the leader, hustled him into a side door and locked it.

"If you want to have a go at me," he said, "have it now."

"Let's talk," wheedled the once swaggering bully. "Wot do you think uer doin' messin' aroun' with me girl?"

Vic talked.

A half hour later, the boy came out the door in tears and sent his gang away.

"I never knew before that Christians really cared," the pimp said emotionally. (BPL).

Religious educators plan June meeting

The Southern Baptist Religious Education Association will hold its annual meeting at the Sheraton-Charles hotel, in New Orleans, next June 9-10. Program theme will be: "Design for a Decade" featuring "70's Onward" program planning for Church Training, Sunday School, Woman's Missionary Union, Brotherhood, and Pastoral Ministries.

The first session, beginning Monday at 9:30 a.m., will feature James Frost, secretary, Sunday School department, Texas Baptist Convention, and a panel of five persons. They will discuss "The Religious Educator, the Person, the Program."

A Monday night banquet, at First Church, New Orleans, will be directed

by Russell Noel, president-elect, who is minister of education of First Church, Tulsa, Okla.

Gale Dunn, minister of music and education, Richardson Heights Church, Richardson, Tex., will direct the music for the various sessions of the association.

Association officers include: Philip H. Briggs, vice-president, associate professor of Religious Education, Midwestern Seminary, Kansas City, Mo.; Miss Hazel Rodgers, vice president, adult consultant, Sunday School Board; and Miss Gracie Knowlton, secretary-treasurer, professor, secretarial science, Southwestern Seminary, Ft. Worth, Tex.

The final session, at 2 p.m., Tuesday, June 10, will stress implementation and motivation.

Sees aid for students

Aid to students should receive the top federal priority over the next two years, Harold Howe, II, outgoing U. S. commissioner of education, believes.

"In my view the most significant federal investment in higher education lies in making college or university opportunity possible for people who would otherwise be denied it," said Mr. Howe.

He said he would put a high priority on developing fully the federal student aid program before "going in for any kind of institutional grants program."

The commissioner saw little change in federal higher education policy with the coming of the 91st Congress and the Nixon Administration.—Education Commission, SBC

Far-reaching changes in Home Missions

NASHVILLE—There have been more changes in home missions during the 1960's than any other decade in the history of the Southern Baptist Convention, an official of the Southern Baptist Home Mission Board said here.

Fred Moseley, speaking to the state directors of missions attending the Southern Baptist Planning and Promotion Conference, here, added, however, that the basic emphases of the Home Mission Board have not changed.

Moseley identified the major thrusts of home missions as (1) evangelism, (2) starting new churches, and (3) ministering to persons of special need and circumstances.

In the decade of the 1960's, there have been some obvious shifts in home missions approaches, said Moseley, assistant executive secretary of the Home Mission Board. He cited these changes.

—About 75 per cent of the Home Mission Board staff has come in the 1960's.

—The budget of the Board (approximately \$15 million) is three times what it was in 1959.

—About one-third more missionaries are now under appointment by the Board than in 1959.

Seminar for workers with mentally retarded

NASHVILLE—The third annual seminar for church and denominational workers with the mentally retarded will be held Feb. 24-28, 1969, at the Sunday School Board of the Southern Baptist Convention.

The purpose of the seminar is to provide basic information and guidance in helping churches with their ministry to the mentally retarded by training selected persons.

The seminar will deal with the characteristics and needs of the mentally retarded, techniques for working with the retarded in churches and evaluation of programs and materials. Specialists in mental retardation from the areas of psychology, sociology, medicine, theology and education will participate.

Church and denominational workers with the mentally retarded or those interested in beginning a ministry should send \$20 registration fee to Church Program Training Center, The Sunday School Board, 127 Ninth Avenue, North, Nashville, Tenn. 37203. Further information may be obtained from Mrs. Doris Monroe, consultant, work with exceptional persons, at the board.

—The staff of the Board is 2½ times what it was in 1959.

Both Moseley, Home Mission Board Executive Secretary Arthur Rutledge, and missions division associate director Loyd Corder agreed that evangelism is the heart of home missions and the primary purpose.

Rutledge cited two other objectives: (1) establishing a Christian society, and (2) establishing a strong home base for world-wide extension of the gospel.

"The urban centers of the United States shall receive the major thrust of the Home Mission Board," said Corder.

"The interest of the Board shall be in each person because of his intrinsic worth apart from incidental identification as to race, language, economics, nationality, or religion," he added.

"Communication and cooperation with other denominations shall be welcomed by the Home Mission Board where there is no sacrifice of principles or weakening of basic beliefs and practices," Corder said. (BP)

Missionary notes

Rev. Donald L. Orr, Southern Baptist missionary on leave from Colombia, was scheduled to move from Fort Worth, Tex., to Hot Springs, Ark., on November 26 (address: 647 Fifth St., Hot Springs, Ark., 71901). Mrs. Orr is still in Colombia. Mr. Orr is a native of Hot Springs. They were appointed by the Foreign Mission Board in 1951.

Rev. and Mrs. Gerald E. Schleiff, Southern Baptist missionaries to Rhodesia, have completed initial language study in Gwelo and moved to Salisbury, where he will be principal of a secondary school and do evangelistic work (address: P. O. Box 1880 Salisbury, Rhodesia). Born in Fort Smith, Ark., he lived there and in Charleston while growing up; she is the former Barbara Robertson, of Monette. When they were appointed by the Foreign Mission Board in 1967, he was pastor of Calvary Baptist Church, Hope.

How do you measure up?

"You must be witnesses."

Acts 1: 8 Williams



NASHVILLE—W. A. Criswell (left), pastor of Dallas' First Baptist Church and president of the Southern Baptist Convention, was recently presented a copy of the cover photograph from his forthcoming book, *WHY I PREACH THAT THE BIBLE IS LITERALLY TRUE*. Presentation was made by W. Alvis Strickland (right), manager, wholesale sales department, Sunday School Board, on the occasion of the dedication of the board's new Van Ness Auditorium. Criswell was dedicatory speaker. (BSSB PHOTO).

Who is the good Christian?

By T. B. MASTON

Retired Professor of Christian Ethics
Southwestern Theological Seminary

It is unfortunate that we feel that it is necessary to insert "good" or "real" as a prefix to Christian. It should be sufficient for one simply to be known as a Christian, but it is not. There are entirely too many "Christians" who are merely nominal Christians.

Many answers are given to the question, "Who is the good Christian?" The following are the major ones.

Some suggest that the good Christian is one who does not smoke, drink, dance, etc. This is the negative test of the Christian life. This emphasis is particularly prevalent among sectarian groups such as the Pentecostals and among those with a considerable sectarian tinge such as Baptists.

Others would say that the good Christian is one who is faithful to the formal requirements of his faith. He attends the services of his church regularly, he supports its program with at least a tithe of his income.

Still others contend that the supreme test of whether or not one is a real or good Christian is his activity in the work of the church. The good Christian is one who teaches a Sunday school class, works with a youth program, or ministers in and through a mission.

A few people judge the Christian more by his active participation in the life of the community. He may or may not be active in the work of his church, but if he provides leadership for worthy causes in his community he is considered a good Christian.

All of the preceding may and should characterize to varying degrees the good Christian. However, no one of them is the supreme test of a good Christian. For example, one may not and yet he may not be a good Christian. He may

be faithful to the formal requirements of his faith, may be active in the work of God and in the life of the community, and yet not be a good Christian. Really, some people may make one of these "tests" a substitute for real Christian living.

For one to comprehend what it means to be a real Christian he needs to understand the nature of the initial Christian experience. When we became children of God we were brought into a vital lifechanging union with the resurrected Christ. We were made "new creatures" in Christ Jesus.

To be a real Christian means to let that which was a potentiality in the initial experience become a living, dynamic reality in our lives. Another way of expressing the same concept is to say that the real Christian is one who lets the resurrected Christ live in him and express himself through him. In other words, we are real Christians to the degree that we are Christlike.

The preceding means that the supreme test of the Christian life is positive rather than negative; vital rather than formal. Basically the Christian life is a relationship, a relationship so deep and meaningful that all of one's life is influenced by it.

The good Christian will not do certain things, he will be faithful to the formalities of his faith and will be active in the work of his church and in wholesome and helpful programs in his community. The motivation for all these expressions of the Christian life, however, will be one's love for and gratitude to God for the blessings that have come through his salvation Christ.

The whole matter can be summarized by simply saying that the Christian life flows from within outward. Its source is one's vital relationship to the living Christ. (BP)

"Baptists Who Know, Care"
Every member in your church will be informed if they receive the *Arkansas Baptist Newsmagazine* paid through the church budget.

More than 175,000 "religious visits" are made annually by the language missionaries, who are supported by state conventions and the Home Mission Board through Cooperative Program gifts.

Says psychedelic drugs 'religious'

MURFREESBORO, N. C.—Psychedelic drugs can give users a uniquely religious experience, a professor at Massachusetts Institute of Technology told students at Chowan College here.

Huston Smith, professor of philosophy at M.I.T., told the students at the Baptist school of his own experiences in using psychedelic drugs in a scientific experiment at Harvard University.

Smith said that the experiences are basically "religious" when the drugs produce a sense of ultimacy, have implications for the living of life, and help people gain a deeper perception of truth.

When asked about the harmful effects of L.S.D. and other psychedelic drugs, he replied: "We don't know" what the harmful effects really are.

He pointed out that more than 300 injections to Timothy Leary, leader of a psychedelic religious cult, produced no detectable physical, mental or emotional damage, but seemed to give him a type of charisma that he desired, making him a leader with a large following.

He did not comment on reports that serious birth defects have resulted in children born to women using drugs, and reports of emotional and mental disorders.

Answering another question from the audience, Smith said that marijuana is actually less harmful than alcohol.

Smith, famous educator and author of several books dealing with bridging intellectual gulfs between east and west and science and humanities, delivered three lectures at the Baptist college, on "Science and Human Values," "The Coming World Civilization," and "Psychedelics and Human Values." (BP)

Right to die must be honored

ATLANTIC CITY—The omission of treatment may sometimes have to be considered by physicians in handling the cases of the old, helpless, hopeless cases, a prominent surgeon said here.

The subject of euthanasia was brought up by Dr. Preston Allen Wade, of New York City, new president of the American College of Surgeons.

The surgeon, he said, "sacrifices human dignity at the time of death if his treatment only prolongs the process of dying and adds to the suffering of patient and his family." (EP)

Respond to youth, educator urges

NASHVILLE—The movement for student participation in colleges is a healthy thing and could ultimately result in "a renaissance in the universities instead of a revolution," a Baptist university president said here.

Paul Geren, president of Stetson University in De Land, Fla., told the Southern Baptist Planning and Promotion Conference that Baptists should respond to student pleas for change with honesty and responsibility.

Today's students were characterized by the Baptist university president as seeking honesty, relevance, and participation as pictured with the "in" phrases: "tell it like it is," "get with it," and "get a piece of the action."

He added that students do not like the vocabulary which used the words "lost" and "saved," and yet they can sing and write poetry about the conditions older people have sought to describe by these words.

"Let's continue to confront young people with The Word (of God), but not allow ourselves to be trapped by the meaning of words," Geren said.

"I respond to the student generation's concern for relevance," he added. "I feel the same concern."

He explained that the word "relevance" is derived from a Latin verb meaning to lift up, and compared this to the words of Jesus Christ who said, "And I, if I be lifted up, will draw all men unto me." (BP)

Italian churches report no damage

Floods which ravaged northwestern Italy did no damage to Baptist churches, according to the European Baptist Press Service.

Several students from the Baptist Theological Seminary in Ruschlikon, Switzerland, went to the Turin area to help in flood relief operations. They were under the leadership of Rev. Sergio Corda, an Italian Baptist pastor living in Zurich, who has ministered to Italian workers in Switzerland.

The seminary's students and staff sent along 500 francs (about \$115 U.S.) which they collected to aid flood victims. The money was given to two families in one of the towns damaged by the waters.

A flood two years ago dealt a severe blow to the Baptist church in Florence, Italy.

POAU charges Vatican manipulation in Vietnam; warns of Biafra danger

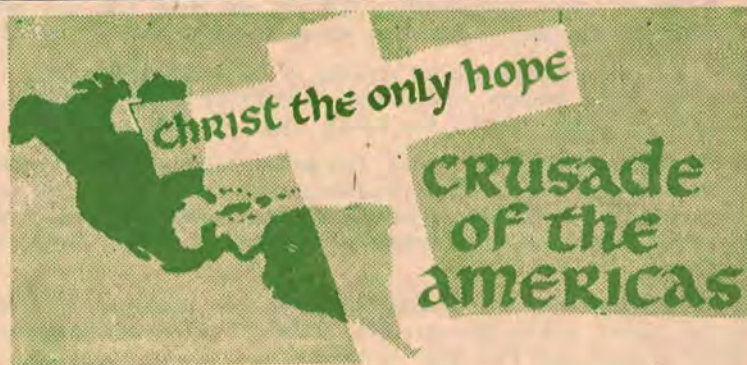
WASHINGTON, D. C.—The late Cardinal Spellman got the U. S. bogged down in Vietnam, and Biafra may become another such endless worry.

These charges are set forth in the January 1969 issue of *Church and State*, publication of Protestants and Other Americans United for Separation of Church and State.

"Is the Vatican seeking another such involvement (as Vietnam) for the United States in Biafra?" the article asks.

The Vatican, says the magazine, wants to see Nigeria split by the achievement of an independent Biafra . . . "This has been its desire from the first."

General Charles de Gaulle also came in for criticism. Commenting on the crucial military aid he has given to Biafra, Church and State noted that de Gaulle "seems to be playing the same game in Nigeria that he seeks to play in Quebec—i.e., the creation of separate Catholic states beholden to France." (EP)



In 1965, Brazilian Baptists challenged Southern Baptists to participate in an evangelistic crusade beginning in Canada and extending to the tip of South America. Never before have the Baptist bodies of North, Central, and South America set out to engage in so great a crusade for Christ.

The Crusade of the Americas is a simultaneous evangelistic crusade conducted by local Baptist churches. Although many organizations are participating, the local church is the scene of the action. There are twenty-eight countries participating, but we march under one flag, that of Christ's kingdom.

The Crusade will use four languages: English, Spanish, Portuguese, and French; but it will proclaim one theme, "Christ, the Only Hope."

The purposes of the Crusade of the Americas are:

1. A deepening of the spiritual life within churches, homes, and individual Christians.
2. The evangelizing of the American continents.
3. The establishing of true moral and spiritual bases for the betterment of mankind's economic, social, and physical welfare.

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Keeping a crowd alert

BY BERNES K. SELPH, TH.D.
PASTOR, FIRST CHURCH, BENTON

Everyone who has spoken in public for any length of time has had someone go to sleep on him. No doubt many have thought of ways to prevent this, but few have dared trying such a novel way as H. K. Stimson.

He had been called as pastor of the Baptist church, Parma, N. Y., 1935. One obnoxious habit of several members was sleeping in church during services. The pastor knew part of the blame lay in long sermons, delivered in a monotonous voice, by a former pastor. But knowing this did not make him any more sympathetic. Chafing under such inattention, he purposed to change conditions.

He delivered short sermons, brief reading of the scriptures, singing only two stanzas of song, short prayers, and sudden delivery of sermons without apology or introduction. Nothing worked; the people slept on undisturbed.

More drastic measures were needed. The pastor called on the chorister of the church, a good singer who had two daughters with lovely voices. He asked the music director and his daughters to be able to sing Sunday morning at any time the pastor might ask during the sermon. They were to sing, "Awake my Soul In Joyful Lays."

For the morning hour the minister prepared two messages. One from Isa. 52:1, "Awake, awake, put on thy strength, O Zion." The second was from Matt. 26:45, "Sleep on now, and take your rest."

After the preliminary exercises the preacher took the former text and in measured tones proceeded in his discourse. After about ten minutes listeners began nodding all over the house. Some leaned back on the pews with eyes closed, others bowed on the pew before them in devout fashion.

The minister stopped short, and asked, "Will Brother S. sing two or three verses of a hymn while we look up another text, as we see the one we have is not appropriate this morning." And off went the singing, "Awake my soul," in lively manner.

In describing the reactions, the minister said, "The whole congregation was like a miniature resurrection; men snatching up their hats, women adjusting their shawls, rubbing their eyes as if to discover the situation, and some taking out their watches to see what time it was."*

The singing went on for four stanzas. When it stopped, pastor Stimson began his second text, "Sleep on now, and take your rest." Most of the people thought services were over, and reluctantly sat down again, others were unwilling to leave without the benediction, and so took their seats deliberately to hear an explanation of the text. But everyone was awake and stayed awake.

*H. K. Stimson, From the Stage Coach to the Pulpit, (St. Louis, R. A. Campbell, Publ 1874) p. 142

Helping heal over 14,000

Last year you helped heal over fourteen thousand people in Paraguay, South America, according to Medical Missionary Dr. Donald E. McDowell. You did this as you brought God's tithe into your church.

Dr. McDowell put it, "The Cooperative Program . . . has established and maintains . . . a hospital, nursing school, and outlying clinics. Three missionary physicians and four other missionaries work together with nationals (in these medical facilities) to carry the gospel of Christ by word and deed to the Paraguayan people.

"Not only does this mean healed bodies, but it means professions of faith in Christ, baptisms, old vices renounced, broken homes united, weak faith strengthened . . . men and women, boys and girls made whole in body and soul. These people have new hopes, new faith, and new objectives in life.

"Truly every Cooperative Program dollar multiplies in value as we spend it to bring Christ to Paraguay."—R. Tom Greene, Stewardship Commission.

The cover



The heavens speak

With space travel for ordinary earthlings just around the corner, the milky way takes on new perspective.

Some skeptics have tried to make much of the fact that space explorers have not "seen God." But the new knowledge man is gaining of the universe serves but to enhance the adoration by Christians of the Heavenly Father as Creator.

The words of the Psalmist in Psalm 19:6 have far greater meaning now than they had prior to the space age:

"The heavens declare the glory of God; and the firmament sheweth his handywork.

"Day unto day uttereth speech, and night unto night sheweth knowledge.

"There is no speech nor language, where their voice is not heard.

"Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

"Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

"His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof."—ELM (H. Armstrong Roberts photo)

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The bookshelf

A Window on the Mountain, by Winston and Winnie Pearce, Broadman Press, 1968, \$4.50

The purpose of the writers of this book—a well known husband-wife team—is to refer the Christian to the spiritual treasures of literature as a means of widening his horizon.

Dr. Pearce has been professor of preaching at Golden Gate Seminary, Mill Valley, Calif., since 1961. He was the co-author of **Broadman Comments** for seven years and is the author of a number of other Broadman books.

Mrs. Pearce has thrilled thousands at assemblies and other meetings with her moving account of what books have meant to her.

The Cats of Africa, Photographs by John Dominis, text by Maitland Edey, Time-Life Books, 1968, \$12.59

Says Mr. Dominis: "I've seen lions hunt downwind, which any Boy Scout knows you shouldn't do. And I've seen lions and cheetahs mess up their attempts to kill dozens of times more often than I saw them make a successful kill. I don't give the big cats credit for being superbly intelligent and cunning, as do some animal lovers, but I do like them and respect them."

He found that lions, in areas where they are not hunted, "are conspicuous and fearless animals" that live their lives "out in the open and conduct many of their affairs during the day."

He found the cheetahs the next easiest of the cats to photograph. One problem here was that the cheetah runs down its prey rather than stalking it and pouncing upon it.

The leopard turned out to be "the really impossible animal." Leopards are solitary, hard to find, afraid of man and are usually nocturnal in their hunting habits.

The superb, color photography, plus the very readable commentary, make this a delightful and informative book.

Bridges, Canals & Tunnels, The Engineering Conquest of America, by David Jacobs and Anthony E. Neville, The Smithsonian Library, American Heritage Publishing Co., 1968, \$4.95

As its title suggests, this book is about the building of the nation's network of transportation routes and the men who did the building—the pick-



Feminine intuition

by Harriet Hall

Surprise yourself—you can!

Have you made any flimsy excuses lately?—"I'm just not capable of doing that" or "I simply don't have that kind of talent" or "I'd like to but I don't have time." We've all been guilty of underestimating ourselves. "I couldn't take what she's had to go through," we say.

I remember that during my school days I would sometimes hand to my mother a theme and ask her to read it over to check it for possible errors, and to get her opinion on whether it was acceptable. With her thorough knowledge of English (as well as Latin) she was often helpful in these matters and I soon found myself counting a great deal on her help. Then one day I asked her to proof-read some material for me and she gently but firmly announced, "You can do that yourself!" The time had come when I must learn to depend a little more on myself—and of course she was right.

Thomas Edison once said, "If we did all the things we are capable of doing, we would literally astound ourselves." Have you ever really surprised or astounded yourself with an extra surge of mental, physical, or spiritual power?

As we watched the recent Olympics we were thrilled to see what young people from many nations could accomplish. It would have been even more thrilling if we could have known the stories of struggle, patience, practice, and dedication that went into each participant's achievement. Some of these stories were written into the smiles of the winners. For months and years they had worked for the prize—the gold medal, and now it had been won!

Paul said, "I press toward the mark for the prize of the high calling of God in Christ Jesus." (Philippians 3:14). He also added, "I can do all things through Christ who strengtheneth me." (Philippians 4:13). This verse is translated in the "Good News for Modern Man" version of the New Testament: "I have the strength to face all conditions by the power that Christ gives me." Do we believe that?

Recently my husband and I sat in the hospital with a man whose wife was dying. . . and he had just learned that she had little time left. With great emotion this saintly Christian man said, "Life has its ups and downs but life is still sweet." What a wonderful testimony by one who without Christ might have been overwhelmed—but with Him found comfort and victory in a trying hour.

Comments, suggestions, or questions, may be addressed to Mrs. Andrew Hall, Mt. Sequoyah Drive, Fayetteville, Ark.

and-shovel gangs and "sand hogs," the steel drivers, the planners, the engineers, and a few extraordinary men whose vision and determination had a tremendous impact on our history.

The authors show the engineering problems posed by the American landscape and how those problems were solved.

Some of the heroes of the story are Albert Gallatin, who foresaw the need for a national network of transportation routes; Governor DeWitt Clinton, staunch promoter of the Erie Canal; Squire Whipple, the first American to analyze bridge design mathematically; James B. Eads, John A. Roebling and his son, Col. Washington Roebling—men of genius who combined a thorough understanding of bridge technology with a visionary appreciation of the then revolutionary building material: steel.

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Daniel

Boone

BY VINCENT EDWARDS

Daniel Boone's last victory wasn't won fighting Indians in Kentucky. It came after he moved to Missouri, a bankrupt, disillusioned man.

All those fine acres that Boone thought he owned in the Bluegrass State were taken away from him. Because his titles were defective, he lost everything. He was also heavily in debt. As he was over sixty years old, his best days seemed over.

Daniel Boone was no stranger to Missouri. His two stalwart sons, Nathan and Daniel Boone, went there before him. They operated a big salt spring there. The father's fame as scout, frontiersman, and Indian fighter went before him. The Spanish governor, who then ran that country, promptly gave him a farm of 845 acres in the District of St. Charles.

Later, a grant ten times as large was bestowed upon him. Daniel Boone must have thought things were looking up. The Spaniards were certainly generous.

In July, 1800, they remembered him again when they made him judge of Femme Osage District. Under the law, that gave him undisputed control of affairs, both civil and military.

It wasn't to last long, however. He went to Missouri shortly before 1800. When the Louisiana Territory passed to the United States in 1803, he was again out in the cold. Most of the land the Spanish had given him had to be handed back. Finally, Congress did say he could keep his farm.

Land was not Daniel Boone's only problem. When he arrived in Missouri, he still owed money to people in Ken-

tucky. To his credit, he did not let down the people he owed. He hunted and trapped. His big canoe, with the built-in roof over the piled-up furs, became a familiar sight on the Missouri River. Bit by bit, he succeeded in paying off his huge debts.

Daniel Boone never seemed a bigger man than in those last years. Not many months before Boone died, the artist Chester Harding went to Missouri to paint his picture. He found the aged trapper in his cabin, roasting a venison steak on a ramrod. Boone sat patiently and answered questions while the artist worked away.

Harding inquired if he had ever been lost during his years of wilderness-wandering.

Daniel Boone shook his head. "I was never lost," he replied with a quiet grin, "but I was bewildered once for three days."

Another party who looked up the old man was John M. Peck, a Baptist missionary. He found Boone in his daughter's log cabin.

Boone made a striking appearance with his silvered and smoothly combed hair, his ruddy countenance, and his soft voice.

Not long afterward, when the missionary heard that Daniel Boone had died, he remembered one thing Boone said:

"I always loved God ever since I could recollect."

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If I were going marketing

BY ERICA H. STUX

If I were going marketing
For Mom and Dad and me,
I know exactly what I'd buy
To feed our family.

A pound or two of hamburger
With lots and lots of buns,
Some cans of soup—just noodle
though—
None of the other ones.

A jar of peanut butter and
A creamy, dreamy cake,
Like the one with all the icing
that
Once gave me stomachache.

A crunchy, crispy cereal
To start the morning right,
Marshmallows for my hot chocolate
That I have every night.

I wouldn't buy a cabbage or
Some other leafy bunch,
Though carrots are all right, I
guess.
I like to hear them crunch.

I'd get a carton of ice cream.
Vanilla would be best,
And fancy little cookies, just
In case we have a guest.

All this I'd then bring home to
Mom,
She'd store it all away
And serve us some of everything
That I have bought each day.
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My Resolution

BY ELEANOR DENNIS

At first I made a big long list
Of "shouldn'ts" and of "don'ts,"
And then I made another one
Of "wouldn'ts" and of "won'ts."
But soon I had so many
That I threw them all away.
If I just keep the Golden Rule,
That's all I need to say.
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Our redeeming God

BY C. W. BROCKWELL JR.,

Life and Work

January 5, 1969

Genesis 12:1-3

Isaiah 45:22;

53:4-6

56:1-8

Isaiah

You can measure God's confidence in Isaiah by the amount of information God gave him. For instance, read again Isaiah 45:22. It is perhaps the clearest passage in the Old Testament. It is the undisputed core of missions.

Remember now, Isaiah didn't stumble over this great truth. God told it to him. Here is further evidence of God's redemptive nature. He constantly reveals Himself to those who want to know. Just keep in mind that God moves only when He is ready.

Soon Isaiah was aflame with God's redemptive plans. Now they have burned across the forest of history and all powers flee before their heat. The death of Jesus Christ on the cross destroyed Satan's domineering spirit, consumed man's corruption, and routed the devil's henchmen from their dens. On that terrible day the sun dimmed and the earth trembled.

But Christians were born! That is the great miracle! God shared Himself with the very ones who plotted His Son's destruction.

Waft it on the rolling tide:
Tell to sinners far and wide,
Shout salvation full and free;
This our song of victory:
Jesus saves! Jesus saves!
Now that is missions.
And God was the first to practice it.
Who'll be next?

The United States of America plans to put a man on the moon sometime this year. Baptists plan to do something a bit more spectacular—pray down, work for, and usher in a great spiritual awakening.

The final countdown has already begun. Involvement is increasing. Concern over the lost is rapidly developing. This series of lessons on "The World Mission of Our Church" is just the fuel God has provided for liftoff toward our objective. We must get right to the point.

A suggested aim for this quarter is to help us increase our missionary vision and commitment. Unfortunately, some of us have to get some first before increasing it. Unit I is therefore an excursion into the Old Testament for some footing on which to build. Immediately we meet...

God

Missions cannot be traced beyond God. He is its fountain, its source, its heartbeat. God was first in everything. No one has ever pre-empted Him on anything. He is before all things.

Moses recorded "In the beginning God" and history tumbled forth by divine plan. The state of time was erected on which the scenes portraying God's character would unfold. God wrote the script but man was free to ad lib.

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

In a very short time man made a shambles of God's world and He almost wiped out the whole operation. Then He remembered His plan, His desire to save the world from self-destruction and for Himself. So God raised up a man and his name was...

Abraham (Genesis 12:1-5)

Hebrew statesmen have used Genesis 12 in their defense of Israel's right to Palestine before the United Nations. Many Jews today count this chapter as a title deed to the land.

Abraham was the first to learn about it from God, though. God told him to leave his country, his place of birth, and his father's house. In turn God promised five things. (1) Abraham would become a great nation. (2) Abraham would be blessed. (3) Abraham's name would become great. (4) Abraham would be a blessing to others. (5) Abraham would be treated in a special way by all men.

So Abraham moved and God's mission plan kept right on schedule. To make a long story short, Israel finally got Canaan and Canaan got a little too much of Israel. Yet God was ready with another man, the prophet of hope, the princely...

Board acts to avert Kansas loan disaster

ATLANTA—The Southern Baptist Home Mission Board directors voted unanimous approval of an unprecedented, emergency action that hopefully will avert financial disaster for the Kansas Convention of Southern Baptists.

The plan—already approved by messengers to the Kansas convention—calls for the Home Mission Board to assume full management of the obligations and is under scrutiny by the federal Securities Exchange Commission.

In order to prevent bankruptcy proceedings that would force foreclosure on 70 percent of the Kansas loans, the Home Mission Board will spend

about \$1 million in the emergency action.

The board will purchase about \$400,000 worth of Kansas loans, establish a \$300,000 funded reserve and refinance the Kansas convention building for \$325,000.

Most of this money is recoverable, said Robert H. Kilgore, director of the Home Mission Board's Church Loan Division.

The major financial risk for the Home Mission Board involves the \$300,000 funded reserve, which would be lost if bankruptcy proceedings were initiated.

Kansas Baptists took immediate steps of their own by reducing their

1969 budget by \$61,000—which includes elimination of two state office positions—and pledging complete cooperation with the Home Mission Board.

Kilgore said the Home Mission Board church loans staff will implement a new phase of its ministry in 1969 that should help prevent the kind of situations that finally caught up with the Kansas convention.

The church loans budget includes funds for traveling, mortgage finance courses for missionaries and mission pastors. The staff will compile a textbook on the mortgage loan business, with particular emphasis on church situations, and conduct the courses in the field. (BP)

The beginning of the good news

BY VESTER E. WOLBER
PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

International
January 5, 1969
Mark 1:1-13

John Mark was closely associated with Peter on his journeys and probably gathered most of the material for his book from the apostle. His was the first of the four Gospels to be written, and was probably written in Rome to Roman Christians. Its primary emphasis is placed on the works (actions) of Jesus rather than on his teachings as seen in Matthew and Luke, both of whom made use of Mark in writing their books.

Introduction (1:1)

Although Mark's book consists of a fast-moving narration of the activities of Christ, he does manage to set out some solid theological concepts. The theological views are assumptions which he holds rather than arguments toward a set of conclusions. An example is seen in the first verse.

1. He affirms that Jesus is the Christ. His human name was Jesus; but his disciples had concluded that he was the Messiah whom the Old Testament had promised, translated "Christ." By the time of Mark's writing, in the sixties, the Christian community had come to refer to the Lord as "Jesus Christ" as though the term "Christ" was no longer a title of a divine officer as much as it was a divine name.

2. He affirms that Jesus is the Son of God. John Mark, like Peter, was not given to equivocation: when he wrote that statement, he meant nothing less than that Jesus was in his essential being divine in nature.

3. He affirms that the coming of Jesus as Son of God constitutes the beginning of the Gospel, the good news.

John the Baptist (1:2-8)

1. Forerunner of Christ (2, 3). John found in Isaiah 40 the role to be played: the role of a messenger to proclaim Christ's coming and to prepare the hearts and minds of men to receive him (John 1:23). In ancient times, before a king traveled into a back province of his kingdom, he sent a trusted agent ahead to herald his coming and prepare the roadway.

2. John's Preaching (4, 5). The theme of his preaching was repentance, a term which indicates a change of mind which gives one a new outlook on life. In the experience of repentance one takes a new and correct view of God, of himself, and of his sins. He turns his entire being away from sin toward God.

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

John preached repentance as a prerequisite for baptism. Prior to John's work, when a Gentile renounced his old religious beliefs and accepted the Jewish religion, he received baptism as a declaration of a break with his old faith. As Jews came to John seeking baptism, he insisted that they break away from their old Jewish faith and give evidence of having accepted the new (Luke 3:7-9).

He also preached repentance as a prerequisite for forgiveness. In the experience of repentance, sin, as a barrier between God and man, is removed. God remits sin, forgives the sinner, and accepts the forgiven sinner into his fellowship.

3. John's Dress and Diet (v. 6). The scratchy robe of camel's hair may have symbolized his message of repentance. Modern ministers are not especially attracted to John's dress nor to his diet, but most would be willing to adopt both if that would enable them to lay hold on his power.

4. His Announcement (7, 8). John said that he was not worthy of ministering to the shoes of the One who was to follow him, so great was he. He set in contrast their two ministries: John baptized in water; Christ baptized in the Holy Spirit.

Jesus' baptism (1:9-11)

Jesus requested baptism by John. Matthew said that John was reluctant to baptize him, feeling his inferiority (3:14). The first three Gospels all record the three unusual phenomena which attended the baptism.

1. The heavens opened. Just what is meant by the statement is not explained. There may have been some dramatic rupture in the cloud structures overhead. Whatever exactly the phenomenon may have been, it must have been told and retold orally many times before the three evangelists wrote it down.

2. The Spirit descended as a dove. All four gospel writers record this event. Luke says that the Spirit came "in bodily form, as a dove" (3:22). John the Baptist said that he saw him and that this was the sign which God told him to look for as evidence that here was the Son of God who baptized with

the Holy Spirit (John 1:31-34). He saw, and he bore witness.

3. A voice spoke from heaven (v. 11). Mark, followed by Luke, indicates that the voice was addressed to Jesus; and it expresses heaven's approval of him: "Thou art my beloved Son; with thee I am well pleased."

An interpretation and evaluation of Jesus' baptism might include the following:

1. Jesus' baptism was meaningful to him. Immediately after he emerged from the baptismal waters, as he was praying (Luke 3:21), "he saw" the heavens standing open and saw the Spirit in the form of a dove coming out of the rift and settling down upon him. In this manner he was anointed by the Spirit for his assigned work. He heard the voice of the Father calling him "beloved Son" and expressing approval of him as a person.

2. Jesus' baptism was meaningful unto John the Baptist. (1) John had not known who Jesus really was. (2) God had given him a clue by which he could recognize the Christ. (3) He saw that clue when the dove came upon Jesus. (4) He bore witness that Jesus is the Son of God (John 1:31-34).

3. Jesus' baptism is meaningful to us. (1) It indicates that Jesus placed his approval on the work of John the Baptist. (2) It indicates that Jesus, when anointed by the Spirit, consecrated himself to the task ahead. (3) It indicates that Christ is the divine Son, and that the Father was well pleased with him.

The temptations (1:12, 13)

Mark does not specify the three temptations which are named by Matthew and Luke, but most of the information which he gives is unique since the other two evangelists did not follow him.

The temptation experiences followed "immediately" after his baptism and Jesus was driven by the Spirit into the desert. In all likelihood he spent the forty days in thinking through his mission, laying out the course of his life work. Perhaps as he thought and planned, Satan suggested alternate routes for him to follow. It was during the forty days that he was tempted. Satan's subtle aim was to induce Christ to set up an earthly kingdom instead of a spiritual kingdom, thus circumventing the cross.

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WANTED:

A Music and Youth Director to lead the Cullendale First Baptist Church of Camden, Arkansas in a progressive program. Robert A. Parker is Pastor and F. C. Keller is chairman of the committee. Interested persons are invited to contact Cullendale First Baptist Church; 277 North Street S. W., Camden, Arkansas 71701; phone 231-4060, Area Code 501.

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A Smile or Two



ALL the Christmas activities are so tiring I can't even turn over a new leaf.

—ARK-E-ODOLOGY by Gene Herrington

Diplomat

A customer sat down at a table in an elegant restaurant and tied a napkin around his neck. The manager called a waiter and told him to make the man understand, very tactfully, that this was not done. Said the waiter to the customer "Good evening, sir. Shave or haircut, sir?"

Brass tacks

The company officer was delivering an unusually long oration before awarding medals to the battle-scarred Army troops. When he finally ended his remarks and began bestowing the honors, one relieved GI said to another, "Thank goodness he finally stopped preaching and went to medaling."

Desperation

The clerk had just started her first job in a bakery. After the first week, her mother asked how she was getting on.

"Awful," she replied. "They asked me to take stock of all the pies that were left and I just couldn't spell meringue."

"What did you do?" asked her mother.

"Well, there were only two left, so I ate them."

Attendance Report

December 15, 1968

Church	Sunday School	Training Union	Ch. Adns.
Alexander, First	66	30	
Alicia	61	55	
Berryville			
First	145	57	
Freeman Heights	110	40	
Camden, First	491	130	3
Cherokee Village	64		4
Crossett			
First	548	152	1
Mt. Olive	239	136	
Dumas, First	252	50	
El Dorado			
Caledonia	44	27	
Ebenezer	166	50	
First	649	403	1
Victory	62	45	1
Forrest City, First	538	159	
Ft. Smith, First	1,164	445	2
Gentry, First	154	83	
Greenwood, First	265	107	
Hardy, Spring River	85	83	
Harrison, Eagle Heights	235	75	
Hicks, First, Ashdown	30	23	
Hot Springs			
Grand Avenue	203		
Lake Hamilton	79	43	1
Piney	161	84	
Jacksonville			
Berea	85	57	
Chapel Hill	127	73	
First	442	101	2
Marshall Road	274	129	1
Second	215	77	1
Jonesboro			
Central	428	169	
Nettleton	266	97	1
Little Rock			
Crystal Hill	177	77	
Life Line	489	153	1
Rosedale	238	69	
Magnolia, Immanuel	76	79	
Marked Tree			
First	121	46	
Neiswander	.97	47	
Monticello			
Northside	97	64	1
Second	274	125	
Mountain Pine	119	52	
North Little Rock			
Baring Cross	602	169	2
South Side Chapel	33	21	
Calvary	417	175	1
Central	275	108	
Forty Seventh Street	174	97	
Harmony	46	28	
Gravel Ridge, First	184	110	
Levy	470	131	5
Park Hill	829	225	
Sixteenth Street	43	36	
Sylvan Hills	265	131	2
Paragould, East Side	288	149	
Paris, First	328	99	
Pine Bluff			
Centennial	266	113	
First	760	185	1
Green Meadows	73	42	2
Second	199	91	
Watson Chapel	188	82	3
Pleasant Plains	55	32	
Rock Springs	77	47	
Russellville, First	344	240	
Sherwood, First	183	108	
Springdale			
Berry Street	108	53	
Caudle Avenue	120	37	
Elmdale	359	98	
First	397	125	1
Oak Grove	74	45	
Tillar, First	46	27	
Van Buren			
First	376		4
Chapel	35		
Jesse Turner	14		
Vandervoort, First	60	38	
Walnut Ridge, First	310	121	
Warren			
Immanuel	259	91	
Westside	81	53	
West Fork	88	48	2
West Memphis			
Calvary	276	116	
Ingram Boulevard	285	102	

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In the world of religion



A SMALL STREAM near Bumbo, Uganda, East Africa, serves as a baptistry for Southern Baptist Missionary Jimmy D. Hooten and converts. Other church members watch as the pastor calls the name of the candidates for baptism and leads the congregation in singing hymns between each person's baptism. The village of Bumbo is about 35 miles from Mbale. (Photo by H. Cornell Goerner)

Jesus no rebel against the establishment professor says

SEATTLE—Youthful rebels who point to Jesus Christ as an example of one who rebelled against the establishment are in error, according to the chairman of the Seattle Pacific College history department.

Dr. Roy Swanstrom said "Jesus never struck out blindly against a vague 'establishment.'"

Making his comments in a talk to faculty and students here the professor

said Jesus "hit specific targets—the hypocrisy of the Pharisees, the unbelief of the Sadducees, the self-interest of the money-changers in the temple . . ."

The instructor called on his hearers to wholly reject the vulgarity, the hatred and the violence of extremists on both sides. He urged also that Christians today be a positive force in solving, in a spirit of Christian love and goodwill, the admittedly serious problems of our society. (EP)

Jerry Beaven leaves Billy Graham team

Jerry Beaven, for 13 years director of crusade planning and organization for Evangelist Billy Graham, is now serving as consultant and advisor for the Haggai Evangelistic Association.

After leaving the Graham Team, Dr. Beaven served as vice president of the Rexall Drug Company until last October, when he formed his own consultant and advisory organization to assist American evangelical groups.

With his office headquartered in Hollywood, Calif., Beaven continues to be a frequent air traveler. He has completed two round-the-world trips this year, in addition to visits to Europe and the Middle East, where he is assessing the invitations now before the Haggai team for overseas efforts.

Utah voters reject liquor by the drink

SALT LAKE CITY—Utah voters have defeated a proposal to legalize sale of liquor by the drink.

The proposal had drawn opposition from the Church of Jesus Christ of Latter-day Saints (Mormon), which had unsuccessfully tried to keep the referendum off the November ballot.

Defeat of the proposal means that Utah will retain its present liquor laws, which forbid sale by the drink of beverage having more than 3.2 per cent alcohol in restaurants and bars. (EP)

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