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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

February 12, 1970

We're still slaves

When someone says of you, "He is his own man," it is most likely meant to be a compliment. But whether it actually is may depend on what sort of fellow you are.

All that we say about the individual and his inherent rights and independence notwithstanding, there is a sense in which no one is ever "his own man."

This was the special emphasis in a Sunday School lesson recently on Romans 6.

Paul places all of us in one of two categories of humanity. Either we are the slaves of sin or we are the slaves of righteousness. And no slave is his own man:

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness

"Being then made free from sin, ye became the servants of righteousness" (Rom. 6:16, 18).

Writing at a time in which more than half the people of the so-called civilized world were slaves owned by earthly masters, Paul emphasized to the Corinthian Christians that they were not free to do just as they pleased, now that they had accepted Christ:

"What know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19-20).

Someone brought out in the class discussion that it is just as true of a church as of an individual Christian that the church, even though independent and self-governing, does not have the freedom to do just as it pleases. For the church, as Christians individually, is not its own, having been "bought with a price."

The church, as any one of us Christians, has no right whatever to its own choice in the decisions it must make, aside from what Christ would have it do. The criterion is never "How do we feel about this?" or "What shall we do about this?" but "What does Christ want us to do?"

Whatever the issue, this is it: "What would the Lord have us do?"

The right approach is not to take a vote and let the majority determine the issue, but to seek out, from a study of God's Word and the leadership of the Holy Spirit, how Christ feels about it.

A Christian is not his own man, and so he has no right to decide whether he is going to be Christian in his attitudes, his decisions, and his actions. And the church, as an institution not its own, but Christ's, has no right to decide whether it is going to be the church.

To whom we yield ourselves "servants to obey," his servants we are!

Erwin L. McDonald

IN THIS ISSUE:

A TRIBUTE to Dr. J. R. Grant, one of Ouachita University's better-known presidents is found on page 9; Dr. Bernes Selph writes of his recollections of Dr. Grant on the occasion of "Baptist Seminaries, Colleges, and Schools Sunday," and the occasion of Dr. Daniel Grant's coming to the top post at OU.

THE COVER story, signifying "Baptist Seminaries, Colleges, and Schools Sunday;" is found on page 10.

A SERMON by J. Harold Smith, which was given at the recent state evangelism conference, begins on page 7.

GOD-CALLED ministers is the subject of the fourth of a series on denominational primacy in "I must say it" by Executive Secretary Dr. Charles Ashcraft.

T. B. MASTON'S series continues with an exploration of the Christian's attitude toward war. See page 16.

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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.

Progress with Kansas debt

The Baptist fellowship is sometimes likened to that of a large family. We have our ups and downs, but in the face of real crisis, we are usually pretty well together.

An instance of this is the working out, in recent weeks and months, of a very serious financial problem that developed for the Kansas Convention, when it was discovered that the Kansas Baptist church loan association was insolvent and about \$1.6 million in debt.

Kansas Baptist leaders were able to announce recently that pledges and gifts now total \$623,000, exceeding their goal of raising \$500,000 within the state. A committee of state convention executive secretaries have raised \$442,000 in pledges from other state conventions. These amounts, along with a weekly allocation of \$1,500 in current Coopera-

tive Program funds, will retire the indebtedness within five years.

This tackling and solving of so serious a financial problem is reminiscent of what Arkansas Baptists, under the leadership of the late Executive Secretary B. L. Bridges, achieved during the depression of the 1930s. With convention creditors offering to settle for a fraction of amounts owed them, Dr. Bridges gallantly led in the payment of every dollar of the debts.

Optimism for bringing the Kansas crisis to solution is increased by the calling of James Curtis (Pat) McDaniel as the Kansas Convention executive secretary. Mr. McDaniel, as field representative in the church loans division for the Southern Baptist Home Mission Board, has been one of the leaders in helping Kansas Baptists to solve their problem, and seems to be "tailor-made" for his new post.

Opportunity through churches

The same mail that brought a report on an address by Evangelist Billy Graham in which he said that today's young people "will either help us save the world or preside over its destruction" also brought a story about students from North Texas State University, Denton, using their six-day semester break to work in the slums of New Orleans.

Young people, simply because they outlive the

rest of us, have to be the key to the solution to any continuing problems. Their personal involvement, as illustrated by the North Texas State University volunteers, is always a bright spot in day-to-day affairs. And, as was emphasized in the Mission 70 conference of Baptist college young people in Atlanta during the Christmas holidays, local churches offer young—as well as older—Christians their greatest opportunity for building a better world.

Sees decline of councils of churches

Local church councils are caught in the middle by their middle-of-the-road stands on social issues and are finding themselves in difficulty all across the nation.

This is the appraisal of Raymond Jennings,

pastor of First Baptist Church, Berkeley, Calif. He said that "the conservatives are disenchanted with the councils' social-action stands, and the social-action groups are turned off because they're tired of getting nothing but resolutions and no real action."

Clabe Hankins sez:

Seed a feller with chains on his tires mopin' along atter th' most of th' ice an' snow was off'n th' streets. He would run away off to th' edge of th' road tryin' to stay on whatever leetle bit of ice was left. Which reminds us that while it's wise to prepare ahead fer the' freeze, it's jist as important to be prepared fer th' thaw. Them that's allus lookin' fer troubl is likely to find it, regardless of th' weather!

See by th' papers that Andy an' Harriet Hall is leavin' Fust Church, Fayetteville, atter more than 16 years. Jist about th' time folks learns how to put up with a preacher, he jumps up an' moves. I thought th' way Harriet had bragged about th' purty snow, in her columyn in th' Arkansas Baptist paper, that they liked winter weather. They claim, howsomever, that havin' palm trees, an' oranges, an' grapefruit, an' kumquats growin' in th' yard of th' new parsonage, in Delray Beach, Floridy, didn't have nuthn' t' do with ther' decision.

The people speak

Expresses gratitude for song leaders and instrumentalists

There has never been—and we hope will never be—a criterion for placing a monetary value on our service in the Master's Kingdom. We gladly give, and love, and serve for Jesus' sake.

We do not prefer one group "against" another, but credit to whom credit is due.

I've often wondered how we may better show our appreciation for the large host of song leaders, organists, and pianists who through the years have "served without pay". I hope we have long past—and I believe we have—the day of ridicule or resentment of and to them (most often because of jealousy). Shame on the guilty!

During my 44 years as pastor, I have admired, observed, and appreciated these faithful servants. Though many times unconsciously imposed upon, they continued faithful. Not only for teaching, training, prayer, and worship periods of the church, but also whenever the church building is to be used, they are many times "taken for granted"—even expected—to be a "part of it", free gratis!

I've considered the cost in time and money our "free" song leaders and instrumentalists have expended to prepare for these activities. Have you taken and paid for lessons in these fields? Sometime compare the costs of this preparation with that of our other ministries (with remuneration during training period considered).

I think of the time and money they spend in selection of materials and rehearsals for the next Sunday's worship that they might prepare my congregation for the message. (The burden is sometimes increased by someone who has misplaced the music or changed the "stops" on the organ.)

Of course, the instrumentalist and song leader must be on time! Others may be excused, but who can start without music?

In my experience, these co-laborers have been among our leaders (1) exemplary lives (should and must be), (2) in stewardship, (3) in teaching, training, praying, and witnessing—in fact, in all phases of church life.

Our love for them grows with time, but how may we better show it? I suggest some ways and welcome other suggestions:

1. See that they are church elected and church "backed."

2. Tell them regularly that we appreciate them and their services.

3. Show appreciation for them, for the Lord and his house by our reverence while they are playing or singing. Please know that the prelude and offertory are parts of worship. Our instrumentalists are speaking with their fingers as surely as we with our mouths.

4. Pray regularly for them.

5. Respect the instruments they use as much theirs as the teachers desks or the "pastor's" pulpit. Help keep their tools sharp.

6. Do not impose extras upon them.

7. They are usually gracious to play and sing for individual events—often at cost to them. Why not pay them as you "pay the preacher"?

I must say it!

Denominational primacy —a God-called ministry

(Fourth in a Series)

Heaven's highest achievement, apart from the atonement, is the high calling of God in Christ (Phil. 3:14). This calling embraces apostles,



prophets, evangelists, pastors and teachers (Eph. 4:11). Insomuch as the churches represent God's most absolute investment, it would appear that the office of pastor is supreme. The pastor has been appointed the under-shepherd (Acts 20:28). He operates on the firm foundation of divine orders (I Pet. 5:2).

As God's highest appointee on earth he stands closest to the heart of God and the soul of man. The atonement would lose much of its efficacy without anointed, ordained men to call attention to it. The main purpose of the churches is to promulgate the atonement and inform the people on God's revelations. The concept of the sheep informing the shepherd where the greenest grass is to be found is not common in the New Testament.

One bearing the highest seal of heaven's finest office should be the best informed man in his community. God is

8. Why not some "tangible" token of appreciation—especially if they are not on the pay roll of the church?

9. Honor their recommendations on all things pertaining to the music program of the church.

10. Pay their expenses to our associational, district, and/or State music events, and re-imburement for expenses of the offices.

May the Lord bless them, keep them, and give us more like them.

—John M. Basinger



not handing out medals for ignorance

This man should be the best man, spiritually and morally, in his element for he leads by divine orders and is directly responsible to God. Since his image reflects the person of God he must be an extraordinary man approaching the remarkable. He should be respected as the ordained undershepherd of God's heritage and supported with a living standard commensurate with those he is expected to attract to the kingdom of God.

These men are not recruited, nor are they ordained on adaptability lists or I. Q. considerations (I Cor. 1:26-31). They are called of God. Some denominations equate all good vocations as the same. All of God's redeemed children are called to serve God in some capacity, but men called of God into the gospel ministry, have a special calling, which no one else on earth has.

The Southern Baptist Convention will be a great tool of God so long as it allows God to select his leaders in our wonderful business of promulgating the atoning grace of our Lord.

If your concept of a God-called ministry has faded, look into a mirror, comrade, you may have faded also. One man's opinion—I must say it!—Charles H. Ashcraft, Executive Secretary.

The people speak

Race relations poster

The Jan. 29 cover is shocking, both in the estimate of Negro teen-agers and the assumption that it will be acceptable to the majority of your readers. Perhaps the latter idea concerns me more because I fear it is true.

If the Tom Sawyer idea appealed to you, why didn't you have a white teen-ager in the picture? Tom was. But if you really wanted to show the kind of Christian race relations that Arkansas so desperately needs, why didn't you show white and black teen-agers working together? Or would that lose too many readers?

The whole idea of a special day for encouraging better race relations is rather pathetic anyway, when we need people acting like Christians 24 hours a day, seven days a week. If the hypocrisy of so many Southern Baptists were not tragic it would be ridiculous. —Nancy Lawrence, P. O. Box 467, Lake Village, Ark. 71653

REPLY: The Jan. 29 cover was one of several photographs sent to us by the Christian Life Commission promoting Race Relations Sunday. We chose it as the best of the lot for the purpose—emphasizing race relations and Mission 6:8.—ELM

Pastor chosen as Home superintendent

Maurice Caldwell, executive director of the Arkansas Baptist Home for Children, has announced the employment of Charles W. Belknap as superintendent of the home. Mr. Belknap, an ordained minister, comes to his new position from Dermott, where he is presently pastor of the Dermott Church, a position he has held since 1967. He served as pastor of Elaine Church, 1964-66; and Greenlee Memorial Church, Pine Bluff, 1962-63.

Prior to his work with these churches, the 36-year-old Blytheville native held positions with First Church, Stuttgart, 1959-61, as assistant pastor and educational director.

After graduation from Blytheville High School, Mr. Belknap attended Ouachita University, from which he was graduated in 1955. Following his graduation he attended Southern Seminary, Louisville, from which he was graduated in 1959.

He is married to the former Miss Paty Ruth Bartholomew, Manila. The Belknaps have three children, James Steven, 14; Susan Marie, 9; and David Wayne, 6.



MR. BELKNAP

Arkansas all over Rockefeller Fund gives to Baptist Medical Center

The Rockefeller Brothers Fund has made a grant of \$500,000 to the Arkansas Baptist Medical Center, R. A. "Brick" Lile, chairman of the board of trustees for the Center, has announced.

recent building fund campaign to more than \$2.8 million.

John A. Gilbreath, executive director of the Baptist Medical Center System, said plans and specifications have been completed and are now being reviewed by the Hill-Burton office of the United States Department of Health, Education and Welfare.

Mr. Lile said that the grant brings the

Webb is ordained

Dan Webb has been ordained to the ministry by Temple Church, Crossett. He has been called as pastor of Union Hill Church, Engles, Ark.

Mr. Webb, who owns a supermarket in Crossett, has served as a deacon for 15 years and has taught Sunday school.

When asked what he thought was most appealing to the Rockefeller Brothers Fund in making this gift, Dr. Gilbreath said, "I personally feel that our pioneering work in the treatment of the mentally ill in a general hospital and the fact that our plans call for a wing dedicated to such treatment played a large part in their final decision."

Beacon lights of Baptist history

A distinctive message*

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

In some quarters today doubt is expressed that Baptists have anything distinctive to say. Founders of the American Baptist Publication Society in 1824 did not feel that way.

Before removal of the Society from Washington to Philadelphia but two of the 31 tracts published were distinctively Baptist. One of these was "The Practical Use of Baptism."

According to the history of the Society the total output of publications would not exceed three percent on "distinctives." But this output was an exceedingly precious contribution that would not have been made otherwise. It further claims such publication has made a tremendous impact upon the spiritualization of American Protestantism.

The ABPS supplied nearly all the handbooks on this intensely practical matter. The first bound volume was titled *The Baptist Manual*. The Board of Publication stated that its design was to give a correct exposition of Baptist principles, particularly adapted to the wants of the West. This area of the nation was being settled and Baptist leaders were anxious that newly won converts understood biblical truths.

Among other treatises the manual contained Pengilly on baptism, Booth on close communion, the history of Burma Mission, and Mrs. Wade's address on "The Duties of Church Members to Each Other and to Their Pastors."

When the manual was published, the first article was strictly evangelistic. This volume covered the inception, indoctrination, and practical living of the Christian.

No wonder President Basil Manley of the State University of Alabama wrote that the *Baptist Manual* as a book of reference should be possessed by every member of the church to read and to lend inquirers. The first handbook went through many editions.

It may be true that we are not as polemically minded to day as those of another century, but the truth that our forefathers grappled with has not changed. Somehow we ought to learn to teach it acceptably. It constitutes the cutting edge of our theology and should be kept sharp.

*Lemuel Call Barnes, Mary Clark Barnes, Edward M. Stephenson, *Pioneers of Light* (Philadelphia, American Baptist Publication Society, 1924) pp 53-56

Clark heads ASU Baptist student work

Benny Clark, former Baptist student director at Henderson State College, is the new Baptist student director at Arkansas State University.



MR. CLARK

Mr. Clark succeeds Dick Bumpass who has become the Baptist student director at the United States Naval Academy at Annapolis, Md. Mr. Clark was Baptist Student Unpresident at both Southern Baptist College and Arkansas State University. In 1964 he served as a summer missionary to Africa. Mr. Clark holds the Bachelor of Divinity from Midwestern Seminary.

He is married to the former Ella Claire Heustess of Forrest City. The Clarks have a four-month-old son, Matt.

Estate planning seminar scheduled

A seminar in estate planning, sponsored by the Arkansas Baptist Foundation, will be held at Second Church, El Dorado, Feb. 16 and 17. Attorneys, insurance executives, and bankers will speak on topics relating to the handling of estate finances.

Foundation Executive Secretary Ed F. McDonald said that the seminar is a service to Baptist people, and there will be no registration fee or other charge for attendance. The host church will provide a nursery for preschool children, beginning at 8:30 both mornings.

A coffee hour will be held from 8:45 to 9:25 a.m., preceding the seminar, which is scheduled from 9:30 to 11:45. This allows 45 minutes for the presentation of each topic and 30 minutes for questions.

From the churches-

First Church, Mountainburg, ordained A. C. Vincent as deacon Jan. 25.

Marcus Floyd, a deacon of First Church, Van Buren, led the ordination prayer.

Deacons of the host church taking part included: Mark McCabe, Dale Hutchison, Charles Coleman, and Scott Richardson.

Paul E. Wilhelm, associational missionary, Clear Creek Association, brought the message. Herbert Stout, pastor, served as moderator and led the questioning.

Deaths

Guy Ozment

Guy Ozment, 48, a Jonesboro insurance executive, died Feb. 3. He was a member of the Nettleton church.

Survivors are his widow, two daughters, his parents, a brother, three sisters, and a grandchild.

Mrs. Horace Thomason

Mrs. Myrtle Estell Heflin Thomason, 70, Jacksonville, died Feb. 4. She was the widow of Horace B. Thomason. She was a licensed practical nurse and a member of First Church, Jacksonville.

Survivors are a daughter, a sister, a brother, and four grandchildren.

John A. Parker

John A. Parker, 81, Little Rock, died Feb. 4. He was a retired store owner. He was a member of the men's choir and Brooks Hays Sunday School Class at Second Church, Little Rock, and was a member of the Keen Club, Temperance Union, and Wholesale and Retail Grocers Association.

Survivors are his widow, a son, two sisters, and three grandchildren.

Dennison F. Yates

Dennison F. Yates, 62, Little Rock, a retired minister, died Feb. 4. He was a right of way negotiator for the state Highway Department. He was a graduate of Ouachita University, and had been a pastor in Central Association for 25 years. He had served at Lake Hamilton Church, Gravel Hill Church at Benton, First Church at Cotter, and First Church at Gould.

Survivors are his widow, four sons, two daughters, a brother, two sisters, and eight grandchildren.

Harmon H. Dunlap

Harmon H. Dunlap, 58, a native and life-long resident of Craighead County, died at Veterans' Hospital, Memphis, Jan. 24.

He was a deacon of First Church, Lake City, member of the finance committee, and had served the church as mission superintendent, as chairman of the pulpit committee, and as junior Training Union leader.

Survivors include his widow, Mrs. Ruth Dunlap; two sons: Bruce, Benzonia, Miss.; and Charles, Louisville, Ky.; two daughters: Linda (Mrs. Gary) Owens and Miss Sarah Sue Dunlap, both of Lake City; four step-children: Bruce Greeno, Mrs. Waynette Wood, Mrs. Judy Davis (all of Lake City), and Mrs. Ann Prince, Harrisburg; one sister, Mrs. Cleo Pack, Lake City; one half-sister, Mrs. Charles Lamkin; two step sisters: Mrs. Elsie Allen and Mrs. Lettie Bannom; two brothers: Pete and Marvin Dunlap, both of Jonesboro; one half-brother, Hugh Flynn; two step-brothers: Everett and Elvis Flynn, Wyandotte, Mich.

Daniel Burke

NEW YORK—Daniel Burke, 96, president emeritus of the American Bible Society since 1962, died at his home in Summit, N. J., on Jan. 26, after a long illness.

Accepts new field

Former Arkansan Bill H. Lewis recently became pastor of Temple Church, Santa Barbara, Calif., after a four-and-one-half-year pastorate of Castlewood Church, Vallejo, Calif.

There were 400 additions to the Castlewood church during that period, a new educational building was built, and finances increased by \$16,000, Mr. Lewis reports.

Mr. Lewis is one of six associates with the California Baptist Evangelism department. He was the featured speaker of the opening session of the State Evangelism Clinic this year.

In 1969 Lewis published his second book, "How To Be Really Happy, Consistently, Forever", and his fourth pamphlet, "What the Bible Says about the Moon."

Mt. Ida calls

L. K. McClendon

First Church, Mount Ida, has called Lewis K. McClendon as pastor.

Mr. McClendon has served the Home Mission Board in the pioneer missions ministry at Silverton, Colo., for the past five years. He served as pastor of College Park Church, Las Vegas, Nev., for four years.

Mr. McClendon is a native of Mena and a graduate of Ouachita University. He served five years as superintendent of missions of Ouachita Association. Prior to this he was pastor of churches at Midland and at Whitesboro, Okla.

Mrs. McClendon is the former Alma McClutcheon of Waldron. They have three children: Lewis Karl II, 14; Sarah Jane, 13; and Mary Virginia, 11.

J. W. Royal, Benton, has served as interim pastor since September.

Meeting postponed

A music reading clinic for state music workers, planned for Feb. 20 at Ouachita University, has been postponed. It will be held in conjunction with a state-wide church music workshop, scheduled for March 19-21 at Ouachita, according to Ray Holcomb of the OBU School of Music.

The living Lord

By J. HAROLD SMITH

Pastor of Windsor Park Baptist Church, Ft. Smith
(Preached at the Ark. Baptist Evangelism Conference)

TEXT: Deut. 5:24-27, "And ye said, Behold, the Lord our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die? for this great fire will consume us: if we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it."

Rev. 1:18, "I am he that liveth, and was dead; and, behold, I am alive forever more, Amen; and have the keys of hell and of death."

I know the Lord is a Living Lord. First, because he came into my heart 37½ years ago. I know He is the Living Lord because my preaching has not been in vain, neither my faith.

If he is not the Living Lord, then we are still in our sins. And Stephen lied in his dying moments, because he said he saw him standing on the right hand of God.

If he is not the Living Lord, then Paul was deceived on the Damascus road by the voice that came from Heaven saying, "I am Jesus of Nazareth whom thou persecutest."

If he is not the Living Lord, then it was really the gardener and not the Lord that Mary spoke to in the garden early on the Resurrection morn.

What turned the disciples' nightmare into a glorious sunrise? It was the joy of knowing that the Lord was alive!

There are those who would have us to believe that God is dead. By the way some of us preach, he must be. We have lost our vision of a Living Lord.

The Living Lord is my Savior, my strength, my succor, my shepherd, my solace, my standard, my shield, and my sovereign. Since he is the Living God, I can tell him all my sorrows, as Martha and Mary did; all that perplexes me, as the exhaustion of the wine at the wedding of Cana. We can tell Him all our doubts, all our pleasures, and all our sins.

Our God is one who speaks, sees, hears,

feels, knows, understands, commands, communes, walks, eats, saves, fulfills, calls, brings, gives, redeems, seeks, suffers, heals, preaches, delivers, bears, ministers, destroys, purifies, dies for our sins. He is alive forever more.

He showed himself alive after his death (Acts 1:3). We read of the armies of the Living God (I Sam. 17:26); the words of the Living God (Jer. 23:36); the servant of the Living God (Dan. 6:20); sons of the Living God (Hosea 1:10); Christ, the Son of the Living God (Matt. 16:8); the children of the Living God (Rom. 9:26); the Spirit of the Living God (II Cor. 3:3); the temple of the Living God (II Cor. 6:16); the church of the Living God (I Tim. 3:15); the hands of the Living God (Heb. 10:31); and the seal of the Living God (Rev. 7:2).

Acts 13:38-39, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

Here we see "through this man"—this Living Lord—that our salvation is a proclaimed salvation—"Preached unto you"; purchased salvation—"through this man"; personal salvation—"unto you"; plenteous salvation—"All that believe"; present salvation—"Is preached," "are justified"; Perfect Salvation—"Justified from all things"; and peerless salvation—"could not be justified by the law of Moses."

This Living Lord is made plain, revealed; made clear in both the Old and New Testaments as the mountain peak of all personalities, maximum of all power, maker of all peace, medicine of all physicians, mediator of all pardon, master of all people, and message of all preachers.

We know that in our Living Lord all human sorrows hide in his wounds, sickness is healed by his stripes, sins hang on his cross, shouts hover over his empty tomb, service hinges on his blessed return, souls are held in his nail-scarred hand, and studies are heightened by his inspired Scriptures.

This Living Lord has provided for our human family—for All races and all religions—an unspeakable gift (II Cor. 9:15).

In this "unspeakable gift" we behold a gift that is unsearchable (Eph. 3:8; Job 11:7); unchangeable (Heb. 7:24; Heb. 13:8; Mal. 3:6); undefiled (Heb.

7:26); unequaled (Rom. 8:32), because our Living Lord brings life (Rom. 6:23; John 10:10), light (Eph. 5:8; I John 1:7), love (Rom. 5:5; I John 4:19), liberty (John 8:36; John 10:9), leading (John 16:13; Psa. 32:8), learning (John 14:26; I John 2:20, 27), likeness (Col. 3:10; II Cor. 3:18); unmerited (Rom. 6:23; Rom. 5:8); and unlimited (Col. 3:10; II Cor. 3:18).

This Living Lord is the greatest of all personalities, powers, physicians, poets, priests, prophets, preachers, and is the provider of peace, pardon, promises, and all provisions.

Since he is the Living Lord, we need to listen to him, love him, live for him, look to him, and long for him.

He meets the need of humanity anywhere, everywhere, anytime.

He is easy to contact, call upon, and counsel with. He is ready to grant interviews with the wicked, weary, and wayward.

Since he is the Living Lord, he is able to bless little children, comfort perplexed fathers, relieve grief-stricken mothers, and is never too busy to answer the cry of a troubled heart.

As the Living Lord, he reveals himself as the Lamb of God to the lost, the light of the world to the blind, and the love of God to the forsaken.

As the Living Lord, he is able to deliver us from the penalty of sin, by his atoning death (I Pet. 2:24); power of sin, by his resurrection (Col. 2:12-13); pollution of sin, by his indwelling presence (Jn. 15:4-5); pauperism of sin, by the riches of his Glory (Eph. 2:7); pleasures of sin, by the presence of his right hand (Psa. 16:11); principle of sin, by his operating love (I Jn. 3:6); and presence of sin, at his glorious return (Phil. 3:20-21).

As the Living Lord, he forces sin to surrender its hold upon man and stop hindering man.

Are we failing to preach a "Living Lord"? Is he real in our witnessing, working, watching, worshipping, and winning? Seeing him as our Living Lord, we will have burdens lifted, fears will be driven away, confidence and victory will come into our lives, become more than conquerors, black clouds will be turned inside out to show only their silver lining, souls will be saved, saints

(continued on page 8)

Sermon

(From page 7)

will rejoice, all our financial needs will be met, and his church will take on new happiness and new hope. The Devil will tremble and our Lord will be exalted to his rightful place.

As our Living Lord, he can still speak and the "multitude will fall backward," the storm cease her raging, the tree wither, the fish hasten to the net, the sun cease her journey across space, and the evil spirits come out of men.

This Living Lord should stir our souls, melt our stubborn minds, condemn our carnal consciences, overcome our worldly passions, free us from our stingy giving, loose our tongues to fearless preaching, and send us out into the highways and hedges to find the Lost. Oh, how we do need holy men who are gospel-fired, love-dominated, work-obsessed, Spirit-filled, and Holy Ghost-controlled.

Because of this Living Lord, we are complete! Complete in him!

Our hand is whole because his was pierced.

Our brow is free because his bore the crown of thorns.

Our soul escapes because he went through the horrors of hell.

He was humbled that we might be exalted.

He became poor that we might be rich.

He was clothed with dirt in order that we might wear his royal robe of deity.

He entered into our grave in order that we might sit upon his throne.

He emptied himself of all his glory in order that we might be filled with the fullness of God.

He suffered the rod in order that we might enjoy the reward.

He bore the punishment in order that we might be given a pardon for all our sins.

He was wounded in order that we might be healed.

He drained the cup of wrath in order that we might drink from the well of salvation.

Oh, preachers, what a gospel to preach! The gospel of the Living Lord. What a Savior to declare to the nations. In a world torn by sin, strife, sorrow, shame, suffering, and Satan, we have the answer—the Living Lord!

Preaching such a Lord will eliminate the generation gap with our youth, eliminate the hatred between the races,

eliminate the pessimism in our churches, and eliminate our lack of soul-winning.

The modernistic, liberal preacher with a bloodless message, dead God, little Christ, with a "cross" but no Living Lord, is the greatest menace of the hour. In a world on fire with sin, as a fire-extinguisher he is as useless and of no more value than a parachute in a submarine!

Let our Living Lord take you by the hand and show you that Satan is a defeated foe, sinners need to repent now, saints are his precious children, and that even though the stars may fall, the sun become black as sackcloth, the mountains tumble from their foundations, the great seas be licked up, the moon become blood, the very world itself rattle down in chaos. When all is said and done, our God will still be the Living Lord.

May this simple message and these glorious truths on the assigned theme, "The Living Lord," be by the Spirit of God so blessed to each of you precious men of God that these truths may sustain, strengthen, stablish, encourage and inspire you to live for him in these strange and troublesome times as we go back to our assigned portion of his vineyard to labor for our Living Lord.

I am sure that all of you have heard of the Persian king who was faced with an invading army three times as strong as his own little, faithful band of soldiers. The battle was scheduled to begin at sunrise. At dawn he assembled all of his soldiers and stated that before Persia could go to battle that day it would be necessary to sacrifice three of their soldiers.

Who would be the first volunteer? Immediately the commander-in-chief of the forces of Persia stepped forward and offered to sacrifice his life for the cause of Persia and the king. The king asked him to step into a nearby tent. There was silence, then the dull thud of steel as it pierced flesh and bone, a dying groan, and a flow of warm red blood from under the canopy of the tent.

The king stepped out and asked for a second volunteer. The captain of the host immediately offered himself. Again the king and the captain of the host entered the tent. There was a dead silence and then the dull thud of steel as it pierced into flesh and bone, a dying groan, and a second flow of warm red blood from under the canopy of the tent.

The king stepped out the third time with his bloody dagger and asked for a third volunteer. Without hesitating, the bravest, most valiant of all the privates of the ranks of Persia offered himself. The king and the soldier entered the tent. Again, there was a deadly silence, and for the third time the dull thud of steel as it plunged into flesh and bone, a dying groan, and the third flow of

warm red blood from under the canopy of the tent.

As the king stepped out of the tent, he cried, "Let us go to war and win for Persia this day."

A great silence fell over the Persian army, and then a tremendous cry, "But, O King of Persia, who shall lead us in our battle today?"

The king stepped backward, pulled a ripcord, and the tent fell apart. There stood the commander-in-chief, the captain of the host, and the brave soldier, with a dead goat lying at the feet of each man. The king cried, "These three shall lead Persia to victory today!"

As we stand facing our enemy, the roaring lion, we look up into the face of God and with a trembling voice cry, "Lord, who shall lead us to victory today?" And our Lord lifts back the clouds of glory and we see Jesus Christ, and the Heavenly Father declares, "The Living Lord shall lead you to victory this day!"

Levy deacons honor secretary

The Deacons and Pastor of Levy Church in North Little Rock recently passed a resolution commending John T. Carter Jr. for 20 years service as the secretary of their deacon group.

A certificate of recognition for this service was presented to Mr. Carter by Pastor L. Alfred Sparkman on behalf of the deacons. Deacon Carter not only had near perfect attendance at meetings throughout this period and kept detailed notes of each meeting, but he had these minutes printed and bound periodically at his own expense and presented them to the church for a permanent record.—Church reporter



MR. CARTER



MR. LEWIS

Lewis to Paragould

Glen Lewis has accepted the call of Calvary Church, Paragould, to serve as youth director. Mr. Lewis and his wife, Bonnie, are enrolled at Southern College.

Tribute to my college president

BY BERNES K. SELPH

Dr. James Richard Grant served as President of Ouachita College, Arkadelphia, during my student days, 1933-37, and for many years afterward. I saw him first on an August afternoon, 1933, when my father Joe Sullivan introduced him to me. Joe, while conducting a revival in my home town, learned I had been called to preach and told me I should go to Ouachita. So we had driven over to Arkadelphia to make arrangements for my entrance.

The meeting that afternoon opened a new era for me. The considerate, dignified, but friendly manner with which I was greeted by Dr. Grant proved to be that extended to other students as well.

I saw him often. A small enrollment, living on the campus, and with his office in the middle of the school grounds made him a vital part of the school life. Spending one term in summer school and knowing two of his children who played with my landlady's children gave me a chance to observe him in ways I could not have done otherwise. He was more than a president; he was a friend.

I had finished high school three years previously, was a little older than the average student, and thought I would have to double the effort to stay up with my classmates. My mother had told me about assemblies and chapel services in college being opportunities for learning. Oftentimes, I had other things on my mind, but I soon learned to listen to Dr. Grant when he spoke. We had the usual programs of special speakers, club day, etc., but the ones I looked forward to most were those in which our president just talked to us.

His talks were witty, informative, and inspiring. He was a pastmaster at presenting a dead-pan face when he had left you holding your sides in laughter. Now and then, he would tell about his past experiences. Many recall Gum Log (his home community) and the diamond he bought (cheap glass some shyster sold him). When he had finished with these, one had been well entertained.

He used the lighter vein to get his point across. One day in chapel he reported that someone had stolen the school Bible. He said, "I hope he reads it and by doing so returns it."

To those who dragged in late he reminded them of the 11th Commandment: "Thou shalt not poke."

I had a class in psychology under him one summer. We were discussing some subject one day and a girl said, "Dr. Grant, sometimes I think I would feel better if I could scream to the top of my voice." She thought he would give some long, theoretical explanation about how she felt, but he replied, "Why don't you? You probably would."

He was so human. I never thought of Dr. Grant having any "airs" about him. He was president and knew it. We knew he was president and respected him. Those who did not know he was president of the college would learn it sooner or later, and if they did not, this seemed to matter little. I did not detect any evidence that he, nor others, had to bolster his ego. Perhaps the fact that he had progressed gradually through the years to his status accounted for this. He was a quiet, simple man who did not seek to impress.

He had his share of the worries of a president. Not all enrolled were particularly interested in education, or the Christian welfare of the school. I am sure he knew a great deal more about what went on than he sometimes acted. One reflection of this came out one day when some boys were huddled up on the side walk. As he passed by, he paused, peeked over their heads toward the ground, and said, "I'll fade you five." Though they were not throwing dice, some had been doing so on the campus. This gambling terminology was his way of telling them he knew about it.

Those were trying years. Money was scarce. Offerings to churches were low, which made the convention's budgetary receipts low for the school. The student body was small, though we celebrated "Miss Four Hundred" my freshman year when we reached that enrollment.

Two fires on the campus, small salaries, plus slow and late payments of fees must have taxed his patience, faith, and sanity. But in the midst of these things I do not recall a despondent or negative spirit. He tried to present a positive, but sane picture. He did not blame nor deride. He helped the students have the right attitude toward God, the churches, and the denomination.

He loved and supported the First Baptist Church of Arkadelphia. He attended worship services regularly, even Wednesday nights, when his work permitted.

I remember a hot Sunday evening in 1934, before the days of air-conditioning. Someone suggested that the men remove their coats. All did, except Dr. Grant and the preacher. He simply could not bring himself to this. He had followed the professional style of dress too long.

There was nothing flashy about him. He dressed in good taste. One thing always stood out in my mind about his dress . . . his clean, white, stiffly starched shirt collars. Why they impressed me so, I am not sure. It may have been that I had only two or three white shirts and wore grey cotton work shirts to class.

The Grants took trips in the sum-

Dr. Selph is pastor of First Church, Benton. He writes a weekly historical column, "Beacon Lights of Baptist History" for the Arkansas Baptist Newsmagazine.

mer. I recall one year they made a trip through the eastern and northern part of the United States. He sent back daily accounts to the newspapers which we read with keen interest.

He reprimanded me once. I dated a young lady (later, to become my wife) who worked in the stack room of the library. The doorway to this room was across the hall and up some distance



A DREAM of the years had come true for Dr. J. R. Grant as this photograph was made, back in the 1940's and upon his return from Chicago where Ouachita College (now University) had just been admitted to membership in the North Central Association of Schools and Colleges.

from the door opening to his office. Teasing her one day as I stood in the doorway to her work room, I seized her wrist and would not let her. He came out his door just in time to see her struggling to free herself. Though she and I were laughing, this did not strike him as humorous, at all. When he called to us I could have gone through the

(continued on page 10)

Tribute

(From page 9)

floor, I was so embarrassed. I was more embarrassed when he asked me into his office and told me pointedly he did not think I was acting a gentleman. He graciously accepted my profuse apology and that was the end of it—except in my memory.

I rarely saw him after completing college. But some ten years later when I received my graduate degree he wrote me a heart-warming letter. He knew the tremendous progress I had made since the time I first saw him that August afternoon, and his expression was most encouraging. I am sure other students received similar letters through the years.

No doubt his background accounted for much of what he was. I did not know too much about it during my student days. It was only later, when I read his biography by his daughter, Mrs. Andrew Hall, that I learned of his rural school days, degrees from state schools and universities, and experiences in the classroom. What she said threw light on his expressions of sympathy, patience, understanding, and optimism. He had tasted deeply of human experience from many fountains. Mixed well, these had helped him hold his head high, walk with an open face, and extend an encouraging hand. It was a privilege to have known him. I held him in high esteem.

His youngest son, Daniel, is now president of Ouachita University. He is one of the children who played with those of my landlady in the ravine on the campus. He is my daughter's president. I am glad.

The cover:



Picturesque procession

For the first time in its 111-year history, Southern Seminary, Louisville, Ky., held its commencement procession in the snow.

An unusually dry snowfall on the morning of the march left conditions just right for a strikingly beautiful memory of graduation for the 128 graduating students.



CHARLES CHAMBLISS (left) and **James Ford**, both of Ouachita University, received their doctoral degrees from the University of Arkansas on Jan. 24.

Chambliss, who is professor of education at Ouachita, completed his doctoral work in August. He received an Ed. D. in higher education.

Ford, who is with the Arkansas Technical Assistance Consultative Center on school Desegregation, with headquarters at Ouachita, received an Ed. D. in Education Administration.

Baptist beliefs

Man's deeds, God's designs

BY HERSCHEL H. HOBBS

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

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up . . ."—Acts 2: 23-24

This presents quite a different picture of Peter and the other disciples. When Jesus was arrested and crucified they were a frightened, defeated group. Here for the first time Peter boldly proclaimed the resurrection of Jesus to a non-Christian group. Only the fact of Jesus' bodily resurrection could have made such a change.

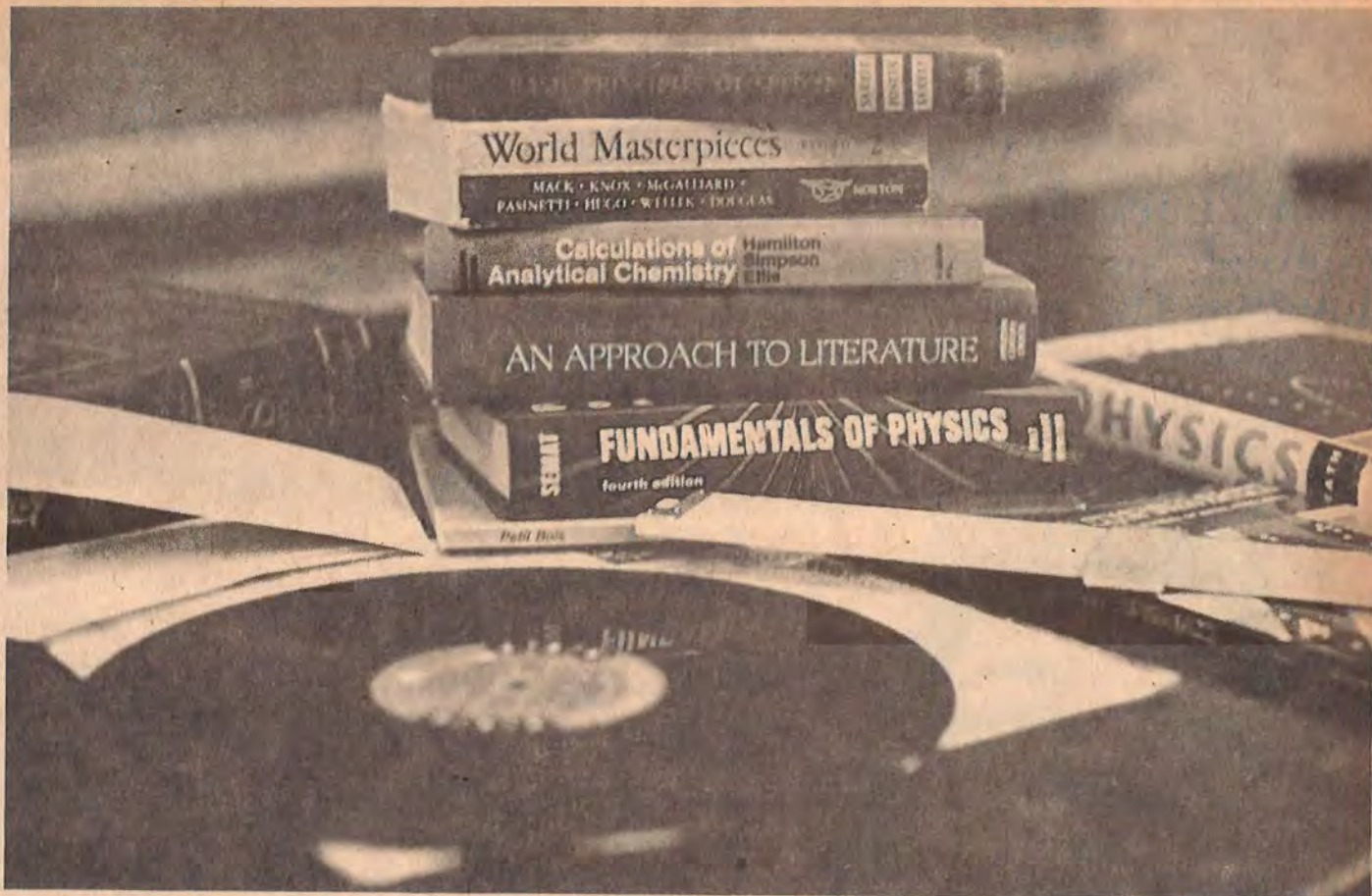
"Him" means "the one," referring to Jesus. "Delivered" probably refers to the betrayal by Judas. Feeling that Jesus was doomed anyway, he sought to profit by the situation. The Jews thought that they were ridding themselves of a menace to themselves and their nation.

In the Greek text "by the determinate counsel and foreknowledge of God" follows "him" and precedes "being delivered." So it is emphatic. Jesus' killers thought that they were in charge of events. But not so. This does not mean that God willed they should kill Jesus. God's "determinate counsel" was to redeem men. By His "foreknowledge" He knew what men would do, but this does not mean that he caused it. He knew beforehand what "lawless" men would do rather than to believe in Jesus. "Lawless" means that they recognized no law to regulate their conduct.

Literally, "through lawless hand fastening to a cross they slew." This was the work of evil men. But "God hath raised up." Had the resurrection been untrue, Peter's hearers could have exposed him as perpetrating a fraud. They did not do so, for the bodily resurrection was true. Jesus did not die as a martyr or criminal. He died as God's redeeming son.

Men slew him. God raised him up. Men did this in wickedness. God raised him in righteousness. He overruled man's evil to work his purpose of redemption.

The world still works to defeat God's benevolent design. But now as then they fail. For when they propose evil they run headon into God's purpose of the ages.



A VARIETY of titles indicates the liberal arts education which is basic to Ouachita University's new Arts-Engineering program.

Engineering students can get arts studies under new plan

The new Arts-Engineering program at Ouachita University presents an opportunity to combine a liberal arts education with that of engineering.

The four-year engineering curriculum at most schools is about 80 percent technical courses and contains almost no space for free electives.

Arts-Engineering students at Ouachita take the same liberal arts courses as do other students working toward B.A. degrees. These courses require an extra year, but according to Dr. Alex Nisbet, associate professor of chemistry, the time spent is well worth while.

"Since engineers now have just as much opportunity to advance into executive positions as do people with business and law degrees, it is essential that they know something besides their own subject," he said.

Ouachita is among the few schools which offer the double-degree program. Participants in the program may obtain a B.A. degree in liberal arts after leaving Ouachita while working toward an

engineering degree in one of three designated institutions. Provisions must be made to complete the required liberal arts courses necessary for the degree.

Schools cooperating with Ouachita in this program are the University of Arkansas, Vanderbilt University and the University of Southern California.

Most institutions that have engineering schools are large, and classes tend to be large, especially in beginning science courses. The largest science class for engineers at Ouachita this year has 45 pupils enrolled, and is divided into smaller groups for laboratory work. Some large universities have classes ten times that size.

The joint program with the University of Arkansas involves a three-year program of study at Ouachita. Following one year at the University of Arkansas College of Engineering, the Bachelor of Arts degree will be conferred by Ouachita. At the end of the fifth year, the student will receive from the University of Arkansas the Bachelor of Science in Engineering.

"... it is essential that they know something besides their own subject. . ."

To enroll for the last two years at Vanderbilt University, the student must have made a grade point average of at least 2.5 during the three preceding years. The prospective electrical engineer will spend one six-week summer session at Vanderbilt University between his third and fourth years.

Prospective civil engineers will spend six weeks in Summer Surveying Camp between the fourth and fifth years. At the completion of this program, the student will receive a Bachelor of Engineering from Vanderbilt and a Bachelor of Arts from Ouachita.

A student who plans to transfer to the University of Southern California takes three years of work at Ouachita and then two years at USC. At the completion of the program, the student will receive a Bachelor of Science in Engineering degree from USC and a Bachelor of Arts degree from Ouachita. USC offers a work-study program involving employment during the fall semester and course work during the spring and summer terms.

Half way around the world, in the Orient, two Arkansas young people labor to help their fellow man...

He in the fields, and she in the homes.

They met in BSU at Arkansas A&M. Now they share their lives with each other, and the world, and each month send financial support to another mission field:

The campuses of Arkansas.

The Cooperative Program supports our witness on 21 campuses in Arkansas. If God leads you to provide special support to this campus ministry in the making of your will write the Baptist Foundation, 525 West Capitol, Little Rock, Arkansas 72201.



-DEAN SHELTON-

Let's pray! Let's give!

March 1-8 is the time suggested for observance of the Week of Prayer and Annie Armstrong Easter Offering for Home Missions. Direction for efforts to involve adults and youth will be found in March issues of WMU periodicals.

Knowledge prayerfully learned will result in offerings sacrificially and joyfully given! The need for the Annie Armstrong Easter Offering is real, for approximately one-half of the Home Mission Board's budget is supplied through this channel. The following on-going programs will receive \$4,900,000 of the proposed \$6,000,000 offering: Evangelism Development, Chaplaincy Ministries, Church Loans, Establishing New Churches and Church-Type Missions, Associational Administration Service, Pioneer Missions, Rural-Urban Missions, Metropolitan Missions, Language Missions, Work with National Baptists, Christian Social Ministries, Work Related to Non-evangelicals.

The wife of a pastor in the great Northeast wrote, "Please challenge everyone you see to give all they can. You folks hold the life-line to our ministry in the land of 'wall-to-wall people.'"

Posters, offering envelopes, etc., are available at State WMU Office, 210 Baptist Bldg., Little Rock 72201.

Meeting scheduled

The 81st annual meeting of Arkansas Woman's Missionary Union will be held at Grand Avenue Church, Ft. Smith, where Clifford Palmer is pastor and Mrs. Nan Shoppach is WMU director.

The session will open at 10 a.m. Tuesday, April 7, and close at noon on Wednesday, April 8. Among featured speakers will be the president of Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, and vice-president of the Baptist World Alliance, Mrs. R. L. Mathis.

Information concerning housing and other program personnel will be announced soon.—Nancy Cooper, Executive Secretary and Treasurer.

THE UNKNOWING

People who know
Are crucified
By the unknowing...
The pattern was set
Long ago
Between two thieves
On Calvary.

—Etta Caldwell Harris

Middies, cadets sue to halt mandatory chapel attendance

WASHINGTON, D. C.—In an effort to break the service academies' rule of compulsory chapel attendance, six midshipmen at the U. S. Naval Academy and a West Point cadet have gone to court.

Their lawsuit, drawn up by attorneys for the American Civil Liberties Union, challenges the requirement as a violation of the Constitution's ban on establishment of religion.

Officials of the Department of Defense would not confirm that such a policy exists, however. They would say only that legal counsel for the government was studying the case.

The young officers-to-be, however, declared that failure to attend chapel puts them under "stringent administrative punishment." One midshipman was allegedly punished with 50 demerits and a 10-hour walking tour.

All three secretaries of the Army, Air Force and Navy branches of service are named as defendants.

Compulsory chapel attendance, the plaintiffs state, violates the Constitution in two ways.

Article VI provides that "no religious test shall ever be required as a qualification to any office or public trust under the United States." And because the students are officer candidates, the suit says, it is a violation of that article to make church atten-

Sees convictions as vital need

INDIANAPOLIS, Ind.—Without a recovery of those lively spiritual convictions and vitalities through which the church itself came into historic existence, Christianity is unlikely long to remain either a serious contender among world religions or an effective alternative to the communist or any other ideology.

So stated Carl F. H. Henry, in an address recently at Butler University here.

"Religion cannot fail to survive, and Jesus Christ cannot fail to judge it," Henry said, "but whether Christianity survives in the next generation depends on the course it chooses."

He singled out as the two most significant religious developments so far in the Twentieth Century "the emergence of atheism globally as a mass phenomenon of major proportions, and the collapse of ecumenical Christianity into a theologically incoherent movement of arrested missionary vigor."

Dr. Henry is editor-at-large of *Christianity Today* and visiting professor of theology at Eastern Baptist Theological Seminary, Philadelphia. (EP)

dance a pre-condition to their commissions. (EP)

Russian Baptist cites upsurge in evangelism

RICHMOND—A Russian Baptist leader reported an upsurge of evangelical Christianity in his country when he spoke at the Southern Baptist Foreign Mission Board headquarters here.

To support his claim, Sergei Timchenko, first vice president of the All-Union Council of Evangelical Christians—Baptists, cited the 13,000 baptisms recorded by the All-Union Council during the past three years.

Timchenko, also a pastor of Moscow Baptist Church, pointed out that his church alone baptized 182 persons in 1969.

In Moscow there are 13 newly registered Baptist congregations, each with 2,000 to 3,000 members, but only the main church where Timchenko serves has its own building, he said.

Government permission can be obtained for Christians to meet in private homes when they do not rent or build places for worship, Timchenko said. Holidays offer many occasions for Christians to gather informally in their homes for worship, he added.

Pastor Timchenko said that Russian Baptists emphasize religious training in the home for their children, many of whom participate in the Young Pioneers and Komsomol (Communist Youth organizations). His own six children, for example, were members of the state youth groups and all but one are church members.

Although there are no Baptist schools in the U. S. S. R., Timchenko said that many young men are studying theology through a two-year Baptist-sponsored correspondence course. Only those who have completed their secondary education are able to enroll in the course of instruction, he added.

Timchenko also discussed the position of dissidents within the Russian Baptist movement. Some Baptists left the All-Union Council to form what they called the Council of Churches because they objected to a Soviet law requiring congregations to register with the government. Some dissenters were welcomed back into the All-Union Council during the 40th Congress of Russian Baptists held recently in Moscow. (BP)

Baptist Men Should Lead In Shaping The 70's

Hear These Men

And Others



Dr. Charles Ashcraft



James Pace, C.L.U.



Dr. Daniel Grant

Discuss

Mission Activities

Personal Witnessing

Stewardship

Christian Education

Moral Problems

Helping Juveniles

Pioneer Crusades

Mission Tours

Baptist Men's Meeting

March 6-7, 1970

Calvary Church

Little Rock

More information available from your Brotherhood Director, Baptist Men's President, or Pastor, or write or call C. H. Seaton, Brotherhood Department, 208 Baptist Building, Little Rock, Arkansas 72201.

TOP TWENTY-FIVE CHURCHES IN GIVING

For January 1—December 31, 1969

TOTAL GIVING			PER CAPITA GIVING				
CHURCH	ASSN.	AMOUNT	CHURCH	ASSN.	MBRS	AMOUNT	PER CAP
L. R., Immanuel	Pulaski	\$67,500.00	L.R., Pulaski Hgts.	Pulaski	1564	\$57,151.18	\$36.54
L.R., Pulaski Hgts.	Pulaski	57,151.18	Faith	Carey	24	627.00	26.12
Fort Smith, First	Concord	44,787.98	Blytheville, First	Miss.	1349	33,807.09	25.06
Pine Bluff, First	Harmony	37,813.48	N.L.R., Indian Hills	N. Pulaski	179	4,365.60	24.38
Blytheville, First	Miss.	33,807.09	Springdale, First	Wash.-Mad.	1016	24,498.01	24.11
Crossett, First	Ashley	33,740.61	Crossett, First	Ashley	1568	33,740.61	21.51
Ft. Smith, Grand Ave.	Concord	33,067.72	Ft. Smith, Immanuel	Concord	549	11,731.44	21.36
N.L.R., Park Hill	N. Pulaski	32,118.51	Camden, First	Liberty	1315	27,329.34	20.78
W. Memphis, First	Tri-County	31,818.82	Fordyce, First	Carey	895	18,450.00	20.61
El Dorado, First	Liberty	31,528.40	Harrison, First	Boon.-New.	979	19,535.15	19.95
P.B., South Side	Harmony	30,494.06	Malvern, Trinity	Central	78	1,553.10	19.91
Jonesboro, First	Mt. Zion	28,076.07	Almyra, First	Centennial	396	7,771.12	19.62
Camden, First	Liberty	27,329.34	Ft. Smith, Grand Ave.	Concord	1692	33,067.72	19.54
Magnolia, Central	Hope	26,629.60	Jonesboro, Walnut Street	Mt. Zion	1009	19,408.57	19.23
N.L.R., Baring Cross	N. Pulaski	25,682.68	N.L.R., Amboy	N. Pulaski	667	12,808.08	19.20
Springdale, First	Wash.-Mad.	24,498.01	Stephens, First	Liberty	432	8,240.31	19.07
Benton, First	Central	24,154.47	N.L.R., Park Hill	N. Pulaski	1687	32,118.51	19.03
Forrest City, First	Tri-County	23,769.55	Paragould, First	Greene	1174	22,258.17	18.95
N.L.R., Levy	N. Pulaski	23,155.80	L.R., Immanuel	Pulaski	3589	67,500.00	18.80
Paragould, First	Greene	22,258.17	Jonesboro, First	Mt. Zion	1510	28,076.07	18.59
Hope, First	Hope	20,791.00	N.L.R., Levy	N. Pulaski	1251	23,155.80	18.50
Harrison, First	Boon.-New.	19,535.15	Ft. Smith, South Side	Concord	797	14,306.20	17.95
Little Rock, Second	Pulaski	19,515.16	Star City, First	Harmony	701	12,456.76	17.76
Jonesboro, Walnut Street	Mt. Zion	19,408.57	P.B., Watson Chapel	Harmony	341	5,983.54	17.54
Jonesboro, Central	Mt. Zion	18,995.83	Hamburg, First	Ashley	747	12,950.65	17.33

Contributions listed are those postmarked after the 5th of the month, others are not included.
 Contributions listed are only through the Cooperative Program. Other mission giving is not listed
 (Compiled by T. K. Rucker, Secretary Annuity - Stewardship Department)

The Christian and war

By T. B. MASTON

Retired professor of Christian Ethics
Southwestern Seminary

War through the centuries has been a continuing and a perplexing problem for many Christians. It has been particularly difficult for some when they have had to make a personal decision concerning their active participation in war. There has developed four or five more or less distinct positions.

Some Christians contend that war is exclusively the responsibility of the government. If one's country is at war the citizen's total responsibility is obedience to the commands of his nation. Some even suggest that the nation and not the individual citizen is re-

sponsible for those he may kill in times of war.

Also, there are some Christians who have no personal difficulty about full participation in war. They see no necessary conflict between their Christian faith and active participation. They are sometimes referred to as "conscientious participants."

There are still others who consider war under some conditions the lesser of two evils. They say that since we are evil and the world in which we live is evil many decisions are not between an unmixed good and an unmixed evil,

Eddleman resigns seminary post to head Heritage group

NEW ORLEANS—H. Leo Eddleman has resigned as president of New Orleans Seminary here to become executive vice president of Religious Heritage of America, with headquarters in Washington, D. C.

He has been president of the seminary, third largest in the Southern Baptist Convention, since 1958.

He announced his resignation as effective Feb. 28, "or at such times as is mutually beneficial and preferable to all concerned."

Dr. Eddleman said that he was accepting the top executive post for Religious Heritage of America "after much prayer and consideration," and that he and his wife "feel that this is the Lord's will for our lives at this time."

Religious Heritage of America is a nation-wide organization committed to keeping alive the fact that the United States was settled primarily by people of faith and that the unique idea of religious liberty was written into the Constitution as a result of their Christian faith, according to Eddleman's statement.

The organization also sponsors an annual "pilgrimage" of top religious leaders in America to the nation's capital and presents awards to outstanding clergymen, church women, and a "Faith and Freedom Award" in journalism.

Eddleman said in his resignation statement that "the work with New Orleans Seminary has been satisfying and delightful. Only the challenge of the broader service of a nation-wide organization like Religious Heritage of America could pull me away from the extraordinary faculty, the excellent trustees, and the capable student body at New Orleans seminary," he said.

A native of Mississippi, Eddleman was elected the fifth president of the seminary in November of 1958, succeeding Roland Q. Leavell. At the time, he was president of Georgetown College, Georgetown, Ky.

He had taught Old Testament and Hebrew at New Orleans Seminary before his election as president of Georgetown College, and had served six years in Palestine as a missionary of the Southern Baptist Foreign Mission Board. He had lived in Jerusalem, Tel Aviv, and Nazareth.

Eddleman was pastor of Parkland Baptist Church in Louisville, from 1942-52, and taught Old Testament and Hebrew at Southern Seminary there for two years as a pastor, and taught there as a full professor for two additional years.

He has also lectured and studied in Palestine (Israel) and studied at Hebrew University in Jerusalem. (BP)

not between white and black. Rather, many decisions are in the gray area.

The best a Christian can do under such conditions is to choose the lesser of two evils. Some insist that the Christian's decision regarding war in general and his participation in war is frequently if not usually such a decision. Some evil is involved whatever he does. He should seek to follow the course that will entail the maximum of good and the minimum of evil.

Then, there have been some Christians through the centuries who have said that they could not in good conscience participate in war. These have been and are the pacifists or conscientious objectors. There is more than one type of these.

Some are limited conscientious objectors. They are the ones who admit that they cannot completely avoid involvement in the sins of an evil world, including war. They do contend, however, that they must limit the extent of their involvement if they are to maintain their own personal integrity. Most limited conscientious objectors will accept non-combatant service such as the medical corps. They will participate in war up to the point of taking human life.

There have been some Christians, particularly in the first two Christian centuries and in more recent years, who are unlimited conscientious objectors. They are the absolutists or perfectionists. They say that they cannot and will not have anything to do with the whole war system. They are the ones in the United States who have gone to prison or to conscientious objector camps rather than serve with the armed forces.

Each Christian, regardless of his personal position concerning war, should defend and respect the right of conscience of every other Christian. Regardless of how much Christians may differ concerning one's participation in war, we should never permit our differences to damage or disrupt our fellowship with one another.

Let us always beware of developing a self-righteous attitude concerning our particular position. There may be men and women who are better Christians than we are who take a drastically different position regarding the Christian and war.

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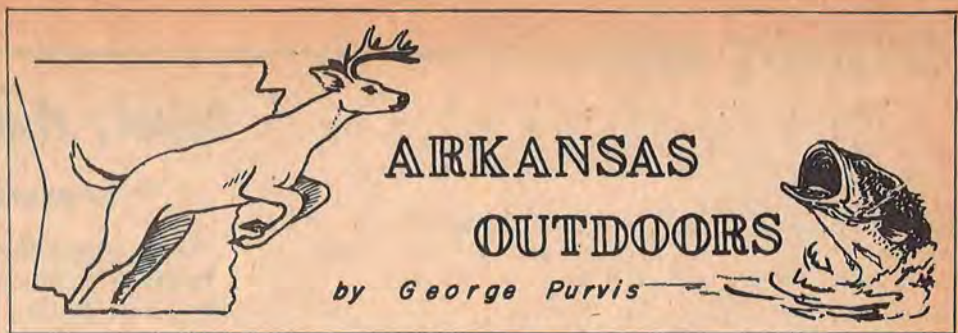
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Senator Abraham A. Ribicoff (Dem.), Conn., charged recently that the Department of Agriculture had subverted its own widely publicized order that limited the fat content of hot dogs to 30 percent. At a Senate hearing, Ribicoff surprised Mrs. Virginia H. Knauer, President Richard M. Nixon's consumer affairs adviser, by producing an Agriculture Department memorandum that told regional directors to set no deadline for enforcement of the regulation. . . . The memo, which was sent out over the signature of Irwin Fried, an official of the processed food inspection division of the department's Consumer and Marketing Service, told regional directors: "One point we must emphasize is that we will not take hasty action in enforcing the regulations. There will be no set deadline for enforcement of the regulations. We will give cooperating management time to adjust their formulas. . . ." (St. Louis Post-Dispatch, Jan. 23, 1970)

Every student in grades 5 through 12 in Texas schools will be required next year to study drugs and drug abuse. Concerned over the increasing amount of youthful involvement in narcotics and crime, the Texas Legislature has directed the Texas Education Agency to develop curricula and teaching materials for the studies which will begin September 1, 1970. As one step toward TEA participation in the new program, C. S. Story, program director, attended the five-day Western Institute of Drug Problems in Portland, Oregon, recently. Story reports that records prove fifth- and sixth-graders are the most numerous offenders in inhalant abuse. The peak trial period for tobacco is during the seventh grade, Story said. (Christian Crusader, Nov.-Dec., 1969)

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Coon hunting is night sport



Coon hunting must be done with a dog licensed by the Game and Fish Commission.

Many outdoorsmen enjoy the sport of coon hunting. Just being out in the woods on a crisp winter night with a pack of coon hounds baying in the distance has high appeal to this group of hunters. The non-coon hunter must experience such a hunt before he can truly appreciate its fascination.

Nighttime in the woods is exciting—the whole atmosphere is changed from daytime—night has its own sights, smells, and sounds.

Raccoons are prized for their pelts which are sold in the fur market and the carcasses are used for food. Raccoons are fairly abundant where there is suitable habitat. They make up the bulk of the fur bearing animals trapped each year. However, there is not as much trapping pressure on them as there once was, because wild furs have not brought good prices for many years.

To prevent indiscriminant headlighting of wildlife, Game and Fish regulation require that night fur-bearing animal hunting must be done with a dog and the dog must have a game and fish license.

The limit on raccoons, for the hunter, is six. The season closes on Feb. 15.

Abel, the alligator

BY MARIE B. MELLINGER

Abel, the alligator, hatched from an egg in a nest on a muddy ridge. This ridge was far inside the great swamp called the "trembling earth," or Okefenokee. When Abel's mother was ready to lay her eggs, she heaped up mud and water weeds until she had a pile several feet high. Then she scratched a hole in this pile with her claws and laid the eggs. She stood guard over her nest until the sun warmed the mud and the water weeds. Finally the eggs hatched.

After Abel and his brothers and sisters came out of their eggs, their mother went away into another part of the swamp. They had to look after themselves. The little alligators ate water insects and tiny minnows. They grew slowly. Some of Abel's brothers and sisters were eaten by big fish, others, by a large turtle. But Abel hid among some water lilies and was safe. He swam and crawled up in the sun to bask on an old log.

The deep swamp was a wonderful place to live. There were egrets and herons and birds called limpkins living in the swamp. There were some wildcats and black bears and raccoons and many snakes and chameleons. The cypress trees grew tall from the islands in the black water. The trees were hung with strands of Spanish moss, and many vines climbed up their trunks.

Abel grew to be a big alligator. Then one day a poacher came to the swamp. There is a law that protects alligators. A poacher is a person who breaks this law and catches or kills alligators so he can sell their hides. This poacher had killed two alligators. Then he came to Abel's part of the swamp. He shot at Abel and wounded him. But a wildlife ranger heard the shot. The ranger came and caught the poacher. Then he pulled Abel out of the water and took him to the park on the east side of the big swamp. There Abel recovered from his wound. He still lives in the park in a pool with many other alligators. You can see the alligators as well as other strange birds and animals if you go to visit the Okefenokee.

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Famous atheist to have own 'church'

AUSTIN, Tex.—The nation's most famous atheist, and her husband, have organized a church ostensibly for income tax purposes.

Madalyn Murray O'Hair, with her husband Richard, issued a statement saying, "From here on in we're going to take every exemption. We are not going to pay any taxes on telephones, and we're not going to pay any tax on our airplane tickets."

Mrs. O'Hair said she and her husband have received doctor of divinity degrees from a California religious organization and have named their church Poor Richard's Universal Life Church.

"The churches have told us a million times over, and so has the federal government, that atheism is a religion so we're going to accept this."

Mrs. O'Hair began a suit that resulted in a 1963 U. S. Supreme Court decision against compulsory prayers and Bible reading in public schools. (EP)

Trails & Turnpikes, meditations for out-of-doors, by Carl E. Price, Abingdon, 1969, \$2.75

In these 23 meditations, the author seeks to bring "a greater awareness of the wonders and quiet strength that lie beyond our asphalt jungles and concrete canyons."

The Person I Am, by Glenn H. Asquith, Abingdon, 1969, \$3

Written particularly for older adults, this book, in large, easily-readable type, gives the Christian answer to the age-old question, "Who am I?"

Fifty Character Stories, by Charles and Ruby Treadway, Broadman, 1969, \$3.95

Each of the stories making up this book "has a unity, a single idea, a discovery or attitude toward Christian living "which the authors found in the life of the person featured.

Small Windows on a Big World, by J. Gordon Howard, Abingdon, 1969, \$2.95

A buzzing fly trapped in an automobile, the frustration of standing in line, a pair of someone's shoes, a building being torn down for urban renewal—these are samples of everyday experiences that inspire the author to make spiritual applications of Christian truth.

The Roads to God, by G. Avery Lee, Broadman, 1969, \$1.50

The author is not talking about the various religions and cults of the world. Rather, he has the total Christian approach, as he makes use of New Testament place situations to carry his theme.

Charles Dickens, by Una Pope-Hennessy, Humanities Press, 1968, \$6.50

This biography of the great 19th century novelist was first published in 1945. The first Dickens life to be published after the publication of Dickens' letters by Nonesuch Press, in 1938, it brings out many important aspects of Dickens not previously available.

Revealed here for the first time are many of the motives behind Dickens' actions. The author analyzes the influence of environment on his personality and studies the connection between his life and his literary development.

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Living in the spirit

BY L. H. COLEMAN, PASTOR,
IMMANUEL CHURCH, PINE BLUFF

Please review the past two lessons before reading Romans 8, the greatest chapter penned by the Apostle Paul.

Romans 8 requires two lessons; it will be hard to overestimate its significance. Also, Romans 8 is the counterpart of Romans 7.

In chapter 7, Paul discussed life in the flesh or life under sin; in chapter 8, he discussed life in the Spirit or life under Christ.

Romans 8 gives the answer to the question of chapter 7, "Who shall deliver me from the body of this death?" Romans 7:25 is a great verse to set the stage or form the backdrop for chapter 8. Paul sounds like the valedictorian of the school of Judaism in chapter 7; he shouts the victory of being in Christ in chapter 8.

Walking after the Spirit (Rom. 8:1-4)

Paul began the chapter stating no condemnation for the believer and ends with the note no separation.

Twice in these verses (1 and 4) Paul mentioned the idea, "who walk not after the flesh, but after the Spirit." Paul had discussed in the two previous chapters the power and influence of the flesh. However, the emphasis of the Christian life is walking after the Spirit. We are to live under the Spirit's influence and direction. The application of our salvation is the constant presence and operation of the Holy Spirit in the life of the believer. Paul is discussing the Spirit's work within us. This explains why there is no condemnation for the believer; without the Spirit there would be only condemnation. Our power springs from the Holy Spirit, not from our own resourcefulness.

God did something in Christ which the law could not do. God made possible a holy life through the Spirit which indwells the believer. An inevitable aspect of salvation is the rejection of the flesh and the choosing to walk according to the Spirit, by the believer. In the Spirit lies all our power.

Being spiritually minded (Rom. 8:5-8)

"After the flesh," in verse 5, continues the thought of the same expression in

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.

verse 4; the same holds true concerning the phrase, "after the Spirit." These verses expand the thought of contrasting the flesh and the Spirit.

The flesh is simply human nature which is corrupted, directed, and controlled by sin. On the other hand, to mind "the things of the Spirit" (v. 5) means to have spiritual thoughts as the absorbing objects of affection, interest, and purpose. The Christian is to be controlled by the Spirit. God's Spirit should have a monopoly upon all our energies.

The dominion of sin is conquered through God's Spirit. Sin enslaves man to lust; this is enmity against God. Sin brings death whereas grace found in Christ brings life.

Constantly we should ask ourselves, "Were my words or actions of the flesh or of the Spirit?" Too many sermons, lessons, conversations, programs, and plans in our churches and individual lives are of the flesh. We do too much of God's work without the energy directed and led by the Holy Spirit.

The two kinds of life (Rom. 8:9-13)

Paul continues his same line of thought. One kind of life is that of domination by sin. Life's focus is upon one's self. This person's only law is one's own desires. Human nature and fleshly desires reign.

The other kind of life is one that is dominated by the Spirit of God. Within dwells the Holy Spirit. A higher nature prevails. He is under the control of God. His greatest desire is pleasing Jesus Christ. The person on the sin road will go to hell; the one on the Holy Spirit road will go to heaven. This is reducing life to its simplest concept.

Note the emphasis in these verses to the indwelling of the Holy Spirit within the believer (v. 11). The Spirit of the God who raised up Jesus is dwelling in us! This God gives life to these poor mortal bodies of ours!

What a thought! This is an affirmative answer to his previous question, "Who shall deliver me?" The indwell-

ing Spirit causes our bodies to share life in Christ. Therefore, we are debtors to the indwelling Spirit (see vs. 12, 13).

Children of God through the Spirit (Rom. 8:14-17)

A great relationship exists between the believer and God. Paul in these verses discusses the believer as one who has been adopted into the family of God. Thereby we are partakers of the divine nature. We are children of God through the new birth experience and the witness of the Holy Spirit.

What a guarantee of eternal life! The Holy Spirit creates in the believer the love, confidence, and relationship by which we are able to cry, "Abba, Father" and exercise the rights and privileges of sonship.

"Heirs of God" means that we are heirs of the blessings and inheritance that belong to God. Also, God himself is the inheritance of believers. "Joint-heirs with Christ" means that the children of God enter in jointly with Christ into possessing the blessings, inheritance, or birthright which was given to him. We even share with Christ in his glory.

Conclusion:

The best of the eighth chapter is yet to come. Next week we shall study together the incomparable last portion of this great chapter. This lesson should be an encouragement to our faith.

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Mighty acts through Jesus

BY VESTER E. WOLBER
RELIGION DEPARTMENT
OUACHITA UNIVERSITY

International

February 15, 1970

Matthew 8:5-17

One of the striking features in the ministry of Jesus was the use which he made of miracles. In interpreting miracles one should ask two questions: what was God's purpose in performing the miracle? And what was the author's purpose in recording it?

Four classes of miracles are recorded in the gospel records, through which Jesus expressed his power over nature, disease, evil spirits, and death. In his healing miracles, of which class two are studied today, he asserted and demonstrated his power over death and also gave expression to his outgoing love and compassion for suffering humanity.

What is meant by the term "miracle"? In our careless language of the street we are likely to place the label on any unusual event, but in branding too many things as miracles we cheapen the miracles of the Bible. If a person is seriously ill and after prayer is offered he gets well, that is not necessarily a miracle; God may have worked through the medicines and may have planted faith and a desire to live in the mind of the patient. Thus God would have worked through natural laws and through psychological laws to bring about an answer to prayer.

A miracle must be thought of as an event which is brought about in violation to natural law, or one which could not have happened through the normal function of natural law. God superimposes a higher law on a given situation and a miracle results. In such cases, natural law is not interfered with but is made use of by supernatural law.

When Jesus multiplied a lad's lunch and with it fed five thousand, he did something which could not have been done through natural law; even so, he did not violate natural law and the miraculous food which the people ate was subject to the natural laws of digestion just as if it had been grown and cooked like other bread and fish.

The centurion's servant (Matt. 8:5-13)

1. The centurion met Jesus as he entered Capernaum. Evidently, the army officer had seen or heard Jesus previously so that he was already convinced that Jesus held miraculous power. He had learned that Jesus was coming into Capernaum; so he met him at the gate of the city to make his request.

2. The centurion respected Jewish re-

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ligious laws. He was aware that it was illegal for a Jew to enter into the home of a gentile. So he requested that the servant be healed from a remote distance. But in acknowledging his unworthiness to have Jesus come into his home, the officer may have meant more than that he was respecting Jewish law; he probably was expressing his own sense of humility before the Lord.

3. The officer expressed his belief that disease was obedient to the commands of Jesus just as soldiers and slaves were obedient to him. He had a settled conviction that Jesus held authority over the spiritual realm.

~4. Jesus marveled at the man's faith. It was the kind of faith which he might expect but had not found among his own people in Israel.

Jesus looked upon the gentile officer as the firstfruits of an abundant harvest of faith among the gentiles. Many shall come from the east and the west and will have fellowship with the Hebrew patriarchs in the Kingdom of heaven.

Jesus also saw that the absence of that sort of faith among the Jews foretold their wholesale rejection of him and his message with the result that the favored Jews would be ejected from their favored position. In outer darkness they would "weep and gnash their teeth" in anguish, an expression usually reserved for suffering in hell.

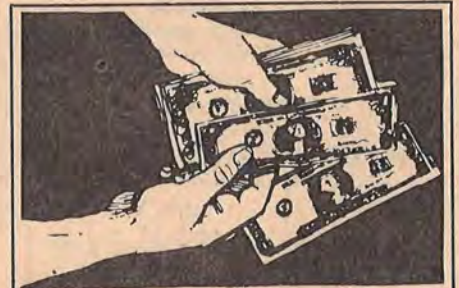
5. Jesus pronounced the servant well, and it was found that he was healed from that hour.

Peter's mother-in-law (v. 14)

1. Peter was a married man. It is not often that a man acquires a mother-in-law without acquiring a wife. Paul also

said that Peter was married (I Cor. 9), a fact that Roman Catholics are now beginning to state publicly. Within a few years Catholic priests will probably be permitted to marry. Apparently his mother-in-law lived in the home of Peter.

2. When Jesus touched and healed the woman, she arose in full strength and served him. Fever leaves its victim terribly weak even after the fever has gone, but in this instance Jesus not only cured the disease but also removed its consequences.



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First	420	138	
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North Crossett	90	53	3
Dumas, First	217	36	
El Dorado, Ebenezer	133	56	
Forrest City, First	492	87	
Ft. Smith, First	1,083	333	1
Gentry, First	127	41	
Green Forest, First	193	74	1
Greenwood, First	261	76	
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Little Blablist

We were raking leaves at our country cottage, when the neighborhood children decided to come where the action was. They wanted to help and gladly we relinquished the rakes. But we retained the prerogative as good Baptists to do a little prying into their spiritual training.

"Where do you attend Sunday School?" we asked.

One little boy, the quietest of the lot, stopped, scratched his head thoughtfully, then blurted, "I think it's the BLAB-TIST!"—Stella G Warren, 4350 West 23rd Street, Little Rock

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Tips on reports

Churches submitting attendance reports are requested to send only postcards (it's cheaper) and to put the town, church, figures, and date of reporting on the same side of the card. Cards are being received on which the postmark is the only clue to the town, and post office machines have been known to miss when stamping the postmark. Wednesday following the Sunday of report is the deadline for receipt of the cards.—BK



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In the world of religion

Kansas names Pat McDaniel as new executive secretary

WICHITA, Kan.—James Curtis (Pat) McDaniel, field representative in the church loans division for the Southern



MR. McDANIEL

Baptist Home Mission Board in Atlanta, was elected here executive secretary of the Kansas Convention of Southern Baptists, effective Mar. 1. The unanimous action came in a called meeting of the Kansas-Nebraska Executive Board, on the recommendation of the convention's five-man board of managers. McDaniel has been assisting the Kansas Convention for several months, and previously was the SBC Home Mission Board's representative in Kansas after the state convention asked the SBC board to provide sound business counsel following disclosure that the state Baptist church loans association was insolvent.

In addition to serving as executive secretary for the state convention, McDaniel will be director of the state Baptist church loan association, which is about \$1.6 million in debt.

Only a few days before McDaniel's election, Kansas Baptist leaders announced they had been victorious in enlisting pledges totalling \$623,000 exceeding a goal of \$500,000 within the state, and a committee of state convention executive secretaries announced they had enlisted pledges of \$442,000 from other state conventions. These two amounts, plus a \$1,500 weekly Cooperative Program allocation, would solve the \$1.6 million indebtedness within five years.

McDaniel accepted the position after a telephone conversation with W. E. Thorn, president of the Kansas convention and pastor of Metropolitan Baptist Church, Wichita.

"I am thrilled and excited that we have a man of the capabilities of Pat McDaniel coming to lead the Kansas convention and the Church Loans Association," Thorn said.

"He has an excellent background of experience in business, financial and religious activities, to make him an outstanding leader," Thorn added. "I personally look forward very much to working with him in bringing our convention out of its financial doldrums and into a new era for the work in Kansas and Nebraska."

Before joining the SBC Home Mission Board staff in Atlanta, McDaniel was assistant to the executive secretary for the Baptist State Convention of Michigan, in Detroit.

Previously, he held various positions with banks and trust companies in Michigan and Texas, including five years with the Citizens National Bank, Weatherford, Tex.

A native of Texas, he was the recipient of the "Outstanding Young Man" award of 1960 presented by the Jaycees of Weatherford, Tex. He is a graduate of Weatherford Junior College, attended the American Institute of Banking for five years, and attended Southwestern Seminary, Ft. Worth.

McDaniel succeeds N. J. Westmoreland, the first executive secretary of the Kansas convention, who resigned last Oct. 1 after 23 years in the position. (BP)

Lecturers scheduled for spring series

LOUISVILLE—Southern Seminary here has scheduled five lecturers to speak on the campus this spring.

Yigael Yadin, archaeology professor at Hebrew University in Jerusalem, Israel, and visiting professor at Brown University, Providence, R. I., will speak on his work as an archaeologist in Israel, on March 10.

Gordon Chamberlin, professor at Pittsburg (Pa.) Theological Seminary, will deliver the annual Gheens Lectures in religious education, March 10-11.

James T. Cleland, dean of the chapel at Duke Divinity School, Durham, N. C., and professor of preaching at Duke, will present the Gheens Lectures in practical studies, April 9-10.

G. W. Anderson, professor at the University of Edinburgh, Scotland, will give the Gheens Lectures in biblical studies, March 31-April 3.

Donald MacLeod, professor at Princeton Theological Seminary, Princeton, N. J., will deliver the annual E. Y. Mullins Lectures on preaching, March 3-6.

The Yadin Lecture on archaeology is being co-sponsored by seven participating institutions and is by ticket only. All the other lectures are free and open to the public (BP)

Student Mexican Ministry

BELTON, Tex.—Twenty-seven Mary Hardin-Baylor College students paid their own way during their January exam break to minister to 53 Mexican orphan boys at El Rancho del Rey, Mexico. Designated Mission 53, the project was planned by William Jan Deahnert, Baptist student director at the college. (BP)

Urge religion for public schools

INDIANAPOLIS — Community leaders are joining forces to urge school administrators to inject more religious subject matter into their courses as the result of a film now being circulated.

Titled, "Keystone for Education—Religion and the Public Schools," the 27-minute color movie produced by Educational Communication Association here, seeks to expose curriculum possibilities to a national audience. It attempts to clarify the interpretations of the Supreme Court decisions about teaching religion in public schools and points out methods and examples now in practice to make this subject an integral part of public school life.

Ten education specialists have collaborated on the script to provide an authoritative springboard for community information and action.

Episcopalians close six seminaries

NEW YORK—Six theological seminaries operated by the Episcopal Church will close because of a lack of funds.

The reason given is that the school administrators have "been reduced to begging for money simply to keep their doors open," a church official said.

The cut will leave five Episcopal schools still in operation. (EP)

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